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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI - VILLAGE SURVEY MONOGRAPHS

SERIAL No. 45

A MONOGRAPH

ON

MATTEWADA

(NARASAMPET TALUK, WARANGAL DISTRICT)

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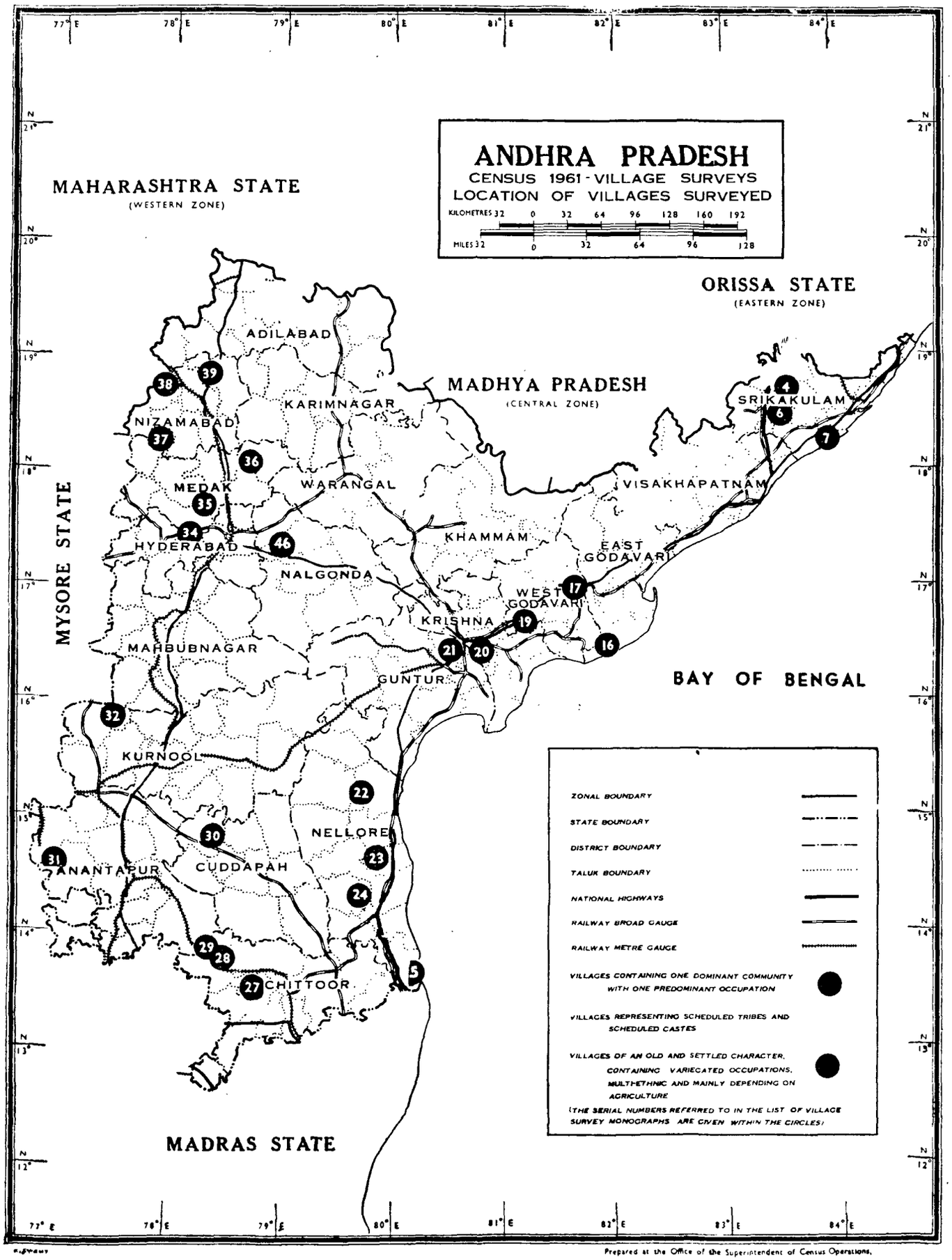
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Name of District	Name of Taluk	Sl. No.	Name of village	Brief details of what the village represents
(1)	(2)	(3)	(4)	(5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras-A Scheduled Tribe
	Parvathipuram	2	Kalliti	Savaras-A Scheduled Tribe
		3	Lakkaguda	Jatapus-A Scheduled Tribe
		4	Kannapudoravalasa	A village in jute growing area
		5	Gadabavalasa, hamlet of Gumma	Gadabas-A Scheduled Tribe
	Bobbili	6	Karada	A Bobbili Samsthanam village
	Srikakulam	7	Mofusbandar	A fishermen's village
Visakhapatnam	Srungavarapukota	8	Kondiba	Dombs-A Scheduled Caste
	Paderu	9	Gandha	Konda Dhoras-A Scheduled Tribe
		10	Lamthampadu	Kondhs-A Scheduled Tribe
	Chintapalle	11	Annavaram	Samanthus-A Tribe
		12	Makavaram	Kammaras *alias* Ojas-A Scheduled Tribe
		13	Jerrala	Bagatas-A Scheduled Tribe
East Godavari	Yellavaram	14	Kondapalle	Koya Dhoras-A Tribe
		15	Kovilapalem	Konda Reddis-A Scheduled Tribe
	Razole	16	Pasarlapudilanka	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla*	A dry agricultural village surveyed in 1916 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936-62 is done
	Polavaram	18	Puliramudugudem	Koyas-A Scheduled Tribe
	Eluru	19	Gudivakalanka	A settled village in Kolleru lake bed area
Krishna	Vijayawada	20	Maredumaka	A settled Krishna delta village
Guntur	Guntur	21	Malkapuram	A typical tobacco growing village
Nellore	Kandukur	22	Ayyavaripalle	A sheep and cattle rearing village
	Kovur	23	Yelamanchipadu	A settled wet agricultural village
	Rapur	24	Devaravemuru	Several workers in mica industry reside in this village
	Sullurpet	25	Rettamala	Noted for boat building industry. It also represents Yanadis, a Scheduled Tribe
Chittoor	Punganur	26	Palempalle	Lambadis-A Scheduled Tribe
		27	Thettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916-62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Cuddapah	Jammalamadugu	30	P. Sugamanchipalle	Noted for Cuddapah slabs
Anantapur	Kalyandrug	31	Bhairavanitippa	A dry village changing to wet cultivation under the Bhairavanitippa project
Kurnool	Adoni	32	Mantsala (Mantralayam)	A place of religious importance
	Atmakur (Sub-Taluk)	33	Byrlutigudem	Chenchus-A Scheduled Tribe
Hyderabad	Chevella	34	Peddamangalaram	Economy dependant on the supply of vegetables to Hyderabad city
Medak	Narsapur	35	Sivanagar	Tanning industry
	Siddipet	36	Habshipur	Handloom industry
Nizamabad	Banswada	37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
	Bodhan	38	Pocharam	An agricultural village noted for sugarcane cultivation
	Armur	39	Kotha Armur	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Shri S. Kesava Iyengar is done
Adilabad	Utnoor	40	Bhurnur	Gonds & Pradhans-Scheduled Tribes
		41	Vemayakunta	Mathuras-A Tribe
		42	Laindiguda	Kolams-A Scheduled Tribe
	Laxettipet	43	Malkepalle	Thotis-A Scheduled Tribe
Karimnagar	Manthani	44	Kishtaraopet	Naikpods-A Scheduled Tribe
Warangal	Narasampet	45	Mattewada	Koyas-A Scheduled Tribe
Nalgonda	Ramannapet	46	Tallasingaram	A toddy tappers' village

* Surveyed by the Indian Institute of Economics, Hyderabad-A.P.



Prepared at the Office of the Superintendent of Census Operations, Hyderabad (A. P.)

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(All the Census Publications of this State will bear Vol. No. II)

PART I (with Sub-parts)	...	General Report Report on Vital Statistics Subsidiary Tables
PART II-A	...	General Population Tables
PART II-B (i)	...	Economic Tables [B-I to B-IV]
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PART IV-B	...	Housing and Establishment Tables
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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life – sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive : the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monograhs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress,ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivendrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than

ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix II.

NEW DELHI,
July 30, 1964.

A. MITRA,
Registrar General, India.

PREFACE

In the Foreword, the Registrar General, India has kindly explained the scope and philosophy of the Village Surveys that had been taken up as one of the important ancillary studies of the 1961 Census.

It has been mentioned in the preface to *A monograph on Kotha Armur*, the first to be published in the Village Survey Monographs Series, that in this State 47 villages were selected for the survey of which 9 villages fell under the category of villages each with one predominant occupation, 22 villages contained numerically predominant Scheduled Tribes (two of the villages have been combined into one monograph) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. Of the 47 villages, 2 villages,viz., Keslapur and Bhurnur were proposed to be covered in one monograph as both of them represented the Gonds and Pradhans. But subsequently it was considered adequate if Bhurnur village alone was studied in detail incorporating the importance and role of the tribal *jatara* (annual fair) which is held at Keslapur village, in the cultural life of Gonds and Pradhans. The net result is that Keslapur is omitted from the scope of village survey as such. This brings the total number of villages covered in the State to 46 reducing the second category of villages i.e., those predominantly populated by a scheduled tribe taken up for survey from 22 to 21 (17 villages with Scheduled Tribes, 3 villages with tribes not scheduled viz., Samanthus, Koya Dhoras and Mathuras and 1 village with a Scheduled Caste, Dombs). The village of Mattewada (No. 45 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the second category, representing the Scheduled Tribe, Koyas.

Mattewada is an interior tribal village with a population of 459 (1961 Census) located in Narasampet Taluk of Warangal District. Situated amidst hills and thick green deciduous forests and with no bus route passing through or near-by, the village is a typical tribal village of the tract. This village has been specifically selected for survey as it would throw light on the socio-economic conditions of the Koyas, an important Scheduled Tribe of this State and would also help us to assess the progress or trends of change in the social and economic life of this tribal village.

In this State, we started off with our Village Surveys under the original scheme of things under which it was expected that one Investigator should be able to cover a village in about a week or 10 days' time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and Mattewada was one such village surveyed in 1961 itself with the old skeleton schedule, a copy of which is given as an Appendix II to this report. As explained in the Foreword, the field of inquiry went on enlarging in its scope from time to time and ultimately a formidable schedule was evolved. In the survey of a few villages this larger schedule was canvassed. As Mattewada was studied in the first instance in a general sort of way and as it was felt a detailed study would enable us to present a better report on the village, it was revisited again during April 1963, for about a week. Though the original survey made in February 1961, for only 4 days confined itself to a study of the tribal people viz., Koyas, the latter visit in April 1963 was utilised to cover the few other non-Scheduled Tribes also that were inhabiting this village and also a survey of the consanguineous marriages was conducted during the second visit.

The Village Survey Investigators had no special training in anthropological, sociological and economic investigations except the knowledge they acquired after surveying a few villages at the present Census. They had, of course, developed the capacity to move closely with the villagers, live with them, gain their confidence and evoke positive response,'to observe things first hand and record their observations truthfully. The present report is based on the observations so made and authentically recorded. A survey of this nature carried out by persons who are no experts in this field is bound to suffer from several drawbacks. The purpose of the present survey will be served if it has helped to give an authentic picture of the life and conditions of the people as is observed now.

The village Survey Investigators who conducted the field survey are Sarvashri V.D. Chary and A. R. K. Murthy in February 1961 and Shri V.D. Chary with Shri V. Radhakrishna, Research Assistant in April 1963. If the present report has met with any measure of success in its aims, it is a tribute to the patience and perseverance with which the Investigators completed their survey. The credit for the maps, line drawings etc., goes to Shri M. Krishnaswamy, the Office artist. The preparation of the tables and the finalisation of the draft report was mainly the handiwork of the Tabulation Officer, Shri M. Sreeramulu and the Deputy Superintendent of Census Operations, Shri K.V.N. Gowd. The printing was supervised by Shri T. Brahmiah, the Assistant Tabulation Officer.

A. CHANDRA SEKHAR,
Superintendent of Census Operations,
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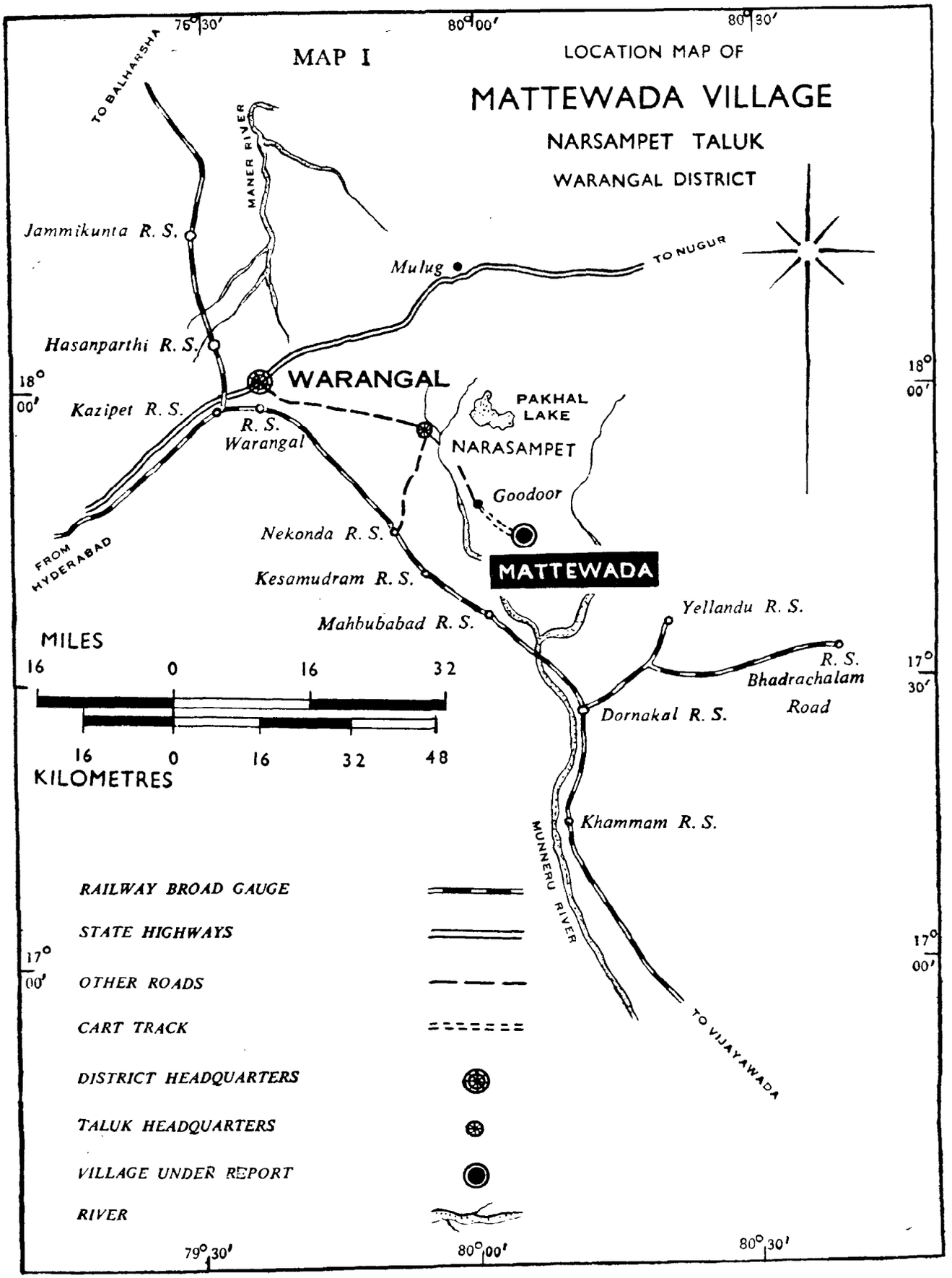
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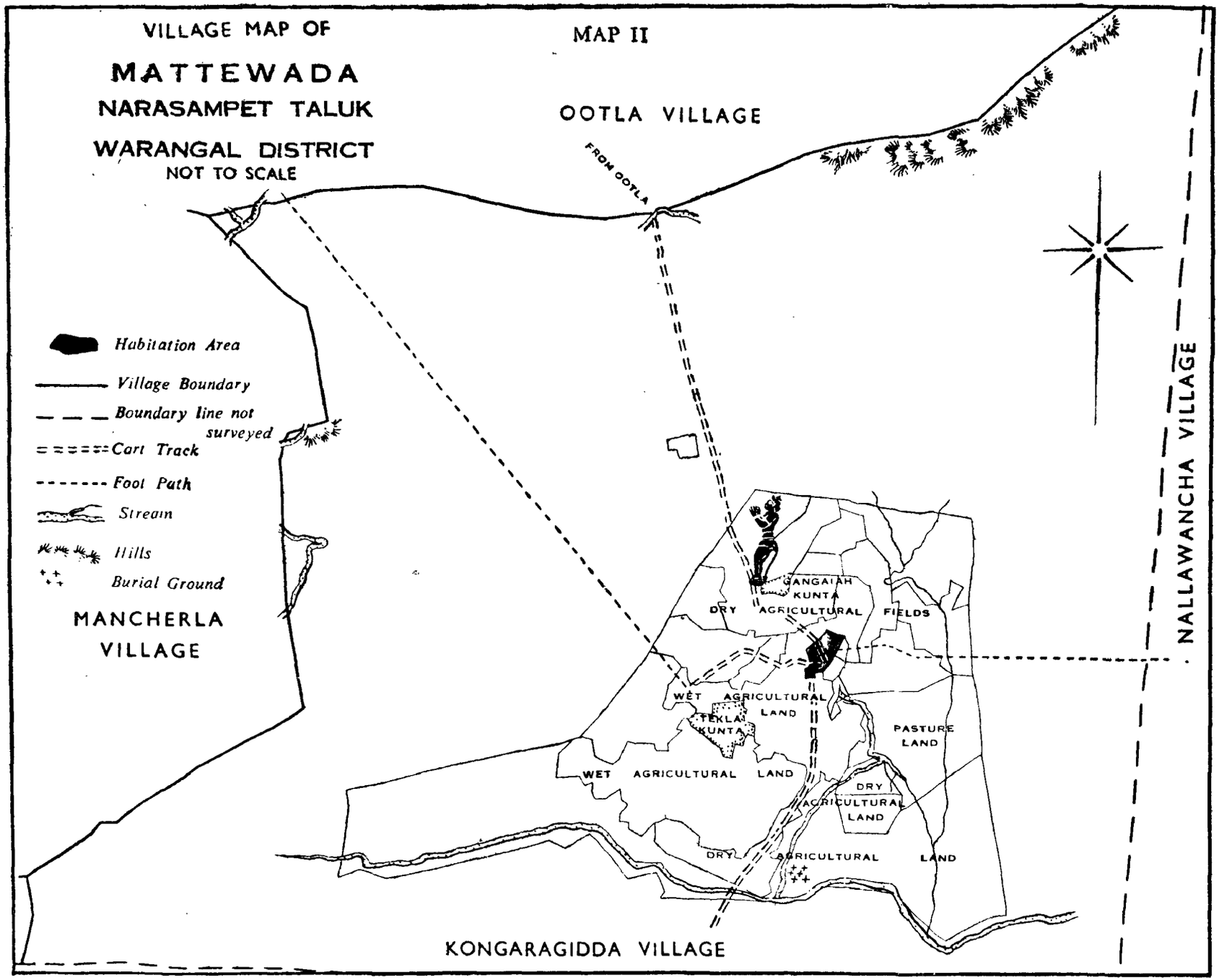
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MAP I
LOCATION MAP OF
MATTEWADA VILLAGE
NARSAMPET TALUK
WARANGAL DISTRICT
76° 30'
80° 00'
80° 30'
TO BALHARSHA
MANER RIVER
Jammikunta R. S.
Mulug
TO NUGUR
Hasanparthi R. S.
WARANGAL
18° 00'
Kazipet R. S.
R. S. Warangal
PAKHAL LAKE
NARASAMPET
Goodoor
FROM HYDERABAD
Nekonda R. S.
Kesamudram R. S.
MATTEWADA
Mahbubabad R. S.
Yellandu R. S.
R. S. Bhadrachalam Road
17° 30'
Dornakal R. S.
MILES
16 0 16 32
16 0 16 32 48
KILOMETRES
Khammam R. S.
MUNNERU RIVER
TO VIJAYAWADA
RAILWAY BROAD GAUGE
STATE HIGHWAYS
17° 00'
OTHER ROADS
CART TRACK
DISTRICT HEADQUARTERS
TALUK HEADQUARTERS
VILLAGE UNDER REPORT
RIVER
79° 30'
80° 00'
80° 30'

B. SWAMY


VILLAGE MAP OF
MATTEWADA
NARASAMPET TALUK
WARANGAL DISTRICT
NOT TO SCALE
MAP II
OOTLA VILLAGE
FROM OOTLA
NALLAWANCHA VILLAGE
Habitation Area
Village Boundary
Boundary line not surveyed
Cart Track
Foot Path
Stream
Hills
Burial Ground
MANCHERLA VILLAGE
GANGAIAH KUNTA
DRY AGRICULTURAL FIELDS
WET AGRICULTURAL LAND
TEKLA KUNTA
PASTURE LAND
WET AGRICULTURAL LAND
DRY AGRICULTURAL LAND
DRY AGRICULTURAL LAND
KONGARAGIDDA VILLAGE
K. SWAMY

MAP III

LAY-OUT SKETCH OF HOUSES BY COMMUNITIES IN MATTEWADA VILLAGE

SYMBOL	NAME OF COMMUNITY	NO. OF HOUSEHOLDS
	CHAKALI	1
	CHRISTIAN	1
	GOUNDLA	2
	KAPU	1
	KOYA (S. T.)	72
	KUMMARI	1
MD	MADIGA (S. C.)	4
	THOGATA	1
	VAISYA (KOMATI)	1
	VISWABRAHMIN	3

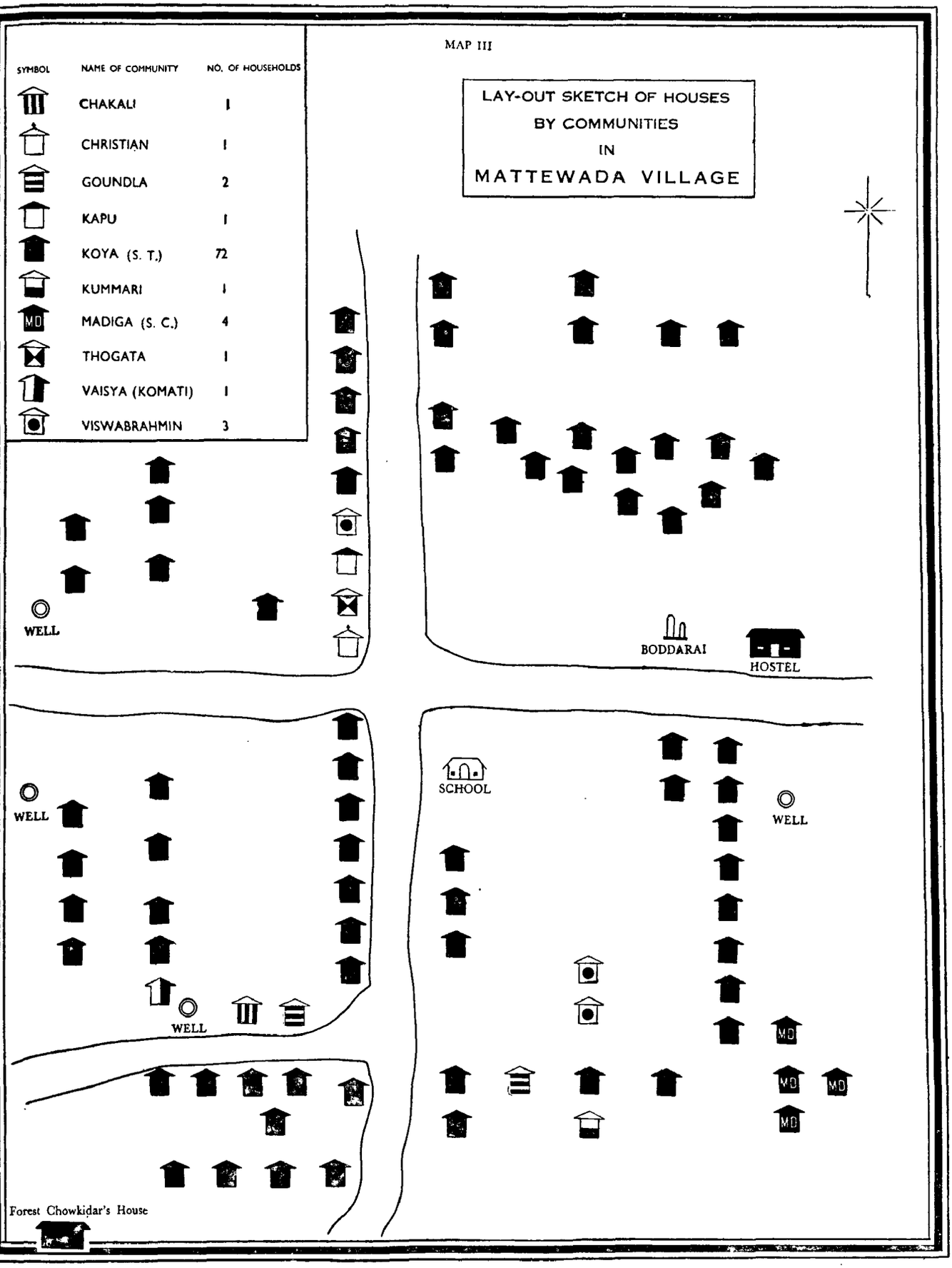
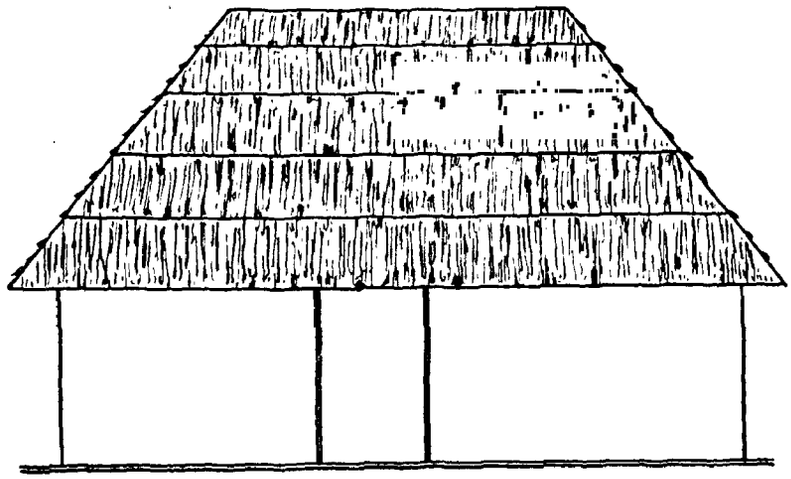
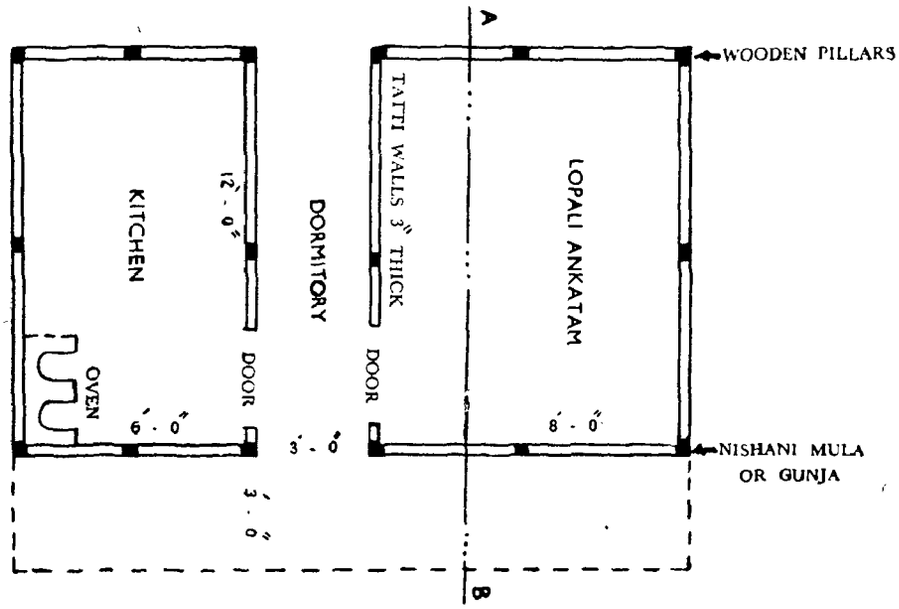




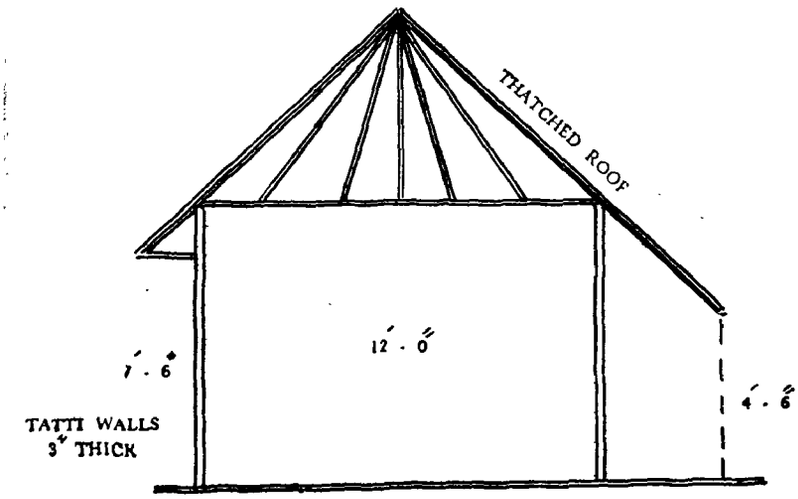
Fig. 1—Two women with marks on their foreheads. (*Chapter II—Para 14*)



FRONT ELEVATION



GROUND PLAN



SECTION ON A B

Fig. 2—House plan. (*Chapter II—Para 27*)

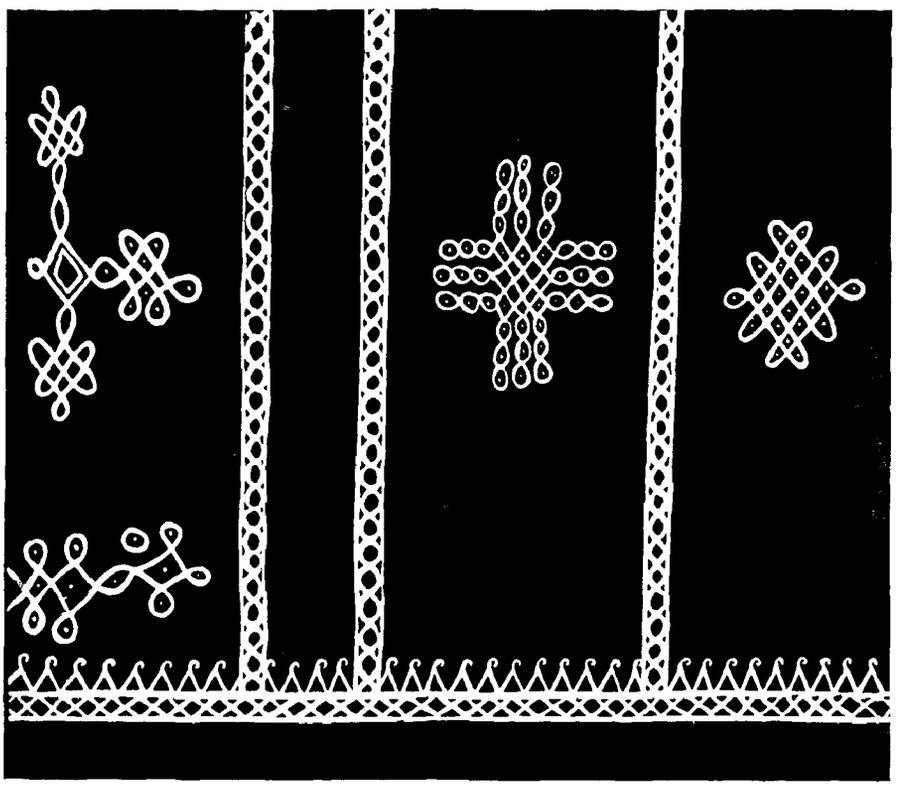


Fig. 3—Some typical wąll decorations. (*Chapter II—Para 29*)

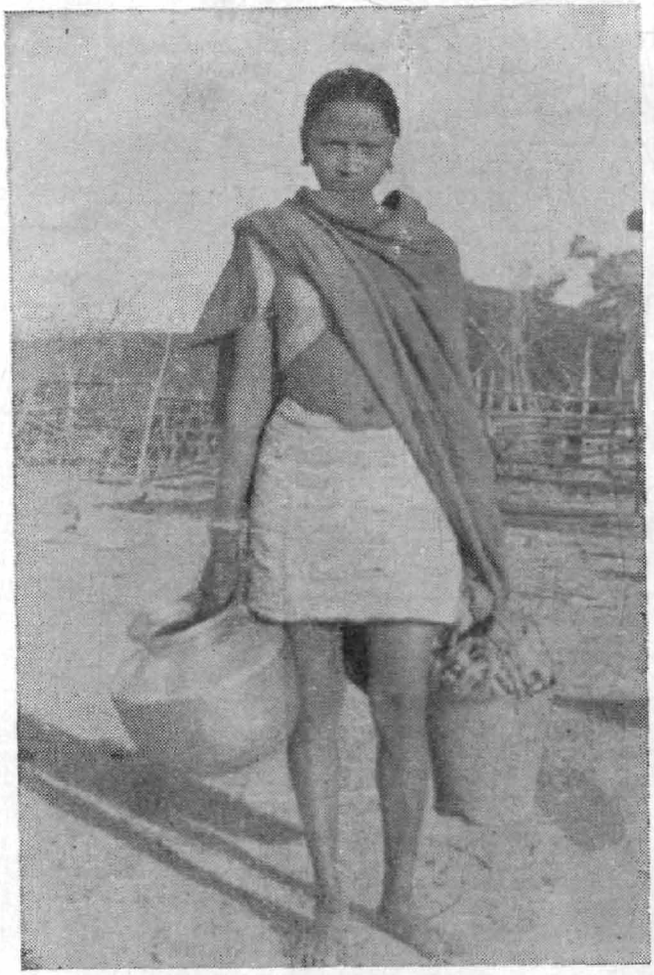


Fig. 4—A Koya woman in her traditional dress.
(*Chapter II—Para 31*)



Fig. 5—Koya women in their full dress and ornaments.
(*Chapter II—Para 32*)

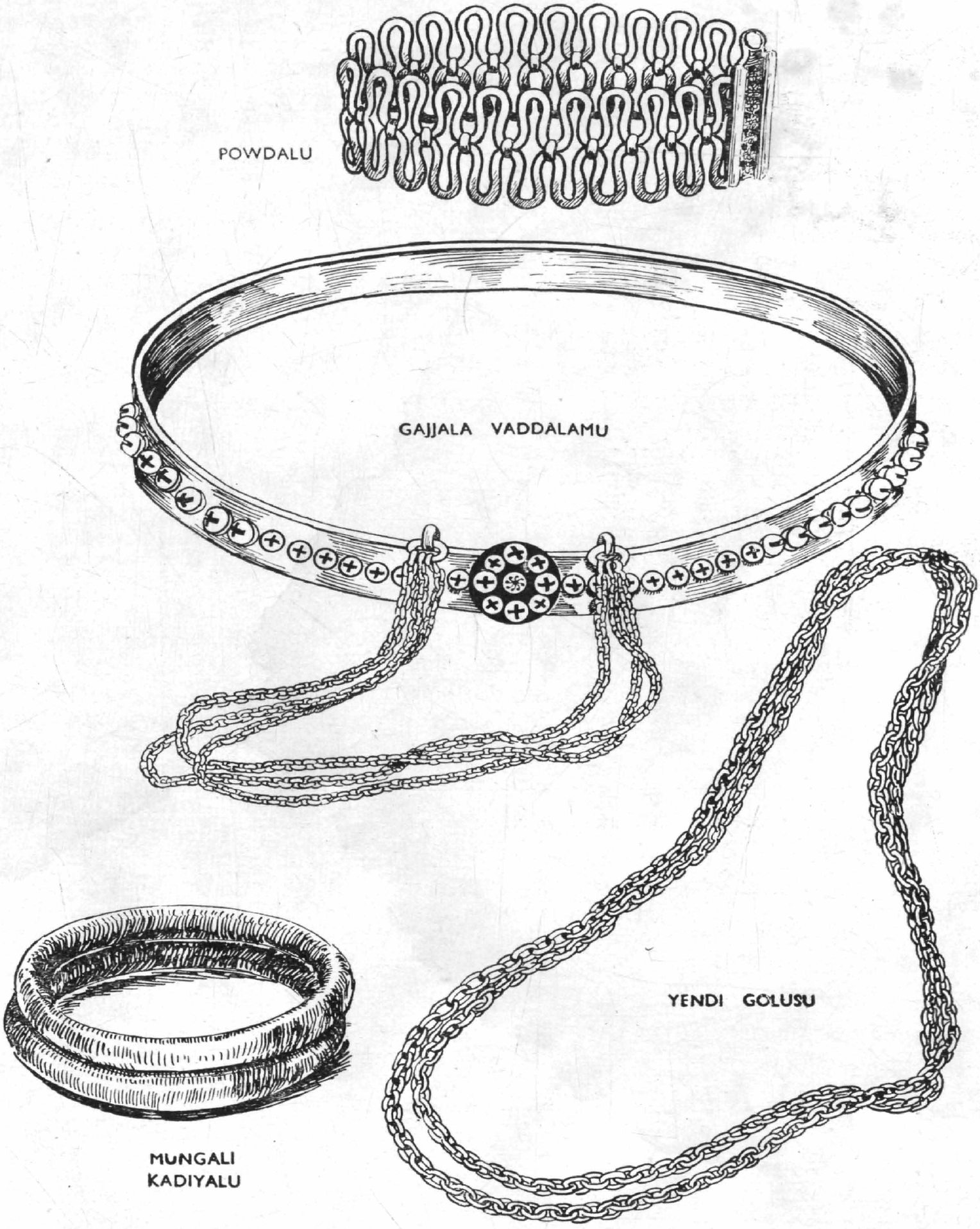


Fig. 6—Typical ornaments of a Koya woman. (*Chapter II—Para 32*)

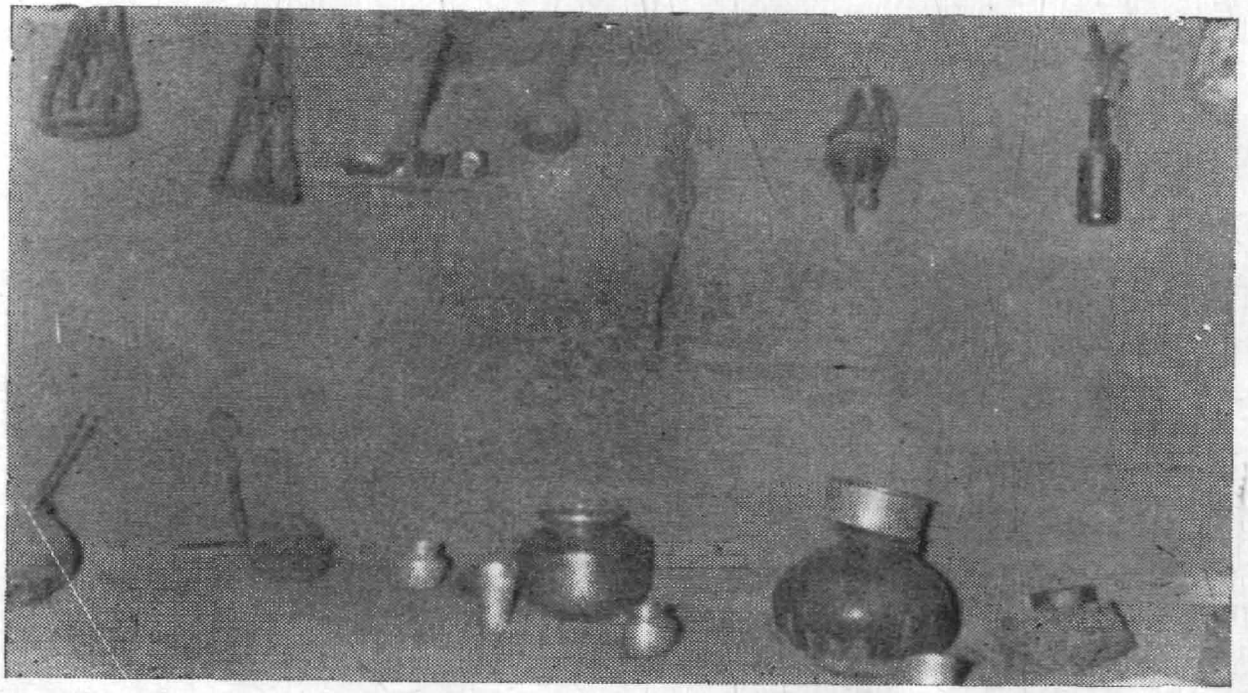
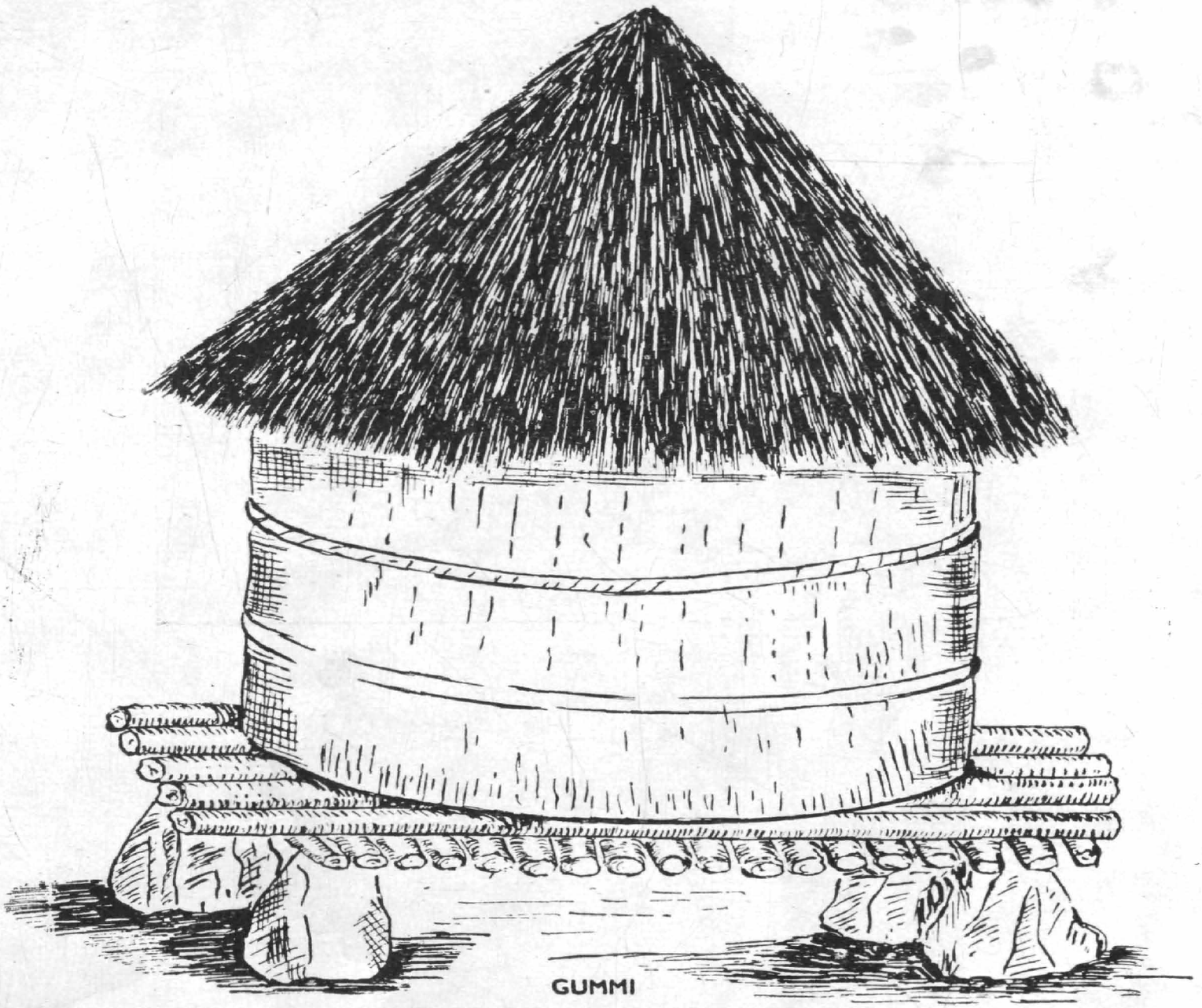


Fig. 7—Household utensils in the kitchen. (*Chapter II—Para 34*)



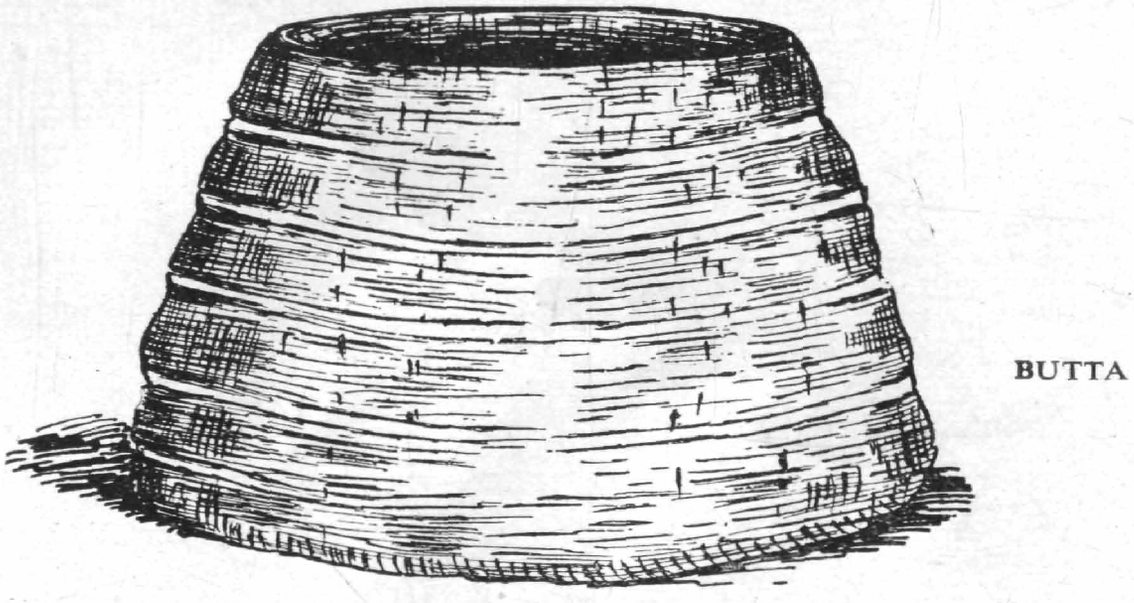


Fig. 8—*Gummi* and *butta*. (*Chapter II—Para 34*)



Fig. 9—The village priest making arrangements for the marriage.
(*Chapter III—Para 19*)



Fig. 10—Ladies under a canopy with clay balls. (*Chapter III—Para 19*)



Fig. 11—Ladies applying *nalugu* to the bride. (*Chapter III—Para 24*)

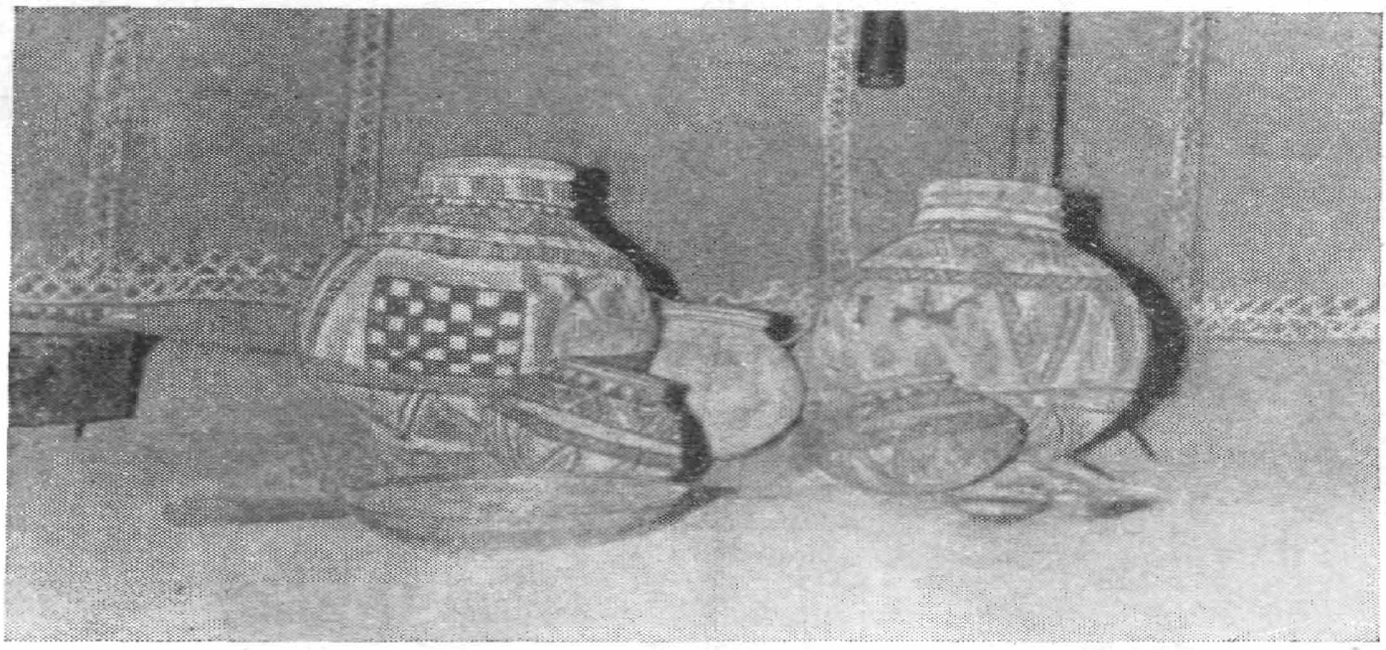


Fig. 12—*Hariveni kundalu* (ceremonial pots). (*Chapter III—Para 25*)

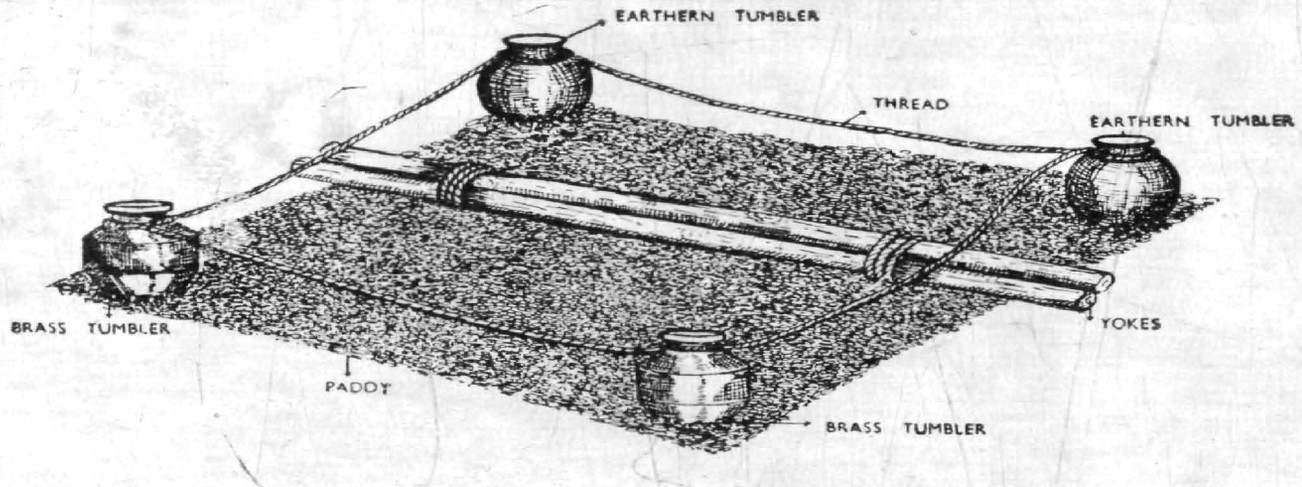


Fig. 13—Marriage booth. (*Chapter III—Para 27*)

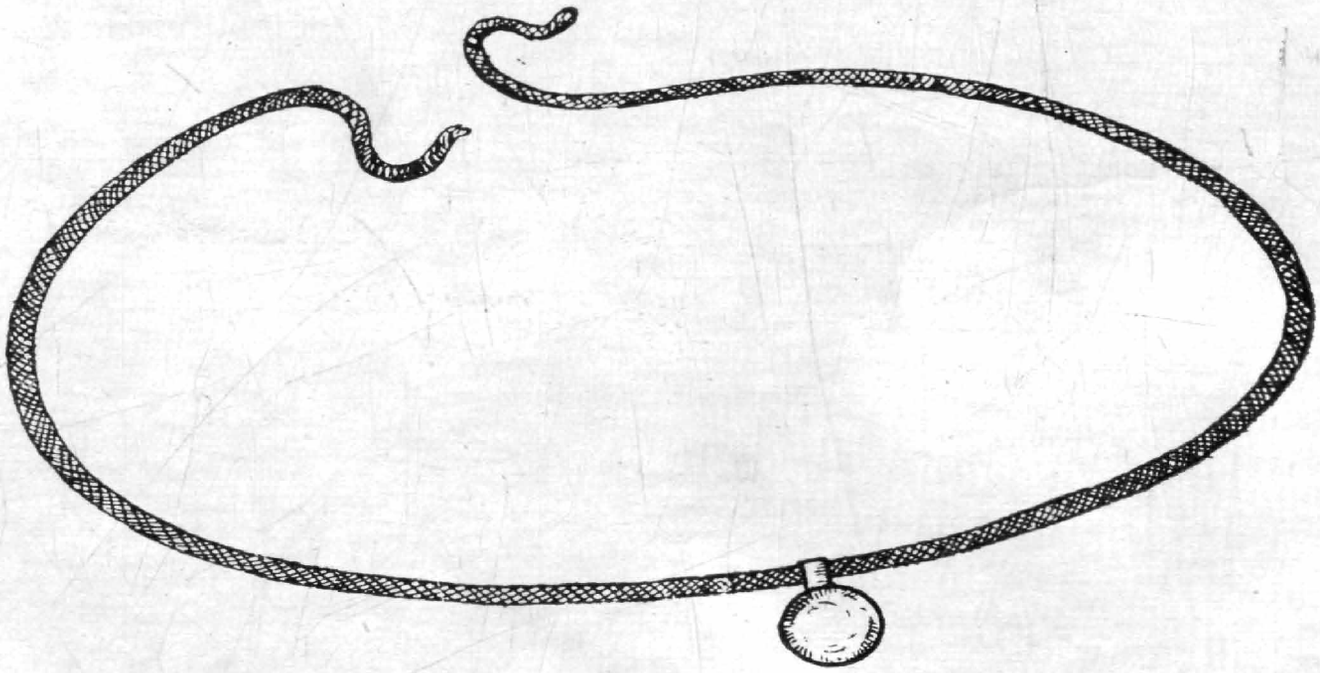


Fig. 14—The marriage locket (*puste*). (*Chapter III—Para 28*)



Fig. 15—Newly wedded couple. (*Chapter III—Para 28*)

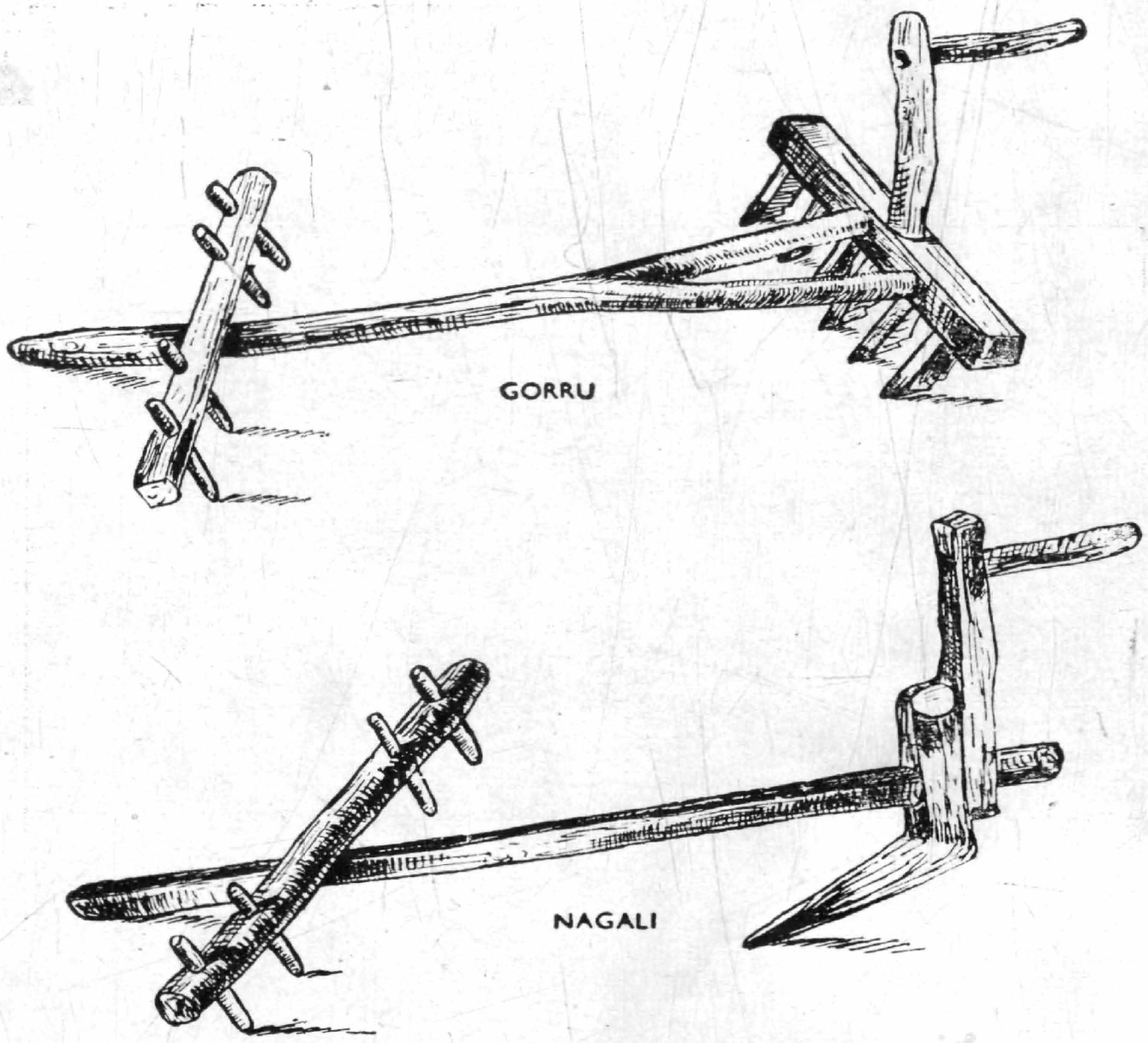


Fig. 16—Agricultural implements. (*Chapter IV—Para 11*)

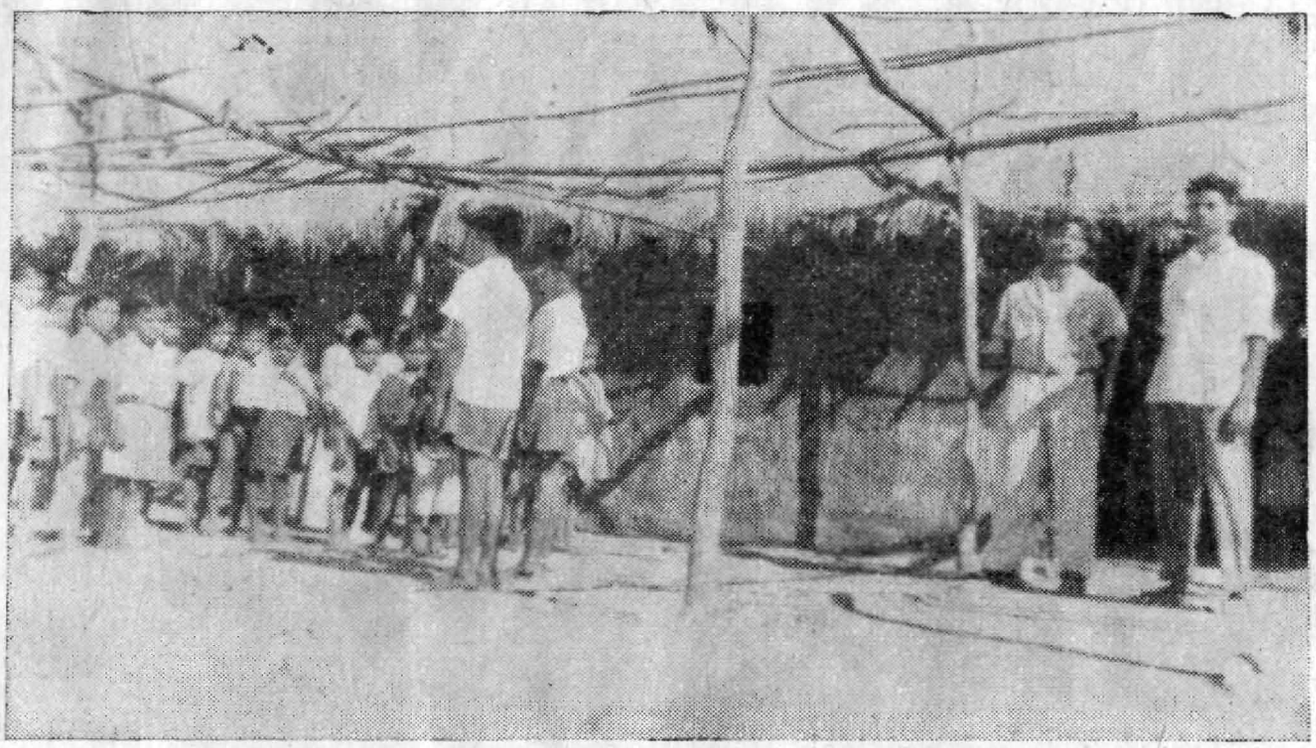


Fig. 17—The village Primary School. (*Chapter V—Para 6*)

Chapter I

THE VILLAGE - INTRODUCTORY

General

1. Mattewada is a tribal village in Narasampet Taluk of Warangal District inhabited mainly by the Koya tribals who form 98% of the population. The field survey of this village was conducted during February-March 1961. Since this village almost entirely reflects the life of its chief inhabitants, namely, the Koyas, a general survey of all the Koya households and an intensive survey of 10% sample households among them were conducted and the outcome is this monograph.

Location

2. Lying on 17°-45'-11" north latitude and 80°-03'-53" east longitude (Location Map I) the village is situated within the revenue unit of Narasampet Taluk and under the jurisdiction of Nekkonda Police Station which is at a distance of 21 miles in its north-eastern direction. The nearest Post Office is at Goodoor, a village 12 miles towards the north-west. Narasampet (the Taluk and Panchayat Samithi headquarters) and Warangal (the District headquarters) are at a distance of 25 and 50 miles respectively. The Village Level Worker resides in the village itself.

Flora and fauna

3. The hills and the thick green deciduous forests amidst whose picturesque surroundings the village is situated abound in such valuable timber trees as teak, *tellamaddi* (terminalia arjuna), *nallamaddi* (terminalia tomentosa) and other trees like *rela* (cathartocarpus fislula), *tuniki* (diospyros melanoxylon) etc. It is rich in animal life like cheetah, bear, fox, hill goat, wild boar and tigers, though the last, which inhabit the interior forests, are seldom seen by the villagers.

Village layout

4. Out of an area of 4 acres and 28 guntas set apart for *gramakantam* the area occupied by the 87 households which are spread in a haphazard way and with no roads is only one acre and 30 guntas. The village is inhabited mostly by Koyas, though there are households belonging to such Hindu castes as Vaisya, Kapu, Goundla, Viswabrahmin, Kummari, Chakali, Thogata and Madiga (S.C.)* besides a solitary Christian household. All the Koyas and Hindu caste people are living together side by side in one cluster except the 4 households of Madigas who are having their houses a few yards away from the other caste Hindus including Koyas (Map III).

Population

5. According to 1961 Census, the total number of households is 104 and the population recorded is 459 comprising of 252 males and 207 females (Table 1)†. By the time the survey was completed, which was shortly before the Census was taken, the population of the village was 389, comprising of 201 males and 188 females. The decrease in population at the time of survey is apparently due to emigration of 17 households. Out of the 87 households located in the village, 72 belong to Koyas and the others to several odd communities.

Communications

6. With no regular bus route passing through nor any motorable road nearby, the village can, however, be reached by two routes—one from Mahbubabad, one of the taluk headquarters in the Warangal District, which has also a Railway Station on the Hyderabad-Vijayawada line, at a distance of 16 miles from Mattewada to be covered either on foot or by bullock cart; the other is from Narasampet, the taluk headquarters. A Road Transport Corporation operated bus regularly plies from Warangal, the district headquarters to Narasampet from where the village Mattewada could be reached by covering a distance of 25 miles either on foot or by bullock cart. There is, however, an uncertain private operated bus service plying only during the fair weather from Narasampet to Goodoor, a distance of 13 miles. And from Goodoor, a distance of about 12 miles would have to be covered either by walk or by bullock cart before one could reach the village Mattewada.

Public places

7. Among the important public places worth mentioning in this village is a Primary School in the

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* S. C. = Scheduled Caste

† See Appendix I for all Tables with arabic numbers

midst of the habitation area (Map III). The funeral and burial ground for all communities including Koyas is situated to the south of the village at a distance of six furlongs on the bank of Nelavancha Vagu, a stream (Map II). The places of worship are a stone idol of Hanuman, Monkey hero of epic *Ramayana*, at the very entrance to the village in the north, on the bank of Ganganna Kunta, a small pond (Map II) and *boddarai*, symbolising the Village Mother in the heart of the village (Map III).

Sources of water supply

8. Of the seven wells in the village, five of them are used both for agriculture as well as for drinking purposes while the remaining two are exclusively used for drinking. Five wells dug by Koyas have been there since long while, of the remaining two, one was dug 10 years ago by 4 Madiga households used exclusively by themselves and the other one by a Komati household. The well water of the Komati household is said to be comparatively sweet and hence 75% of the households in the village use the same for drinking purposes. All castes in the village except the Madiga (S.C.) draw water from the same well without any restriction.

Marketing centres

9. The nearest marketing centre is Mahbubabad, a taluk headquarters of the same name in Warangal District at a distance of 16 miles, where a majority of the people from the village purchase all their domestic requirements and, in case of emergency only, the local *kirana* shop run by a Komati is approached.

Settlement history and migration

10. The settlement history of the village, as narrated by an old Koya, runs thus:- The Koyas were once nomads roaming about the woods without any aim in life. Sometime back a British Officer brought them together by force and made them live in this village. The abundant forest wealth available all round made them indolent and ease loving without thinking of the morrow. The erstwhile Nizam's Government under the guidance of Prof. Haimendorf, instituted measures for the uplift of tribals through the Tribal and Social Welfare Departments.

11. Sixty-two households or 84% of the Koya households have been residing in this village since 2 to 3 generations and 3 households for the past 4 to 5 generations, while only 7 households are of the present generation (Table 31). Out of the six immigrant Koya households, 3 households are from other villages of the same taluk while one each is from outside the taluk and district respectively. The other household has not reported any specific information (Table 32).

12. The Razakars were reported to have burnt in 1948 all the households of the Koyas who therefore fled to different parts of the country. The enduring and sustained efforts put forth by the then Social Service Department resulted in the present colony being built up in 1951 and the Koyas have, at last, settled here since then without any break.

13. A short while after the colonization, a few other non-tribals from the surrounding plains also have immigrated to this village to eke out their livelihood. They are 4 households of Madiga (S.C.), 3 of Viswabrahmin (blacksmiths and carpenters), 2 of Goundla (toddy tappers) and one each of Kummari (potter), Vaisya (Komati) and Chakali (washerman). A brief note on migrant households of each caste is made below :

14. *Chakali* : Four years back one Chakali household of Pettallagadda, a village of Warangal Taluk, came here and settled finding the non-existence of any man of his caste to serve the needs of Koyas.

15. *Goundla :* They originally belong to Gundratimadugu, a village in Mahbubabad Taluk. They were and are still following their traditional occupation *i.e.*, toddy tapping. Originally there was only one Goundla household in this village and during the period of terror unleashed by the Razakars when all the Koyas had fled away, this family too had fled and temporarily settled in the village where its son-in-law was residing. After Police Action (1948) and after the colony had come into being, the son-in-law too along with his father-in-law came and settled down here as two separate households.

16. *Kummari* : A native of Aleru, 24 miles away in the same taluk, migrated to this village 11 years ago, when the Koya colony was newly started. His traditional occupation is pottery and he came here with the hope of bettering his economic position by supplying all the required pots to the Koyas who were until then depending upon potters of another village. As there were too many potters in his native place, he felt that the competition in this village will be less and at present he is in a way enjoying a monopolistic position.

17. *Madiga*: The four Madiga households migrated from the nearby and surrounding villages within a radius of less than 10 miles just to eke out their livelihood through their traditional occupation of tanning in the newly set-up colony of Koyas at Mattewada.

18. *Vaisya*: A native of Mahbubabad, finding no *kirana* shops in Mattewada village, migrated and opened a shop and is thereby eking out his livelihood.

19. *Viswabrahmin*: They immigrated to this place some 6 years back from Charlapalem, a village in the Mahbubabad Taluk, at a distance of 48 miles, to eke out their livelihood. The availability of teak-wood in abundance and at cheap rates attracted them to this place. They are following their traditional calling of goldsmithy, blacksmithy and carpentry besides attending to their own agriculture.

20. Besides the above castes, the three other castes (one household each) are Christian, Kapu and Thogata who came to this village as Government servants. These are only temporary residents of the village liable for transfer due to exigencies of Government service.

21. None of the village elders were able to throw any light on how the village got its name **Mattewada** and what its meaning was.



Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

A. THE PEOPLE

Population and its ethnic composition

1. Inclusive of the Koyas altogether there are 10 castes and tribes in this village. As set out in the following Table, out of the total households of 87 inhabiting this village, the Koyas alone account for 72 households while the remaining 15 are divided among the other nine communities.

Sl. No.	Name of Community	No. of house-holds	Males	Females	Total	Average size of house-hold
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Chakali (C) .	1	2	1	3	3.0
2	Christian .	1	2	...	2	2.0
3	Goundla (C) .	2	6	6	12	6.0
4	Kapu (C) .	1	1	...	1	1.0
5	Koya (S.T.) .	72	166	163	329	4.3
6	Kummari (C) .	1	2	2	4	4.0
7	Madiga (S.C.) .	4	10	11	21	5.2
8	Thogata (C) .	1	1	...	1	1.0
9	Vaisya (C) .	1	2	1	3	3.0
10	Viswabrahmin (C)	3	9	4	13	4.3
	Total .	87	201	188	389	4.5

Note : C=Caste, S.T.=Scheduled Tribe, S.C. = Scheduled Caste.

2. Among the caste Hindus there are seven castes residing in ten households with 37 persons, and four households belonging to a Scheduled Caste with a population of 21. There is only one household with two male members belonging to the Christian community.

Size of household

3. The average size of household among the Koyas who represent 98 per cent of the total population is 4.3. From the above it is seen that the five castes of Chakali, Kapu, Kummari, Thogata and Vaisya among the Hindus have one household each with 3.0, 1.0, 4.0, 1.0 and 3.0 members per household respectively. The other two castes among the Hindus *viz.*, Goundla and Viswabrahmin are having 6 and 4.3 persons per household respectively.

4. A glance at Table 2 shows that out of 72 Koya households, more than 50 per cent or 38 households are having four to six members while 25 households are having two to three members and six households are having seven to nine members, and only three households claim more than ten members each.

B. THE KOYAS

Divisions and sub-groups

5. There are three broad divisions among the Koyas as reported by the informants in the village : (1) *Gutta* Koya, (2) *Basa* Koya, (3) *Gommu* Koya also called *Dorachattam*. The Koyas that live in the interior hills are referred to as *Gutta* (hill) Koyas and those who speak their own language are designated as *Basa* (language) Koyas. *Gommu* (river bank) Koyas are so referred to because they live mostly on river banks and in river valleys. They are also known as *Dorachattam* because the *Dora* (the ruling one) hailed from this *chattam* (stock). There is no intermarriage or interdining among these divisions. These three main divisions are further formed into groups according to their occupations as follows: *Oddi* (priest) Koya, *Pattedi* (bard) Koya, *Kammara* (blacksmith) Koya, *Gampa* (basket) Koya, and *Kapu* (cultivation) Koya. The Koyas of the village under survey belong to the main division of *Gommu* Koya (*Dorachattam*). They consider *Oddi* Koyas superior and have intermarriages with them.

6. In addition to the above mentioned divisions and groups there is another group which goes by the name *Dholi* Koya. The name of this group is derived from the word *dhol*, a skin musical instrument on which this Koya group plays on the ceremonial and festive occasions. The contemporary social relations between the *Dholi* Koyas and other Koyas suggest that an untouchable caste, most probably the Mala, might have been a migrant long back into the Koya land where it is likely that the Koyas have accepted them into their cultural fold with some social reservations and restrictions of touch, eating and marriage.

Origin of the Koyas

7. The legend connected with the origin of the Koyas, the chief inhabitants of this village is interesting. The Koyas connect the complicated details of their tribal organisation with the history of the world and of mankind itself. The following mythical history of the Koyas narrated by an informant, though lacking in vividness and coherence, is faithfully recorded here as it has its own interest and reflects the Koya faith.

8. Once there was a small island called Nattedinadideepa in the midst of a sea. The word *deepa* appears to be a dialectical form for the Sanskrit word *dveepa* which means an island. There, on the island, an ant-hill came out and from that sprout up a *panika teega* (a green creeper) and a *guddelugu* (bear). Thus the creation of the world began. After six months from the birth of *guddelugu*, God created one Adiraju from the earth. To satisfy his hunger, Adiraju went out for fishing with palmyra tree as rod, *chintan teega* (a green creeper) as thread and a sickle as hook and *manmakapadda* (a kind of animal) was used as prey. There were three lakes namely *Neelagundam*, (water lake), *Palagundam* (milk lake) and *Pasupugundam* (turmeric lake). Having failed in water and milk lakes, he tried his luck in turmeric lake wherein he got a very big fish and when cut, found a girl called Adishakti. They fell in love at the first sight and married. She conceived after four months and gave birth to one hundred and one children—fifty-one males and fifty females. She fed fifty-one children at her right breast and the other fifty at her left. The children were so hungry that they even sucked her blood. So the parents were much worried about the feeding of the children and one day she expressed her desire to her husband, Adiraju to kill all of them. He readily agreed. Accordingly he took all of them to a dense forest and when they were fast asleep in the night, he planned to kill them with *pannendu kunchala banda* (a stone weighing 12 *kunchams*) lying nearby. But the elder son who saw the father lifting the rock feared that he would kill all of them. He then dashed the earth abruptly with an iron rod called *panchamukhala gorika* (five pronged rod). Instantaneously a big hollow trench appeared before them and all the children entered it. Adiraju, on his return, found a big hollow trench in the place of children and thought that they might have gone inside it and so covered the hole with another big stone.

9. The children who entered the hollow trench directly reached Nagaloka, the Kingdom of the serpents. Nagaraja, the king of serpents was ailing badly with a carbuncle on his back. He tried many doctors but in vain. Though he was, in the first instance, surprised to see these unexpected children from the earth, he welcomed and treated them as his guests presuming that they might cure his disease. After feeding them sumptuously, he narrated his pathetic story and requested them to cure him of the disease, if they could. The children, as they were grown up by this time promised to bring back all his comforts by removing the carbuncle. So they went out and brought *boddaku*, a kind of green leaf (species still found in forests), cooked it in *ganjee* (starchy liquid taken out of boiled rice) and applied it on the carbuncle which gave him relief. They thus cured the Nagaraja completely of the disease. So much was he delighted that he made all arrangements for their comfortable stay there.

10. On the outskirts of the city of Nagaraja, there was one *rela* (cathartocarpus fislula) tree on the bank of a stream. The water of this stream was as white as milk and this site attracted them so much that they used to spend here all their leisure time by singing songs and playing *dhol* (a musical drum). (It may be worth noting here that the Koyas do not use *rela* tree for fuel and the poetic narration of the history of their origin starts with the words *rela, rela, re, rela* representing the above tree and these words are repeated at the end of each line of the narration.)

11. Having lived for two years in Nagaloka, one day they expressed their desire for leaving that place. Reluctantly, the King consented, but as a token of his gratitude, he gave them a turmeric root which they desired. Taking the turmeric root, they started to the earthly world. During the course of their journey they had to cross the sea in typhoon. They spent three anxious nights on the shores of the sea and at last found a tortoise which conveyed them all to the other shore. One among them, after reaching the other shore, immediately got the tortoise out of the sea and killed it to satisfy their hunger. But one of them who did not eat it, abused the rest for their cruelty on account of which some misunderstandings arose and it finally resulted in the separation of fifty people who, it is narrated, founded the various communities, and the remaining fifty-one spread the Koya community.

12. Leading an orderly life became a problem among the latter fifty-one. They elected a person who did not eat the flesh of the tortoise as their head and named him as Perumboyina *Raju*. With the

increase in their population in course of time Perumboyina *Raju* nominated four more *Rajus* (Kings) to head four expanding groups. They are: (1) Bandari *Raju*, (2) Paregatta *Raju*, (3) Mudogatta *Raju*, and (4) Sanapagani *Raju*. Altogether the five *Rajus* used to cultivate turmeric collectively as a means of livelihood for their groups. Consequently these five groups came to be known after these *Rajus* and have become exogamous in their character.

Clans (*gotrams*)*

13. The five exogamous septs are called *gotrams* among the Koyas. The following are the names of the *Rajus* who headed each group and the *gotram* corresponding to it :

I Perumboyina *Raju* (Arogatta *gotram*)
II Bandari *Raju* (Aidogatta *gotram*)
III Paregatta *Raju* (Yedogatta *gotram*)
IV Mudogatta *Raju* (Mudogatta *gotram*)
V Sanapagani *Raju* (Nalugatta *gotram*)

14. As can be seen from the above, the name of their main sept or clan or *gotram* is known after the name of the *Raju* that headed the group. Also there is an indication that the clans bear the ordinal names like *Mudo* (Third) *gatta*, *Nalug (u) o* (Fourth) *gatta*, *Aid (u) o* (Fifth) *gatta*, *Ar (u) o* (Sixth) *gatta* and *Yed (u) o* (Seventh) *gatta*. Full significance of this ordinal nature of clan formation and what happened to the first, second, eighth and subsequent clans, if any, are not known. But even with reference to known clans very few of them can state their main clan in terms of *gotrams*. Perumboyina *Raju* of Arogatta *gotram* is considered superior to others as he abstained from eating flesh of tortoise and subsequently held the headmanship of the tribe. The members of different septs are distinguished by the difference in their marks they occasionally put on their foreheads—a dot and a perpendicular line. People belonging to Arogatta, Aidogatta and Nalugatta *gotrams* wear short perpendicular marks on their foreheads while those belonging to Yedogatta and Mudogatta *gotrams* apply a dot on their foreheads. Especially, the married women always put the marks on their foreheads, which indicate the sept to which they belong. Fig. 1 shows two women with these two types of marks on their foreheads.

Sub-clans

15. The five exogamous clans among the Koyas have the following sub-clans :

Sl.No.	*Name of clan (gotram)*	*Sub-clan*
(1)	(2)	(3)
I	Perumboyina *Raju* (Arogatta *gotram*)	(1) Goggam, (2) Yettodu, (3) Samalamodu and (4) Zursodu.
II	Bandari *Raju* (Aidogatta *gotram*)	(1) Bojjodu, (2) Dacharodu, (3) Vojjodu, (4) Kolimodu, (5) Jogodu, (6) Senchodu, (7) Godettodu, (8) Vasamodu, (9) Ponkodu, (10) Shivatatalodu, (11) Chinthodu and (12) Jalarodu.
III	Paregatta *Raju* (Yedogatta *gotram*)	(1) Poonam, (2) Lingala, (3) Galigodu, (4) Pulsamodu, (5) Kuza and (6) Beeraboinodu.
IV	Mudogatta *Raju* (Mudogatta *gotram*)	(1) Ragodu, (2) Thatipunem, (3) Thorremodu, (4) Maddelodu, (5) Esamodu, (6) Auloorodu, (7) Payamodu and (8) Irpodu.
V	Sanapagani *Raju* (Nalugatta *gotram*)	(1) Salapagani, (2) Meda, (3) Kalthi, (4) Salpodu, (5) Penkonda, (6) Gattodu, (7) Penkodu and (8) Aremodu.

Clan deities (*velpus*)

16. The Koyas are very reticent when enquired about their deities. Each clan has its own deity known as *velpu* or *devara* which is an idol of small rod or chain of less than a foot generally of gold or silver or

* Clan, sept and *gotram* are used as synonyms. According to some 'gatta' is understood to be a corrupted form of *gotram*

iron metal. The myth about these clan deities seems to be that all the metallic symbols were decided long back by their clan heads. They are kept individually in a piece of hollow bamboo which is preserved in a specially prepared nest on any tree in the wild and unfrequented forest. All clan deities bear separate names and are preserved in different places. They are worshipped by the members of the respective clans only. But Adiraju, the chief *velpu* is worshipped by all the Koyas. Services to these deities are occasionally performed by the principal worshippers and they are shown to all the devotees on special occasions like festivals.

17. *Shtva Lachche Gade Raju* is the clan deity of Perumboyina *Raju* (Arogatta *gotram*) symbolised in a silver rod of less than a foot in length. It is preserved in the forests of Puttabhupatipeta village (6 miles away) of Narasampet Taluk of Warangal District. The exact spot where the deity is preserved is not disclosed. All members from various places belonging to this *gotram* consider this deity as their *velpu* and visit this place to take part in the worship and ritual.

18. *Shikkelupu*, the clan deity of Bandari *Raju* (Aidogatta *gotram*) is a small zig-zag iron chain situated near Karlavai village in Narasampet Taluk of Warangal District. The members of this clan, wherever they are, do come and participate in the worship of this deity.

19. *Musalamma*, the clan deity of Mudogatta *Raju* (Yedogatta *gotram*) is a silver rod of about a foot in length. The place of this deity is Reddala village (16 miles away) in Mahbubabad Taluk of Warangal District. All the members of this clan participate in the annual rituals and worship of the deity.

20. *Pidigi Raju*, the clan deity of Mudogatta *Raju* (Mudogatta *gotram*) consists of a silver rod. The place of this deity is on the bank of the Godavari river in Kothagudem Taluk of Khammam District.

21. *Govinda Raju*, the clan deity of Sanapagani *Raju* (Nalugatta *gotram*) is represented by a golden rod. The place of this deity is Chillaypalle village (about 50 miles away) in Yellandu Taluk of Khammam District.

Social stratification

22. As the clan heads have got to propitiate their clan deities in a ceremonious way they felt the necessity of having a priest, a bard and an attendant and accordingly three classes were formed among the Koyas. They are Odde (the priest), Pattedodu (the bard) and Dholi (the ritual beggar).

23. The Odde is considered to be very pious and superior even to Arogatta *gotram* people. He conducts all the religious ceremonies, especially connected with the worship of the *velpu*. The Pattedodu (a synonym for Pattadi), narrates the past history and legends of the Koyas in a poetic form playing on his stringed instrument and *dhol* (a skin instrument). He assists the Odde in the religious functions. The status and functions of this class as bards and entertainers among the Koyas are practically identical in nature to those of the Pradhans among the Gonds*. The Dholi is considered very inferior among the tribe. They are treated as untouchables by the other Koyas, and yet, they occupy an important place in the cultural life of the Koyas. The duty of this class is to play *dhol* on ritual and ceremonial occasions.

24. Each clan has its own Odde, Pattedodu and Dholi, who, in the case of the first two, hail from and in the case of the last, associated with the same main clan but their sub-clan or family name may be quite different. The sub-clan of the foregoing three functionaries serving the five main clans are given in the following statement :

Sl. No.	*Main clan (gotram)*	*Family or sub-clan names of the functionaries*		
		Odde	*Pattedodu*	*Dholi*
(1)	(2)	(3)	(4)	(5)
1	Arogatta	Not known	Not known	Kathulodu
2	Aidogatta	Adamodu	Alamolu	Alamodu
3	Yedogatta	Mokkulodu	Not known	Dillodu
4	Mudogatta	Koramodu	Nangodu	Nakkodu
5	Nalugatta	Podima	Not known	Shidma

25. None of the above mentioned functionaries are residents of this village. Whenever their services are needed they are invited from the nearby villages.

26. Recently over and above these functionaries, a *pujarikadu* or a priest as a new functionary has

* See ~~*Kesalapur and*~~ *Bhurnur* (Monograph No. 40) Vol. II, Part VI, Andhra Pradesh, Census of India, 1961

emerged in the social setting in the village from among the Koyas for worshipping village deities and conducting social ceremonies.

C. HOUSING

House types

27. The layout pattern of the houses in this village is a planned one; however some houses are huddled in the north aligned to one or two paths. All the houses are having thatched roofs except the one belonging to the Patel*, (one of the tribal elders) which has tiled roofing and brick walls. Fig. 2 shows the plan of a Koya house.

28. Prior to the construction of the present houses the Koyas were residing in huts constructed in a haphazard way. The officials of the Social Welfare Department have induced them to construct their houses in a systematic and planned manner. No financial assistance was given to them except allowing them to procure the required timber, free of cost, from the local forest and demarcating the housing plots which were allotted to them permanently. The existing houses were built by the Koyas themselves voluntarily in 1949–50. They face either east or west. The roofs are mostly thatched and sides are covered with thick wooden bamboo *tattis*. Even the non-tribal people have built their houses in the same fashion as those of the Koyas.

Ceremonies observed at the time of construction

29. An auspicious day is fixed in consultation with a Brahmin for starting the construction of a new house. First of all, one *gunja* (pole) is installed in the *nishani moola* (north-eastern corner) which is also treated as *devuni moola* (God's corner). After sacrificing a fowl before this pole, house construction begins. Depending upon the area of the site are installed in four corners four to twelve posts over which are placed wooden beams lengthwise and breadthwise. The bamboos or thin wooden poles are placed lengthwise over them and thatched with grass. The front side is kept projected and the sides and rear portions are used as verandahs. The house is divided into two portions by having *tatti* partition walls in the middle. One portion is used as kitchen and the other called *lopali ankatam*, used as store room. The open space in between these two is used as a sleeping room. There are some houses with a shed in the front yard which is used for casual meeting and conversation and hay is preserved on the roof. The *tatti* walls are thickly plastered with a mixture of *yerramatti* (red clay) and dung and decorated nicely with drawings drawn with white lime. Fig. 3 shows some typical wall decorations which are said to be not having any symbolic meaning except being simply decorative.

D. DRESS AND ORNAMENTS

Dress

30. The ordinary dress of a Koya man as well as the other men of this village is a dhoti, a shirt and a turban of several folds wound round the head. The dhoti is worn above the knees as in the case of ordinary men of the adjoining plains. Poorer classes wear an upper cloth in place of shirt. Most of the elders have silver belts around their waist and some have golden ear rings too. The present generation are adopting up-to-date fashions like wearing pants, bush shirts and banians, etc. They put on gaudy dresses on ceremonial and festive occasions. They buy their clothes from the shops of Mahbubabad.

31. The customary dress of a Koya woman is a saree and a *ravika* (blouse). In the bygone days they used to wrap the saree round their hips above the knee and wear a blouse knotted in front to cover their bosom (Fig. 4). But now-a-days they are wearing nice cotton sarees taking one end of it upon the shoulder. Young women tie a piece of cloth as a breast-wear like other low caste Hindu people. When they are at work, one end of the saree is taken over to right shoulder and tied round the waist. They comb their hair regularly, part in the middle and bring it back and knot it. The *ippa* (bassia latifolia) oil, once in use, is given up now and coconut oil has taken its place. Some young women, of late, are using mirrors, hair pins, soaps and other toilets also.

Ornaments

32. The ornaments of the Koyas are of gold and silver which do not differ much from the ornaments of the local plains people. Fig. 5 shows the Koya women in their full dress and ornaments. Fig. 6 shows some of the ornaments of the Koyas, the details of which are described below :

Ornaments of the legs :	Silver ornaments called *thodalu* and *powdalu* are worn round the ankle, *Mattelu*, the silver rings are worn over the toes.

* *q. v.*, paragraph 20, Chapter V.

Ornaments of the hands:	The silver bangles, *mungati kadiyalu* are worn over the wrists and an ornament called *bhoolgadiyam* made of silver or gold is worn round the elbow.
Ornaments of the waist:	A silver belt *gajjala vaddalamu* with jingling bells is worn round the waist.
Ornaments of the neck:	A silver chain, *golusu* is worn round the neck. *Sannagundlu* (a chain of small spherical beads) and *aiikeelu*, both made of gold, are also used as neck ornaments.
Ornaments of the nose and ear:	Nose rod, *mukkupulla* and ring, *mukkuteega* made of gold are worn as nose ornaments and *genteelu* and *pakkateegalu* are the gold-ornaments for adorning the ear.

Tattooing

33. Tattooing, locally called *pachhabottu* is common both among men and women. It is said that some women get themselves tattooed even on their secret parts.

E. MATERIAL EQUIPMENT

Domestic utensils

34. The kitchen is neatly maintained and the utensils are arranged in an orderly manner. Generally the south-eastern corner of the kitchen is used as a hearth. Earthen pots are used for cooking and aluminium plates for eating meals while both aluminium and glass tumblers are used for drinking purposes. Fig. 7 shows an arrangement of utensils in a Koya kitchen. Large quantity of grains are stored in *gummis* (storing vessels) which are placed in the front yard of the house. *Buttí* is also used for keeping grain (Fig. 8).

Fuel and lighting

35. Fuel for the hearth is procured by women from the nearby forests. The common type of lighting among this tribe is either kerosene lamp or *ippa* (mohwa) oil lamp.

Furniture and other articles

36. Out of the 7 Koya households selected for intensive survey 5 households possess mirrors, 4 households have bedstead, 3 have stools and wall shelf and only one household has a chair, while all the seven are having wooden coir cots.

F. DIETARY HABITS

Food

37. The staple food of the Koyas is *jowar*, though the principal crop of the area is paddy. But the consumption of paddy since two years has been more due to the failure of the *jowar* crop. This is evident from Table 25 which shows that out of the 7 households intensively surveyed, five households take coarser grains like *bajra*, *jowar*, maize and small millets besides rice, whereas one household takes exclusively rice, and one household did not report the food it takes. They often sell paddy and purchase *jowar* in exchange. The *jowar* is generally cooked and prepared into semi-solid food balls called *sankati*. An adult easily consumes two or three such balls along with raw chillies, salt and pickles. They usually take two meals a day. All the 7 sample households are reported to have been taking two meals a day (Table 23). The habit of taking tea has not yet spread among the Koyas as is evident from Table 25.

38. On festive occasions delicious dishes are prepared according to one's own capacity and taste. Vegetables are not regularly used while buttermilk seldom finds place either in lunch or supper.

39. As the yield from the fields is not quite sufficient, the Koyas gather edible roots in different seasons of the year and preserve them to supplement their food requirements. Besides these, *ippa* (mohwa) flower is also used as a food flower.

40. A detailed description of the roots and flowers consumed by this tribe is given below :

Roots

(a) *Govindagadda* : Bulky in size and white in colour, this root is available at the fag end of winter (February). The Koya women and children collect

this root. It can be preserved only for 8 days and eaten after being boiled.

(b) *Yellerigadda* : White in colour, bulky and lengthy in size, this root is boiled before eating because eating the raw root causes itching sensation.

(c) *Thellasannagadda* : White in colour, this resembles the sweet potato. It is not eaten in raw form as it is very bitter. First the skin is peeled off and then boiled. The boiled root is cut into slices and placed in a new small basket which is kept in a big earthen-ware pot filled with water. The slices are rubbed over for a considerable time in the water to wash off the bitterness and then boiled once again. Then these slices are eaten with or without curry. This is also collected in the month of February and can be preserved for a considerable period.

(d) *Nallasannagadda* : This also resembles the sweet potato but is black in colour. The roots are collected in the month of June. They are boiled, cut into slices and then eaten.

Flowers

41. *Ippa flowers* : Round and fleshy they are taken either after being dried in the sun or fried in oil. An intoxicating drink is also commonly extracted from the flower. The oil extracted from *ippa* nut is used both for cooking and lighting. The flower is available in March and April and abundantly consumed when compared to other forest food produce. The poorer families make this as a substantial one-time meal.

42. The Koyas now-a-days eat all kinds of meat except beef. Previously they used to take beef also and now they have stopped it. Probably they might have stopped eating beef for the fear that the caste Hindus might look down upon them. Fish forms an important item of food. Fishing is done in the local tank. The catch is mainly used for home consumption.

Drink

43. Both toddy and indigenous liquor are consumed in considerable quantities and on occasions such as marriage, it becomes even more. Women are also allowed to drink. Generally men drink heavily and hence they indulge in illicit distillation.



Chapter III

SOCIAL CUSTOMS

Birth

1. Outside the narrow circle of family, much importance is not attached to the birth of a child. Unlike the other occasion in human life, such as marriage or death, it calls for no pomp on the part of this tribe and is unaccompanied by ceremony.

2. For the first delivery the expectant mother is taken by her parents to their house during an advanced stage of pregnancy. Most women consider that pregnancy lasts for nine or ten lunar months. It is a local belief among the Koyas as well as others in this village that female child will be born after nine months and male child after ten months of pregnancy. The expectant mother attends to her daily routine till the day of delivery.

3. When the pregnant woman develops labour pains she is taken into a separate apartment of the house and laid on a straw bed covered with a mat. An elderly woman exclusively of their own tribe called *manthrasani* (midwife) conducts the delivery. Similar practice is prevailing among other castes as well. The same midwife also serves the other castes except the Schedule Caste who has got its own elderly woman. Crude methods are employed in bringing out the child in complicated cases.

4. As soon as the child is born, the woman in attendance cuts the umbilical cord with a country knife and buries it in the back yard. Then the mother and baby are immediately given hot water bath. All the neighbours also contribute a potful of hot water each. The pollution lasts for 11 days. During this period the woman in attendance gives her bath. On the eleventh day she is given the ceremonial bath and all her belongings such as bed, clothes, etc., which are used by her during the delivery period, are thrown away. The woman in attendance is paid Rs. 5/-, if the child is male and Rs. 2-50 nP. in case of female child, over and above some petty gifts of grain, etc., which depend upon the economic status of the family concerned. Suckling is continued till the child attains one year.

5. Barreness is often attributed to ill-luck. They do not practice wilful abortion.

Naming ceremony

6. The ceremony connected with the naming of the child is usually done on the eleventh day. On the day of her ceremonial bath, the entire house is cleaned and the naming ceremony is performed. Only women are invited to a vegetarian feast. The father of the child provides new clothes to the new born on that day. A green leaf of mohwa tree (bassia longifolia) is given to the child and same names are announced, each three times. If the child does not hold the leaf, it is considered that the child dislikes the name. The process is repeated till the child picks up the leaf in acquiescence.

Tonsure ceremony

7. Tonsure ceremony is performed after the completion of one year. The maternal uncle first applies scissors three times and removes a bit of hair. On this occasion an upper cloth called *kanduva* is presented to him. Then the barber shaves the head of the child clean and receives a gift of 2½ seers of grain and 12 nP.

Marriage

8. There are two kinds of marriages among this tribe *viz.*, marriage by negotiation and marriage by capture. The marriages are performed after the girl attains puberty, but child marriages are also taking place occasionally. Table 30 shows that out of the total population of 330, 88 males and 102 females are married. Among the 88 married males 52 were between the ages 15–19 years of age at their first marriage while among females 43 were married in the age-group of 10 to 14 and 6 at an age of less than 10 years. None of the males were married before 14 years of age.

Permissible partners

9. Marriages with other tribes or castes are not favoured and any violation of this marriage rule is punished with excommunication. There is a case of an inter-communal marriage wherein a person belonging to Vaisya caste has married a Koya woman.*

* *q. v.*, paragraphs 32-33, Chapter V.

Polygamy is allowed among the Koyas while polyandry is strictly prohibited (Table 28).

10. Marriage within the same clan is a taboo as the persons belonging to the same clan are considered as brothers and sisters and such performance leads to public condemnation and excommunication. But it is interesting to note that marriage between priestly class and non-priestly class within the clan groups is permitted. Mother's brother's daughter is claimed as a matter of right. Marrying father's sister's daughter and sister's daughter are in vogue. The custom of marrying either elder or younger brother's widow does not appear to be in vogue.

11. Out of 137 marriages investigated among the Koyas in this village 38 alliances are within the blood group while the rest are outside the blood group. From this it may be inferred that the tendency among the Koyas is to have alliance outside their blood group. Out of the 38 consanguineous marriages, 16 are with mother's own brother's daughter, 17 with father's own sister's daughter and 4 are other types among consanguineous relations. There is only one instance of marrying own sister's daughter (Table 27). There are 6 polygamous marriages (Table 28). There are 39 marriages contracted within the village while there are 65 marriages contracted by the Koyas of this village within a reach of 10 miles, 20 marriages are reported to have been contracted outside the district while there are none outside the State (Table 29). This shows their tendency of contracting marriages with their people living nearby.

Marriage types and proceedings

12. *Marriage by negotiation*: The initiation is always from the groom's side. After having an idea on a particular girl, the father of the groom accompanied by an elderly person casually visits the house of the bride. Often the purpose of the visit is kept as a secret. No ceremony is attached to those negotiations. The members of the party after arriving at the bride's house greet the inmates, wash their feet and sit down. Then, over a pipe of tobacco and through an introductory talk, the purpose of the visit is slowly revealed by using a customary phrase, 'పప్పుఅన్నం తినటానికి వచ్చాము'—'*Pappu annam thinataniki vachamu*' (we have come to you for a hearty meal)—a phrase full of social meaning and significance. If the bride's party desires to have alliance, they reciprocate with due regards by a similar symbolical phrase 'పప్పు అన్నం తినవచ్చు' '*pappu annam thinavachhu*' (sure, you can take); otherwise they simply turn down their proposal by not extending any further courtesies. The visiting party usually scents their attitude and leaves the place without any further talk in case the proposal is not acceptable.

13. The bride's party, in case of consent subject to the agreement of the horoscopes of the proposed couple, entertains the groom's party with liquor and vegetarian meals. The groom's party after returning home sends two meals to a Brahmin to consult about the agreement of the horoscopes of the proposed couple and a fee of Rs. 2/- is paid. In the absence of a Brahmin, any person who can read Telugu calendar, preferably a goldsmith, is consulted. If the horoscopes agree, five persons consisting of three males and two females, visit the bride's house accompanied by the Tribal Head, the Dora or the Patel. They are welcomed at the bride's house and their Village Heads are also summoned. There, in the presence of all, the Patel of the bride's village gives a blouse piece worth Rs. 2/- and one turmeric piece called *mudipichhuta* brought by the groom's party to the bride's party.

14. Next follows the *ravikapettuta* (giving the blouse) ceremony, prior to the fixing of the marriage date. On this day again three men and two women visit the bride's house and present a blouse to the bride which she wears then itself, and Rs. 2/- at the rate of Re. 1/- each to both the Tribal Heads of the villages.

15. An auspicious day agreeable to both the parties is fixed to perform the marriage after consulting the astrologer.

16. Three days before the scheduled date for marriage, a function called *pendlipillanu cheyuta* (preparing the bride) is conducted at the girl's house. On that day the groom's party sends two persons irrespective of kinship relationship called *jodikallu* with a goat, two and half seers of rice and six rupees called *babulu* (customary payment) to the bride's house. The goat is tied to the bride's house and the rice is given to the parents of the bride while the amount of Rs. 6/- after showing to the elders of the village is spent by the two visiting persons on drinking.

17. Next day a party of a few men and women of the bridegroom's village visit the bride's house accompanied by drums and trumpets, without the

bridegroom. The procession goes up to the outskirts of the village under a saree canopy and from there all of them go either in carts or by walk. After reaching the boundaries of the bride's village, the marriage procession goes again under a saree canopy accompanied by drums and trumpets. The groom's party, first of all, after entering the village, visits all the village deities and applies *bottu* (vermilion mark) to all. Then the bride's party on hearing the sound of the drums, proceed under a similar saree canopy, closely surrounded by relatives to welcome the groom's party. When the two processions meet each other, they halt and both the canopies are knotted in the facing corners and thereafter the groom's procession goes to the front and the bride's party goes behind. The bridegroom's party does not directly go to the bride's house, but stays in a rest house called *vididillu*. Then the meals are brought by the Odde (the chief priest) of the bride's party to the groom's rest house. Meanwhile the permissible women of the bride's party go to the groom's rest house and make a lot of fun by applying turmeric and sandal paste to cheeks of women and showing mirrors to all of them and return. All the while the Madigas play *dappulu* (local drums made of skin).

18. Then follows the ceremony of putting *bhujalamannu* to the posts of marriage booth. The marriage booth is erected with six wooden posts and small wooden poles are placed lengthwise and breadthwise over them and it is not covered with any leaves or grass. The village priest is invited and in his presence, the marriage ceremony is conducted. He gets one potful of water and ties a green mango leaf called *kankanam* to it. Similarly he ties the *kankanam* to five married women. Over a small heap of clay he places an egg and on its side a broom is made to stand and beside a crowbar is also fixed vertically on the ground. The priest ties *kankanam* to the crowbar also. Then he prepares five balls of clay and gives to five married women and insists on their speaking out the names of their husbands. The arrangements made by the priest can be seen in Fig. 9. The women holding the clay balls walk under a canopy upto the marriage booth and place them around each post. The posts are plastered neatly and lime lines are drawn over them. Fig. 10 shows the women walking under a canopy with clay balls in their hands. The drums and trumpets are played throughout this ceremony and after completion a *pujarikadu* (another priest) ties green leaves to the marriage booth. The north-eastern post of the marriage booth is called *nishani gunja* and to this post a pig is sacrificed. After this, the marriage booth is bdeaubed and decorated with *muggu* (floral designs drawn with lime powder).

19. The bride is then brought and seated on a wooden seat under the marriage booth. A ceremonial bath after annointing her body with oil mixed with the flour of green gram and turmeric powder is given to her separately. After the bath she wears clothes soaked in turmeric, brought by the groom's party. The male members of both the parties then embrace each other. The groom's party pays Rs. 2/- and bride's party Re. 1/- to the Patel of the village, which is called *kulaniki*. The groom's party arranges meals to all wherein mutton curry is served and this marks the end of the ceremonies at the bride's house.

20. On the third day i.e., the day of marriage, the groom's party starts in the early hours, along with the bride. While giving send off to the bride, her parents give her a wooden plank, a brass tumbler and a plate which are bundled by the Dholi. The relatives of the bride bring her out supporting the shy bride by holding her waist and make her sit on the wooden plank. The bride's feet are then placed in a brass plate (*thambalam*) and washed by her sister-in-law with sandal paste and the same water is sprinkled on the heads of the women belonging to groom's party. It is customary that on this occasion the groom's party must place Rs. 2/- in the plate. A few men and women and the mother of the bride accompany her to the groom's village.

21. As soon as they reach the outskirts of the groom's village, the bride's party walks under the canopy and visits all the village deities and are received by the groom's party in the same manner as they were received at bride's house. Here the bride's party comes in front and the groom's party follows closely.

22. As the bride is going to be a new entrant to that village and as she will be in new clothes with various ornaments on, it is likely that she will attract the attention of one and all, and to ward off any evil eye, the Odde of the groom's party holds a winnow filled with cooked rice mixed with vermilion and an egg over it and takes it round the head of the bride three times. This is locally called *mattutheeyuta* and has become a customary habit. Later he takes the bride to the marriage booth and then to her rest house. She is not allowed to enter the groom's house till all the ceremonies of marriage are observed in the same manner as in the bride's house.

23. The bridegroom is then given a ceremonial bath in the company of another boy called *thodipendlikoduku* (associate bridegroom). After the bath, the groom's party visits the bride's rest house. She is also given a ceremonial bath, anointed with oil. Women apply *nalugu* to the bride (Fig. 11). The *bondelu mudusukonuta* ceremony follows immediately after bath. First the groom's mother-in-law ties five thread pieces soaked in turmeric to the right arm of the bridegroom. Then the groom's people repeat the same to the bride. Then comes the ludicrous job of Oddes of both the parties of having to lift the bride and the groom on their shoulders and dance round vigorously. This is the first occasion for the new couple to see each other. Then both the parties enter the groom's house. The elderly people and other relatives are entertained with liquor and non-vegetarian feast. The whole night is spent in drinking and dancing as the Dholi plays his *dhol* (musical drum).

24. After entertaining the guests, both the parties accompanied by drums and trumpets visit a potter's house with the following articles for getting *harivenikundalu* (ceremonial pots). 10 seers of rice or paddy, a chicken, a blouse piece and a coconut are given to the potter. In exchange, two big earthen pots with lids and two small earthen pots called *bollumunthalu* are brought with great honour. After bringing them home, they are well decorated with lime lines and figures and are placed in the north-eastern corner of the house on a bed prepared out of five seers of paddy. Fig. 12 shows the arrangement of *harivenikundalu*. A chicken is then sacrifiecd in front of these pots in memory of the departed souls. The wedded couple then pay their obeisance to all the elders. The sacrificed chicken is then cooked and served in meals to the bridal pair who will be seated in front of the pots. The bridegroom eating half of the morsel of food passes it on to the bride and *vice versa*. After meals, they proceed to the house of goldsmith accompanied by drums and trumpets and get the marriage locket, *kadiyalu* (ornaments worn above the ankle) and *mattelu* (toe rings). They are not directly brought into the groom's house but are kept in some others house. After this a batch of five *muttaidulu* (women in married status) dehusk five seers of paddy and make rice. Again another twenty seers of paddy are partly dehusked.

25. Then the Mangali (barber) who plays a prominent part in the Koya marriage spreads the half husked paddy under the marriage booth sufficiently to seat the couple, which is called *pollupogudu*.

26. Fig. 13 shows the arrangements made under the marriage booth. It is seen therefrom that two earthen pots and two brass pots are arranged in the four corners of the area over which the half husked paddy is spread. Then two yokes tied together are placed side by side, facing the brass pots. After the marriage is over, it is only at this spot the presents are offered to the wedding couple by the relatives and these will be received by the respective parents while the Dholi announces the names of the relatives. After this the Mangali (barber) ties the corner of the upper cloth of the groom with that of bride's which is called *brahmamudi* and while knotting, two annas are kept in groom's cloth and one anna in the bride's cloth. After this he shaves the groom and removes the nails of the bride. The bride is taken separately and anointed with oil by the women, while the barber applies oil to the groom. The bridal pair are then brought together and given bath. White clothes soaked in turmeric called *pasupubattalu* are given to the pair to wear. The couple are made to stand face to face and a hammock-like thing is made with a piece of cloth by tying the ends to the waists. Five seers of rice are placed in it and Mangali hides a gold or silver ring in the heap for five times and the groom picks it up. The same process is repeated by the bride. This rite is called *vodiballabiyyam*.

27. By the time all the above rites are observed, the day breaks and the whole night is thus spent in performing some ceremony or the other. Then the Dholi goes to the neighbouring house and brings those ornaments that are brought from the goldsmith. The barber takes the *puste* (the marriage locket made of gold), ties it to a thread smeared with turmeric and hands it over to the groom (Fig. 14). Then the groom shows it to all those assembled and asks the assembly three times '*kulaniki selavena*?' meaning "is this acceptable to the community?" and then ties it round the neck of the bride. This solemnizes the marriage and the pair are considered as husband and wife (Fig. 15). After this a small quantity of milk and ghee are given in a mango leaf to the groom who after sipping a little gives to the bride who swallows the remaining portion. The same process is repeated by the bride. The Mangali (barber) takes them out and shows Arundhati, a star in the sky. Some times this star showing rite may take place in the day time too !

28. Then starts the last and the concluding rite called *paleti*. The groom, with a rope, a small stick and an iron piece called *karru*, walks a bit away from the marriage booth and the bride follows him holding

a wooden *kavvam* (the churning rod) and keeping a potful food on her head. Here the groom pretends to plough with the iron piece and his sister puts some straw on the land ploughed, while the bride removes it. This mock farm work goes on for a while creating lot of fun and mirth. Then they break for the meal. The bride first gives a morsel of cooked food in green leaves to any six children — three boys and three girls. Later she prepares small balls of food and gives to her husband who, after biting it, puts the same in her mouth and *vice versa*. The process is repeated thrice. Then the sister of the groom spreads her *kongu* (upper cloth) and the groom presents Rs. 5/-. When she countenances her dissatisfaction the couple holding the hands of the girl lift her saying "we will give our daughter if blessed, to your son".

29. When the bridal pair returns home after the conclusion of the above ceremony, the Madiga spreads his upper cloth and places two pairs of footwear for them and for this he receives a present of 20 seers of paddy. This completes all the wedding ceremonies, the guests return to their respective villages while the bride and her party remain for a day in the groom's house. In the evening the wedding couple pay a visit to Mutyalamma, a village deity. The bride offers cooked food to Her and the village priest wards off evil eye to the couple. Then she distributes a bit of food to all the assembled and shares another bit with the groom. Next day early in the morning the couple would leave for the bride's village where they stay for five days. Till they return the *harivenikundalu* will not be removed.

0. The minimum expenditure for the marriage is Rs. 200/- while there is no limit for the maximum.

31. The following are necessarily to be given to the bridal pair by their concerned in-laws:

Name of article	*Other details*
For bride	
1. *Pagadalu* } 2. *Kadiyalu* }	Silver anklets
3. *Chinna mattelu*	Two silver toe rings
4. *Puste*	Gold marriage locket
5. *Ganteelu*	Gold ear ornaments
6. Two blouses	
7. One *pottiravika*	Bodice
For bridegroom	
1. *Muddigolusu*	A silver chain worn round the waist
2. *Dandagadiyalu*	Silver elbow ornaments
3. *Duppati*	A big cotton upper cloth

Consummation

32. The consummation takes place after the marriage, in groom's house only. There is no special function attached to this. In case the couple are shy and the parents do not see any initiation from either side, they fix up a day some time later in consultation with a Brahmin and send them into a secluded apartment.

33. *Marriage by capture*: This is the second type of marriage prevailing in this tribe. If a young man's parents cannot afford to give a wedding feast and conduct all proceedings of the lengthy marriage rites, they generally resort to this kind of marriage *i. e.*, marriage by capture. Unless they arrange a marriage with the daughter of his maternal uncle or of similar near relatives, the initiative in finding a bride does not rest with them but on the young man himself who may bring home a bride in a variety of ways and all of them are considered as marriage by capture. Sometimes poor parents also take initiative in finding a bride to their son in this way.

34. Any young man who wants to marry a particular girl, makes himself familiar with her daily movements. He comes and tells his desire to the elderly men of his village who visit the bride's village and meet the Dora and the Patel (Tribal Heads) and disclose the purpose of their visit by paying a customary fee of Re. 1/-. They generally give their consent and also give assurances of help. Then one evening the boy and his friends go to her village, either on foot or cart and hide themselves in the jungle nearby. At dawn they hide close to the place wherefrom the girl is accustomed to fetch water or fuel, etc., and when she approaches, they capture and carry her away by force before anybody comes to her rescue. Sometimes the girl screams and struggles, but generally her resistance is easily overcome and the men of the girl's village seldom interfere with the raiders, because the groom's party had already sought the favour of the village elders. However, sometimes the groom's party is seriously encountered by the bride's villagers, but are released by paying Rs. 3/-. Soon after they return with the bride, the groom

entertains the villagers. If the parents of the girl, after knowing this, express their willingness to perform the marriage, all the regular rites are observed. In case of disapproval, the marriage is celebrated before they arrive by tying the *puste* (marriage locket) around her neck.

Widow remarriage

35. Widow remarriages known as *marumanuvu* are allowed in this tribe. Those widows having children do not usually remarry due to their affection towards children and out of fear of losing the property, if any. If such a woman marries, the children are left with the parents or the guardian of the first husband and she will have no right over the property. She is allowed only to take the child-at-breast on the condition to return after some period.

36. The widow remarriage is a simple affair. The person who desires to marry a widow gives a feast to the village people and offers drinks. A new saree, a blouse and ornaments, if any, are given to her in the presence of a religious gathering and she is not allowed to wear *puste* (the marriage locket). The marrying person has to pay Rs. 6/- known as *babu* (customary payment) to the two Tribal Heads who share it equally and this ends the ceremony. The widow thus married will have equal status with other married women and she is allowed to take part in all the social and religious functions. E. Thurston writes thus about the mode of widow remarriage among the Koyas of West Godavari :

> "The more simple ceremony is that of causing the woman to bend her head down, and then, having made the man lean over her, the friends pour water on his head and, when the water has run off his head to that of the woman, they are regarded as man and wife."[1]

Enquiries in Mattewada village revealed that this practice is not in vogue.

Divorce

37. Divorce is permitted and may be initiated from either side. If a man wants to divorce his wife without fault on the latter's part, the Kulapanchayat imposes a fine of Rs. 20/- upon him and all the ornaments given by him are retained by her. Generally women do not apply for divorce on their own accord, but elope with some other person; this ultimately leads to divorce. In such cases the Kulapanchayat fines the eloping person with Rs. 210/- and recovers all her ornaments including *puste* given by her first husband. Out of the fine of Rs. 210/- as much as Rs. 150/- are given to the aggrieved and the remaining amount is spent in feasting the gathering. In both the cases, the children born through the first husband are retained by himself and she is allowed to take only the baby-at-breast on the condition to return the baby after it attains certain age agreeable to both the parties.

Death

38. The Koyas believe that all the dead become Gods and do not believe in rebirth. There is a strong belief among this tribe that if a man dies in great pain or on account of black magic, it is likely that he will become an evil spirit. The children and persons dying of cholera or small pox are buried and all the other corpses are usually cremated.

39. All the tribal people, immediately after knowing about the death of an individual, go to the house of the bereaved and console them. Some of them rush to the jungle for fetching fuel. The dead body is seated on one end of the cot, after giving bath, fresh clothes are worn and then laid on the cot. The cot is then borne by four persons to the cremation ground while the son leads the procession holding an earthen pot filled with fire accompanied by tom-tom played by the Madigas. The Odde (chief priest) following the funeral procession throws *jowar* and millet over the dead body as the procession starts. On reaching the outskirts of the village, the corpse is placed on the floor for a while at a spot known as *dimpudukallam*. The Odde puts a bit of sacred rice, *jowar* and millet near the four legs of the cot. They believe that the spirit of the dead may reach that place but will not dare to enter the village crossing *dimpudukallam* spot. Thereafter the procession proceeds to the funeral ground.

40. After reaching the cremation ground, the corpse is removed of all the belongings and laid on the pyre keeping the head pointing to east. The four persons who carried it put up logs on all sides of the corpse. Nearby, the fire kindled by the *Dora* would be burning since the arrival of the procession. The Odde breaks the projected ends of the legs of the cot in the middle symbolically rendering it useless. Then the Dora and the Odde take the burning sticks from the fire and lit the pyre. Afterwards all the assembled lift a burning stick each from the fire and

[1] E. Thurston, *Castes and Tribes of Southern India*, Vol. IV (Madras : 1909), p. 49.

throw over the pyre. Finally the man who led the procession holding the fire pot and potful of cooked rice, stands near the head of the corpse and asks the assembled *kulanki selavena*–"Does the community give leave" and they all reply in one voice *selave*-"permission given." Then he throws the two pots into the pyre. After some time, they all go to a nearby pond or a well or a stream as the case may be for taking bath. The person who led the funeral procession and those who carried the corpse take bath first and wet their clothes while the others simply wash their body and return to the house.

41. After returning to the house from the cremation ground, they sprinkle dung water on their heads before entering the house and then see a burning wick and this marks the end of the funeral ceremony.

42. When a married woman dies, her *puste* (the marriage locket) is cut into half and a portion of it is kept in her mouth. The other aspects of the funeral ceremony are the same as described above. No pollution is observed.

Obsequies

43. The Koyas observe two obsequial ceremonies known as *chinna and pedda divasam (*small and big rites) on the eleventh day. The people who can afford, perform both the rites on the eleventh day itself. As the *pedda divasam* is more expensive, it will be usually postponed to a maximum period of 5 months from the date of death. But the *chinna divasam* must under any circumstances be observed on the eleventh day itself.

44. On the eleventh day after death, the person who led the funeral procession goes to the cremation ground and places cooked rice and chicken curry in a green leaf plate prepared with *ippa* leaves on the place where the dead was cremated. All the half-burnt fuel of the pyre is gathered and placed together and burnt completely. By the time the party returns from the cremation ground, the house is cleansed and the resting place of the deceased is plastered with red clay and a wick with some oil is kept in a small saucer prepared with dung. On that day no relatives or friends are invited. After this, seeing the burning wick, all the household members take meals with chicken curry and thus ends the *chinna divasam.* The expenses on this day are about to Rs. 7/-.

45. An invitation is sent to all the relatives and their tribal people of the village for *pedda divasam.* The Dholi, the Pattedodu and the Odde of the particular clan come a day before whereas all the relatives and the tribal people gather on the scheduled day. The Odde first smears a small portion of the ground with red clay in the *nishani moola* (north-eastern corner) and draws parallel lines with lime according to the clan (such as three lines to Mudogatta clan, four lines to Nalugatta clan, and so on). Then the food is cooked in a small pot and placed in the corner over the sanctified place. Then the priest performs *pooja.* After this a chicken is brought duly washed and some grains are placed before it and prayed to eat. If the chicken immediately picks up the grain, it is considered that the deceased had a natural death and left this world with contentment; otherwise, they consider that the death was due to some black magic and the deceased left the world without satisfaction. Then all the assembled desire to know the cause of the death and do some sacrifices lest the deceased should become an evil spirit and bring some calamity over the settlement. It is but natural that the chicken would not touch the grain easily in the presence of the gathering. So a sorcerer called Shivakumar is summoned who after reciting certain spells for invoking the God, tells the gathering that the deceased died due to some black magic or other. Then he makes a ball of turmeric powder and wards off the evil spirit by taking it round a small pot and throwing it away. After this, the fowl, it seems, picks up the grain. This picking is called *kali muttuta* and they conclude that the departed soul is satisfied. Then the Dora holds the fowl and the Odde cuts the throat and cooks it later.

46. Two and a half seers of rice and 12 nP. are then placed over that place and a pot filled with toddy duly decorated with the marks of turmeric and vermilion is kept over the rice. A green leaf cup *(doppa)* filled with food is placed behind. All the members sitting outside are called in and the sacred rice is distributed to them. First of all the Dora and the Odde throw the sacred rice over the pot and the leaf cup and offer their salutations and then all others follow. The Odde distributes a portion of the toddy to all who throw it towards the corner and the remaining toddy, if any, is consumed by all of them. The guests are served with non-vegetarian dishes and thus all the ceremonies are completed by sunset. The whole night is spent in drinking and dancing while the Dholi plays on his drum and recites the mythical history of the tribe. As a custom they should not sleep throughout the night. They believe that the dead in the form of spirit rides over the sorcerer and tells that he died with full satisfaction and reached

the heaven. If it is not heard during the same night, it is considered that the dead has become an evil spirit and they have a recourse to a much more powerful sorcerer.

47. On the next morning, the Odde distributes the toddy and cooked rice, while the Dholi recites some poems playing on his drum. After this the entire floor of the house is plastered with red clay and lime lines are drawn at the door front according to the clan. The Odde applies turmeric marks on the forehead of a goat, offers incense and pours a potful of cold water on it. The assembled people offer their salutations and pray to the deceased to prove his satisfaction by causing the goat to shiver and then it is decapitated. In case the goat does not shiver again, the sorcerer is consulted to find out the desire of the dead.

48. The Odde draws *muggu* lines in the *nishani moola* (north-eastern corner) of the house and spreads 2½ seers of paddy; and over it he keeps some food in a green leaf plate and the liver and a bit of soft flesh of the sacrificed goat. After this is done, the Dora with the cooked food and the Odde with a crowbar and sacred rice go to the cremation ground followed by all the people present. They sprinkle water over the place where the body was cremated. Then the Odde fixes a crowbar near the place where the head of the corpse was kept and plasters around it and draws *muggu*. Then the crowbar is replaced by a stick. The food carried by the Dora is placed on the *muggu* lines and the sacred rice is distributed to all the assembled. First the Odde takes three rounds with mutton in hand starting from the left side and next the Dora comes from the opposite side. First the Odde throws the sacred rice and others follow him. The Dholi sits there, spreading his upper cloth and the people gathered put some coins in memory of the deceased. Soon after they reach the house, the Odde gives water to the elderly persons to wash their feet, and he leads them to *nishani moola* where again they all throw the sacred rice. Then comes the concluding feast followed by drinking considerable quantity of liquor. The guests disburse after the feast.

49. At the time of offering food at the cremation ground on the *pedda divasam* day, the Odde breaks the bangles of the wife of the deceased and takes off her *puste* (marriage locket). If the *pedda divasam* is postponed, she will retain all her ornaments till that day. Elderly widows accompany her home from the cremation ground and after bath she is made to wear a new white saree and she touches the feet of all the elders gathered. From that day onwards she will lose all the privileges of a married woman.

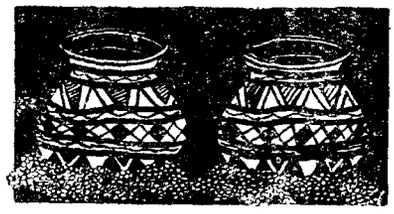
50. The expenses of the *pedda divasam* come to Rs. 250/-.

Superstitious beliefs

51. The Koyas are superstitious in their beliefs. While initiating any new work, they invariably consult a Brahmin or any literate man for fixing of an auspicious day. Sneezing behind, cat and goat crossing the way, potter with empty pots and a widow coming in the opposite direction are considered ill omens to commence any auspicious work. It is considered a good omen if a woman in married status with a pot of water comes across.

Witchcraft

52. Witch finder, locally called Shivakumar, is often employed to find out the culprits of crimes. Both males and females may be subjected to this but generally males are the worst victims of this unhappy belief. The person detected thus is tried by the Tribal Panchayat and fined suitably. There was an instance when a person who habitually indulged in thefts or other crimes even after the advice of the Tribal Panchayat, was beaten severely and his teeth were forcibly removed. But now-a-days such crude and severe punishments are not given; at worst it may end in excommunicating such persons.



Chapter IV

ECONOMY

General

1. The term 'economy' as commonly understood hardly applies to the tribals since they do not think of the morrow. But, of late, a change is slowly taking place even in their economic life as a result of the various ameliorative measures undertaken by the Government and also on account of the presence of non-tribal people in this village. A note-worthy feature is that women also play an important role in their economic life. They go to the forest and collect edible roots and flowers in their respective seasons, besides assisting their husbands in all agricultural operations.

Economic activities

2. As it is, the existing economic activities in the village are agriculture, collection of *beedi* leaves and labour in iron ore mines and timber coupes. Agriculture, among the four is, of course, the predominant occupation followed by majority and the other three occupations are followed only in non-agricultural seasons. Shifting cultivation was neither in the past nor is now practised by the Koyas of this village.

Land

3. Following is the classification of village *ayacut* (1960-61) :

	*Acres Guntas**
1 Total patta land	303 - 09
2 Government cultivable land	208 - 38
3 Banjar land (waste land)	418 - 11
4 Poramboke land	32 - 27
5 *Gramakantam* (village site)	4 - 28
6 Tank bed area	42 - 22
Total	1,010 - 15

Out of the total of Ac. 1,010-15 Guntas of land in the village as much as Ac. 883-19 Guntas or 87.42% is dry and only the remaining 13.58% or Ac. 126-36 Guntas is under wet cultivation. There are 69 pattadars the size of whose land holdings range from below 1 acre to 17 acres. The distribution of holdings is given below :—

Holdings in acres	*No. of pattadars*
Below one acre	2
1—3	19
3—5	12
5—7	7
7—9	8
9-11	7
11-13	7
13-15	2
15-17	4
17 and above	1
Total	69

It is thus clear from the above that nearly half of the pattadars are having less than 5 acres.

Crop pattern

4. Besides paddy, commercial crops are also being raised. The following statement culled out from the village revenue records gives an idea of the crop pattern as observed in the agricultural year 1960-61.

Crop	*Acres Guntas*
Paddy	178 - 36
Maize	108 - 16
Jowar	76 - 19
Samai	39 - 36
Green gram	30 - 03
Red gram	29 - 16
Hill maize	46 - 01
Total	509 - 07

Livestock

5. The livestock in the 7 Koya households selected for intensive survey consists of 16 milch cattle, 22 bullocks, 29 cows, 25 goats, 25 fowls and 2 pigs. There is no regular poultry farm in the village. Regarding animal husbandry the Extension Officer of Narasampet Block, now and then visits and attends to the animal diseases.

Agriculture

6. The main occupation of the villagers is agriculture. It is not known when they took to

* 1 Acre=40 Guntas

settled agriculture. The economy of the primitive tribes was self-sufficient as long as they lived untouched and unnoticed in the comparatively secluded hills and forests. But as a result of the rapid social and economic changes of recent decades, the pattern of living and ways of thinking of the tribal people too have undergone considerable changes.

7. As seen from Table 7 among the 72 Koya households, 69 had reported agriculture as their traditional occupation, two as village servants and one as agricultural labourer. The combination of occupations among the 71 households is given in Table 9. One household being dependant only 33 have taken up subsidiary occupations like agricultural labour, cooli, forest labour, mining labour and village service. Among the subsidiary occupations, mining labour is the most attractive one with the 18 out of 33 households pursuing this occupation. Iron ore excavation is being carried out at Nilvancha 3 miles from Mattewada. Next to mining labour is agricultural labour which gives employment to 7 households. Thirty one out of 66 households whose main occupation is agriculture are having all the above mentioned different subsidiary occupations. Among the two other main occupations *i.e.* agricultural labour and *(jeetagadu)* attached agricultural labour one household each is having subsidiary occupation.

8. Out of the 7 sample households studied intensively in regard to the extent of land held, only one household falls under the range of 15 to 17 acres of land, two households under 9 to 11 acres each and one household each in the range of 6 to 8 and 3 to 5 acres respectively, while only one household is having less than 3 acres (Table 12).

Sources of irrigation

9. Two rainfed *kuntas* (small ponds) which are now in a dilapidated condition are the only sources of irrigation for the wet lands in this village, whereupon single-crop paddy is raised as the principal crop. Dry lands yield only one crop.

Manuring

10. About 90% of the dung is used as manure. Chemical fertilisers are being used by very few. It can be seen from Table 11 that 6 out of 7 sample households studied are adopting improved methods of cultivation using organic manures and are also in contact with the Village Level Worker. There is only one household with an income of more than Rs. 900/- and less than 1,201/- using improved seeds. Only two households with an annual income of more than Rs. 900/- are using pesticides.

Agricultural implements

11. All the cultivators use the common plough *(nagali)*, *gorru* and *guntaka* in their agricultural operations. The plough fitted with an iron blade in the end is used to prepare land for sowing. *Gorru* is the seed drill with a bowl to carry the seeds. *Jadigam guntika* is made of bamboo tubes to spread the seeds. The six bladed harrow is used for weeding. All these implements are put into operation with the help of a yoke tied to lengthy poles fitted to the frame. Fig. 16 shows the harrow and yoke.

Agricultural operations and seasons

12. The dry crops are sown in *Rohini karthi* (May–June). Generally in the month of April and May the farmers plough their lands to remove weeds, etc., and keep the land ready by the time rains set in. A day before sowing they worship Boddemma, the village deity. All people gather and keep a few seeds before the deity. The village priest applies *bottu* or marks of turmeric to the idol and a potful of toddy is poured before it and then a goat is beheaded. After this the priest puts all the seeds in one basket and distributes a bit to all who mix them with their quantity of seeds. The whole day is spent in drinking and merry making and on the following day the seeds are sown.

13. Seedlings are prepared in the last week of May or June in small plots of land. In the month of August or September the transplantation is done and the crop is harvested sometime in January. After thrashing, the grain is stored in *gummis* (Fig. 8).

Improved agricultural practices

14. Most of the agricultural operations are attended to by themselves and womenfolk help their men in transplanting, weeding and harvesting operations. The tribals help among themselves in all operations and seldom seek help from non-tribals. The Panchayat Samiti has supplied an iron plough in the year 1959–60 for demonstration purposes in the village and is kept with the Village Level Worker who lends to the needy agriculturists to operate it themselves. The response of the agriculturists is encouraging. Improved seeds are supplied to 27 households. Vegetable seeds and fruit plants are also supplied to all the enthusiastic farmers free of cost. Further, an area of 55 acres of wet land is cultivated by the Koya households under the Japanese method under the

guidance of the Extension staff of the Panchayat Samiti and they feel happy over this innovation.

Beedi leaves collection

15. The adjoining forest is a reservoir of *beedi* leaves, the season for collecting which is from April to June during which period all adult male and female members of every Koya household go to the forest in the early hours of the day to pluck the *beedi* leaves, free of cost, which they do upto 12 or 1 O'clock in the noon. Then they have a brief break when they have their lunch which they usually carry along with them when they set out in the morning for forests and thereafter continue the work upto 2 or 3-00 p.m. After returning home from the forest, each one of them makes bundles of 120 to 130 leaves each. The contractor who will be at the door front, collects the bundles at a rate of 32 bundles per rupee and the payment is made in cash immediately on the spot. On an average, a man may get one rupee in a day as the time consumed in making bundles will be more than that spent in plucking the leaves. Sometimes old women of above 60 years of age also go round the forest and earn 0-25 nP. or 0-50 nP. in a day.

16. Climate plays a large part in determining the success of the operations of *beedi* leaf collection which should be completed by June end when the south-west monsoon usually sets in. Therefore in order to induce the Koyas to collect *beedi* leaves and dissuade them from abstaining from this work on any day, the contractors, besides the usual cash payments, also offer them a free advance of maize, as an added attraction, since even a little rain would cause sufficient damage to the bundles of *beedi* leaves.

Mining

17. An iron ore mine at Nilvancha in the same taluk at a distance of 3 miles from the village provides employment to about 50 Koyas who work in this mine as casual labourers during the months of *Kartikam* (October-November) and *Margasiram* (November-December). After finishing morning meal *chaldi* at 6-00 a. m. at their home, they set out for the work spot which they reach by 7-00 a. m. and work there upto 12 noon when they take their lunch which they had carried from their homes. They then continue the work in the mines upto 6.00 p. m. and return home by 7.00 p. m. The daily wage rate per man or woman is Rs. 1-50 nP. or 1-25 nP. The wages are paid weekly once. The ore that is excavated at this mine is considered to be of inferior grade. It is transported to Mahbubabad Railway Station (on Hyderabad-Vijayawada route) by lorries.

18. The people of this village working in the mine seem to feel the handicap of having to cover a fairly long distance to go to the workspot.

Other avenues of employment

19. Of late, forests are providing opportunities of employment for over 6 months in a year to these tribal people. The contractors, who are engaged in timber business are employing both men and women in cutting, loading and transporting operations on a daily wage ranging from Rs. 1-50 nP. to Rs. 2/- Now and then they are engaged as labourers by the Forest Department of the Andhra Pradesh Government also, in connection with the afforestation schemes.

Marketing

20. There is no organised market anywhere nearby. The surplus agricultural produce, if any, is sold to the *banias* or traders of Goodoor, a village 12 miles away. The itinerary merchants visit this village at regular intervals and sell several such articles as utensils, dress, ornaments, condiments, oil, kerosene, and even toilets that are required by them and do not demand immediate payment. The Koya, a honest but illiterate and ignorant being, pays back the merchant when he comes for collection of the dues at the time of harvest in kind that is roughly 25 to 50 times the dues owed by him. The merchant brings everything to the door step of the Koyas who take all articles on loan and for which they suffer later as indicated above. However, it would be surprising to notice a Koya occasionally walking a distance of more than 10 miles for such an item as salt worth only one anna.

Indebtedness

21. Small and petty loans are usually made from among the tribal people. For loans of heavier amounts, it is the merchants of Goodoor village who are approached and advance loans at exorbitantly high rates of interest. For example, if a Koya takes 4 bags of grain, he has to pay back 5 bags within the stipulated time and if he fails, the total proceeds will become 7 bags.

22. Out of the 7 households surveyed for intensive study, 4 are in debt. Among these 4 households, two households, within the annual income range of Rs. 901-1200 are having an average debt of Rs. 570/-. Of the remaining two households one household in the income range of Rs. 300/- and less, and the other in the income range of Rs. 301-600 are having a debt of Rs. 200/- and Rs. 60/- respectively (Table 20).

23. Only one out of the 4 households had raised a loan for purchase of capital goods such as land, buffaloes and carts whereas the remaining 3 households had raised loans for meeting the household expenditure only. All those households have taken loans from a private money lender who is the only source of credit in this village, at an exorbitant rate of 15% interest.

Occupational mobility

24. Table 8 shows that out of the 72 households following their traditional occupation of agriculture, agricultural labour and Government service as village servant, 3 households following agriculture have changed to agricultural labour, one from agriculture to attached agricultural labour and 2 households from village service to agriculture, while one whose traditional occupation was agriculture became a dependent.

Income and expenditure

25. Table 10 gives the distribution of the 72 Koya households according to their main occupation and income range. Sixty-six out of 72 households are agricultural households, 4 are engaged in agricultural labour and one attached agricultural labour locally called *jeetagadu.*

26. From the view point of income range, 25 households consisting of 11 simple, 4 intermediate, 7 joint and 3 others with agriculture as main occupation fall within the annual average income range of Rs.101 to Rs. 200/- per household. Within the next lower annual income range of Rs. 51/- to 100/-, fall 27 households comprising 12 simple, 7 intermediate, 6 joint and 2 others. Thus as many as 52 out of 71 households fall within the above two income ranges. There is only one agricultural household having an income of more than Rs. 500/- per annum and 4 households between Rs. 301/- to 500/- while 5 households are reported to have an income of more than Rs. 200/- and less than Rs. 301/- (Table 10).

27. The total income of all the 66 agricultural households from agriculture comes to 37,899/- forming a percentage of about 88.5 of total income of all the Koya households from all sources while only 2.54% of the total income is earned by 4 households through agricultural labour (Table 17).

28. Table 18 shows the average annual expenditure of the 7 agricultural households selected for intensive survey. It is clear from theTable that food, clothing and consumer goods are the three major items of expenditure. The expenditure on food among the 7 households shows that two households in the income range of Rs. 901-1,200 are spending an amount of Rs.425/- while three households with an income of more than Rs.300/- but less than Rs.601/- are capable of spending only Rs.350/-, whereas two households of less than Rs. 300/- income are hardly fed all the days of the year. Even regarding the expenditure on clothing and consumer goods also, the same ratio is found. This means only 2 out of 7 households with an annual income of more than Rs. 900/- *i. e.* Rs. 75/- per mensem are living moderately well. This is further evident from the item of expenditure on death where too one household of Rs. 901-1,200 income range only spent Rs. 300/- on this item.

Capital formation

29. The intensive economic survey of 7 households reveals that 4 of them have invested in capital goods like land, agricultural implements, etc., during the year 1959-60. One household with an annual income of about Rs. 300/- has purchased land worth Rs. 125/- by raising a debt of Rs. 200/- as could be seen from Table 20, and another household in the same income range purchased agricultural implements costing Rs. 110/-. Cattle worth Rs. 260/- were added to the assets of one household in the income group of Rs. 901-1,200 (Table 16).



Chapter V

SOCIAL AND CULTURAL LIFE

General

1. The rural folk are not usually very accurate, while stating their age. Generally they estimate it within a margin of five or ten years such as 5 or 10, 30 or 40. Endeavour has, however, been made to ascertain the correct ages as far as possible.

Age and sex break-up

2. Table 3 gives the break-up of the Koya population of the village by age-groups and sex. The total population of 330 is made up of 166 males and 164 females giving a sex ratio of 99%. The low sex-ratio in the age-groups 15-24 and 25-59 as compared to that in age-groups of 0-14 to 15-24 seems to indicate a high mortality amongst women in the child bearing age.

Marital status

3. Table 4 gives the marital status of the Koya population of the village. A significant feature among the Koyas is that marriages are generally performed after the girls' attain puberty. The highest proportion of married persons are recorded under the age-group 25-59 both for males as well as females.

4. Widows and widowers in this village are also not considerable in number because of the common practice of remarriage. Among the 7 widowers one is aged more than 60 and 6 others are aged between 25-59 years, whareas among the 21 widows, three are aged above 60 years and 16 are between 25-59 and 2 are aged between 15 and 24.

5. Out of the total number of 138 unmarried persons, 114 are almost restricted to the age-group of 14 and below. Out of the total number of 67 females in the age-group of 0-14, only 8 are married. This confirms the statement made earlier to the effect that girls are usually married after attainment of puberty, though there are cases of child marriages too.

Literacy

6. Out of the total population of 330, only 25 are literates and that too without any educational standards and the rest are illiterates *i.e.*, almost 92% of the Koya population is illiterate (Table 5). Among the 25 literates, 22 are males and the rest 3 are females in the age-group of 0-14. Out of the 22 literate men without any educational standard, 12 are young men in the age-group 0-14, while there are 7 men in the age-group of 15-24. Among the 72 household heads in the village, Table 6 would indicate that 68 are illiterates. There are two literate men each in age-groups of 15-24 and 25-59 respectively. There is a primary school with three teachers in this village. There are 50 students on the rolls of this school but the average attendance is only 30. The students are taught up to 4th standard in this school. Of the 50 students, 44 are Koyas. Slates, books, etc., are supplied free to all the students. An attached hostel provides free boarding and lodging to 30 Koya students, 20 of whom are from this village and the remaining are from the neighbouring villages. The school children are served food three times a day. The school is housed in a thatched hut while the hostel is a pucca building (Fig. 17). Free medical aid is given to all the children. There is one kitchen garden maintained by the students themselves. Out-door games like foot ball, tennicoit and *kabaddi* are played. After completion of 4th standard in this school, promising students are sent to Narasampet to prosecute their studies further where too hostel facilities for tribal students are provided.

Language

7. The Koya tribe has got neither its own language nor adopted Telugu fully to the exclusion of Gondi. They speak corrupted Telugu. Among them *Basha* Koyas have a different dialect. Professor C. V. F. Haimendorf writing about their language aptly puts that

> "The Koyas are the southern most branch of the Gondi speaking races, and though strongly influenced by neigbouring Telugu populations, they show a good many of the typical features of Gond culture. The majority of Koyas have retained their tribal tongue and it is only the Koyas in the western part of Warangal District as well as some groups in Polavaram and Chodavaram who have adopted Telugu to the exclusion of Gondi. But those Koyas with whom the Reddis come most frequently in contact still speak

Gondi and use Telugu only when talking to people of other communities."[1]

The isolated Koyas living in dense forests speak highly corrupt Telugu and much variety can be seen in their accent. They say that they do not know the Gondi language at all and also disown any connection with Gonds. They are as a matter of fact proud of saying that they are *Racha* (*Gommu*) Koyas.

Family type

8. The four types of families *viz.*, simple, intermediate, joint and others are found among the Koyas. The respective number of households in each type are 34, 14, 14, and 10 in this village (Table 22). Whereas the simple family consists of husband, wife and unmarried children, and the intermediate family consists of married couple, one or more unmarried brothers, sisters and one of the parents, the joint family consists of married couple with married sons/daughters or with married brothers/sisters. All the rest are treated as other types.

Daily routine

9. The daily life of the Koya, quite naive, starts with the call of the crow. He gets up at dawn and as a first duty, attends to the cattle, heaps the dung in one corner of the cattle-shed, and goes to the nearby garden or field to answer the calls of nature, brushes his teeth with a fresh twig on his way back and returns home by 8-00 or 8-30 A. M. After thus cleaning their teeth, all the members of the family, irrespective of sex, take breakfast together consisting of the residue of the previous night's cooked food, supplemented by buttermilk, if necessary. Both men and women work hand in hand in earning food as well as in doing domestic duties. Most of the women of the village go together to the drinking water well and enter into a lively conversation covering all the affairs of their families, while men carry water in *kavadi*, a contrivance to carry two pots full of water at a time. While the able-bodied men and women are engaged in bringing water, cooking food, etc., the young and the old at home look after the children and clean the houses, etc. Depending upon the nature of the work which varies with the changing seasons, men and women go to work after taking breakfast. During the agriculture season, men usually go to fields very early in the morning and come back by 9-00 A.M. for breakfast and again go to field and their housewives carry lunch to the fields which they take even without taking bath at about 2 P. M. If the fields are nearer to the habitat, they usually come home at about 12-30 P.M. and take meals after having cold water bath. After lunch, he steals a nap and again goes to the field to resume work that lasts upto 5-30 P.M. and on his way back he will have a sip of liquor or toddy at the toddy shop and reaches home by 6-30 P.M. Contrary to the popular expectation that the tribals, as they are, can at any time move about in the forest, the Koyas are more afraid than the plainsmen to move about in the forest after about 7-30 or 8-00 P.M. and as such almost all the people will be back at their homes before 7-00 P.M. and seldom a man or woman moves out of the house after 8-00 P.M. even within the village. This may probably be the reason for their temporary shifting of their residences to the nearby fields at the time of harvest during which period they live on the small raised wooden scaffoldings erected in the midst of fields for the purpose of scaring the wild animals and birds which come to eat and spoil the ripened grain. During the non-agricultural season, both men and women go in for casual or forest labour work or collect edible roots and fuel, etc. Immediately on return from fields the woman straight goes to the kitchen while the grown-up girls or old men or women look after the babies. The husband who generally comes a bit late, washes his feet and fondles the children. The old men sit with the children and narrate stories and sometimes they sit around a tree or in a verandah conversing with one another about some topic or other. After dinner, which is taken between 7-30 to 8-00 P. M. the men usually enjoy smoking a country cigar or *beedi* and all retire to bed by about 8-30 P.M.

Religion

10. Whatever religion the Koyas might have professed in the past, the present religion resembles more or less the religion of the Hindus and they are very orthodox too. Their principal deity, as mentioned earlier, is Adiraju. The clan deities are worshipped with great pomp. They also worship Lord Rama of Bhadrachalam and visit that place on Sri-ramanavami day. In addition they also worship collectively other deities of other caste people of this area. The method of worship of various deities and the beliefs behind each are explained in the following paragraphs.

Propitiation of deities

11. The clan deities of Koyas are propitiated generally once in three years specially on such occasions as the out-break of epidemics, failure of crops or happening of some calamities. If desired by the majority of people, propitiation of the deity can be

[1] C.V.F. Haimendorf, *The Reddis of the Bison Hills*, (Macmillan & Co., Ltd., London: 1945) p. 239.

arranged in short intervals also. The dates of propitiation of all clan deities are decided by the elderly people in consultation with the Odde (chief priest). The mode of worship of all the deities is the same except the change of time but there are also occasions when all the clan deities are worshipped simultaneously. The following are the clan deities of the Koyas and the way of their worship is narrated below.

12. *Pedda Devara Panduga*: The Odde of the clan concerned announces the date for worship of Pedda Devara (clan deity) to all his clan people through the Pattedodu (the bard) and Dholi (the ritual beggar). Intimations are generally sent to the Dora and the Patel, the village Tribal Heads, much in advance who in turn inform the clan people concerned.

13. The propitiation of clan deity lasts for three days. A bamboo fence is erected around a small thatched shed to instal the deity. The Odde, the Pattedodu and the Dholi go to the place three days before the scheduled date. A day before propitiation, the Odde observes strict fast and takes five pairs of *moogalu* and *gantalu* (small size bells) and *kalendalu* (jingling bells) for the cermony. Next day early in the morning he goes to the nearby stream accompanied by the gathering who had already arrived to participate in the day's worship while the Dholi leads the procession beating the drum. The Odde carries the idol of the clan deity and the other articles and all bathe there in the lake and after that they accompany the Odde to the place of propitiation. Eating or drinking till the completion of propitiation of the deity is prohibited. Then the Odde ties a pair of *kalendalu* to his legs and hangs a garland of bells and a belt of *moogalu* to his waist. Four others, tying bells in similar way as Odde, dance together to the tune of the drum beaten by the Dholi. Then the Odde brings out the main idol of the clan deity and shows it to the attending crowd. Goats and fowls are offered to the deity by those who have taken oaths. Gifts are presented by the devotees. Only after finishing the worship they take meals with the meat of the sacrificed goats. The ritual in similar way is celebrated for the remaining two days also.

14. *Peddamma Panduga* : Peddamma is the Goddess of Jungle. Generally the Koyas of this village propitiate this deity once in three years by collecting funds. So also, if any calamity befalls the villagers or their cattle such as attacks by the wild animals like tigers, etc., the deity is propitiated. This deity is worshipped by Poojarikadu (village priest) alone and the presence of Odde is not necessary. This Poojarikadu is chosen and appointed by all the villagers from among the respectable families of every clan. This post is not a heriditary one like the other priestly classes. On this day all the villagers including women go to the nearby forest to worship the Goddess Peddamma whose image will be in the form of a stone and is kept in a small thatched shed. When all the people gather, the *pujari* sacrifices one or two goats bought out of the collections made and all pray the Goddess to save them from the wild animals. Then all enjoy the feast and drink and return in the evening to the village.

15. *Mutyalamma Panduga* : Goddess of smallpox and cholera, Mutyalamma is much revered. Generally in a routine way they worship this deity once in a year by sacrificing a goat, but if the above diseases are rampant in the village, special propitiation is observed to cool down her anger. A pandal (booth) is erected outside the village under a neem tree. A small idol in female human form made of soft white ant earth with a cloth and a few peacock feathers tied round the neck, is placed under the pandal on a wooden seat. They then persuade a chicken to eat some of the grains which are thrown before the idol requesting the Goddess to inform them whether she will leave the village or not. If the chicken picks up some of the grains, it is considered as a very favourable omen. On the other hand if it does not, they feel apprehensive of the Goddess's anger. Then they offer a pot of toddy to one or two sheep and if they drink it is a sure sign of the speedy disappearance of those deadly diseases. In case the goats do not touch the toddy, they arrange a sorcerer locally called Shivakumar to find out the cause of her anger. After this they all return to the village, drink and be merry. Next morning one more goat is added if advised by the sorcerer and their heads are adorned with turmeric in front of the idol and pots of cold water are poured over them. The deity is again asked whether she intends to free them and if so the goats shiver. Then the goats are immediately killed and the blood is sprinkled over the idol. The left leg, ear and the head of the goats are cut off and left as an offering before the idol. The rest of the sacrificed meat is then carried away, cooked and consumed by all the participants before returning home. The women are not allowed to take part in this sacrificial ceremony. Thus ends the propitiation of this Goddess.

Propitiation of village deity

16. The last one is the worship of *boddarayi*, the village deity. The Koyas usually propitiate this deity by sacrificing a goat or fowl at the time of first sowing to have Her blessings for bumper crops. This deity is worshipped at the time of marriages also. There is a strong belief among the Koyas that if they do not propitiate this deity before the commencement of sowing, the crops in that particular year fail completely and famine occurs.

Kotha (harvest) festival

17. When the first crop, generally *samai*, is reaped, all the villagers contribute and purchase a goat or fowl and sacrifice it on the outskirts of the village on any appointed day and pray God for bumper harvest. *Voori pujari* (the village priest) conducts the ceremony.

Other festivals

18. The Koyas observe the Hindu festivals like Dasara, Deepavali, Ugadi and Sankranti and have none of their own. On these festivals, all the members take bath and clean their houses, enjoy delicious dishes and drink heavily. The Koya women give much importance to Dasara and Sankranti festivals. On these festivals all the women go round in groups to the elderly people of the village, sing songs and collect gifts of money.

Tribal dance

19. The Koyas of this village have no dances of their own but some other groups belonging to Bhadrachalam area do dance. Those Koyas who call themselves as Dorachattam (*Racha* Koya) perform a dance called *yaguruta* to the sound of a drum in marriages and death ceremonies. The women singing a song come along slowly taking one step back and two steps forward and form a circle. In the marriage, three or four males in their intoxicated mood dance vigorously changing steps to the beat of the drum. There are no musical instruments of their own.

Village organisation

20. *Tribal Panchayat*: Like the other tribals, the Koyas too have their own Tribal Panchayat called *Kula Panchayat*. It plays a prominent role in their social life. A major function of this traditional panchayat has been to preserve religious and social traditions of the tribe. The head of this tribal organisation is called the Dora (Lord) and he is assisted by another person called the Patel (Village Head). Enquiries revealed that the person who first settled in a particular village is generally regarded as the Dora and he in turn appoints the Patel with the consent of the majority of the villagers. This Patel is different from other Governmental functionaries like Mali Patel, Police Patel and Patwari. The duties of the Dora are to preside over all meetings and to settle all the tribal disputes and impose fines on all wrong doers. There are no set of rules and regulations for this Tribal Panchayat. Behind the working of this panchayat is the weight and sanctity of tradition and the decisions are enforced through social pressure which used to be very strong in the past. The functions and the procedure of conducting the panchayat are briefly narrated here.

21. The Tribal Panchayat tries all social disputes including divorce, widow marriage, readmitting the outcaste and so on and imposes suitable fines on the wrong doers.

22. The procedure of conducting the panchayat is that when a complaint is lodged with the Patel, he in consultation with the Dora, fixes the dates for hearing and summons both the accused and complainant. On the appointed day, in the presence of the invited tribal elders, the Patel reads out the complaint to them. It is interesting to note here that elderly women are also invited to partake in the proceedings along with men. The Dora awards the decision in the light of the arguments placed before the panchayat by both the parties taking into consideration the suggestions made by the elders present. Minor and petty disputes are settled by the Patel himself and the formal approval of the panchayat is sought for. The decisions awarded by the panchayat must be obeyed by both the parties and disobedience of any sort including non-payment of fine leads to social ostracism. Out of the fines collected, Re. 1/- goes to the Dora for each sitting towards his customary fee, a portion goes to the aggrieved as decided by the panchayat and the remaining is spent in entertaining the participants in the panchayat.

23. Besides these functions, the Dora and the Patel have got much responsibility in marriages and festivals and are given preferential treatment and enjoy certain privileges. For example, if a goat or any other animal is sacrified at the time of festival, the front leg has necessarily to be given either to the Dora or the Patel. And the presence of the Patel is a 'must' on marriage occasions and in fact all the formalities are observed as per his directions.

24. The Koya Tribal Panchayat has recently tried two cases—one of adultery and the other of separation. The nature, proceedings and judgement of the cases are discussed below :

25. One Chinnaramayya, aged 30, a distant nephew to one Peddaramayya, aged 60 years, has been in illicit contact secretly for a long time with the latter's second wife aged 35 years. But one day as ill luck would have it both of them were exposed. It happened thus :- Peddaramayya left for *kallam* (threshing floor) early in the morning carrying the midday meal along with him. Knowing this, the paramour entered the house conveniently and both of them, having drunk to the brim of their necks and having satiated fully their biological urge, slept on the same cot. In the evening hours some neighbouring woman casually peeped in and was surprised to see them together in embrace and the news spread like wild fire—even to the ears of Peddaramayya, who came running to the house and beat both of them black and blue Had the school teacher and Village Level Worker not interfered, the paramour would have been beaten to death by the furious and enraged mob. The culprit was kept in the Village Level Worker's house for that night. On the following morning, the Tribal Panchayat was convened and the case was discussed and the culprit was fined an amount of Rs. 150/-. The accused, contrary to the general practice of abiding by the judgement of their panchayat, filed a suit in the Munsiff Court at Narasampet stating that he was badly beaten by the people. The case was adjourned on two occasions. In the meanwhile the marriage of the accused brother's daughter was fixed with a boy of the neighbouring village Yellandu. On the eve of the marriage day the groom's party arrived and on hearing about the incident they protested strongly against the disobedience of the panchayat's ruling and the marriage was about to be stopped. Chinnaramayya was, therefore, forced by the circumstances to bow down to the majority opinion and agreed to pay the penalty. But, as he has disrespected the panchayat by not obeying its verdict initially, the fine was enhanced to Rs. 170/- which he paid duly, but not without grumbling. Out of this, Rs. 100/- were given to the aggrieved and one rupee each was given to the local *Kulapedda* (Tribal Head) and *Kulapeddas* of Narasampet, Yellandu and Mahbubabad who attended the marriage, and the remaining amount was spent on community drinking. Then he was readmitted into the tribal fold.

26. The second is a case of marriage by capture. One Sri Irupa Narasayya of a neighbouring village wanted to marry one Buchamma, daughter of Meda Mangamma of Mattewada village. And one day, he captured her in the forest. As the girls usually go in batches there was a fight, rather a mock fight, between the two parties and the same ended by the boy offering Rs. 3/- to the girls' party and Rs. 2/- to the village elder. The girl was then taken to his house where she was given bath and dressed in a new saree. After knowing this, her parents went to his house and brought her back. The groom's party came after 3 months with the marriage proposal but the girl denied the offer. The case was then referred to the Tribal Panchyat and it levied a fine of Rs. 5/- on the girl which was paid by her parents to the boy. All the amount was spent on drinking toddy. After a lapse of four years another man by name Vuse Sakkayya of Kollapuram captured her in the forest and the normal process of marriage by capture went on and ultimately she was married to him. She stayed for a few days with him at his village and came back to her mother. The elders of that village came here and pleaded for her recovery with the Tribal Panchayat. All the entreaties and beatings by the *Kulapedda* have had no effect on her. She, because of her peculiar nature, has been nicknamed as *paripotula* Buchamma meaning run-away Buchamma.

Village Panchayat

27. This village falls under the Bhoopathipet statutory panchayat (for a group of 22 villages), constituted in 1959. Out of the 6 members of the panchayat, 5 are the Koyas and the remaining one is from the non-Koyas. One Koya of this village is the Sarpanch (President) of this panchayat. All the members are unanimously elected. No appreciable work has been done by the panchayat.

Co-operative Society

28. There is a sales depot attached to the Agency Produce Co-operative Marketing Society, Narasampet, catering to the needs of village people. Almost all the Koyas of Narasampet Taluk are members of this Society.

Voluntary organisation

29. There is one youth club in this village established in 1958 for arranging *bhajans* and staging dramas now and then. It has no building of its own and it had not yet staged any drama. Musical instruments are supplied by the Block Development Office of Narasampet.

Impact of Development

30. Free medical facilities are provided by the Medical unit of the Block Development Office. One medicine box is supplied to the village and the Village Level Worker on the advice of the Medical Officer gives the medicines. It is significant to note that four Koya women of this village have adopted family planning methods by using contraceptive pills supplied by the Medical Officer of the Block Development Office.

31. It may be worth mentioning in this connection that the Koya chief by name Rega Lingayya, though illiterate, is a member of the Zilla Parishad and he is a very popular person. Learning from the profiteering contractors, he too took up forest teak contract works and became in less than a decade, a wealthy man. He was one of the members of the Tribal Delegation which went to Delhi from Andhra Pradesh and he proudly recalls the moment when he shook hands with Prime Minister, Nehru. With all this, he is still so ignorant of simple arithmetical calculations that he cannot count one hundred at a time. He counts ten by ten.

Inter-communal relationship

32. The relationship between the Koyas and the non-tribals in this village is cordial in all walks of life. However, mention should be made here about the inter-communal marriage held between a Vaisya and a Koya woman. How these two people became life-long partners is narrated below :

33. Mantrala Badrayya, son of Muttayya a Komati by caste, is a native of Reddyala of Mahbubabad Taluk of Warangal District where his father and brothers are following their traditional occupation of business. When he was in this village, during his teens, looking after the fields, he happened to meet in the fields the present wife for whom he developed a liking. He paid regular visits to her house and after a year or so he expressed to her parents his desire for marrying her. They readily agreed because he helped them in more than one way—say by supplying food-grains and other day-to-day necessities from his shop and also by extending pecuniary assistance now and then. But all was not well. He was forced by the domestic circumstances at the time of the Razakar * activities to leave the village and migrate to a far away place, Eluru in West Godavari District. There he secured a petty job in one of the local shops owned by a Vaisya. Slowly he managed to impress the proprietor of the shop and through him all the local Vaisyas by his studious work and sincerity which led them to arrange his marriage with one of their girls. The marriage was performed in a temple strictly according to the Hindu rituals. But within a few months after marriage, she developed illicit contacts with some others which resulted in the marriage tie being broken up for ever. All this happened within a year and he came back to his home. He again, renewed his contacts with the Koya woman but this time her parents raised serious objection for the marriage with the fear of their being excommunicated by their tribal people. But somehow, he persuaded them to agree to take her away and accordingly left with her for Hanumakonda village of Warangal District on one fine morning. They lived there for about 6 months just to keep themselves away from the other Koyas and returned back to his native place. The Koya Tribal Head of Reddyala village imposed upon him a fine of Rs. 10/- for the *Kulatappu* (social offence) which he paid immediately.

34. He first took her as concubine, without marrying her legally or in any socially acceptable manner and stayed separately. His caste people have not allowed him to take part in any marriage and other social functions and even to take meals together sitting in the same line, for a long time. She was and is still treated as an out-caste and meals are served separately outside the house. But the restrictions on his movements in the house have slowly been lessened and now he is treated as a normal member of the community by his caste people. Later, he migrated to Mattewada village 6 years ago and as he is the only Vaisya in this village he is treated well by all the caste Hindus of this village but his wife, though a Koya, is looked down upon by the other Koya residents. There is, however, no bar in their attending the social functions celebrated in the village either by the Koyas or the caste Hindus.

35. The social relations between the Koyas and the non-tribals took a new turn during the British rule when the Government Officers engaged them as guides in the forest in connection with pursuit of game. But the Koyas did not try to emulate the plains men in their way of living.

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* A reactionary movement organised by a handful of fanatical Muslim Volunteers headed by Kasim Razvi in the erstwhile H.E.H the Nizam's Dominions (Hyderabad State) between 1947 and 1948. This movement in one way hastened the Indian Union Government's Police Action which culminated in the accession of the Hyderabad State to the Indian Union.

36. The next influx of the urban ideas was as a result of the ameliorative programmes sponsored by the Tribal Welfare and Social Welfare Departments of the State Government. Unlike the British Officers who used to be in contact only with a few and that too for a short period, the personnel of the Tribal and Social Welfare Departments as their duty demanded, came into close contact with them through their personal talks while executing the work. They used to settle in the village for sufficiently long periods though temporarily, in the discharge of their duties and as the years rolled on, the Koyas have learned the fundamental and important civic necessity of dressing from these people.

37. With the rehabilitation of the Koyas in the newly constructed colony in 1951, artisan castes like potter, washerman, etc., have migrated to this village from the nearby villages. Until then, the Koyas themselves used to wash their soiled clothes and they used to purchase their household goods like pots, oil, condiments, dress, etc., from the itinerary merchant or at Mahbubabad or Goodoor. The Chakali, Kummari, Goundla, Kamsali, Madiga and Vaisya are the 6 non-tribal castes existing now in the village. As the Koyas are predominant in the village the intercommunal relationship between them and each caste is narrated below.

(1) *Chakali & Kummari* : People of these castes serve the Koyas and other castes as well except the Madigas in their respective capacities. The Kummari accepts food and water from all the castes in the village including the Koyas except the Kamsali. The Chakali accepts food and water from all the castes in the village except the Koya, and the Kamsali. The Koyas attend their marriages but do not accept meals. Depending upon the degree of acquaintance they offer presents to the bride and the bridegroom, and in return, these caste people offer a goat, which they consume after cooking at their homes. These people attend the Koya marriages and give some presents and in return accept only rice and fresh vegetables from the latter. They help each other in all other domestic and economic activities.

(2) *Goundla* : The people of this caste are following their traditional occupation *i.e.*, toddy tapping. As an old adage goes *sudha vasikaranam* meaning 'toddy makes men obedient' the slaves of the drink always keep good contacts with them lest they may deprive them of the only happiness in their every day life. The Goundlas do not accept food from the Koya and the castes like Chakali, Kummari, Kamsali and Madiga. They, however, take water from all the communities except the Koya, the Madiga and the Kamsali. The Chakali serves them freely and in return receives free liquor or toddy from them. So also the potter who supplies all the required pots to them is given toddy free throughout the year. The Koyas usually drink excessively and indulge in all kinds of unhealthy activities. They take toddy on credit and pay back after harvest. They advance loans to the Goundlas who repay the same in several instalments in kind *i.e.*, by giving toddy. The Goundlas have executed promissory notes where the loan amount is considerable. On invitation they attend any marriage in a Koya household and offer some presents according to the degree of friendship and other economic contacts. But the Koyas attend to their marriages and take meals too. In agricultural activities also, the Koyas and the Goundlas help each other.

(3) *Kamsali* : This is a caste separate by itself. Neither they accept food and water from any other caste Hindu including Brahmins, nor do the other caste Hindus accept even water from them.

(4) *Madiga* : The Madiga is the only Scheduled Caste in the village. There are four households. There is one well exclusively for them and no other caste people draw water from it. The Madigas follow their traditional occupation of tanning and also go out as casual agricultural labourers. They accept food and water from all castes including the Koyas but not from the Kamsalis.

(5) *Vaisya* : The only Vaisya in the village, as discussed previously in a case study, has married a Koya woman. Though she is looked down upon by other Koyas, still she is invited to all their social functions. He is running a *kirana* shop where they purchase their requirements, without any prejudice. Regarding the economic conditions, they advance loans to him on executing a promissory note. He also advances to the needy Koyas petty loans which are paid back without fail. On the occasion of marriage, he gave some presents to one or two of his very good friends who in return gave him some quantity of rice, vegetables, etc., though they did not invite him for meals. He does not accept meals or water from any of the other 6 communities including the Koyas and all the other communities accept food and water from his hands except the Kamsali.

38. Since 98% of the total population of this village is the Koyas, the culture and life of this village is obviously Koya dominated. The customs and pra-

ctices of the Koyas narrated in the foregoing chapters show the part played by the Madiga and the Barber, etc., in the social and religious ceremonies of the Koyas. It may be said that all the communities both tribal and non-tribal are living in amity and accord in this village.



Chapter VI

CONCLUSION

1. Like other primitive people, the Koya tribals of this village appear to be hardly interested in the rapid changes that are taking place in this country as well as in other parts of the world and have very little knowledge of some of the recent important social legislations enacted by both the State and the Central Governments. Percentage of literacy is negligible. The Village Level Worker has been trying hard to enlighten them about the objects and usefulness of the Community Development programme and the activities of the Panchayat Samiti Office covering this area.

2. The social customs and habits of the Koyas appear to have been greatly influenced by their contact with the non-tribals that have started living in the village. Though the other castes have been pursuing their respective traditional occupations, the mixing-up and meeting at the social functions and the constant appearance of other caste people before the Koyas have all made them to change even their old modes of dress and now both men and women dress themselves as in plains. Their hair style also has undergone considerable change. Now-a-days they are even visiting cinemas in the nearby urban centres along with the non-tribal people and have slowly started discussing village politics too. The women-folk, especially, have picked up the modern and urban characteristics such as the usage of cosmetics, mirrors, scented hair oils, etc.

3. In spite of all these external metamorphosis, their mental outlook has not yet changed. They are very conservative, timid and are afraid to enter the forest after 6 P. M. though others freely move about even after 8 or 9 P. M. Prostitution, though not allowed as a social institution, is prevalent; but the peculiarity is that it is confined to their own tribe and any woman having illicit contacts with a non-tribal man is seriously looked down with contempt.

4. They are not in favour of the introduction of prohibition of liquor and other intoxicant drinks. Majority are of the opinion that either liquor or toddy is a must in all their religious and social functions.

5. As has been stated in the earlier chapters the Koyas have taken to settled agriculture and are using the modern plough and other agricultural implements that are in use in the plains. Some of the households among the Koyas are reported to be using organic manures also. All these go to show that these tribals are falling in line with the plains people slowly in different walks of life. If the activities are further intensified by way of educating the tribals as also teaching them the usage of chemical fertilizers, it may bring about an improvement in their economic and social life.

6. Agriculture is the mainstay of the villagers; but the village suffers from lack of proper irrigation facilities excepting the presence of two wells and two small rain-fed ponds which too are in a dilapidated condition. It is, therefore, hoped that the local Government agencies would undertake the repairs of these tanks which will go a long way in improving the economic conditions of these tribals.



APPENDICES

APPENDIX I

TABLES

The Tables presented herein are based on the data collected in respect of 72 Koya households out of the total of 87 households inhabiting Mattewada village in February 1961. Seven households of the Koyas have been selected for intensive socio-economic survey and some of the Tables cover these seven households only. In April 1963 when the consanguineous marriages survey was done, the total number of households in the village was 83 and Tables 27, 28 and 29 cover these 83 households.

TABLE 1

Area, Houses and Population

Year	Area		Density per Sq. mile	Number of houses	Number of house-holds	Population		
	Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
*1961 (1st March)	640	259.11	459	95	104	459	252	207
1961 (Feb.)	...	...	...	...	87	390	201	189

* *Primary Census Abstract, 1961 Census.*

N. B. The difference in the number of households and population is due to the periodical migration of the village residents to the neighbouring iron ore mining area to eke out their livelihood. For more details see para 17, Chapter IV.

TABLE 2

Size and Composition of Households

Name of Tribe	Total No. of house holds surveyed	Single member			2 or 3 members			4 to 6 members			7 to 9 members			10 members & over		
		House-holds	M.	F.	House-holds	M.	F.	House-holds	M.	F.	House-holds	M.	F.	House-holds	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Koya	72	...	...	...	25	31	31	38	85	92	6	28	20	3	22	21

M.=Males. F.=Females.

TABLE 3

Population by Sex and Age-groups

Name of Tribe	Sex	Broad age-groups (in years)					
		Total	0-14	15-24	25-59	60 & over	Age not stated
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Koya	Males .	166	55	40	65	5	1
	Females .	164	67	41	51	4	1
	Total .	330	122	81	116	9	2

TABLE 4

Population by Age-groups and marital Status

Name of Tribe	Age-groups (in years)	Total population			Never married		Married	
		Persons	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Koya	0–14	122	55	67	55	59	...	8
	15–24	81	40	41	18	2	22	37
	25–59	116	65	51	4	...	54	35
	60 & over	9	5	4	...	...	4	1
	Age not stated	2	1	1	...	...	...	...
	Total	330	166	164	77	61	80	81

TABLE 4—*Concld.*

Population by Age-groups and marital Status

Name of Tribe	Age-groups (in years)	Widowed		Divorced or separated		Unspecified status	
		Males	Females	Males	Females	Males	Females
(1)	(2)	(10)	(11)	(12)	(13)	(14)	(15)
Koya	0–14	...	...	...	...	...	...
	15–24	...	2	...	...	...	...
	25–59	6	16	1	...	...	...
	60 & over	1	3	...	...	...	...
	Age not stated	...	...	...	...	1	1
	Total	7	21	1	...	1	1

TABLE 5

Population by Sex, Age-groups and Education

Name of Tribe	Age-groups (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic standard and above	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Koya	0–14	122	55	67	43	64	12	3	...	...
	15–24	81	40	41	33	41	7	...	...	...
	25–59	116	65	51	62	51	3	...	...	...
	60 & over	9	5	4	5	4	...	...	...	...
	Age not stated	2	1	1	1	1	...	...	...	...
	Total	330	166	164	144	161	22	3	...	...

TABLE 6

Household Heads by Sex, Age-groups and Literacy

Name of Tribe	Age-groups (in years) of household heads	Number of household heads						
		Literate		Illiterate		Total		
		Males	Females	Males	Females	Males	Females	Persons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Koya	0–14	...	...	...	...	...	...	...
	15–24	2	...	9	1	11	1	12
	25–59	2	...	51	2	53	2	55
	60 & above	...	...	5	...	5	...	5
	Age not stated	...	...	...	...	...	...	...
	Total	4	...	65	3	69	3	72

TABLE 7

Traditional Occupation by Households

Name of Tribe	Name of traditional occupation	Number of households in each traditional occupation
(1)	(2)	(3)
Koya	1. Agriculture ...	69
	2. Agricultural labour ...	1
	3. Village service ...	2
	Total ...	72

TABLE 8

Occupational Mobility and Cause of Change

Name of Tribe	From traditional occupation	Number of households changing over	To contemporary main occupation	Number of households changing traditional occupation		
				Voluntarily	Forced by circumstances	Other reasons (Unspecified)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Koya	Agriculture	3	Agricultural labour	...	...	3
	Agriculture	1	Attached agricultural labour (*jeethagadu*)	...	...	1
	Agriculture	1*	...	...	...	1*
	Village service	2	Agriculture	...	...	2
	Total	7	...	...	...	7

*This has become dependent with no occupation.

TABLE 9

Combination of Occupations

Name of Tribe	Main occupation	Total No. of house-holds	Number of households with subsidiary occupation				
			Agricultural labour	Coolie	Forest labour	Mining labour	Village service
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Koya	Agriculture .	66	6	4	2	17	2
	Agricultural labour .	4	...	...	...	1	...
	Attached agricultural labour .	1	1	...	...	...	...
	Total	71*	7	4	2	18	2

*One household is dependent with no occupation.

TABLE 10

Main Occupation, per capita annual household Income and Family Type

Name of Tribe	Main occupation	Number of households, per capita annual household income ranges (in Rs.)											
		1-50				51-100				101-200			
		S	I	J	O	S	I	J	O	S	I	J	O
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Koya	Agriculture .	6	...	...	2	9	6	6	2	11	4	7	3
	Agricultural labour .	...	1	...	...	2	1	...	...	...	...	...	...
	Attached agricultural labour .	...	...	...	...	1	...	...	...	...	...	...	...
	Total .	6	1	...	2	12	7	6	2	11	4	7	3

TABLE 10—*Concld.*

Main Occupation, per capita annual household Income and Family Type

Name of Tribe	Main occupation	Number of households per capita annual household income ranges (in Rs.)												
		201-300				301-500				500 & over				
		S	I	J	O	S	I	J	O	S	I	J	O	Total
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
Koya	Agriculture .	2	2	...	1	3	...	1	...	...	...	...	1	66
	Agricultural labour .	...	...	...	...	...	...	...	...	...	...	...	...	4
	Attached agri-cultural labour .	...	...	...	...	...	...	...	...	...	...	...	...	1
	Total .	2	2	...	1	3	...	1	...	...	...	...	1	71*

* One household is dependent with no occupation.
S=Simple family (husband, wife and unmarried children).
I=Intermediate family (married couple and unmarried brother, sister, and one of the parents).
J=Joint family (married couple with married sons/daughters or with married brothers/sisters).
O=Others.

TABLE 11

Improvement in agricultural Practices

Name of Tribe	Gross household income (in Rs.)	Number of agricultural households: Using improved seeds	Using manures: Organic	Using manures: Chemical fertilisers	Using improved agricultural implements	Borrowing agricultural implements from others at the time of cultivation	Taking help of neighbours at the time of sowing or harvesting
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Koya	Rs. 300 & below	...	1	...	...	...	...
	Rs. 301–600	...	3	...	...	...	...
	Rs. 601–900	...	...	...	...	...	...
	Rs. 901–1,200	1	2	...	...	...	...
	Rs. 1,201 & over	...	...	...	...	...	...
	Total	1	6	...	...	...	...

TABLE 11—*Concld.*

Improvement in agricultural Practices

Name of Tribe	Gross household income (in Rs.)	Number of agricultural households: Assisting neighbours and receiving help at the time of cultivation (not including sowing and harvesting operations) in the shape of manual labour	Adopting land improvement measures	Using pesticides	Adopting improved methods of cultivation	Having contact with Village Level Worker	Seeking advice from the Agricultural Demonstrator or Block Agricultural Extension Officer
(1)	(2)	(9)	(10)	(11)	(12)	(13)	(14)
Koya	Rs. 300 & below	...	...	...	1	1	...
	Rs. 301–600	...	...	...	3	3	...
	Rs. 601–900	...	...	...	...	...	...
	Rs. 901–1,200	...	...	2	2	2	...
	Rs. 1,201 & over	...	...	...	...	...	...
	Total	...	...	2	6	6	...

TABLE 12

Area under Cultivation by Households

Name of Tribe (1)	Extent in acres (2)	Number of households (3)
Koya	Below 3	1
	3 to 5	1
	6 to 8	1
	9 to 11	2
	12 to 14	...
	15 to 17	1
	18 to 20	...
	21 to 30	...
	31 to 40	...
	41 to 50	...
	51 to 75	...
	76 to 99	...
	100 & over	...
	Total	6

N. B. One household is a tenant-cultivator.

TABLE 13

Possession of Livestock and Poultry by Households

Name of Tribe (1)	Livestock/ Poultry (2)	No. of livestock/ poultry (3)	No. of households possessing (4)
Koya	**Bovine**		
	Milch cattle		
	Cow	4	1
	She-buffalo	1	1
	Unspecified	11	3
	Draught cattle		
	Bull	...	...
	Bullock	22	6
	Cow	29	5
	He-buffalo	...	...
	She-buffalo	...	...
	Horse	...	...
	Ovine		
	Sheep	...	...
	Goat	25	3
	Other livestock		
	Donkey	...	...
	Mule	...	...
	Pig	2	1
	Poultry		
	Fowls	5	3
	Duck	...	...
	Goose	...	...

TABLE 14

Material Culture—Use of consumer Goods and Service by Households

Name of Tribe	Particulars	No. of house-holds using
(1)	(2)	(3)
Koya	Fuel and lighting	
	(a) Forest fuel	7
	(b) Kerosene	3
	Furniture and utensils	
	(a) Bedstead	4
	(b) Wooden coir cot	7
	(c) Mirror	5
	(d) Stool	3
	(e) Wall shelf	3
	(f) Chair	1
	Other consumer goods	
	(a) Kerosene lamp	6
	(b) Toilet soap/washing soap or both	3
	Service	
	(a) Washerman's service	6

TABLE 15

Material Culture—Some consumption Habits by annual household Income and Households

Name of Tribe	No. of households that use toilet soap/ washing soap or both having annual income of					No. of households that do not use toilet soap/ washing soap having annual income of				
	Rs. 1,201 & over	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below	Rs. 1,201 & over	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Koya	...	1	...	1	1	...	1	...	2	1

TABLE 15—*Concld.*

Material Culture—Some consumption Habits by annual household Income and Households

Name of Tribe	No. of households that send clothes to washerman having annual income of					No. of households that do not send clothes to washerman having annual income of				
	Rs.1,201 & over	Rs.901 to 1,200	Rs.601 to 900	Rs.301 to 600	Rs.300 & below	Rs.1,201 & over	Rs.901 to 1,200	Rs.601 to 900	Rs.301 to 600	Rs.300 & below
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Koya	...	2	...	3	1	...	...	...	...	1

TABLE 16

Capital Formation by household Income and Households

Name of Tribe	Particulars of capital formation	Annual household income (in Rs.) 300 & below: Value of capital formation	300 & below: No. of households	301–600: Value of capital formation	301–600: No. of households	601–900: Value of capital formation	601–900: No. of households
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Koya	Land	125.00	1	...	...	...	...
	House	...	...	...	...	...	...
	Agricultural implements	110.00	1	10.25	1	...	...
	Cattle	...	...	...	...	...	...
	Savings bonds, Shares, Treasury bonds etc.	...	...	...	...	...	...
	Gold & silver	...	...	...	...	...	...
	Total	235.00	2	10.25	1	...	...

TABLE 16—*Concld.*

Capital Formation by household Income and Households

Name of Tribe	Particulars of capital formation	Annual household income (in Rs) 901–1,200: Value of capital formation	901–1,200: No. of households	1,201 & over: Value of capital formation	1,201 & over: No. of households
(1)	(2)	(9)	(10)	(11)	(12)
Koya	Land	...	...	...	...
	House	...	...	...	...
	Agricultural implements	...	...	...	...
	Cattle	260.00	1	...	...
	Savings bonds, Shares, Treasury bonds etc.	...	...	...	...
	Gold & silver	...	...	...	...
	Total	260.00	1	...	...

TABLE 17

Annual household Income by main Occupation and Source of Income

Name of Tribe (1)	Main occupation (2)	No. of house-holds (3)	Source of income (4)	No. of house-holds (5)	All households: Amount (6)	All households: Percentage to the total income (7)	Households with an annual income of 300 & below: Amount (8)	300 & below: No. of house-holds (9)	301-600: Amount (10)	301-600: No. of house-holds (11)
					Rs. nP.		Rs. nP.		Rs. nP.	
Koya	Agriculture	66	Agriculture	66	37,899.25	88.47	2,370.50	15	10,616.50	30
			Coolie	4	1,027.50	2.40	222.50	2	445.00	3
			Forest labour	2						
			Mining labour	17	1,762.50	4.11	512.50	5	1,035.00	10
			Agricultural labour	6	585.00	1.37	...	...	585.00	6
			Village Service	2	142.00	0.33	...	...	142.00	2
	Agricultural labour	4	Agricultural labour	4	1,090.00	2.54	490.00	2	600.00	2
			Mining labour	1	102.50	0.24	...	...	102.50	1
	Attached agri-cultural labour	1	Agricultural labour	1	230.00	0.54	230.00	1	...	...
			Total		42,838.75	100.00	3,825.50	25	13,526.00	54

TABLE 17—*Concld.*

Annual household Income by main Occupation and Source of Income

Name of Tribe (1)	Main occupation (2)	No. of house-holds (3)	Source of income (4)	No. of house-holds (5)	Households with an annual income (in Rs.) of 601-900: Amount (12)	601-900: No. of house-holds (13)	901-1,200: Amount (14)	901-1,200: No. of house-holds (15)	1,201 & over: Amount (16)	1,201 & over: No. of house-holds (17)
					Rs. nP.		Rs. nP.		Rs. nP.	
Koya	Agriculture	66	Agriculture	66	8,691.00	13	3,209.00	3	13,012.25	5
			Coolie	4	360.00	1	...	...	...	...
			Forest labour	2						
			Mining labour	17	215.00	2	...	...	...	...
			Agricultural labour	6	...	...	...	...	...	...
			Village Service	2	...	...	...	...	...	...
	Agricultural labour	4	Agricultural labour	4	...	...	...	...	...	...
			Mining labour	1	...	...	...	...	...	...
	Attached agri-cultural labour	1	Agricultural labour	1	...	...	...	...	...	...
			Total		9,266.00	16	3.209.00	3	13,012.25	5

TABLE 18

Average annual Expenditure per Household by income Groups and Occupation

Name of Tribe	Occupation	All sample households studied: No. of households	Items of expenditure	All sample households studied: No. of households	All sample households studied: Expenditure per household	All sample households studied: % to total expenditure	Households 300 & below: No. of households	Households 300 & below: Average expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
					Rs. nP.			Rs. nP.
Koya	Agriculture	7	1. Food	7	321.43	68.60	2	175.00
			2. Fuel & lighting	...	...	...	...	...
			3. Clothing	7	74.29	15.85	2	55.00
			4. House rent	...	...	...	...	...
			5. Furniture & utensils	...	...	...	...	...
			6. Other consumer goods	6	8.33	1.52	1	10.00
			7. Education	...	...	...	...	...
			8. Social functions					
			(i) Marriage	1	90.00	2.75	1	90.00
			(ii) Death	1	300.00	9.15	...	...
			(iii) Birth	2	35.00	2.13	1	20.00

TABLE 18—*Concld.*

Average annual Expenditure per Household by income Groups and Occupation

Items of expenditure	with an annual income (in Rs.) of: 301–600 No. of households	301–600 Average expenditure	601–900 No. of households	601–900 Average expenditure	901–1,200 No. of households	901–1,200 Average expenditure	1,201 & over No. of households	1,201 & over Average expenditure
(4)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
		Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP.
1. Food	3	350.00	...	...	2	425.00	...	...
2. Fuel & lighting	...	...	...	...	...	...	...	...
3. Clothing	3	76.67	...	...	2	90.00	...	...
4. House rent	...	...	...	...	...	...	...	...
5. Furniture & utensils	...	...	...	...	...	...	...	...
6. Other consumer goods	3	6.67	...	...	2	10.00	...	...
7. Education	...	...	...	...	...	...	...	...
8. Social functions								
(i) Marriage	...	...	...	...	...	...	...	...
(ii) Death	...	...	...	...	1	300.00	...	...
(iii) Birth	1	50.00	...	...	...	...	...	...

TABLE 19

Overall household Income and Expenditure position

Name of Tribe	Number of households with income (in Rs.) of																		
	300 & below			301–600			601–900			901–1,200			1,201 & over			All households			
	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Balanced account	Surplus account	Deficit account	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
Koya	...	...	2	...	2	1	...	...	...	...	2	...	...	...	...	...	4	3	7
Total	...	...	2	...	2	1	...	...	...	...	2	...	...	...	...	...	4	3	7

TABLE 19—*Concld.*

Overall household Income and Expenditure position

Name of Tribe	Number of households with surplus account (in Rs.) of								Number of households with deficit account (in Rs.) of							
	Below 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & over	Below 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & over
(1)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
Koya	...	1	...	...	1	...	1	1	...	...	...	...	1	2	...	...
Total	...	1	...	...	1	...	1	1	...	...	...	...	1	2	...	...

TABLE 20

Indebtedness by annual household Income and Households

Name of Tribe	Income groups (in Rs.)	Total No. of households	No. of households in debt and total amount of debt		Percentage of col. 3 to col. 2	Average indebtedness for households in debt (in Rs.)
			No. of households	Total amount of debt (in Rs.)		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Koya	300 & below	2	1	200.00	50	200.00
	301–600	3	1	60.00	33.33	60.00
	601–900	...	...	...	...	...
	901–1,200	2	2	1,140.00	100	570.00
	1,201 & over	...	...	...	...	...

TABLE 21

Indebtedness by Causes, Amount and Households

Name of Tribe	Indebtedness by cause of debt			
	Cause	Amount of debt (in Rs.)	Number of households in debt	Percentage of debt due to cause to the total amount of debt
(1)	(2)	(3)	(4)	(5)
Koya	Purchase of land	470.00	1	33.57
	Ordinary wants	880.00	4	62.86
	Household cultivation	50.00	1	3.57
	Total	1,400.00	6	100.00

N. B. There are no money lenders among the Koya Tribe in the village except for some small hand and petty loans. The merchants of Goodoor village are approached for loans of heavier amounts. For more details see Chapter IV.

TABLE 22

Nature of Family

Name of Tribe	Total number of households	Types of families living in the households				Remarks
		Simple	Intermediate	Joint	Others	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Koya	72	34	14	14	10	...

Simple = Husband, wife and unmarried children. Intermediate = Married couple, unmarried brother, sister and one of the parents. Joint = Married couple with married sons/daughters or with married brothers/sisters.

TABLE 23

Dietary Habits by Households

Name of Tribe	Total number of households	No. of households taking					
		Two time meals	Breakfast, mid-day meal and supper, tea, coffee with light dishes between mid-day meal and supper and tea or coffee at any other time	Breakfast, mid-day meal and supper with coffee or tea with light dishes between mid-day meal and supper	Breakfast, mid-day meal and supper with coffee or tea between noon meal and supper	Breakfast, mid-day meal and supper	Two time meals with coffee or tea at one time
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Koya	7	7	...	...	...	...	...

TABLE 24

Staple Food and dietary Habits

Name of Tribe	Number of households taking				Total No. of Households
	Rice	Wheat	Coarser grains like bajra, millet or jowar or maize	Roots	
(1)	(2)	(3)	(4)	(5)	(6)
Koya	6	...	5	...	7

N.B. One household did not report the items of diet.

TABLE 25

Habit of taking Tea by household Income and Households

Name of Tribe	No. of households taking tea with annual income (in Rs.) of					No. of households not taking tea with annual income (in Rs.) of				
	300 & below	301-600	601-900	901-1,200	1,201 & over	300 & below	301-600	601-900	901-1,200	1,201- & over
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Koya	...	...	...	...	...	2	3	...	2	...

TABLE 26

Prohibited Foods and Drinks by Households

Name of Tribe	No. of households reporting as prohibited		No. of households that did not report any food to be prohibited	No. of households that did not report any drink to be prohibited
	Food	Drink		
(1)	(2)	(3)	(4)	(5)
Koya	...	...	7	7

TABLE 27

Marriages by Consanguinity and Caste/Tribe

Sl. No.	Caste/Tribe	Number of marriages with: Own sister's daughter (*menakodalu*)	Own brother's daughter (*sodaruni-kuthuru*)	Mother's own sister (*pinna or peddatalli*)	Father's own sister (*menatta*)	Mother's own brother's daughter (*menarikam*)	Father's own sister's daughter (*edurume-narikam*)	Mother's own sister's daughter (*pinna or peddatalli kuthuru*)	Father's own brother's daughter (*pinna or pedda-tandri kuthuru*)
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1.	Chakali	...	...	...	...	...	...	...	...
2.	Goundla	...	...	...	...	...	...	...	...
3.	Koya	1	...	...	...	16	17	...	...
4.	Kummari	...	...	...	...	...	...	...	...
5.	Madiga	...	...	...	...	1	...	...	...
6.	Mangali	...	...	...	...	...	1	...	...
7.	Vaisya (Komati)	...	...	...	...	...	...	...	...
8.	Viswabrahmin	...	...	...	...	2	1	...	...
	Total	1	...	...	...	19	19	...	...

TABLE 27—*Concld.*

Marriages by Consanguinity and Caste/Tribe

Sl. No.	Caste/Tribe	Number of marriages with: Step-sister's daughter	Step-brother's daughter	Mother's step-sister	Father's step-sister	Mother's step-brother's daughter	Father's step-sister's daughter	Mother's step-sister's daughter	Father's step-brother's daughter	Other blood relationship
(1)	(2)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1.	Chakali	...	...	...	...	...	...	...	...	...
2.	Goundla	...	...	...	...	...	...	...	...	...
3.	Koya	...	...	...	...	...	...	...	...	4
4.	Kummari	...	...	...	...	...	...	...	...	...
5.	Madiga	...	...	...	...	...	...	...	...	...
6.	Mangali	...	...	...	...	...	...	...	...	...
7.	Vaisya (Komati)	...	...	...	...	...	...	...	...	...
8.	Viswabrahmin	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	...	4

TABLE 28

Marriages by Caste/Tribe

Sl. No.	Caste/Tribe	Total number of households	Total number of marriages	Consanguineous		Non-consanguineous		Monogamous	
				No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1.	Chakali	1	3	...	...	1	3	1	1
2.	Goundla	2	4	...	...	2	4	2	4
3.	Koya	71	137	30	38	63	99	69	124
4.	Kummari	1	2	...	...	1	2	1	2
5.	Madiga	4	8	1	1	3	7	4	8
6.	Mangali	1	1	1	1	...	...	1	1
7.	Vaisya (Komati)	1	2	...	...	1	2	...	...
8.	Viswabrahmin	2	4	2	3	1	1	2	4
	Total	83	161	34	43	72	118	80	144

TABLE 28—*Concld.*

Marriages by Caste/Tribe

Sl. No.	Caste/Tribe	Polygynous		Polyandrous		Inter-communal		Inter-communal with a member of different religion	
		No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
(1)	(2)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
1.	Chakali	1	1	...	...	...	...	...	...
2.	Goundla	...	...	...	...	...	...	...	...
3.	Koya	6	6	...	...	...	...	...	...
4.	Kummari	...	...	...	...	...	...	...	...
5.	Madiga	...	...	...	...	...	...	...	...
6.	Mangali	...	...	...	...	...	...	...	...
7.	Vaisya (Komati)	1	1	...	...	1	1	...	...
8.	Viswabrahmin	...	...	...	...	...	...	...	...
	Total	8	8	...	...	1	1	...	...

TABLE 29

Marriages by spatial Distribution and Caste/Tribe

Sl. No.	Caste/Tribe	No. of marriages contracted										
			Outside the village and within the Taluk					Outside the Taluk and within the District				
		Within the village	10 miles & below	11-25 miles	26-100 miles	101 & above miles	Unspecified	10 miles & below	11-25 miles	26-100 miles	101 & above miles	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1.	Chakali	...	...	...	...	...	...	...	...	...	...	...
2.	Goundla	...	...	...	...	...	...	...	...	...	...	4
3.	Koya	39	29	20	...	...	1	25	1	...	...	2
4.	Kummari	...	...	...	...	...	...	...	...	...	...	2
5.	Madiga	...	...	1	...	...	...	5	1	...	...	...
6.	Mangali	...	...	...	...	...	...	...	...	...	...	1
7.	Vaisya (Komati)	...	...	...	...	...	...	1	...	...	...	...
8.	Viswabrahmin	...	...	...	...	...	...	...	2	1	...	1
	Total	39	29	21	...	...	1	31	4	1	...	10

Contd.

TABLE 29—*Concld.*

Marriages by spatial Distribution and Caste/Tribe

Sl. No.	Caste/Tribe	No. of marriages contracted: Outside the District and within the State: 10 miles & below	11–25 miles	26–100 miles	101 & above miles	Unspecified	Outside the State: 10 miles & below	11–25 miles	26–100 miles	101 & above miles	Unspecified
(1)	(2)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)
1.	Chakali	...	...	...	...	3	...	...	...	...	...
2.	Goundla	...	...	...	...	...	...	...	...	...	...
3.	Koya	11	5	4	...	...	...	...	...	...	...
4.	Kummari	...	...	...	...	...	...	...	...	...	...
5.	Madiga	1	...	...	...	...	...	...	...	...	...
6.	Mangali	...	...	...	...	...	...	...	...	...	...
7.	Vaisya (Komati)	...	...	...	1	...	...	...	...	...	...
8.	Viswabrahmin	...	...	...	...	...	...	...	...	...	...
	Total	12	5	4	1	3	...	...	...	...	...

TABLE 30

Persons by Age at first Marriage

Name of Tribe	Age-groups (in years)	Males	Females
(1)	(2)	(3)	(4)
Koya	0—4	...	...
	5—9	...	6
	10–14	...	43
	15–19	52	26
	20–24	29	...
	25–29	3	...
	30–34	1	...
	35 & over	...	...
	Unspecified	3	27
	Total	88	102

TABLE 31

Settlement History of Households

Name of Tribe	Total number of households	Number of households settled: Before 5 generations	For 4–5 generations	For 2–3 generations	A generation ago	In present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Koya	72	...	3	62	...	7

TABLE 32

Immigrant Households

Name of Tribe	Number of households that have come to the village from: Outside the State	Outside the District	Outside the Taluk but within the District	Within the Taluk	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)
Koya	...	1	1	3	1

APPENDIX II

QUESTIONNAIRE FOR SOCIO-ECONOMIC SURVEY OF SELECTED VILLAGES IN ANDHRA PRADESH

Village Schedule

(In the case of tribal village only)

Village :

Taluk :

District :

State :

Date :

Investigator:

A. NAME AND ORIGIN OF THE TRIBE/CASTE, LANGUAGE, APPEARANCE ETC.

(1) What is the origin and structure, distinctive names and synonyms through ages and history of the Scheduled Tribe or Caste ?

Note : Some folk tales or folk songs or legends may throw some light on the origin and history of the tribe or caste. Give the original as well as the local name of each tribe or caste inhabiting the village, *viz.*, the name by which a tribe/caste calls itself and by which others (other tribes or the people on the plains) call the tribe/caste in question.

(2) (a) What are the languages spoken by the tribe/caste as mother tongue and as a second language ? Give subsidiary languages, scripts and nature of oral and written literature.

Note : Here incorporate some simple words and sentences of the different dialects with their meanings.

(b) Please give details of the region occupied by the tribe and caste, the village site and the influence of environment or physical characteristics, different clans.

(c) What is the population of each tribe and caste, different clans and their growth ?

(d) Please give the physical characteristics, colour of the skin, stature, head, hair style, nose and psychological traits of each tribe/caste. (Take photographs).

B. FOOD HABITS

(3) What is the staple food of the tribe? Is it cereal or roots or other kinds of food ? Is the staple food taken after being boiled or made into bread or cooked in fat ?

(4) What are the other items of food commonly taken, such as pulses, vegetables, milk and milk products, meat, eggs, chicken, lamb, goat, beef, spices, animal or vegetable oil, salt, etc. ?

(5) What are the fats and oils most commonly used for cooking in ordinary or ceremonial meals ?

(6) Give an account and sketches of cooking utensils, the kitchen, hearth and the kind of fuel used. (Take photographs wherever possible).

C. DRESS HABITS

(7) Describe dress of adult males and females of the tribe. The description should be given separately of dresses worn on ordinary, festive and ceremonial occasions. (It will be best to take photographs). Note also whether the dress is prepared in the village by the tribals or procured from outside.

(8) Describe footwear in common use. Note whether the majority of the footwear is manufactured within the village by the tribals or procured from outside.

D. DOMESTIC LIFE, FAMILY STRUCTURE AND OCCUPATION

(9) How do the people eke out their livelihood ?

(10) Describe the methods of procuring food, dress and of building houses and materials used in their construction.

(11) (a) How many have taken to agriculture ? Describe their methods of farming, crops grown, land holding, indebtedness etc.

(b) Describe in detail their living conditions, building customs and daily life.

(c) Describe their personal decorations, tattooing and habits of cleanliness and domestic cleanliness.

(d) What are the weapons used by them?

(e) Describe industry if any, and handicrafts in the village where the tribal people work.

(f) Describe the craftsmen, farmers, fishermen, hunters and other forestry workers among the tribe. (Take photographs wherever possible.)

E. DRINK HABITS

(12) Do they have the habit of taking toddy, liquor or any other intoxicant ?

(13) What percentage of the people (men & women) smoke country tobacco, *beedis*, etc.?

(14) What is the extent of pan-chewing habit? Do they chew pan along with tobacco?

Note : State to what extent these habits are prevalent among different age-groups of the tribe.

F. PLAY HABITS

(15) How do the tribal people spend their leisure time? What are the leisure months in a year? What are the leisure hours in a day?

(16) Do the tribal people congregate in the nights and have any engagements ?

(17) Are any folk dances conducted in the village ? What are their names ? Draw plans or take photographs showing the positions and movements of the dancers. Are any of the dances connected with particular times of the year or festivals? Who will take part in them ? What kind of music is played at that time, and what musical instruments are used ? Are the unes played on the country fiddle, flute or the pipe, or the dtrum?

(18) Are any folk-plays enacted in the village? Do people at particular times of year dress up in leaves or masks or in any other way and parade the streets? Describe them.

(19) Is there any practice of arranging folk songs on festive occasions? Describe them in detail and record the folk-songs and give their meaning.

(20) Are there any folk tales in current usage in the village? Record them.

(21) Is there any practice of sacrificing human beings and animals to the deity during festive occasions like *jatra* ?

(22) What are the games played ordinarily or on festive occasions: (a) by children (b) by adults, & (c) by women? Mention particularly any peculiar local games.

(23) Do the tribal people use, or ill-use animals for amusement, *e.g.*, for bull-baiting, bear-baiting, bull-running, cock-fighting, etc. ?

(24) Is there betting at the games?

(25) Is there gambling among the tribals and if so of what kind? What is the type and magnitude of betting?

(26) Do the tribal people usefully spend their leisure time, if not to what extent do they spend on unproductive activities such as gambling, lazy habits, etc.?

G. RELIGIOUS HABITS

(27) (a) Describe their religious beliefs, mode of worship and philosophy of life.

(b) Describe in detail family and village deities and spirits, religious agencies, ceremonial pollutions, ideas as to the sun, moon and some natural phenomena and other religious observances and festivals.

H. SOCIAL ORGANISATION

28. Enumerate the tribal households and state their traditional and current occupations.

29. Ascertain if any particular household has given up its traditional occupation under economic pressure or by change in social conditions.

30. Which of the tribal communities inhabiting the village claim superiority over the others? Also find out if the differences in the communal scale are matched by any differenees in diet, possession of property, worship of particular deities etc.

31. Is inter-tribal dining permitted? If so, state which of the tribes are not permitted to inter-dine with the others.

I. MARRIAGE, INCEST AND DIVORCE

(32) What are the different types of marriages? For instance, (i) pre-marital intercourse (ii) marriage by negotiation (iii) by capture, (iv) by elopement, (v) by service (vi) by purchase etc. Give a brief description of each of these types with the ceremony observed. Take photographs wherever possible.

(33) Find out if there are any special obligations in marriage like marrying the wife of the deceased elder brother, marrying cross-cousin, etc.

(34) Are polygynous (marrying more than one wife) or polyandrous (a woman having more than one husband at the same time) marriages prevalent ? If so, write a short account on each type.

(35) Is the practice of paying bride price or dowry prevalent ? If so, state the nature of price, kind or cash, etc. On what grounds is the bride price or dowry enhanced?

(36) Who are the permissible partners for marriage among kinsfolk and who are not ?

(37) Is divorce permitted ? State if the man or the woman has the right to initiate divorce. What is the price that either party has to pay in case of divorce ?

(38) Is widow remarriage permitted in the community ? If so, does the remarried widow treated as an outcast for purposes of sacred functions ?

(39) Is prostitution prevalent among the tribe ? Are there professional prostitutes ?

(40) What are the main features of the marriage functions ?

(41) (a) Are there any special dress and ornaments prescribed for the bride and bridegroom ? (Take photos).

Note : State whether any differences in the institution of marriage correspond to differences in tribe or community?

(b) During the marriage time are any musical instruments played for entertainment? What are those musical instruments?

(c) Does the consummation of the marriage take place immediately after the marriage or any special function arranged after a time lag ? Describe the ceremony, if any, connected with consummation of marriage.

(d) Is there any special custom of the bride staying away with her husband once for all without coming to her parents house at any later time? Give the text of any special songs sung while sending away the bride from the parents house.

(e) What is the probable expenditure incurred on the marriage? How is the money got *i.e.*, by loan, sale of land, bulls etc?

(f) Any other details of interest.

J. DEATH

42. How is the corpse disposed of ? Is it by cremation, or burial or by throwing into the neighbouring holy rivers?

43. Is the corpse taken in procession to the burial ground?

44. Are trumpets and drums engaged to lead the procession?

45. Is there any practice of constructing *samadhis*?

46. After how many days after death do the obsequies take place ? Is it vegetarian or non-vegetarian food that is served at the annual sacrifices made to the spirit of the dead ?

47. Are the friends and relatives invited on the occasion? How many attend the dinner?

48. Is there any practice of changing the residence if any member of the family dies on an inauspicious date ?

49. What is the expenditure on : (a) the day of burial, and (b) the obsequies day ?

50. How are the funds obtained : (a) by borrowing, and (b) by sale of land or bulls, etc. ?

51. What are the important customs observed when a lady becomes a widow?

Note Take photographs wherever possible.

K. TRIBAL COUNCIL AND ITS ACTIVITIES

52. Who constitute the tribal council, *e.g.*, the village head, the head of the tribal community, the priest etc. ?

53. What are the types of offences considered for punishment by the tribal council and give an account of the punishment given for each type of crime, as for instance a communal feast, kind or cash payable to the petitioner etc.

L. FAMILY ORGANISATION

54. Is the type of family joint or elementary ?

55. Are there any set of duties assigned to each member of the family in the set-up of domestic economy ?

M. GENERAL

56. Do they migrate from place to place? If so, give reasons.

57. Is it common among the tribal women to engage themselves in gainful occupation as it is for men?

58. Do the tribal women enjoy any degree of independence and freedom?

59. What are the main reasons for the general backwardness of the tribe?

60. Do they spend more money on witchcraft than on the education of children ?

61. Are there any superstitious beliefs ? If so, describe them.

62. Are there any ameliorative schemes sponsored by Government in the village?

63. Are the tribals alive to the various problems facing them and to some of the reforms introduced by Government ?

APPENDIX II

Annexure—I

CENSUS OF INDIA, 1961

SOCIO-ECONOMIC SURVEY

Village Census and Occupation

PART-I HOUSEHOLD SCHEDULE

Village :

Taluk :

District :

State :

Revenue No.

Census Code No.

Investigator :

Date :

1. House No.
2. Serial No. of household
3. (*a*) Name of head of household
   (*b*) Religion
   (*c*) Sect
   (*d*) Caste or Tribe or Sub-tribe
4. Composition of household, including head

Sl. No.	Name	Sex	Relationship to head	Age	Marital status	Age at marriage	Literacy	OCCUPATION			Annual Income	Socio-economic or Income group of the household	Remarks (reason for giving up the traditional occupation)
								Traditional	Contemporary				
									Main	Subsidiary			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)

Duration of Residence :

5. (a) For how many generations, counting from head of the household backwards, has the household been residing in this village?
   (b) If head of household has migrated to this village, together with the household, where was his ancestral home?
6. Remarks.

Annexure—II

CENSUS OF INDIA, 1961

SOCIO-ECONOMIC SURVEY

Village Census and Occupation

PART-II HOUSEHOLD SCHEDULE

Revenue No. .....

Census Code No. .....

Village: .....House No. .....

Taluk: .....Date: .....

District: .....Investigator: .....

State: .....

1. Name of the head of household: .....
2. Community: .....Caste: .....
3. Age: .....Sex: .....
4. Literacy: .....

PROPERTY:

I. Land

If the household possesses land give

(a) Total area in acres

(b) Total area under cultivation

(c) Area comprising homestead

Name of the crop (1)	Money value of quantity obtained last year (2)	Money value of quantity sold (if available for the past three years) (3)
(i) Paddy		
(ii) Wheat		
(iii) Maize, *jowar* or *bajra*		
(iv) Pulses, including gram		
(v) Sugarcane		
(vi) Barley		
(vii) Vegetables		
(viii) Jute		
(ix) Chillies		
(x) Tobacco		
(xi) Oilseeds		
(xii) Cotton		
(xiii) Ginger		
(xiv) Fodder or bamboo or cane		
(xv) Fruits		
(xvi) Other agricultural crops		

II. Subsidiary occupation

(a) Do you own any cattle or poultry?

Give numbers.

(i) Milch cattle

(ii) Draught Bullock

(iii) Cows, goats, sheep, pigs, duck, geese and fowl

(b) How much milk or milk products do you sell?

(c) Vegetable growing — vegetables grown, and amount consumed and sold

(d) Net annual income.

III. Industry

Do you conduct any industry — the nature of industry or industries — whether cottage or small — the amount invested on each industry— the names of partners in the industry.

(a) What are the products?

(b) Which of them do you sell to neighbours or in the market?

(c) Have you taken up this industry for the first time in the course of last five years ?

(d) Have you adopted any new tools or instruments for running this industry ? If so, name the details of thejtools and the instruments.

(e) Net annual income—give details of costs and income:

(i) Payments to manager and staff

(ii) Amount spent on raw materials

(iii) Other expenses

(iv) Receipts from sales

(v) Net income for the past three years

IV. Indebtedness

If head of household is in debt—

(a) Amount taken this year.

(b) Amount borrowed in the past—when taken ?

(c) For what purpose ?

(d) Mention amount of debt outstanding

(e) Source of credit—rate of interest

V. Supplemental income

Other sources of income—Wages of members of the family working elsewhere—Other income, if any—(give particulars).

VI. Savings and investments—Income from investments

(a) Income from assets (interests, dividends, etc.)

(b) Income from sale of assets

VII. Details of cost of farming analysed by the three main items

(i) Seeds, manures and implements

(a) What is the organic manure used ?

(b) Do you use chemical fertilisers ?

(c) Do you use any new agricultural implements the use of which has been taught to you for the first time in the last five years ?

(d) Do you borrow agricultural implements from others at the time of cultivation ?

(e) Do you take help of neighbours at the time of sowing or harvesting ?

(f) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?

(g) Are you adopting land improvement measures like reclamation, soil conservation, consolidation, etc. ?

(h) What is the increase in irrigated area ?

(i) Give details of use of improved seeds—crop-wise

(j) Do you use pesticides ?

(k) Are you adopting improved methods of cultivation, like Japanese method of paddy cultivation ?

(l) Has the *gram sevak* ever come and talked to you ?

(m) Has he demonstrated any of the improved agricultural practices mentioned above ? If so, did you follow his advice ?

(ii) Cost of cultivation

(iii) Taxes

(iv) Net annual income from land

VIII. Repayment of loans

Amount of debt repaid during the year

Interest paid

IX. Capital investment

Amount spent on purchasing :

(a) Land

(b) House

(c) Agricultural implements, cattle

(d) Savings bonds, shares, treasury bonds, etc.

(e) Gold and silver

X. Education

(a) How much did you spend last year on the education of your children ?

(b) How many of your children are reading at school or college?

School : Male/Female

College : Male/Female

(c) Does any member of the household regularly read a newspaper or listen to news broadcasts through the Community Radio Sets ?

(d) Annual expenditure on education

XI. Diet

(a) How many times a day do the members of the household take their meals ?

(b) What are usual items of diet at each meal?

(c) What are the foods or drinks prohibited ?

(d) How many times do you take each—

1. Coffee or tea
2. Tiffin

(e) Annual expenditure on diet

XII. Clothing

(a) What are the main items of clothing purchased normally in a year ?

(b) Annual expenditure on clothing

XIII. House rent

(a) Is the person living in a rented house ?

(b) What is the annual expenditure on rent ?

XIV. Fuel and lighting

(a) What fuel is ordinarily used for cooking?

(b) What is the amount spent on lighting—the type of lighting—whether electric or kerosene

XV. Furniture, utensils, etc.

(a) Does the household possess a bedstead/cot—wooden/tape or coir/chair/table/mirror/bench/stool/wall shelf (cross out those not found) ?

(b) Is the household using any new kind of furniture for the first time in the last five years ?

(c) Expenditure on the items on purchase or repair of the item

XVI. Other consumer goods

(a) Does the household possess hurricane lantern/petromax or hazak/battery/torch-light/kerosene stove/bicycle/gramaphone/radio set? (Cross out those which do not apply).

(b) Has any of the items been acquired for the first time in the last five years ? If yes, which are these articles ?

(c) Does the household use toilet soap/washing soap ?

(d) Are clothes sent to washerman to be cleaned ?

(e) Expenditure on the above items this year for purchasing, repairs, etc.

XVII. Expenditure on social functions

(a) Marriage

(b) Death

(c) Birth, etc.

XVIII. Average annual expenditure

Income minus expenditure=plus or minus

Rs. .....

te: Give sketches and photographs wherever possible.

Annexure—III

CENSUS OF INDIA, 1961

SURVEY OF CONSANGUINEOUS MARRIAGES

House No. | Revenue No.

S. No. of household: | Census Code No.

Name of head of household: | Date:

Surname or family name of head of household: | Investigator:

Questions	(Use separate column for each marriage including for more than one wife or one husband) First married male (head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male	Sixth married male
(1)	(2)	(3)	(4)	(5)	(6)	(7)
A. Husband						
1. Name						
2. Relationship to head of household						
3. Age in completed years						
4. Married for how many years						
5. Place/Village/Taluk, distance before marriage						
6. Mother tongue						
7. (a) Religion before marriage (b) Religion after marriage						
8. Main Caste/Tribe						
9. Sub-group within main Caste/Tribe						
10. *Gotra*/*Kul*/Totem or other similar sub-division						
11. Other marriages of husband, if any						
B. Wife						
12. Name						
13. Age in completed years						
14. Place/Village/Taluk, distance before marriage						
15. (a) Religion before marriage (b) Religion after marriage						
16. Main Caste/Tribe before marriage						
17. Sub-group within main Caste/Tribe, before marriage						
18. *Gotra*/*Kul*/Totem or other similar sub-division, before marriage						
19. Age at first marriage						
20. Duration of present marriage						
21. Other marriages of wife, if any						

Questions	(Use separate column for each marriage including for more than one wife or one husband) First married male (head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male	Sixth married male
(1)	(2)	(3)	(4)	(5)	(6)	(7)

C. Relationships

22. Are the husband and wife related in any way ?

23. If "Yes", whether the relationship is a blood relationship (having common ancestors)?

24. If the answer is "Yes" for C-23, give in a condensed form, the informant's statement regarding the blood relationship, and draw the pedigree (with abbreviated names wherever mentioned by the informant) against the appropriate relationship among those given below—

(a) Whether married to his own sister's daughter (husband and wife's mother being brother and sister having both parents same)? (Diagram a of instruction 16)

(b) Whether married to his own brother's daughter (husband and wife's father having both parents same)? (Diagram b)

(c) Whether married to his mother's own sister (husband's mother and wife having both parents same)? (Diagram c)

(d) Whether married to his father's own sister, (husband's father and wife having both parents same)? (Diagram d)

(e) Whether married to his mother's own brother's daughter (husband's mother and wife's father having both parents same)? (Diagram e)

(f) Whether married to his father's own sister's daughter (husband's father and wife's mother having both parents same)? (Diagram f)

(g) Whether married to his mother's own sister's daughter (husband's mother and wife's mother having both parents same)? (Diagram g)

(h) Whether married to his father's own brother's daughter (husband's father and wife's father having both parents same)? (Diagram h)

(i) Whether married to his step-sister's daughter (husband and wife's mother having only one parent in common) ? (Diagram i)

(j) Whether married to his step-brother's daughter (husband and wife's father having only one parent in common)? (Diagram j)

(k) Whether married to his mother's step-sister (husband's mother and wife having only one parent in common)? (Diagram k)

(l) Whether married to his father's step-sister (husband's father and wife having only one parent in common)? (Diagram l)

Questions	(Use separate column for each marriage including for more than one wife or one husband) First married male (head of household, if male)	Second married male	Third married male	Fourth married male	Fifth married male	Sixth married male
(1)	(2)	(3)	(4)	(5)	(6)	(7)

(m) Whether married to his mother's step-brother's daughter (husband's mother and wife's father having only one parent in common)? (Diagram m)

(n) Whether married to his father's step-sister's daughter (husband's father and wife's mother having only one parent in common)? (Diagram n)

(o) Whether married to his mother's step-sister's daughter (husband's mother and wife's mother having only one parent in common)? (Diagram o)

(p) Whether married to his father's step-brother's daughter (husband's father and wife's father having only one parent in common)? (Diagram p)

(q) Whether there is any other blood relationship, not specified above, between the husband and wife ?

25. If answer is "Yes" for C-22, but "No" for C-23, ascertain whether the relationship is one of the following—

(a) Elder brother's widow

(b) Younger brother's widow

(c) Wife's sister

(d) Daughter-in-law

(e) Mother-in-law

(f) Others (specify)

26. Name and status of informant:

APPENDIX II

INSTRUCTIONS FOR FILLING UP CONSANGUINEOUS MARRIAGES SURVEY SCHEDULE

1. General

It is essential to collect the information on all the marriages in the household. The household and the married male are only reference units; the real unit in this survey is a marriage. Hence each column corresponds to one marriage and it does not matter whether the same person comes in another column. The information may also be collected for widows and other married women temporarily residing in the household.

The same person may come in two or more columns in the following situations :—

(a) Polygyny, and marriage after death or divorce of previous wife.

(b) Polyandry, and marriage after death or divorce of previous husband.

(c) Polygyny and polyandry occuring together, and marriage of a widower to a widow or when both partners are divorcees.

Polygyny occurs when a person has two or more wives at the same time. For example, suppose A has married B, C and D. B and C are living; D is dead. The information under **A. Husband** (Q. 1) will be the same in 3 consecutive columns, except for Q. A-4 and A-11. If information about A has been collected under Col. (2) put "same as (2) " at the head of Col. (3) and (4) and enter " Col. (3) and (4) " against Q. A-11 in Col. (2). The information about B, C and D will be given in Col. (2), (3) and (4) respectively under **B-Wife** and **C-Relationship**. With respect to D, who is dead, enter " Dead... years back " in Col. (4) at the beginning of **B-Wife**. The same method can be used even if D is divorced.

Polyandry occurs when two or more persons have a wife in common. In some parts of the country and in some communities, brothers together take one wife. Usually in such a situation the male partners are likely to be of the same household. For example suppose three members, A, B and C have taken D as a common wife. Here also 3 consecutive columns will serve the purpose. Information under B-Wife will be the same, but that under **A-Husband** and **C-Relationships**, will differ. If one of the husbands, say A is dead (or divorced), put "Dead (or divorced).....years back ", at the head of the corresponding column. The column numbers for husbands B and C are to be put against Q. B-21 in the column corresponding to husband A.

In the case of remarriage of a widow or a divorced woman, the above technique may be followed, except that previous husband may be of a different household. It is necessary to collect information on such persons also, but enter " Different household " against Q. A-2 in the corresponding column.

In some places, polygyny and polyandry may occur together. For example, two brothers may have a wife in common; at the same time one or both of them may have other special wives. The situation is the same when a widower marries a widow. Suppose A's wife B is dead and now he has married C whose first husband D is dead. We would have to use three columns, one for A-B, another for A-C and the third for C-D; appropriate column numbers would have to be entered against Q. A-11 and Q. B-21.

It is not necessary to use consecutive columns in polygyny and polyandry. One has only to give the appropriate references against Q. A-11 and Q. B-21, as the case may be.

For the purpose of this survey, two persons may be taken to be married when they claim to be so, irrespective of whether the marriage has been solemnized by social rites or law, or not.

No row is to be left blank. If the answer is " Not known" enter " N. K. ". In some cases, Q. C-23, 24 and 25 may be skipped. Then put a diagonal line against the whole question in that column.

2. Surname or family name

In those places and communities where surnames are not of much use as a reference, family name or the name of the head of household is to be given.

3. Relationship to head of household (A-2)

In widow remarriage, etc., the answer might be " Different household " (see 1 above).

4. Married for how many years (A-4)

If a person married in 1950, the answer will be 11 years, irrespective of whether the wife is living, dead or divorced.

Since the answer to this question is the number of years elapsed since a particular marriage, it will differ for the same person if he or she has got more than one marriage.

5. Place/Village/Taluk before marriage (A-5)

This will be of particular relevance in places where developmental activities, leading to labour immigration etc., are taking place. Give the village and taluk where the husband was residing immediately before his marriage, It is absolutely necessary to give the name of the taluk.

The answer to this question may also differ in polygamous relationships.

6. Main Caste/Tribe (A-8)

In the case of tribals, give the name of the tribe and enter (T) alongside.

In the case of religions other than Hinduism the major sub-divisions may be taken as the main castes, e. g., Shiya and Sunni for Muslims.

7. Sub-group within main Caste/Tribe (A-9)

In the case of religions other than Hindusim, minor sub-divisions may be taken as the sub-groups. e.g., Khoja, Bohra, Memon, Sayyad, etc., for Muslims.

8. Gotra/Kul/Totem (A-10)

In some areas Brahmins are generally divided into *gotras*; Kshatriyas and Vaisyas into *kuls*. The names for analogous divisions might differ between different places and between different communities. For example, it is known by the name *devak* among Marathas and *bali* among some Karnatak communities. It is necessary to first ascertain whether any such sub-divisions within which marriages are prohibited or between which marriages are promoted exist in the area and community concerned and then enter the specific sub-divison against Q. A-10. When the term is different from *gotra* or *kul*, cross it out and enter the term in their place.

Most tribes have totemic taboos, but they will not be able to give an answer to a direct question. Ask whether some animal or bird (totem) is prohibited to be killed or eaten (tabooed) or some tree or plant (totem) is prohibited to be cut (tabooed). Enter the name of the animal or tree mentioned.

If such specific taboos occur among non-tribals (but not some general prohibition, like meat eating among Brahmins) this may be taken note of.

9. Other marriages of husband (A-11)

In the case of a divorcee or widower remarried or a polygynous man, enter the column numbers wherein details of his other marriages have been taken down against A-11.

10. Particulars of wife (B-14-18)

These refer to her details before her marriage and not to what she acquired through marriage.

11. Age and duration of marriage (B-19-20)

B-19 refers to age at first marriage, not necessarily the present one. It does not also refer to age at consummation, in the case of child marriages.

B-20 refers to present marriage.

An inconsistency between the answers to B-13, 19 and 20 will be due to other marriages.

12. Other marriages of wife (B-21)

In the case of a divorcee or widow remarried or a polyandrous woman, enter the column numbers wherein details of her other marriages have been taken down against B-21.

13. Relationsbips (C-22)

C-22 refers to any type of relationship, whether consanguineous or not. If the answer is "No", skip C-23, C-24 and C-25.

14. Consanguineous relationships (C-23)

There is said to be a consanguineous relationship between the husband and wife when they have at least one common ancestor. To get a correct answer to this question it would be necessary to give some orientation to the informant by citing some simple cases of consanguinity, given under C-24. Before accepting a negative answer, make yourself quite sure that the informant has understood what you want.

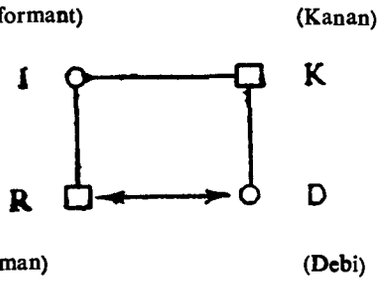
If the answer is "No", skip C-24.

15. Informant's statement (C-24)

When the informant begins his or her statement by expressing his or her relationship with the husband or wife e. g., when an old lady says, "Raman is my second son. He is married to Debi. She is the daughter of Kanan, my younger brother", condense the statement to read as follows: "Husband Raman, married to mother's younger brother, Kanan's daughter Debi" and enter against C-24 at the head.

16. Pedigree figures

Draw the pedigree corresponding to the informant's statement against the appropriate sub-question in C-24 and put abreviated names alongside the symbols in the figure, using I for the informant. For the example given above (see 15), draw

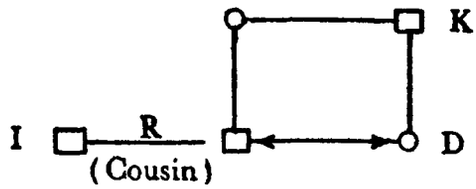


against C-24.

Pedigree figure is very simple to draw. A good grasp of the fundamental principles, given below, will enable you to draw even a very complicated figure.

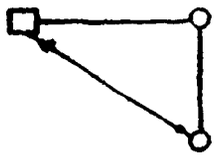
□ denotes a male, ○ a female, a horizontal line (in some complicated cases it might be a bit curved) a sister-brother relationship (called *sib*); a vertical line, a parent-offspring relationship (i.e., one generation) and a straight line, either horizontal or diagonal, with arrows at both ends denotes a marriage relation.

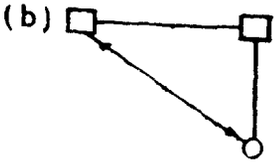
In drawing the pedigree, always start from the informant even if that person does not come into the particular marriage. If a cousin of Raman had given the information about him (see 15 above), the pedigree will be

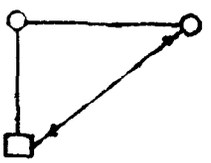


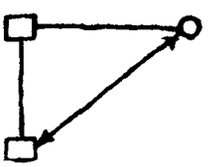
It is customary to place the husband □ at the left hand bottom of the diagram and the wife ○ at the right hand bottom, and join them by a two pointed arrow, horizontal or diagonal.

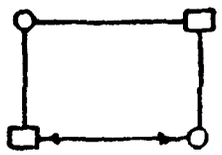
The figures for the simple but most important cases enumerated under (a) — (p) in C-24 are given below. The connexion of the informant to any link in any of the figures has not been shown.

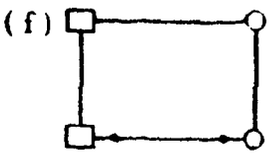
(a) 

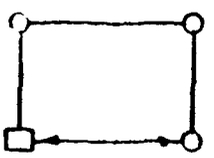
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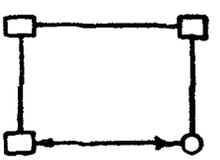
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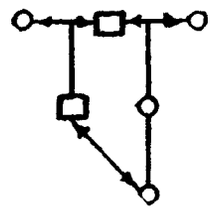
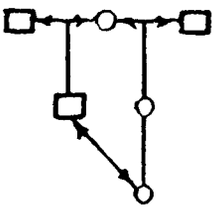
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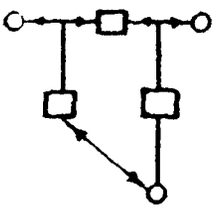
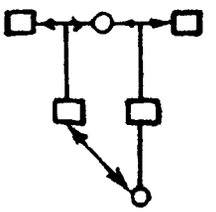
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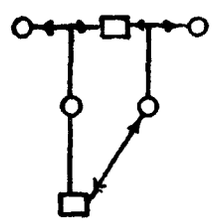
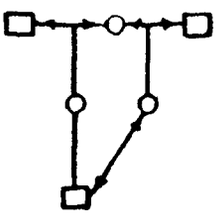
(f) 

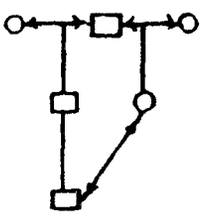
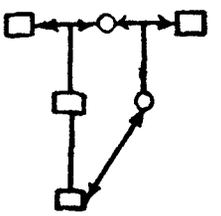
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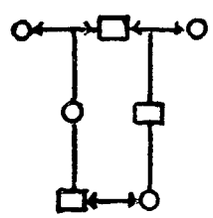
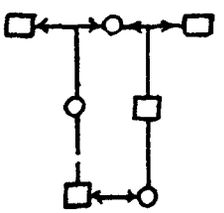
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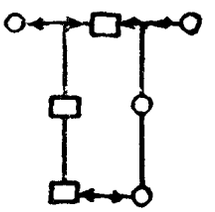
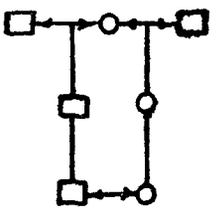
(i) 
or


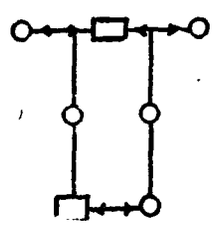
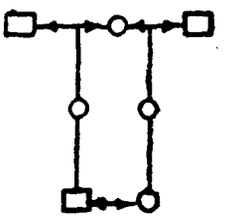
(j) 
or


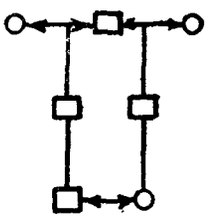
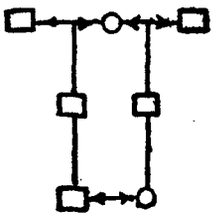
(k) 
or


(l) 
or


(m) 
or


(n) 
or


(o) 
or


(p) 
or


You would have to think and draw a pedigree only for C-24 (q). A study of the way the figures have been drawn for C-24 (a) — (p) will enable you to do this easily.

It is absolutely essential to draw the pedigree figure before leaving the household. Then only you would be able to get any further information necessary for completing the pedigree figure.

17. Other relationships (C-25)

These refer to relationships other than consanguineous. No pedigree is to be drawn in these cases.

18. Informant (C-26)

If possible, the informant should be the married male himself or his wife, if so, put "Self" or "Own wife" as the case may be, against C-26. *If they cannot be contacted, the best informant is an elderly female member of the household.* In that case, note down her name and relationship to head of household or husband or wife against C-26.

19. Some essential precautions

Marriages between blood relations are quite common in most parts of the country, but there are many places where they are exceptional. Again, certain types of marriages may be quite reprehensible and viewed with contempt in some places and communties. Particular care should be taken to assure the informant that no offence is meant. It would be wise to tell them right in the beginning that some of the questions might be irrelevant as far as they are concerned, but we are asking them only because of our ignorance of their customs and to assure them that no offence is meant. Questions should be so framed and put that the informant does not feel that we view with favour or disfavour any type of marriage. Vernacular rendering of the questions should be done with care, particular attention being paid to the appropriate use of terms for blood relationships and other types of relationships.

GLOSSARY

Atikeelu . . A gold ornament of the neck

Ayacut . . Area

Babulu . . Customary payments

Bajra . . Pearl millet; bulrush millet; spiked millet

Beedi . . An item for smoking. Tobacco dust rolled up in a leaf preferably *tuniki*

Beedi leaves . . *Tuniki* leaves used after processing in making *beedi*

Bhajan . . Devotional singing

Bhoolgadiyam . . A silver or gold ornament worn round the elbow

Bhujalamannu . A rite in marriage rituals; it refers to the clay balls carried by women in married status in their palms keeping them parallel to the shoulder

Boddarai . . Name of symbol signifying female village deity

Boddemma . . A female village deity

Bollumuntalu . . Sacred earthern pots used in marriage

Bottu . . A vermilion mark

Brahmamudi . . A sacred knot in the name of Lord Brahma, the Creator, made with one end each of the upper clothes of the bride and the bridegroom

Chakali . . Washerman

Chaldi . . Name of morning meal

Chinnadivasam . Small obsequies rites

Dappulu . . Circular leather musical instruments played by Madigas

Devuni moola . . God's corner

Devara . . Clan deity

Dhol . . A musical drum (a skin musical instrument)

Dimpudukallam . Place at which the bier is placed on the ground for a while on the way to the burial ground

Dora . . Koya Tribal Head in a village

Gajjala vaddalamu . A silver belt with jingling bells worn round the waist

Ganjee . . Starchy liquid taken out of boiled rice

Gantalu . . Bells

Genteelu . . Gold ear ornaments

Golusu . . Chain

Gorru . . Seed drill

Goundla . . Toddy tapper

Gramakantam . . Village site

Guddelugu . . Bear

Gummi or butta . Grain storing vessel

Gundam . . Lake

Gunja . . Pole

Guntaka . . An agricultural instrument used in breaking clods and levelling the field

Harivenikundalu . Sacred pots

Ippa . . A tree (Bassia latifolia)

Jadigam . . Seed sprayer

Jeetagadu . . Attached agricultural labourer

Jodikallu . . Two persons belonging to the bridegroom's party who take customary payment to the bride's house

Jowar . . Great millet; sorghum

Kabaddi . . It is an outdoor game played by males. The players divide themselves into two parties each of whom occupies a rectangular area in a court facing each other. The game starts when a player enters the opponents' area canting *gudugudu, gudugudu* or *kabadi, kabadi* in one continuous breath. If he touches the player or players and returns to his area before he breaks his breath he is deemed to have 'killed' the opponents whom he has touched and returned 'alive'. On the other hand if he is caught by the opponents and held in their area till he breaks his breath, he is deemed to have been 'killed'. The game continues with alternate chance for each party. 'Killed' players

	are repatriated. 'Killing' all the opponents marks the end of the game
Kadiyalu	Silver anklets
Kalimuttuta	Last rite in obsequies
Kalendelu	Small bells tied above the ankle
Kallam	Place where the corn earheads are threshed to separate the grain from the chaff
Kankanam	Sacred badge
Kanduva	Upper cloth
Kapu	An agricultural caste
Karru	Ploughshare
Kavadi	A contrivance to carry two pots full of water at a time tied to a horizontal lever carried on the shoulder
Kavvam	Churning rod
Kirana	Grocery
Komati	A synonym for Vaisya
Kongu	That end of the saree left loose on the shoulder
Koya	Name of a tribe
Kulaniki	Customary payment made to the Patel during marriage
Kulaniki selavena	Does the community give leave ?
Kula Panchayat	Tribal council
Kulapedda	Tribal Head; tribal elder
Kulatappu	Social offence
Kummari	Potter
Kunta	A small Pond
Lopali ankatam	An inner portion of the house used as store-room
Madiga	A Scheduled Caste
Manthrasani	Midwife
Marumanuvu	Widow remarriage
Mattuteeyuta	An item of the marriage rituals
Mattelu	Silver toe rings
Moogalu	Small bells
Mahuwa	A tree (Bassia latifolia)
Mudipichchuta	Presenting the bride with a blouse piece and a piece of turmeric
Muggu	Floral and other designs made with lime powder
Mukkupulla and Mukkuteega	Gold ornaments of nose
Mungati Kadiyalu	Silver bangles worn over the wrist
Muttaidulu	Women in married status
Nagali	Plough
Nalugu	A mixture of redgram flour and oil. This is applied to the body
Nishanigunja	North-eastern post of the marriage booth
Nishanimoola	North-eastern corner—Possibly a corrupted form of *Isanyamula*
Pachchabottu	Tattoo
Pakkateegalu	Gold ornaments of the ear
Paleta	Concluding rite in marriage
Panchamukhala gorika	Five pronged rod
Panduga	Festival
Pappu annam tinataniki vachchamu	An idiomatic expression suggesting a proposal for marriage. It literally means 'we have come to you for a hearty meal'
Pappu annam tinavachchu	A stock idiomatic reply welcoming the marriage proposal. It literally means 'Sure, you can eat'
Pasupubattalu	Turmeric coloured clothes
Patel	A Koya elder assisting the Dora in the tribal council
Peddadivasam	Big obsequies rites
Pendli pillanucheyuta.	Preparing the girl for the bride's status
Pollupogudu	A seat made by spreading half dehusked paddy for the bridal pair
Pooja	Worship
Pujari or Pujarikadu	Male priest
Puste	Marriage locket
Powdalu	A silver anklet
Ravika	Blouse
Ravika pettuta	Ceremonious presentation of a blouse to the bride
Rela	A kind of tree (Cathartocarpus fislula)
Rohini karthi	Name of ruling weather period designated by the name of a star Rohini

Samai . . Little millet; Panicum miliare

Sankati . . Semi - solid food prepared with *jowar* flour

Sannagundlu . . A chain of small spherical beads made of gold

Selave . . Permitted

Shivakumar . . Witch finder

Tambulam . . Betel leaves and areca-nut

Tatti . . Wattle

Thodipendlikoduku . Associate bridegroom

Thambalam . . Brass plate

Thodalu . . A kind of ornaments worn round the anklets

Thogata . . A weaving caste

Vagu . . A rivulet

Vaisya . . Name of trading caste locally called Komati

Velpu . . Clan deity SEE Devara

Vididillu . . Lodging for the bridegroom's party

Viswabrahmin . . Goldsmith caste

Vodiballabiyyam . A rite in marriage

Voori pujari . . Village priest

Yeguruta . . Name of local dance

Yendi golusu . . A silver ornament of neck

Yerramatti . . Red clay