



## Ethno Botanical and Cultural Importance of Sugali Tribe of Venkatampalli Thanda, Vajrakarur Mandal, Anantapuramu District, Andhra Pradesh State, India

Malishetty Vishnu Priya 

Govt. Degree College (Autonomous), Anantapuramu, Andhra Pradesh, India

Shaik Mahaboob Peer 

RRGR Junior and Degree College, Galiveedu Mandal, Kadapa District, Andhra Pradesh, India

Siva Panuganti 

Andhra Pradesh State Biodiversity Board (APSBB), Walnut Block, Rain Tree Park, Nagarjuna Nagar, Opp. Nagarjuna University, Guntur District, Andhra Pradesh, India

Madiga Bheemalingappa 

Forest Botany Department, Forest Ecology and Biodiversity Conservation Division, KSCSTE Kerala Forest Research Institute (KFRI), Peechi, Thrissur (District), Kerala, India

Noorunnisa Begum 

The University of Trans Disciplinary Health Sciences & Technology, 74/2, Jarakabande Kaval, Post Attur via Yelahanka, Bengaluru, India

Dasari Veeranjanyulu 

ENVIS Division, EPTRI, Hyderabad, Telangana, India

Mudavath Chennakesavulu Naik\* 

Andhra Pradesh State Biodiversity Board (APSBB), Walnut Block, Rain Tree Park, Nagarjuna Nagar, Opp. Nagarjuna University, Guntur District, Andhra Pradesh, India

### Article Information

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#### \* Corresponding author:

M. Chennakesavulu Naik  
e-mail: [chenna.lilly@gmail.com](mailto:chenna.lilly@gmail.com)

### Abstract:

The preliminary investigations of Ethnobotanical and Cultural Resources of Sugali tribes of Venkatampalli Thanda, Anantapuramu district, Andhra Pradesh with their recipes, preparation of drugs, administration, and usage from several centuries. Therapeutic uses of some of the species given in the table were cross checked with alternative ethno botanical systems viz. Ayurveda, Unani, Sidha and Homeopathy. 69 crude drugs (*species*) belonging to 63 genera and 30 families were collected based on folk-lore knowledge. The pattern of the plant use as per habitat (terrestrial, aquatic/epiphytes), habit (growth form), plant part (tissue) and taxonomic category (Systematically families), nativity and occurrence (wild/cultivated) were established. Of the 69 crude drugs wild and naturalized species, 10 are trees, 12 are shrubs, 33 are herbs and remaining 14 are climbers. Of the recorded 30 families, 18 are represented by one species: Aristolochiaceae, Boraginaceae, Cleomaceae, Combretaceae, Convolvulaceae, Crassulaceae, Cyperaceae, Gentianaceae, Lophiocarpaceae, Lythraceae, Myrtaceae, Oleaceae, Pedaliaceae, Phyllanthaceae, Sapindaceae,

Verbenaceae, Vitaceae and Zygophyllaceae and The dominant families with respect to number of species are Leguminosae (11), Euphorbiaceae (5), Apocynaceae (5), Malvaceae (4), Cucurbitaceae (4), Amaranthaceae (4), Lamiaceae (4), Solanaceae (4), Acanthaceae (3), Asparagaceae (2), Menispermaceae (2), Asteraceae (2) and Rhamnaceae (2). Analysis of plants tissues followed tribes used leaves highly 50%, Roots 15%, Whole plants 14%, Small branches 8%, Flowers 7%, Fruits 4%, Bulb (*Asparagus racemosus*) 1% and remaining Bark (*Anogeissus latifolia*) 1%. Updated nomenclature, Brief description, phenology, distribution along with field GIS photographs are provided. Collected Ethno Botanical, Cultural Activities Data and Plants specimens collected flowering or fruiting Seasons. Specimens critically observed and identified, herbarium specimens deposited at The University of Trans-Disciplinary Health Sciences & Technology (TDU) Bangalore were done.

**Keywords:** drug documentation, gourboli, lambadi tribe, first-hand report.

## Introduction

Banjaras originally came from Afghanistan before settling in Rajasthan and other parts of India (Burman, 2010). There are so many cultural similarities between the Roma Gypsies and the Banjara and Lambanis. Most of the peregrine tribal groups who claim Rajput pedigree say that during the time of Mughal dictatorship, they retreated to the forests and asseverated to return only when the foreign influence had gone. They appear to be of mixed nationality, possibly originating in north-central India (Halbar, 1986). However, Habib notes that their characteristic groups may not share a common origin, with the hypothesis that suggests otherwise reflecting the comprehensive partiality of nineteenth-century British ethnographers who were perceptive to create simple classifications (Satya, 1997). Banjaras were historically agronomic, expert breeders, and transporters of goods on the inland regions of India, for which they used boats, carts, camels, oxen, donkeys, and sometimes the relative scare horse, hence controlling a large section of trade and economy (Habib, 1990).

Gour Banjaras have a unique cultural life and practices that differentiate them from others. They also have their own language, (speak Gour Boli; also called Lambadi, Banjara it belongs to the Indo-Aryan group of languages), food habits, body tattooing, dress and ornaments, art and dance and festivals and ceremonies, which have formed their culture. Banjara art includes performance arts such as dance and music as

well as folk and plastic arts such as rangoli, textile embroidery, tattooing, and painting (Naik, 2000). The annual festival of Teej, considered the Bathukamma of Banjaras, is being celebrated with much pomp and gaiety at all tribal hamlets across the erstwhile undivided districts from the beginning of the Telugu Aashadam month. All Banjara habitations are caught in a whirl of activities, reverberating with dance and songs by unmarried girls. Residents apart, their relatives settled even in far-off places are also arriving to participate in the celebrations.

The nine-day festival has a special significance in Banjara culture. Generally, it is a prayer to God for a good monsoon and bountiful harvest. Unmarried adult girls grow wheat seedlings in new baskets and put them on "Manche" (elevated platform) outside the residence of their community elder in the village for nine days. Banjaras believe if wheat grows lush green, it is auspicious. Unmarried girls pray to Sevalal Maharaj, Dandi, and Maryama Yadi to find a good alliance. The festival is being celebrated for over 100 years now for the immersion of Teej (baskets with wheat seedlings), the girls take permission from village elders, and the baskets are immersed in rivers, streams, and well after sacrificing lams or rams at the altar of Goddess Bhavani. They also prepare sweet "prasadam" with rice and jaggery (Bellam buvva) and distribute them after offering prayers.

All of the Banjara people profess in Hinduism and follow Hindu culture. They are known to worship deities such as Balaji, Goddess

Jagadamba Devi, Bhavani, Mahakali, Mahagoury. They also hold Guru Nanak in great Respect. Sevalal or Sevabhaya is the most important saint of the Banjaras. According to their accounts, he was born on February 15, 1739 and died on 4 January 1773. A cattle merchant by profession he is said to have been a man of exemplary truthfulness, a great musician, a courageous warrior, a rationalist who fought against superstition and a devotee of the goddess Jagadamba. The colonial British administrators also quote his stories but they place him in the 19<sup>th</sup> century and identify his original name as Siva Rathor. The tribe has evolved and more people in the tribe started following natural religions. This is due to invasions, colonization and partition of India. There Muslim Banjara mainly in Sindh region of Pakistan. Some Banjara people became Laban started following Sikhism. After the British Raj and Independence Christianity entered into the Banjara culture by missionaries. But, majority of the Banjara community follow their own independent customs and Hindu religion. As of 2008, the Banjara community has been listed as Scheduled Tribe in the states of Andhra Pradesh, Telangana and Odisha. They were designated as an Other Backward Class in Chhattisgarh, Gujarat, Haryana, Madhya Pradesh, Maharashtra and Rajasthan, and as a Scheduled Caste in Karnataka, Delhi and Punjab (SC for Bazigar, Badi and Banjara and OBC for Lambana, Lambani, Vanzara and Lohana) (Ministry of Social Justice & Empowerment Government of India, 2008).

## Materials and Methods

### Study Area

The state of Andhra Pradesh has 26 districts spread across three cultural regions: Uttaraandhra, Kostaandhra and Rayalaseema. The climate of Andhra Pradesh varies considerably, depending on the geographical region. Temperature ranging between 20-41 °C. Anantapur is located at 14.68° N 77.6° E. it has

an average elevation of 335 m (1,099 ft). Anantapur has a semi-arid climate, with hot and dry conditions for most of the year. During the study of Ethno botanical of the Sugali tribe in the Anantapuramu District, Vajrakarur Mandal, Venkatam Palli Thanda various field trips were conducted and were vouched from various natural populations during the period 2020-2023. Venkatampalli thanda is located in Vajrakarur mandal of Anantapuramu district in Andhra Pradesh, India. It is situated 17 km from sub-district headquarter Vajrakarur and 110 km away from district headquarter Anantapuramu. The total geographical area of village 1416 hectares. Venkatampalli Thanda has total population of 3,036 peoples, out of which male population is 1511 while female population is 1525. Literacy rate of Venkatampalli Thanda is 41.24% out of 50.83% males and 31.74 females are literate. There are about 665 houses in Venkatampalli thanda.

### Procedures

Herbarium specimens were prepared following the standard techniques; additionally, leaves and flowers were preserved in AFA (Alcohol, formaldehyde, acetic acid) for morphological analysis. The description follows the terminology of Lindley (1951). The descriptions and illustrations were based on living specimens and field collections. Plants were photographed (GIS) in the field. A perusal of *related published literature for the taxonomic confirmation* (Amarasingham et al., 1964; Chabra et al., 1984; Chadwick & Marsh, 1994; Chopra et al., 1956; Das & Bhattacharjee, 1970; Gamble, 1953; Gibbs, 1974; Hamambara Reddy et al., 1998; Harborne, 1984; Hooker, 1984; Jain, 1964; Jain, 1981; Kirtikar & Boser, 1933; Nadkarni, 1976; Pullaiah & Yasodamma, 1989; Reddy et al., 1986; Santaram, 1983; and Shaikmahaboob et al., 2021). Updated nomenclature, distribution along with field photographs has been presented. All Field data was noted carefully in field notebooks, and each drug material was individually recorded videos and photographs were taken with GIS tags (see Figures 1-4).



**Figure 1. Images of Different Rituals. A. Used Weapons by Sugalis in the British era, B. Dress Materials Designed by Old Women, C. Teej Festival-Wheat Sprouting Prepared by Sugali Tribe Adult Girls, D. Dress-Wearing by Sugalis, E. Pocket Designed by Sugalis, F. Ornamentation Material, G. Investigator Wearing Traditional Dress, H. Showing Wheat Sprouting Baskets.**

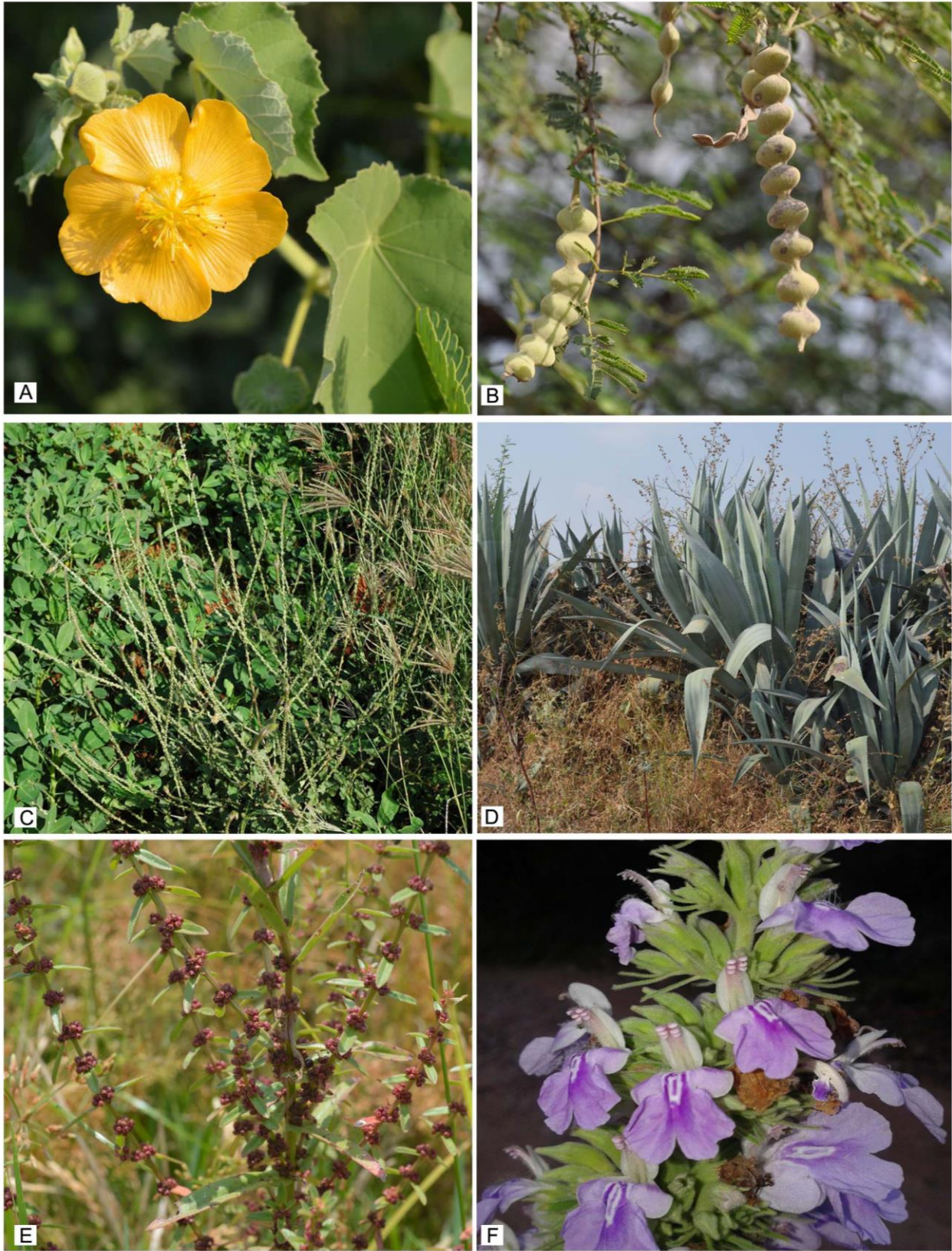


Figure 2. A. *Abutilon indicum* (L.) Sweet, B. *Acacia nilotica* (L.) Delile, C. *Achyranthes aspera* L., D. *Agave americana* L., E. *Ammannia baccifera* L., F. *Anisomeles malabarica* (L.) R.Br. ex Sims.



Figure 3. A. *Aristolochia bracteolata* Lam., B. *Asparagus racemosus* Willd., C. *Caesalpinia bonduc* (L.) Roxb., D. *Calotropis gigantea* (L.) Dryand., E. *Cardiospermum halicacabum* L., F. *Celosia argentea* L.

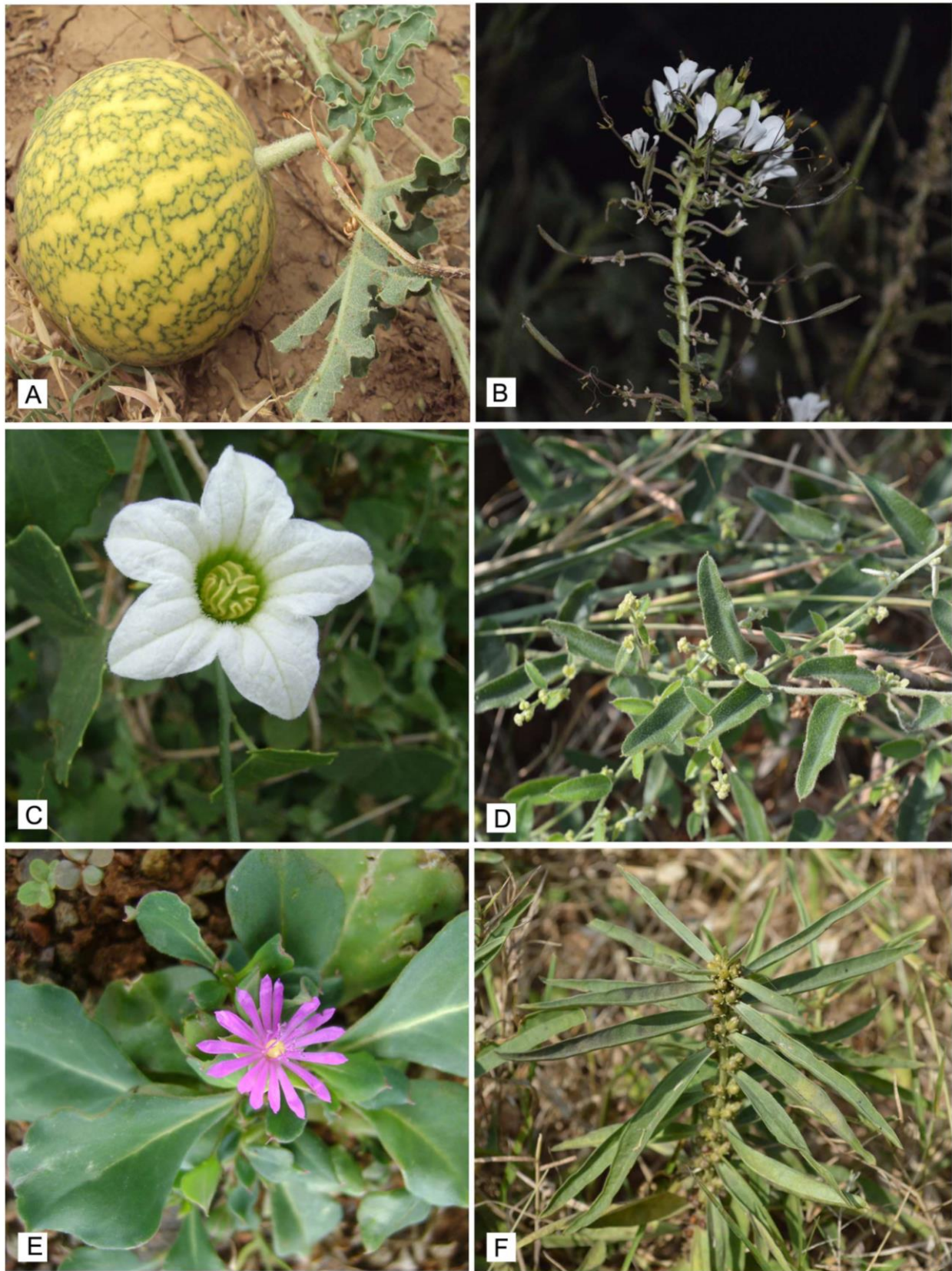


Figure 4. A. *Citrullus colosynthis* (L.) Schrad., B. *Cleome gynandra* L., C. *Coccinia grandis* (L.) Voigt, D. *Cocculus hirsutus* (L.) W. Theob., E. *Corbichonia decumbens* (Forssk.) Exell, F. *Enicostema axillare* (Poir. ex Lam.) A. Raynal.



Figure 5. A. *Euphorbia heterophylla* L., B. *Heliotropium indicum* L., C. *Hibiscus micranthus* L.f., D. *Ipomoea obscura* (L.) Ker Gawl., E. *Lepidagathis cristata* Willd., F. *Phyllanthus amarus* Schumach. & Thonn.



## Results and Discussion

The preliminary investigations of Ethnobotanical and Cultural Resources of Sugali tribes of Venkatampalli Thanda, Anantapuramu district, Andhra Pradesh with their recipes, preparation of drugs, administration, and usage

from several centuries. Therapeutic uses of some of the species given in the table were cross checked with alternative ethno botanical systems viz. Ayurveda, Unani, Sidha and Homeopathy. 69 crude drugs belonging to 63 genera and 30 families were collected based on folk-lore knowledge (see Table 1).

**Table 1. Plants List-Sugali Tribes Crude Drugs Preparation Methods**

S. No	Name of the Species	Family	Vern. Names (Sugalis)	Plant parts use	Preparation/ Administration	Medicinal Use
1	<i>Abrus precatorius</i> L.	Leguminosae	<i>Gurivindba</i>	L, R	Macerated with water/drunk Root Juice/oral 3 times a day cotyledons powdered/oral	Menorrhoea Snake bite antidote Aphrodisiac
2	<i>Abutilon indicum</i> (L.) Sweet	Malvaceae	<i>Naalrare Jaad</i>	L	With garlic juice extract/oral	Malarial fevers
3	<i>Acacia nilotica</i> (L.) Delile	Leguminosae	<i>Jaali Jaad</i>	L	Heated and placed on the spot for 3 days	Furuncles, Oedema
4	<i>Acalypha ciliata</i> Forssk.	Euphorbiaceae	<i>Adavi pippinta</i>	L	Leaves are applied as dressing to sores (4, 5); crushed plant is used for skin parasites.	Rejuvenate the body
5	<i>Acalypha indica</i> L.	Euphorbiaceae	<i>Pippi</i>	L	Leaves mixed with pepper, and garlic extract/oral for 3-6 times.	Used for teeth pain reduce phlegm and in the treatment of cough asthma and other breathing problem
6	<i>Achyranthes aspera</i> L.	Amaranthaceae	-	R	Root decoction/oral	Snake and scorpion bite antidote
7	<i>Acmella paniculata</i> (Wall. ex Dc.) R.K. Jansen	Asteraceae	<i>Vana mogga</i>	Fl	Flowers applied on the tongue below 5-10 year children and used in toothache and infections of the throat and gum	Toothache and throat and gum
8	<i>Agave americana</i> L.	Asparagaceae	-	L	Dried pulp/oral for weekdays	Abortifacient
9	<i>Albizia lebbek</i> (L.) Benth.	Leguminosae	-	L	Juice (50 ml)/ oral for 3 times	Snake and scorpion bite antidote
10	<i>Ammannia baccifera</i> L.	Lythraceae	-	L	Pulp was applied on the area for 3 days Juice with dry chillies/oral for 3 days	Edema and skin disease Ascariasis and Stomach pain.

11	<b><i>Andrographis paniculata</i></b> (Burm.f.) Nees	Acanthaceae	-	L	Anti-inflammatory, antiviral, and antioxidant properties	Fever, colic pain, mouth ulcers
12	<b><i>Anisomeles malabarica</i></b> (L.) R.Br. ex Sims	Lamiaceae	-	Wp	Burnt and vapors/inhaled decoction/oral. Leaves placed on the fore head for an overnight	Psychosis, Unconsciousness Vitality Headache
13	<b><i>Aristolochia bracteolata</i></b> Lam.	Aristolochiaceae	<i>Gaadidbagadapa aku</i>	L	Applied paste on bitten area leaves with pepper, Juice/oral for tree ties	Stomach ache, Anti-diarrhea, and Snake bite antidote Ascariasis.
14	<b><i>Asparagus racemosus</i></b> Willd.	Asparagaceae	-	R	Fresh bulbs collected and boiled orally taken	Rheumatism
15	<b><i>Balanites aegyptiaca</i></b> (L.) Delile	Zygophyllaceae	-	Fr	Fruits pulp or Juice direct applied hairs	Antidandruff
16	<b><i>Caesalpinia bonduc</i></b> (L.) Roxb.	Leguminosae	<i>Gachikaay jaad</i>	L	Leaf decoction/ oral for 3 times. Powder missed with jaggery/oral	Prolonged fevers
17	<b><i>Calotropis gigantea</i></b> (L.) Dryand.	Apocynaceae	<i>Aaker Jaad</i>	L	Juice/oral for vomiting.	Antitoxicsis
18	<b><i>Capparis zeylanica</i></b> L.	Capparaceae	-	F	Leaves are widely used as counter-irritant, febrifuge, and as a cataplasm in swelling, boils, and piles	An antidote to snake bite, cholera
19	<b><i>Cardiospermum halicacabum</i></b> L.	Sapindaceae	-	L	Paste applied on the part	Oedema
20	<b><i>Celosia argentea</i></b> L.	Amaranthaceae	<i>Laambdi bhaaji</i>	R	Extract orally for 3 days	Typhoid fevers
21	<b><i>Cissus quadrangularis</i></b> L.	Vitaceae	<i>Nalleru</i>	L	Young shoots used for vegetable-helping prevent metabolic syndrome	Bone fracture and allergies
22	<b><i>Citrullus colosynthis</i></b> (L.) Schrud.	Cucurbitaceae	<i>Moto Kodivasela</i>	F	Pulp macerated with garlic, extract/oral for weekdays fruit pulp squeezed/oral	Psychosis and anxiety Constipation
23	<b><i>Cleome gynandra</i></b> L.	Cleomaceae	<i>Bhangroo Jaad</i>	L	Heated fruit placed on the ankle	Calcareous spur

24	<i>Clerodendrum phlomidis</i> L.f.	Lamiaceae	-	L	Boiled in water and vapors/inhaled Extract with pepper/oral, 3 times. Leaf extract/oral	Severe and prolonged body aches Constipation and dropsy Debility
25	<i>Coccinia grandis</i> (L.) Voigt	Cucurbitaceae	-	L	Juice was applied on the affected part of the head juice/ oral and applied on the bitten area Juice 5 or 6 drops in the ear	Tenia capitis Scorpion bite antidote Otagia
26	<i>Cocculus hirsutus</i> (L.) W. Theob.	Menispermaceae	<i>Dussara theega</i>	L	Used leaves juice for body cooling	Stomach and ovary disorders
27	<i>Corallocarpus epigaeus</i> (Rottler) Hook.f.	Cucurbitaceae	-	R	About 200 ml Juice/oral for vomiting juice dropped in the ears twice a day for three days	Snakebite antidote Nostalga
28	<i>Corbichonia decumbens</i> (Forssk.) Exell	Lophiocarpaceae	-	R	Past with cow urine/oral for weekdays	Yellow and white jaundice
29	<i>Cyperus stoloniferus</i> Retz.	Cyperaceae	-	R	Powder with jaggery/oral for 40 days Powder with hibiscus <i>rosa-sinensis</i> leaves/applied with coconut oil.	Leucoderma, blood purification dandruff
30	<i>Dicliptera paniculata</i> (Forssk.) I. Darbysh.	Acanthaceae	-	Wp	Mixed with egg white and lime applied on the fracture and made a bandage	Bone fracture
31	<i>Dodonea viscosa</i> (L.) Jacq.	Sapindaceae	<i>Bhandarare Jaad</i>	L		Bone fracture, rheumatism
32	<i>Enicostema axillare</i> (Poir. ex Lam.) A. Raynal	Gentianaceae	-	Wp	Mixed with pepper macerated and placed around finger and dressing for 3 days	Whitlow
33	<i>Euphorbia heterophylla</i> L.	Euphorbiaceae	-	Wp	Extract/oral 3-8 times after delivering heated leaves applied on the part latex applied directly on the parts	Lactation Skin abscess Syphilis
34	<i>Euphorbia heyneana</i> Spreng.	Euphorbiaceae	-	Wp	with garlic, and pepper macerated/oral for 3 days	Dry cough in children, influenza, prolonged fevers
35	<i>Euphorbia hirta</i> L.	Euphorbiaceae	<i>Dhoodhaer jaad</i>	L	Fresh leaves and Garlic 1-2 pieces mixture 5 gm, daily morning 2-3 days taken	Best Milk Production

36	<b><i>Grewia tenax</i></b> (Forssk.) Fiori	Malvaceae	-	R	About 10gm/chewed for one time	Snake and scorpion bite
37	<b><i>Gymnema sylvestre</i></b> (Retz.) R.Br. ex Sm.	Apocynaceae	-	L, R	Leaves direct eating for sugar, leaves juice used for pain	Diabetes
38	<b><i>Heliotropium indicum</i></b> L.	Boraginaceae	-	L	Extract with jaggery/oral for one time	Snake and scorpion bite antidote
39	<b><i>Hibiscus micranthus</i></b> L.f.	Malvaceae	-	L	With egg, lime, turmeric, and pulp mixed dressing in made daily for 5 days. Extract	Bone fracture
40	<b><i>Ipomoea obscura</i></b> (L.) Ker Gawl.	Convolvulac eae	-	Wp	Heated, placed on the spot, and dressed juice 20 ml/oral	Wounds, burns, boils skin abscess giddiness, and nausea
41	<b><i>Jasminum azoricum</i></b> L.	Oleaceae	-	L	Juice applied on the spot Ker-Gall	Furuncles, Oedema for 3 days
42	<b><i>Jatropha gossypifolia</i></b> L.	Euphorbiace ae	-	L	Macerated with jowar seeds applied for weekdays	Furuncles, Hematoma
43	<b><i>Lantana camara</i></b> L.	Verbenaceae	<i>Bheli Jaad</i>	L	Leaves extract applying on wounds	Wound Healing/Anti- inflammatory
44	<b><i>Lepidagathis cristata</i></b> Willd.	Acanthaceae	-	L	Ash with coconut oil, made to paste, applied on the affected part for weekdays	Anti-inflammatory, skin abscess, tumors
45	<b><i>Leucas aspera</i></b> (Willd.) Link	Lamiaceae	-	L	Extract with pepper, garlic/Oral Extract dropped in the opposite ear of the Pain side	Malaria, intermittent fevers encephalitis migraine
46	<b><i>Luffa tuberosa</i></b> Roxb.	Cucurbitacea e	<i>Kolaar Jaad</i>	R	Juice extracted with 5 gm musambaram/oral 3 times a day for 3 days	Abortifacient
47	<b><i>Parkinsonia aculeata</i></b> L.	Leguminosae	-	L	Extract orally for 3 days	Anemia, Fatigue
48	<b><i>Pedaliium murex</i></b> L.	Pedaliaceae	-	Wp	Mouth gargling with decoction	Dental caries

49	<b><i>Pergularia daemia</i></b> (Forssk.) Chiov.	Apocynaceae	-	L	A small quantity of root was collected and added finger millet powder add one glass of water - boiled throughout the wounds and a few areas 5-6 drops of extract were dropped in the opposite ear to the bitten area for one time. With pepper macerated applied to the knee for weekdays	Scorpion bite antidote Oedema
50	<b><i>Phyllanthus amarus</i></b> Schumach. & Thonn.	Phyllanthaceae	-	Wp	With clover dry ginger extract/oral for three weeks	Yellow with white jaundice
51	<b><i>Pithecellobium dulce</i></b> (Roxb.) Benth.	Leguminosae	<i>Seemachintha Jaad</i>	Sb	Extract with jaggery of <i>borasus</i> /oral very often	Thirst
52	<b><i>Pongamia pinnata</i></b> (L.) Pierre	Leguminosae	<i>Kaanegaer Jaad</i>	F, R	20 ml extract/oral for weekdays, Powder with pepper/oral with milk for 3 days, Extract/oral for three days	Dog bite antidote, Whooping cough, Gonorrhoea
53	<b><i>Ricinus communis</i></b> L.	Euphorbiaceae	<i>Arendare jaad</i>	L	Fresh leaves putting on the head one night to get relief from headache-related issues	Headache
54	<b><i>Senna auriculata</i></b> (L.) Roxb.	Leguminosae	<i>Valanyaar Jaad</i>	F, L	Decoction/oral for 3 days young leaves chewed repeatedly	Leucorrhoea Snakebite
55	<b><i>Senna italica</i></b> Mill.	Leguminosae	-	L	Decoction/ oral for 3 days dry powder/oral with goat milk	Constipation/purgative Health tonic for 15 days
56	<b><i>Solanum americanum</i></b> Mill.	Solanaceae	<i>Kasaaku</i>	Wp	Ripening fruits edible, fresh leaves collect before washed and after boiled and mixing coconut powder, mirchi powder and add salt.	Stomach ache
57	<b><i>Solanum surattense</i></b> Burm. f.	Solanaceae	-	F	Juice mixed with turmeric powder is applied inside the eyelid. Macerated, applied, and exposed to sunlight	Jaundice, Scabies

58	<i>Solanum torvum</i> Sw.	Solanaceae	Ringini	L	Leaves are mainly used for the treatment of tooth decay, and hypertensions.	wounds, tooth decay, arterial hypertension
59	<i>Syzygium cumini</i> (L.) Skeels	Myrtaceae	Jaambo Jaad	B	Decoction with lemon juice in honey/oral twice a day for two days	Antidiabetic
60	<i>Tamarindus indica</i> L.	Leguminosae	Aamli Jaad	B	Macerated with water applied on bitten area Extraction/oral for 3 days	Scorpion bite antidote Menorrhoea
61	<i>Tephrosia purpurea</i> (L.) Pers.	Leguminosae	Vempalli Jaad	R	Decoction with garlic dropped (2-3 drops) in ears for 3 days brushing daily	Nostalgia, Pyorrhoea
62	<i>Tinospora sinensis</i> (Lour.) Merr.	Menispermaceae	-	L	Diabetic patients took one or two leaves regularly	Diabetes, high cholesterol
63	<i>Trichuriella monsoniae</i> (L. f.) Bennet	Amaranthaceae	-	Wp	Used in the treatment of scorpion stings, headache boils, sores, and wounds	Scorpion sting, headache, sores, and wounds
64	<i>Tridax procumbens</i> (L.) L.	Asteraceae	-	L	Juice was applied on the spot	Cut and wounds
65	<i>Tylophora indica</i> (Burm. f.) Merr.	Apocynaceae	-	L	Leaves and latex were orally applied	Mouth allergies, asthma, cough
66	<i>Vitex negundo</i> L.	Lamiaceae	Kaalo Samaeli Jaad	L	Warmed leaves were applied to the part. Fresh leaves are dressed on to forehead during sleep. Decoction with capsicum/oral for 3 days	Rheumatic pains, Headache, Giddiness, Postnatal debility
67	<i>Withania somnifera</i> (L.) Dunal	Solanaceae	-	L	For knee joint, pain-used leaves juice is also used in goat & sheep	Arthritic disease
68	<i>Wrightia tinctoria</i> R.Br.	Apocynaceae	Dhoodbir Jaad	L	Macerated pulp with butter placed around the finger and dressed for 3 days	Whitlow, Rheumatoid arthritis
69	<i>Ziziphus jujuba</i> Mill.	Rhamnaceae	Bhorer Jaad	L	Fresh leaf, prepared paste with asafetida/oral for 3 days	Constipation in children

The dominant families with respect to number of species are Leguminosae (11), Euphorbiaceae (5), Apocynaceae (5), Malvaceae (4), Cucurbitaceae (4), Amaranthaceae (4), Lamiaceae (4), Solanaceae (4), Acanthaceae (3), Asparagaceae (2), Menispermaceae (2),

Asteraceae (2) and Rhamnaceae (2). Analysis of plants tissues followed tribes used leaves highly 50%, Roots 15%, Whole plants 14%, Small branches 8%, Flowers 7%, Fruits 4%, Bulb (*Asparagus racemosus*) 1% and remaining Bark (*Anogeissus latifolia*) 1% (see Figures 6-8).

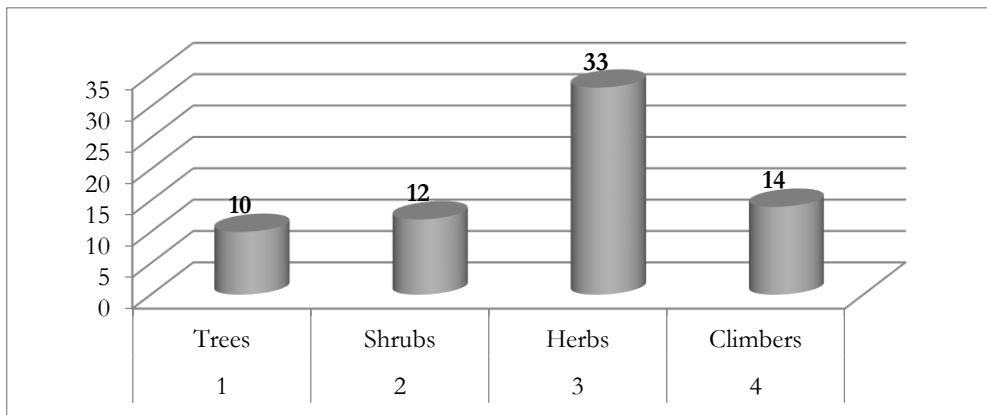


Figure 6. Life Form Wise Analysis

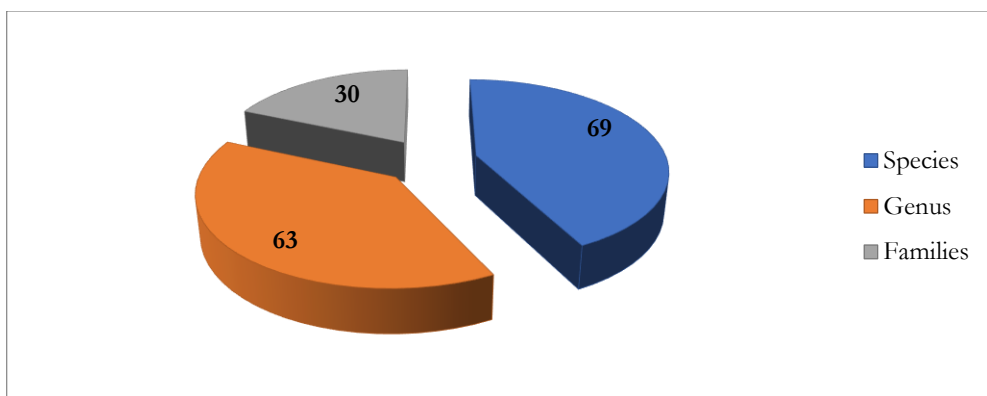


Figure 7. Systematic Enumeration

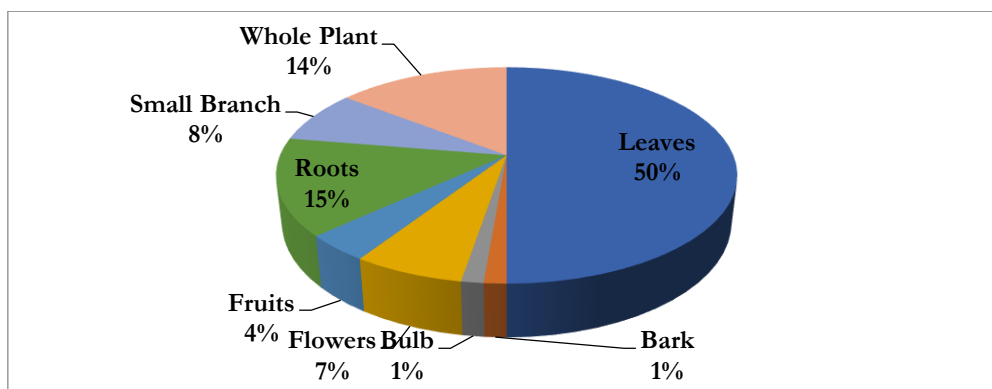


Figure 8. Plant Material Showing Percentage Wise Tribes Uses

Some of the data was cross checked with alternative ethnobotanical systems namely Ayurveda, Unani, Siddha and homeopathy. Following species *Abrus precatorius* used in Ayurveda, Siddha, and Unani for snake bite antidote and aphrodisiac, while in Homeopathy it's used for chronic pain. *Abutilon indicum* used in Ayurveda, Siddha, and Unani for malarial fevers, while in Homeopathy it's used for chronic rheumatism and sciatica. *Acacia nilotica* used in Ayurveda, Siddha, and Unani for furuncles and edema, while in Homeopathy it's used for skin diseases. *Acalypha ciliata* used in Ayurveda for rejuvenating the body, while in Homeopathy it's used for respiratory diseases. *Acalypha indica* used in Ayurveda for reducing phlegm, cough, asthma, and other breathing problems, while in Homeopathy it's used for liver and spleen disorders. *Achyranthes aspera* used in Ayurveda, Siddha, and Unani for snake and scorpion bite antidote, while in Homeopathy it's used for rheumatism and arthritis. *Acmella paniculata* used in Ayurveda, Siddha, and Unani for toothache and throat infections, while in Homeopathy it's used for mouth ulcers. *Agave americana* used in Ayurveda for inducing abortion, while in Siddha and Unani it's used for menstrual disorders and sexual debility, respectively. In Homeopathy, it's used for neuralgic pain. *Albizia lebbek* used in Ayurveda, Siddha, and Unani for snake and scorpion bite antidote, while in Homeopathy it's used for nervous system disorders. *Ammannia baccifera* used in Ayurveda for edema and skin diseases, while in Homeopathy it's used for stomach and liver disorders. *Andrographis paniculata* used in Ayurveda, Siddha, and Unani for fever, colic pain, and mouth ulcers, while in Homeopathy it's used for influenza and common cold. *Anisomeles malabarica* used in Ayurveda, Siddha, and Unani for headache, vitality, and psychosis, while in Homeopathy it's used for skin diseases. *Aristolochia bracteolata* used in Ayurveda, Siddha, and Unani for stomach ache, anti-diarrhea, and snake bite antidote, while in Homeopathy it's used for intestinal colic and flatulence. *Asparagus racemosus* used in Ayurveda, Siddha, and Unani for rheumatism, while in Homeopathy it's used

for infertility and leucorrhoea. *Balanites aegyptiaca* used in Ayurveda for anti-dandruff, while in Siddha and Unani it's used for constipation and bronchitis, respectively. In Homeopathy, it's used for skin diseases. *Caesalpinia bonduc* used in Ayurveda, Siddha, and Unani for prolonged fevers, while in Homeopathy it's used for urinary tract infections.

## Conclusions

The Sugali tribe possessing rich folklore information forms the prime source and exists scope to extend scientific research in further isolation and characterization of active principles involved in the pharmacological utility. Keeping because the fact potential source of medicinal plants of folklore origin needs to be preserved and conserved. In an extremely interesting study, Sugali tribe uses traditional stories and myths to analyse the symbolic function of trees in Andhra Pradesh. Sacred groves are the site of ritual and secret society initiations, a local where social and political values, morals, secrets, and laws are passed on to the younger generations. *Ficus religiosa*, *Azadirachta indica*, *Prosopis cineraria*, *Albizia amara* is also a sacred tree throughout the Andhra Pradesh and Telangana states. There is small information on the ways in which these values are changing. No studies explore the implications of changing cultural values on forest resource use.

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