To study the history of any man or a society one needs to study the geographical environment which governs the course of human events, though it cannot be said with any certainty that it absolutely determines the progress of civilization. Every culture develops in some sort of physical setting and every civilization is exploitative of the resources of its environment. Keeping this in view an attempt is made here to furnish related information on the geographical background of the Anantapur district and the two Sugali settlements under sample study in order to evaluate the relative impact of ecological conditions on the Sugali tribe. Further, an attempt is also made in this chapter to study the mythological origin and historical background of the Sugalis.
MYTHOLOGICAL ORIGIN OF THE SUGALI TRIBE

A traditional account of the origin of the Sugali is contained in the mythological legends and stories which are popular among them. Based on these stories the Sugali are the descendants of the Rajputs and hence, they call themselves Kshatriyas. This is illustrated by the following story.

Lord Vishnu, the creator of the world first created two Maharshis, namely, Bhrugu and Raghu. These Maharshis created both Raja Dhaj and Amba Bai and to them was born a son known as Kower Dhaj. In turn Kower Dhaj had Rajpal and to Rajpal was born Reem. Reem had two sons, namely Habal and Kabal. The direct descendents of Habal were Hindus and those of Kabal were Muslims. Habal had a son named Waged. Waged had Jogad, Jogad had Sandal, Sandal had Kasam, Kasam had Karan, and to Karan were born two sons namely Jeeda and Chada. The descendants of the Jeeda are Sugalis. The descendants of Chada are the other Hindu communities.

As the above story tells the Sugalis trace their origin to their ancestors called Mola and Mota, the two brothers, who were among the disciples of Lord Krishna. The Sugalis believe that the two brothers -- Mola and Mota were brought into the world through the spiritual power of the Jagadguru. The saint did not provide any means of livelihood for the two brothers. Hence, both of them approached Lord Krishna who then named these two unknown persons.
as Mola and Mota and asked them to tend his cows to which they readily agreed. From then Mola and Mota became the close disciples of Lord Krishna.

Lord Krishna at the time of completing his incarnation (close of Dwaparayuga), distributed all his 16,000 Gopikas among his disciples. Mota was given Rukmini, Mola was given Radha, a Gopika from Yadava community as a wife to the farmer on condition that he should not have any sexual relation with her.

Radha and Mola became life partners and became dancers and acrobats. They used to go from one capital to another capital exhibiting their skill before the Rajas and Maharajas. One day they entertained a serious thought about the adoption of children for the future expansion of their community. Accordingly they happened to visit Raja Lohad Pamhar, Swamsha Kali of Dharungadh. Radha and Mola exhibited their dance before the Raja. Raja was highly pleased with their amusing dances and agreed to the desire of Radha and Mola a child of his as a reward. The Raja was happy to give one of his sons as reward. Taking this child with them they approached Raja Kasam of Rothod. Here too by their exquisite dance they could get one of the sons of Raja Kasam. In the same manner they went to Raja Chetur Bhuj alias Phoolia of Mandvi. He too was pleased with their dances and gave away his son as reward.
Taking these three boys, Radha and Mola visited several places exhibiting their dances. These three boys were named as Raja Pamhar, Karan Rathod and Payan Chowhan. They were known as Gwars, and they married three Brahmin girls. The descendants of these three were Gwars or Sugalis.

In connection with the marriages of these boys the mythology of Sugali says⁴ -- there was one Brahmin whose name was Neelakantham. He had three daughters and a son. The names of three daughters were Kakarche, Modarche, Nagarche and the name of the son was Parshram. In those good old days it was the custom among the Brahmins that the marriage of Brahmin girls should take place before the attainment of menarche. As he could not celebrate the marriage ceremony of his daughters in time, the Brahmin was forced to leave his daughters in the jungle. In the jungle Radha happened to see those three girls who were married to her adopted sons.

**INSTITUTION OF CLANS:** In order to establish clans Mola picked up suitable names to the three adopted sons who were supposed to be the clan heads and from whom the sub-clans originated.⁵ The boy whom he got from Ranghad was named as Karan Rathod, the second boy from Saughad was named as Payan Chowhan and the third whom Pamphad was named as Raja Pamhar all of the eponymous character, being the names of their founders. Then they established the clan heads or main clans and for each clan head they had given paras or gotras (sub-clans).


One day Paya Chowhan went to a forest along with his six sons for hunting. They hunted a pig and cut it into two parts. The six sons ate the first part together and the other part was left for their father. Chowhan was annoyed at this, for he felt secluded by his sons. Then he married a girl belonging to Bhukia
clan, since he was a widower. He had seven sons through his second wife. They were 1. Menavath, 2. Dumavath, 3. Korra, 4. Palithya, 5. Malya, 6. Desavath and 7. Sabhavath. With these seven sons by the second wife Paya Chowhan now had 13 sons who started 13 sub-clans called as 'Therapad Chowhan.'


ORIGIN OF OTHER CLANS: Besides the above said three clans - Rathod, Chowhan and Pamhar, there is a fourth group which is also a main group called Vadtya and fifth group is called Tori. The myth regarding the origin of the Vadtya clan is as follows: The Sugali is a gypsy-like wandering and serving nomadic community, trade and transportation being their main occupation. As they happened to incur heavy losses in trade, they became indebted to Dema Guru. Dema Guru sent his disciple named Jaju, a Brahmin, for recovery of loan from the Sugali. While making frequent visits to the Sugali for the collection of loan, Jaju happened to fall in love with a beautiful young girl Hanski of Jharpala Pamhar clan. This affair, though kept a secret for long, could not be hidden any more when Hanski became pregnant. In order to hide this sin Jaju and Hanski fled. Hanski gave birth to an illegitimate child whom they wanted to get
rid of by burying it alive. They took the child to a banyan tree and dug a pit under it. As they were about to bury the child, they were surprised to see innumerable ants coming out of the pit. Considering this incident a good omen, a surperstitious conception crept into their minds that the child might bear as many children as the innumerable ants, and so they did not bury the child, but named him Bhavvu. As Bhavvu was to be buried under the banyan tree, called 'vader-jhad' in the Sugali dialect, so this clan was given the name of Burdtya or Vadtya. The speciality of the descendants of this clan is that they wear sacred thread and abstain from meat eating.


HISTORICAL BACKGROUND OF SUGALIS:

The Sugalis are the most colourful of all the tribal groups of India. Historically, the Sugalis had been carriers of supplies and drivers of pack-bullocks. There are a number of historical evidences and landmarks which prove that the Sugali tribe
is one of the aboriginal and primitive tribes of Indian sub-continent. The 'Lamani Margas' dating back to 6th century B.C., proves that this tribe lived even before the period of Buddha.\(^7\)

The Sugalis are known variously in different parts of the country as Sugali, Banjara, Vanajara, Lamabada, Laman, Labhan etc., differences being phonetic variations of the same nomenclature. All the words except the first two are derived from the Sanskrit word 'Lavana' meaning salt, which was one of their principal items of trade. The word Banjara is said to be derived from the Sanskrit word 'vanachara' or wanderers of jungle and the Sugali is derived from the word 'Sug-Wala' means a 'good cowherd', and who produces good breed bulls. The name of the Sugali, Lamana or Banjara signifies neither an ethnic group nor a caste, since each group finds always the others inferior to them, but signifies only an activity as wandering transporters. The Sugali seems to be the most ancient, since their migrations go as far back as the 6th c. B.C., their extensive migrations took them sometimes outside the frontiers of Rajasthan. These migrations if they are judged by the inscriptions found in Khyber and Bolan passes, had taken place between 600 B.C. and 350 B.C.\(^8\)

Perhaps, the Sugalis stopped their migrations towards West during the decline of Buddhism around 12th C. A.D., before Moghul invasion.\(^9\) This period is noted with a great isolation of agglomerations. Thus, the carvaneers found great possibilities of selling goods. They exchanged luxury articles for sometime and
that was given up to the benefit of items of food stuffs of duty necessities exchanged between towns and villages in north-west India.

According to Colonel Tod, most of the nomadic communities including the Sugali (Banjara) believe that they are descended from Rajput ancestry. He says that these are in all thirty six nomadic and semi-nomadic groups. Incidentally the number 36 coincides with Rajput dynasties which are referred to as 'Royal races' and mentioned in Hindu scriptures. The nomadic communities which are similar to the Sugali are Kanjar Bhat, the Habura, the Nat, the Sansi, the Beniya, the Moghul, the Bauria, the Dosadhas, the Gudulia Lohar etc. All these groups state that during the period of All-Ud-din Khilji and the defeat of Maharana Pratap Singh of Chittoor (1568-69) at the hands of Moghul Emperor Akbar they retreated to the forests and took an oath to return to their mother country only when Mewar was freed from the alien domination. Since then these tribal groups had developed a dislike for Muslims.

There is no unanimity among the historians about the exact location or exact place from where this tribe spread to other parts of the country. Mythological and historical accounts suggest that their homeland was some where in north-western India, and more likely in the Marwar region of Rajasthan, from where they spread in the historical past, in all directions to Kashmir in the north, Deccan and beyond in the south, and in the east to eastern
Uttar Pradesh. It appears to be a mixed ethnic group and owes its origin and organisation to the wars in the Southern India of the Delhi emperors, both Afghan and Moghul. When the Sugalis carried the commissariat of the imperial armies, they helped the imperial armies fighting in an exhausted country far from their supply base, by conducting a fearless and reliable transport service. In view of their occupation the Sugali may be referred to as non-pastoral nomads or service nomads.

Based on the past identity of the Sugalis, and their wandering habits, they were classified as the gypsies of India. They are supposed to be descendants of the original Aryan gypsies of North West India, whose descendants are also to be found in various parts of central and southern Europe and the America. The word Gypsy used in this connection is employed in its purely conventional sense of 'Vagrant'. It is only the recent research that has established the genetic connection between the Sugali and gypsy and the European gypsy and the Sugali have been identified as one people before dispersion. The Sugali culture and language indicate that they hail from North India. Their folklore depicts them to be the descendants of Rajput stock. There are many similarities between the Sugalis and Rajputs. Both have veneration and devotion for the Sun God. The Sugalis like Rajputs build their houses with the main doors facing the East. While they dine or assemble in group they always sit in a circle resembling their ancestors, Rajputs. Prof. Rama Sarma says that the Sugalis synchronise with
the Rajputs not only in their legends, even in the clans, gotras and the sub-groups (Padas). This similarities aligns the Sugalis with Kshatriyas who form one of the major castes of Hindu society.\textsuperscript{15} The nomadic Sugalis moved not only through the greater Punjab, but also transversed far beyond Sindh, upto Beluchistan.\textsuperscript{16} That is how the traces of Punjabi and Sindhi find in their nomadic language. Then it can be said that Punjab and Rajasthan, should have also been the original home of not only the Sugalis but also of the Gypsies.

The Sugalis of Deccan oft mentioned by Mohammedan and British historians have a long history of migrations. What distinguishes the migration of the Sugalis from the migration of other tribal groups is the fact that they never shifted their habitat as aimless wanderers rooted out of their native habitat by the invasions of a superior people or by the exhaustion of natural sources or livelihood in the original homeland.

Their lucrative business transactions as carriers of merchandise of the back of pack-bullocks to the invading Mohammedan and British armies, brought them to the South and helped their scattering throughout the length and breadth of Deccan Plateau. There is no doubt of their having came down to Southern India within the historical times. The turbulent medieval period provided them ample opportunities to utilise their ingrained business talent to profit by working as a sort of unofficial commissariat to the warring armies.
The theory of Sugali migration from Rajputana to Deccan has been shrouded in controversy as there is difference of opinion between various historians. But the Sugalis who are in Deccan claim that they came from North India, particularly from five distinct regions of Rajasthan: 1. Jodhpur, 2. Jaisalmer, 3. Shekhavati near Jaipur, 4. Haranti of Kota Bundi, and 5. Marward near Ajmeer.17

The earliest recorded evidence regarding this nomadic trading community is available in the personal narration of Mohd. Ferishta Bilgram's Tarikh-e-Khan Jahan Lodi-e-Niamutullah about 1612 A.D.18 Ferishta was in the court of Bijapur and the reference is to the events of 1417 and of 1504 relating to the Mohammadan monarchs. It is mentioned in that account that in 1417 a large convoy of Sugali bullocks was seized by the brother of Feroz Shah Bahmani when the former rebelled and made an attempt on the throne of Gulbarga, then the capital of Deccan.

Many authorities on medieval history and ethnographers of Deccan mention that the Sugali migrated to Deccan along with the conquering armies of Mohammedan rulers especially they came to South India along with the great armies of the Moghul Emperors when they invaded the South. The Sugalis with their pack-animals helped the imperial army, fighting in an exhausted country far from their base of supplies, by supplying a fearless and reliable transport service. When the Sugali came to the south, they were in five groups, Rathod, Pamhar, Chowhan named after the names of Rajput clan's said to have been adopted by Mola.
As the Moghul emperors conquered Southern India and strengthened their position up to the end of the 17th C. A.D., some Sugalis remained in different parts of the Deccan and Southern India. Later in the 18th century, some Sugalis took up service under the Maratha rulers of Satara, and subsequently under the Peshwas of Poona and the Nizam of Hyderabad. They also played a significant role as carriers of luggage and provisions for the British in their Mysore Wars (1792-1799) and the wars with Marathas (1800-1818).

William Irwine, an historian gives a graphic account of the Sugalis as suppliers of rations to the warring Indian armies. He states that it was by this people that the Indian armies in the field were fed but left un-injured by either army. The grain was taken from them but invariably paid for. They encamped for safety every evening in a regular square formed of the bags of grain, of which they constructed breast work. They and their families were in a centre and the Oxen were kept outside. Guards with matchlocks and spears were placed at the corners and their dogs did duty as advanced posts. Irwin states that he himself had seen them with droves of 50,000 bullocks. They did not go beyond two miles an hour as they allowed them to graze as they proceeded on the march.

Mr. Crook is of the opinion that the first mention of the Sugalis in Mohammedan history was made in Sikander's attack on Dholpur in the year 1504 A.D., Mr. Cumberlege another British historian states that the Sugali first came to Deccan with Asaf Khan
in the campaign which closed with the annexation of Ahamed Nagar and Berar by the emperor Shahjahan about 1630 A.D. The Sugali evidently came to the Deccan with Asaf Khan, the Vazir of Shahjahan and in the year 1630 or there about. Bangi and Jhangi Naik had with them one hundred and eighty thousand (1,80,000) bullocks and Bhagawandas, the Vadtya Naik had only (52,000) fifty two thousand bullocks. Both the Sugali Naiks accompanied Asaf Khan during their raid into the Deccan against the Bijapur.

It was the object of Asaf Khan to keep these bullocks well up with his force, and so much were they prized by the Vazir that he was induced to give an order to Bhangi and Jhangi Naik's, as they put forward excuses regarding the difficulty of obtaining grass and water for the cattle. The order engraved on copper plate in gold letters runs as follows:

"Ranjankapani, Chappar Ka ghas,
Dinka teen Koon Maff,
Aur Jahan Asaf Janka Ghode,
Wahan Bhangi Jhangi Ka bail."

The meaning of the inscription seems to be: 'If you can find no water elsewhere, you may even take it from the Ranjans (means pots) of my followers, grass you may take from the roof of their huts and if you commit three murders a day, I will even pardon this provided that where I find my cavalry, there I must find always Bhangi and Jhangi Naik's bullocks.'
The Sugalis took up service not only under the Delhi Emperors, but also under the rulers of Satara and subsequently under the Poona Raj and the subhaship of the Nizam and several of them rose to consideration and power. Indeed it is of interest to learn how these people are found spread over the country. Genl. Briggs' refers the part played by the merchantile Sugali in the Mysore Wars. The Peace Treaty of 1792 signed under the walls of Srirangapatnam, dispersed the allied armies and the Sugalis returned to their respective ranges north of the Krishna river. In the year 1798, a similar confederation took place between. His Highness the Nizam and the British Government in order to reduce the power of the restless and ambitious sovereign of Mysore, and the services of the Sugalis were again called forth. The British resident advanced 1,50,000 to the chief at Hyderabad, and they were mustered below the Ghauts 25,000 bullock loads of grain which had accompanied the Nizam's forces under the command of Colonel Sir John Malcom. The army under the command of Lt. General Hammis now advanced into Mysore; but before it reached Srirangapatnam, it experienced considerable distress for want of grain when the General Hammis heard that Bhima Naik with a supply of 15,000 bullock loads was at the foot of the Ghauts, but as he deemed it dangerous to permit he advanced alone, Mazor Genl. Floyd, with the whole of the British Cavalry was detached to give protection to this valuable convoy. The army of the enemy under the celebrated Kumrood-Din-Khan hovered daily on the flanks, but did not prevent his giving safe conduct to Bhima Naik up the Ghauts: At this time the army
besieging Seringapatnam was in great distress and rice sold at two rupees per each seer; but the exertions of the British troops surmounted all obstacles; and the 4th May 1799 witnessed the downfall of the capital and the death of Tipu Sultan, whose granaries were so largely stored that average rate of the price of rice was thirty seer for a rupee.

"As the grains with Bhima Naik did not reach the city for some days after the fall of Srirangapatnam, if the British General had adhered to the letter of the compact with the Banjaras they must have been ruined, and it is more than likely that they would never have joined us again; but the liberality which distinguished our Government from all the others in the East compromised the matter, and secured the hearty co-operation and assistance of these useful people in a subsequent war with Marathas. The whole of the grain was purchased at the average rate of five seers for a rupee; the Sugali returned the original sum advanced to them, and had sufficient remaining to pay them for their labour, expense and risk. The Chief Naiks received honorary dresses and swords, and their leader Bhima Naik Bhangi was presented with an elephant. But while liberality characterised our actions in this instance, a very short time afterwards, it was necessary to have recourse to some severe measures or another."

"Seringapatnam had not long fallen, when a partisan named Dhondy, collecting a considerable body of the disbanded troops of the late government, refused to acknowledge the authority of the
conquerors; and a large force under the command of Hon'ble Colonel Wellesly (Marquis of Wellington) was sent in pursuit of him, while another detachment under Colonel Dalrymple, with the Nizam's subsidiary force, was sent to co-operate. A small horde of Banjaras in the employ of this British Government were endeavouring to go over to the enemy, when they were intercepted by this latter officer, who by way of example to those accompanying him hanged seven of the Principal Naiks and explained to them that our Vengeance was not less to be dreaded than our liberality was to be desired."

Orme mentions the Sugalis as having supplied the Comte de Bussy with store, cattle and grain, when besieged by the Nizam's army at Hyderabad. Moore writing about the Banjaras or Sugalis towards the close of 18th century says that they associate chiefly together, seldom or never mixing with other tribes. They seem to have no home, no character, but that of merchants, in which capacity they travel great distances to whatever parts are most in want of merchandise, which is the greatest part of corn. In times of war they attend, and are of great assistance to armies, and being neutral, it is a matter of indifference to them who purchase their goods. They marched and formed their own encampments, relying on their own courage for protection; for which purpose the men are all armed with swords and match locks. The women drive the cattle, and are the most robust undergoing a great deal of labour with apparent ease.
GEOGRAPHICAL SETTING

Andhra Pradesh is one of the 24 states of the Republic of India. In extent it is the biggest state in South India and occupies the eastern side of the peninsular and South-eastern part of India. This composite state which came into existence in 1956, is the fifth largest in area and fourth most populous in India. Prior to that date several districts and taluks of Andhra Pradesh had been parts of the then Bombay, Mysore, Madras and Hyderabad states. This state has a geographical area of 2,76,754 Sq. Km (according to 1981). This state is situated between the latitudes of N 12° 14'x19° 54'N and the longitudes 76° 50'E and 84° 54'E, and is bounded by the Bay of Bengal to the east, Karnataka to the West, Maharashtra to the north west, Orissa to the north and Tamilnadu to the south. The State displays a considerable amount of diversity in its physiographic, socio-economic and historical conditions which led to the formation of three distinct regions namely, Coastal, Andhra, Telangana and Rayalaseema.

HISTORY OF ANANTAPUR DISTRICT: The Rayalaseema region is named after Sri Krishnadevaraya (1509-1529), the mighty Vijayanagara ruler who ruled this region during the 16th Century A.D. The Rayalaseema region comprises Kurnool, Cuddapah, Chittoor and the study area Anantapur district. The district Anantapur derives its name from the big tank, Ananthasagaram (at present known as Kothacheruvu) and Bukkarayasamudram, which were constructed by
Chikkavodeyar who was the minister of Bukka-I (A.D. 1344-1377) the founding fathers of Vijayanagara Empire in Hampi.

The district, as it now stands, is not a homogeneous administrative unit. Its various tracts were ruled by different dynasties prior to the advent of the Vijayanagara kings. Immediately before its conquest by Bukka-I, the founder of the Vijayanagara empire, Penukonda with its dependent territories of Madakasira, Hindupur and Penukonda taluqs were under the Hoyasalas. As the Vijayanagara Empire expanded to the whole of the district, as now constituted, it came under its rule. Subsequently, a substantial portion of the district came under the Polegar's who owed a shifting allegiance to the more powerful of the rulers like the Golconda and Cuddapah Nawabs and the Marathas. Later on it came into the possession of the Hyder Ali and Tipu Sultan.

In accordance with the Treaty of Seringapatnam (1792) Tippu Sultan ceded to the Nizam the entire area. In 1800, a fresh treaty was concluded between the British and the Nizam by which the later agreed to cede the former, the districts acquired by him in 1792 and 1799 in turn for a British force to be stationed at Hyderabad. These areas constitute the present Cuddapah, Kurnool, Anantapur, Bellary and Chittoor districts or portions there of.

After these districts were ceded to the East India Company in 1800, the Government of Madras Presidency appointed Sir Thomas Munroe as the Principal Collector of the area and divided it
into 37 taluqs. In 1807, following Munroe's resignation, the Government of Madras directed that the area be divided into three divisions by fixing Bellary, Cuddapah and Kodikonda as the headquarter stations of the three collectorates. But in 1808, with the abolition of the Kodikonda division the ceded districts were bifurcated into the Bellary and the Cuddapah 'Zillahs' (districts). Later, the years 1881 and 1882 formed a landmark in the administrative history of the district as they witnessed the bifurcation of the Bellary district and the constitution of the new district of Anantapur. Based on W.S. Meyer's recommendation of 1904, the entire taluk of Kadiri then in Cuddapah district was added to this district. In 1916, the boundaries of Gowrikanama and Dorigallu reserve forests were readjusted as between the taluks of Kadiri and Pulivendula. Again in 1943, consequent to similar adjustment of reserve forest areas, the territorial limits of Anantapur and Cuddapah districts had undergone a change. From 1st October 1953, under the Andhra Act, the entire taluq of Rayadurg was transferred from Bellary to Anantapur District. With all these subsequent changes, at present the Anantapur district comprises 11 taluqs including Uravakonda, an independent sub-taluk. ²⁸

The district Anantapur lies western most in Andhra Pradesh State between 13° and 15° 14' North and 76° 47' and 78° 26' East. It is bounded on the north by the districts of Bellary and Kurnool. On the east by Cuddapah and Chittoor and on the South-west by the Karnataka State. The district Anantapur comprises 11 towns and 934 inhabitant villages, with a total population
26.18 lakhs of which 80 per cent lives in rural areas. The Government of Andhra Pradesh introduced two-tier structure of Panchayat Raj Mandal system in May, 1985 and accordingly 63 revenue mandals started functioning in Anantapur district. Out of the 63 mandals, 16 are urban and 47 are in rural. The average rainfall in the district is around 550 millilitres. Even this measure of rainfall is often denied to the district thereby creating severe drought conditions frequently. The Anantapur district is declared to be one of the six districts in India, affected by severe drought frequently. The variation in the climatic condition is largely between 42°C in summer and 16°C in winter.

There are three major rivers viz., the Pennar, the Hagari and Chitravathi. The streams that flow in the district are the Papagni, the Moddileru and the Jayamangali. The Thadakaleru, Pandameru and Vongaperu are the three small rivers that flow in the district. The main crops cultivated in the district are Paddy, Jowar, Bazra, Ragi, Korra and grams. The groundnut is the main item of oil-seeds production in the district. The other crops in the district that are grown in various places are Sugarcane, Pulses, Cotton, Mulberry, Orange, Grape, Cheene fruits etc. The livestock wealth of the district is considerably rich. The district has nearly 18.10 lakh live stock. Forests occupy 2.13 lakh acres constituting 11 per cent of total geographical area of the district. The main forest wealth consists of the beedi leaves, tangedu bark, tamarind, custard, apple fruits and soap nuts.
The tribal people in India constituting 7.76 per cent of the total population have lived a long way in isolation and are subjected to severe exploitation due to their socio-economic backwardness and illiteracy. They need to be incorporated into the mainstream of life so that they march on par with the other urban and rural population.

Andhra Pradesh has now the largest concentration of Scheduled Tribe population in Southern India with 31,76,001 (1981 census) and there are 33 scheduled tribes notified by the Government of Andhra Pradesh and the rest are called unspecified (denotified) tribes. The tribes like Koya, Yanadi, Yerukala, Sugali, Gond and Konda Doras have the largest population in Andhra Pradesh the rest of the tribes have a population below one lakh.

The Sugalis constitute the most important segment of the Scheduled Tribes which constitutte about 6 per cent of the total population in Andhra Pradesh, as against the national average of 7.76 per cent. The forest clad hill ranges chequered valleys traversed by hill streams of the eastern ghats and forests, flanking the mighty Godavari and Krishna rivers constitute the traditional habitat of as many as 33 forest tribes. The remaining three tribes Yerukulas, Yanadis and Sugalis (Banjaras) live in the countless settlements in symbiosis with rural population and they were declared as Scheduled Tribes on July 27, 1977. Apart from these
Scheduled Tribes, there are about 100 nomadic and denotified tribes in the state.

The Sugalis are predominantly concentrated in Kurnool, Anantapur and Chittoor districts of Rayalaseema, Guntur and Krishna districts of Andhra region where they are termed as 'Sugalis' and sparcely spread in Adilabad, Warangal, Khammam, Mahaboobnagar and Nalgonda districts of Telangana region where they are called as 'Lambadas or Banjaras.'

The study area Anantapur district is predominantly a drought prone area of the Rayalaseema region in Andhra Pradesh. Anantapur has the highest tribal population in the Rayalaseema region. The Scheduled Tribes are a significant component of the Hindu population of the district. According to 1981 census the Scheduled Tribe population in Anantapur district is 82,026 which constitutes 3.22 per cent of the total population in the district. The Sugalis constitute the most important segment of the scheduled tribes followed by the Yerukalas and the Yanadis to some extent. The Sugalis more in number than Yerukalas are predominant and are highly concentrated in the taluqs of Kadiri, Dharmavaram and Penukonda and to a lesser extent in Hindupur, Anantapur, Kalyandurg and Uravakonda. Hence the Sugali make a distinct contribution to the economic and social life of the district. The Sugalis live in thandas (the name of the Sugali settlements) which are usually situated at some distance from the main villages. There are a
number of such thandas in each taluq. The present study is made by selecting two thandas one each on the basis of economic life of the Sugalis in Anantapur district.

SAMPLE SETTLEMENTS

The two settlements selected for the present study are the representative settlements of the Sugali settlements in Anantapur district. The division of the settlements is made on the basis of the economic life of its inhabitants. It is noted that both the settlements Narasampalli and Pedapalli are covered by hills and forests. Pedapalli once was covered with dense forest, but the forest has been cut down and converted into agricultural land. Now it has become purely an agricultural based pastoral settlement. Both the settlements derived their names after the names of their revenue villages namely Narasampalli and Pedapalli.

The historical facts reveal that the Sugalis associated themselves with the forests without which they could not maintain pack-bullocks for trading. Their association with forests continued even upto 20th century. Hence it can be said that Sugali culture originated, developed and even today largely flourishes in the lap of nature, as ecological factors play a pivotal role in the life of the community. The Sugalis of Narasampalli have to depend only on pastoralism as the main stay of their economy mainly because the ecological setting in which they inhabit is suitable for animal husbandry as the adjoining forest provide sufficient fodder for the
cattle and the existing ecological constraints such as highly hilly nature of the surrounding area and limited cultivable land hinder them from taking to cultivation, where as the Sugali in Pedapalli settlement have to depend on agriculture as the primary source of their livelihood due to multiple factors such as inadequacy of grazing land resulting from deforestation, gradual decline in cattle strength and availability of cultivable land.

The influence of forest on the Tribe is reflected in every aspect of the Sugali life. The Sugali used the forest as the source of fodder for the cattle, medicine, raw materials for the preparation of country liquor both for domestic consumption and for supplementing their income. The forests also provide raw materials such as bamboo, grass etc., for the construction of huts, firewood for selling as well as for domestic consumption and necessary land for cultivation.

**Narasampalli Settlement**: The Narasampalli Sugali settlement is situated in the midst of a thick forest and is surrounded by hillocks on all sides. This settlement at present comes under the purview of Bukkapatnam Mandal. Because of its ecological setting, this settlement is also called as 'Adavi Narasampalli Thanda.'

The Settlement is founded around 1800's. It is stated by the old informants of the settlement that this place was one of the selected places used by their forefathers during trading and transportation of food supplies. It is one of the biggest settlement
in the district with the population of 1152 (male 570 + 576 female). This settlement comprises 8 sub-clans of Sugali and is situated in 14° 25' North latitude and 77° 25' Eastern longitude.

PEDAPALLI SETTLEMENT: Unlike Narasampalli settlement, Pedapalli Sugali settlement is located nearly its revenue village namely Pedapalli. It is a plain settlement practising agriculture as the primary occupation of its settlers. It is noted that this settlement also came into existence around 1800s. This settlement is a part and parcel of Sathya Sai Mandal and is situated in 14° 3' North latitude and 77° 47' Eastern longitude. It is also one of the biggest settlements in the district with a population of 1858 (male 927 + 931 female). This settlement is comprising with 6 sub-clans of Sugalis. The settlement is located on the banks of the river Chitravathi 12 miles from Penukonda on the Gorantla, Kothacheruvu road.

Thus, a careful observation of the historical background of the Sugali reveals that their life has been conditioned by the limitations of the physical environment, technology and economy, their turbulent history, their subjugation to almost 200 years colonial rule in India. An examination of the Sugali cross-sections point out that the society of the (nomadic and semi-nomadic) Sugali have undergone a few changes. The society and economy of the Sugali of Narasampalli settlement can be treated as essentially pastoral while the Sugali of Pedapalli settlement can be regarded as peasantry. This dissimilarity arises because of the different environmental setting.
SUGALI POPULATION IN SAMPLE SETTLEMENTS IN ANANTAPUR DISTRICT

<table>
<thead>
<tr>
<th>Name of the settlements</th>
<th>Mandal</th>
<th>No. of families</th>
<th>Population</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Narasampalli (Pastoral)</td>
<td>Bukkapatnam</td>
<td>106</td>
<td>570 576</td>
<td>1152</td>
</tr>
<tr>
<td>Pedapalli (Agricultural)</td>
<td>Sathya Sai</td>
<td>158</td>
<td>927 931</td>
<td>1858</td>
</tr>
</tbody>
</table>

Source: Field survey.
<table>
<thead>
<tr>
<th>NARASAMPALLI</th>
<th>PEDAPALLI</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Karamthod</td>
<td>1. Karamthod</td>
</tr>
<tr>
<td>2. Bannoth</td>
<td>2. Bannoth</td>
</tr>
<tr>
<td>3. Sabhavath</td>
<td>3. Vadtya (Burthya)</td>
</tr>
<tr>
<td>4. Vadty (Burthya)</td>
<td>4. Poojaari (Moode)</td>
</tr>
<tr>
<td>5. Moode</td>
<td>5. Pithavath</td>
</tr>
<tr>
<td>6. Ramavath</td>
<td>6. Dongavath</td>
</tr>
<tr>
<td>7. Pithavath</td>
<td></td>
</tr>
<tr>
<td>8. Kethavath</td>
<td></td>
</tr>
</tbody>
</table>

Source: Field Survey.
REFERENCES


2. Ibid.

3. Ibid.

4. Ibid., p. 19.

5. Ibid.

6. Ibid., p. 20.


8. Ibid.


15. Ibid.

16. Ibid., p. 86.

17. Ibid.

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28. Ibid.