



## STUDY ON SOCIO-ECONOMIC STATUS OF PICHIGUNTALA @ HELAVA GENEALOGICAL NOMADIC COMMUNITY IN KOLAR DISTRICT, KARNATAKA, INDIA.

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### ABSTRACT

In India, Culture and Religious practices makes the identity of a community stronger and recognised under a particular group or category. As per the book published by Syed Siraj Ul Hassan titled ‘The Castes and Tribes of H.E.H. the Nizam’s Dominions’, 1920, defined a group of Genealogical Nomadic people belonging to Pichguntalas, the variants of Pichikuntla, Pichakuntala, Pichagunta, Pichiguntala, Gotrakumarulu, Mallabatlu, Bhaktollu, Helavavaru, Helava, Helawar, Helvi, Pichatti, Pinchgundar, etc., with the recent version of Vamsharaj, as a Telugu Caste who are of wandering beggars, local genealogists and mat-makers based in the southern parts of India. The Caste name is supposed to be derived from ‘Bhiksha Kunti (Bhiksha = Begging, Kunti = Lame), probably an opprobrious epithet denoting a Holy Lame Beggar (referred to their ancestor legendary Kuntimalla Reddy among Telugu populations, Basava Bringi among Kannada & Marathi populations and as Mukthinatha among Hyderabad Kannadigas and Jains, Dr.L.Ramakrishna & Dr.K.Somasundaran, 2021). These people are classified under the nomadic, semi nomadic and de-notified tribes in India. Pitchiguntalas are a social division in a traditional society consisting of families or communities linked by social, economic, religious and blood ties, with a common culture and dialect, having a typically recognised leader and ancestor referred as Kuntimalla Reddy @ Basava Bringi @ Mukthinatha. Similarly, the heirs of Pichamma and Kuntimalla Reddy also referred as Pichimma + mallanna + inttivallu = Pichikuntintivallu = Pichikuntala @ Pitchiguntala (Dr.L.Ramakrishna & N.M.Dhanya, 2005). The Pichigutnalas @ Helavas were deviant brothers of Reddy Community from the undivided Andrapradesh, originated as the heirs of lendary Kuntimalla Reddy of Srisailam, AP, referred to as “Bikshakunti”, a begging community from Reddy Ancestry (Dr.Ramireddy Chandrashekhar Reddy, 2013). These people the legal heirs of legendary Kunti Mallareddy were immigrated to non-tegulu speaking areas during the periods of Religious Revelutions in Southern India from 12<sup>th</sup> to 14<sup>th</sup> Centuries (1200 to 1400 AD) on behest of Shaivism Leaders of that periods in lending their genealogical services to the communities such as Reddys,

Kaapu, Golla, Kurbubha, Lingayutha, etc., in addition to preaching of Shaivism (as the disciples of lord Shiva). Based, on their civilisation in the modern periods after 20<sup>th</sup> Century, these Pichiguntalas has started sub-dividing themselves as Genealogical and Non-Genealogical, Nomadic – Semi Nomadic and Non-Nomadic, Cultivating and Non-Cultivating (landless), Bull Riders and Walkers with Holy Bell, etc., among themselves in both Telugu and Non-Telugu speaking areas. It is observed that in the present day Kannada speaking areas in Karnataka, these people are themselves formed in two major groups such as (1) the Pichiguntalas of northern parts of Karnataka as Vamshavalli Alemari Helavaru (practicing the Genealogical Works) and (2) Pichiguntalas of southern parts of Karnataka as Agricultural Alemari Helavaru (not engaged in any Genealogical Works). There exists no proper documentation on the Agricultural based Helavas or Walkers with Holy Bell or the Pichiguntalas scattered in the southern parts of Karnataka. It is observed that there exists some concentric groups of these Pichiguntalas @ Helavaru living in some of the villages under Kolar District in Karnataka, struggling for their recognition by the government as Helavas. These people are still being considered as the Pichiguntalas of Telugu speaking areas by the government authorities while issuing their caste certificates and are devoid of the government schemes and concessional provisions. Here, the Researcher Dr.L.Ramakrishna, also belong to Pichiguntala Community of Kolar District in Karnataka is engaged in the studies on socio-economic status of people belonging to Pichiguntala @ Helava in Kolar District in Karnataka. For the said study, the Researcher made travelling among most of 1679 villages in Kolar District, and selected 54 villages from 5 taluks for the study where the presence of these Pichiguntala @ Helava are recorded. An attempt is being made to make a door-to-door study the socio-economic status and the problems / challenges faced by the community.



## INTRODUCTION:

Pichiguntalas are basically the legal heirs of the ancient legendary saint Kunti Mallareddy of Srisailam in Andhra Pradesh. The heirs born to Pichamma & Kuntimallanna were referred as Pichakunti-intivallu as a household name, and later become the word Pichikuntala to Pichiguntala. Presently, the word Pichiguntala in Andhra Pradesh and Telangana States in India is being referred at Caste Name in synonym with Vamsharaju in the Caste Lists. These people were primarily the brotherhood from Reddy Community and hence the legendary Maribethi Reddy @ Rathod family migrated from the City of Gods the present day Deogiri near Aurangabad in Maharashtra. The family migrated to Srisailam to serve in search of lord Mallikarjun / the Jothirling to pray for the children to the issue-less couples in the family. During the later stages of their stay in Srisailam, a lame boy born in the family (physically handicapped) was named as

Mallareddy and given the education to practice genealogy to the other Reddy heirs of Maribethi Reddy. The Mallareddy who was a physically handicapped person commonly referred as Kuntimallanna (Kunti means limping person in Telugu language), was nominated as the Kulaguru for Reddy Community and as advisers to the Reddy Rulers. An agreement was made on a Copper Plate in this regard mentioning that the Reddy Families are bound to give a share of their cultivation and maintenance to the legal heirs of Kuntimalla Reddy. The Kuntimallareddy was married with one Pichamma of a different caste (?). The family was referred to as Pichikunta-intivallu which later become Pichikuntala family name / household name. Whereas, during 12th Century of Religious Revolution, some of the heirs of Kuntimallareddy and Pichamma were migrated to the Kannada speaking areas of Bijjala Kingdom (the present day Basavakalyan in North-Western Karnataka) on behest of the legendary Saint Basavanna with the assignments of preaching the Shaivism and Genealogy to the families under newly incorporated Lingayuth Community. These people without the reading and writing knowledge of Kannada were on preaching and telling family details by way of stories and singing were called as Heluvavau (means a person who can speak). Thereafter, the Pichiguntalas of Srisailam were become the Vamshavali Heluvavaru to the Kannada speaking community then to become Helava in the later stages. Few practiced nomadic wondering livings and other few families settled among the others

communities such as Kadu Golla and Kadu Kurubas in hamlets on the outskirts of the villages such as Thandas and Hundis. We can observe in some areas in the northern parts of Karnataka the living hamlets of Helavas are known as Helavarahandi, etc. Similarly, few migrants to the southern parts of Karnataka and Tamilnadu are continued as Telugu People with their original caste and community names as Pichikuntala @ Pichiguntalas. Presently, these people in northern districts of Karnataka such as Belgaum, Dharwad, Bijapur, Bagalkot, Haveri, Gadag, Ballary, Uttar Kannada, Davangere and Chitradurga are traditionally practicing the Genealogy works are referred as Helava @ Helavar; whereas those in the southern districts of Karnataka such as Kolar, Chikkaballapur, Bengaluru Rural, Bengaluru Urban, Ramanagaram, Mysore, etc., who speak Telugu as Mother Tongue are referred as Pichiguntala. Even their Caste Certificates by the Revenue Authorities are being issued accordingly. The Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the total Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State. The data highlights on population of Karnataka for the year 2011 shows that the percentage share of population in Kolar District accounts to 2.51% of the State with a total population of 6,10,95,297. These people are living as socially-educationally-economically backward classes in Kolar District of Karnataka. The proposed on these people in Kolar District will bring-out some significant results and details on socioeconomic profiles, housing, land and livelihood, seasonal migration, educational profiles, living conditions, identity cards and access to entitlements, access to public services, educational attainments, spoken languages, mother tongues, medium of instruction, etc.



Fig. No.1: A typical Genealogical Helava family in Karnataka

### STUDY AREA:

Kolar District is bounded by Tamilnadu State and Andhra Pradesh, was ruled by several dynasties. Historically, the region was ruled by Banas and Gangas till 9<sup>th</sup> century, succeeded by Cholas, Hoysalas and Vijayanagara rulers and thereafter by Deccan Rulers of Bijapur and Wodeyars of Mysore. The lendarly Kolar city is the headquarters of Kolar District in Karnataka also known by its ancient names Kolahala, Kuvalala and Kolala, referred to be ruled by a demon king Kartaviryarjuna during the times of Mahabharata; who was later killed by the legendary Parashurama (son of Renuka & Jamadagni). The killings were celebrated through wild shoutings by the followers of Kartaviryarjuna through the hills were called as Kolahala and hence the place was referred to as Kolar in the later stages. It is found that 18 kings of Ganga Dynasty ruled this place and 17<sup>th</sup> king was known as Kolahala who is said to have built the city and hence it was called as Kolahala. During the Christian era, the Ganga Rulers founded Kolar and made it their capital city till their shifting to Talakad on the banks of River Cauvery, 1004 AD. Thereafter, Ganga Rulers, Cholas ruled the areas in the name of Nikarilicholamandalam till 1117 AD, thereafter replaced by Hoysalas. During the sway of the Cholas, one of the kings in the line called Rajendra Chola is stated to have built the existing Kolaramma Temple at Kolar and is a center of Shakti worship. Kolar region was home to legends from Ramayana and Mahabharata. It is believed that lord Sriram sojourned in this region during his victorious return from Lanka to Ayodhya. A village called Kaivara is associated with the legend that the Pandavas spent their exile days. The demon king Bakasura was killed at Kaivara. The Avani village near Mulabagilu is referred as the Gaya of south and it bears a cluster of temples such as Rameshwara, Lakshmaneshwara, Bharateshwara and Shtrugneshwara dating back to the period of the Nolamba dynasty. Similarly, the Vijayendra temple in Bethamangala village near Kolar Gold Fields was built during Gangas, later renovated by Hoysalas and Vijayanagara Rulers. Shankaranaraya and Markandeshwara temples situated in Malur; with several temple ruins witnessed in Tekal village.

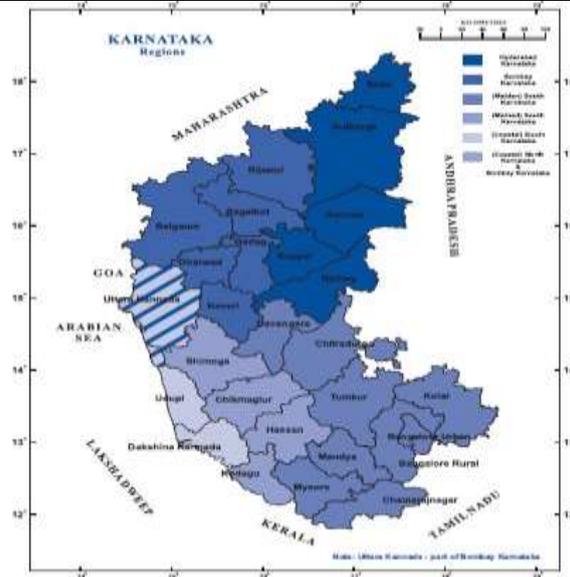


Fig. No.2.: Karnataka Map

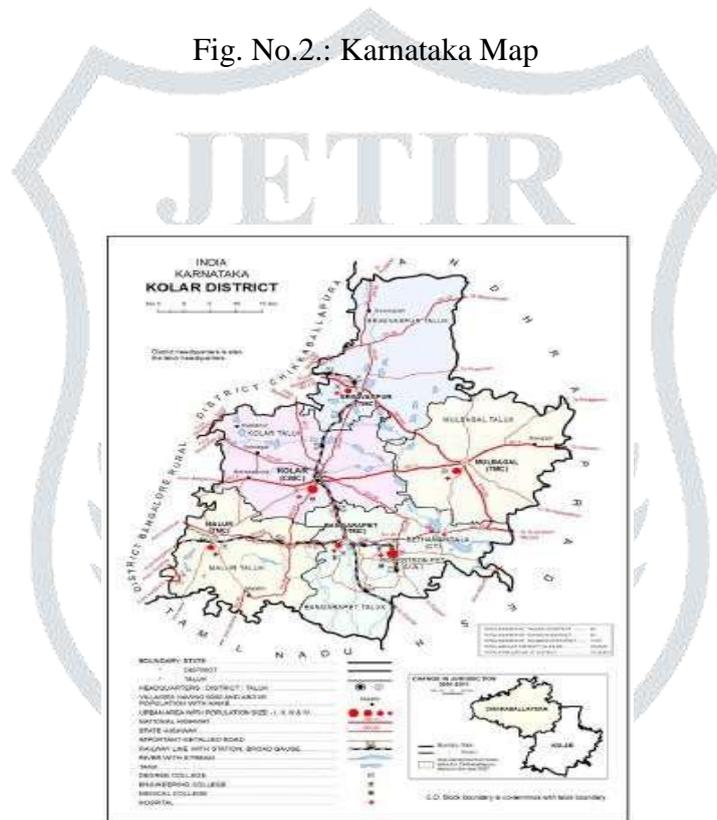


Fig. No.3 : Kolar District Map.

The Study Area consists of entire Kolar District covering geographical area of 8223 square kilometers. It is a land locked district with hard rock terrain of Karnataka in the maiden plain region, situated in the central part of peninsular India with immense bearing on its geoclimatic conditions; and tropical climate through the year. The district is meant for its prosperity and development to the existence of ancient tanks covering 3298 tanks highest in Karnataka. The major occupation of the people is agriculture sector; with a record highest number of bore wells in the state. The study area is well connected with highways and rail routes. The National Highway - 4 (the Chennai to Mumbai) passes through the district connecting Kolar and Mulbagal towns. Similarly the South Central Railways connecting Bengaluru to Chennai passes through Bangarpet and Malur Towns. As per the 2001 Census, the total population in the district is around 25.36 lakhs with a population density of 306 persons per square kilometer; with rural population constituting

19.11 lakhs and urban population constituting 6.2 lakhs. The sex ratio in the district is 972 females for every 1000 males. It is proposed take the study on the whole area of Kolar District falling on the southern end of Karnataka State, covering the Six Taluks viz., Kolar Gold Fields, Bangarpet, Malur, Mulbagal, Kolar and Srinivaspura, covering an area extent of 8233 square kilometers. The Kolar District has adjoining boundaries with Andhra Pradesh and Tamilnadu.

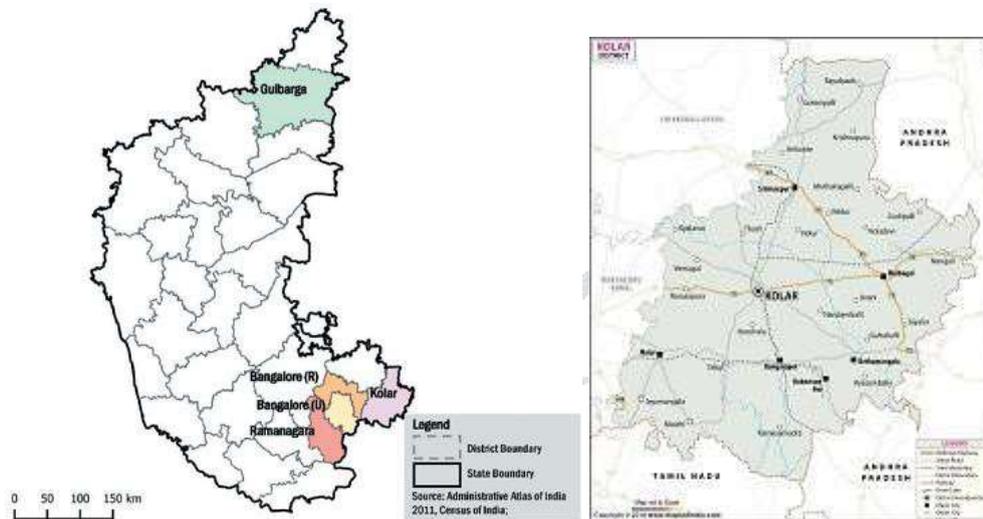


Fig. No.4: Study Area Map

Kolar City forms the headquarters of Kolar District in Karnataka, known for milk production and the gold mines. Kolar is popularly referred as the land of silk, milk, mango and gold. Kolamma is the goddess of Kolar city, having APMC market which known to be the second largest in Areas and the latest in southern India.

## REVIEW OF LITERATURE:

The Pichikuntalas rank socially with Viramushtis, Sanyasis, Sharadakanis and other low class beggars. They eat mutton, pork, all kinds of fish, domestic fowls, ghorpads. They live synonym life with Jangamas and most of them freely in strong drinks. Begging is believed to be the principal occupation of the caste and they receive alms only from Kapu and Golla castes. They also earn a livelihood by making mats of leave of shendi or wild date palms. Some of them are now engaged in agriculture as non-occupancy raitis and landless day- labours. They are also said to be engaged in pig breeding (Syed Siraj Ul Hassan, 1989). There exists three to four agreed versions and legends on the origin of Pichikuntala @ Pichiguntala whereas the most accepted version is that the children born to Pichamma and Kuntimallareddy of Srisailam were initially referred as Pichikunti-intivallu and later to Pichikuntala, as an family name (Dr. L.Ramakrishna, N.M.Dhanya & Ranju Meenakshi, 2004). The offspring born to Kunte Mallareddy and Pichamma were thereafter called as Pichakunta or Pitchiguntala in next generations. Thereafter, recently for social and educational betterment, the Government of Andhra Pradesh renamed Pichaguntala as Vamshraj for better recognition to the honorable community vide a Government G.O. Ms.No.27 dated 23<sup>rd</sup> June 1995 (Dr.

L.Ramakrishna, 2003). The well-wishers and the representatives of the community formed a welfare organization known as Vamsharaj Welfare Sangham, Andhra Pradesh and made representations to the AP Government in 1994 through the Commissioner of Backward Classes to change the name of caste Pichiguntala occurring at Serial No.18 under Group A of the existing Backward Classes to Vamsha Raj. Accordingly, Government of AP issued amendment to the G.O.Ms.No.1793, Education dated 23<sup>rd</sup> September 1970 (Dr. Lakshmaiah Ramakrishna, 2005). We are living as suppressed minority groups and community in Andhra Pradesh; without having any of own work cultures, living a nomadic living (B.J.Ramakrishna, 1995). Every person belonging to the community should add the name Vamshi to his original name for identity (B.J.Ramakrishna, 2004). There exists a proved fact that Srisailam Mallikarjunaswamy (lord Shiva) is the Kula Devatha for the Pichiguntala @ Vamsharaj Community, which were made and written on Copper Plates, Ancient Recordings, Books, Puranas and legendary stories (I.Roopakalla Jagadish, 1993). Helava, meaning lame person, is the name of class of mendicants, who, in Bellary, Mysore and other localities, are the custodians of village histories. They generally arrive at the villages mounted on bullock, and with their legs concealed by woolen blankets. They go from house to house, giving the history of the different families, the name of heroes who died in war and so forth (Edgar Thurston & K. Rangachari, 1993). The name Pichigunta means literary an assembly of beggars, who are described as being in the Telugu country, a class of mendicants, who are herbalists, and physic people for fever, stomach-ache, and other ailments. They beat the village drums, relate stories and legends, and supply the village drums, relate stories and legends, a supply the place of a Herald's Office, as they have a reputation for being learned in family histories, and manufacture pedigrees and gotras (house names) for Kapus, Kammas, Gollas and others (Edgar Thurston & K. Rangachari, 1993). Helavas are a dependent caste of kadugolla, vokkaligagowda, lingayata, kunchitiga, kuruba and other similar castes of Karnataka. Helavas never enjoyed the equal social status with any of these castes. Helavas are Genealogists who maintain traditionally, the kinship records of specific families. They do it as a right they got through hereditary (Dr.M.N.Venkatesha, 2006). The Helavas carry out a special type of work in carry out genealogical recordings for alms for living, as specific begging community. They never demand for money and material. They approach only the predefined families and households once in a year for making genealogical updating. They record the birth-death changes if any in the family and keep adding the new family details. They record details in their books commonly known as "Chappudu" (Suddi Swarasya, 2004). In this day of Educational Revolution, there is need for formulation of educational schemes for this community. The children of Helavas are struggling for educational avenues due their nomadic livings and helping their parents in carrying out their genealogical works. It is noted that out 100000 people from this community, only 8000 members are falling under educated (Venkatesha.Pam. Gudeppa, 2004). Helavas are the traditional genealogist, leading a semi-nomadic folk-life in Karnataka. Their relationships with the patron castes such as Kadugolla, Vokkaliga, Kunchitiga and other agricultural and pastoral communities have become their important source of income. This dependent caste performs the role as messenger and their presence is essential for the festival, but some of the elders feel proud of themselves about how they maintain knowledge of the parentage of their patron clans. The quest for their semi-nomadic way of life led this researcher to travel all along Karnataka to find various sub-groups of Helavas say Chape Helava,

Gante Helava, Ethina Helava, etc., finally which guided to take a collaborative project with Prof. Peter J Claus of California State University, USA to study in details the folk-life of Helavas (Dr.M.N.Venkatesha, 2006). The Census Data for Karnataka, 2001 shows that the total population of Karnataka State is 52,850,562. As per C.S. Dwarakanath, the former Chairman of Karnataka BC Commission, there has been no real caste census since 1931 but reports on backward classes have all relied on numbers extrapolated since then. Karnataka Backward Classes Commission has carried out a socio-educational and economic survey during 2014, but the report is pending for the finalization of data. The News 18 in its findings on Caste Census, stated that in the state of Karnataka, the Scheduled Castes account for 19.5%, Muslims 16%, Lingayats 14% and Vokkaligas 11%. Many communities in Karnataka are fighting for the reservations quota and changes in the caste lists. As per H. Kantharaja, Chairman, Karnataka State Commission for Backward Classes, many communities have arrived at fighters by adding 2.2% to the estimates every 10 years. The Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State. The data highlights on population of Karnataka for the year 2011 shows that the percentage share of population in Kolar District accounts to 2.51% of the State with a total population of 6,10,95,297. These people commonly fall under unhygienic lower castes, Non-Kannadiga lower castes, Dud lower castes, unhealthy and stand still lower castes; under extinction stages. These people are referred as Pichiguntalas in Telugu speaking areas, and are referred as Vamsharaju, Helava, Helavaru, Helvi, Helawi, etc., based on their geographical location. These people were immigrated from present day Telangana and Andhra Pradesh States; and were settled in Kannada speaking areas in Karnataka during 12th Century (?). The Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State. The Helava can be as a person without a limb or a disabled person. Helava or Helavaru is applied traditionally to the class of beggars who were supposed to beg only from Vokkaligas / Agriculturists in Karnataka. These people from northern parts of Karnataka such as Belgaum, Dharward, Bijapur, Bagalkot, Haveri, Gadag, Ballary, Uttar Kannada, Davangere and Chitradurga are traditionally practicing the Genealogy works. Occasionally, we can observe these people moving along with a pink coloured shawl / cloth wrapped with books and records. They either visit individually or in groups on bullock cards, bulls or two wheelers to every households and family attached to them for carrying out the work of genealogy and keep updating the records on new births, marriages, deaths, etc. (Sharath Hagaranoo, 2020). These people are referred as Pichiguntala and Vamsharajus in Telugu speaking areas, and are also called Helava or Helavaru in Kannada speaking areas; whereas the same people are known themselves as Helawi or Helvi in northern parts such as Maharastra, Goa, Odisha, etc., in India. These Pichiguntalas who were immigrated during the time of Basavanna of Bijjala Rulers during 12th Century, as nomadic genealogists; and settled in Kannada speaking areas as Helavaru or Helava. As per K.S.Korishettar, a practicing lawyer from High Court of Karnataka, the Records of Helavas normally contains the details of nearly 10 generations of a family. Some oldest details were recorded on copper plates which are treated as reliable documents during partition disputes and tracing of the ancestors of previous generations. The Pichiguntalas

@ Helavas were deviant brothers of Reddy Community from the undivided Andrapradesh, originated as the heirs of lendary Kuntimalla Reddy of Srisailam, AP, referred to as “Bikshakunti”, a begging community from Reddy Ancestry (Dr.Ramireddy Chandrashekhar Reddy, 2013).

### **SIGNIFICANCE OF THE STUDY:**

The study will bring out control of geographical distribution and socio-economic-cum educational status of Pichiguntala @ Helava Community in Kolar District in Karantaka State. There exists no proper documentation on the Agricultural based Helavas or Walkers with Holy Bell or the Pichiguntalas scattered in the southern parts of Karnataka. It is observed that there exists some concentric groups of these Pichigutnalas @ Helavaru living in some of the villages under Kolar District in Karnataka, struggling for their recognition by the government as Helavas. These people are still being considered as the Pichiguntalas of Telugu speaking areas by the government authorities while issuing their caste certificates and are devoid of the government schemes and concessional provisions. Here, the Researcher Dr.L.Ramakrishna, also belong to Pichigutnala Community of Kolar District in Karnataka is engaged in the studies on socio-economic status of people belonging to Pichinguntala @ Helava in Kolar District in Karnataka. For the said study, the Researcher made travelling among most of 1679 villages in Kolar District, and selected 54 villages from 5 taluks for the study where the presence of these Pichigutnala @ Helava are recorded. An attempt is being made to make a door-to-door study the socio-economic status and the problems / challenges faced by the community.



Fig. No.5: Representatives belonging to Pichiguntala @ Helava Community in Kolar District

### **OBJECTIVES OF THE STUDY:**

1. To study the historical background of the Pichiguntala Community in India.
2. To understand the distribution of Pichiguntala @ Helava Community in Kolar District.

3. To study the Problems and Challenges faced by the Pichiguntala @ Helava Community in Kolar District.
4. To evaluate the socio-economic conditions of Pichiguntala @ Helava Community in Kolar District.

### **METHODOLOGY:**

Research Design: The Descriptive design will be used for the study. The purpose of descriptive design is to understand the living patterns of Pichiguntala @ Helava Genealogical Nomadic Community in northern and southern parts of Karnataka with special reference to those living in Kolar District. As well as researcher would like to ascertain the present health condition of the respondent.

### **SAMPLING DESIGN:**

The Kolar District in Karnataka State will be the Universe. From that universe the sample villages will be determined as per the location of these Pichiguntala @ Helava Genealogical Nomadic Community population residing over different villages in Taluks under Kolar District. According the Report of the Second Backward Classes Commission, Volume III, by the Government of Karnataka, 1986, shows that the Hindu Pichiguntala @ Helava population as on 1984 is 24441 in Karnataka forming 0.07% of the total population in the State, which will be very meagre in case of Kolar District.

### **SAMPLE SELECTION METHOD AND TECHQUE:**

The sample will be selected through Probability sampling method. Simple Random Sampling will be used for selection of Samples, in all 30% sample will be selected for the study. For the purpose of the study, the entire Kolar District in Karnataka is considered as the study area, subdivided into villages on Taluk wise to explore the presence of Pichiguntala @ Helava Community as below:

District	Taluk	Villages to be covered for the study
Kolar	Kolar	352
	Bangarpet & KGF	356
	Malur	364
	Mulabagal	315
	Srinivasapura	292

Table No.1 : Villages in Kolar District, Karnataka



Fig. No.6.: Taluk Map of Kolar District, Karnataka

As per the discussions had with the representatives from Pichiguntala @ Helava Genealogical Nomadic Community in Kolar District, the below mentioned 54 Villages are considered for the research work:

District	Taluk	No. of Villages covered for the study	
Kolar	Kolar	1. Shettivarahalli 2. Thotliganahalli 3. Betta Benajehahalli 4. Rajakallahalli 5. Agnihalli	6. Chikkanahalli 7. Hanumanthanagara
Kolar	Bangarpet & KGF	1. Aniganahalli (Narayanapura) 2. Manchahalli 3. Dodda Yaluvahalli 4. Nernahalli 5. Sonnenahalli 6. Pura 7. Bodagurki 8. Booshenahalli 9. Pichiguntalahalli 10. Bodamakanahalli	11. Nattha 12. Kyasamballi 13. Agrahara 14. Bangarpet Town 15. Kattihalli 16. Dasarahosahalli 17. Madivala 18. Ithandahalli 19. KGF Town
Kolar	Malur	1. Muttenahatti 2. Gollahalli 3. Sampangere 4. Shyamashettihalli 5. Narayanakere Aalahalli	
Kolar	Mulbagal	1. Upparahalli 2. Mannenahalli 3. Machanahalli 4. Challahalli 5. Paalurahalli 6. Vaddahalli 7. Kodihalli 8. Kallarsanahalli 9. Honnikere 10. Kagglanatta	11. Cherulehalli 12. Vaaniganahalli 13. Alaganahalli 14. Cheluvanayakanahalli 15. Baallasandra 16. B. Gadduru 17. Chennigihalli 18. Naagenahalli 19. Singanahalli 20. Gudipalli 21. Mulabaligu Town
Kolar	Srinivasapura	1. Srinivasapura Town	

Table No.2 : Presence of Pichiguntala @ Helava Community in Kolar District.

**TOOLS FOR DATA COLLECTION:**

Data for the study will be collected through well structured interview and questionnaire schedule. Besides, observations, group discussions will also use. Before finalizing the schedule, it will be interpreted with similar sample and some questions will be added on the same basis.

**YEAR WISE PLAN OF WORK AND TARGETS TO BE ACHIEVE:**

Sl. No.	Research Activity	Time Required
1.	Finalization of Research Proposal & Review of Literature	06 months
2.	Research Methods adopted	
	Finalization of Tool	06 months
	Data Collection	08 months
	Data Processing	06 months
3.	Draft Thesis work preparations	06 month
4.	Modifications, Corrections and Final Submission of ResearchThesis	04 months

Table No.3 : Work Plan

**BUDGEST ESTIMATE:**

Sl. No.	Particulars	Expenditure	Duration
1.	Non-Recurring: Books & Journals Maps & Literature	1,50,000	36 months
2.	Recurring: Personal Expenses Hiring & Labour Services Field Work & Travelling	2,50,000	
3.	Contingency	50,000	
Total		4,50,000	36 months
Note: The Expenditure will be borne by the Research Scholar himself under self-financing			

Table No.4 : Budget Plan

**REFERENCE:**

1. The Castes and tribes of H.E.H the Nizam's Dominions, Syed Siraj Ul Hassan, Page651, 1989.
2. Vamshraj – A revolutionary struggle and a community under extinction in India – A fact finding approach, L. Ramakrishna, N.M.Dhanya & Ranju Meenakshi, 2004.
3. Renaming of Pitchiguntala as Vamshraj Caste in Andhra Pradesh by the Government (L.Ramakrishna, 2003).
4. Vamshraj Community – Unspoken about it! Lakshmaiah Ramakrishna, 2005.
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