C H A P T E R  II

A. Physical And Orographical Features

The area covered in the present study is situated between 13°40' and 15°59' N. latitude and 75°50' and 78°30' E. longitude. It is bounded on the north by Raichur district of Mysore, on the west by Bellary, Chitradurg and Tumkur districts, all of Mysore, on the south by Kolar district of Mysore and Chittoor district of Andhra Pradesh and on the east by Cuddapah district and a larger part of Kurnool district, both of Andhra Pradesh.

The area forms part of the northern extremity of Mysore plateau and its physio- and orographic features are largely similar to those of the neighbouring Bellary and Raichur districts. It is an open country from the plains of which rise a number of granite hills, mostly castellated; these provided strong defence for the early settlers. The open stretches between these hills, devoid of trees, are to a large extent covered with black cotton soil.

The elevation of the region gradually falls into the Pennar Valley in Gooty and Tadipatri taluks, after which it gradually rises. The southern division consisting of Hindupur and Madakasira taluks has an average elevation of 600 m., and so it forms the coolest part in the region, while in the northern and central divisions near Anantapur and Gooty it is about 330 m. and at Tadipatri 270 m. above sea level.

All the eleven taluks of Anantapur district — Anantapur, Kalyandrug, Hayadrug, Uravakonda, Gooty, Tadipatri, Dharmavaram, Kadiri, Penukonda, Hindupur and Madakasira, and two of Kurnool district — Adoni and Alur — are included in the area of investigation (Fig. 1). The whole area is divisible into four geographic
divisions—the northernmost, northern, central and southern.

The northernmost division consisting of Adoni and Alur taluks is a treeless tract. The surface of the division is almost flat excepting a few characteristic outcrops of granite hills overlooking the surrounding fields. The Adoni group of hills running south-easterly cover the country from Roasgi to Adoni and Yemmiganur. In these hills are found neolithic settlements at Adoni, Kotekallu and Roasgi. The Adoni fortified hill is the highest in the division. The Alur group starts from the confluence of the Tungabhadra and Nagari rivers and runs southeasterly upto Chippigiri and Guntakal. In this group also occur neolithic sites at Malekota, Kancharagaddalagallu, Belagondi, Hosapetadevaragudda, Mattibelagallu, Ramadurgam, Arikere, Chippigiri and Guntakal.

The northern division comprising Uravakonda, Gooty and Tadipatri taluks is extensively covered with black cotton soil. In this division, excepting the Muchukota range of hills covering the western part and the flat-topped Erramalais binding the northern and eastern portions of Tadipatri taluk, there are only a few isolated hills. Prominent among these are the strongly fortified massive precipitous rock at Gooty, the hills at Uravakonda and Udripikonda of about 120 meters in height and other noteworthy hills at Falasamudram, Konakonda and Sulapalyam. The plain of the Tadipatri taluk is lower in elevation than any part of this division.

The central division consisting of Anantapur, Sharmavaram, Kalyandrug and Rayadrug taluks is almost an arid, treeless zone covered largely by a poor, stony red soil with isolated patches of black soil. The general appearance of the division is a level
plain, though it is broken upto some extent by hills. In Anantapur
taluk, the flatness is broken by the southern extension of the
Kagasmudram range and the bold isolated masses near Singanamala
and Malyavantam on the eastern flank. The Muchukota range of hills
with its several spurs occupies much of this taluk. The northern
extension of Mallappakonda and Fenukonda line of hills disturb
the flatness of Dharmsamaram taluk, while many isolated granite
hills are seen in the Kalyandrug and Rayadurg taluks.

The southern division includes Hindupur, Madakasira, Fenu-
konda and Kadiri taluks, which cover a better variety of red soil.
This is the most hilly division with a higher proportion of re-
served forests. Fenukonda taluk and the centre of Hindupur taluk
are traversed by the Fenukonda line of hills. The eastern flank
of Hindupur taluk is bounded by the Mallappakonda range. Hindupur
along with Madakasira taluk forms a part of the Mysore plateau
thus sharing its higher elevation and cooler climate. The area
supports thicker vegetation due to high rainfall. Kadiri taluk of
this division contains as many as eight reserved forests according
to the 1961 census figures.

Thus, the chief characteristics of the physiography of the
region are aridity, treelessness and general poverty of the soil.

The hills found in the region (excluding those of Adoni and
Alur taluks described earlier) are low with an average height of
900 meters. The highest points include Mallappakonda (927.6 m.),
about six km. north of Bukkapatnam, and Fenukonda (927.3 m.) -
both located in Fenukonda taluk, Kunduripidrug (898.8 m.) in
Kalyandrug taluk and Madakasira hill in Madakasira taluk. These
hills are situated on an elevated area of 450 to 600 meters above
sea level. Besides these, outcrops of rocks and low barren hills appear abundantly. The taluks of Tadipatri, Gooty, Anantapur, Dharmavaram, Penukonda, Hindupur and Madakasira are traversed by some five low ranges of hills. A few isolated hills are present in Kadiri taluk also. These hills are generally named after the local gods that are believed to reside in them.

Isolated peaks and rocky clusters are the characteristic features of the region. Particularly, the Gooty rock, the compact Kunduripidrug, the clusters round about Kalyandrug and Rayadrug towns, the hills just north of Kalyavantam in Dharmavaram taluk and the hills just north of Singanamala tank with the prominent Gampanamalla hill (753 m.) are the known orographical formations in the region (Chandra Sekhar 1964: iii).

B. Geology

South Western Andhra Pradesh was geologically mapped by Robert Bruce Foote (1895) in the last quarter of the last century. No information of subsequent work, if any, is available. Recently, K.V. Kriehna Murthy of the Geological Survey of India has published an article on the geology and mineral resources of Anantapur district (Chandra Sekhar 1964: iv).

The chief geological formations of the region are 1) the Archaean, 2) the Dharwars, 3) the Cuddapahs, and 4) the Kurnoolas (Fig. 1). The Archaean and Dharwar systems occur all over the region while Cuddapah and Kurnool systems are found only in Tadipatri taluk and the eastern portions of Gooty and Anantapur taluks.

Geographically, the Archaean group of rocks are confined to Adoni and Alur taluks - the two crystalline rock areas of Bellary district in Mysore - of the northernmost division, Gooty and
Ursavakonda taluks of the northern division, west and northwest part of Anantapur taluk, western part of Dharmavaram taluk, east and southwest part of Ayyandrug taluk and Rayadrug taluk - all of central division.

The representative rock types of this group belonging to Dharwarian age include dolerite sconits, chloritic granulites, banded ferruginous quartzite with intercalations of quartzite, metamorphic basic rocks comprising hornblende sconits, hornblende quartz granulite, amphibolite, metagabbro and metadolerite.

Outcrops of grey and pink coloured granite and granitic gneiss are extensively found in the region. The granites, containing hornblende epidotemica, are traversed by several pegmatite veins. Granites porphyritic in character are exposed southwest of Togarakunta and around Nasanakota. The epidote bearing pegmatite intruding into hornblende and epidotic granite gneisses are supported to contain diamonds.

The hornblende sconits, occurring as long narrow bands and as inclusions in the gneissic granites, are seen in Katrimala reserved forests and to the west of Ramagiri. The Ramagiri hornblende sconit is worked for its gold content. The steelgrey chaledite sconits of schistose texture are impregnated with auriferous blue quartz veins.

About one-and-a-half kilometers east of Papampalli on the top and western slope of a hill a short narrow band of quartz - and mica - sconits occurs in 196 meters' length and 90 meters' width. Well exposed ridges of hornblende-augite-plagioclase rock are found southeast of Ramatabad west of Sasaanipalli. Ferruginous quartzite occurs in the form of narrow bands on the hills east of
Xinderu and west of Talupura. Haematite and red oxide pockets occur in banded haematite quartzite to the northeast of Velpumadugu. Irregular patches of metadiorites and metabasalt occur in the granite rocks in the hillocks of Shanukota. At several places pinkish pegmatite veins cross the rock.

The granitoid hills in this region are traversed by numerous trap dykes, of dolerite and diorite of great size and length; which often rise into bold crests and ridges forming a very conspicuous object in the landscape. Basalt, which occurs in small veins in the dykes was exploited by the neolithic people for making their implements. Two long and wide dolerite and diorite dykes (1L.D, No. 4) on either extremity of the Palavoy hill were observed by the writer when he was excavating there in January/February, 1967. A small number of tools were also found on and around these dykes. Dolerite porphyritic in nature is exposed in the area around Jallipalli and west of Katanka.

The "Cuddapah and Kurnool Systems", included in the "Purana Group" (Mahadevan 1940: 4), are the next series of rock formations that occur in the region.

Only rocks belonging to lower Cuddapan group occur in the Tadipatri taluk of northern division, of this region. These rocks mainly comprise Pulivendla quartzites and Tadipatri shales. Besides, in the western part of Tadipatri taluk and eastern parts of Gooty and Anantapur taluks, the Papaghni series is exposed. The Gulcheru quartzites, including mainly quartzite and grits with pebble beds and intercalation of purple sandy shales, rest unconformably over the Archaean and form steep cliffs.

The Vempalle dolerite limestones, often intercalated with
oolitic onert, are intruded by sills of basic igneous dolerite.
The Pulivendla quartzites of the Cheyair series rest disconform-
ably over Vempalle. Pulivendla mainly consists of quartzites,
grits and basal conglomerates.

The Tadipatri shales overlying the Pulivendla quartzites have
been intruded by trap sills and dykes. The shales, which give rise
to clay beds locally, range from brown, grey to purple colours and
are prominently jointed.

The Cuddapah System is overlain unconformably by the Kurnool,
which is about 360 meters' thick. The rocks belonging to the basal
stage of this system consisting of the Banganpalle quartzites and
sandstones overlying the Cheyair and Papagnini series of Cuddapah
system occur in the Tadipatri taluk. The Banganpallias are of grey
or buff colours, massive and jointed. Their current beds of conglom-
erates are pebbly in the basal portions of which occur diamonds
sometimes. The Banganpallias are overlain by the Jammalamadugu
series, which consists of Narji limestones and calcareous and Auk
shales.

The Narji limestones of different types are exposed in Kavala-
palle terrace and around Sudipadu and Guruvanipalle and these rocks
are compact and fine-grained. The Auk shales are found in the
Barugala Plateau and on the hill slopes to the north and northeast
of Guruvanipalle. The Fanian group of rocks occur in isolated
patches around Barugala of Tadipatri taluk.

Mineral Resources
Gold

The schist belt near Ramagiri in the southwestern part of
Dharmavaram taluk and in some parts of Tenkonda taluk is known to
yield gold. Ancient workings for gold belonging to the Tippa Sultan period have been found in the 12 km. long schist belt near Ramagiri village. W's John Taylor and Sons also mined here for gold between 1905 and 1927. The staff of the Geological Survey of India and one of the Indian Bureau of Mines have resumed further work.

Diamond

The pipe rocks near Vajrakarur are supposed to contain diamonds. The Geological Survey of India has taken up the work here under the Third Five-Year Plan Field Programme.

Barytes

Baryte deposits abundantly occur in veins in limestones, shales and quartzites on either side of the Yadipatri-Anantapur road to the southwest of Muchukota and east of Venkatamapalle. Other reported places include the west and southwest of Kondamapalli, west of Veradayapalli, north of Rayanipalli, west of Sajivapuram, east and northeast of Ramapudi and northeast and southeast of Madagupalli.

Asbestos

A variety by name chrysotile asbestos occurs at Vengannapalle, Singanaguttapalle, Sivapuram, Chalaverala and Mallagundla.

Steatite

A good variety of steatite is reported to occur at about three-and-a-half kilometers S.S.E. of Tabjula, four-and-a-half kilometers northwest of Muchukota. Other reported places are Kondamapalle, Karampudi and Singanaguttapalle.

Limestones

The best quality of limestones occurs near Kona Rameswarama temple, about nine km. north of Yadiki and 15 km. from Kayala-
cheruvu Railway station in Tadipatri taluk. From these limestones can be manufactured chemical lime. M/s. V. Nimbakar, Bombay and Simmy and Co., Madras are carrying out the work here.

Abrasives

Mineral corundum, which is used in abrasive industry, has been reported from Atmakur, Banduvaripalle, Thimmavaram, and Pasalur (Charmavaram taluk) and Manirevu and Nuthimadugu in Kalyandrug taluk.

Clay

Balepuram and Uravakonda are the places where the occurrence of clay is reported.

Iron Ore

The copper mountain in Kalyandrug taluk is estimated to have contained five lakhs tons of iron with 60 per cent iron. The mine has been partly worked.

Soap Stone

A good quality of soap stone is reported from Janamreddipalle and Julekalava. Soap stone is being worked at Chandrapalli. A kind of soap stone free from grit occurs on the hill called "Salapenangigunta" at Merijumpalle.

E. Soils

Six distinct varieties of soils occur in this region. They are black clay, black loam, black sand, red clay, red loam and red sand. Of these, black soil is the best in quality. On it groundnut and cotton crops are grown extensively. Black loam and red clay come next. Black sand occupies a place below these, while red sand is the most inferior.
The black soil area is mostly confined to the northermost and northern divisions covering Adoni and Alur taluks, and Bravakonda, Cooty and Tadipatri taluks respectively. The black red and mixed soils of Adoni Alur taluks are very fertile. This area is also benefitted by the Tungabhadra irrigation project.

It is stated "in Cooty most of this lies to the west of a line drawn from Guntakal through Vajrakarur and Lattavaram to Amidala and forms a continuation of a great cotton soil spreads of the eastern portion of Bellary" (Chandra Sekhar 1964: iv).

The central part of the Tadipatri taluk is completely covered with black cotton soil leaving a little part the area for red soils particularly near the hills and along the margin of the rivers.

Nearly 66% of the assessed area in Hindupur and Madakasira taluks is covered by fertile red soils. Red soils of the most inferior quality occur in the rest of the taluks. The red soils of the Kalyandrug taluk are even poorer than those of the rest of the areas in the region.

D. Drainage

The rivers Tungabhadra, Penner, Chitravati and Magari with its tributary Chinna Magari constitute the main drainage system of the region.

The Jayamangali and Husavati, tributaries of the Penner, the Swarnamukhi, in Madakasira taluk, which joins the Magari, the Tadakaleru and Tandameru in Anantapur taluk and the Maddaleru and Papagnhi in Kadiri taluk are mere streams and offer no irrigation facilities.

The Tungabhadra is the biggest river in the region. It binds
the Adoni taluk northwesterly and enters the river Krishna, about five kilometers upstream from Moravakonda in Randikotkur taluk of Kurnool district. A dam built across this river at Hosapet in Bellary district of Mysore, irrigates the districts of Kurnool, Cuddapah and Anantapur of Andhra Pradesh.

The river Pennar, the next large river, rises in Mysore where it is known as Uttar (north) sinakini and enters the region in the extreme south of Hindupur. It drains the northwestern part of the region covering the taluks of Hindupur, Venukonda, Kalyandrug, Uravakonda, Gooty and Tadipatri and finally flows into the Bay of Bengal after draining Cuddapah and Kollur districts. The river Jayamangali joins it near Utakuru.

Pennar has a shallow bed and flows through alluvial plains with no rock barriers. It remains dry for three-fourths of the year but during rains its banks often overflow. The floods, however, last only for a few days.

The Chitravati, like the other two rivers, originates in Mysore and enters the region near Kodikonda in Hindupur taluk. It drains the northern taluks of Hindupur, Dharmavaram, Venukonda and Tadipatri and finally joins the Pennar near the Sandikota Gorge in Cuddapah district. Maddaleru joins it in the northeastern corner of Dharmavaram taluk. For irrigation purposes, the river has been dammed into tanks at Sreekapatnam in Venukonda taluk and at Dharmavaram town.

The Nagari with its tributary Chinna Nagari is another significant river in the region. It is known by the name 'Vedavati' due to the union of Veda and Avati rivers originating in Mysore. The river enters the region at the southern end of Rayadrug taluk.
and forms the boundary between Rayadurg and Kalyandrug taluks. It drains the western part of the region covering Kalyandrug, Rayadurg, Alur and Adoni taluks and re-enters the Mysore state. The Chinna Nageri joins it in Kalyandrug taluk. The famous Bharya-Vanthippa project constructed on this river in Kalyandrug taluk forms an important irrigation facility for both Rayadurg and Kalyandrug taluks.

E. Climate And Rainfall

Geographically South-Western Andhra Pradesh is situated in the centre of the Peninsula and hence it is extremely dry due to the passing of the air through heated plains. March, April and May are the hottest months in year during which the temperature ranges from 98°Fah. to 107°Fah. The south-west monsoon cools down the region in June. November to January constitute the winter season in which the temperature falls to 62°Fah. In winter the average daily minimum temperature varies between 62°Fah. and 66°Fah.

The peculiar rock-weathering noticed in Bellary district (Subbarao 1949: 35) is seen in South-Western Andhra Pradesh as well, particularly in the northernmost and northern divisions. The rapid changes in temperature during summer from hot days to cold leads to the weathering of the granite rock.

On account of the geographical location, the region suffers for scarcity of rainfall. It is neither benefitted by the south-east monsoon because of its distant location from the east coast, nor by the south-west monsoon because of the impediment of the high western ghats. These conditions make agriculture very
precarious and therefore, the region often passes through drought and famine conditions.

The rainy season lasts from August to October in the latter part of the south-west monsoon and the early part of the north-east monsoon. The average annual rainfall during the past eighty years has been 53.6 cm., while the average for the past decade is 55.83 cm. Adoni, Alur, Adiri, Hindupur, Medakasira, Tenakonda and Gooty taluks receive slightly more rain than the average while the other taluks receive less.

The rainfall is not equally distributed in the region. According to the "1950-51 Statistical Atlas of Kurnool and Anantapur districts", an average rainfall of 61.48 cm. was received by the northernmost division while an average of 54.7 cm., 53.15 cm. and 57.78 cm. was received by the northern, central and southern divisions respectively during the decade.

2. Flora And Fauna

Forests of some significance are found only in the southern division in Adiri and Tenakonda taluks. The rest of the region with few exceptions is mostly devoid of vegetation of any kind.

The most important trees met within the groves and gardens, and along roads in this region comprise the mango (Mangifera indica), tamarind (Tamarindus indica), banyan, margosa and coconut. The common indigenous trees are the babul (Acacia arabica), the ber (Zizyphus jujuba) and the wild date (Ficus sylvatica). Babul trees, which are locally called 'Tuma' abound in the fields and on the outskirts of villages. The bark of these trees is largely used in tanning and in medicine. Its wood is used in
making agricultural implements and for gum. The babul is usually seen on black soils while the ber and the date are found on sandy soils near nullahs.

The yellow-flowered 'tangedu' shrubs (Cassia auriculata), the 'kanuga' (Cassia glabra), Indigofera cocules, the Rausum (Certhamus tinctorius), the maddi (Terminalia alata), the neredi (Calyptrosanthes coryophyllifolia), Tortillis euphorbia, milk-hedge, prickly-pear, aloes, etc. are the other species that are found all over the region. The granite hills are full of cactus plants in all parts of the region.

The four classes of animals that are met with in this region are mammals, birds, fishes and reptiles.

Mammals belonging to orders carnivora, ruminantia, rodentia, pachydermata, quadrupana and cheiroptera are found in this region.

The carnivores include panthers and cheetahs which are common in the western parts and in the Bukkapatnam hills of Venkonda taluk. Wild cats and toddy cats abound in the region. Wolves are seen only in Hindupur taluk while jackals and foxes are found all over the region, particularly in the rocky plains of Dharmavaram taluk. The black Indian bear is found in the Venkonda hills.

Mongoose are common and form the pet animals of tribal people. Dog is another domesticated animal found everywhere.

The ruminants consist of antelopes usually seen in the red soils of Gooty, Anantapur and Dharmavaram taluks. Ox, goat and sheep are commonly domesticated throughout.

The rodents include rats, mice, bandicoots, squirrels and hares and these are commonly found throughout. Procupines of this order are rare.
The order pachydermata includes a few horses and created hogs (*Sus indicus*). The latter species are found in the Rayadurg taluk.

The order quadrumanus comprises the common grey monkeys found everywhere. Another species of this order is the black monkey (*Anuua alicornus*), seen only in Adoni taluk.

The class - birds - includes the Indian eagle, the vulture, varieties of the hawk and falcon tribe, parroquets, king-fishers, jaya, wood-peckers, and the common sparrow, swallow and crow, pea and jungle fowl, partridge, rock-pigeon, quail, bustard, florikin, plover, snipe, stork and heron are also common. The common wild duck, goose and pelican are found everywhere.

The commonly found fishes particularly in the river Lungabhadra comprise eels.

The cobra and the venomous whip snake abound. Several green snakes supposed to be poisonous are found on trees and shrubs. Frogs, toads, lizards, tortoises, etc. are common. Alligators are seen in the Lungabhadra river waters.

Innumerable insects abound in the region. Of these the lac insect and honey bee are the most useful one.

G. Historical Perspective

The recorded history of the region goes back to third century B.C. The earliest evidence consists of Asokan rock inscriptions found at Tirrugu in Tattikonda taluk of Kurnool district, and Siddapur and Brehmagiri in Chitaldhurg district of Mysore on the western border of Rayadurg taluk, which reveal that the South-Western Andhra Pradesh was a part of the Mauryan
Empire. Later the territories comprising Anantapur, Kurnool and Bellary districts came under the jurisdiction of the Satavahana Empire (225 B.C. to 225 A.D.). It apparently formed the home province of the Satavahana family (Krishna Rao 1942: 203). This is supported further by a Satavahana coin (Pl. A, No. 6) found by the writer at Palayoy in 1967. The obverse view of this coin bears an elephant symbol with the name of the king, Brihatakarni, depicted in Brahmi script above the figure; while the reverse side has the Ujjain symbol of cross dumb-bells with dots in them and a tourin symbol. An inscription of the last Satavahana king, Tulamavi, was found earlier at Nekadona in Adoni taluk (Sircar 1942: 205). After this for over four centuries the history of the region is a blank till it came under the Pallava Kingdom. A part of it was ruled by the Chalukyas, who were defeated by the Western Chalukyan king, Vikramaditya, in the seventh century A.D. (Francis 1905: 28). The area was under the control of the Western Chalukyan Empire till the last quarter of the twelfth century A.D. This is shown by the three rock inscriptions found near the top of the Gooty fort. The Western Chalukyan power was wrested away by the Hoysala Ballalas, and the Yadavas who ruled the tract for sometime. At the beginning of the 14th century, Allauddin Khilji of Delhi defeated both the Hoysalas and the Yadavas.

The rule of the Delhi Sultans came to an end when the strongholds of Andhra, Beriher and Bukka, formed the Vijayanagara Empire with its capital at Hampi. The Vijayanagar kings ruled the area for two centuries. The glory of this Empire came to an end by 1614 with its last ruler Venkata (Chandra Sekhar 1964: xii). The country-wide disturbances gave a chance to the Golconda
A Nawab to conquer this part and Bellary district in 1589. By about 1677, the famous Maratha Chief, Chhatrapati Shivaji ruled the area. Aurangzeb overthrew the Maratha rule in 1687 and appointed the Nizam of Hyderabad governor of this part of the country. The Nizam later turned against the Mogul rule and declared himself independent in 1723 and ruled his state including South-Western Andhra Pradesh. The Mysore Sultan, Hyder Ali, took possession of the country in 1761. Hyder Ali was succeeded after his death in 1782 by his son, Tippu Sultan, who had to cede the whole area to the British after his defeat in 1792 and 1799 by the British with the support of Marathas and the Nizam of Hyderabad. The whole area came under the rule of the Nizam who ceded it along with Bellary and Cuddapah districts in 1800 to the East India Company in accordance with the treaties of 1792 and 1799.

In the beginning the entire region was administered from Anantapur, which was the headquarters of the Principal Collector, but in 1807 the area was divided into two districts, Bellary and Cuddapah, and the former underwent further division in 1882 into Bellary and Anantapur districts. The British regime did not face any open resistance or revolt from any of the local rulers and chieftains.

II. The People

According to 1961 census the population of the South-Western Andhra Pradesh comprised 2,164,531 persons. Of these, Hindus and Muslims are in majority. Next to these two major religious groups come - the Christians and the Jains. Besides, there are several scheduled castes and aboriginal tribes with populations exceeding two-and-a-half lakhs and 50,000 persons respectively.
The leading castes among Hindus are Brahmins, Vaishyas, Reddias, Kammases and Selijees. Others include panchalas the five classes of workers in (1) gold and silver (kammasa), (2) copper and brass (kanchera), (3) iron (kammara), (4) wood (Vadla), and (5) stone (Silpi), Gollas (a pastoral community managing cattle, sheep and goats), Nesa Vandalu (weavers), Kannaras (Potters), Satana (temple servants), Upperas (salt makers), Vaddas (tank diggers), Mangalas (barbers), Chakalas (washermen), Bastas (fishermen), Idigas (manufacturers of toddy, arrack and other intoxicating liquors), Dommaras (athletes and jugglers) and Boyas.

The scheduled castes, who claim to be Hindus, consist of Adi Andhra, Adi Dravida, Arundhatiya, Berizi, Chalavadi, Chamar, Kochi or Muchi, Dom or Bombara, Jaggali, Jambuvulu, Madiga, Madasi Auruva, Madigadasu, Mala, Maladasu, Mundala, Matangi and Thoti. The scheduled tribes of the region mainly comprise the Chenohus, Koyas, Reddi Dhorses, Sugalies (Lambdas), Yanadis and Yerukales (Chandra Sekhar 1964: xxiv).

Telugu, a language of the Dravidian family, forms the principal language of the great majority of the Hindus. Muslims, who are largely found in Adoni, Suntakal, Cooty, Anantapur, Penukonda and Rayadurg towns, generally speak Hindustani; and Kannara is spoken in some parts of Alur, Adoni, Suntakal, Trivakonda, Rayadurg, Rayendur and Madakasira taluks, all bordering on Mysore. These are bilingual areas since the people use both Telugu and Kannara in their day-to-day life. Marathi is also spoken by some persons in the region.

Of the aboriginals the Sugalies, the Yerukales and the Yanadis are the three main nomadic communities. The population of other tribes — Reddi Dhorses, Chenohus and Koyas — is numeri-
cally insignificant. Only stray individuals of these three tribes are to be found; but there are no settled communities in our area. However, in the adjoining Kurnool and Mahbubnagar districts there are large settlements of these tribes.

The highest concentration of the tribes in our area is found in Andiri (14,213) and Renukonda (6,495) taluks. Majority of them live in isolated rural areas besides Jungles and forests. Roughly over 3,000 people live in urban centres. Besides their native dialect, they speak Telugu which is gradually replacing their original dialects.

The tribes are well-built and sturdy, and have an average height of about 1.65 meters. Their skin colour is dark brown and they are long-headed with profuse black hair ranging from wavy to curly texture.

The tribal communities of the region have their own cultures which are independent of the Dravidian in their origin. Frequent contacts of these folk with Hindus have resulted in miscegenation which has consequently reduced primitive strains. Racially the tribes inhabiting South-Western Andhra Pradesh belong to australoid type while according to Guha (1944: 11) they are of proto-australoid type.

Sugalis, also known as Banjers and Lamacole, have fine, muscular features with medium height. Sugali women who are robust are above the average height of country women (Thurston 1909: 211 and 217-18). They are fair in skin colour unlike Chenchus. The wandering Yerukales are a gypsy tribe with asymmetrical physical features, dark complexion and coarse dishevelled hair (Siraj Ul Haasan 1920: 185). Their cephalic index is 78.6 (Thurston 1909:...
44). Thurston (1909: 416) observes that "the Yanadis are a dark skinned, platyrnose tribe, short of stature, who inhabit the Telugu country", while Raghaviah (1962: 56), states that the Bellore Yanadis are of tall stature. He (1909: 27) elsewhere thinks that the Chenuchs and Yanadis had a common ancestral stock.

Agriculture is the mainstay of the economy of Hindus — chiefly among the Reddias, Kammas and Balijas,— and to some extent in other communities. Thurston (1909: 222-3) describes Reddia as "the great caste of cultivators, farmers and squires in the Telugu country. In the Gazetteer of Anantapur they are described as being the great land-holding body in the Telugu districts, who are held in much respect, steady going yeomen, and next to Brahmins are the leaders of Hindu Society". The usual crops they grow include Jowar, Bajra, Ragi and Korra, and to some extent paddy due to recently increased irrigation facilities. Besides these, cash crops such as ground-nuts, tobacco, castor, sugar-cane betel vines, grapes, oranges etc. are also grown. The black cotton soil areas are utilised for growing cotton.

The usual food of the ryots consists of Cholam, Ragi and Korra. In earlier days rice could be afforded by rich peasants only, but in recent years enough rice is available for even poor people to have one rice meal a day. The income from the cash crops has enabled the lot of the people to take modern fashions in food and dress. Coffee and tea which used to be a luxury in this region till recently are becoming common drinks. These changes are noticeable even in the interior villages and hamlets.

There has been very little change in the economic life of the tribals. They are still keeping up their traditional way of
life. The nomadic Yanadis, like their Chenchu brethren of the Karimnagar and Nanubnagar districts, generally obtain their food by digging out wild edible roots and tubers, and by collecting fruits and honey close to their settlements. They use iron-tipped digging sticks for this purpose. Despite long contact with Hindus they have not taken to plough. Many members of this tribe are working as watchmen, farm-labourers, scavengers, stone-masons or bricklayers, while some work as pounders of rice or domestic servants. While writing on the Yanadi economy Raghaviah (1962: 254-5) narrates that "he (Yanadi) is essentially a food-gatherer, but unlike the chenchu long ago ceased to be a hunter and has not yet reached the elevation to the status of a pastoralist. Among his essentials land has no place or value and left to himself he would prefer doing away with it entirely so far as his requirements are concerned. It is with enormous difficulty and in no case out of free will that he could be induced in these enlightened times to take to the plough though he is right in the midst of prosperous ryot population." Their economy is subsisted by occasional rearing of poultry. At times Yanadis breed dogs who assist them in small hunting activities. Whatever may be the ways and means of the economy of Yanadis, they store no surplus food stuffs for morrow and thus lead a hand to mouth life. The Sugalis who never mix with other tribes, chiefly live on cattle-keeping. Also several of them work as wood-cutters, carvers and day-labourers. Thurston (1909: 252) mentions that a few members of this tribe practise dacoity under the direction of their Naik or headmen. Settled Sugalis took to agriculture. The Yerukales subsist by basket-making while their women go from house to house as
fortune tellers. They rear pigs and make money by selling them. Recently they have taken to begging also.

The dress of the Hindus is simple; it comprises a Dhoti and a shirt of Kurta. The women are dressed in a "Chira" (Sari) wrapped from the feet to the waist and "Ravika" (bodice) covering the upper portion of the waist. The Kanarese speaking ryots wear short trousers in place of Dhoti and thus are easily distinguished from the Telugu speaking people in dress. The Muslims usually wear long trousers though Dhoti is not completely unknown among them.

Even the dress pattern of the aboriginals has been greatly influenced by that of the Hindus due to the rapid development of communications. Raghaviah (1962: 61) describes the dress of Yanadis as under: "Men and women do not wear shirts or jackets as most of the North Indian Adivasis do and men generally go bare exposing the upper parts of their bodies. The women wear long pieces of plain or coloured cloth wrapped around the bodies in one or two folds, one end of the cloth being passed over the breasts and shoulders." Men's dress consists of a rag of cloth called 'gochipata' (in Telugu), of about 90 cm. length and 30 cm. width, which is passed between the legs, covering the private organs in such a way that the ends of the rag hang in front and behind from out of the waist-thread. This pattern of dressing is analogous to that of the Hyderabad and Eurnool chenchus (Kaimondorf 1945: 24), who, according to Taylor's report, in the fifties of the 18th century were dressing themselves in leaves which have been replaced by loin cloths in men, and "chira" (Sari and "Ravika" (bodice) in women after a lapse of about half-
a-century (Thurston 1909: 3). Same is the case with other tribes except for Sugaliis whose women are comely in appearance, wear a colourful Rajasthani dress and ornaments by which they can be easily identified.

Marriages among the Hindus are usually endogamous. Though an upper caste man might be permitted to marry a girl from a lower caste, the opposite is never allowed. However, in recent years cases of the opposite type of marriages are taking place. As per the 1961 census the percentage of married women, including widows, is higher than that of married men.

The marriage customs among the tribals are mostly traditional though in recent years these are in certain respects domineered by those of their neighbouring Hindus. As a rule marriage is within the tribe but outside one's own clan. Marriage outside one's own tribe is prohibited and this prohibition is strictly enforced by the tribal elders. Thurston (1909: 423) elucidates the Yanadi marriage as follows: "The parents rarely arrange marriages, the parties concerned marrying for themselves. Maturity generally precedes marriages. Seduction and elopement are common occurrences, and divorce is easily obtained. Adultery is no serious offence; widows may live in concubinage; and pregnancy before marriage is no crime."

Monogamy is the commonly accepted system of marriage by all tribes though polygamy is also permitted, but, which is rarely practised. However, polygamy is sometimes practised by Yanadi (Baghavish 1962: 148) like the Hyderabad Chenohue (Meisendorf 1945: 42). But freely takes place among Sugaliis (Thurston 1909: 224). Bride price in some form or other exists in all the tribes.
Majority of tribal girls do have premarital sex relations with young men, who, when detected, as a rule, have to marry the girls. Unchaste women are frequently turned out of the tribal society. Unlike Hindus, widow marriage is permitted by all tribes but it is not strictly practised. Remarriage of widows is quite common among Yenadis, Sugalies, Reddi Enoras and Auyas but in other tribes though this type of marriage is permitted, but is not very common. Siraj Ul Hassan (1920: 169) reports a strange form of marriage of Hyderabad Yerukales girls to temples, and sometimes to trees as well as to daggers as a fulfilment of their vows. Such girls, Hassan observes, would turn to prostitution. The Yerukales in some parts of South-Western Andhra Pradesh also practise this type of marriage.

The religious life of the tribals is largely ascribed to "animism", which, in the words of Majumdar (1965: 423) is "the belief in the malevolent spirits and powers which influence the destiny of man". Any sickness or calamity in a tribal family is attributed to the malevolent action of spirits. The tribals, thus, have deep faith in supernatural powers.

Various tribes worship various deities. Yenadis' popular household god is 'Chennudevudu', who is believed to look after the welfare of the tribe. Their local deities include poleramma or Ankalamma, Subbarayudu (Snake god) and others. The Yenadis, though worship the Hindu mythological gods like Sri Rama and Sri Krishna, and Lord Venkateswara of Tirupathi hills, are absolutely ignorant of the intricate views of the Hindu religion (Anghaviah 1962: 363-4). The chief deity of Sugalies is 'Kalikadevi' to whom they offer sheep and goats once a year. Like Yenadis they also worship Balaji of Tirupati and Pileramma or Ankalamma of the local
area. Terukales worship goddess 'Kliamma', who is offered pigs, fowls and goats on festive and other important occasions. They believe other Hindu gods but are strictly prohibited to enter the temples. The tribals, in majority, name their children after various gods and goddesses. It, therefore, appears that in the near future at the climax of acculturation the popular Hinduism would completely but slowly replace the tribal religion.

The system of burying the dead in the south-north orientation is an existing custom among all the Hindus, excepting Brahmins and Vaisyas who cremate, is known to all tribes. Siraj ul Hasaan (1920: 26 and 193) reports that the Sugalia and Terukales of the Telengana region in Andhra Pradesh usually burn their dead though bury occasionally.

The houses of the Hindu folk are built of mud and stones with certain plan and regularity. The walls bear no windows but roof is provided with a small opening to let through air and light pass. The cattle are tethered in a part of the living houses only. Wealthy agriculturists set up separate sheds for cattle.

Unlike the Hindus, the aboriginals live in small huts of usually circular but sometimes rectangular plan. The huts are mostly one-roomed with a small entrance. The walls are made of wattle plastered with mud, and the roof is thatched.

Education among the Hindus is progressing at a great speed while among tribals it is virtually unknown. Majority of them work as agricultural labourers while others earn their bread by working in household industry, mining, quarrying, etc. Unlike the Hyderabad and Murnool Chenchas, who are still at the palaeolithic level of life; the tribes of this region mainly Tandanii, Sugalia and Yeru-
Kalas have settled in rural areas and are hardly recognisable as primitives though they still have their own way of life.