

Genealogy & Mirasi System in Pichiguntala Nomadic Tribes in India

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Abstract: *Pichiguntalas are the heirs of ancient medieval period's Kunti Malla Reddy of Srisailam in the present day Andhra Pradesh. Kunti Malla Reddy was a appointed Kula Guru for the cultivating Reddy & Kapu Communities by erstwhile Rashtrakutas and Kakathiyas during 12th & 13th Century AD, to carry out the Genealogical services on Kula-Gothra-Vamshavali (Genealogy); and was engaged to carry out the Census works. Kunti Malla Reddy was a Lame Person (without one leg and one hand) and he was given with alms for the genealogical services rendered to the cultivating community, so he was also referred to as Biksha Kunti (Lame person begging for alms); it become Pichikuntla to Pichiguntala by a housename to a present day Caste name. The heirs of Kunti Malla Reddy were presently called as Pichiguntala or Vamsharaju or Reddla Kunti Mallareddy in Telugu, Helava or Helavaru in Kannada, Helave or Helwi or Pangal in Marathi, Kudipanai or Vardhana Kapu or Pinchguntar in Tamil, etc., based on their geographic locations and distributions. Their genealogical services are being continued since more than 1000 years; the records which contains the family trees, house names, birth, deaths, marriages, heirships, etc., that of Reddy, Kapu and Golla are under threat of wear and tear, damage due to non-availability of preservative living conditions of these people. These people do live a nomadic living, move from place to place, village to village, have no permanent settlements, no proper housing-sanitation-hygiene and nor avenues for education of their children. These Pichiguntalas are confined to the southern parts of India; do not have biological links or lineages to that of Bards and Charans of northern India; or that of any foreign country. There exist many sub-sects of these Pichiguntalas based on their type of genealogical and non-genealogical assignments; moving places and migrations, immigrations, work cultures and occupations, etc. These groups are treated as Rarest of the Rare.*

Keywords: Genealogy, Pichikuntla, Pichiguntla, Pichiguntala, Vamsharaj, Vamshraj, Helava, Mirasi, Gavara, Nomadic, Denotified, Tribe, Community, Vamshavali, Vanshavali, Bards, Charans, Reddy, Kuntimallareddy

1. Introduction

The word Genealogy refers to the establishment of a Pedigree by extracting evidence from valid source, of how one generation is connected to the next, by way of construction of a valid family tree. Genealogy includes a biographical study of a genealogically proven family and of the community and country in which they lived. It means to the writing of a biography of a series of related ancestors of common 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 is displayed in the form of charts and written narratives. The genealogical studies start 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 begin 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.

2. 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-economic and religious parameters.

2.1 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

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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 explore 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 involve 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.

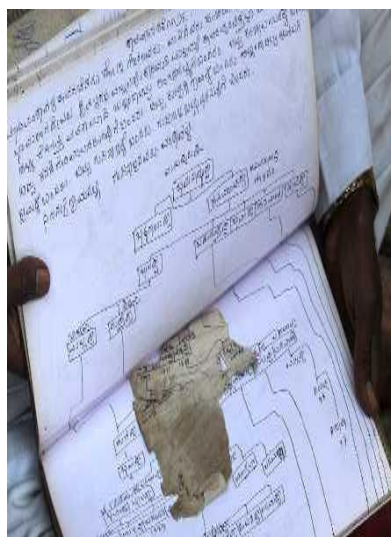
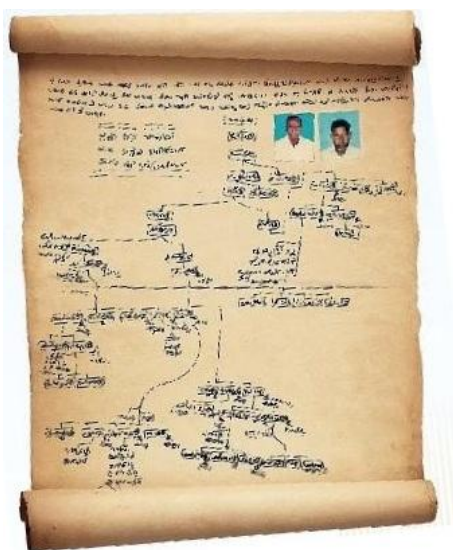


Figure 1: A Genealogical Records by Pichiguntalas [at]Helavas

2.2 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, Puri in Orissa 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.

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2.3 Pichiguntala as Genealogist of South India

The Pichiguntalas [at]Helavas [at]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 carry out the genealogical works and / or Vamshavali studies in Kula-Gothra-Household Names. The Pichiguntalas are the offspring Kunti Malla Reddy of Srisaillam in South India and are Non-vegetarians, whereas the Charans or Bards are the offspring of Genealogical Brahmin Pandits of Haridwar, Puri, Nasik, etc., in North India. 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, Pichguntala, Kuntimallareddy, etc. These people are further included in the category of Denotified Tribes (DNT) in Andhra Pradesh and Telangana; and categorised as Nomadic Tribes (NT) in Karnataka & Pondicherry; these People are listed as Helavi / Helve in Maharashtra; whereas, their existence is not listed by Tamilnadu, Kerala, Goa & Orissa, 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 genealogic nomadic tribes who migrated from Telugu speaking of AP & Telengana to other non-Telugu areas (presently the Tamilnadu, Karnataka, Maharashtra, Kerala and Orissa).

3. Pichiguntala as Kula Guru for Reddy & Kapu

The word Pichiguntala was derived from Bikshakuntala or Bikshakunti, where Biksha means for Begging and Kunti means for a Lame or Handicapped Person in Telugu in southern India. Hence, the word Pichikuntala or Pichiguntala is described for a physically handicapped person engaged in begging. The heirs of legendary Kunti Malla Reddy and wife Pichamma were initially referred as Pichamma Kunti Malla Reddy Intivallu (Household) to the later references as Pichakuntavallu to Pichakuntala or Pichiguntala in place of Bikshagunta or Bikshakunti or

Pichchakunti in Telugu versions. These Pichiguntalas as a sub-caste are belonging to the oral narrators where they do the oral narrations of dependent sub-castes in regional languages constitute a very important segment of the India folklore and these narratives often associated with theatrical arts and illustrative charts demonstrate the communicative skills of these sub-castes who not only preserve but propagate the finer cultural values through various legends and puranic (ancient) accounts.



Figure 2: Telugu speaking Genealogical Pichiguntalas

The sub-caste has certain duties to perform like keeping a record of the historical events or heroic deeds pertaining to the chiefs of their community and to serve as a cultural link between the generations by entertaining their community with the folklore. In all the artisan castes which have been major production force in India, a sub-caste has come into being with a purpose to record the historical facts or the historic deeds of their ancestors as their heritage to be preserved for the coming generation in oral tradition and other theatrical forms (P. Sudanandam, 2021).



Figure 3: Kunti Malla Reddy the Kula Guru of Reddy Community-First Ancestor of Pichiguntalas

The first ancestor of Pichiguntalas, the legendary genealogist Kunti Malla Reddy of Srisailam in Andhra Pradesh, was appointed as the Kula Guru for the cultivating families of Reddy and Kapu during pre-medieval period (in 12th Century AD), through a written Copper Plate Inscription (Tamara-Shashanam). We can witness the Statue of Kunti Malla Reddy is installed in the Reddy Sangam Campus in Srisailam and the Reddys have agreed him as their Kula Guru. The heirs of Kunti Malla Reddy are treated as the Genealogists of Reddy, Kapu & Golla families in southern parts of India. These Pichiguntala Nomadic Tribes regrouped into Vamsharaj, Kuntimallareddy, Helava, Pangal, Pitchaiketai, Kudipananai, Pinchkuntar, Helave, Helwi, Ante Reddy, Vardhana Reddy, etc., based on their locations and linguistic differences, scattered and distributed in different 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 practice 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 Telangana 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.

4. Copper Plate Inscriptions

Copper plate inscriptions in India, are historical legal records engraved on copper plates in India. Donative inscriptions engraved on copper plates, often joined by a ring with the seal of the donor, was the legal document registering the act of endowment. It was probably necessary to produce them when required to prove ownership/ the claim to the rights. The irretrievability of the copperplates was perhaps crucial in the newly settled lands. Detailed information on land tenures and taxation available from these copper plate grants. Indian copper plate inscriptions (Tamara-Shashanam), usually record grants of land or lists of royal lineages carrying the royal seal, a profusion of which have been found in South India. Originally inscriptions were recorded on palm leaves, but when the records were legal documents such as title-deeds they were etched on a cave or temple wall, or more commonly, on copperplates which were then secreted in a safe place such as within the walls or foundation of a temple, or hidden in stone caches in fields. Plates could be used more than once, as when a cancelled grant was overstruck with a new inscription. Tamil & Telugu copperplate inscriptions are engraved copper-plate records of grants of villages, plots of cultivable lands or other privileges to private individuals or public institutions by the members of the various South Indian royal dynasties. The study of these inscriptions has been especially important in reconstructing the history of Tamil Nadu. The grants range in date from the 10th century AD. to the mid-19th century AD. A large number of them belong to the Chalukyas, the Cholas and the Vijayanagar kings. These plates are valuable epigraphically as they give us an insight into the social conditions of medieval South India; they also help us fill chronological gaps in the connected history of the ruling dynasties. For example, the Leyden grant (so called as they are preserved in the Museum of Leyden in Holland) of Parantaka Chola and those of Parakesari Uttama Chola are among the most important, although the most useful part, i. e., the genealogical section, of the latter's plates seems to have been lost.

5. Mirasi System in Pichiguntalas

In case of Pichiguntalas; it is observed that copper-plate inscriptions were made among these Pichiguntalas with that of their mainstream Reddy brotherhood in sharing the give and take policy for the genealogical services, sharing of agricultural produce, alms for the work carried out, etc. Similarly, copper-plate inscriptions were executed among the Pichiguntala families as proof of division of jurisdiction and distribution of their genealogical services to other communities such as Reddy, Kapu, Golla, etc.,

called as Mirasis. These copper-plate inscriptions were being used as their identity by these genealogical Pichiguntalas while approaching the villages for their services. Mirasi rights forms one of the important aspects of the revenue system in South India; it is a hereditary right to land, enjoyments, privileges, jurisdictions, etc., transferable to others by way of sale, mortgage, gift, etc. Here in case of Pichiguntalas; the Mirasi rights are in form of enjoyments and privileges in practicing the genealogical services to the other communities by the heirs. The Mirasi rights are transferred to the next generations and / or the children of a Pichiguntala

Genealogist covering the areal extent, number of villages, number of families, number of records, details on alms for the services, etc. In some cases, the Mirasi rights on Genealogical services are also transferred to the Son-in-law from the Father-in-law in the form of Dowry and /or to the Daughters as Shredhanam (gift) from the Parents, normally who do not have the male issues / male heirs to carry out the Genealogical services after the death of a Genealogist. This Mirasi right is transferred by way of making a Copper-Plate Inscription (in the previous years at an identity and / or proof) or by a written document (in the present day situation).



Figure 4: A Pichiguntala [at]Helava display his Copper-Plant Inscription (Shashanam) as a proof of Mirasi right from his ancestors.

6. Pichiguntala as Helava in Karnataka & Helavi in Maharashtra



Figure 5: Helava Genealogists in Karnataka

The original Pichiguntalas are Telugu speaking people from Andhra Pradesh; they have little knowledge on the Kannada language and were not good in reading-writing Kannada, and however by practice they started speaking Kannada and genealogy / Vamshavali telling to communities belonging to Kuruba, Golla and Lingayutha. Initially these Pichiguntalas of Telugu speaking were termed as “Heluvarau” (means tellers / speaking people) of Vamshavali (Genealogy) by the Kannada speaking communities of Basavakalyan and other northern parts of Karnataka. The term “Heluvavaru” later become “Helavava” to “Helava” or “Helavaru” in short forms in

the local Kannada languages by practice. In some cases, these Telugu speaking Pichiguntalas used to keeping telling genealogy verbally in storytelling and singing folklore formats, about their Kula-Gothra-Vamshavali-family names (genealogies) in Telugu language, and whereas with the help of locally educated Kannadigas or the village heads, the family details were recorded in their Register Books called “Chappudu”. Hence, these Pichiguntalas were referred as “Heluvavaru” (Tellers) by the Kannada speaking people and in the later stages, the word “Heluvavaru” become Helavaru and then to “Helava”. Even today, it is found that the people

belonging to this group in northern parts of Karnataka are referred as “Helavaru” and those living in Telugu dominated areas such as in Kolar, Bengaluru Rural, Chikkaballapur, Bidar, Ananthapur, Ballary, Koppal, Raichur, Tumakuru, etc., adjoining areas (of Andhra Pradesh & Telangana) are referred as Pichiguntala only. As per the presently and last Female Telugu Genealogist Smt. Mallamma of Urvakonda in Ananthapur District, AP, the Telugu genealogists or the “Pichiguntala” do their Kula-Gothra-Vamshavali only in Rayalaseema areas of Andhra Pradesh & Karnataka. The Pichiguntalas in Karnataka are broadly divided into two groups such as Gante Helavaru and Ettina Helavaru.

(1) The Gante Helavaru are commonly referred to the Telugu speaking genealogists who keep walking place to place by foot, with a holy Bell (Gante) in their hands for doing genealogical services. The Gante Helavaru (Bell bearing Pichiguntalas) are generally Telugu speaking Pichiguntalas scattered in Telugu speaking areas such as Ananthapur, Guntakal, Ballary, Koppal, Tumakuru, Raichur, Kolar, Chikkaballapur, Mysore, Chamarajanagara, Bengaluru Rural areas, etc.



Figure 6: The Author with Pichiguntalas in Kolar District, Karnataka.

(2) The Ettina Helavaru (Bull Riding Pichiguntalas) are mostly scattered in the Kannada speaking areas in Karnataka and Maharashtra borders. They do travel on Bull (Ettu) for doing genealogical services. The Ettina Helavaru are generally speak admixture of Kannada-Telugu-Marathi languages and term themselves natives of Karnataka. They are Bull Riders and referred to as Pangal (in Marathi). Their habitations can be seen most of the northern parts of Karnataka such as Dhavanagere, Hubballi, Shigaon, Dharward, Belagavi, Karvar, Chikkamagaluru, Kaduru, Dakshin Kannada, Shimogga, Bijapur, Bagalkote, etc., in addition to the bordering districts of Maharashtra such as Sholapur, Nanded, Kolhapur, Pune, etc.



Figure 7: Ettina Helavas in Northern Karnataka

In most of the cases, these Gante and Ettina Helavaru are settled as Immigrated Pichiguntalas in Karnataka and Maharashtra. These Immigrated Pichiguntalas as Helavas to Marathi speaking areas of northern Karnataka and Maharashtra are referred to as Helavi, Helave, Helwi, Pangal, etc. In most of the cases, their method of genealogical services is similar to each other; and are concentrated to southern part of India only. There exist no biological connections to the genealogical communities in the northern parts of India and abroad.



Figure 8: The Pichiguntala [at] Helava Genealogical Nomads live in Tents

Pichiguntala[at]Helava Genealogical Records

The Genealogical Records recorded and maintained by these Helavas are treated as reliable records by most of the villagers of other castes and are preserved as their ancestral achieves with utmost care. Each of these Genealogical record books consists of family details of people in 3 to 4 villages, from other castes. Even though, in the old days, only single copy was persevered, the present day, Helavas, make more than one copy of each book to avoid or against any theft or damage. It is found that in one of the Court Cases, the Belgaum Civil Court has summoned a Genealogy practitioner Mahesh Helavar during the last two decades, in connection with families involved in property disputes. During these occasions, the Judges have questioned and ascertained the ancestral descents of the disputed families through Mahesh Helavar and collected the genealogical records maintained by him. The Courts have accepted the recordings as valid proof in some cases pertaining to family feuds and disputes such as property matters, legal heirships, etc. In some occasions, irrespective of their caste, several villagers still contact these Helavas for collection and clarifications or details about their family deities and their relations between different clans (called Bedagu) for match making for marriages, family relationships of bride and groom, etc. It is further, observed that these Helavas do not record child marriages in their genealogical registers which they treat

as against the ethics and rules for the recording (Lakshman Helavar, 2019). The “Chappudu” Record Book of He lavas.



While hurling choicest epithets at Revanth, Malla Reddy also used “Pichakuntla”. However, he later said that he was withdrawing the word as it represents the name of a caste. He also tendered an unconditional apology to people belonging to “Pichakuntla” caste for using the word.



Figure 9: Other people use the word “Pichiguntala [at]Pichakuntla” for making fun & insulting in public gatherings

7. General Observations on Pichiguntalas

1. Pathetic & Poor people, living in open fields, tents, hamlets, outside of village & nomadic.
2. During their non-genealogical trips, they do work as agricultural assistants / labourers for others, mason works, road and constructions workers, domestic servants, cattle and goat grazing for others, etc.

3. Few migrated to cities as industrial and construction workers; failing to take-up their ancestral occupations on genealogy. They are being de-motivated by the younger generations of mainstream community for whom these people are depended for genealogical services.
4. Very low Education Levels. No avenues for schooling of children due to their nomadic lifestyles.
5. Few in Government Jobs. No special status nor any concessions or reservations in Government Appointments.
6. Very low economic status and income groups. No political Representations due to low numerical strength / Numerical Minority-Population less than 0.05% of Indian Population.
7. Most of them leave in Hutments and free housing from Government Schemes.
8. Some places both Humans and Domestic Animals share a common roof / live in common accommodations.
9. Most of them have no agricultural lands of their own. As they are nomadic, their landed properties are being encroached by other communities in their absence and away from their properties.
10. People want reservations in education, jobs, housing and other government schemes for poor.
11. Requesting for Schedule Tribes in Telengana, AP, and Telengana & Karnataka.
12. God fearing people. Most of agreements goes verbally and bound by Oral Resolutions.
13. Very low Crime rate; they fear for Police and Government Officers.
14. Orthodox families-with own religious, cultural, rituals.
15. Inter-caste marriages a taboo. Hesitate to mingle with other Communities.
16. Fear for dignity and Society. Shy away when asked for their Caste Name. The Caste name Pitchiguntla / Pichiguntala is treated with disgrace and disrespect, causing considerable humiliation to the member of their Caste, more so to the school/college going children of their Caste and hence, the Government of Andhra Pradesh, changed the Caste Pitchiguntala as Vamsharaj; and made synonym later.
17. The similar, request for the change or removal of Pichiguntala caste name in Karnataka is pending the authorities for action.
18. Disputes in families are solves through Panchayats-Lower Legal Awareness.
19. Very low public representations. No Government Appointments. Very low Vote Bank. No Political Representations till this date.
20. It's fading Genealogical Nomadic Tribe in India. They have serviced the cultivating communities of southern India for more than 1000 years; but have no genealogical details of their own people.
21. Pichiguntalas are one of the Rarest of Rare people in the world.
22. The meagre Population of Pichiguntalas is under dilution and extinction into history.
23. Closely associated with other tribal & adhvasi tribes such as Kaadu Golla, Kadu Kuruba, Erikala, Banjaras, Nayakas, etc., in southern India.

24. The long pending demand for the inclusion of Pichiguntalas [at]Helava [at]Vamsharaj [at]Reddla Kunti Mallareddy [at]Gothrakumar [at]Vardhana

Kapu and other sets of Pichiguntala under the Schedule Tribes / Adhivasi Caste Lists is under the consideration of the State Governments.



MEETING WITH SRI NAGARAJ STATE PRESIDENT KARNATAKA HELAVA SANGA...

Figure 10: The Author with the State President of Akhila Karnataka Helava Sanga.



Figure 11: The Pichiguntala [at]Helava Genealogical Nomads demand for ST status

8. Conclusion

The word Genealogy means to study on families, their histories and tracing of their lineages, by way of oral interviews and going through historical records; for the purpose of genetic analysis, demonstration of kinship and pedigrees. The genealogical groups of Pichiguntalas are basically Telugu speaking people and heirs of ancient legendary Kunti Malla Reddy of Srisailam engaged in the genealogical services to cultivating communities such as Reddy, Kapu and Gollas. These people migrated to non-Telugu speaking areas during 12th Century AD motivated by the religious movement by the founder of Lingayaths legendary Basavanna of Basavakalyan (from Bijjala Kingdom). These Pichiguntalas are referred to as Helava in Kannada speaking areas of Karnataka & Maharashtra; Helvi / Helave / Helwi in Marathi speaking areas of Maharashtra & Karnataka; Kudipanai / Vardhanakapu in Tamil speaking areas in Tamilnadu, Karnataka and Andhra Pradesh. These people termed as Rarest of Rare Tribes with very meagre in population in India. These people are listed as Denotified Tribes in Andhra Pradesh and Telangana; as Nomadic Tribes in Karnataka, Maharashtra and Pondicherry; and not considered for caste listing by other States. It is found that the genealogical records are treated as reliable records of family trees by the main stream communities which are preserved as they achieve by these Pichiguntalas. These Pichiguntalas do maintain Copper-plate Inscription of their identity and agreed divisions, jurisdictions and distribution of service areas and villages for their genealogical services referred as Tamira-Shashanas; whereas the areal extents and working jurisdictions are referred to as Mirasis. These people are neglected by the government in the provision of basic needs such as Housing, Education, Sanitation and Hygiene. Their nomadic lifestyles and livings in tents (hamlets) pose threats to their recorded documents. There exists a need for the conservation of their genealogical documents recorded for the centuries. These Pichiguntalas genealogists do not have direct or biological relationships with that of other genealogists such as Charans and Bards of northern India. Here, the author is also a member of Pichiguntala community stressing need for detailed research studies and safeguarding the interests of these rare genealogical nomadic tribe's concentration to southern parts of India.

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