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# THE KOYAS OF ANDHRA PRADESH

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GOVERNMENT OF A. P.

HYDERABAD

1966

*With the best Compliments of*

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# *Koyas and their Social Life*

## **HABITAT AND PEOPLE**

The Koyas are one of the predominant autochthonous people of the southern region of the country. The present habitat of the Koyas lies within 80° 15' to 82° 00' East Longitude and 17° 15' and 18° 45' North Latitude comprising the area of Polavaram and Mulug (Eturnagaram) Taluks of West Godavari and Warangal districts respectively and Rampachodavaram and Yellavaram Taluks of East Godavari, Bhadrachalam and Nugur Taluks of Khammam district. The most outstanding physical feature of the Koya country is the Godavari and this river exercises a profound influence on Koyas' economic, social and cultural activities, living on its banks and in the hills as well as plain areas of both sides of the riverain tract. Koyas generally restrict to the foot hills and adjoining plains and in some areas penetrated far into the hills and in many of villages on the Godavari banks, there is a mixed Koya-Reddi population. The Koyas popularly known as 'Dorala Sattam' are believed to be the section of the Gondi speaking race, and though strongly influence-

enced by neighbouring Telugu speaking people, they retained a good many of typical cultural traits of Koya culture.

The Koyas are generally sturdy and medium in stature, with short flat nose with spreading nostrils thick and projecting lower lips and the complexion varies from light copper brown to dark chocolate colour. Their hair is usually wavy but almost straight. Like many other tribes, they are noted for truthfulness and simplicity. They excite contempt by their drunkenness, and want of thrift and vision into future life. Koyas live in symbiosis with Konda Reddis in the hilly and riverian tract of Koya land. They are as a whole more progressive than other tribal groups in the field of economic activity. They initiated plough cultivation in the tract. Both Koyas and Konda Reddis produce same food stuffs and they exchange certain house-hold articles, and agricultural implements through Barter system. Some Koyas work as Blacksmiths and furnish the Reddis with iron implements and some Hill Reddis manufacture baskets and winnowing



fans and supply to Koyas. Koyas characteristic settlement is groups of hamlets scattered over the village land at places convenient for cultivation of their fields and seldom are the houses concentrated in a large compact village.

The houses are of rectangular and square shaped with thatched roofs and invariably with wooden fencing. If the village is frequently attacked by epidemic diseases and causes many deaths, the entire community will desert the village and settle at some other suitable place.

According to 1961 census, the total number of Koya population in Andhra Pradesh is 2,20,146 consisting of 1,10,185 males and 1,09,961 females \*. They are chiefly inhabiting the agency and plains villages of East Godavari, West Godavari, Khammam, Warangal and a few in Adilabad district. 68.2% of total Koya population is found only in Khammam district. Only 2.9% are literates among Koyas. The major population of the Koyas is covered by Tribal Development Blocks viz., Etur-nagaram of Warangal District; Bhadrachalam, Kunavaram, Vararamachandrapuram and Ashwaraopet of Khammam district; Polavaram and Butta-yagudem of West Godavari district; Addateegala, Rampachodavaram and Maredumalli of East Godavari district.

\* The census figures for 1931, 1941 and 1961 are given in Annexures.

## LANGUAGE

Ethnologically and linguistically the Koyas are divided into two main groups those who speak Gond dialect and those who speak Telugu of the rural areas. The Koya language is a typical dialect of Telugu spoken with the characteristic hill-accent. There are dialectal variations among the speeches of different areas of Koyas. The Koyas living in the Godavari gorges speak very ancient type of speech which is perhaps close to Gondi or Kui, the dialects of Gonds, Khonds and Jatapus respectively which are essentially Dravidian

## ORIGIN

The origin of the Koyas is obscure. It is only through varied folk tales that the origin of the Koyas could be assessed. According to one mythical story, when Pandava brothers were in exile, Bhima went hunting in the jungle, and met a wild woman, with whom he fell in love and married. The fruit of this union, it is said was Koya people. The Pandava brothers occupy very significant place in Koya folk-lore.

According to another folk-tale, there was a big egg before the creation of the universe. The egg was broken. The upper part of the egg became sky and the lower part of the shell formed into the earth.



A Koya Hut



Instantaneously, Brahma, Vishnu and Maheswara came out of the broken egg. Brahma created "Bhumika Raju." 101 children were born to Bhumika Raju under the "Rela" (Cathartcurpis fistula) tree which was situated on an island (Nattadigadda) which was surrounded by seven seas. The descendants of these 101 persons became Koyas.

### SOCIAL ORGANISATION

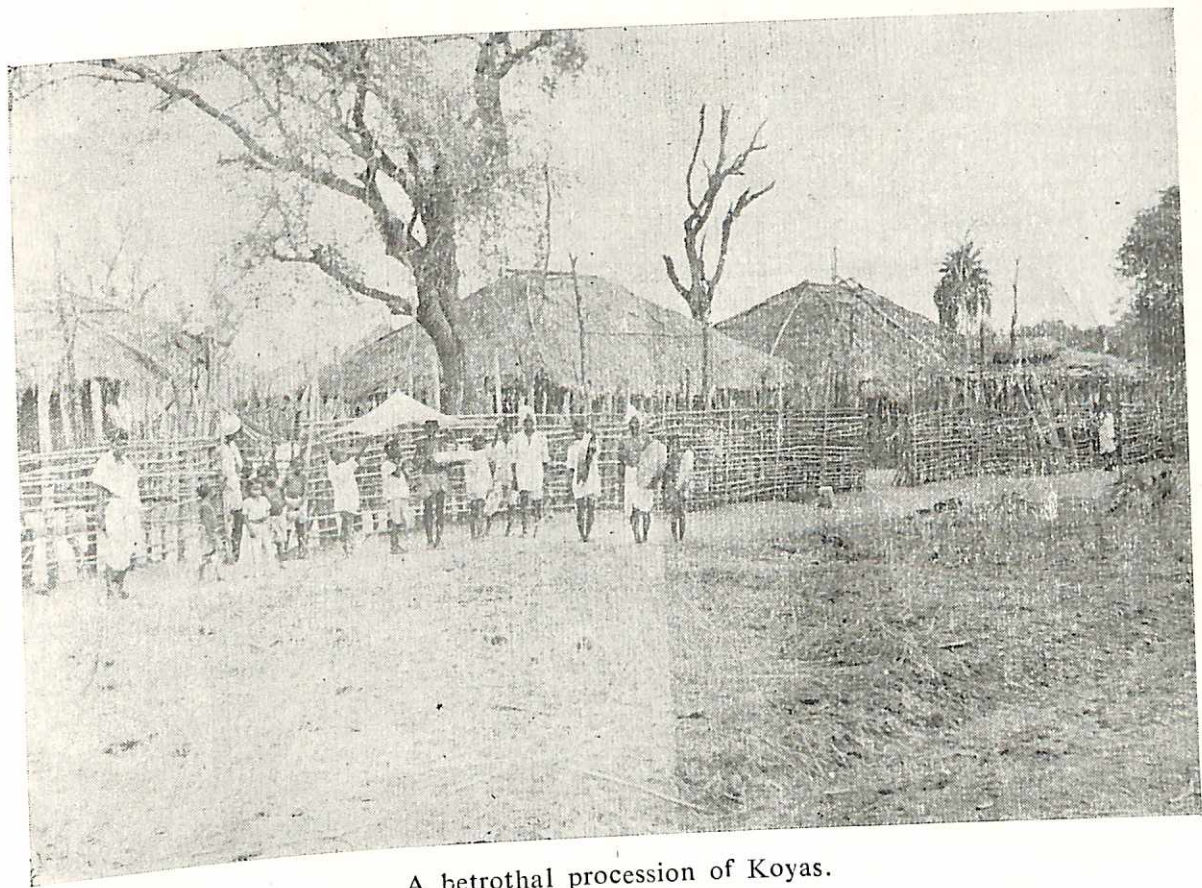
Koyas are divided into several functional subdivisions, such as Gutta Koyas, Gommu Koyas, Kammara Koyas, Musara Koyas, Gampa Koyas, Oddi Koyas, Doli Koyas, Kapu Koyas, Matwa Koyas, Linga Koyas. Gutta or Racha Koyas are those who live on the hills; Gommu is applied to the Koyas living on the river bank. The river side villages are called Gommu villages. The Gutta and Gommu koyas are the real Koyas and speak dialect of their own. Each sub-division of Koyas is further divided into five exogamous clans;

1. Perumboyadu (Arogatta) gotram,
  2. Aidogatta;
  3. Yedogatta,
  4. Mudogatta,
  5. Naligatta,
- Gatta is corruption of gotra.

The Patadi caste is traditional bards who play an important role in the cult of the Koya clan deities. These bards are evidently the equivalent of the Pradhans who are the traditional bards to the Raj Gonds of the Adilabad.

### MARRIAGE

Two ways of securing mates are very common among the Koyas: one is by negotiations and the other by marriage by capture. Generally marriages are performed after the girl attains puberty, but infant marriages are seldom celebrated. The marriage negotiations are always from the bridegroom's side and he has to bear the entire expenditure of the marriage of the bride side also. The bride's parents need not spend much money for the marriage celebrations. After coming to know about a particular girl, the parents of the bride-groom accompanied by some of the village elders visit the house of bride. They take money along with them to purchase liquor if the marriage is settled. If the girl's party agree for the proposed marriage, the grooms party serves them with liquor. The girl's parents consult her before consenting for the marriage proposal. Generally both the parties consult local priest about the agreement of the horoscopes of the proposed couple. An auspicious day agreeable to both the parties is fixed after consulting the local priest. Two days prior to the marriage celebrations the bride-groom party



A betrothal procession of Koyas.



sends one goat, some measure of rice, new clothes and ornaments. The bride's party accompanied by drums and trumpets go over to bridegroom's house on the fixed day. As soon as they reach the outskirts of the groom's village the bride's party visits all the village deities and are received by groom's party. Both the couple are then given ceremonial bath after which actual marriage rites are performed when a necklace of black beads will be put around the neck of bride. The marriage dance with bison-horn is one of the most striking features. In the evening the bride and bride-groom visit the shrine of the village deity (Mutyalamma). The consummation takes place after the marriage in bride groom's house only. Next day early in the morning the couple would leave for the bride's village where they stay for five days. If the couple are comparatively wealthy, the festivities last several days. Dancing and singing are arranged every evening.

The second type of marriage prevalent among this community is marriage by capture. When a young man cannot afford to give wedding feast and pay the bride price, they generally resort to this kind of marriage. A young man who wants to marry a particular girl informs about his desire to the elders and friends of his village. Generally capturing the bride is also pre-arranged. The boy party sometimes informs the elders of the girl's village about the capture of particular girl for marriage. The boy's party waits

for the opportunity either at weekly shandies or in forest places and capture that particular girl when she appears solitarily. Some times the girl struggles to escape, but generally her resistance is easily encountered. Soon after the boy's party return with the girl to the village, the bride-groom arranges communal feast. Sometimes the girl's parents demand bride price. If the groom pays the bride price all other marriage ceremonies are observed.

Pre-marital and extra-marital sexual relations are completely prohibited, and many occurrences of such contacts will often lead to serious disputes. In case unmarried girl develops any sex relations with any man of their own community and if such a union is detected, the entire society forces the man to marry her. If the married woman develops any sex contacts with the another man the husband gives her divorce and the latter has to pay penalty to former husband. Divorce is permitted and may be initiated from either side. Polygynous marriages are also socially accepted in this community. Widow remarriage known as Marumanumu is also allowed.

Generally, the property is divided equally among the male members. In case of matri-local type of marriages the daughter will inherit the ancestral property. If the husband dies, the wife also get one share along with her sons as long as she is unmarried.







## RELIGIOUS LIFE

Koyas worship goddess Mamili, Kommalamma, Katurudu, Adamarazu, Korra Raju, Mutyalamma, Kudidevara etc. The goddess Mamili is blood thirsty goddess. In order to ensure good crops, human beings were sacrificed to Mamili goddess upto 19th century. This practice is replaced now by an animal sacrifice to the goddess. Mutyalamma is the goddess, who is supposed to preside over small pox and cholera. Every year chickens are sacrificed in order to appease this goddess. Generally every Koya family keeps the idol of Kudi Devara in their homes as to ensure prosperous life. Every day they perform puja to this goddess. Ancestor worship is also prevalent among this community. The idols of gods and goddesses are guarded with great secrecy by the pujaris and are only shown on rare occasions.

Koyas believe that death or some other diseases are not due to natural causes but due to the instigation of some demon or demoness by an enemy. They believe Sorceress (Chedipi) in the form of tiger, wanders during night time, and molest those people whom she does not like. They believe that if man dies on account of black magic it is likely that he will become evil spirit.

The children and persons dying of Cholera or small pox are buried and all the other corpses are usually cremated. When man dies, a cow or bul-

lock is sacrificed and the tail is cut off and put in the dead man's hand and then take him to the cremation ground. If a child dies within a month of its birth, it is usually buried in the backyard of the house, so that the rain dropping from the roof of the house may fall upon the grave and thereby cause the parents to be blessed with another child.

The main festival or jatra of Koyas is at Meraram of Mulug taluk of Warangal district in which "Saramamma" and "Sadamma" are worshipped once in two years in the month of "Magha Masa" on the full moon day. Several thousands of Koyas from different villages assemble there and sacrifice fowls and animals to the mother deity.

Another important festival of Koyas is "Mutyalamma" Panduga - the Goddess of small pox and cholera. They worship this goddess once in a year. If small pox and cholera are rampant, the goddess is propitiated by observing special ceremonies. In addition to these festivals, they observe Dasara, Deepavali, Sankranti etc.

The persons suspected of the crimes are put to test and ordeals by way of putting the hand in boiling oil and if man comes out of the ordeal unhurt, he will be considered as innocent. The present day Koyas are hardly conducting this traditional method of detecting the guilty man.

## TRADITIONAL PANCHAYAT

The Koya community is controlled by an extremely democratic organization which is called Kula Panchayat. The village is a small unit of administration headed by "Pinna Pedda". This office is hereditary but if he is incapable of leading entire community and if he is leading immoral life, the entire village community will choose another leader. The village traditional leader must be familiar with all cultural patterns of their own community and he must evince contagious enthusiasm in social as well as religious festivals. Above him is the "Kula Pedda" or Patel, who is recognised by the Government. A group of ten to fifteen villages form a "Samutu". Samutu dora or Kula Dora or Pedda kapu presides over the Samutu. All the disputes in the village are settled by the Kula Pedda whose decision is normally final. The fines are usually utilised by whole community for drinking. Whatever the disputes which cannot be settled at village level and inter-village disputes are referred to the inter-village traditional council (Samutu). The traditional panchayats have not lost its influence in the villages with regard to social control even after the inception of statutory panchayats. The Gram Panchayats and Samithis in tribal areas are dominated by the plains people since tribal representatives are not properly informed.

## FOOD HABITS

The staple food of the Koyas is jowar. They make flour out of the jowar and prepare gruel or ganji out of it. Since paddy is also widely cultivated, they take rice also frequently. As the produce from their field is not sufficient throughout the year, they gather edible roots and tubers from the forest in different seasons of the year and preserve them to supplement their food requirements. They generally eat roots and tubers like Tella Channa gadda, Nalla channa-gadda, Govindagadda, Botukugadda, Chodagadda, Vodagadda, Chetigadda, Alligadda, Kalavagadda, Demaragadda, Chirragadda Yellerigadda. All these roots and tubers cannot be eaten in raw condition. First the skin is peeled off and then boiled for considerable time to clear off bitterness. They also eat some flowers and leaves such as Ippa flower, Tyresikura, Volakura, boddikura etc. Ippa flowers are available in March and April and women folk and children abundantly collect them and preserve them to the times of scarcity. An intoxicating drink is also extracted from the flowers. They extract oil also from the Ippa nuts and the oil is used both for cooking and lighting. They hunt the wild animals with their bows and arrows and eat them. Fish is most delicious item of food to Koyas. They go to distant places and catch fish with their nets. Koyas also abundantly take toddy from January to June month. Women folk and even children also take toddy during this season.





## OCCUPATION AND ECONOMY

The main occupation of Koyas is agriculture. The economic activities of Koyas consist of agriculture, agricultural labour, forest labour and collection of M.F.P.\* Some Koyas living in the forest areas, still practice Podu cultivation (Shifting cultivation). But at present, most of them have taken up permanent cultivation due to large areas of land allotted to Koyas in the recent past. But there has been a large influx of plainsmen into these areas and the Koyas have lost a great deal of their lands to the more affluent and shrewd forward people as a result, the Koyas could not improve their economic conditions and their level of living is as poor as it was a few decades before.

One of the important indications of economic development of a region or a community is the occupation structure of its working population. A study by Tribal Cultural Research and Training Institute in the Tribal Development Block, Bhadrachalam of Khammam dist. indicates the following occupational pattern of Koyas:

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\*M.F.P=Minor Forest Produce

← Grinding Maize

## OCCUPATIONAL PATTERN OF KOYAS

S.No.	Occupation	Main occupa- tion (No. of persons)	Subsidiary occupa- tion (No. of persons)
1.	Agriculture	3193	—
2.	Agril. labour	797	2540
3.	Forest labour	26	523
4.	Collection of Minor Forest Produce.	74	750
5.	Fishing and Hunting	27	30
6.	Other occupations	3	22
Total		4,120	3,865

The above table reveals the fact that out of 6,749 sample persons, 4,120 persons are engaged in different occupations. Of this working population, 96.84% of Koyas are engaged in agriculture and agricultural labour as their main occupation. The number of persons engaged in other main occupations such as forest labour, Collection of Minor Forest Produce and other occupations constitute only 3.16%. Agricultural labour and collection of Minor Forest Produce are the major subsidiary occupations. 65.71% of Koyas are engaged in agricultural labour as subsidiary occupation. The number of persons treating forest labour, Collection of Minor Forest

Produce and other occupations as subsidiary occupations are more when compared to persons treating them as main occupation. The subsidiary occupations are almost seasonal. Despite the multiplicity of occupations both year long and seasonal, the Koya life depict a tale of misery, backwardness and ignorance.

All these occupations are more a way of living to Koyas than of a commercial nature. Their method of eking out their livelihood is of primitive nature and of subsistence level. They are least bothered about the "Morrow." Their standard of living is low. The per capita income of Koyas is worked out approximately at Rs. 135/-. It is very low when compared to state per capita income. Most of the Koyas are leading a life below the poverty line. The Koya life is however undergoing a change due to various development activities undertaken in and around their areas of habitation.

### INDUSTRIAL LABOUR

After the establishment of Singareni Collieries at Yellandu of Khammam district, the Koyas of surrounding villages began to work in mines as unskilled labourers. During the last 5 or 6 decades, many of the Koyas settled around the Yellandu and Kothagudem mines. Dr. Haimendorf mentioned in his book. "Tribal Hyderabad" that there were 497 Koya labourers among the total labour force of 8000



in November, 1943. It is however felt by the Colliery officials that Koya labourers are very good for gang work on the surface such as moving heavy machinery. It is estimated that 4,000 Koya labour-

ers, are found to be working in collieries at present. They have abandoned their traditional occupation and permanently settled as labourers in collieries.

## *Koya Welfare*

The Koyas are the largest Tribe of Andhra Pradesh with a population of 2,20,146 and occupying an area of approximately 3,676 square miles. Koya welfare has received the highest attention of both the Government and the voluntary organisations in the state. A brief review of the measures undertaken to uplift the Koyas will throw light on the efforts made by the Government and other agencies to activate this most primitive people. Before the formation of Andhra Pradesh, the Erst-while Hyderabad Government and Madras Government implemented several programmes for the welfare of the Koyas.

### **WELFARE PROGRAMMES IN ERST-WHILE HYDERABAD GOVERNMENT :**

The base of tribal Economy is Agriculture. Land symbolises for them a sense of security and freedom from want. The Erst-While Hyderabad Government realised the sad plight of the Koyas and other backward communities and took up special measures for their development. The Government

of Hyderabad established a Social Service Department in the year 1947, specially for the development of tribals and other backward classes. A beginning was made in Hyderabad for the development of tribals with the introduction of multi-sided schemes. These schemes were based on free allotment of land with necessary agricultural requirements, better housing facilities, Health and Veterinary schemes, Education and Co-operative Stores etc.

The most important scheme was the Land assignment scheme. Since the economy of Koyas is based on agriculture, the land was allotted to Koya cultivators, who had no economic holdings. 10,472 acres of land was distributed by the Department to 1,703 families in tribal areas and 1,188 acres among 480 Koya families under Development Scheme in Warangal District and 13,702 acres of land was distributed in 35 Koya villages of Khammam District from 1949 to 1954. Permanent rights on land were given to Koya agriculturists who were cultivating Siwai-Jamavandi lands. Every family was given or supplemented with land upto economic holding i.e.,

5 acres of wet or 15 acres of dry land. Assessment was also on reduced scale. The Government also provided funds for the supply of plough bullocks for Koya cultivators. An amount of Rs. 41,945 was distributed to 431 Koya cultivators in Yellandu and Burgampahad and an amount of Rs. 25,000 was distributed to Koyas for purchase of Plough bullocks in Warangal District by the Social Welfare Department. In addition to this the Revenue Department also spent Rs. 60,415/- for supply of plough bullocks to Koyas in Warangal district alone. This scheme of allotment of lands and plough bullocks was very much appreciated by Koyas. This resulted in weaning away the tribals from Podu cultivation. Erst-while Hyderabad Government introduced certain protective measures such as Laoni Khas Act (Special Land Lease Act) to issue pattas to Koya ryots and Land Alienation Act to protect the transfer of land from tribals to Non-Tribals.

Under the Koya education scheme, arrangements were made for supply of free books, slates, papers etc., and in some centres, Mid-day meals were also provided. Teacher's Training Centres were opened at Sudimalla in Yellandu Taluk and other at Kamaram and Tadvai in Mulug and Narsampet Taluks where Koya boys were trained and posted in their villages as Teachers. 42 village schools manned by Tribal teachers were opened and stipends to Koya students were given as an incentive.

Co-operative Societies were introduced to save the tribals from the exploitation of money lenders and middle-men. There were 2 stores one at Tadvai and another at Ashoknagar of Warangal District to cater to the daily needs of Koyas. One Co-operative Society at Manikyaram and a multi-purpose co-operative society at Sudimalla of Khammam district were started. Besides these Societies, Godavari Valley Co-operative Rural Development Society was established at Koida in order to promote social and Economic upliftment of Koyas. The main feature of the scheme was to exploit forest coupes and supply the domestic requirements to Koyas and Hill Reddis. The Government leased out Bamboo coupes to this society on the Royalty basis which meant that Society had to pay 25% of its sales proceeds to the Government. All the active members of the community living in the surrounding villages were enrolled. Only members were allowed to work as labourers in cutting and transporting the Bamboo and other species of timber. The Society provided ample employment opportunities to Koyas and opportunities to better their social and economic life.

A full fledged medical unit with a medical officer was also actively functioning at Yellandu.

One of the important features in the development of Koyas was inculcating a sense of selfhelp amongst



them. Many Rehabilitation and Colonisation programmes were completed on the initiative of the Koyas themselves. As many as 20 colonies on self-help basis were constructed by Koyas in Warangal District alone. Irrespective of this, in many self-help projects; the koyas liberally contributed their labour to other development activities such as reclamation of land, construction of school huts and laying of approach roads etc. The instilling of self-reliance and self-help among the Koyas of Warangal and Khammam was the prime achievement of the Social Welfare Department.

Similarly, the Composite Madras State introduced the Agency Tracts and Land Transfer Act of 1917 and other welfare measures to develop the simple and illiterate tribals who are inhabiting the agency areas of Andhra. Various development needs of the tribals were being looked after by individual development departments.

### **KOYA WELFARE IN T.D. BLOCKS :**

The Tribal Welfare took a radical change with the introduction of Community Development Programmes in the country. It was the desired objective of the community development programmes to tackle all sided development. It was in the year 1956, in the II Five Year Plan that the country launched upon intensive development of the tribal areas. 43 Multi purpose projects were opened in the country and one

such project came to the lot of the Koyas of Warangal district with Block Head-quarters at Narsampet. The Multi-purpose Project envisaged an outlay of Rs. 27 lakhs to tackle Agriculture, Animal Husbandry, Irrigation, Rural Arts and Crafts, Education, Health and Hygiene, Communications and Rural Housing.

After the completion of this phase of development, the Panchayati Raj institutions were established throughout the State including the Tribal areas. Panchayati Samithis were formed from the year 1963 in tribal areas also. With the advent of the democratic decentralisation in tribal areas, the new leadership is emerging replacing the traditional leadership. It is observed with the opportunities provided, the Koyas of Khammam, Warangal and West Godavari Districts are playing an important role in their own development. Thus it is seen that from the official sponsored programmes, before the commencement of Panchayati Raj, the tribal development was transformed into peoples' programme.

During the III Plan period, a greater initiative was given to local leadership down to the level of a grama sabha. In addition to the four Multipurpose projects, 20 Tribal Development Blocks were started during the III plan. About 1/3 of the T.D. Blocks cover the Koya land of Warangal, Khammam and West Godavari districts. The development under

each programme in T.D. Blocks under III Five Year Plan is discussed below :

### AGRICULTURE :

The major crops grown by Koyas are paddy, Jowar, Maize, Chillies etc. Their level of agricultural production is very low due to lack of irrigation facilities and primitive techniques of agricultural production. In order to raise the agricultural production in tribal areas, the Government through Tribal Development Blocks have been supplying improved seeds, implements, fertilisers etc., The extension workers have been guiding Koya ryots to cultivate their lands on improved methods. The loans are given for tribal ryots for reclamation and cultivation of their lands through the multi-purpose co-operative societies and Block agencies. In addition to the minor irrigation facilities, irrigation wells have also been sanctioned by the T. D. Blocks. In order to wean away Koyas from Podu cultivation the land colonisation schemes were started in Khammam and Warangal districts. Each Koya family was given cultivable land and financial assistance for reclamation of the land. Bullocks and agricultural implements were also provided. A land colonisation scheme at Krishna Sagar of Boorgamphad taluk in Khammam district was started during the year 1960-61 by the Social Welfare Department. 39 Koya families were settled in a site provided free to the Koyas. 2 acres of land and a pair of bullocks were

given to each Koya family. An amount of Rs. 18,750/- was also spent to reclaim the land. Besides these, school and drinking water well were also provided to the inmates of this colony.

The irrigation sources in the following seven Tribal Development Blocks were harnessed where Koya population is predominantly inhabited.

### IRRIGATION SOURCES

S. No.	T. D. Blocks	Wells	Tanks	Streams
1.	Eturnagaram	41	63	—
2.	Bhadrachalam	50	26	—
3.	Kunavaram	4	6	—
4.	Vararamachandrapuram	—	4	6
5.	Ashwaraopet	109	n. a.	—
6.	Polavaram	21	29	1
7.	Buttayagudem	21	26	22

Majority of the Koya cultivators in the T. D. Blocks are in un-authorised possession of lands. As a consequence they are unable to avail the opportunities for development of agriculture to the desired extent.



## ANIMAL HUSBANDRY :

Animal Husbandry plays a very significant role in economic and religious activities of Koya life. There is little realisation among Koyas of the value of live-stock from the economic and nutritional point of view. The schemes of development in the field of Animal Husbandry such as establishment of Veterinary dispensaries, cattle breeding farms, distribution of exotic bulls and cows, poultry farms etc., were taken up by all the 7 T. D. Blocks.

## EDUCATION :

The main emphasis in the field of education during the period was opening of Ashram type of schools. Educational facilities such as Mid-day Meals, clothing, free books, stationery etc., were given by the Blocks as well as the Social Welfare Department. Hostel facilities for Koya boys and girls were provided at major centres of Koya habitation. Some of the Koyas are also working as teachers in tribal schools. The Social Welfare Department has been granting scholarships to the Koya boys and girls at all stages of education.

The Social Welfare Department started schools, hostels and mid-day meal centres in Khammam and Warangal districts. There are 42 primary schools with the strength of 1500 students in Khammam district. One Ashram School at Karakagudem of

Boorgampahad taluk with a strength of 50 students and three hostels at Yellandu, Boorgampahad and Palavancha with a strength of 56, 56 and 20 respectively were started by the Department during the III Plan period. There are 16 Mid-day meal centres in which 480 boys are catered in Khammam district. There are 21 schools with a strength of 645 students in Warangal district. Three Koya Hostels at Warangal, Narsampet and Mulug are functioning successfully, with a strength of 60, 20 and 20 students respectively. 5 Mid-day meals centres were opened. 950 students were benefitted by the distribution of books, slates and clothes in Warangal district alone. The following number of schools are functioning in the Blocks.

S. No.	T. D. Blocks	No. of Schools	School-going children (Tribals)
1.	Eturnagaram	55	1547 <sup>1</sup>
2.	Bhadrachalam	71	1425
3.	Kunavaram	33	1201
4.	Vararamachandrapuram	43	954
5.	Ashwaraopet	58	6525 <sup>2</sup>
6.	Polavaram	66	1221
7.	Buttayagudem	65	1474

<sup>1</sup> Only for panchayat samiti schools.

<sup>2</sup> Consists of Non-tribal students also.

## FORESTS AND INDUSTRIES

Forests play an important role in tribal economy. The tribals are given several concessions by the Forest Department, such as Hunting, podu in un-reserved forest, collection of M.F.P., Fuel, timber for construction of houses, grazing facilities etc. The industries Dept. has started several cottage industries such as Blacksmithy, carpentry, sericulture, pottery etc., to train tribals and to provide subsidiary occupation to them. The Khadi Commission has sponsored on behalf of A. P. Adimajati Sevak Sangh, Hyderabad the fibre industry and Handpounding industry at Narsampet of Warangal district for the benefit of the Koyas.

## CO-OPERATIVES AND INDEBTEDNESS

The Government have started several cooperative societies such as cooperative credit societies, forest labour cooperative societies, labour contract societies etc., to promote the economic and social interests of Tribals and to protect them from the exploitation of money lenders. The problem of indebtedness is acute in tribal areas. In order to relieve the tribal from the burden of indebtedness, the Govt., have introduced Regulation I of 1960 to control the business of money lending and Regulation II of 1960 to relieve the indebtedness of tribals in tribal areas. These societies cater to the loaning and other needs of the Koyas.

Number of Cooperatives in each Block is as follows:-

S.No.	T.D.Blocks	No. of Coop. Societies.
1.	Eturnagaram	14
2.	Bhadrachalam	24
3.	Kunavaram	15
4.	Vararamachandrapuram	7
5.	Ashwaraopet	29
6.	Polavaram	16
7.	Buttayagudem	10

## HEALTH AND HYGIENE

The Govt. have been concentrating in the field of public health especially in controlling Malaria, Yaws, Leprosy etc. Since most of the chronic diseases prevalent in the tribal areas are water-borne, the Govt. have taken several steps to provide protected water to all the villages in tribal areas. Yaws has disappeared almost from the tribal areas and malaria is eradicated. The drinking water facilities provided in the blocks of Khammam, Warangal and West Godavari districts are as follows:



S.No.	T. D. Blocks	No. of villages with drinking water wells
1.	Eturnagaram	103
2.	Bhadrachalam	70
3.	Kunavaram	31
4.	Vararamachandrapuram	19
5.	Ashwaraopet	152
6.	Polavaram	112
7.	Buttayagudem	22

### COMMUNICATIONS

In view of the needs of the tribals and the development of the tribals as a whole, development of communications must be given priority. The concerned T.D. Blocks have been constructing inter-village and intra-village roads in their respective jurisdiction. Transport and communication facilities such as Post Offices, Telegraph offices, Buses are fairly developed in Koya country. But there is great necessity to connect the distant Koya villages with the progressing towns.

### KOYA WELFARE AND VOLUNTARY ORGANISATIONS

Under the patronage of Mahatma Gandhi and Thakkar Bapa several voluntary organisations were established for the welfare of the Tribals. Andhra Pradesh Adimajati Sevak Sangh, Hyderabad is one of the pioneering institutions in promoting the welfare of the tribals of Andhra Pradesh. The welfare activities undertaken by the Adimajathi Sevak Sangh

for the Koyas are the establishment of Ashram Schools and Hostels etc. Two Ashram Schools with a strength of 20 boys each at Hanumantapahad and Jangalapally and a Koya boys Hostel with a strength of 20 boys at Narsampet were started. Clothes, Books, Slates and other stationery are supplied to the inmates of the Hostel and Ashram school. Balwadi centres at Vallabhanagar, Khannapur and Night Adult School at Hanumantapahad were started for Koya boys and adults by this organization.

A significant change is taking place in Koya country. A study made at Tadvai reveals that 50 Koya boys are pursuing higher studies at Warangal. Few of the Koya boys are also studying in colleges and Universities. The educated boys are shedding their shyness and coming forward to accept posts even outside their environment. One Kuravalli Gopala Rao of Kamaram village is Head Master of the training centre. K. Narsaiah is a warden of a Social Welfare Hostel at Mattewada. Korram Babu has accepted a post of a L. D. C. in P. W. D.-Bangalore, Mysore state. As many as four thousand Koyas have taken up to Industrial employment in Singareni Collieries. Hence the main objective of the tribal welfare in the field of economic, political cultural and emotional integration is being gradually attained without disrupting the Koyas traditions and culture.

*Note:-* The Statistical data in the brochure has been adopted furnished by the T. D. Blocks and S.W, Department.

## ANNEXURE I

### KOYA POPULATION - 1931 CENSUS\*

	Total persons
Hyderabad state	33,638
Bhadrachalam	34,058
Polavaram	17,426
Chodavaram	13,014
Yellavaram	8,708
Malkanagiri	19,854
Total :	<u>1,26,698</u>

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\* Source : The Reddis of Bison Hills by Prof Haimendorf-1945  
p. 238.

## ANNEXURE II

### POPULATION FIGURES OF KOYAS - 1941 CENSUS

The Koyas number 95,633\* and are distributed in the Madras province as under :-

East Godavari Agency	90,959+
East Godavari plains	2,204
West Godavari plains	1,717
Vizagapatnam agency	320
Vizagapatnam plains	394
Guntur District	39
Total :	<u>95,633</u>

\* Unless otherwise indicated, the population figures are of the 1941 census.

+ includes Polavaram agency taluk also.

\* Source : Report on the Socio-economic conditions of the Aboriginal Tribes in the Province of Madras-A. AIYAPPAN 1948-p. 55.

"It can only be said that the greatest number of them - 90,959 - inhabit the Bhadrachalam, Nugur, Chodavaram and Yellavaram taluks of East Godavari agency and the Polavaram taluk of the West Godavari Agency."

Koya Population 1941 Census, Hyderabad state.

Males=	15,913
Females=	15,181
Total :	<u>31,094*</u>
Andhra=	95,633
Hyderabad=	31,094
Total :	<u>1,26,727</u>

\* Source-Social Services in Hyderabad 1955-p. 16,



ANNEXURE III

DISTRIBUTION OF KOYA POPULATION

Sex and Dist-Wise, 1961.

S. No.	District	MALES	FEMALES	TOTAL PERSONS
1.	Srikakulam	2	1	3
2.	Visakapatnam	67	57	124
3.	E. Godavari	11,731	11,599	23,330
4.	W. Godavari	11,802	12,282	24,084
5.	Krishna	46	45	91
6.	Gtntur	122	90	212
7.	Nellore	83	90	173
8.	Chittoor	68	49	117
9.	Cuddapah	5	8	13
10.	Anantapur	9	9	18
11.	Kurnool	—	—	—
12.	Mahbubnagar	48	25	73
13.	Adilabad	5,738	5,077	10,815
14.	Karimnagar	609	601	1,210
15.	Warangal	4,677	4,862	9,539
16.	Khammam	75,114	75,095	1,50,209
17.	Hyderabad	41	45	86
18.	Medak	—	—	—
19.	Nizamabad	—	—	—
20.	Nalgonda	23	26	49
Total :		1,10,185	1,09,961	2,20,146

**ANNEXURE IV**  
**TRIBAL POPULATION-BLOCK WISE**

S. No.	T. D. Block	Area in Sq. miles.	S. T. Population	Total Population	Percentage of S. Ts. to total Population
<b>Warangal District.</b>					
1.	Eturnagaram	814.00	12094	33,674	35.91
<b>Khammam district.</b>					
2.	Bhadrachalam	300.00	15507	35,120	44.15
3.	Kunavaram	301.00	17,607	32,252	54.59
4.	Ashwaraopet	436.67	24,554	52,135	47.09
5.	Vararamachandrapuram	310.00	16,300	24,174	67.42
<b>West Godavari District.</b>					
6.	Polavaram	100.31	14,820	29,119	50.89
7.	Buttayagudem	90.21	11,560	25,999	44.46
<b>Total :</b>		<b>2,352.19</b>	<b>1,12,442</b>	<b>2,32,473</b>	<b>48.36</b>

Source : Tribal Development Blocks.



# KOYA INHABITED AREAS OF ANDHRA PRADESH

