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PYDI – AN OBSCURED TRIBE IN ANDHRA PRADESH- A STUDY

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Abstract: *Pydi Community people the subjects of the present report have been dwelling in the agency tracts Srikakulam, Vizianagaram and Visakhapatnam districts of Andhra Pradesh right from the days of British Administration in India. They were enjoying the Social Status of Hill-Tribes from 1917 till 1953 and then how all of a sudden, they lost the genuine Tribal status due to a small callus error that put them into an obscured position. The paper intends to just bring out the exact truth behind this six and half decade episode to the limelight with all necessary documentary evidence.*

Keywords: *PYDY Community, Culture, Religion Faith, Marriages, Customs, Traits, Porja, Paidi, Domb, Pano, Andhra Pradesh*

Introduction

The Scheduled Tribes (STs) account for approximately 8% of the total population of the Country. Since time immemorial the tribal communities have remained geographically isolated for a much longer period yet maintaining their cultural heritage is being maintained and intact. Thus, they earned unique recognition in the Country. The 5th Five Year Plan was just aimed at harmonizing conflicting situations arising in scheduled areas due to economic, social and political poverty, and to ensure not only the development of the poorest of poor STs but also the scheduled areas. The present situation emphasizes on “Growth with Social Justice” means social justice not for the sake of charity, as an ideal or for statistical purpose but for actual growth which

ultimately ensures real progress in itself, otherwise, there will be discontent, disharmony, tension bound in the entire society, obstructing rather hampering economic growth. Here the attention of all Social Scientists is required to converge all human efforts into group dynamics with each geographical area with special attention to each community, inhabiting in geographical isolation notwithstanding their (community) size of the population. This will pave way for social harmony, because, the social behaviour of each individual within their little society, and their social attitude towards a definite change will certainly influence the transformation of the society in the right sphere, and creates an atmosphere that nobody dares to invite in something that is considered a social crime.

There is a lot of confusion concerning Pydi Community inhabiting agency tracts of Srikakulam, Vizianagaram and Visakhapatnam districts with that of (Paidi) a Scheduled Caste (SC) confined to plain areas. The pronunciation of these two communities is the same, thus creating a greater misconception about whether both Pydi the subject matter of the study and (Paidi) listed as SC are the same or if there is a difference between these two communities. To bring the facts, the present Ethnographic study was conducted in the Agency tracts of Srikakulam, Vizianagaram and Visakhapatnam districts.

Origin And History

Pydi community people have been dwelling in the agency tracts of Srikakulam, Vizianagaram and Visakhapatnam districts, right from the days of the British Administration in India. There is no historical evidence that the Pydi community people were migrants. The Pydi people have been accustomed to living together with other tribal communities viz., Savara, Jatapu, Gadaba, Proja etc. in the forests and agency tracts while just covering the lower part of their body with a small piece of cloth and leaving their upper part half-naked. During the olden days, these Pydi people used to weave attractive -bed-sheets in different colour shades besides weaving lower garments viz., 'Gamcha' and 'Beray' in pure white colour to cover the lower parts of the body. The 'Gamcha' and 'Beray' consist of two yards. The bedsheets made in golden yellow colour were very attractive and popular and were sold in weekly shandies (Markets). The Britishers called these weavers Pydi people; the literary meaning of Pydi is Gold. Since then, this name became popular as 'Pydi'.

Another meaning of 'Pydi' is, in Pydi dialect 'Padi' means Duppati (bed-sheet) these people were called by other inhabitants as Padi 'Irayite' and Padi 'Pangayite' means the bedsheets seller has brought bedsheets, like-wise the word 'Padi' has become as 'Pydi' in agency tracts in due course. In usage, these Pydis were also addressed as '*Pydi Rayudu*' and '*Pydi Dora*' as was narrated by an elderly person during the field study.

During 'The British Administration many orders were issued wherein the status of the *Pydi* community was recognized as ST as given here under:

- (1) the 'Pydi' Community Government Order Manuscript Series Number 1267, Revenue dated 4th July 1927.
- (2) Government of Madras, Revenue Department had issued Government Order Manuscript Series Number 1318, dated 18th June 1931- Agency- Vizagapatnam-Agency Tracts Interest and Land Transfer Act 1 of 1917-Hill Tribes List-Amendment Notified - In this Government Order Manuscript Series declared certain tribes with all their sub-tribes to be Hill Tribes for Act 1 of 1917.
- (3) Government Order Manuscript Series Number. 187 Home (Judicial) date 22nd January 1918 at Sl. No. 19 - Pydi was treated as a Hill tribe.
- (4) Government Order Manuscript Series Number. 318 Revenue, dated 16th June 1931 at Sl. No.62 - Pydi was treated as an all-tribe.
- (5) Government Order Manuscript Series Number. 769, Revenue, dated 6th April 1932 at Sl. No-62 - Pydi was treated as a hill tribe.
- (6) The list of Backward tribes as per the thirteenth schedule to the Government of India Order 1936 - the Paidis were shown at Sl.No.41 under Porjas - Bodo, Bonda, Dhruva, Didua, Jodia, Mundili, Pengu, Pydi and Saliya.
- (7) Vide Government of Madras orders Government Order Manuscript Series Number.1891 dated 2nd November 1939 Pydi is notified tribe under Sl. No. 18.

The main object of the Constitution under articles 342(1) & (2); 15(4), 16(4) and 16(4A) is to provide protection and also to provide preferential treatment for the STs having regard to the economic and educational backwardness and other disabilities from which they have been continuously put to suffer. Accordingly, the 'Pydis' are notified under Article 342(1) vide Constitutional (STs) Order 1950 against Sl. No. 35 under Porjas- Boda Bonda, Daruva, Didua, Jodia, Mundili, Pengu, Pydi and Saliya in Madras State, where then the *Andhra* was part of Madras.

The State of Andhra came into existence in the year 1953 through the Andhra Act 1953 wherein Pydi tribe was listed in the STs list against Sl.No.35 under Porjas- Boda Bonda, Daruva, Didua, Jodia, Mundili, Pengu, Pydi and Saliya - vide "The Gazette of India, New Delhi, Monday, September 14- 1953.

In the year 1956, the state of Andhra Pradesh has been formed. During the same year Government of India, Ministry of Home Affairs, New Delhi published a notification in the Gazette of India Extraordinary part II Section 3 No 316 A, Monday, October 29th 1956; SRO 2477 A; The SCs and STs Lists (Modification) order 1956. According to Para 4, 3(1) The Constitution (STs) Order, 1950 is hereby modified in the manner and to the extent specified in Schedule-III; under Schedule-III Part-I -Andhra Pradesh Para (2) Porja (Parangiperja) is enlisted against Sl.No.15.

Subsequently, the Government of Andhra Pradesh has published "The Andhra Pradesh Gazette" published by Authority No. 38 Hyderabad - Thursday -September

28, 1961, Part-I Notification by Government and Heads of Departments and other Officers, etc. In the Gazette, it can be seen vide Appendix 17-A list of Backward Classes- II STs against Sl.No.35 *Porjas- Bada Bonda, Daruva, Didia, Jodia, Mundili, Pengu, Pydi and Saliya* has been enlisted.

The essence of the Study

This study mainly focused to evince the ethnographic characteristics of Pydi Community living in agency tracts of the study area besides emphasizing their religious faith, practices, economic pursuits, social organization etc. Further, this study also aimed at examining the reasons for inclusion of the Pydi Community in the Constitution (STs) Order, 1950 under the Schedule-Part -V Madras as one of the synonyms/sub-tribe of Porja tribe; as well as to study the reasons if any for commission in the subsequent amendment orders, social injustices were done to the community, their miseries, etc. Finally, the Study aims at justifying the reasons for Constitutional Safeguards guaranteed under clause (1) of Article 342 of the Constitution of India.

Objectives of the Study

1. To study the reason for the inclusion of the community in the Constitution (STs) Order 1950 under the Schedule - Part V- Madras (throughout the State) and the reasons, if any, for commission in the subsequent orders.
2. To bring out social injustices, done to this community by abruptly omitting in the subsequent orders after 1953 without any authenticity either by the order of the Government of India or any request made by the Government of Andhra Pradesh.
3. To justify the reasons, if any, for inclusion in the STs list.

Research Methodology

Modern Social Scientists are much concerned with "Methodology", with a view to precisely work out concepts and classifications, unlike the earlier Sociologists who were mostly dependent based on social evolution. In this study two methods have been followed viz., i) Questionnaire method and ii) Participant observation method.

A list of questions covering, family-lineage, clan, Surnames; types of marriages in vogue, Rituals, Festivals, worship, food habits, Economic status- occupation, Income and Expenditure patterns, traditional councils - social control mechanism, etc. to get comprehensive information on various aspects of social problems were evolved and canvassed.

The required information is collected by coming in direct and intimate contact with the individuals and groups, the observer influences the Individuals and groups to participate actually and can collect Information even about some extremely personal and confidential matters. This method is preferred mostly when studying a problem in most: backward areas.

Scope of the Study

The Pydi Community people inhabit the Agency tracts of Srikakulam, Vizianagaram and Visakhapatnam districts of Andhra Pradesh. As there is no authentic statistical information about the demographic features of the community, the study has been confined to limited habitations as ascertained from the community people in the above districts where there is a concentration of Pydi families. Hence the study is confined only to Agency tracts of the above-said districts wherein the Pydi Community people inhabiting other tribal communities for decades.

Limitation of the Study

The data about the Pydi community is available from the census 2001 and the Field Study. Further, the Central and State governments have not undertaken any surveys thus, there is no authentic latest information available.

Relevance for the Policy Makers

Responsibility of the respective State Government for implementation of the benefits, as guaranteed by the Constitution of India, as far as Pydi an ST Community is concerned. Instead of directly implementing the benefits Government simply dealing the issue by involving in correspondence for nothing fruitful. Thereby a genuine ST is put to a lot of inconveniences. In this regard, there is also a Supreme court verdict as to what type of action is indeed necessary in cases of clerical/typographic/printing error and gave the verdict to straightaway issue a corrigendum and confirm the missing tribal community which was ignored without any authenticity either by the Parliament or by concern State authorities. In light of the circumstances discussed supra, the concerned state government (A.P) may simply come forward in restoring the Scheduled Tribe status to the Pydi tribal community and proudly can assure that Justice is Delayed to this particular category of people but, Justice Denied.

Relevance for the Society

The little tribal societies, with a lack of strong leadership, lack of population strength, low literacy level, and economic backwardness is slowly losing their strength and are succumbing to the pressure of strong outside force, besides totally unconcerned political leaders who don't have any knowledge about tribals, their culture and tradition playing a dirty, role and obstruct small-tribal groups existing exist since British etc. In these cases, a strong bureaucracy help is very much essential to safeguard the rights enshrined in the Constitution of India.

Demographic Profile of the Pydi Community

The Pydi community population is mostly concentrated in Srikakulam, Vizianagaram and Visakhapatnam districts of Andhra Pradesh Therefore study has been taken up on the following Pydi habitations.

Table 1: Study Area

Sl. No	District	Tehsil	Village	No. of HHs	No. of Women headed families	Population		
						Male	Female	Total
1	Srikakulam	Seethampeta	Somagandi	89	16	215	226	441
			Seethampeta	105	2	175	199	374
			K. Veeraghattam	41	4	72	76	148
		Bhamini	Yathamguda	5	1	11	12	23
		Kothuru	Irapadu	16	3	28	34	62
			R.K. Puram	74	19	138	159	297
			Mahasingi	69	16	93	122	215
2	Vizianagaram	Kurupam	Gumma	26	5	99	109	208
			Konda Levidi	7	2	14	16	30
			Pallam Levidi	91	18	187	194	381
		G. L. Puram	Vangara	10	0	22	21	43
			Kondu Kuppa	16	0	48	55	103
			Kadaripuram	76	10	193	182	375
3	Visakhapatnam	Anantagiri	Garugubilli	47	6	78	91	169
Total				672	102	1373	1473	2869

Source: *Concern Tehsildar Offices*

A household survey has been conducted in 14 Pydi habitations covering 672 families and 2869 Pydi population; of which 1373 are male and 1496 are female. Out of 672 Pydi families; there are 102 women-headed families in the study area. The sex ratio of Pydi community in the study area is 1089 females per 1000 males. These habitations are located in the Scheduled Area/Tribal Sub-Plan area. Therefore, the landholding families are negligible in the study area. It has been informed during the study visit to the Pydi habitations that some of the Pydis were practising Podu (Metlu), but the lands were seized by the Revenue Officials and assigned to the local tribals.

Education plays a greater role in all spheres of development. It has been the policy of the Govt. that the best investment is in Human Development so that the community themselves can take care of their problems on development; once awareness is created among them through media of education. Hence Education is the main indicator of Human Development. The literacy level of Pydi community in the study area is as follows:

**Table 2: Level of Literacy in Pydi Community (Minus 0-5 population)
In Study Area**

Sl. No	District	Tehsil	Village	Total		Literates		Percentage	
				Male	Female	Male	Female	Male	Female
1	Srikakulam	Seethampeta	Somagandi	191	202	133	85	69.63	42.08
			Seethampeta	171	193	72	52	42.11	26.94
			K. Veeraghattam	70	74	21	16	30.00	21.62
		Bhamini	Yathanguda	11	12	6	6	54.55	50.00
		Kothuru	Irapadu	27	33	15	14	55.56	42.42
			R.K. Puram	127	145	63	64	49.61	44.14
			Mahasingi	82	110	46	48	56.10	43.64
2	Vizianagaram	Kurupam	Gumma	95	103	52	45	54.74	43.69
			Konda Levidi	16	14	11	6	68.75	42.86
			Pallam Levidi	178	188	104	99	58.43	52.66
		G. L. Puram	Vangara	20	19	9	8	45.00	42.11
			Kondu Kuppa	45	51	30	25	66.67	49.02
			Kadariapuram	176	168	99	82	56.25	48.81
3	Visakhapatnam	Anantagiri	Garugubilli	74	81	38	27	51.35	33.33
Total				1283	1393	699	577	54.48	41.42

Source: *Ibid*

The Tehsil- wise ST literacy rate as per the 2001 Census and the literacy rate of the Pydi community in the study area as of 2010 in the Tehsil is as follows:

Table 3: Tehsil-wise ST literacy rate among Pydi community in the Study Area

Sl. No	District	Tehsil	ST Literacy Rate as per 2001 Census			PYDI Community Literacy Rate in Study Area as on 2010		
			Male	Female	Total	Male	Female	
1	Srikakulam	Seethampeta	42	23	33	52	32	42
		Bhamini	45	24	34	54	50	52
		Kothuru	39	21	30	52	43	47
2	Vizianagaram	Kurupam	47	24	36	57	49	53
		G. L. Puram	49	28	38	57	48	52
3	Visakhapatnam	Anantagiri	37	17	27	51	33	41

Source: *Ibid*

The district-wise ST literature in the study districts as per the 2001 Census and the literacy rate of Pydi community in the study area of the districts as of 2010 is as follows:

Table 4: District-wise ST Literary rate among Pydi Community

Sl. No	District	ST Literacy Rate as per 2001 Census			Pydi Community Literacy Rate in Study Area as on 2010		
		Male	Female	Total	Male	Female	Total
1	Srikakulam	53	31	42	52	37	44
2	Vizianagaram	41	26	35	58	49	53
3	Visakhapatnam	46	23	34	51	33	42

Source: *Ibid*

Table 4 indicates that the literacy of Pydi community in the Srikakulam District is more or less equal to the literacy of STs of the district after the lapse of a decade. If it is considered to be that of the 2001 Census it would have been much lesser than the literacy rate of STs. The same situation might have prevailed in Vizianagaram and Visakhapatnam districts also. The comparative situation could not be presented as there is no record of Pydi community in the 2001 Census. The Pydi community has its dialect known as Pydi Basha which is corrupt of Oriya, Telugu and Hindi. In addition to their dialect, they speak Telugu. Some of the words of Pydi dialect are as follows:

Table 5: Pydi Dialect

Pydi Dialect	Telugu	English
Asa	Raandi	Welcome
Aa	Ra	Come
Ja	Velu	Go
Jwa	Vellandi	Go
Khelisa	Tinnava	Did you et
Bhok	Akali	Hungry
Deda	Anna	Elder Brother
Bhai	Tammudu	Younger Brother
Nena	Akka	Elder Sister
Bheyini	Chellelu	Younger Sister

Bov	Vadina	Sister-in-Law
Popa	Attha	Mother-in-Law
Moma	Mama	Uncle
Bhatam	Bava	Brother-in-Law
Dokara Deda	Tata	Paternal Grand Father
Dokiri Nene	Nanamma	Paternal Grand Mother
Suruba	Chinnanna	Paternal Uncle
Sanya	Pinny	Aunty
Bodoba	Peda Nanna	Paternal Elder Uncle
Bodoya	Peddamma	Paternal Elder Aunty
Ba	Nanna	Father
Ya	Amma	Mother
Jiba	Bharya	Wife
Jibon	Pranam	Life
Soyiba	Niddura Podam	Let us sleep
Bhoji	Karyam	Function
Ujur	Veluturu	Light
Bela	Suryudu	Sun
Jone	Chandrudu	Moon
Nikho Achchisa	Bagunnavava	Are you well
Nikho Achchi	Bagunnanu	I am well
Gadon	Snanm Cheyuta	Bathing
Sira	Battalu	Clothing
Kachon	Uthakatamu	Washing
Dukha	Noppi	Pain
Job	Jwaramu	Fever
Kandon	Advadam	Weeping
Bhya	Pendli	Marriage

Source: *Field Study*

Economic Pursuit

The Pydi habitations are located in the Scheduled Area/Tribal Sub-Plan Area (TSPA). Therefore, the landholding families are negligible in the study area. They have informed that some of the Pydis were practising Podu (Metlu), but subsequently, the Podu lands were seized by Revenue Officials and assigned to the tribals. All the families are having job cards and survive on the National Rural Employment Guarantee Scheme (NREGS) and agricultural labour except a few who are in the service sector. Their main source of income is wage-earning. The status of income of Pydi households is as follows:

Table 6: Level of Income of Pydi Community in Study Area

Sl. No	District	Tehsil	Village	Status of Income			
				No. of Households in Income Range (Rs)			
				Up to 10000	10001 to 20000	20001 and above	
1	Srikakulam	Seethampeta	Somagandi	7	71	11	
			Seethampeta	4	92	9	
			K. Veeraghattam	3	38	0	
		Kothuru	Bhamini	Yathamguda	4	4	0
			Irapadu	2	14	0	
		R.K. Puram	6	56	12		
Mahasingi	5	63	1				
2	Vizianagaram	Kurupam	Gumma	1	25	0	
			Konda Levidi	0	7	0	
			Pallam Levidi	4	79	8	
		G. L. Puram	Vangara	0	10	0	
			Kondu Kuppa	0	16	0	
			Kadaripuram	3	67	6	
3	Visakhapatnam	Anantagiri	Garugubilli	2	45	0	
Total				38	587	47	

Source: *Field Study*

Out of 672 families covered in the study; 625 families are living hand-to-mouth livelihoods and only 47 families are eking out a self-sufficient life. Most of their earnings are spent on food. As the households are wage earners under NREGS and agricultural labour; the food habits are similar to each other. All the families are having ration cards and draw their daily requirements from Fair Price Shops/DR Depots. Most of the Pydi people are not intoxicant addicts; but use them on the occasions of festivals, religious ceremonies, marriages, etc. The expenditure pattern of the Pydi community in the study area is as follows:

Table 7: Expenditure Pattern of Pydi Community in Study Area

Sl. No	District	Tehsil	Village	Expenditure incurred (Rs.) on – Number of Households					
				Food		Dress and Ornaments		Intoxication	
				5000 to 10000	10000 & Above	Below 1000	Above 1000	Below 1000	Above 1000
1	Srikakulam	Seethampeta	Somagandi	71	8	77	12	89	0
			Seethampeta	99	6	86	19	105	0
			K. Veeraghattam	41	0	41	0	41	0
		Bhamini	Yathamguda	5	0	5	0	5	0
			Kothuru	Irapadu	16	0	16	0	16
		R.K. Puram		65	9	68	6	74	0
		Mahasingi		68	1	67	2	69	0
2	Vizianagaram	Kurupam	Gumma	26	0	26	0	26	0
			Konda Levidi	7	0	7	0	7	0
			Pallam Levidi	83	8	79	12	91	0
		G. L. Puram	Vangara	10	0	10	0	10	0
			Kondu Kuppa	16	0	16	0	16	0
			Kadaripuram	74	2	68	8	76	0
3	Visakhapatnam	Anantagiri	47	0	47	0	47	0	
		Garugubilli							
Total				638	34	613	59	672	0

Source: *Field Study*

About 638 families spend below Rs.10,000/- per annum on food. 34 families spend more than Rs.10,000/- on food. This indicates that most families suffer from malnutrition. Dresses are purchased only during important ceremonies and festivals. It is also noticed that no family spends much of their hard earnings on alcohol. However, the expenditure on alcohol is less than Rs.1000/- per annum per family.

Human Ecology

The Pydi community follows the nucleus type of family system. Hence their houses are single rooms or one room with a *Small Verandah*.

The Pydi community lives in symbiosis with Savara and Jatapu tribes. The houses are parallel with narrow passages. Most of the thatched houses are rectangular with a room and a *Vasara*. 75% Pydi families are living in thatched houses in the study area. 43 families have tiled roofs that were sanctioned under IAY. The RCC houses are sanctioned under INDIRAMMA Scheme. It has also been noticed that the houses that sanctioned other members under the INDIRAMMA scheme are in an incomplete shape. Hence, they are forced to live in thatched houses.

The types of houses owned by the Pydi families are as follows:

Table 8: Housing Pattern of Pydi Community in Study Area

Sl. No	District	Tehsil	Village	Number of Households having Houses				
				Thatched	Tiled	Asbestos	RCC	Total
1	Srikakulam	Seethampeta	Somagandi	72	0	2	5	89
			Seethampeta	71	4	3	27	105
			K. Veeraghattam	41	0	0	0	41
		Bhamini	Yathamguda	5	0	0	0	5
		Kothuru	Irapadu	13	3	0	0	16
			R.K. Puram	48	0	2	24	74
			Mahasingi	23	36	2	8	69
2	Vizianagaram	Kurupam	Gumma	22	0	3	1	26
			Konda Levidi	7	0	0	0	7
			Pallam Levidi	59	0	4	28	91
		G. L. Puram	Vangara	10	0	0	0	10
			Kondu Kuppa	16	0	0	0	16
			Kadariapuram	68	0	6	2	76
3	Visakhapatnam	Anantagiri	Garugubilli	47	0	0	0	47
Total				502	43	22	105	672

Source: *Field Study*

The household articles available with the Pydi families are only utensils except in a few cases. Only 15 families are having modern equipment like bicycles, two-wheelers, TVs, etc. The assets holding pattern of the Pydi community in the study area is as follows:

Table 9: Assets of Pydi Community in Study Area

Sl. No	District	Tehsil	Village	Number of Households having Assets worth (in Rs.)					
				House/Hose Site			Household Articles		Modern Equipment's (TV/Cycle/Two Wheelers etc)
				Upto 10000	10001 to 25000	25001 and above	Upto 1000	Above 1000	
1	Srikakulam	Seethampeta	Somagandi	72	2	15	71	18	0
			Seethampeta	71	7	27	68	37	2
			K.Veeraghattam	41	0	0	41	0	0
		Bhamini	Yathamguda	5	0	0	5	0	0
		Kothuru	Irapadu	13	3	0	16	0	0
			R.K. Puram	48	2	24	53	21	3
			Mahasingi	23	38	8	56	13	0
2	Vizianagaram	Kurupam	Gumma	22	3	1	26	0	0
			Konda Levidi	7	0	0	7	0	0
			Pallam Levidi	59	4	28	79	12	8
		G. L. Puram	Vangara	10	0	0	10	0	0
			Kondu Kuppa	16	0	0	16	0	0
			Kadariapuram	68	6	2	71	5	2
3	Visakhapatnam	Anantagiri	Garugubilli	47	0	0	47	0	0
Total				502	65	105	566	106	15

Source: *Field Study*

The Pydis follow the Nucleus type of family system. As the community inhabit a scheduled area, the house sites are in small sizes ranging from 40 Sq. yards to 100 Sq. yards acquired through succession. 502 families are having less than Rs.10,000/- worth of house/house sites, and 65 families are having houses/house sites of more than Rs.10,000/- worth and less than Rs.25,000/-. Out of 672 families covered under the present study, only 105 families are having houses/house sites of more than Rs.25,000/- worth. Nearly 566 families are having household articles worth less than Rs.1000/- and 106 families have household articles worth more than Rs.1000/-.

Social Organization

Most of the tribal communities believe that the formation of different social groups in their small societies is mainly based on blood relations, lineage, phratry and clan systems. The Pydi community people also believe and strictly follow this clan system along with lineages, phratry and blood relations. They believe that these social groups emerged from their ancestors and follow the patrilineal system and endogamous unit and call them lineage (Vamsam). The following are their lineage (Vamsam) systems in their social life. Korra (sun), Pangi (eagle), Killo (tiger), Gollori (Monkey), Onthal (snake), Kimudu (bear), Gor (ox), etc. Surprisingly, all these lineages are common in Jatapu and Savara tribal communities with whom they live in symbiosis.

Some of the surnames (Intiperlu) followed by Pydi community people are; Nimmala, Limmaka, Shyamal, Suna, Kosoliya, Ponuluru, Bebroth, Pathika, Bhisher, Takiriya, Ganta, Palaka, Pani, Gollera, Korada, Mandhange, Biddika, Jeer, Pasu, Pasupureddy, etc. The lineage, clan and phratry systems are followed only to identify the suitable marriage alliances. The individuals belonging to various lineages are allowed to marry from any of the above-said lineages within their community. One cannot marry a girl whose mother belongs to the same clan or phratry as the boy i.e. if a boy belongs to Korra lineage, one cannot marry a girl whose mother's lineage is also Korra. Same lineage groups are prohibited from marrying each other as their relations are considered as brothers and sisters. The following common surnames are found among Pydi, Jatapu and Savara communities.

- (i) Palaka
- (ii) Pattika
- (iii) Mandangi
- (iv) Kadraka
- (v) Biddika
- (vi) Kondagorri
- (vii) Limmaka

Marriage

Marriage is a universal institution that fulfils the spiritual, biological and psychological needs of the spouses, as well as accords social recognition to the children born in course of such physical relationship. Marriage has social sanctions. There is a good number of forms of marriage, especially in tribal societies. The Pydi community people also recognize the following types of marriages which are also socially accepted by the tribal societies.

Marriage by negotiations, by capture, elopement, etc., besides following (i) Monogamy, (ii) polygamy, (iii) bigamy, (iv) levirate, and (v) sororate systems which are socially accepted.

Monogamy: In this system, a male member is allowed to have only one wife. It is the most widely accepted form of marriage in Pydi community.

Polygamy: In this system, a male member has two or more wives. The tribal families mostly depend on agriculture and agricultural labour, people prefer a greater number of wives as in these communities' women are an economic force and equally earn on par with their husbands. The Pydis inhabiting along with the Savara tribe practice this type of marriage.

Bigamy: In this system, a male member has two wives.

During the study; the team studied some cases concerning inter-caste marriages in which a Pydi man married Jatapu woman, and in another two cases the Pydi men married Savara women which were approved and accepted by the community.

Marriage By Negotiation: It is also called Samand Bhiya. It is opined that it is the ideal type of marriage that involves complete negotiations followed by a formal betrothal and marriage with a full wedding procedure. The initiations start as follows; the bridegroom first sees the bride the same where in some place, then he will send one party consisting of elders of the village to the bride's house taking a pot of rice and liquor. The elders ask questions to the bride's family members, and close relatives, about their likes of the groom. If everybody likes the proposal then they will ask about the bride's willingness. If she replies in the affirmative, she has to say loudly that she likes the groom, then the bride's family accepts the liquor brought by the groom's party and the negotiation procedure is closed. The bridegroom has to make a payment called "Oli" to the bride's parents. The date of marriage is fixed in subsequent visits to the bride's place. Marriage takes place in the bridegroom's residence. A day before the marriage the groom's party goes to the bride's village and brings her to their village, on the way to the groom's house, the bride's party members are served with Ragi water, *Ambali* and more particularly liquor to quench their thirst. The marriage proceedings run for three days. The first day will be known as *Gunsan* day. On this day they invite the barber and ask to remove the nails and purify them as per rituals.

The second day is known as *Logon*, the couple will be made to sit on a Bamboo mat at the groom's house wearing new clothes applying turmeric paste throughout the body and tying a thread with *Guava* leaf to their wrists and forehead. This they call *Mukkoti*. The elders of the village sprinkle turmeric water on them and then the groom and bride pour rice over each other's heads. After this, the elders put some coins in a pot containing rice and ask the couple to pick them up, whoever picks up the coin first, will be declared the winner. Much fun takes place during the game. One group supports the groom and another group supports the bride and shouts at each other while cutting certain mad jokes to the bride and groom. Whoever wins the coin first, the groom fixes some price which is paid to the winning party and the price amount thus earned is spent on liquor. On the third day, marriage takes place after they play with mud applying to each other and then go to the stream and take bath and come back and participate in Pankthi Bhoji and thus put curtains on marriage proceedings.

Marriage By Capture: This type of Marriage is practised frequently by the Pydis. The consent of the girl plays a major role in this type of marriage. The cause of action begins when the boy's parents negotiate with the girl's parents if the alliance breaks away due to some reasons like the background of the boy, the family background or the boy's earning capacity/property, *Chinna Bhoji*, *Betha* will be contributed by the clan people to the girl's or boy's family in token of help to the family. If the boy is keen to marry the girl sends the message through some elders to negotiate secretly. If the girl also shows interest, she conveys the message to the boy. on a fixed day and time either at a shandy or at any convenient place the boy is accompanied by his friend's capture (*Kanya Jheka Neeya Kelo*) the girl and brings her to his residence or any of his relative's houses. The girl is kept in a house in which secrecy and protection are ensured. Usually, the boy's parents give consent when their son wishes to marry the girl. The boy's father then approaches the elders after hearing the wish of his son. Then the elders depute someone to take the consent of the girl. If she agrees, the marriage is performed quickly after a minor fine to the groom. The groom's family invites their relatives to the marriage.

Marriage by Elopement or Nelva Marriage: In this type of Marriage both the girl and boy elope without being informed to their respective parents. Even in case the parents have come to know about their Ward liking and do not endorse their liking yet the marriage takes place. They live in secrecy until they hear about the consent from the parents of the girl or the boy. Then this problem is referred to elders who will settle the issue by calling the parents of both the boy and girl and the couple after hearing both sides, the elders give their consent affirmative and put some minor penalties and fix the marriage date.

If a married woman elopes with another man, the man with whom the woman eloped must pay the compensation (*Mahanali*) towards her marriage expenses incurred by her former husband after taking all from the second husband. When a married woman elopes, she should leave her children with her former husband.

Widow marriages are socially accepted, and levirate and sororate marriages are also in vogue among Pydis. In the levirate type of marriage, the younger brother will marry the widow of the deceased elder brother to keep the family property undivided and intact. In a sorority type of marriage, the widower will marry the younger sister of the deceased wife to protect the children with love and affection.

Cultural Profile and Religious Faith

Religion and culture always exist in close relation. Together with aesthetics and ethics, religion confidantes culture. As ethnicity becomes part of the related concepts, The relation with relation needs explanation.

Cultural Profile

Habitation: The Pydi are accustomed to living in interior hilltracts along with other tribals such as Savara, Jatapu, Pengu and Mundill etc.

Occupation: The main occupation of Pydi Community people is Agriculture Labour, collection and selling of firewood in local shandies, and a few families are agriculturists.

Crops: The main crops grown in the forest/hill tracts are Kandulu (Tuwar), Jonnalu (Jowzar), Korralu, Gentitlu and Chollu etc.

Food: The Pydis' consume vegetarian food like forest tubers, *Arika Teegalu, Pitta Dumpalu, Puli Dumpalu* etc., besides consuming *Bodantam Akulu (Barada-sag), Tantem Akulu, (Chakada,sag) Pulleru Akulu*; cooked rice, *Ambali, Tenka Ambali; Jeelugu Ambali* etc. They are also fond of non-vegetarian food; and consume the flesh of animals, Pork, Birds, Fish, Fowl, Goat, Buffalo, etc.

Liquor: The *Pydis* consume regularly on each festival, marriages, and also on bad occasions like death, all types of liquor viz., *Ippa Sara, Kallu, Jeelugu Kallu, Eta Kallu, Bellam-uta*, etc.

It is observed that Pydi Community people follow faith in Idol worship as well as totemism. They also believe in Nature and its gifts. They sincerely worship *Neem Tree* and *Peepal* tree.

Feasts

The Community as a whole participates in the marriage celebrations, and performs '*Dimsa*' dance irrespective of age and sex; they dance to the tune of *Dappu, Sannay* and *Tudumu*. To mark the beginning of Agricultural operations they celebrate the festival of seed-sowing full of Joy and offer pooja to their deity *Jakiramma* and *KondaDevatha*. They also celebrate the Harvest festival (*Kotha Panta* festival) and sacrifice animals, goats, fowls etc. All these feasts and festivals are considered part of their traditional culture for generations, which are discussed hereunder:

Lodda Bono Puja: The purpose of doing this Puja is that when a Tiger or any wildlife targets any village or any bad spirit attacks the village, they offer a Hen to please the Goddess-Bodo Devatha, who protects the village from all such attacks. This Puja is celebrated by individual families to overcome their domestic problems. They worship the *Neem* tree and the *Peepal* tree.

Barobhai Banuva Puja: This is performed in the forest. The villagers carry the food items, prepare food and eat in the forest. The left-out food items along with cooked food are left in the forest with a belief that their sins are buried in the forest.

Pothuraju Puja: It is also known as *Bodo Devatha*. The Pydi community believes that he is responsible for providing them with the food grains, other forests produce uninterruptedly. They consider *Pothuraja* as one of the important Gods. *Ganga Devatha* who is also known as *Nookamma* is the younger wife of *Pothuraju*. By offering *Pujas* to her they believe that they are well protected from any dreaded epidemic and other diseases.

Thakurani Maa Puja: She is the elder wife of *Pothuraju God* she is the protector of the village in all respects such as Health, Food grains, rain, etc.

Mohini Puja: To get protection from all diseases the villagers perform Mohini puja and offer 'Cow' to the Goddess.

Sondi Puja: The speciality of this *Sondi* is that it is located between two villages. The Pydis offer puja with black cloth, black bangles and small wood charity small grass bundles besides small stick bundles. After completion of the Puja, the Pydis will remove all the old pots used in the house and bring to *Sondi* and leave them there only. The main belief of this puja is that if they perform this puja honestly the Gods of other villages will not attack their village and people.

Podmora: This God is being worshipped for the good yield of grain and millets. The Pydis go into the forest and search for a Separate place, clean the Surroundings and locate the God in that place and keep their offerings there in the forest.

Jankor Debta: This God is responsible for the good yield of garden Crops, pumpkins, Tubers, and Tamarind besides protecting the forest produce. Bandapan Perob is celebrated in August for *Jankor Debta*.

Soro Mongala: This is the only deity being performed at home by Pydi Community people. It is very difficult to offer puja to Soro Mongala Deity as the Pujari who performs Puja or offeror has to remove all of his clothes. Only cooked items are offered to this deity.

Dando Pooja: It is called a street festival; every resident contributes some amount. The amount so contributed is pooled together and a buffalo is bought. Then two measures of rice and one measure of Sodi flour from each house are collected, and then erects one mandap (Pandiri) with the branches of the Maddi tree. The buffalo is sacrificed

in the central place of the village and will be made ready for puja. The Heart and head meat will be cooked by Deesarodu, and leftover meat is burnt in the fire and kept in add leaves, break a coconut, offer plantains and pray to their village deity to keep everyone, their animals, birds, etc., healthy and safe and then they take food. At 3 O'clock. the items kept in Puja are taken to *MapuruDevatha* and again offer pooja then the dung taken out from the buffalo will be made into dung cakes and pasted on the walls of every house in the village. Around 5 O'clock Deesarodu tonsures his head and moustaches and prays in honour of Pitru-Devathalu (deceased forefathers' souls).

Uru Kattadam: This is mainly done to prevent the entry of *Bhootha- Pishachalu* (bad spirits) into the village. The *Ejjodu* during *SukkaMuhurtham* (time fixed for the occasion) takes four iron nails, four iron chains, sharpened wooden nails, one pig, plantains, and coconuts and offersthem to the village deity on Amavasya day around 11.30 and 12.00 in the night and nearly fifteen male members nakedly run while throwing *Neyyalu* (items brought for offerings) throughout the place as decided by the *Ejjodu*. At that time *Deesarodu* sees the *Deyyalu* (bad spirits) and catches the spirits in bottles immediately and directs the male members to erect poles, fix nails and burry the spirits in the bottles in all four directions (east, west, north and south) accordingly the male members complete the proceedings. The *Ejjodu* also treat persons who are controlled by the ghost and he will try to know which of the spirits/ghosts are troubling the person. If the ghost is there, he will offer cock and liquor or if any other evil, pig and liquor. The *Ejjodu* plays an important role in the lives of Pydi community people.

Festivals

The Pydis perform *Konda Devatha* festivals mainly *Jakeramma, Goddalammma, Khandi Kotha, Mamidi Kotha*, besides performing *Ammavari Pandugalu*; village deities like *Nandi Demdu, Najarraju, Polamma* and *Nookamma*. *Diyali* (Diwali is the main and important festival of the Pydis: In addition, the Pydis also offer Pooja in memory of their deceased souls. They also give importance to some Hindu Gods like Ramudu, Krishnudu, etc., They consider *Ammavaru* as their *Ilaavelupu*. In addition to the above, they also celebrate the following festivals.

Pus Porob: It is also known as Sunkaraman Porob. The festival is mainly celebrated to express thanks for the successful completion of agricultural operations. They cook tubers known as Nagoli Dumpalu along with *Nagal Kanda Sara* into the curry and eat. The festival is celebrated in March.

Chaitra: The festival is known as the sowing ceremony and is celebrated with a lot of enthusiasm during April (Chaitra) month.

Disera: The festival is known as Naya Khaiee Porob. The Pydis decorate their houses while observing fast. They prepare food out of new grains, new edible roots, tubers, fruits and leaves and offer them to God and then eat. This festival is celebrated in October.

Bretton Porob: The festival is celebrated in August. All new crops, fruits, viz., new tamarind, new pumpkin, new creeper and new tubers will be offered to *Tankar Debita* as the festival marks the eating of new food crops. A black cow will be sacrificed at the sacred place called *Sondhi* located at the entrance of the village or under the neem tree or a peepal tree adjacent to *Sondhi*.

Diyali: The festival is celebrated in November. It is celebrated to appraise their ancestors to protect them from all diseases and to take care of them in their day-to-day life. This festival is marked with a lighting lamp in *Jedda* a lampstand of small earthen lamps filled with castor oil and a wick is placed in it and lighted. The festival begins in the evening. After the celebration, they eat food. On the first day, the villagers remember their ancestors and weep in their grief over their death. The next day they offer a cow to their ancestors in their houses. On the third day, villagers fetch water in pots from the stream and tie around the pot *Pitha Kangidi* fruit (wild cucumber), *Peepri Kaya* along with its creeper and then they take bath with the water and wear new clothes. This festival is one of the important Porob among all Porobs and is celebrated with gay and joy for 3 days.

The Spirits: The Pydis believe that various kinds of *Bhooths* viz., *Doger* (forest *Bhooth*, *Sia Bhooth* or *Jodugu* (fear), *Mosonia Dumba Buzoilground Ghost*, *Gogha Booth* (big tree, groves), *Kothahara Bhooth* (sound of the dry leaves on the ground when disturbed by reptiles), *Jol Kamini Ghost* (when one accidentally slips in water at streams), *Surragali Bhooth* (whirlwind), *Sorapuniya Bhooth* (Thunder) influence their way of day-to-day life.

All the above said *Bhooths* are affected by fear at different places at different times. The *Bhooth* can be traced by the pulse of the victim, which starts beating faster, the victim's eyes will bulge, and the joint the patient suffers from high fever and vomiting. The general treatment for the *Bhooth* attack is normally they heat the shovel on the fire in a tumbler (utensil), and the medicine extracted from different leaves and roots is kept on the red heated shovel. Then the flames will be blown on the head, nostrils and ears of the patient. The medicine is kept on the head, in the mouth, in the ears and on the stomach. Then the *Bhooth* (spirit) inside the victim speak out about the history and the relation with the people. One of the villagers will question the *Bhooth* about the reason for attacking that particular individual. The *Bhooth* will explain the reason for attacking and further gives the remedy, accordingly, the people will offer sacrifices as desired by the spirit then it will slowly leave the patient.

Ancestral Worship: The ancestral spirits are the souls of the dead kith and kin persons. An Altar is prepared in the house for ancestral worship. A pot of water is kept as a symbolic representation of the ancestors and is known as *Goona Kuduru* or the pot of the departed soul. Regularly these ancestral worships are performed by senior members of the family with the belief that the ancestors will protect and help the living members in curing diseases. It is a regular practice that the children born in the family are given the deceased ancestor's name to remember them throughout their lives.

Life Cycle

The first delivery takes place at the parent's house. If the delivery has not taken place even for ten to fifteen days the parents, as well as in-laws, worry very much. In this case, they prepare some food and animal meat and offer it at *Sandhi Place* and then give it to the pregnant woman for easy delivery even then if the delivery is not taken place, they call Ejjodu who will sacrifice a small fowl or a pig-let and offer it to their village deity with a belief that the delivery will take place immediately, according to this strong belief the pregnant woman delivers easily a baby. If the new-born baby rejects the mother's milk and cries continuously, the Musali Amma and (baby's paternal grandmother) get little quantity of liquor and console the crying child saying not to cry, if you still cry the relatives, and other villages laugh at you then it is shame for all of us, then they catch the hands & feet of the baby and give lots of kisses while shampooing the baby's feet with the liquor, then the (Dokara dada) grandfather drinks the liquor falling from the feet of the baby. In this traditional habit they believe that their deceased soul is born in their house and thus pray to rest their deceased soul in peace.

Cradle Ceremony: On the twenty-first day, the newborn is put in the cradle. The ceremony goes as follows. If the new-born baby happens to be a male cock, or if it happens to be female a Hen is satisfied by the paternal grandparents of the baby along with a cotton yellow border *Gamancha* (for a male baby) or Cotton yellow border saree (for a female baby) is used for tying the cradle, besides liquor, *Thuvar Dal*, other vegetables are brought for the occasion. The cradle is decorated and kept ready at the fresh-hold of the house as per the Muhurtham fixed by Desarodu. The newborn is made to lie in the cradle while relatives sing songs then the paternal grandfather gives the name to the new-born, in the meanwhile the chicken's (either cock or hen) parts i.e., wings, cheek, breast and legs are separated and cooked together and after the ceremony is completed, the new-born is brought to the centre of the house by the paternal grandfather and holds the baby in his hands, the cooked chicken i.e., wings and cheeks are brought near the baby, the *Granee* then say the deceased soul is being born in this house and ask baby as follows. Are you Musalanna Va (father or grandfather) or Are you Musalamma Va (mother or grandmother) then the chicken's wings and cheeks are pushed near the baby, if the baby catches the parts, then the Granee confirms that the deceased spirit is born., then they dip the baby's fingers in the liquor and put them in baby's mouth? After this, all the relatives, kith and kin are offered liquor and fed with other food items.

Naming Ceremony: The Pydis' celebrate the naming ceremony of the new-born baby only on the second day after Diyali (Deepavali) festival without giving any importance to the date, month and time during Which the baby was born on that day they clean their house, its premises then observe fast till the evening and then the new clothes are being worn to the baby while making the babysit on a *Pandi Kuna* (pig-let) afterwards, the grandfather or any elderly person related as a grandfather will give a name to the baby. The ceremony proceedings are as follows:

The *Pandi Kuna* (Pig-let) on which the baby was made to sit will be cutoff and the head is put in a hand-mill (grinder with stone) along with rice, a small lamp is listed, and they cook the meat of the leftover *Pandi Kuna* and offer to their dead souls (Ancestral spirit) in their memory afterwards they eat along with other relatives. On the next day, the "head" which was kept in the hand mill along with rice is removed. Then the family members clean the entire house, purify the floor with cow dung water take a head bath, cook the head and rice, offer to their deities and then eat along with the kith and kin of the family.

While giving a name to the baby they generally give importance to the day on which the baby is born. The names are kept as follows:

If the baby is a female, born on Sunday she will be given the name 'Roya Bari' /if male *Roya Bareu*

If on Monday	-	Somi /Somalu
Tuesday	-	Mandi/Manda
Wednesday	-	Budima/Budiya
Thursday	-	Gurubari/Gurubariya
If on poornima	-	Puramjoni/Purogono
If on drought year	-	Kathari/Katharu

Puberty: The Pydi girl after attaining the age of puberty is given a headbath continuously for seven days. The girl's parents inform all other relatives about the girl and invite them on the eleventh day and arrange lunch with meat, liquor and other food items. The relatives who come for the occasion also give a presentation to the girl. The puberty pollution is observed for 10 days.

Death Rituals: The Pydi's death ceremonies and other rituals connected to death are quite different. Immediately after the death of a person, the family members arrange to send two members each to the deceased relatives' village, then after hearing the death news, the relatives carry turmeric powder, and oil and reach the village of the deceased, and follow the following rituals.

Rokotho Bhatho: In honour of the dead person, the family members will sacrifice either a fowl or *Pandi Kuna* (pig-let) and then they cook the meat. They also cook rice and offer it to the dead person by keeping the cooked food at the mouth of the dead person.

Bhato Bhatya: If the dead person happens to be a female all the relatives who attend the death ceremony will bring a cotton saree with a yellow border and spread it on the dead body. If it is a male crop cotton *Gamancha* with a yellow border is being spread on the body.

The Corpse: The Pydis' cremate the dead person. The corpse is made to sit on the cot, then apply turmeric, and given a bath. If the dead person is male, the wife of the

deceased is seated along with the corpse, then applies turmeric and oil and will be given a bath. If the dead person has any small children, they will be lifted across the corpse from one side to another side, only to remove the fear from the children. The daily used items (belongings) of the dead person are thrown in the stream. The wooden logs are spread on the platform and the entire clothes are removed (if the corpse is a male) and laid on the logs if the corpse is a female, she will be laid on the logs keeping the head down-wards, then liquor is kept at the corpse mouth and then the funeral pyre is lit at the head. The relatives stay there till the corpse is burnt during this time all of them have liquor, when the corpse is turned into ashes, the relatives, collect the ashes and clean the cremation place with cowdung and then they Carry the ashes to the nearest stream and then the ashes are immersed in the water.

Dina Karyam: *Dina Karyam* is celebrated on the twelfth day. The person who has offered the cooked food for the dead person on the first day will observe a fast for 3 days, and he will crush 2 measures of rice, go to a stream have a bath and wear clothes dipped in water as it is and arrange one new mud pot, one new *Bijji* is new hand *Teddu* (wooden). He will also collect firewood and get three equal size stones (Bigger one) wash them and put firewood in between the stones and place the earthen pot on it and prepare food items viz., pig meat, rice etc. and serve for himself on leaves plate prepared out of *Modiga Aku*. For other relatives they serve pig meat, *Ippa Sara* and food, with this the *Dina Karyam* comes to an end.

Kula Panchayat: The Pydi Community people living in the Agency areas have their traditional councils, which own the responsibility of maintaining social order among the community People. All matters about domestic problems, thefts, marriage disputes, and petty quarrels are referred to these councils. The decision of the council is final and obliged by the community people with great respect. The Council head is called *Bodo Ganjahari* and is assisted by a messenger, *San-Ganjahari*.

Intercaste Marriages And Marriage Customs Among Pydis

Marriage has been designed as an institution for admitting men and women into family life, and legitimate offspring and establishing other rights and obligations of husband, wife and children. Inter-caste marriage is a marriage between spouses of different ethnicities and castes. In this chapter, we tried to focus on Inter-caste marriage.

The marriage was by negotiations and both the parents of the girl and boy accepted the proposals and put forth before village elders; with the acceptance of elders, the marriage is performed in the village with the tribal customs in a marriage Pandal in the presence of all relatives, kith and kin. Tribal songs are sung and musical instruments are played along with group dance. After the marriage is performed, all the relatives, elders, and villagers are given a marriage feast by offering meat, liquor and other food items.

Marriage Proceedings in Pypdi Community

'*Deesarodu*' and '*Ejjodu*' play a major role in the marriages in Pydi Community. '*Deesarodu*' will fix the *Muhurtam* Band '*Ejjodu*' will perform the marriage. The marriage proceedings start with '*Pandirata*' means the erection of *Mandapam* (Marriage Pandal). For erecting they use different varieties of tree branches viz., *IppaKomma*, *Neredu* (*EugeniaJambolane*) *Komma* and *Palakonna* and erect 4 poles in four directions While covering the upper part of *Mandapany* with *Neredu* and coconut branches as per the fixed *Muhurtham*. The bridegroom along with five relatives visits each house in the village at 4.00 A.M. collects water which is being put on a *Utti* and take bath in the *Mandapam*.

On the same day, turmeric pieces are ground by three-woman relatives of the bridegroom at his residence for marriage purposes, they prepare '*Peene*' i.e., *Pelli Pandiri* out of mud which is collected thrice from the east and west side in a brass utensil. The '*Peene*'s made in a square shape. For the groom, they purchase one *Gamach* (Lungi) with a yellow border and one *Khanduva*. For the bride, they purchase one yellow border saree and three *Gamanchas* one each for the bride, groom and *Toka Pellikoduku* (Best-man). Marriage system among Pydis.

Then they use two '*Kakon Handi*' under each *Kakon Handi*, and one measure of rice is kept. Then they make a mall, hand fan and a box out of bamboo; keep turmeric powder and rice in the box and some rice smeared with vermilion and turmeric is used as '*Akchantalu*'. Both the bride and groom are decorated with *Pelli Kiritalu*. Then they decorate the bride with *Bondulu*, (Bangles), *Katuka*, *Bottu.*, (Tilakam), Ear Rings, Ankle-Bracelets, Black Beeds, Parani and Hair Pins as Advised by *Ejjodu*. Besides, they also use one *Kakon Handi* for *Toka Pelli Koduku* (Best-man), who is being decorated with turmeric paste and a Tilakam is kept on his forehead, afterwards, one small mud pot kept on his head, then the *Ejjodu* along with three relatives go out for fetching water with *Mela-Talam*. In the meantime, '*Ganjahari*' (who gives tom-tom in the village), *Bodonike* (*Kula Pedda*), *Sanmike* (2nd head), *Sobanike* (Proceedings Head), *Uronike* (Person concludes proceedings) and other prominent villagers go to the bride's place with (*SaraGampa*) liquor. Then the village head (at the bride's place) along with the bride's parents and the groom's party (which has gone to the bride's place) form a platform) and by their tradition and the village head on behalf of the bride's party ask the groom's party the reason for their coming. The grooms' party will reply as follows;

In your village and this house garden, one beautiful bud now grown into a flower is being attracted by our groom who has deputed us to this house to get the flower. Are you people ready to part with that flower as desired by our groom? Then the bride's village head while holding liquor (supplied by the groom) in a *Dumini* (glass) along with the large gathering consisting of the bride's parents, demands the arrangement of Oli (bride price) amount which is called in their local dialect as '*Tang Soran*' they permit to

take the bride after due decoration (makeup). In addition to the above, the groom's party will again pay some amount to the bride's village heads, in turn, add some party with liquor and animal meat. After completing the meals, the bride's party sends the bride who sings the following song, in their dialect.

Toleki Masoke Dumineke Mondoke

Moke Bika, Khayala Roya Jathe

Roba Jathe Robo Doba Jathe

Ro Bodiya Jathe, Ro Suruba Jathe

Ro Deda Jathe Ro Bove Jathe

Ro Thatha Jathe, Ro Nene Jathe

Ro Bhai Jathe, Ro Bheyani Jathe

The meaning of the song: Just for one glass of liquor and a little quantity of animal meat, you have sold me to a stranger with whom I have to live my remaining life and now I am going, leaving my mother, father, uncles, aunts, brothers, hers, sisters' -in law, my younger brother and sister, my grandfather my grandmother with hope to come back happily, so bless me, my dear well-wishers.

After the song, she goes to each house in the village, touches the feet of the elders and takes their blessings, and goes to the groom's village where she will be asked to wait at the village entrance by the *Ejjodu*, who will take out *Dishti* (bad sight) as follows:

He will take *Sattam* (plate) and place in it the fire cubes (made out of charcoal), three cow dung dried pieces, three turmeric pieces, three rice balls, three plantains, three insane sticks and holds a *KondaCheepuru* (broomstick) in his hand and moves it from head to toe of both the bride and groom and then the *Ejjodu* throws away, the broomstick between the two legs of the bride. After this *Dishti* procedure, the bride is taken to one of her close relative's houses, whose surname is also the same as the bride's surname. During three days of marriage proceedings, the bride, the groom and the Best-man will not take rice, instead, they are permitted to take plantains, *Atukulu* and some liquids.

The best- man must be related as a brother-in-law. The *Ejjodu* make *Kankanalu* (wrist bands) out of Neredu leaves, turmeric pieces and a white thread with yellow colour and tie them each to the bride and groom, their parents and bestman, besides tying *Kankanalu* to the three pots, kept in *Pendli Pandiri*, during this procedure the *MelaThalalu* are being played. Then three relatives take the pots under the cover of a white saree, the centre of the saree being rested on an umbrella and go in a procession and fetch water. This water is used for the groom's bath in the Mandapam, apply turmeric pasne to the whole body then again in the same process the water is fetched for the bride. By the time All these proceedings are over it will be meal time. The '*Ganjahari*', the village servant invites all the members for lunch. All the relatives are

served liquor first, and then either animal meat or pig meat along with rice and other food items are served.

After the lunch is over, the *Kavadi* consisting of two baskets are brought by grandfather (father's father) containing rice, onion, green Mirchi, jaggery, coconut, white *Gamcha* with yellow border, a glass of sweet oil, turmeric paste, kumkum, etc. is taken in a procession with *Mela Thalalu* and go round the village, then the *Kavadi* is brought back to *Pelli Pandiri* and kept there. Two large baskets with rice will be kept one over the other. The groom's mother will be made to sit in the basket; on her lap, the groom will be seated. They take out *Gamcha* and spread it on the floor. The groom is applied turmeric paste all over the body, and apply *Tilakam* on the forehead then the nails, hairs are cut and wrapped in white paper and preserved.

It will be now evening while removing nails and hairs, the person-related as brother-in-law will apply the charcoal paste on the groom's face as was being done in Holi festival. Around 6.0' clock in the evening the bridegroom is decorated with white and red dots on his forehead, apply a black dot on his cheek, and *Namam* (straight vertical line) in red colour *Kunkum*, then they rope a turban on his head and a small *Kireetam* with *Gunanthi* flowers being hanged on two ends (marriage band) is tied over the forehead. The bride is also decorated in the same way at her relative's place where she was kept.

During this time gap, all the relatives will be singing songs till *Muhurtham* time. Some of the other relatives will be attending to the *Pelli Pandiri* decoration while sprinkling cow dung water, and then they put a border on the four sides of the *Pelli Pandiri* with red mud mixed with water. Then they draw *Kolams (Muggulu)* with rice flour. After this, the groom along with *Ejjodu* and other relatives and the best man, go in procession with *Mela Thalalalu* with a box made out of bamboo and *Akshinthalu* and wait for the outside of the bride's place.

The *Ejjodu* gives *Akshinthalu* to the groom to throw them on the face of the bride with force and then ask him to hold the hand of the bride firmly and pull her forcibly onto him, on the other hand, the bride's sisters, other sisterly related persons firmly hold the hand of the bride to resist the force applied by the groom, this way they test the strength of the groom, but finally, the groom will successfully pull the bride on to him, and he will come out of the bride's *Vidithi* (temporary place of the bride). The bride then holds the little finger of the groom and the best man will hold the little finger of the bride and march towards *Pelli Pandiri* with *Mela Thalalu*. They go round the *Pinne (Pandiri)* three times in the meanwhile, the relatives spread the bamboo mat inside the *Pinne*, then the relatives ask the bride, groom and the best men to stand on the mat, the *Ejjodu* then gives *Akshinthalu* to the groom to sprinkle them on all the four directions, afterwards on the advice of the *Ejjodu* the groom will fold his hands, in the same way, the bride and the best-man will follow the proceedings. Then both the bride and groom are made to sit opposite each other, the bride will hold a hand fan.

During all these proceedings the *Mela Thalalu* are being played continuously, when the *ChukkaMuhurtham* time arrives, the relatives will take *Shatmanam (Pusthe)* and take it to other relatives who will touch the *Pusthe* and blees, then the *Pusthe* will be returned to the *Ejjodu* who will in turn hand it over to the groom along with *Akshinthalu* and as per the *Muhurtham* and as decided by the *Ejjodu*, the groom will tie the *Pusthe* around the neck of the bride, then the *Ejjodu* will take out the bridegroom to open place where he will show *Chukka* in the sky.

The married couple will be taken in a procession, the bride's Party Carries her on their shoulder, the groom's party carries him on their shoulder and dance with gay and joy with music. The next day at 7.00 AM, the groom will take out the *Kankanam* of the bride; the bride also does vice versa and then throw the *Kankanam* into a brass pot, then the *Ejjodu* take out the *Kankanam* of the others and put them in the brass pot.

Kolosi Kond: The relatives collect water in the *Handi* from, each house then the *Ejjodu*, make the bride, groom and the best man stand towards facing East then mix the rice powder and turmeric powder, and take one branch of *Nerudu*, dip in the water and rub on their head thrice and Pour water on their heads.

Kokon Handi: The preserved water in three earthen pots will be taken one each by the three relatives and Pour water on the groom's body one after the other, then the water run down the body of the groom, will be collected in another pot and that water they pour on the bride's body. Afterwards, the *Ejjodu* put one copper coin in the *Handi* containing water tied with *Kankanalu*. The *Ada Botti (Ada Poduchu)* will cover the *Handi* with *Pyta (Saree's end)* in the meantime as directed by the *Ejjodu* the bride and groom go round the *Handi*, sit before it for taking out copper coin three times, whoever picks copper coin first, twice, is declared the winner of the game, the loser will be put to inconvenience with some sarcastic jokes by the winning party. Then the brass water pot with *Kankanam* will be lifted by the groom and placed twice on the bride's head, the *Ejjodu* then give one *Neredu* branch to the groom and ask him to lead the bride to the nearest water *Sela-Yeru* (flowing stream) with *Mela Thalalu*.

Koddo Khel: After reaching the stream, both the bride and groom will play in the water while playing the groom hides the brass pot beneath the water and ask his bride to search for it. This will be, repeated thrice. Then they start coming back to their Home. The *Ada Botti (Ada Paduchu)* stands on the thresh-hold of the house and keeps a broomstick, *Cheta Crowbar* and closes the entrance door. After reaching the entrance the newly married couple removes all the obstructions kept by *Ada Botti* and knocks on the door. The *AdaBotti* from inside asks the couple what benefit she gets if the door is opened, and further asks that if a new female baby is born to them are they willing to give the baby to her son? If the couple replies in the affirmative the door will be opened.

Edlu Chadivinchuta (The marriage gifts): The relatives of the bride and groom give gifts to the newly married couple, after the gift proceeding is over the lunch proceeding begins.

Jattalu: (Messengers)

The parents of the bride take the groom to their village. The next day four members of the groom's party will go to the bride's village and invite the bride, her parents and other relatives to their village. The bride's party will arrange liquor, chicken, and other food items in honour of the *Jattas (rayabarulu)* at the night. The next day the bride, the groom, and the four *Jattas* return to their village.

Janta Misano (Nuptial): The auspicious time (*Muhurtam*) for this *JantaMisano* (nuptial) is fixed by *Deesarodu*, accordingly, the first-night celebrations will begin. The groom is served rice and other items, which he will consume first and leave some food on the plate, then some food on the plate, some more fresh food is added and the bride takes the food with honour. The female related as sister-in-law will take charge of putting together the new couple in a room and lock from outside.

Vidi Jattalu (Messengers): One couple on behalf of the bride will come to the groom's residence to take the bride back to their house. These *Vidijattalu* are honoured with liquor and food; then during the early hours of the next day they take the bride, and she will remain with her parents for three days on the third day the groom's parents will go to get the bride and come - back the next day.

Jaylee (Paramannam): It is a sweet item prepared with rice and Jaggery, cook it and serve it to the children who stand at the poles (of Pelli *Pandiri*) and the *Ejjodu* along with other relatives take the four poles of mandapam with *Mela-Thalalu* to nearby the stream and throw them into the water. Finally, the *Ejjodu* perform puja for having performed the marriage successfully without any trouble or misunderstandings from any quarter. This way the three days marriage proceedings will come to a close.

In Pydi community inter-caste marriages are in vogue. Though it is love between the girl and the boy of different tribal communities yet marriages are arranged by the parents in consultation and acceptance of elders of the village, a unique and healthy practice. Yet another unique feature of the marriage is the bride while going with the groom to her paramant abode sings a beautiful song about how she was sold to an outsider for just want of a glass of liquor and meat and live her life till the end. Both the bride and groom are given a bath in different unique styles. The preserved water in three earthen pots is taken by the relatives and poured on the groom's body one after the other and then the water run down the groom's body is collected in another pot and that water, they pour into the bride's body. Like these, the entire marriage proceedings are carried with joy and enjoyment. Each marriage activity is described in detail for the enjoyment of readers who in our opinion surely enjoy them reading and understanding the different cultures in each of the marriage proceedings. A delightful occasion for the family's relatives and well-wishers.

Traits of Porja, Paidi, Domb and Pano Communities

The Porjas are hill-men rather than hilltribes recognized by the British Government. In the opinion of Mr C. Hayavandana Rao, they are conglomerates made up of several endogamous sections with language variation as per the local habitations: *Paidi* a class of agricultural labourers/weavers, kin to Panos and Dombos of the hill Malas of the Plain. In the version of Sri C. Hayavandana Rao, *the same men are called Paidi by Telugus, Domb by Savaras and Pano by Khonds: The Domb in the version of K.S. Singh are weavers' musicians, and labourers, known as Dom, Dombara Paidi or Pano. Oriya is their mothertongue but is well versed in Telugu.*

The comparative statement of cultural and religious practices followed by Porja, Paidi/Domb/Pano and Pydi, is furnished in Table 5.1 to distinguish the cultural traits of each community. The comparative statement of cultural and religious practices followed by Porja, Paidi/Domb/Pano and Pydi, is furnished in Table 5.1 to distinguish the cultural traits of each community.

Table 10: Distinct Characteristics of Porja, Paidi, Domb, Pano and Pydi Tribal Communities

S. N.	Characteristics	Porja	Paidi (SC)	Domb	Pano	Pydi
1	Identity	It is identified as Poarja. The word Porja seems to have been derived from Sanskrit. The literacy meaning is Subjects means a common person, which is understood as such by their people as free hill-man. Yet in another version the name Porja has been derived from the Oriya. The first two letters 'PO' mean Son and 'Raja' (raja) means 'Kind' kings (Rajas) son. Porjas are akin to Kohonds of Ganam Maliahs.	They are closely akin to the Panos and Dombos of the hills and Malas of the Plains. The Telugus called them Paides Savaras called them Domb and Khonds, identifying them as Panos.	The name Domb is said to be derived from the word Dumba means devil, about the thieving prosperities of the caste appears to be an offshoot of the Dom caste. The Dombs were regarded as outcasts and were not allowed to live within a village. They are akin to Panos.	A brief account of Panos was given by Mr C.F. Mac Carte, according to him the Panos also known by the title of Domb or Sitra, are supposed to be Paraya (Telugu Malas). In the Madras Census Report 1901, the Sitras are supposed to be the Progeny of a Khond man and a Haddi Women	The word Pydi has been derived from the word Padi. In their dialect, the Padi means Duppati (Bed Sheet). These people used to weave bed sheets in different shades, especially in Golden colour which were attracted by the Britishers who termed them as Pydi means Gold since then they are popularly known as Pydi.

2	Habitations	They live in small houses made of wattle thatch, poles intertwined with twinges, reeds, and branches with one or two rooms, which are generally dark, and used for multifarious purposes. They prefer to share their settlements along with other communities such as Rana, Kond, Sundhi etc. They also frequently shift their abodes to get protection from natural calamities, attack from the wild lives and other unexpected disasters which adversely influence their low-level economy.	These people construct their houses with mud walls, covered with a thatched roof on top, generally one or two small rooms, in some cases it is found tiled roofs also.	Dwell exclusive habitations outside the villages by constructing houses with mud walls and thatched roofs.	Pano houses are constructed of broad Sal Shorea Robusta longs, hewn out with the axe and thatched with jungle grass which is impervious to white ants, bamboo is substituted for Sal.	This community people mostly, in the study area live in symbioses with Savara and Jatapu tribe people. They live in thatched houses of rectangular shape with a small room and <i>vasara</i> , which are generally dark. They use their houses for multifarious activities.
3	Family	The Porja family is generally nuclear, they are patrilineal patriarchal and patrilocal. The tribe is divided into 7 endogamous subdivisions or sub-group which are again divided into totemic clans popularly known as Bowsu in their dialect. Their clan's name is prefixed to their names. The woman after her	They too follow the Patrilineal, Patriarchal and patrilocal systems. The nuclear system of the family is followed.	Follow Patrilineal, Patriarchal and Patrilocal systems. The nuclear system of the family is followed.	Follow Patrilineal, Patriarchal and Patrilocal systems. The nuclear system of the family is followed.	In the study area, the Pydis follow the nuclear family system. The male member after the marriage separates from his parents and establishes his own family. They also follow and believe in Patrilineal,

		marriage takes the clan's name of her husband. Porja man after his marriage set up a separate family of his own.				Patriarchal and Patrilocal society. Pydi is also an endogamous sub-division that is again divided into a totemic clan system along with lineage phratry and blood relations.
4	Dialect	The Porjas are divided into 7 classes. They are differed from each other in view of their language and vary from locality to locality. Baranga, Jhodia Dur Porja or Aidayi Porja speak Oriya. Pengu Porja speaks a language close resemblance to Khond, Khondi Porja, Bonda, Bunda or Manga Porja speaks Gadaba dialect. Tagara Porja speaks Koya and Telugu.	The Paidis do not have their dialect and speak Telugu and local languages are also spoken to impress locals.	The Domb do not have their dialect and speak Telugu.	Pano speaks Oriya and Khond dialects.	The Pydi community has its dialect, known as Pydi dialect which is a corrupt form of Oriya, Telugu and Hindi.
5	Occupation	These people are industrious and hard-working Ryots, they are hill cultivators, largely subsisting on Podu cultivation and collection of Minor Forest Produce. The landless group work as farm labourers.	They are cultivators, but large numbers of them are prosperous traders buying the hill produce and bring to the plain areas and sell in Markets.	They are the traders, musicians, beggars and money lenders of the hills. Most of them are arrant thieves.	Their occupations are trading in horns, skins and live cattle and theft. They encash on the ignorance and superstition of the Konds as brokers, Paddlers, sycophants and cheats. Some of them are committed to Brass work.	In earlier days they were accustomed to shifting cultivation which they called locally Palis and Mettu. Now they are mostly landless and depend on agricultural labour. All the families are

						having job cards and survive on NREGS. Some of them are in service. They remain busy throughout the year in different labour pursuits.
6	Literacy	The total population of this community as per the 2011 census is 36502, of which males constitute 17741 and females are 18761. The total literacy rate among Porjas is 35.0, which makes the literacy percentage 45.8 and for females 24.9.	The Paidi population is negligible and no statistical information is available as per the Census 2001 & 2011 and District Gazetteers.	The Domb population is negligible and no statistical information is available as per the Census 2001 & 2011 and District Gazetteers.	The Pano population is negligible and no statistical information is available as per the Census 2001 & 2011 and district gazetteers.	The study was conducted in Srikakulam, Vizianagaram and Visakhapatnam districts in 2010. The total literacy rate of Pydi Community is around 46% of which males constitute 53% and females constitute 39% as of the date of study.
7	Customs	Customs are socially acceptable ways of worship, dressing, marriage rituals, dialect etc. Porja community people have their dialect which changes from area to area of inhabitation. They follow their dressing pattern, usually, men wear loin cloths, napkins, and the young men tie a strip of Palmyra leaf around their heads.	They are Vaishnavites and worship Rama and sing songs in his praise. Their marriage ceremonies conform to the Telugu type. They prefer menarikam (marrying cross cousins) marriages. They celebrate Sankramanam festival and wear new	Dombs are regarded with disgust and are considered to be Chandalas by the Bengalis and Oriyas. The Dombs are arrant thieves. Their supposed powers over devils and witches result in their being consulted when troubles appear. They	The words Pano and Dombs are generally regarded as synonyms. Their profession is mostly brass work and at times enlivens on house-breaking and theft at the expense of Konds. The Panos attend weddings and death ceremonies. In	Marriage by negotiation, capture, and elopement is socially accepted. The community as a whole participates in the marriage celebrations and performs Dimsa dance irrespective of age and sex. They celebrate the festivals of seed sowing, Kotha panta

		<p>The women are half-naked and wear a small thick cloth over their waist. Marriage by elopement, by captures, by negotiations, by service is socially accepted. Endogamy is socially accepted. Worship Bodo, Sanku and Nishani Devatha celebrate hunting festivals, sowing festivals, ploughing festivals, and new mango easting festivals. They have their traditional councils.</p>	<p>clothes. When a Paidi is ill, a male or female sorcerer (Bejjo or Bejhjano) is consulted.</p>	<p>will not eat at the hands of Kamatis or Ghasis. A man can claim his paternal aunt's daughter in marriage. The marriage ceremony is performed for 9 days. They usually prefer cremation for the dead. The son/husband of a deceased person has his head, moustache and armpits shaved on the 4th day. They consider that children are born without souls and to be afterwards chosen as an abode by the soul of an ancestor. At the birth of a child, the devil must be invited friendly to provide the child with soul. A fowl is sacrificed. Devil worship is closely connected with that of Duma as it affects coercion between the people and Dumas by a sort of possession that the spirit enters into them. They are fond of tattoos. The women wear silver ornaments called negal representing a cobra just about the strike with a tongue protruding.</p>	<p>Panos the bride is treated as commercial speculation and is paid for a gontis. A gonti is one of many things such as buffalo, a pig or a brass pot. Panos follow Oriya customs in their marriages. A specific feature is a big brass vessel containing water placed in from of the house where marriage is celebrated with which the guests wash their feet. They pay reverence to their ancestors. When a death occurs in a family food is offered and when a child is born, they consult a priest about whether the grandfather and grandmother are reborn. They worship the village deity Takurani and offer rice and turmeric and food is sacrificed. They follow Oriya type of caste council; the Headman is called Behara.</p>	<p>festivals in addition they celebrate Pus Porobs, Chaitra, Disera, Diyali. Tye also appeases their ancestral spirits. They have a peculiar practice of celebrating marriage ceremonies on the second day of Diyali festival without giving any importance to the date of birth. Death rituals are unique. Deesarodu will fix the Muhurtham, Ejjodu will perform the marriage. Endogamy is a general rule and it is socially acceptable. They have their traditional council. The Headman is called Bodo Gangahari a hereditary functioning. He is assisted by Sangar ihari who tom-tom and gather people.</p>
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8	Economic pursuits	Agriculture is the main source of their economy besides they also depend on Podu cultivation, collection of MFP and also work as labourers for their survival. They remain busy throughout the year in different economic pursuits to maintain a minimum sustainable income.	A few of them are cultivators but by and large they are prosperous traders, who buy hill produce and sell it in plain areas markets. Paidi does most of the crimes and often commits dacoities on the wayside.	They are employed as horse keepers, tom-tom beaters, scavengers, and other manual duties. Besides they are also money lenders of the hills and arrant thieves.	They live on the ignorance and superstition of the Khonds as brokers, Paddlers, Psychopaths and cheats.	They are weavers, but subsequently practising settled cultivation and Podu, but that too was interrupted by Revenue and Forest Officials and forcibly took their Podu land to accommodate local tribals. Since then, they are subsisting their economy purely on NREGS. Few of them are engaged in the service sector. Their economy is very meagre below the subsistence level.
9	Endogamous Divisions	This community is divided into the following endogamous sub-groups or sub-divisions. 1. Barangithodi a (Jhodia Porja) 2. Bonda Porja (Gadaba) 3. Dur Porja (Didoyi) 4. Kondi Porja 5. Peager Porja 6. Perangi Porja (Parangi) 7. Tagara Porja (Kollai) Each of the above is again divided into the following Totemic Clans (Bowsu) in their Parlance viz:	There are no endogamous divisions among Paidis.	There are no endogamous divisions among Dombs.	There are no endogamous divisions among Panos.	Pydi community has endogamous sub-divisions which are socially accepted and this is further subdivided into totemic clans for identifying matrimonial alliances. They are: 1. Gollori (Monkey) 2. Killo (Tiger) 3. Kimuder (Bear) 4. Onthal (Snake) 5. Pangi (Kite) 6. Rambi (Bird)

		<ol style="list-style-type: none"> 1. Gollori (Moneky). 2. Killo (Tiger) 3. Kimudu (Bear) 4. Korra (Millet) 5. Ontelu (Snake) and 6. Pangi (Kite) 7. Rambi (Bird) <p>The Porja tribe prefix their clan's name to their name.</p>				
10	Food Habits	<p>Porja tribe relishes all types of non-vegetarian food mostly beef, and pork. They never prefer to accept food from Domb/pano. Liquor is very common on all occasions (Good/Bad) worship and festivals.</p>	<p>They eat Beef, and Prok besides cats and fish. Liquor is common in all ceremonies.</p>	<p>They eat Beef, Pork, horseflesh, rats and the flesh of animals that have died a natural death. Drinking (Liquor) is common at all events.</p>	<p>They eat Buffalo, Pig, Sheet and Fowl compulsory on marriage occasions. Drinks (Liquor) are very common.</p>	<p>They eat equally both vegetarian and non-vegetarian food. Among vegetarians, they consume Forest Tubers, Arika Teegalu, Pitta Dumpalu, Puli-Dumpalu, Bodantam Akulu (Barada-Sag), Tantem Akulu (Chakada-Sag), Polleru Akulu, Ambali, Tenka Ambali, Jeelugu Ambali and Cooked Rice. Among non-vegetarians they consume Beef, Buffalo, Pork, Birds, Fowl, Goat, Sheep, Fish etc. Liquor is consumed on all occasions (Good and Bad)</p>
11	Marriage	<p>Clan endogamy is strictly abided by the Porja tribe, each clan has different</p>	<p>The Menarikam i.e., cross-cousin marriages are preferred. The marriage</p>	<p>Girls are usually married after the attainment of puberty. A man can claim</p>	<p>Their marriage ceremonies are closely linked with those of Dandasis and</p>	<p>A person with a particular surname can't marry any other person having the</p>

		<p>surnames. A person belonging to a particular surname can't marry a person belonging to the same surname. There are various types of acquiring alliances among Porjas viz: Marriage by Negotiations By service (Illarikam) By exchange By Mutual love and Elopement By capture etc. Besides practising sororate and levirate system of marriages which are socially accepted. Divorce is socially permitted.</p>	<p>marriage proceedings last for four days. Mostly these proceedings are like plain area Telugu type. Widow remarriage and divorce are socially accepted.</p>	<p>his paternal aunt's daughter in marriage. The marriage proceedings are celebrated for 9 days. The widow remarriage is permitted socially.</p>	<p>Haddis. Wedding presents in the form of gontis are given. A gonti is one of many things such as buffalo, a Pig, a Brass Pot etc.</p>	<p>same surname. Clan exogamy is strictly practised. They acquire marriage alliances outside their clan. Pydis do follow different types of marriages on par with other local tribes, mostly: By marriage, By negotiations, By capture By elopement etc. Besides they also practice liberate and sororate type marriage. Widow remarriage and divorce are socially accepted. Their marriage proceedings last for 3 days.</p>
12	Rituals	<p>The Porja tribe observes birth pollution, the childhood ritual of the first feeding of rice and puberty rites. Death is considered a dreadful event in this tribe. In earlier days the Porjas used to bury their dead, now the corpse is taken outside</p>	<p>In Paidi caste puberty pollution is observed for several days which is varied, on the last day a Madiga is summoned who cuts her finger and toenails and then she bathes. Death ceremonies are</p>		<p>When a child is born it is customary to consult a Pujari (Priest) as to whether the grandfather or great-grandfather is reborn in it. If the answer is yes Pigs are sacrificed to their ancestors</p>	<p>The first delivery takes place at the bride's parents' house if delivery is delayed. They offer some food and animal meat at Sandhi place and then the pregnant women are offered the food and they call Ejjodu who will sacrifice a fowl. On the 21st day, the newborn is</p>

		<p>the village and burnt, the ashes are subsequently buried in a pit a few feet deep near the cremation ground and the place is marked by a heap of stones wherein a pole is erected and then water is poured. Pollution is observed for 12 days. They also observe ancestor worship.</p>	<p>mostly on the Oriya type. On the day after death, the funeral pyre is extinguished and the ashes are thrown on a tree or an anthill. The death pollution is observed for 10 days.</p>	<p>thrust into its hand. On attaining puberty, the girls are kept outside the hut for five days. Either the son or husband of the dead woman has his head and moustaches, and armpits shaved on the 10th day. Death pollution is observed for 10 days.</p>	<p>When a child is born it is customary to consult a Pujari (Priest) as to whether the grandfather or great-grandfather is reborn in it. If the answer is yes Pigs are sacrificed to their ancestors</p>	<p>put in the cradle. They name the newborn baby only on the 2nd day after Diyali festival. Puberty is observed for 10 days. In case of the death of a person, the family members arrange to send 2 members each to the deceased relative's village then after hearing the death news the relatives carry turmeric powder, and oil and reach the deceased's village and follow the rituals.</p>
13	Faith, Worship and Festivals	<p>The Porjs have their faith in worshipping several gods and deities for their welfare and protection. The important deities are Daneshwari (Ilavelpu), Laxmi (Wealth & Luck), Handhi (Orderly social life), Jhankar Devatha (Earth Goddess), Dongar Devatha (Forest), Mahapura (Supreme), Nisani Devatha (village deity), Duma Devatha</p>	<p>They worship the Takurani a village deity and sacrifice goats, and sheep at local temples. The important festival is Sankramanam and on that day they wear new clothes.</p>	<p>They sincerely believe in their ancestral spirits; Kaluga is considered their Chief God. In each village, they have this spirit Kaluga in the headman's house. The deity is represented by a pie piece (copper coin) placed on or over a new earthen pot smeared with rice and turmeric powder. During worship, a silk cloth, a new</p>	<p>They also worship Takurani (a village deity) offering rice and turmeric by placing them before the image in the form of a figure of eight. A fowl is sacrificed and its blood is allowed to flow onto one loop of the figure. They also worship Dharmadevatha Gagnasuni, to whom a castrated Goat has been sacrificed annually to Dharmadevatha and fowls and an entire goat is sacrificed to</p>	<p>They have faith in various village deities and offer their worship. Some of the important village deities are Lodda Bono, Bharo Bhai Banuva, Pothuraju, Takurani Maa, Mohani, Sondi, Podomora, Jankor, Soro Mangala etc. In addition, they also perform Dando Pooja and Uru Kattadam. The Pydi also perform Konda Devatha festivals mainly Kakeramma, Goddamma, Kandi Kotha,</p>

		(Dead ancestor), The important festivals they observe are Ashada Pavaba, Nukhia, Diyali Parab, Baulans Jatra, Dusparab and Chaitra Parab.		cloth or a wet cloth may be worn. The first fruit-eating ceremony is observed on full noonday in Chaitra and then mangoes are eaten.	Gangnasuni Devatha.	Mamidi Kotha, Nandi Demudu, Nagaraju, Polamma and Nookalamma. A few important festivals are Pusporb, Chaitra, Disera, Bandapon Porob and Diyali. They also appease spirits/Booths for their welfare and protection.
14	Traditional Councils	There is a headman for each village who is designated Naidu and he is a hereditary functioning. He is further assisted by one messenger. He will inform all the villagers and make them assemble at a fixed time. The cases referred are mostly thefts, property matters, physical injury, marriage disputes, and adultery. The main responsibility of this traditional council is the maintenance of social order within the community. The inter-village disputes among Porjas are settled by their traditional village council.	There is no system of any traditional village council, usually in case of any family disputes, theft, or injuries they first approach the local Police and then the Courts.	They have their council as Kulapanchayat for each village.	They have their traditional council called (Jati Samal) and a regional council called (Das Desh Mahasava). The Head of the council is called Behera, a messenger (Dakua) and a Bhadvalok are engaged to assist Behera in the meetings.	The Pydi community people follow the system of the traditional council. The Headman of the council is called Bodo-Ganjahari, a hereditary post, he is assisted by a man called Sano Ganjahari. The responsibility of this institute is to maintain social order in the community. All petty civil and criminal cases like theft, property disputes, adultery, marriage dispute, and physical attacks, are generally referred to it.

The comparative statement of cultural and religious Practices followed by Porja, Paidi/Domb/Pano and Pydi is drawn especially to examine whether there exists any close relationship between Porja - a primitive tribe, Paidi/Domb/Pano an SCs and Pydi community. It can be analysed from the comparative statement which has Provided information on the major fifteen characteristics and clearly shows that almost there is no type of close relationship or any nearest relationship between Paidi/Domb/Pano and SCs and Pydi. Pydis are different in social traits right from cradle to the grave. They differ in their dialect, habitations, customs and habits, occupations, rituals, Marriage practices, faith, worship, festivals, economic pursuits and traditional councils. Whereas in most of the characteristics of Porja a PTG and Pydi - an Agency community concerning endogamous divisions, occupation, economic pursuits, marriage types, family system, festivals, worships, and traditional council. It is observed that the Pydi agency community has most of the tribal characteristics on par with other STs inhabiting agency tracts. It is thus emphasized that their inclusion in the list of Backward tribes as per the thirteenth schedule to the Government, of India (provincial legislative Assemblies) Order 1936 where it was shown at Sl. No. 41 along with Porjas, Bodo, Bonda, Daruva, Diduva, Jodia, Mundili, Pengu, Pydi and Saliya. And during the post-independent period in the first order under clause (1) of Article 342 of Constitution (STs) Order 1950, which was published by the Ministry of Law, vide notification No. S.R.O 510 Dated 6th September 1950 Extraordinary Part-III - Section III the Pydi was included in the list of STs at Sl. No. 35 under Porja, Bodo Bonda, Daruva, Jodia, Mundili, Pengu, Pydt and Saliya. In the then Madras State and again vide "The Gazetteer of India, New Delhi, dated 14th September 1953, the Pydi Tribe listed in STs list at Sl. No. 35 along with Porja-Bodo Bonda, Daruva, Jodia, Mundili, Pengu, Pydi and Saliya is justified.

Discussion

For the first time, ST was defined under Article 366 (25) as " Such Tribes or Tribal Communities or Parts or groups within the such tribe or tribal communities are deemed under Article 342 clause (1) to be ST for Indian Constitution; under clause (ii) Parliament may by law include in or exclude from the list of STs specified by a notification under clause (1) any tribe or Tribal Community or part of or group within any tribe or Tribal Community, but save, as aforesaid, a notification issued under said clause shall not be varied by any subsequent notification. It further explains that if any elimination was to be made from the list so notified or any addition was to be made that shall be invariably by Parliament Act and not by the President on his/her own. The main idea is to restrict the powers of the President for any political reason, not to disturb the schedule so published: by the President in the best interest to safeguard the Constitution of India.

This study mainly focused to evince the ethnographic characteristics of Pydi Community living in agency tracts of the study area besides emphasizing their religious faith, practices, economic pursuits, social organization etc. Further, this study also

aimed at examining the reasons for inclusion of the Pydi Community in the Constitution (STs) Order, 1950 under the Schedule-Part -V Madras as one of the synonyms/sub-tribe of Porja tribe; as well as to study the reasons if any for commission in the subsequent amendment orders, social injustices were done to the community, their miseries, etc.

Finally, the Study aims at justifying the reasons for Constitutional Safeguards guaranteed under clause (1) of Article 342 of the Constitution of India.

During the period of British India number of Government, Orders were issued wherein the status of Pydi Community was shown as Hill Tribe. A few of such Orders are given hereunder with brief details:

Government of Madras, Revenue Department had issued Government Order Manuscript Series Number 1318, dated 18th June 1931- Agency- Vizagapatnam- Agency Tracts Interest and Land Transfer Act 1 of 1917-Hill Tribes List- Amendment Notified- In this Government Order Manuscript Series declared certain tribes with all their sub-tribes to be Hill Tribes for Act 1 of 1917. In enclosures (1), a list of tribes already notified as Hill Tribes, and their sub-sects were given. Accordingly, the 'Pydi' Community Government Order Manuscript Series Number 1267, Revenue dated 4th July 1927.

Government Order Manuscript Series Number 769 Revenue dated 6th April 1932- The Governor in Council was pleased to notify the Hill-Tribes for purpose of the Act under Vizagapatnam. Pydi is found at Sl. No. 62 as Hill-Tribe.

List of Backward tribes as per the Thirteenth Schedule to the Government of India (Provincial Legislative Assemblies) Order 1936 Madras; Pydi was shown at Sl.No.41 under Porjas -Bodo, Bonda, Daruva, Didua, Jodia, Mundili, Pengu, -Pydi and Saliya.

The Supreme Court of India in Civil Appeal No. 6759 of 2000 filed by E.V. Chinnaiah vs state of Andhra Pradesh with Civil Appeal No.6934 of 2000 filed by M/s Malamahanadu Vs State of Andhra Pradesh observed that this part of the constituent Assembly debate coupled with the fact that Article 341 makes it clear that the State Legislature or its executive has no power of "disturbing" (term used by Ambedkar) the Presidential list of SCs for the State.

It is also clear from the Articles in Part XVI of the Constitution that the power of the State to deal with the SC list is absent except to bear in mind the required maintenance of efficiency in making appointments which are found in Article 335.

Therefore, any executive action or Legislative enactment which interferes disturbs, rearranges, regroups or re-classifies the various castes, found in the Presidential list will be violative of the scheme of the Constitution and will be violative of Article 341 of the Constitution (copy enclosed).

In the post-independent era, the first order under Article 342 clause (1) Constitution (STs) Order 1950 was published by the Ministry of Law, Notification No. S.R.O 510 dated 6th September 1950 Extraordinary part-III- Section-iii in which Pydi

was included in the list of STs at SI.No.35 under Porjas-Bodo Bonda, Darura, Didua, Jodia, Mundili, Pengu, Pydi and Saliya, in Madras State (copy enclosed).

It can be expressly stated here that the above notification is an outcome of various Govt. orders issued during pre-Independent India in the then Madras Govt. The object of Article 342(1) & (2): 15(4) (Reservation of seats for admission in Educational Institutions....) 16(4) (Reservation of appointments....) is to provide protection and to effect preferential treatment for the ST having concern to the economic and educational backwardness, other disabilities wherefrom they suffer.

The State of Andhra came into existence in the year 1953 through Andhra State Act 1953, wherein Pydi tribe was listed in the STs list at SI.No.35 along with Porjas - Bodo Bonda, Daruva, Didua, Jodia, Mundili, Pengu, Pydi and Saliya vide "The Gazette of India, New Delhi, 14th September 1953 (Copy enclosed) The Clause (1) of Article 342 specifies that for the Constitution, the list of STs proposed to be notified shall be concerning a State or Union Territory. This Constitutional obligation is also fulfilled by notifying in the Gazette of India, 14th September 1953 wherein the Andhra State has been separated from the then Madras State.

Under Article 340 of the Constitution of India, the President appointed Kaka Kalelkar Committee on 29th January 1953 with the following terms of reference.

To determine the criteria to be adopted in considering whether any sections of the people in the territory of India (In Addition to the SCs and STs specified by Notification Issued Under Article 341 And 342 of the Constitution) Should be treated as socially and educationally backward classes, and by such criteria prepare a list of such classes setting out also their approximate number and territorial distribution.

It is very clear from the above that the lists of SCs and STs which were notified earlier vide the constitutional (STs) Order, 1950 shall not be disturbed. However, as seen from the table "List of STs together with the version suggested by the Backward Classes Commission under 'Andhra it is revealed that four Tribes viz.: 1) Yerukala 2) Yenadi, 3) Sugali/Lambadi and 4) Valmiki included vide column 6' whereas vide column No 5' no recommendations were made for exclusion of its synonyms against Porja tribe by the Commission. It is crystal clear that Porjas and its synonym/Sub tribes are deemed to be continued (copy enclosed). Even vide the 1956 amendment only Porja (Parangiperja) name is mentioned, but nowhere it is mentioned about the exclusion of Pydi or other sub-tribes.

Another Citation: AIR 1961 Madhya Pradesh 84 (V48 C34)

C.P. Bhutt C.J. And P.K-Tare J.

Naunihal Sing Petitioner

Kishorilal Paliwal Respondent

In the Constitution (SC) Order 1950 as initially issued under Art 341 (1) of the Constitution, 'Chamar' throughout the state of Madhya Pradesh was Notified as SC. That order was modified by the SC and tribes list (modification) order 1956, Chamar was mentioned in the modification order as SC in the district of Hoshangabad in Madhya Pradesh on 1st November 1956; Narsimhapur was constituted into a separate district; before that date, it was formed a tehsil In Hoshangabad district. The respondent who was a Chamar and resided In Narasimhapur contested an election held after re-organization for the reserved seat in a double-member Constituency and was elected. His election was challenged on the ground that, since Hoshangabad district did not, on that date include the territory comprised in the district Narasimhapur, the respondent could not be deemed to be a member of the Scheduled Castes:

It is held (i) that under 341 (2) without any law made by Parliament, the original SCs Order, 1950, specifying Chamar, as an SC in the entire state of Madhya Pradesh could not be varied by any subsequent notification. No such Law except the State Re-organization Act had been made by President.

The power under Section 41 of the State Re-organization Act extended only to make such modifications in the original SCs order as was compatible with the territorial changes and formation of the New State. That power, therefore, did not authorise the President to exclude any person from the category of SC, who enjoyed that status under the original SCs Order. Accordingly, the respondent who was a member of SC under that order could not be deprived of his status by the subsequent notification.

As per the above judgment of the Bench the Pydi Community people who were declared as sub-tribe to Porjas in the Constitutional (STs) Order 1950 be justified, the tribe's name was not mentioned in subsequent SCs and ST's last modification) Order 1956, under iii) ... it is thus evident that Hoshangabad district. mentioned in Part VI Schedule-1 of the modification order was inclusive of the territory now comprised of the Narsimhapur district. It was, therefore, only on an accidental commission or a clerical error that Narsimhapur district was not specially mentioned in Part VI - Schedule-I of the modification Order and according to the rule of construction of statutes, it was permissible to read Hoshangabad district in part VI-Scheduled-I of the modification order as comprising the quondam Tahasil of Narsimhapur.

Further, it is also held that Constitution of India Art 77 (1) - *Clerical mistake or omission in notification correction of - need not be expressed in name of the President. Hence, mere correction of a clerical mistake or omission in a notification is only a ministerial act, and not an executive action of the Government of India and accordingly a corrigendum that does not affect any change in the notification need not be expressed in the name of the President.*

Here in this case also, the name of the 'Pydi' which was notified in the original Constitutional (STs) Order 1950 in Schedule Part V-Madras at SI.No.35 as 'Porjas - Bodo Bonda, Daruva, Didua, Jodia, Mundili, Pengu, Pydi and Saliya was mistakenly omitted in the subsequent notification issued in 1956, 1976, 2002.

The basic point now put forth is as of present there is no evidence in support of exclusion of Pydi Community living in Agency tracts either by Govt. of Andhra Pradesh or Government of India, thus giving scope for callous omission in carrying out the list of STs as notified in the original Constitution (STs) Order 1950, in the subsequent notifications.

The then Principal Secretary to Government (SW) Department addressed the Secretary, Ministry of Tribal Affairs, Govt. of India, New Delhi vide letter No. 2986/GCC.1/2007 - dated 11th June 2008 requested as follows:

"I am therefore to request you to kindly clarify whether the Community "Porja" (Parangiperja) mentioned at Sl. No. 35 in the list of STs in Andhra Pradesh in the SCs & STs, Order (Amendment) Act, 1956, and at Sl. No. 25 in the SCs & STs Order (Amendment) Act, 1976 include the 'Pydi' Community as mentioned in the Constitution (STs) Order 1950 (copy enclosed).

The above clarification sought by the Government of Andhra Pradesh indicates that the Government of Andhra Pradesh at any point in time did not recommend to the Government of India for exclusion of the 'Pydi' community from the list of STs.

B.N. Lokur Committee report says "It would be for the State Government to ensure that the castes and tribes whose names are altered in the revised list are not denied the benefit they were previously entitled to. *The State Government should advise issuing necessary instructions to the appropriate authorities*".

As per the suggestion of the Joint Parliament committee and observations of the Supreme Court, the Government of India has issued a clarification to all Ministries vide Department of personnel & A. R in the year instead of taking the Constitutional Order of 1950 as the base year instead of 1956 for issuing ST Certificates. It means the Constitution (STs) Order 1950 is the base Order for all subsequent orders (amendments). After the Separation of Andhra from the then Madras State through the *Andhra State Act, 1953*, the Pydi was retained as a sub-tribe to Porja tribe at Sl.No.35. In the Amendment Orders 1956, 1976 2002- Porja (Perengipsre) was mentioned at Sl.No.17, 16 and 25 respectively. It is clear from the above discussions that there is no record of evidence available either in Parliament or in the Ministry of Tribal Affairs (MoTA) or with the *Government of Andhra Pradesh to substantiate an argument for deletion of the Pydi Community from the STs list.*

Further, the Central Information Commission while disposing of an Appeal in File No. C.C/MA/2009/000441 dated 14th October 2009 held that Para (9) based on oral and written submissions made by the parties the following conclusions are drawn:

1. Pydi tribe was clubbed with Porja Community in 1950 orders as mentioned above in subsequent amendment of the ST list, only Porja tribe is mentioned while another sub-tribe like Pydi are not shown. The reasons for the omission of sub-tribes are not known.
2. There is no evidence on record to show that at any stage the Government of Andhra Pradesh recommended for deletion or exclusion of 'Pydi' tribe from

the list of STs under Porja group. Nor the Parliament has ever done it. The Government of Andhra Pradesh has sought clarification from the respondent, the Ministry of Tribal Affairs on the issue of inclusion/exclusion of 'Pydi' from the STs list, but the respondent, the Ministry of Tribal Affairs has stated that 'Pydi' Community/Pydi tribe is not included in the list without looking the records that show that Pydi tribe is clubbed with Porja Community, Had the Government of Andhra Pradesh recommended at any stage for deletion of 'Pydi' tribe from STs, list it would not have sought the above Clarification. By implication, it is understood that 'Pydi' Tribe is included in Porja Community.

3. The records of Parliament submitted by the respondents during the hearing do not indicate that the parliament has ever considered or approved the deletion of 'Pydi' tribe from the list of STs in Andhra Pradesh.
4. Clearly 'Pydi' tribe is clubbed with Porja Community in the said order of 1950 and 1953. It should accordingly be treated in respect of all the subsequent amendments to the STs list since there is no explicit and valid approval of the Parliament for the exclusion of this Community from the ST list. There is therefore no justification for depriving this tribe of its rightful claim for issuance of an ST Certificate by the Government of Andhra Pradesh.

The present study on Ethnographic features of Pydi Community justifies the status of 'Pydi' tribe and its implicit inclusion with "Porja" Community in the true meaning of the First Order 1950 Under clause (1) of Article 342 of the Constitution of India which forms the bases for Subsequent amendments.

At the outset, it can be stated that one has to understand in true spirit who are these STs. In this context, many human scientists have given different meanings to STs. A few of these are mentioned hereunder for better understanding.

As per perry, tribal means a social group having some dialect, confined to a particular area is called a clan. A clan is a group of families having the same surname, following the same occupation while forming one Endogamous group.

As per Mazumdar: Tribal means one social group confined to a specific area, believing in an Endogamous system of marriages with a distinct culture, and dialect primitive in character restricting themselves to maintain social distance with other tribes and castes while maintaining Homogeneity within their group.

It is understood that a tribe means, a group of communities belonging to a clan, having the same surname, habits, and dialect, living in geographical isolation, keeping distance from other groups and maintaining kinship relations within their clan led by a tribal chief who exercises social control over them.

As per the guidelines of Govt. of India, the criteria specified for identification of a community as an ST are as follows:

1. Indication of primitive traits,
2. Distinctive Culture,
3. Geographical isolation,
4. The shyness of contact with other communities and
5. Backwardness (Social & Economical)

In the light of the meaning given by many Human Scientists concerning Tribe and the criteria given as above by the Government of India the present study brings out the following:

1. The Pydi community living in Agency tracts of Srikakulam, Vizianagaram and Visakhapatnam districts believes in nature and its surroundings. They truly believe in their surroundings places full of trees, animals, rivers, and rivulets, which are gifts of Nature. They also believe that their Ancestors live in nature; which exhibits the characteristic of animism.
2. In addition, the Pydis also believe in totemism, as they follow the clan system and each clan has a separate totem viz., Korra (Sun) Pangi (Eagle), Killo (Tiger) Golori (Monkey), onthal (snake), Kimudu (Bear), Goru (Ox) etc. Interestingly the 'Porja tribe also follow the above totem for each of their clans.
3. The 'Pydi' also believe in Ancestral worship, thinking that the deceased souls always protect them, and their animals, from diseases, and natural calamities. On all important occasions, the 'Pydis' worship their Ancestors which is a part of their religious faith.

In Porja Community also the ancestors are worshipped to protect them and their animals.

Another important feature of this Pydi Community which is observed during the study is that in addition to believing in naturalism they also follow polytheism. It means they strongly believe in their village deities, Gods and Goddesses, as they possess sacred powers, they always connect their day-to-day happenings either good or bad to these deities. It is their regular practice that they worship different deities /Gods/ Goddesses as per the occasion and as required. E.g., Loddo, Bono Pooja is performed when a tiger or any wildlife or any evil spirit attacks their family. Pothuraja Puja which is known as 'Bodo Devatha' is performed for the Protection of their meagre fields. Mohani Pooja is Performed to protect them from all diseases and evils. Sondhi Puja is Performed with a belief that if they Perform this Puja other Evil/spirits can't attack their village. The Sondhi is located between two villages, the entire village

community goes to sondi and offer black cloth, black bangles and small grass bundle etc., for the welfare of the village. The Porjas also Perform these Pujas with different nomenclature.

In addition to the above the 'Pydis' believe in different kinds of Spirits: viz., Benevolent spirit and Malevolent spirit etc., of which they believe Strongly in Malevolent Spirits viz, Dongor spirit causes illness and, in few cases, cause death to family members as well as their pet animals Sisa/Jodugu spirit Causes fear in the individuals, Job Kamini spirit attacks when a person Slips into a Stream.

The spirit can be traced by the Pulse of the victim, when the Spirit attacks, the eyes of the individual swell, the joints also Swell with high fever and vomits, and they speak out about the history and the relation with the people (The details are discussed in religious faith and practices).

The Pydis' also believe in sacred places where their village deities are established. They also think that the person who breathed his last in their house is treated as a sacred place and believe that their ancestors are living with them in some place (Kitchen, Hall) in their house. They worship different trees and consider the place Where the tree is located as a sacred one. In addition, they have sacred centres like 'Sondhi's a location between two villages. All the villages consider this Sondhi as a sacred centre.

All the above rich cultural practices of the Pydi Community express that their customs, traditions, religious faiths and Practices, death rituals, birth cycle, feasts and festivals are tribal, and can be said that the Pydi community has a distinct culture.

It is, therefore, can be summed up as hereunder keeping in view the definition of ST vides clause (1) of Article 342; The President concerning any State or Union territory, and where it is a State after consultation with the Governor thereof by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for this constitution be deemed to be STs about that State or Union territory as the case may be.

Under clause (2) of Article 342; Parliament may by law include in or exclude from the list of STs specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community but save as aforesaid notification issued under the said clause shall not be varied by any subsequent notification:

The Constitution (STs) order 1950, The Scheduled, Part V - Madras at Sl. No. 35 Porjas - Bodo Bonda, Daruva, Didua, Jodia, Mundili, Pengu, Pydi and Saliya are enlisted.

Again vide "The Gazetteer of India, New Delhi, dated 14th September 1953 Pydi tribe listed in STs list at Sl. No. 35 along with Porjas - Bodo Bonda, Daruva, Didua, Jodia,

Mundili, Pengu, Pydi and Saliya through Andhra Pradesh State Act 1953 when it was separated from the then Madras State; it means the Pydis continued to enjoy the status of ST. But in the subsequent notification, the Pydi along with other sub-groups were not shown against Porjas instead it was listed as Porja (Porangi Porja). Here it comes to the understanding that the meaning of STs as envisaged in Article 341 (1) & (2) is either totally misunderstood or misrepresented, because, of the tribes or Tribal Communities or Parts of or Groups within tribes. *Here or denotes the hidden meaning that 'Porjas' is inclusive of Groups within tribes. When Porja is entered with a generic term there need not be any specific mention of Sub-tribe, within that SC/ST, as it includes automatically.* At Para (48) of Chapter IV in the Report of Advisory Committee on the Revision of the lists of SCs & STs by Department of Social Security, Government of India it further emphasized that in the course of the revision of lists who have at times adopted local names, synonyms and altered the spellings of some castes/tribes. These nominal changes should not affect represented, because, the tribes or Tribal Continuation of privileges and benefits to those castes/tribes subject to such changes. It would be for the State Government to ensure that the SCs and STs are subject to such changes. It would be for the State Government to ensure that the SCs and STs whose names are altered in the revised list are not denied the benefits they were previously entitled to. The State Government should advise issuing necessary instructions to the appropriate authorities.

Now coming to clause (2) it can be mentioned that the original orders issued vide the Constitution (STs) order 1950 and the Andhra State Act 1953 (No. 30 of 1953) published vide the Gazette of India Extraordinary Part-II- Section-1, New Delhi, Monday, September, 14th 1953 by Ministry of Law were subsequently amended in the year 1956 wherein under Schedule-III Part-I Andhra at Sl.No.17 Only 'PORJA' was enlisted raising many doubts concerning non-mention of other sub-tribes along with main 'PORJA' Causing denial of benefits, hitherto guaranteed by the Constitution of India.

In the same analogy, the error was committed by not continuing the 'Pydi' tribe which was clubbed with the 'Porja' community and notified at Sl. No. 35 vide Constitution (ST) Order 1950 and vide Andhra State Act 1953, and the decision of the Chief Information Commissioner in File No. CIC/MA/2009/000 441 dated 14.10.2009 at Para (IV) it is reiterated that 'Pydi' tribe is clubbed with Porja Community as in the said order of 1950 and 1953. *It should accordingly be treated in respect of all the subsequent amendments to the STs list since there is no explicit and valid approval of the Parliament for the exclusion of this Community from the ST list.* There is, therefore, no justification for depriving this tribe of its rightful claim for issuance of ST Certificates by the Government of Andhra Pradesh; a corrigendum may be issued in this regard and confirm the 'Pydi' tribe along with other sub-tribes under 'Porja' to enable them to have their lost justice.

Findings

During the visit of the Study Team to the study area, it was brought to the notice that the ST status certificates were being issued to the Pydi people by the Revenue

authorities taking into account the Constitutional (STs) Order, 1950. During the field study, the following cases have come to the notice of the Study Team.

In Seethampeta village of Seethampeta Mandal in Srikakulam District many residents brought to the notice of the Study Team that they are having small landholdings in Chekkapuram village, Seethampeta Mandal in Palakonda Revenue Division and were against column No.2, the Mandal Revenue Officer Seethampeta entered Pydi community as belonging to ST.

In another instance during a field visit to Pallam Levidi village of Kurupam Mandal in Vizianagaram District, one Sri Biddika Bhimudu s/o Biddika Muchayya, working as a temporary single Teacher Belonging to Pydi community was certified issued by Tahasildar, Kurupam on 29th January 1964 (copy enclosed).

In yet another instance, one Sri Ganta Relli s/o- G. Pothi of Pallam Levidi village in Pavathipuram Agency of the then Srikakulam district belonging to Pydi community was issued a certificate duly signed by R.I. Mondemkhalallu on 28th January 1968 as recognized ST which was countersigned by other Officer and again countersigned by the Sub-Collector, Parvathipuram with seal (copy enclosed).

Another caste certificate was issued by the Tahasildar, Kurupam on 15th September 1982 with his seal and signature to Sri Nimmaka Rajagopal s/o Neela Baru of Gumma Lakshmiapuram village in Kurupam Tehsil of Vizianagaram District as belongs to pydi which is included in the list of ST (copy enclosed).

The Tahsildar, Kurupam issued one more certificate to one Sri Ganta Rama Rao s/o Hari Bandu of M. Konda village in Kurupam Tehsil of Vizianagaram District belonging to Pydi caste as ST stating that which is included in the list of ST. The certificate S.R.No.1600/82 dated 30th July 1982.

This is an example to convince that the sub-tribes mentioned against Porja ST were given ST Certificate in 2002.

During the field study, the research team was informed that the parents were issued a status Certificate and the children of the same parents were denied the status.

Recommendations

As per the study, the Ethnographic characteristics of the 'Pydi' community living In Agency tracts fulfil the criteria prescribed by the Government of India for identifying a Community as STs.

The Pydi-community has tribal characteristics, culture, habitation social organization, religious faith and practices, worship, festivals, etc. when compared with the social & cultural systems and religious faiths of other tribal Communities. Further 'Pydi' Community People either find a place on equal footing or almost the same on par with other tribal communities inhabiting agency tracts.

Based on the outcome of the Ethnographic features of 'Pydi' Community; it is revealed that the inclusion of this Community as a Hill tribe during the British India period and also in the post-independent period; the Pydis living in agency tracts are justified to hold their status of STs and enabled this community to salute in great honour to the Constitution of India in right earnest.

The Pydi Community in Agency tracts which was given ST status vide 'The Constitution (STs) Order, 1950 and retained the same status vide 'the Andhra State Act 1953' but disappeared in subsequent notifications during 1956, 1976 and 2002, without any valid approval of the Parliament for exclusion of this community from the list of STs.

In view of the lack of documentary evidence in support of the exclusion of this 'Pydi' Community in Agency tracts from the ST list, it is deemed to have continuous existence along with 'Porja'. Hence it is now explicit that the Pydi Community in Agency tracts need not be once again included as a fresh community, as it was not recommended for exclusion by the Government of Andhra Pradesh at any point in time. Only an issuance of a corrigendum as suggested by the Supreme Court of India will suffice.

It is therefore recommended for reconsideration of the 'Pydi' community in Agency tracts to enjoy the ST as Status along with 'Porjas' as enshrined in the Constitution of India and enable them to have Constitutional benefits.

Conclusion

Its crystal clear in the absence of authentic documental evidence for the exclusion of Pydi community from the list of STs, and the letter from the Secretary, Tribal Welfare, Government of Andhra Pradesh seeking clarification concerning Porja (Parangi Porja) including the Pydi community is the crystal-clear evidence that the concerned Government of Andhra Pradesh has not recommended for exclusion of this community from the list of STs at any point of time. This automatically emphasizes that there is no valid reason for the exclusion of Pydi community in subsequent notifications issued in the years 1956, 1976 and 2002.

Further, there is clear evidence that in Araku Valley of Visakhapatnam district one Sri Vantala Kondu, S/o Rongo, Pagriguda village, Sovya Panchayat, Dumbriguda Mandal belonging to Pengu Porja which is a subtribe of Porja vide Constitution (ST) Order, 1950 was given ST Certificate in 2002. It is just one example this report has contained in several documental evidence in support of Pydi ST community to be included in the ST list with a corrigendum and pave way for the restoration of ST benefits to this obscured Pydi tribe with dignity and honour.

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