

Studies on Pichiguntala Genealogical Nomadic Tribes in Southern India

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Abstract: *The genealogical nomadic tribes in southern parts of India a social division in a traditional society consisting of families or communities linked by social, economic, religious or blood ties, with a common culture and dialect, typically having a recognised leader and ancestor known as Kunti Malla Reddy. The legendary history of the sect of these tribes dates back to prehistoric reddy kings of southern India, with sole occupation of telling the genealogy for other communities for the alms, with Telugu as their communication language. The G.O.Ms. No. 1793, of Andhra Pradesh has listed these people generally called as Pichiguntala under the list of socially and Educationally Backward Classes in Sl. No.18. Further, as the caste name refers to a folklore begging community, the Government its G.O.Ms. No.1 BCW (C2), 2009, as converted Pichiguntala as synonym to Vamsharaj. These people are further included in the category of Denotified Tribes (DNT), with regard to their living styles and religious practices. It is observed that their existence is restricted only to the southern states in India with mere number of families in the north. Here, it is aimed to study the demographic distribution and living conditions of these genealogical nomadic tribes who migrated from Telugu speaking of AP & Telangana to other non-telugu areas (presently the Tamilnadu, Karnataka, Maharashtra, Kerala and Orissa). The people in non-telugu states are living with assigned caste and community names, due to lack of recognition and respect for their identity. There is a need for integrated studies on these people whose population is being diluted day-by-day in India. These people have very close relative cultural practices with that of Scheduled Tribes such as Kaadu Kuruba, Kaadu Golla, Erikala, etc., of Telugu and Kannada speaking areas in parts of Southern India. There exists no specific reference information on their living status, distribution, livelihood, associations with other tribes, traditions, cultures, social and educational information in southern India as a whole, which will help these people for retain their identity and against their extinction.*

1. Introduction

The genealogical nomadic tribes in southern parts of India a social division in a traditional society consisting of families or communities linked by social, economic, religious or blood ties, with a common culture and dialect, typically having a recognised leader and ancestor known as Kunti Malla Reddy. The legendary history of the sect of these tribes dates back to prehistoric reddy kings of southern India, with sole occupation of telling the genealogy for other communities for the alms, with Telugu as their communication language. These people generally called as Pichiguntala under the list of socially and Educationally Backward Classes synonym to other names such as Vamsharaj, Helava, Pichigunta, Kuntimallareddy, etc. These people are further included in the category of Denotified Tribes (DNT), with regard to their living styles and religious practices. It is observed that their existence is restricted only to the southern states in India with mere number of families in the north. Here, it is aimed to study the demographic distribution and living conditions of these genealogical nomadic tribes who migrated from Telugu speaking of AP & Telangana to other non-telugu areas (presently the Tamilnadu, Karnataka, Maharashtra, Kerala and Orissa). The people in non-telugu states are living with assigned caste and community names, due to lack of recognition and respect for their identity. There is a need for integrated studies on these people whose population is being diluted day-by-day in India. These people have very close relative cultural practices with that of Scheduled Tribes such as

Kaadu Kuruba, Kaadu Golla, Erikala, etc., of Telugu and Kannada speaking areas in parts of Southern India. There exists no specific reference information on their living status, distribution, livelihood, associations with other tribes, traditions, cultures, social and educational information in southern India as a whole, which will help these people for retain their identity and against their extinction.

2. Genealogy

Genealogy means to study of families, family histories and tracing of the lineages. Normally, the genealogist who makes the studies, use oral interviews and go through their historical records, for the purpose of genetic analysis and other family records for demonstration of their kinship and pedigrees of their family members. This information are displayed in the form of charts and written narratives. The genealogical studies starts with a deceased person headed the family or an ancestor with repute, traces of his or her descendants and heirs forwarded by the passage of time. Whereas, the family historical narratives begins with a person who is usually living and traces his or her ancestors. As per the findings of National Genealogical Society of United States and the Society of Genealogist of United Kingdom, the meaning of genealogy refers to the scholarly discipline of researching lineages and connecting generations, whereas, the family history refers to the biographical studies of one's family, family narratives and their traditions. The studies on family history and origins are shaped by several objectives and motives including the

desire to find out a place of one's family in the larger historical picture, a sense of responsibility to preserve the past for future generations, self-satisfaction in accurate storytelling, for scholarly and forensic utilisation, sometimes for solving the legal disputes and developing the evidences of the past.

GENEALOGISTS:

The amateur and genealogists of olden days, pursue their own ancestry and that of their spouses. The present day, professional genealogists also conduct research for others, publications on methodologies, teaching and produce their own databases. These modern genealogists are working for companies providing software and development of materials and data for use to other professional and amateur genealogists. These people conduct studies to understand not just where and when the people lives, but also their lifestyles, traditions, biographies, religious practices, hierarchy, motivations, etc. These studies lead to the knowledge of antiquated laws, old political boundaries, migration trends and historical socio-economics and religious parameters.

GENEALOGICAL WORK:

The Genealogical studies are carried mainly with an idea of recording the particulars of (1) Personal or medical interest (2) Community and Religious obligations (3) Legal and Forensic research and (4) Scholarly research.

(1) In case of Personal or medical interest, the studies on private individual conducted based on the curiosity about their heritage, family histories which were lost or unknown may be due to adoptions or separations from family through divorces, death and or other situations. Some times to decide on hereditary diseases and abnormalities in their family history. The modern genealogists do use the social media such as Ancestry.com and applications of DNA tests for investigations. In case of Community or Religious interest, one's identity is defined as much by one's kind network as by individual achievement with question "Who are you?" through descriptions on father, mother and tribe. Family history plays a part in the practice of some religious belief systems, where members of a particular faith engage in family history research. Sometimes, religious practices of ancestor worship as well as genealogical record keeping, inscriptions in places of rituals and temples, etc., are recorded.

(2) In case of identity establishment, individuals who wish to belong to a specific lineage or

citizens of a country or an indigenous tribe perform genealogical research such as Charans of northern India and Pichiguntalas of Southern India. The Royal families and families of community leaders have kept records of their genealogies in order to establish their right to rule and lead a group in the society. Whereas, the modern family histories explores new sources of status, resilience of families that survived generations of poverty or slavery, or the success of families in integrating across racial or national boundaries. In some cases, the family histories even emphasize links to celebrity criminals and crime history. (3) In case of Legal and Forensic Research, the legal professions involves in the probate cases do genealogy to locate heirs of property, legal heirship studies, family trees, etc. Detectives also take up genealogical research by the applications of DNA Evidence to identify victims of Homicides or Perpetrators of crimes. (4) In case of Research, Historians and geneticists may perform genealogical research to gain a greater understanding of some specific topics in their respective fields, research for any of the individual, research publications, etc.

INDIAN GENEALOGISTS:

The Indian Genealogists are normally referred as Charans or Bards who traditionally keep the written genealogical records of various castes. Some of the places where the traditional genealogical records are being kept and preserved in India are Hindu Genealogy Registers at Haridwar in Uttarakhand, Varanasi and Allahabad in Uttar Pradesh, Kurukshetra in Haryana, Trimbakeshwar in Maharashtra and Chintpurni in Himachal Pradesh. Normally, the Indian Charans or Bards are from the northern parts of India and records thereby that of the people of northern Indian origins.

NOMADIC & DENOTIFIED TRIBES IN INDIA:

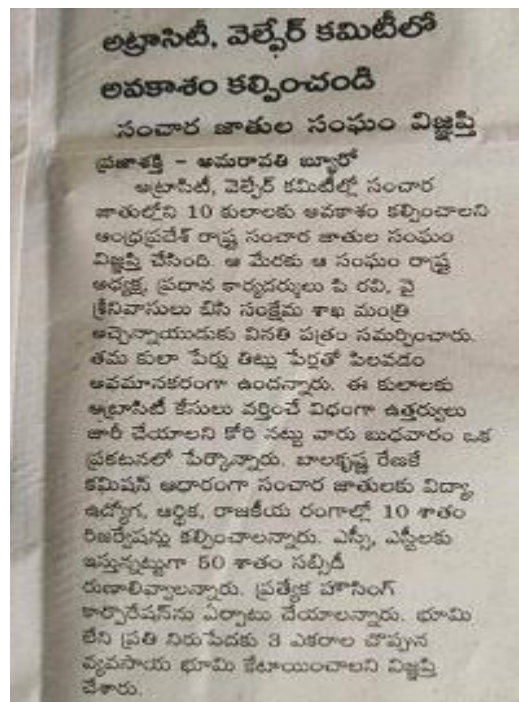
A nomad is a member of a community of people without fixed habitation who regularly move to and from the same areas, including nomadic hunter – gatherers, pastoral nomads, and tinker or trader nomads. Whereas, any wanderer, itinerant, a member or people or a tribe that has no permanent abode but moves about from place to place, usually seasonally and often following a traditional route or circuit according to the state of the pasturage or food supply or traditions, are referred as Semi-Nomads. It is found that there were an estimated 30 to 40 million nomads in the world, as on 1995. There are about 2.4 million of them – 1.5 million of who still keep to a nomadic lifestyle.

LIST OF MAJOR PASTORAL NOMADIC COMMUNITIES IN INDIA:

Pastoral Group	State and location	Ethnic Identity	Species
Abir	Found in Gujrat, Rajasthan, MP and UP, only nomadic in Gujrat & Rajasthan	Hindu Group, speaking Gujrati, Rajasthani and dialects of Hindi	Cattle
Bakarwal	Jammu & Kashmir	Pahari speaking Muslim Group	Mainly Goats
Banjara	Found in all over India	Gorbol, Bilingual Native Territory Language	Agriculture, Cattle, Salt, Ayurvedic, etc.
Bharwad	Gujarat	Gujarati speaking Hindu Group	Motabhai raise sheep and goat, and Nanabai, are cattle breeders
Bhotia	Uttarakhand, upper regions of Garhwal and Kumaon	Mainly Hindu, some Buddhist, speak Pahari	Sheep, Goats and Cattle
Bhutia	North district of Sikkim	Buddhist, speaking Tibetan dialects	Sheep, Goats and Cattle
Changpa	Jammu & Kashmir, mainly Zaskar	Buddhist Group speaking Ladakhi	Yak
Charan	Gir Forest Region of Gujarat	Gujarati speaking Hindu Group	Cattle
Dhangar	Maharashtra, Karnataka and MP	Hindu Group, speaking Marathi	Sheep

Gaddi	HP, Jammu & Kashmir	Hindu Group, speak Pahari	Sheep and Goats
Gaddi Muslim	Bihar, Rajasthan and UP	Muslim Group, speaking various dialects of Hindi	Cattle, are mainly urban dairymen
Gaderia	UP, MP and Haryana	Hindu Group, speaking dialects of Hindi	Goats
Gavli	Maharashtra, Goa, Karnataka & Gujarat	Marathi, Konkani, speaking Hindu Group, although some are Muslims.	Cattle
Gayri	Southern Rajasthan (Mewar)	An endogamous Gaderia Hindu sub-group, speak Rajasthani	Sheep
Ghosi	Bihar, Rajasthan and UP	Muslim Group	Cattle
Golla also known as Nandiwala	AP and Maharashtra	Telugu, speaking Hindu Group	Cattle
Gujjar	Jammu & Kashmir, HP, Rajasthan	Muslim Group in Jammu & Kashmir, HP, speaking the Gojri language In Rajasthan, Hindu and speaking Rajasthani	Mainly Buffalo, but also Cattle.
Jath	Kutch region of Gujarat	Kutchii speaking Muslim Group	Cattle and occasionally Camels
Kinnaura	Kinnaur District of HP	Rajputs or Khasias and Brus, including both Buddhists and Hindu	Sheep and Goats
Kuruba	Karnataka	Kannada speaking Hindu Group	Sheep
Kuruma	Andhra Pradesh	Telugu speaking Hindu Group	Sheep
Mer	Saurashtra Region of Gujarat	Hindu Group, Gujrati speaking	Camels, also some Cattle.
Monpa	Tawang and West Kemeng district of Arunachal Pradesh	Buddhist, speaking Tibetan dialects	Yak and Cattle
Rath	Western Rajasthan (Ganganagar and Bikaner Districts)	Muslim Group, speaking dialects of Rajasthani	Cattle, mainly of the Rathi breed.
Rebari / Raika	Rajasthan and Gujarat	Dialects of Rajasthani	Camel, Cattle and Goats
Sindhi Sipahi or Sindhi Musalman	Marwar and Jaisalmer	Muslim Group, speak Rajasthani	Mainly Camels, also Cattle and Sheep
Toda	Nilgiri region of Tamilnadu, Kerala and Karnataka	Animist Group, speaking Toda language	Cattle
Van Gujar	Uttarkhand and Uttar Pradesh	Gojri speaking Muslim Group	Buffello

The nomadic and denotified tribes consist of about 60 million people in India. There are 315 Nomadic Tribes and 198 Denotified Tribes in India. The Nomadic pastoralist tribes are known as Vimukta Jatis or Free / Liberated Jatis as they were classed as such under the Criminal Tribes Act, 1871, enacted under British Rule in India. This act was repealed by the Government of India in 1952, after the Indian Independence. The tribes designated as "Denotified", "Nomadic" or "Semi-Nomadic" are eligible for reservations in India. The Government of India established the National Commission for De-notified, Nomadic and Semi Nomadic Tribes in 2005 to study the developmental aspects of such tribes. In Maharashtra, these people are not been included in the list of Schedule Tribes due to historical circumstances, but are listed as Scheduled Castes or Nomadic Tribes. During the Ancient times, the human beings life nomadic by nature. Nomads are known as a group of communities who travel from place to place for their livelihood. Some are agriculture and cattle rearing or traders, salt traders, fortune tellers, conjurers, ayurvedic healers, jugglers, acrobats, actors, story tellers, snake charmers, animal doctors, tattooists, grindstone makers or basket makers, etc. Anthropologists have identified about 8 nomadic groups in India, numbering around 1 million people.



Demands of Nomadic Tribes on Balakrishna Ranke Commission AP

DNTs have gained attention in the recent years based on their struggles since more than 20 years. The Balakrishna Renke Commission, 2008 and the National Advisory Committee (NAC), 2011, revealed that the denotified, nomadic and semi-nomadic tribes (DNTs) constitute no less than 10-15 per cent of the India's population and the Union Ministry of Social Justice and Empowerment has established

a separate National Commission for the DNTs, for supporting economic empowerment, education, health care, etc. There is a need to identify the DNT / NT Communities to include in SC/ST/OBCs in every state in India.

Draft Lists on DNT/NT/SNTS in South India, Balakrishna Ranke Commission:

2. ANDHRA PRADESH	
Denotified Tribes*	
1. Telaga pamular	36. Mutharachas
2. Dandasis	37. Pichiguntalas
3. Kondadoras	38. Sugalis
4. Rellies	39. Korchas
5. Paidies	40. Donga Malas
6. Kintili	41. Amagunta Palegars
7. Kalinga	42. Paryas
8. Nakkalas	43. Thota Naicks
9. Parili Mukkalas	44. Bhattu
10. Donga Yathas	45. Turakas
11. Vedurupaka Malas	46. Pedda Boyas
12. Boyas	47. Dobbala Korchas
13. Nedetti Kothalas	48. Donga Korchas
14. Reddikas	49. Dasari
15. Yanadis	50. Sakalas
16. Dommaras	51. Peddigollas
17. Yerukulas	52. Mondli Vagulas
18. Anipi Malas	53. Nir Shikaris
19. Vaddi Upparas	54. Donga Ura Korchas
20. Budabukkals	55. Iranis
21. Lambadis	56. Kayyar Bhatta
22. Vaddaras	57. Jatur Mixed Gang
23. Komparis	58. Todnapur Maharatras
24. Pamula Buda Bukkalas	59. Donga Boyas
25. Reddi yanadis	
26. Jarugu Malli Madigas	60. Lodha/ Lodhi**
27. Donga Dasari	
28. Bandas	
29. Donga Yanadis	
30. Donga Yerukulas	61. Copakapu
31. Donga Waddars	62. Oddar
32. Donga Dommaras	63. Kaikadi
33. Jogulas	64. Charuka
34. Yoyalpad	
35. Annaboina Malas	

Source: *Renke commission -2008

Source: **Community Leader Sri. Laxmi Narayan Singh Lodhi (Dada)

Source: Mahasveta Devi (2003)

NOMADIC TRIBES	
1. Are Bondhili	32. Kanjara-Bhat
2. Balasanthu , Bahurupi	33. Katipapala
3. Banda, Mondivaru, Mondibanda	34. Kattunayakan
4. Bawuri	35. Kepmare or Reddika
5. Budga Jangam	36. Kolam
6. Borewale (Muslims)	37. Kommula
7. Budabukkala	38. Donga Ura Korchas
8. Chenchu	39. Konarlu
9. Dakkal	40. Kuruma
10. Dasari, Donga Dasari	41. Madaari
11. Devara	42. Madiga Dasu, Mashteen
12. Dom, Dombara, Pano	43. Mala Dasari
13. Dommara	44. Malajangam
14. Gandla	45. Mandula
15. Gangiredivaru	46. Mang Garodi
16. Ganta Sayebulu	47. Medan or Mahendra
17. Ghasi, Haddi, Relli Chachandi	48. Nokkar
18. Godagali	49. Odde
19. Golla, Pedditi	50. Pamula
20. Golla, Yerra	51. Parohi (Mirshikan, Nirshikan)
21. Goudu	52. Peddamavandu
22. Gudli Eluguvallu	53. Poosala
23. Hatkar	54. Rajannalu
24. Holey Dasari	55. Sakala Budbudike
25. Irani	56. Sakunapakshollu
26. Irla	57. Samayavallu
27. Jalakaduguvallu	58. Sikilgar
28. Jalari	59. Sindhollu, Chindollu
29. Jogi	60. Lambadis
30. Kachi	61. Vanjara
31. Kaikadi	62. Donga Yerukulas

Source: Renke commission 2008

32. TELANGANA	
Denotified Tribes	
1. Telaga pamular	30. Donga Yerukulas
2. Dandasis	31. Donga Waddars
3. Kondaoras	32. Donga Dommaras
4. Rekkies	33. Jogulas
5. Paidies	34. Yoyalpad
6. Kintili	35. Annaboina Malas
7. Kalinga	36. Pichiguntalas
8. Nakkalas	38. Sugalis
9. Parili Mukkalas	39. Korchas
10. Donga yathas	40. Donga Malas
11. Veduraupuka Malas	41. Amegunta palegars
12. Boyas	42. Paryas
13. Nadetti kothalas	43. Thota Naicks
14. Reddikas	44. Bhattu
15. Yanadis	45. Turakas
16. Dommaras	46. Pedda Boyas
17. Yerukulas	47. Dobbaka Korchas
18. Anipi Malas	48. Donga Korchas
19. Vaddi Upparas	49. Dasari
20. Budabukkals	50. Sakalas
21. Lambadis	51. Peddigollas
22. Vaddaras	52. Mondli Vagulas
23. Komparis	53. Nir Shikaris
24. Pamula Buda Bukkalas	54. Donga Ura Korchas
25. Reddi yanadis	55. Iranis
26. Jarugu Malli Madigas	56. Kayyar Bhatta
27. Donga Dasari	57. Jatur Mixed Gang
28. Bandas	58. Todnapur Maharatras
29. Donga yerukulas	59. Donga Boyas

Source: Renke Commission 2008

Nomadic Tribes

1	Are bondhili
2	Balasanthu, Bahurupi
3	Banda, Mondivaru, Mondibanda
4	Bavauri
5	Budga jangam
6	Borewale(Muslims)
7	Budabukkala
8	Chenchu
9	Dakkal
10	Desari Dombara,pano
11	Devara
12	Dom,Dombara,pano
13	Dommara
14	Gandla
15	Gangiredkavaru
16	Ganta Sayebuku
17	Ghasi ,Haddi,Relli chachandi
18	Godagali
19	Golala, pedditi
20	Gulla, Yerra
21	Guudu
22	GudodiEkuguvallu
23	Hatkar
24	Holey Dasari
25	Iria
26	Iria
27	Jalakaduguvallu
28	Jalari
29	Jogi
30	Kachi
31	Kaikadi

32	Kanjara- Bhatta
33	Katipala
34	Kattunayakan
35	Kepmare or Reddika
36	Kolam
37	Kommula
38	Dounga Ura Korchas
39	Konarlu
40	Kuruma
41	Maddari
42	Madiga Dasu,Mashteen
43	Mala Dasari
44	Malajangam
45	Mandula
46	MangGurodi
47	Medari or Mahendra
48	Nokkar
49	Odde
50	Pamula
51	Pardhi (Mmirshkari,
52	Peddammavandlu
53	Poosala
54	Rajannalu
55	Sakala Budbudike
56	Sakunapakshollu
57	Samayavallu
58	Sikligar
59	Sindhollu, Chundllu
60	Sugalis
61	Vanjara
62	Donga yerukulas

Source: Renke commission 2008

18.	Giddidiki
19.	Gondali, Ghondali, Gondaliga, Gondhali, Gondhalli
20.	Handi Jogis
21.	Hakkipikki
22.	Haranshikari, Chiganibetegar, Vaghi, Wagri
23.	Helava, Holeva
24.	Holey Dasari
25.	Irani
26.	Inular
27.	Jatigar
28.	Jenu Kuruba
29.	Jogi
30.	Kattunayakan
31.	Kepmaris
32.	Khivat/Khiwari
33.	Koracha
34.	Koraga
35.	Korama
36.	Korava
37.	Kudia
38.	Kudubi
39.	Kuravan
40.	Kuruba
41.	Kurumans
42.	Madari
43.	Maha Malasar

44.	Maila
45.	Mala Dasari
46.	Malakudi
47.	Malayekandi
48.	Malasar
49.	Maleru
50.	Mang Garudi
51.	Maratha
52.	Modikara
53.	Mukri
54.	Myasa Beda
55.	Nalkadaya
56.	Nandiwala
57.	Nat
58.	Paniyan
59.	Panniandi
60.	Paliyan
61.	Pardhi
62.	Shikkaligar, Shikalgar, Sikkaligar
63.	Sholaga
64.	Siddi
65.	Sillekyathas
66.	Sindhollu, Chindollu
67.	Sudugadu Siddha
68.	Tirgar, Tirbanda
69.	Toda
70.	Vitolia, Kotwalia, Barodia

Source : Renke commission-2008

17. KARNATAKA

Denotified Tribes

1.	Pardhis
2.	Yerkula
3.	Kaikadi
4.	Berad
5.	Talwar
6.	Naikmakallu.
7.	Naiwadi
8.	Bhampta (Rajput)
9.	Pardeshi Bhampta
10.	Bhamta
11.	Takar
12.	Uchila
13.	Tudug-wadder
14.	Gimi-Wadder
15.	Dang-Dasar
16.	Kamati
17.	Karocha
18.	Pamlor
19.	Javeri
20.	Johari
21.	Takanakar
22.	Chignibetegar
23.	Nirshikari
24.	Pharechari
25.	Sansia
26.	Chhara
27.	Nat

28.	Kanjari
29.	Kanjar
30.	Beria
31.	Chapperband
32.	Bandi Waddar
33.	Mannu Waddar
34.	Kallu Waddar

Source: Renke commission -2008

Nomadic Tribes

1.	Aghori, Karkarmunda
2.	Bahurupi
3.	Balasanthoshi joshi
4.	Banjara
5.	Barda
6.	Budga Jangam
7.	Bhamta, Takari, Uchillian
8.	Bhovi
9.	Budbudki, Budbudkala, Devari, Joshi
10.	Chenchu
11.	Chitodia/ Chitodia Vaidu/ Chitodia Lohar
12.	(i) Dang-Dasar (ii) Chenna-Dasar, Holaya Dasar
13.	(i) Dakkal, Dokkalwar (ii) Dakkaliga
14.	Gamit
15.	Ganti Ghores
16.	Garoda, Garo
17.	Ghadi

21. MAHARASHTRA

Denotified Tribes

1.	Berad
2.	Bester
3.	Bhamta
4.	Kaikadi
5.	Kanjar Bhat
6.	Katabu
7.	Banjara
8.	Raj Pardhi
9.	Rajput Bhamta
10.	Ramosi
11.	Wadar
12.	Waghari
13.	Chhapparband (Muslim)

Source: Renke commission - 2008

14.	Bedars/ Berads
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Source: TIO, June 28, 1998, Mahasveta Devi

15.	Lodha/ Lodhi
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Source: Community Leader Sri. Laxmi Narayan Singh Lodhi (Dada)

Nomadic Tribes

1.	Bajania
2.	Barda
3.	Budaga Jangam

4.	Bestar
5.	Bhand
6.	Bhartari
7.	Birhut, Bihor
8.	Charan
9.	Chenna-Dasar, Holaya Dasar, Holey Dasari
10.	Chitodia/ Chitodia Vaidu/ Chitodia Lohar
11.	Garoda, Garo
12.	Gowari
13.	Gowli
14.	Hardas
15.	Jhadi
16.	Kathputiwale
17.	Khivat/Khiwari
18.	Mala Dasari
19.	Mala Masti
20.	Mukri
21.	Nat
22.	Pardhi
23.	Sapera
24.	Sindhollu, Chindollu
25.	Thakkar
26.	Vaghari

Source: Renke commission - 2008

26. ODISHA

Denotified Tribes

1.	Munda Potas, Munda Potta
2.	Ghasis, Ghasi, Ghasia
3.	Pydis, Paidi
4.	Lodhas, Lodha
5.	Jaintra Pana, Jaintra Pans
6.	Telenga Pamula, Telaga Pamula
7.	Minkas, Minka
8.	Gandas, Ganda
9.	Dandasi Pano, Danasi
10.	Oriya Domb
11.	Anduria Domb/ Adhuria Domb
12.	Domb, Dombo

Source: Renke commission -2008

Note: Communities from Sl. no. 1 to 11 are also included no the list of state 2015)

Nomadic Tribes

1.	Banjara, Banjari
2.	Bauri
3.	Bedia, Beja
4.	Beldar
5.	Bhata
6.	Bhoi
7.	Chandhai Maru

8.	Chenchu
9.	Dewar
10.	Dhanwar
11.	Dharua
12.	Gadaba
13.	Godagali
14.	Godra
15.	Gond, Gonda
16.	Inika
17.	Jalia
18.	Janughanta
19.	Jogi/Yogi
20.	Juang
21.	Khania, Kharian
22.	Kundura/ kunder
23.	Laban
24.	Lambadi
25.	Lodha
26.	Mahali
27.	Majhi
28.	Malhar
29.	Musahar
30.	Pamula

Source: Renke commission - 2008

69.	Boyas
70.	Peddas
71.	Dongas

Source: TIO, June 28, 1996, Mahaista Devi

Nomadic Tribes

1.	Andi Pandaram
2.	Aranadan
3.	Attur Kland Koravar
4.	Attur Melnad Koravar
5.	Budaga Jangam
6.	C.K. Koravar
7.	Changayampadi Koravar
8.	Dabi Koravar
9.	Dasari
10.	Dobba Koravar
11.	Dobba Koracha
12.	Domban
13.	Dommara
14.	Donga Ur. Koracha
15.	Gandarvakottai Koravar
16.	Gudugudupandi
17.	Inji Koravar
18.	Inular
19.	Kadar
20.	Kal Oddar
21.	Kala Koravar
22.	Kalinji Dabikoravar
23.	Kattunayakan
24.	Koracha
25.	Koravar
26.	Kuda Koravar
27.	Kuluwan
28.	Kuravan, Sidhanar
29.	Kuruba
30.	Kurumbas
31.	Lambadi

32.	Madari
33.	Maha Malasar
34.	Malai Pandaram
35.	Malai Vedan
36.	Malai Vellala
37.	Malakkuravan
38.	Malasar
39.	Maniyattikaran
40.	Mannan
41.	Monda Golla
42.	Monda Koravars
43.	Nankoravar
44.	Nellorepit Oddar
45.	Nokkar
46.	Oddar
47.	Palleyan
48.	Paliyan
49.	Paliyar
50.	Pamulu
51.	Paniyan
52.	Panniandi
53.	Perumal mattukaran
54.	Ponnai Koravar
55.	Pusala
56.	Sakkaraithamadai Koravar
57.	Salem Melnad Koravar
58.	Salem Uppu Koravar
59.	Saranga palli Koravar
60.	Sooramari Oddars
61.	Thalli Koravar
62.	Thogamalai Koravar or Kepmani
63.	Toda
64.	Vaduvarpatti Koravar
65.	Varaganeri Koravar
66.	Vayalpad or Nawalpetta Koracha
67.	Vetta koravar
68.	Yerukula

Source: Renke commission -2008

31. TAMIL NADU

Denotified Tribes

1.	Attur Kilnad Koravars
2.	Attur Melnad Koravars
3.	Appanad Kondayam Kottai Maravar
4.	Ambalakarar
5.	Ambalakkarar
6.	Boyas
7.	Battu Turkas
8.	C.K. Koravars
9.	Chakkala
10.	Changayampadi Koravars
11.	Chettinad Valayars
12.	Dombs
13.	Dobba Koravars
14.	Dommas
15.	Donga Boya
16.	Donga Ur. Korachas
17.	Devagudi Talayars
18.	Dobba Korachas
19.	Dabi Koravars
20.	Donga Dasaris
21.	Gorrela Dooda Boya
22.	Gudu Dasaris
23.	Gandarvakottai Koravars
24.	Gandarvakottai Kallars
25.	Inji Koravars
26.	Jogi
27.	Jambavanodai
28.	Kaladis
29.	Kal oddars
30.	Koravars
31.	Kalinji Dabikoravars
32.	Kootappal kallars
33.	Kala Koravars
34.	Kalavathila Boyas

35.	Kepmaris
36.	Maravars
37.	Monda Koravars
38.	Monda Golla
39.	Mutialakampatti
40.	Nokkars
41.	Nellorepit Oddars
42.	Oddars
43.	Pedda Boyas
44.	Ponnai Koravars
45.	Piramalai kallars
46.	Peria Suriyur Kallars
47.	Padayachi
48.	Punnan Vettuva Gounder
49.	Servai
50.	Salem Melnad Koravars
51.	Salem Uppu Koravars
52.	Sakkaraithamadai Koravars
53.	Saranga palli Koravars
54.	Sooramari Oddars
55.	Sembanad Maravars
56.	Thalli Koravars
57.	Thelungappatti Chettis
58.	Thottia Naickers
59.	Thogamalai Koravars or Kepmaris
60.	Uppukoravars or Settipalli Koravars
61.	Urali Gounders
62.	Wyalpad or Nawalpetta Korachas
63.	Vaduvarpatti Koravars
64.	Valayars
65.	Vettaikarar
66.	Vetta Koravars
67.	Varaganeri Koravars
68.	Vettuva Gounder

Source: Renke commission -2008

27. PUDUCHERRY

Denotified Tribes

Nil

Nomadic Tribes

S.No.	Nomadic Communities
1.	Dasari
2.	Dudukula Pinjari
3.	Inula/Inular
4.	Jangam
5.	Kani
6.	Koracha, Koracher
7.	Kuravan
8.	Lambadi
9.	Mudugar or Modavar or Venthakkara
10.	Nakkala
11.	Picchigunta
12.	Pusala
13.	Yerukula

Source: Renke commission - 2008

11. GOA

Denotified Tribes

Nil

Nomadic Tribes

S.No	Name of Communities
1.	Dhodia
2.	Nathjogi

Source: Renke Commission -2008

The Pichiguntalas @ Helavas @ Vamsharaju who live in southern parts of India (the heirs of Kunti Mallareddy) are ethnic groups and communities are traditionally nomads or

semi-nomads, for the reasons that they go from one place to other in door-to-door genealogical storytelling and collecting information on households of other castes and communities. These people move from one place to another instead of living in one place, hence do have rarely their own places of origin, agriculture, cultivation and living in the same place, hence nomadic or semi-nomadic in nature. There exists no connection between the Genealogical Charans or Bards of northern India with that of Pichiguntalas of southern India, except the occupational similarities in carryout the genealogical works and / or Vamshavali studies in Kula-Gothra-Household Names. The Pichiguntalas are the offspring Kunti Malla Reddy of Srisailam in South India and are Non-vegetarians, whereas the Charans or Bards are the offspring of Genealogical Brahmin Padits of Haridwar, Puri, Nasik, etc., in North India.

3. Objectives of the Study

- 1) To study the origin & socio-economic status of the Pichiguntala Nomadic Tribes.
- 2) To study the distribution of Pichiguntalas in India.
- 3) To Integrate the literature on the Pichiguntala Nomadic Tribes in Southern India.

Origin of pichiguntala nomadic tribes of southern India



Pichiguntalas as Nomads

As per the legend, during the ancient times, there was a family belong to Roddi @ Rashtrakuta community in Deogiri (City of Gods) presently in Maharashtra near Aurangabad, migrated to the Deccan areas of present Andhra Pradesh. The family members were disciples and worshipers of lord Shiva migrated from Deogiri to Srisailam and settled to serve lord Shiva (Mallikarjun). The family head was known as Maribeth (Maribethi Reddy) and his wife Lakshmi had 12 sons and their family members went in search of plains land on the banks of Krishna River, settled as agriculture farming communities. Whereas, 3 of the childless couples settled at Srisailam and continued their prayers to Mallikarjun and finally the couples were blessed with children. Among them, Pedda Mangamma and Vanamadevi got healthy children, whereas Chinna Mangamma blessed with a lame - physically handicapped son (without a hand and a leg). The lame child born with the blessing of Mallikarjun was named as Malla Reddy @ Kunti Malla Reddy.



Kunti Malla Reddy, the ancestor of Pichiguntala

The local Telugu speaking community called the lame child as Kunti Malla @ Kunti Malla Reddy (as Kunti means lame – handicapped person in Telugu language). The other children of Pedda Manga and Vanamadevi were engaged in the cultivation and referred as Reddys. Whereas, the lame son born to Chinna Manga was not able to do any cultivation works. Jangamas (Shaivite preachers) trained the lame boy in telling of Vamshavali (Genealogy with 85 lakh household names, gothras, titles, thanakas, poems, etc.) and later married to a girl known as Pichamma. The lame boy was also given with a name of Gothrakumara by the Jangamas and was appointed as the Kula Guru for Reddy Community to carryout the Genealogical / Vamshavali activities. Hence, the children born to Kunti Malla Reddy were known as Mallabathullu or Gothrakumarulu. In the later stages, the heirs of Kunti Malla Reddy and Pichamma were given a household name Pichammakuntannavaru @ Pichammakuntimallannavaaru @ Pichakuntintivaru. But the name slowly, becomes Pichikuntala (which was a Household name) with Reddy as their caste name, till 12th Century (?) (Dr.L.Ramakrishna & N.M.Dhanya, 2014).



Vedio CD containing the legend of Kuni Malla Reddy

Another, version of the Caste is that the Jangamas (Shaivite Saadhus) who trained Kunti Mallan Reddy gave him a Bull

(Ox) for travelling and a Holy Bell (Ganta) named it as Bicchaganta (Bell for Begging and Alms). It become symbol and identity of Kunti Malla Reddy; and his heirs and later referred as Bikshaganti @ Picchaganti to Pichigunti (Lame Beggar) (?) (B.J.Ramakrishna, 2004 and Dr.L.Ramakrishna & N.M.Dhanya, 2007).

Migrations of pichiguntals as Helavas and Helwis:

Thereafter, passage of Kunti Malla Reddy and wife Pichamma, their heirs were accepted as Kula Gurus by Reddy Communities and lived harmoniously with other Reddy families (Dr. Chandrasekhar Reddy, 1998), on condition that these Pichiguntalas will serve only the Reddy Community by a written agreement on a copper plate (Raagi Rekha). The services of the Pichiguntalas were highly respected, recognised and remunerated by the Reddy families in the form of a share in their agricultural produce, cloths, gold coins, cows, goats, etc., but no shares in their properties; lived as Reddy family members till 12th century.



Basavanna, the 12th Century Saint & founder of Lingayuths

In the meanwhile, during 12th Century of religious revolutions in parts of Hindustan were started were with wars were happened in the name of religions. The religious leaders and kings of that time started propagating religions of their interest such as Vaishnavism, Shaivism, Buddhism, Jainism, etc. Among such religious leaders, Basavanna a minister under the kingdom of Bijjalas (Jains) was a pure believer of Shaivism (work to lord Shiva) was engaged in the creation of a Shaivism Religious Community in the name of Lingayuths (Wearers of Shiva Linga) with the origin at Basavakalyan. Basavanna was a regular visitor to Srisailam for worships to Mallikarjuna Temple (Jyothir Linga). On such occasion, Basavanna come across these Pichiguntalas also the disciples of lord Shiva and preachers of Shaivism with folk songs (starting as Shiva.....Shankara.....Veerabadra.....!!!), he met them with request to help him in propagating Shaivism in Kannada and Marathi speaking areas of Bijjala kingdom. Basavanna also requested these Pichiguntalas to provide genealogical services to the people in Kannada and Marathi speaking areas in Bijjala kingdom such as Lingayuths, Kurubas, Gollas, Vakkaligas, Helve, etc.

The words of the Basavanna were attractive to Pichiguntalas, the heirs of the Kunti Malla Reddy, hence started moving to the other areas, in propagating the greatness of lord Shiva and genealogical services to the people other than Reddy Community. Thereafter, the Pichiguntalas started migrating to the Non-Telugu areas of Kannada and Marathi, and later into Tamil, Malayalam and Oriya speaking areas. These Pichiguntalas as a first step moved into Bijjala kingdom or Basavakalyan, later deeper into other non-telugu areas and expanded their genealogical services to non-Reddy communities.

This act of violation by these Pichiguntalas against the mutual agreements on a copper plate by their ancestors, made the Reddy Community People in boycotting these Pichiguntalas to their families as Chandalas. Further, the people belong to Reddy Community cursed Pichiguntalas that their next generations will live a pathetic poor livings for acting against the will of their ancestors and betrayals to their Reddy brotherhood.

May the reason, till this day, these Pichiguntalas are living a nomadic and pathetic livings as Begging Community. Pichiguntalas are defined in the dictionaries and authenticated by erstwhile writer Syed Siraj Ul Hassan in his book 'Castes and Tribes of the Nizam's Dominion at page 569, that these people are "Telugu caste of wandering beggars, genealogists and mat-makers who are supposed to derive their name from Bhiksha Kuntala (Bhiksha mean begging, Kunta mean lame) probably an opprobrious epithet denoting a lame beggar".

The power of the curse is such that meaning of Pichikuntala in Telugu language is a Lame Beggar / Handicapped Beggar. Similarly, the meaning of Helava in Kannada language is a Lame Person / Handicap. In any way, these people even in the modern world are referred to lame beggars and handicaps by the local people. Even today, the Pichikuntalas and Helavars, their next generations and children had born as lames, poor, uneducated, living low class, living with other lower castes and masses in slums. The rural, Pichiguntala families do live and share with domestic animals under a common roof.

Pichiguntalas as helavas in Karnataka and helvis in Maharashtra

Thereafter, joining the religious movements of Basavanna, the Pichiguntalas basically Telugu speaking people migrated to Kannada speaking areas of present day northern districts of Karnataka and Southern parts of Maharashtra as Nomads and Wanderers on narrating jobs of genealogy. Initially, these Pichiguntalas were narrating the genealogical aspects in story telling forms in Telugu, the Kannada speaking people were calling them as Heluvavaru (Story Tellers) and later on the *Heluvavaru* word become *Helavaru* in Kannada. Similarly, these Pichiguntalas used their Bulls for travelling distances into Marathi speaking areas of Sholapur and other parts, these people were referred as Panguldadas (Bull Riders) by the Marathi people, since these people were also called as Helavas, the few people who happened wander in Marathi speaking areas have assigned the caste name of Helve (in Maharashtra). Their presence Pichiguntalas as Helve @ Helavaru can be traced in most of the district in

Karnataka such as Hubli, Dharwar, Belgaum, Gulbarga, Raichur, Chitradurga, Davangere, Hassan, Chikmagalur, Tumkur, Kolar, Bengaluru, Mysore, Mandya, Ballary, Hospet, etc.



Helava on Vamshavali / Genealogy Work

Similarly, these Pichiguntalas can traced as Panguldada @ Helve in parts of Maharashtra State adjoining the Karnataka State such as Sholapur, Latur, Nanded, Kolhapur, Satara, Pune, Sangli, Miraj, Wadi, Sedam, etc. All these people do speak Telugu in family and other local languages outside. Only, few families are being engaged in the narrating works on genealogy, but most of the others have assigned with other small time works such as agricultural, industrial helpers, construction workers, etc. The caste lists of Karnataka, shows that these Pichiguntalas are listed under Category-I (as Backward Tribes, BT) containing caste names of Helava, Pichiguntala, Pichigunta, Pichiguntala (4 different names for the same caste). The renaming of these castes as Vamsharaj is not yet been considered by the Backward Commission or the Government Authorities. There exists a continuous and long pending request / urge for the inclusion of these Helavas @ Pichiguntalas in the caste list of Scheduled Tribes in Karnataka.

Pichiguntalas in Andhra Pradesh & Telangana

The existence of Pichiguntalas can be traced to most of the districts in Andhra Pradesh and Telengana States. As per the existing last Telugu Genealogist Pichiguntala Mallamma of Urvakonda in AP, the Telugu genealogists or the Pichiguntalas do their Kula-Gothra-Vamshavali by nomadic in Rayalaseema areas of Karnataka such as Ballary, Raichur, Koppal, Chitradurga, Tumkur, etc. Her version is that after migrations from Srisailam, the Kaadu Gollas were adopted these Pichiguntalas as their brotherhood by the Adhi Golla, dating back to 12th Century, the period of Basavanna. Till this day, the Helavaru and Kaadu Gollas Nomads are living in association in Hattis.



Nandi the Symbol of Pichiguntala Community

Pichiguntalas as Naickers and Gavaras in Tamilnadu, Pondicherry & Kerala

The Pichiguntala nomads, who were also associated and served the rulers under the Cholas, had made their way deep into Tamil and Malayalam speaking areas in Tamilnadu and Kerala States (?). These people, even though are not practicing the narrative genealogical works in Tamilnadu and Kerala States, but are settled along with the other Telugu speaking communities such as Chola Raju, Naicker, Gounder, Reddiar, Kamma, Gavara, Balaja, etc. The presence, these Pichiguntala families can be traced in most of the districts of Tamilnadu such as Chennai, Salem, Dharmapuri, Krishnagiri, Coimbatore, Erode, Karur, Palani, Theni, Dindigal, Madurai, Virudhunagar, Namakkal, Tirupur, Vellore, Tiruvannamalai, Pondicherry (?), etc. Whereas, the presence of Pichiguntalas in Kerala is very less but the migrant families from Tamilnadu can be located in adjoining areas of Kerala and Tamilnadu such as districts of Idukki, Kollam, Ernakulum, Palakad, etc. These Pichiguntalas are hesitating to disclose their caste names in public, as they are being insulted in the name of caste names and their professions as Piccheketai, Pinchgundar, etc., means to Beggars in the society. So these Pichiguntalas in Tamilnadu, Pondicherry and Kerala have assigned the caste

names of other communities such as Naickers, Reddiar, Naidu, Kamma, Gavara, etc. As such as on today, the existence of Pichiguntalas in Tamilnadu, Pondicherry and Kerala have not recorded in the Government Records. The Revenue Authorities who do the senses or issue the caste certificates have failed to record and recognise these Pichiguntala families, who are being living in Tamil and Malayalam speaking areas since the medieval periods of Cholas and Pandians.

Living Style of Pichiguntalas



Life style of Nomadic Helava sects of Pichiguntalas

The people, who are practicing narration of genealogy for other communities, maintain the records of family histories, family origin and their heirs. During the winter season these people assemble at a fixed place and then they split to wander village to village, keep house to house visits in narrating and collecting the updated informations on family histories of castes such as Kuruba, Golla, Vakkaliga, Lingayutha, etc. These people normally go with tenting materials, bullock carts, kitchen items, etc., make temporary camps nearby villages till their work is completed. They do have different dressing code with a white dhoti, shirt, black coat, head turban, a holy bell in the hand and a woollen blanket on their shoulders. The genealogical books, records and other materials are kept wrapped in Pink Colour shawls and safe guarded for rains and damage. They go the family heads first, and start reading and narrating the origins of their families, their roots to the latest living members of such family, charts are made, latest information on births and deaths, marriages and divorces, etc., are updated to their records. They do give blessings to the new born babies and newly married family members. In return, they are offered

with alms and gifts such as food grains, money, dresses, domestic animals like cows, goats, pawls, etc. In some cases, it is observed that they do get gold coins, bells and other costlier gifts.



The Helava sect of Pichiguntala doing Genealogy in Karnataka

Whereas, the Pichiguntalas of Andhra Pradesh, Telengana and parts of Orissa are following the cultural and religious rituals that of the Telugu Reddys originated from Rastrakutas and Reddy Rulers. Whereas, the Pichiguntalas of Karnataka, Maharashtra and parts of northern India are following the cultural and religious practices introduced by the saint Basavanna of 12th Century, and are closely associated with Kaadu Kurubas. Whereas, the Pichiguntalas of Tamilnadu, Pondicherry and Kerala and other southern areas have acquired the religious and cultural practices of other Telugu speaking communities such as Reddiar, Bhataraju, Cholaraju, Naicker, Kamma, Gavara, Gounder, etc., based on their families located. All the Pichiguntalas scattered and living most of the places Southern India and few places in Northern India are the disciples of lord Shiva and practice Shaivism. They do have different family deities such as a Renuka Yellamma, Pochamma, Maisamma, Narasimha, Balaji, Munishwar, Gurumurthy Yellamma, Srisailam Mallanna, Muthathi Anjineya, Kaateramma, Mahadeva, etc. Most of the Pichiguntala families are Non-Vegetarians, and do offer domestic animals and pawls to their family deities / gods in the form of Bonalu. All the family rituals such as new births, marriages and death ceremonies are associated with non-vegetarian food and alcohol. There exists a practice that even the women in Pichiguntala families do take alcohol and other drinks during festivals and celebrations. Multi marriages and polygamy is a common practice, where the males get more than one marriage after settlement of the previous one, and female are

free to go for dissolution of marriage by simple procedures and get married another person of their choice. Similarly, the widows in the families are free opting for maintenance of their personal (sexual) life through other family members within the family and caste, as Concubines / Iltam). Previously, most of family rituals for births, deaths, marriages and puberty were carried out through the same family members or caste people, whereas during advancements and present days the Brahmin Pandits are being engaged along with family members (well-known in family rituals, example Ramappa of Muttenahatti is one of the ritual practitioner for most of family events in Kolar District in Karnataka). The religious festivals are being celebrated at par with other communities of their location, in addition to their family festivals such as Boonalu, Bathukamma, Jatre, Gurupooja, Gurudevara, Harvest festivals, Goo pooja, Yaatra, etc. Previously, the practices such as child marriages, thalaks, polygamy, were in practices, but are being slowly fading away with the improvement on legal aspects. Inter-caste marriages are very less and nor encouraged in Pichiguntalas. People of fear for dignity and society, god fearing and go very friendly with other communities. The Criminality rate is very low and the mistakes and illegal activities are curbed within the families by the community heads by way of Panchayats, such as disputes in marriages, child abuse, sexual exploitations, money matters, property disputes, etc. Pichiguntalas do lot of god worships mostly to the lord Shiva, they smear Vibhoodhi (Holy Ashas) to foreheads, recite names of lord Shiva (like Shiva... Shankara....Eshwara.....Veerabhadra...), do yatras and religious visits to temples. Presently, the Pichiguntala community are engaged in the construction of Choultry (convention center) at Srisailam in the name of “Akhila Bharat Vamsharaj Annadhana Satram” on the land allotted by Srisailam Mallikarjunaswamy Temple Authorities.

**Akhila Bharatha Vamsharaj
Annadhana satram- Srisailam.
23.07.2019**



**Construction work is in progress,
thanks to Vamsaraj community
member for your support.**

ANNADHANA COMMITTEE - SRISAILAM



**Vamsharaj sects of Pichiguntalas constructing
Annadhana Satram at Srisailam**

Pichiguntala Community Leaders

In general, the entire Genealogical families of Southern India, commonly known as Pichiguntala are the downstream heirs of the legendary Kunti Malla Reddy and Pichamma (200 BC (?)). The first family of the Reddy Community was headed by the Maribethi Reddy and their after by their offspring. The Pichiguntalas after migrations to different parts of southern India were assigned with renamed caste and household names, referred with Gothras of the families. Presently, the Pichiguntalas in Telangana are referred as Vamsharaju are being headed by their representatives such as Mallesh Vamsharaj, Balanarasimha Vamsharaj, Narender Vamsharaj, Muralikrishna Vamsharaj, Baalaiah Vamsharaj, Shankar Vamsharaj, etc. Whereas, the Pichiguntalas in Andhra Pradesh are in split with that of undivided Andhra Pradesh-Telangana, the people belonging to Pichiguntalas of present Andhra Pradesh have assigned three caste names such as Pichiguntala, Vamsharaj and Kuntimallareddy. Pichiguntala and Vamsharaj names are used in synonym, represented jointly by the representatives of Telangana and Andhra Pradesh such as B.J.Ramakrishna, Srinivas Vamsharaj, etc., similarly, the other parts in Andhra Pradesh such as Cuddapha, Kurnool, Vijayawada, Vishakhapatnam, East & West Godavari, etc., are represented with assigned names of Reddy with caste as Kunti Malla Reddy by Venkatasubba Reddy, Srinivasa Reddy, etc. The Pichiguntalas in Karnataka and Maharashtra are using the caste names of Helava & Helve, are being represented by M.S. Helawar (Ex-Member, Karnataka BC Commission), E.Krishnappa (Ex-corporator, Bangalore), Nagappa, Nagaraj Helavar (Congress leader), Venkatappa, Seethalappa, Prof. Dr.L.Ramakrishna Helawar, B. Govindraju (Ex-corporator, Bangalore), Ramu Helavar, Kitty Helawar, Basavaraj Helawar, Mallikarjun Helve, Hanumanth Helavar, Sharanappa Kellur Helavar, Yamanur S. Helavar, etc. Some of the representatives of Pichiguntala community from Tamilnadu are Kannan Vamshraj, Pichaketai Ramaswamy, Balappa Gavara, Lakshmanan, etc. There exist no separate representations from Pondicherry, Kerala and Orissa States, as on today.



Helava Community Representatives

Renaming of Pichiguntala as Vamsharaj in AP

There exists a shyness among these Pichiguntalas and their allied communities such as Helava, Helawar, Helwi, Helve, Kunti Malla Reddy, etc., that they do not express their caste names openly in public and try to hide their real identity. The reasons may be different for different persons, but the common cause for the identify of their caste name in public is that “Pichiguntala or Helava means for a lame Beggar” and do people of other communities use this caste name for making fun or scolding others in anger. So the use of caste name Pichiguntala in public is an insult to the members of this nomadic community. There exist many instances of protests and fights with even higher authorities and political leaders such as K.C.R (Chief Minister of Telengana), Revanth Reddy (Congress MP), etc., for using the caste name Pichiguntala in public addressing. The school and college going children, the women during socialisations, communal gatherings, religious occasions, etc., do feel shy to express themselves belonging to Pichiguntala, as their caste name refers to Beggars in the society. The caste name Pichiguntala is being treated with disgrace, disrespect causing considerable humiliation to the members of their caste.

This made some of the representatives of Pichiguntalas of undivided Andhra Pradesh, such as Chindam Balanarasimha, Ch. Mallesh, Onteddu Balaiah, etc., to form a social association in name of Andhra Pradesh Vamsharaj Sanskshema Sangam / Vasharaj Welfare Association, and represented to the Backward Caste Commission both State and Central authorities requesting for the renaming of Pichiguntala as Vamsharaj (Vamsharaj means the person practicing vamshavali @ genealogy). Whereas, ‘Pichiguntla’ community was recognized as a backward class as per G.O.Ms No. 1880, Education (II) Dept. dated 29-07-1966. Subsequently Anantharaman commission had also recognized the said caste as backward class as per G.O.Ms No.1793, Education, Dt. 23-9-1970 and included at Serial No.18 under Group ‘A’ in the list of Backward

Classes. On 14-09-1994 the secretary, Vamsharaj Welfare Association submitted an application for change of name as ‘Vamsharaj’ instead of ‘Pitchiguntla’ on the ground that their community is looked down socially by others. Then the commission issued a Notification on 16-12- 1994 calling for objections from the public. As seen from the file, no objections were received and in fact Rayalaseema Pitchiguntla Samkhema Sangam welcomed the move and after due enquiry the Commission resolved to change the caste name ‘Pitchiguntla’ to ‘Vamsharaj’ on two grounds namely that the caste name ‘Pitchiguntla’ is treated with disgrace, disrespect causing considerable humiliation to the members of their caste, more so to the school / college going children of their caste and that the new name ‘Vamsharaj’ has nexus to the traditional occupation of their caste of telling ‘Vamshavali / gothras’ of others. The decision of the Commission was communicated to the Prl. Secretary to Govt. B.C. Welfare Department and subsequently G.O.Ms No 27 B.C. Welfare (M1) Department, Dt. 23-6-1995 was issued deleting ‘Pitchiguntla’ and it is placed at Sl.No.18 as ‘Vamsharaj’, to G.O.Ms. No. 1 793, Dt. 23-9-1970.

Pichiguntala Synonym With Vamsharaj

It is found that K. Venkata Subba Reddy, President, Rastra Kunti Mallareddy Sangham submitted an application to the commission praying to restore ‘Pitchiguntla community in BC-A Group and also to add the synonym as ‘Kunti Mallareddy’. It was represented that since a long time their community was called as ‘Pitchiguntla’ and it is not proper to delete the said name and to call it as ‘Vamsharaj’. They have been obtaining certificates as ‘Pitchiguntla’ and therefore the name of the said caste may be restored. He also traced the history and justified to call the community as ‘Kunti Mallareddy’. ‘Kunti Mallareddy’ was their ancestor and therefore their community may also to be called as ‘Kunti Mallareddy’ and he has requested to add the same as a synonym. He also produced certain historical data to justify his stand. Subsequent to the request made by him, a

Notification dated 31-3-2006 was issued which was published in A.P. Gazette dated 13-04-2006 as to why the synonyms to 'Vamsharaj' Caste as 'Pitchiguntala' and 'Kunti Mallareddy' could not be added. There was strong objection for adding the said synonyms. It was contended that the name of the caste has been changed long ago and they are now called as 'Vamsharaj'. Since they were looked down by the society to call them as 'Pitchiguntla', they got the name changed as 'Vamsharaj'. It was further contended that the previous commission issued Notification calling for objections and after elaborate enquiry; the name of the caste was changed. After issue of Notification and on receipt of objections, Public hearing was held on 23-05-2006 and 24-05-2006. There was very strong objection from the group of persons belonging to R.R. District Association who opposed the adding of any synonyms. As there were heated exchanges between the two groups, the meeting could not be conducted peacefully and it had to be adjourned abruptly, as we apprehended clash between the two groups.

It is observed that a Government official communication of Shri.P.S.Krishnan, Member Secretary, National Commission for Backward Classes, Government of India, vide DO Case. No.24/1996 and 09/01/1996 issued under Section 9(1) of NCBC Act, 1993 regarding inclusion of caste name "Vamsha Raj" in the place of "Pitchiguntala" at Sl. No.17 of Central List of Backward Classes for Andhra Pradesh for necessary action under the guidelines of Section 9(2) of Act by the Central Government, addressed to Shri. Saxena, Secretary, Ministry of Welfare, Shastri Bhavan, New Delhi. He also gone through another Government official Communication by order and in the name of Governor of Andhra Pradesh signed by Shri. T. Satyanarana Rao, Secretary to Government of Andhra Pradesh vide G.O. Ms. No.1 dated 24/01/2009 was issued to restore and add the original name of the caste "Pitchiguntla" as synonym to the caste name "Vamsharaj" at Sl. NO.18 under Backward Classes. It is further observed that the Chairman, AP Commission for Backward Classes, Hyderabad vide his D.O. Letter No. C1/195/2006 dated 27/03/2008, submitted a report recommending the Government of Andhra Pradesh to restore and add the original name of the caste "Pitchiguntla" as synonym to the caste name "Vamsharaj" at Sl. No.18, under Group-A in the list of Backward Classes, as per the request placed by the President, Rastra Kunti Malla Reddy Sangham, for restoring the original name of the community. As per the Government Order vide G.O.Ms.1793, Education

Department dated 23/09/1970 which states that the Government of Andhra Pradesh approved the list of Backward Classes (Other than Scheduled Castes and Scheduled Tribes) and declared that the Castes and Communities specified in its Annexure-I to the said order are Social and Educationally Backward Classes for the purpose of Article 15(4) and 16(4) of Constitution of India. The Government of Andhra Pradesh vide its official Order vide G.O.Ms.No.27, Backward Classes Welfare (M1) Department, dated 23/06/1995, had issued order changing the name of the caste "Pitchiguntla" synonym as "Vamsharaj" at Sl. No.18, under Group-A of the list of Backward Classes and amended the G.O.Ms.1793, Education Department, date 23/09/1970, accordingly.

Nomadic Tribes Of Pichiguntala in Southern India

Whereas, very less or no information is recorded on the Indian Genealogists of South India referred as heirs of Kunti Malla Reddy or Pichiguntalas. These Pichiguntala Nomadic Tribes regrouped into Vamsharaj, Kuntimallareddy, Helava, Pangaldada, Pitchaiketai, etc., based on their locations and linguistic differences, scattered and distributed difference language speaking areas of Southern India. Traditionally, these people speak Telugu in their families and speak other local languages in the society. The members of the community guard the books containing family genealogies with utmost care and the data that they have recorded have played important roles in the court of law during property related cases. Additionally, there are many villagers who rely on their data to learn more about their family trees. Perhaps why, till date, these records can serve as valid proof in cases related to family feuds. These people who practices migratory and nomadic living, they are scattered in most of the States of Southern India (Andhra Pradesh, Telangana, Karnataka, Tamil Nadu and Kerala) with few cases of living in Maharashtra and Orissa. These people do not have any ancestral connections with that of genealogical sects of Northern India such as Charans or Bards. Based on their geographic locations these people are referred as Vamsharaj and Pichiguntalas in Telugu speaking Telengana and Andhra Pradesh States. Similarly, these people are called as Helavaru and Helawar in Kannada speaking areas under Karnataka and Maharashtra. But, there is no official records of their existence in other States such as Orissa, Tamilnadu, Pondicherry, Goa and Kerala, as their populations are mere and gone unrecorded by the government authorities.

Pichiguntalas Listed as Nomadic and Denotified Tribes:

Andhra Pradesh				Karnataka			
Denotified Communities				Denotified Communities			
Telaga Pamular	*Dandasis	*Kondadoras	*Relies	Pardhis	Yerkula	Kaikadi	Berad
*Paidies	Kinfili	Kalinga	Nakkalas	Talwar	Naikmakallu	Naiwadi	Bhampata(Rajput)
Parili Mukkalas	Donga Yathas	Vedurupaka Malas	Boyas	Pardeshi Bhampata	Bhamta	Takar	Uchila
Nedetti Kothalas	Reddikas	*Yanadis	Dommaras	Tudug-wadder	Girmi-wadder	Dang-Dasar	Kamati
*Yerukulas	Anipi Malas	Vaddi Upparas	Budabukkalas	Karcha	Pamlor	Javeri	Johari
*Lambadis	Vaddaras	Komparis	Pannula Buda Bukkalas	Takanakar	Chigribetegar	Nirshikari	Pharechari
Reddi Yanadis	Jarugu Malli Madigas	Donga Dasari	Bandas	Sansia	Chhara	Nat	Kanjari
Donga Yanadis	Donga Yerukulas	Donga Waddars	Donga Dommaras	Kanjar	Beria	Chapperband	Bandi Waddar
Jogulas	Yoyalpad	Annaboina Malas	Mutharachas	Mannu Waddar	Kalhu Waddar		
Pichiguntalas	*Sugalis	Korchas	Donga Malas	Nomadic Tribes			
Amagunta Palegars	Paryas	Thota Naicks	Bhattu	Bairagi(Bava)	Balasanthoshi-Joshi	Bazigar	Bharadi
Turakas	Pedda Boyas	Dobbala Korchas	Donga Korchas	Budbudki-Joshi-Gondhali	Chitrakathi-Joshi	Dholi	Daveri
Dasari	Sakalas	Peddigollas	Mondi Vagulas	Dombari	Ghisadi	Garudi	Gopal
Nir Shikaris	Donga Ura Korchas	Iranis	Kayyar Bhatta	Kelkari	Kolhati	Nandiwala-Joshi-Gondali Full Malli	Nathpanthi/Dauri Gosavi
Jatur Mixed Gang	Todnapur Maharatras	DongaBoyas		Panguaul	Joshi (Sada Joshi)	Saramia	Tirumali
				Vaidu	Vasudev	Vadi	Vagri
				Vir	Bajania	Kille Kyathas	Sarodi
				Durgamurga	Howgar(Howwadigar)	Pichaguntala	Masania Yogi
				Bunda Besta(Bestar)	Katabu	Darwesh	Kashikapadi
				Dombidasa	Bailapatar		
Maharashtra				Tamil Nadu			
Denotified Communities				Denotified Communities			
Berad	Bestar	Bhamta	Kaikadi	Attur Kilnad Koravars	Attur Melnad Koravars	Appanad Kondayam Kottai Maravar	Ambalakarar
Kanjarbhat	Katwo	Banjara	Raj Pardhi	Ambalakarar	Boyas	Battu Turkas	C.K Koravars
Rajput Bhamta	Ramosi	Wadar	Waghri	Chakkala	Changayampudi Koravars	Chettinad Valayars	Dombs
Chhapparband (Muslim)				Dobba Koravars	Dommars	Donga Boya	Donga Ur. Korachas
Nomadic Tribes				Devagudi Talayaris	Dobbai Korachas	Dabi Koravars	Donga Dasaris
Gosavi	Beldar	Bharadi	Bhute	Gorrela Dodda Boya	Gudu Dasaris	Gandarvakottai koravars	Gandarvakottai Kallars
Chitrakathi	Garudi	Ghisadi	Golla	Inji Korvarg	Jogis	Jambavanodai	Kaladis
Gondhali	Gopal	Helve	Joshi	Kal oddars	Koravars	Kalinji Dabikoravars	Kootappal Kallars
Kashi Kapdi	Kolhati	Mairal	Masanjogi	Kala Koravars	Kalavathula Boyas	Kepmaris	Maravars
Nandiwale	Pangool	Rawal	Sikkalgar	Monda Koravars	Monda Golla	Mutlakampatti	Nokkars
Vaglale	Vaidu	Vasudev	Bhoi	Nellorepit Oddars	Oddars	Pedda Boyas	Ponnai koravars
Bahrupi	Thelari	Otari	Dhangar	Piramalai Kallars	Peria Suriyur Kallars	Padayachi	Punnan Vettuva Gounder
Vanjari	Mariawale, Kadkalakshmi, Margammawale	Gihara/Gahara	Gusain/ Gosain	Servai	Salem Melnad Koravars	Salem Uppu Koravars	Sakkaraithamadi Koravars
Muslim Madari, Garudi, Saapwale and Jadugar	Bharatiya Irani	Gawli, Muslim Gawli	Darweshi, Vaghwale-Shah (Muslim), Aswalwale	Saranga Palli Koravars	Sooramari Oddars	Sembanad Maravars	Thalli Koravars
				Thehungapatti Chettis	Thottia Naickers	Thogamalai Koravars	Uppukoravars
				Urali Gounders	Wayalpad	Vaduvarpatti Koravars	Valayars
				Vettaikarar	Vetta Koravars	Varaganeri Koravars	Vettuva Gounder

<p>Kerala</p> <p>Denotified Communities</p> <p>Domban</p> <p>Nomadic Tribes</p> <table border="1"> <tr> <td>Arandan</td> <td>Cholanaickan</td> <td>Kattunaickan</td> <td>Malapandaram</td> </tr> <tr> <td>Kurumbar</td> <td>Ulladan</td> <td>Uraly</td> <td>Kadar</td> </tr> </table>				Arandan	Cholanaickan	Kattunaickan	Malapandaram	Kurumbar	Ulladan	Uraly	Kadar	<p>Orissa</p> <p>Denotified Communities</p> <table border="1"> <tr> <td>Munda Potas, Munda Potta</td> <td>Ghasis, Ghasi, Ghasia</td> <td>Pydis, Paidi</td> <td>Lodhas, Lodha</td> </tr> <tr> <td>Jaintira Pana, Jaintra Pans</td> <td>Telenga Pamula, Telaga Pamula</td> <td>Minkas, Minka</td> <td>Gandas, Ganda</td> </tr> <tr> <td>Dandasi Pano</td> <td>Oriya Domb</td> <td>Anduria Domb/Adhuria Domb</td> <td>Domb, Dombbo</td> </tr> </table> <p>Nomadic Tribes</p> <table border="1"> <tr> <td>Mankirdia</td> <td>Mankidi</td> <td>Birhor</td> <td>Kela</td> </tr> <tr> <td>Bajikar</td> <td>Ghantara Ghada, Ghantara</td> <td>Sabakhia</td> <td>Ghusuraia</td> </tr> <tr> <td>Madari</td> <td></td> <td></td> <td></td> </tr> </table>				Munda Potas, Munda Potta	Ghasis, Ghasi, Ghasia	Pydis, Paidi	Lodhas, Lodha	Jaintira Pana, Jaintra Pans	Telenga Pamula, Telaga Pamula	Minkas, Minka	Gandas, Ganda	Dandasi Pano	Oriya Domb	Anduria Domb/Adhuria Domb	Domb, Dombbo	Mankirdia	Mankidi	Birhor	Kela	Bajikar	Ghantara Ghada, Ghantara	Sabakhia	Ghusuraia	Madari			
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4. Observations

- It is to noted here that after the bifurcation of Telugu speaking Telengana and Andhra Pradesh, the even these genealogical groups of Pichiguntalas have divided in the name of caste names. Presently, the Pichiguntalas of Telengana have taken the renamed caste of Vamsharaj for official documentations, whereas, the Pichiguntalas of Andhra Pradesh have taken Pichiguntala synonym with Vamsharaj, with a special requests to the Backward Commissions to introduce caste name Kuntimalla Reddy synonym with Pichiguntala. There exists infighting among the heirs of Kuntimalla Reddy, in assigning of caste names and recognitions by the governments.
- There exists shyness among these Pichiguntalas that they do not express their caste names openly in public and try to hide their real identity. The reasons may be different for different persons, but the common cause for the identify of their caste name in public is that “Pichiguntala or Helava” means for a “Lame Begger” and do people of other communities use this caste name for making fun or scolding others in anger. So the use of caste name Pichiguntala in public is an insult to the members of this nomadic community.
- The school and college going children, the women during socialisations, communal gatherings, religious occasions, etc., do feel shy to express themselves belonging to Pichiguntala, as their caste name refers to Beggars in the society. The caste name Pichiguntala is being treated with disgrace, disrespect causing considerable humiliation to the members of their caste.
- These people have very close relative cultural practices with that of Scheduled Tribes such as Kaadu Kuruba, Kaadu Golla, Erikala, etc., of Telugu and Kannada speaking areas in parts of Southern India.
- Traditionally, these people speak Telugu in their families and speak other local languages in the society.
- All the family rituals such as new births, marriages and death ceremonies are associated with non-vegetarian food and alcohol. There exists a practice that even the women in Pichiguntala families do take alcohol and other drinks during festivals and celebrations.
- Multi marriages and polygamy is a common practice, where the males get more than one marriage after settlement of the previous one, and female are free to go for dissolution of marriage by simple procedures and get married another person of their choice.
- As the original Pichiguntalas are Telugu speaking people, they have little knowledge on the Kannada reading and writing, their narrations were in Telugu language, however by practice they started speaking Kannada and genealogy / vamshavali storytelling to communities belonging to Lingayuth, Kuruba, Golla and Vakkaliga were practiced.
- Pichiguntala families can be traced in most of the districts of Tamilnadu. Whereas, the presence of Pichiguntalas in Kerala is very less but the migrant families from Tamilnadu can be located in adjoining areas of Kerala and Tamilnadu. These Pichiguntalas are hesitating to disclose their caste names in public, as they are being insulted in the name of caste names and their professions as Piccheketai, Pinchgundar, etc., means to Beggars in the society. So these Pichiguntalas assigned the caste names of other communities. As on today, the existence of Pichiguntalas in Tamilnadu, Pondicherry and Kerala have not recorded in the Government Records. The Revenue Authorities have failed to record and recognise these Pichiguntala families, who are being living in Tamil and Malayalam speaking areas since the medieval periods of Cholas and Pandians. Hence, there is need for the inclusion of caste name in the caste lists of Tamilnadu, Pondicherry and Kerala States.
- The caste lists of Karnataka, shows that these Pichiguntalas are listed under Category-I (as Backward Tribes, BT) containing caste names of Helava, Pichiguntala, Pichgunta, Pichiguntala (4 different names for the same caste). The renaming of these castes as Vamsharaj is not yet been considered by the Backward Commission or the Government Authorities. There exists a continous and long pending request / urge for the inclusion of these Helavas @ Pichiguntalas in the caste list of Scheduled Tribes in Karnataka State.
- It is observed that even though the existence of Pichiguntalas in States such as Tamilnadu, Kerala, Maharashtra and Orissa are proved with evidences, there is need for inclusion of their caste names in the State and Central Government Caste lists and recognition by the Government.
- There is need for combining of all the sub-sects of Pichiguntalas nomadic tribes who are the heirs of Kunti Malla Reddy, under one common caste name as Vamsharaj, and for necessary inclusions in the caste lists of all southern states of Andhra Pradesh, Telengana,

Karnataka, Tamilnadu, Pondicherry, Kerala and that of Maharastra and Orissa, for all the official matters.

- There exists no connection between the Genealogical Charans or Bards of northern India with that of Pichiguntalas of southern India, except the occupational similarities in carryout the genealogical works and / or Vamshavali studies in Kula-Gothra-Household Names. The Pichiguntalas are the offspring Kunti Malla Reddy of Srisailam in South India and are Non-vegeterians, whereas the Charans or Bards are the offspring of Genealogical Brahmin Padits of North India.
- There is need for combining of all the sub-sects of Pichiguntalas nomadic tribes who are the heirs of Kunti Malla Reddy, under one common caste name as Vamsharaj, and for necessary inclusions in the caste lists of all southern states of Andhra Pradesh, Telengana, Karnataka, Tamilnadu, Pondicherry, Kerala and that of Maharastra and Orissa, for all the official matters.

5. Conclusion

The great services rendered by the Pichiguntala Nomadics of the ancient years are being fading away and their lives are under dilution. There is need for the safe guarding these Pichiguntala folklores living scattered and pathetic lives with any sort of recognision and support by the Government. There is a need for Integrated studies on various aspects of lives of the Pichiguntalas in India. This research work is a unique one which has only one or two previous references which were also made and presented in vague without any in-depth studies on these Nomadic Pichiguntala Genealogical Tribes in South India. The study is aimed make ground truth record on the Status and the problems of the Pichiguntala Nomads on ethnographically, to form a better reference for the future records and references to the Government for necessary inclusions.

Recognition of Pichiguntalas in Government Records in India									
State	Existance of Pichiguntalas	Caste Name	SC	ST	BC	OBC	NT	DNT	Remarks
Andhra Pradesh	Yes	Vamsharaj Synonym Pichiguntala	No	No	Yes	Yes	No	Yes	Listed in BC-A + DNT
Telengana	Yes	Vamsharaj Synonym Pichiguntala	No	No	Yes	Yes	No	Yes	Listed in BC-A + DNT
Karnataka	Yes	Helava Pichiguntala Pichguntala Pichigunta	No	No	Yes	Yes	Yes	No	Listed in Cat-I + NT
Tamilnadu	Yes	Nil	No	No	No	No	No	No	Not Listed
Pondicherry	??	Nil	No	No	No	No	No	No	Not Listed
Kerala	Yes	Nil	No	No	No	No	No	No	Not Listed
Goa	??	Nil	No	No	No	No	No	No	Not Listed
Maharastra	Yes	Nil	No	No	No	No	No	No	Not Listed
Orissa	Yes	Nil	No	No	No	No	No	No	Not Listed
Other States in India	??	Nil	No	No	No	No	No	No	Not Listed

Courtesy : Dr.L.Ramakrishna, 2019.

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- [4] Government of Andhra Pradesh official Order vide G.O.Ms.No.27, Backward Classes Welfare (M1) Department, dated 23/06/1995.
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