

सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग

भारत सरकार
ट्रिकूट-१, भीकानजी कामा प्लेस, नई दिल्ली - ११००६६

Member - Secretary
National Commission for Backward Classes
Government of India
Trikool - 1, Bhikaiji Cama Place, New Delhi - 110 066

कृष्णन्
KRISHANAN
183190

DO NCBC Advice No. 34,35,36 UP/98

14.9.1998

Dear Shri Manavalan,

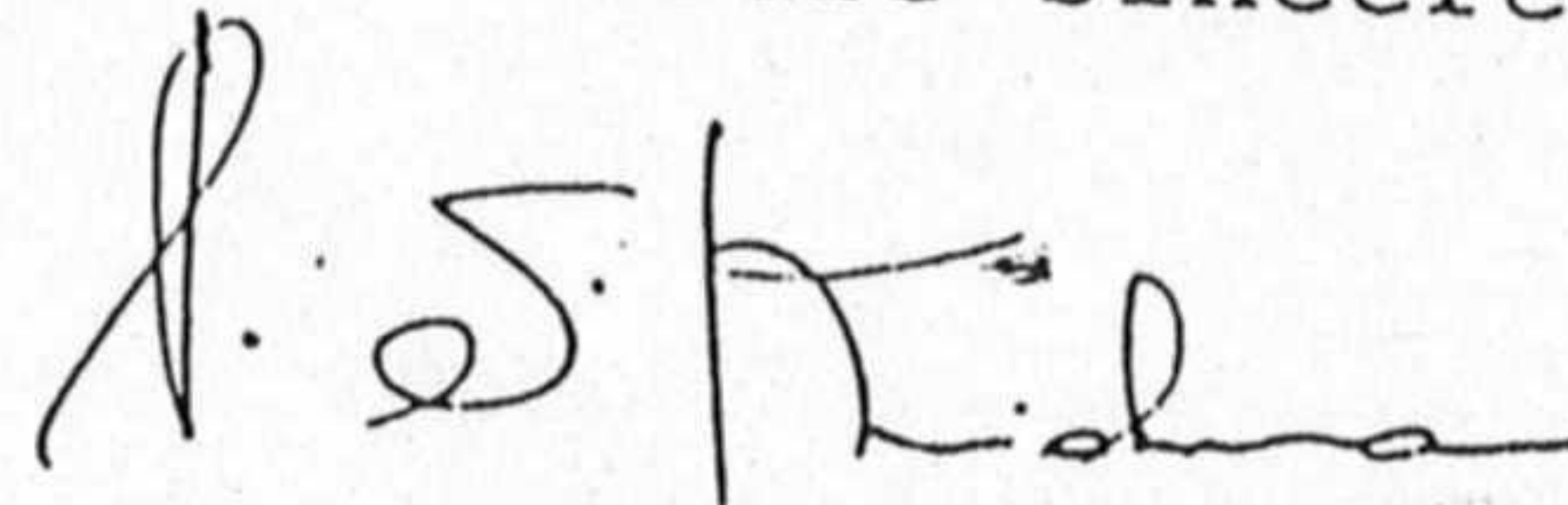
I am sending herewith the Advice of the National Commission for Backward Classes under Section 9 (1) of the NCBC Act, 1993 for the Rejection of the Requests of

- (1) Rajput Sikh
- (2) Bhatra/Bhatt (Brahman)
- (3) Muslim Bhatt/Kaviraj/Ray

castes/communities for inclusion in the Central List of Backward Classes for UP, duly authenticated, for necessary action by the central Government under Section 9(2) of the Act.

2. With this, Advice on 359 castes, sub-castes, synonyms etc. have been tendered to the Government by the Commission, after its reconstitution in 1997, of which 356 are still pending with the Government for Notification.

Yours sincerely



—(P. S. KRISHNAN)

Encl: As stated.

Shri D.K. Manavalan,
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI

सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग

भारत सरकार

ट्रिकूट-१, भीकाजी कामा प्लेस, नई दिल्ली - ११००६६

Member - Secretary

National Commission for Backward Classes

Government of India

Trikool - 1, Bhikaiji Cama Place, New Delhi - 110 066

कृष्णन्
KRISHNAN
90

NCBC Advice No. 34,35,36 UP/98

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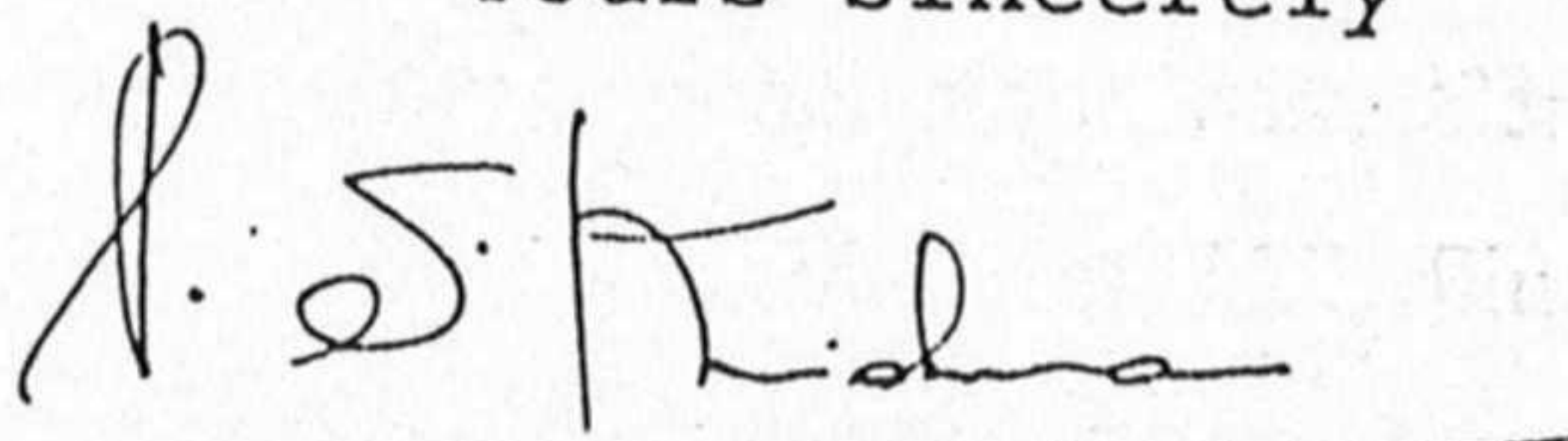
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Sastri Bhavan
NEW DELHI

NATIONAL COMMISSION FOR BACKWARD CLASSES

Uttar Pradesh Bench

Findings

Per Shri Justice P.K. Shyamsundar, Chairperson

Case: Request for Inclusion of "Rajput Sikh" caste/community in the Central List of Backward Classes for Uttar Pradesh.

I. Request

This case arises from the Request received in this Commission from Rajput Sikh Pratinidhi Board, Rampur, Uttar Pradesh for inclusion of "RajPut Sikh" caste/community in the Central List of Backward Classes for Uttar Pradesh.

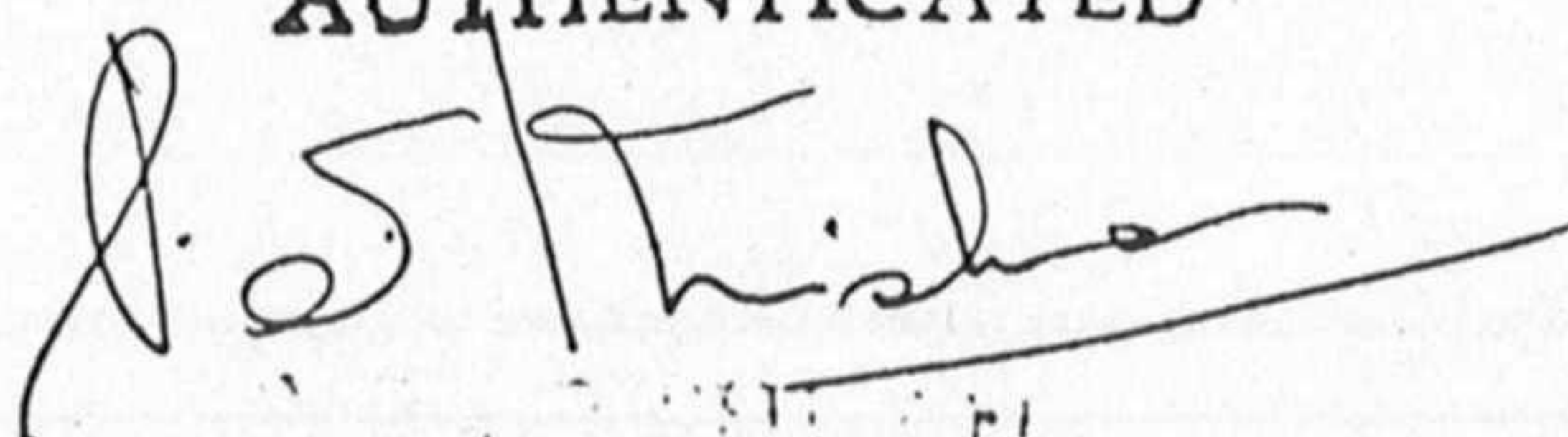
II. Public Hearing

2. The two-Member Bench of the Commission consisting of Hon'ble Chairperson Justice P.K. Shyamsundar and Hon'ble Member Shri Sahu Akshaya Bhai held a Public Hearing to examine the Request of the community for inclusion in the Central List of Backward Classes for Uttar Pradesh at Nainital on 25.05.98. Prof. U.P. Singh and Shri Navtej Puadhi Hon'ble Members of the Commission also joined the Bench. The State Government was represented by Shri Hiramani Singh Yadav, Special Secretary and other Officers from Department of Backward Classes. The community was represented by Shri Balbir Singh, Shri Kharag Singh, Shri Tirth Singh, Shri Gurnam Singh, Shri Baldev Singh and Shri Karnail Singh of Rajput Sikh Pratinidhi Sabha, Uttar Pradesh.

III. Facts

3. Rajput Sikh is not included either in the Mandal List or in the State List of Backward Classes for Uttar Pradesh.

AUTHENTICATED



4. The NCBC Questionnaire filled up by the Rajput Sikh Pratinidhi Sabha states that the main caste is "Sikh" and "Rajput Sikh" is a sub-caste. The population of the caste/community in the State is about 15 thousand which is mainly dispersed in the following districts:

Rampur	11,000
Lakshmipur	1,500
Bareilly	300
Udhamsingh Nagar	300
Moradabad	200
In other districts	1,700

They profess Sikh religion. The caste/community is regarded as socially backward. The occupation on which the members of the caste/community mainly depend for livelihood on agriculture involving manual labour rendered for wages. Women of the community are also engaged as agricultural labour apart from tending their household. Children also help their parents in agricultural labour. Very few from caste/community are engaged as drivers and such other labour services. There is no Member of the Legislative Assembly from this caste/community. Only four village pradhans and one BDC member was from this community. Literacy rate of the caste/community in the State is 20%. Proportion of matriculates is about 1.5%. About 50% of the families of the caste/community live in the kachha houses.

5. At the public hearing the representatives of the caste/community stated that originally they were Rajputs and at the time of Guru Govind Singh they converted to Sikhism. At the time of Indo-Pak partition they migrated from then West Punjab to Uttar Pradesh. There are three sub-castes of 'Rajput Sikh' – Chauhan, Pawar and Rathore and requested to include all these three sub-castes. They added that they are economically backward and the caste/community is considered below the 'Kamboj' and 'Rai Sikh' castes/communities.

6. W.Crooke in his ethnographic work "The Tribes and Castes of the North Western India (Cosmos Publications, Delhi reprint 1975, Vol-IV, reprinted, originally published

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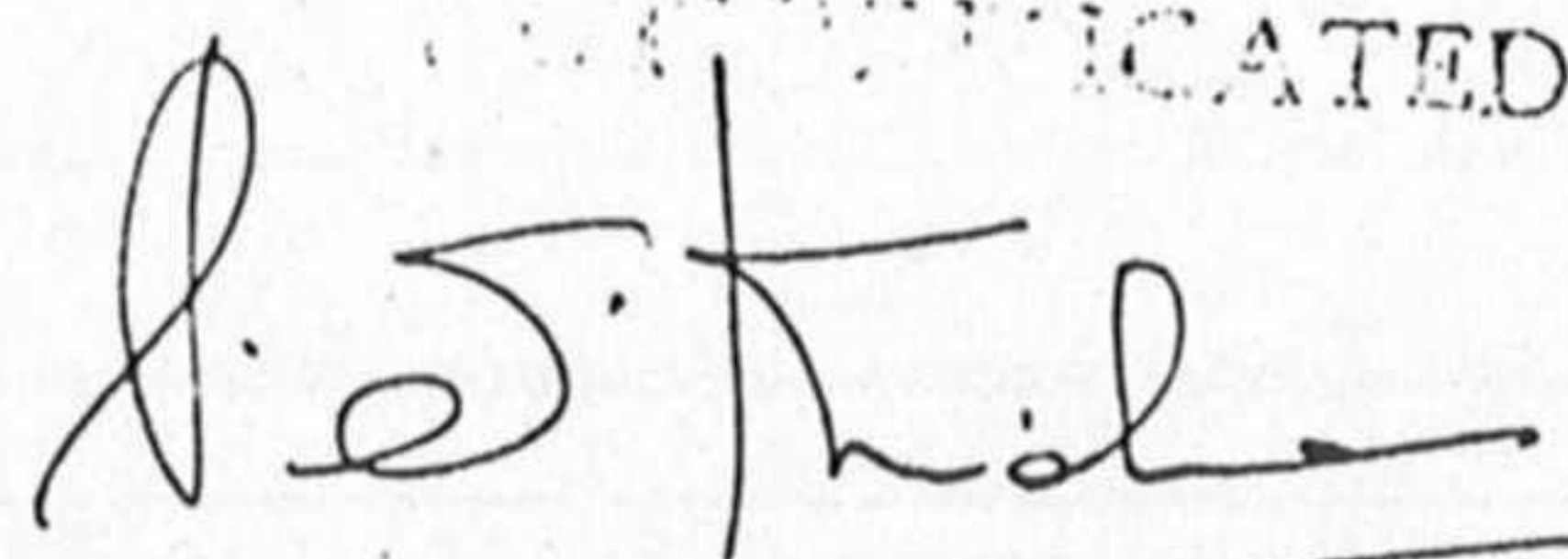
J. S. Kishin

under the title 'The Tribes & Castes of the North Western Province & Oudh., Calcutta 1896), describes the caste "Rajput" as "Rajput (Sanskrit raja-putra, "Son of a King" – The warrior and land owning race of Northern India, who are also known as "Thakur, Lord" (Sanskrit Thakkura), or Chhatri, the modern representative of the ancient Kshatriya. All or most of the Rajput tribes in these provinces have legendary accounts of their origin from the country known as Rajwara, Rajasthan or Rajputana"

H.A Rose in his ethnographic work titled "A Glossary of the Tribes and Castes of the Punjab and North-west Frontier Province, Vol-III (Asian Educational Services, New Delhi, 1990 reprinted, first published in 1919, 1911, 1914) describes Rajput as "In the vedic literature the term Raja-putra, "Son of a Rajan or King", was apparently used in its literal sense, though it may also be capable of a wider interpretation. Later the Rajaputra degenerated into a mere 'landlord' and possibly is identifiable with the Rajanya or noble. As stated in the article on the Khatri the Rajput was a later development than the Kshatriya. Indeed, if a conjecture be permissible, the rise of the Rajput represents the change from the ancient Vedic system of administration to a ruler and more feudal type of society under which hereditary nobility replaced the more bureaucratic Kshatriya."

IV. Findings

7. It is evident from the above Ethnographic excerpt that Rajputs were highly respected people in society. The representatives of Rajput Sikhs also admitted the fact that originally they were Rajputs. Taking note of the above statement, the Bench is of the view that though a section of Rajput caste/community after having embraced Sikkism and are since known as 'Rajput Sikhs' they could not have suffered from any kind of social backwardness which is an aspect that was least highlighted by large number of Rajput Sikhs who appeared before us at the hearing. The Questionnaire states that the community is also educationally backward highlighting the alleged low literacy rate of 20%, which is an aspect to be considered only if and after social backwardness is established; however on that aspect very little light was thrown by the caste representatives who participated in the Hearing. The members of the community

CERTIFIED


appeared to be well placed and one Mr. Babir Singh who represented the community at the hearing was an advocate. Ordinarily any caste which does not suffer from any kind of social disability and is also fairly well-to-do is not likely to be significantly backward on the educational front. Therefore, in the case of this fairly well-to-do community that can secure access to education without much difficulty deters us from upholding the claim for backwardness on the educational front as well. In this view of the matter, we find no good reasons for inclusion of Rajput Sikhs in the Central List of Backward Classes for Uttar Pradesh. Therefore, the request for inclusion of "Rajput Sikh" caste/community in the Central List of Backward Classes for Uttar Pradesh be rejected.

Ashayan
02.09.98

D.K. S. G. S. S. S.
2.9.98

COMMUNICATED

A. S. Kishan

8. The Commission considered and agreed in full with the above Findings of the Uttar Pradesh Bench and decided to tender the following Advice to the Central Government under Section 9(1) of the NCBC Act 1993 for action by the Central Government under Section 9(2) of the Act:-

The Request for Inclusion of "Rajput Sikh" caste/community in the Central List of Backward Classes for Uttar Pradesh be rejected as it is not socially backward caste/community.

Kshayan
02.09.98

P. G. Fitzgerald
2-9-28

A. S. K. L.

14.9.98

lid auf Briefg.
7.9.98

Note: On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16.08.98, this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice notwithstanding the vacancy caused by the demise of the aforesaid Member is protected by section 7 of the NCBC Act, 1993

J. S. Kish

NATIONAL COMMISSION FOR BACKWARD CLASSES

Uttar Pradesh Bench

Findings

Per Shri Justice P.K. Shyamsundar, Chairperson

Case: Request for Inclusion of "Bhatra/Bhatt (Brahman)" caste/community in the Central List of Backward Classes for Uttar Pradesh.

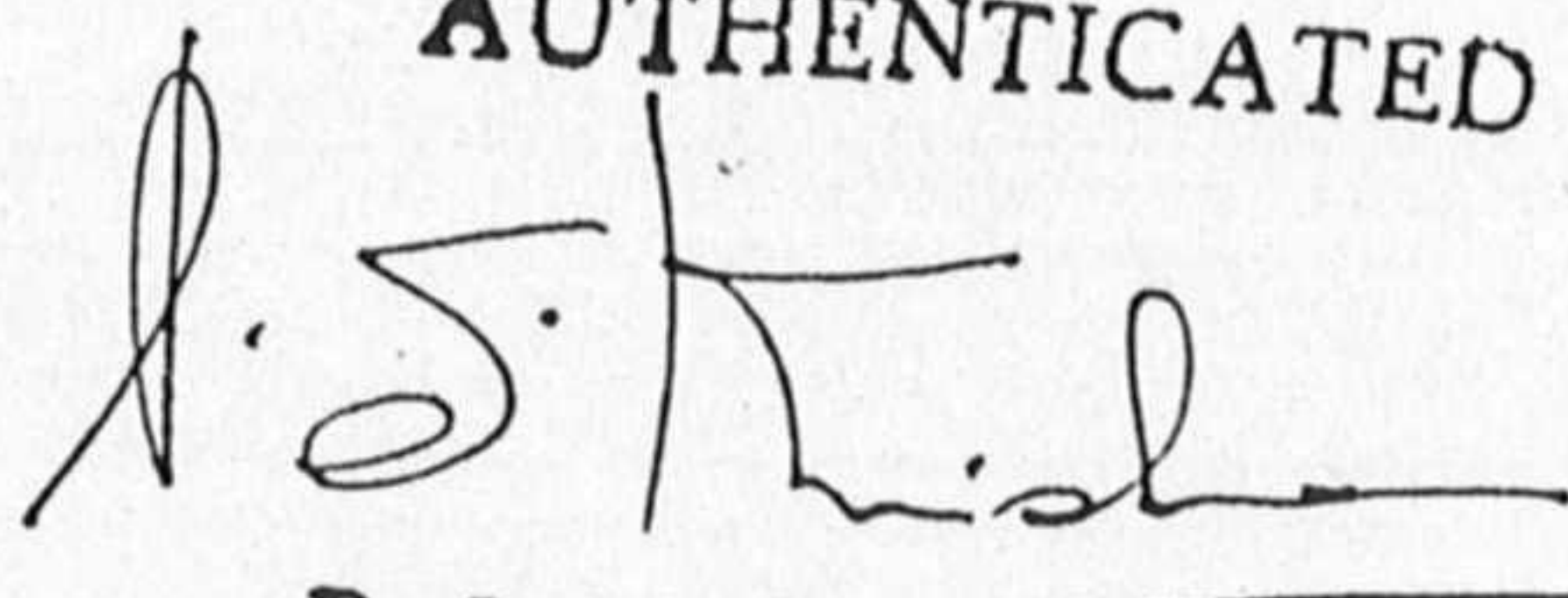
I. Request

This case arises from the Request received in this Commission from the State Government of Uttar Pradesh for inclusion of "Bhatra Bhatt (Brahman)" caste/community in the Central List of Backward Classes for Uttar Pradesh.

II. Public Hearing

2. The two-Member Bench of the Commission consisting of Hon'ble Chairperson Justice P.K. Shyamsundar and Hon'ble Member Shri Sahu Akshaya Bhai held a Public Hearing to examine the Request of the community for inclusion in the Central List of Backward Classes for Uttar Pradesh at Nainital on 25.05.98. Prof. U.P. Singh and Shri Navtej Puadhi Hon'ble Members of the Commission also joined the Bench. The State Government was represented by Shri Hiramani Singh Yadav, Special Secretary and other Officers from Department of Backward Classes. Nobody appeared on behalf of the request makers. However, Shri Rajiv Bhatt, representative of Uttar Pradeshhiya Shri Bhatt Brahman Sabha, Lucknow appeared before the Bench and objected for inclusion of their caste in the Central List of Backward Classes for Uttar Pradesh.

AUTHENTICATED



P. S. KRISHNAN
Member Secretary
National Commission
for Backward Classes

III. Facts

3. The caste/community is not included in the State List of other Backward Classes. It is not included in the Mandal List. However 'Bhatu' which is claimed by the requestor as Bhatra/Bhatt is included at Serial No.44 as :

"44. Ghandarva, Bhatu"

4. In his request, Shri Hriday Narayan Bhatt, Secretary, Brahm Bhatt Kalyan Parishad, Gorakhpur has submitted that 'Bhatu' which has been included in the Mandal List and Bhatra/Bhatt are the two names of the same caste. Bhatra/Bhatt, though a Brahman caste, is socially and educationally backward. There is no representative from the caste in the Legislative Assembly. No member of the community is in Govt. service.

5. The Ethnographic literature about the Bhatt caste is given by W. Crooke in "The Tribes and Castes of North Western India (Cosmo Publications, Delhi, 1974, Reprinted Vol.II originally published under the title "The Tribes & Castes of the North Western Province" Calcutta, 1896):

"Bhat - (Sanskrit, Bhatta, "Lord", probabbly connected with Bhartri, "a cherisher," "nourisher") they are generally supposed to be descended from the intercourse of a Chhatri and a Vrahman Widow. Many legends are told of their origin.....

Again according to Nesfield, the Bhats are an "offshoot from those secularised Brahmans who frequented the Courts of Princes and the campus of warriors, recited their praises in public and kept records of their genealogies....

Nesfield regards the Bhats as a homogeneous functional group thrown off by the Brahmans. " I look upon them as a heterogeneous group made up of Brahmans and Rajputs welded together into one caste by virtue of their exercising similar functions....." No account of the Bhats would be complete without some reference to the Charans, though they are hardly to be found in this part of India. In Gujarat they are Vaishnavas, and find employment in the Courts of Native Princes or in the families of private gentlemen.....

AUTHENTICATED

[Signature]

10/11/1977
Session

.....they are cultivators and have enough money to lend at interest... Not a century ago the faith placed in the word of a Bhat was perhaps the only way of obtaining the feeling of security necessary to conduct business of any kind....

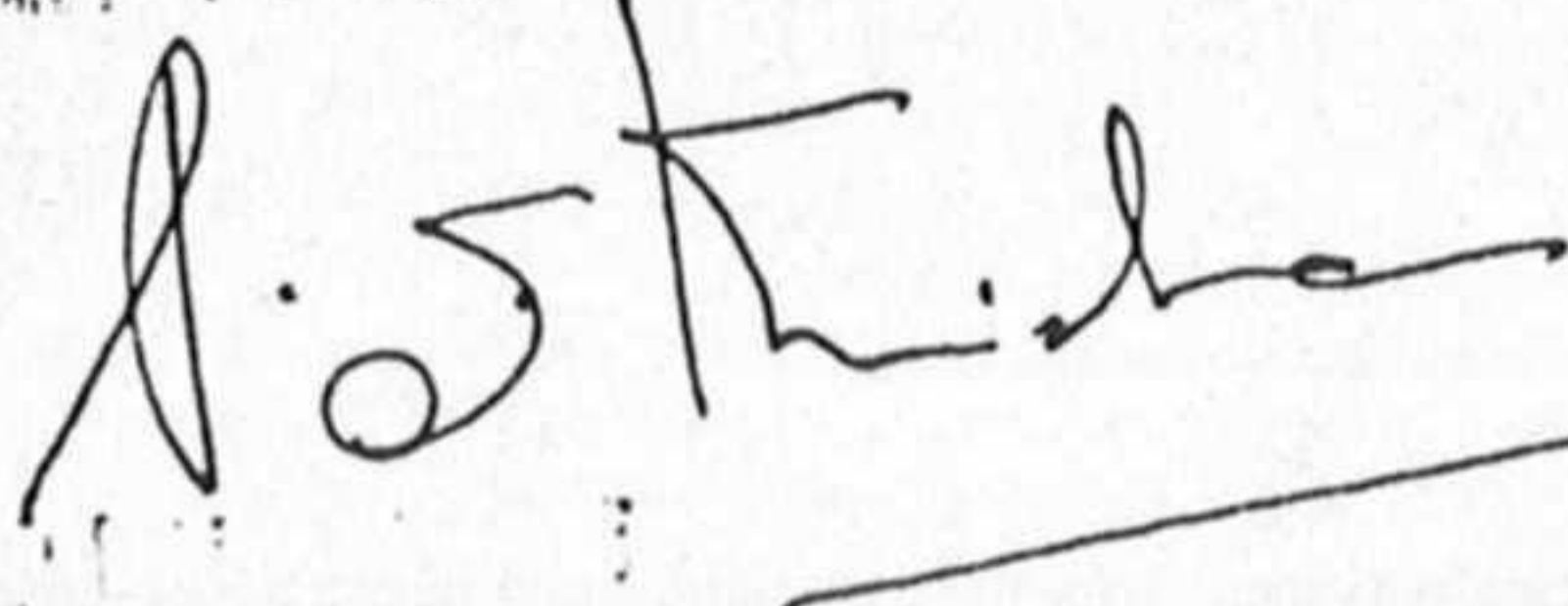
In social position the Bhat ranks fairly high, and is as particular in eating and drinking as a Brahman but he bears an indifferent reputation for volubility and abusive language." (ibid pp 20-29)

While discussing about "Brahman" W. Crooke has mentioned that "Among the Sub-divisions of local importance, we find..... and in the Hills, the Bais, Bhal, Bhat, Gangari, Joshi, Khas, Lakhpal, Lohani, Panre, Panth, Pahak, Sarola, Tripathi,....."

6. In a separate case of Muslim Bhatt who claim to be converts from Bhatt Brahman have quoted the extracts of the Decision of the Allahabad High Court in Ram Prasad vs. Gore Lal, Ex. Second appeal No 227 of 1926 held that "The finding is one of facts that Bramha Bhatt are included in the Term Brahmin" (The Law Reporter dated 15th June, 1927, Allahabad High Court, 20th April, 1927, reproduced in Mishrabandhu - Pralap, Part-I, written by Shri Pt. Narayan Prasadji "Betab" and published by Kaveendra 'Ram', Secretary, All India Shri Brahman Mahasbha, Bombay 1937)

7. According to census of India -1 931, United Provinces of Agra and Oudh Part I Report by A.C. Turner (Usha Publication, Delhi, 1987, reprinted, First Edition 1933 P.529) the new name of Bhat or Brahmbhatt was given Brahmbhatt Brahman, Barwar Brahman based on the claim of the community itself from the following districts - All India Brahmbhatt Brahman Sabha, Allahabad, Dehra Dun, Bulandshahr, Aligarh, Mainpuri, Budaun, Shahjahanpur, Jhansi, Jalaun, Hamirpur, Jaunpur, Ballia, Gorakhpur, Unao, Hardoi, Partabgarh and Bara Banki.

This Census Report (p.573) also stated that Bhat as a sub-caste of Brahmans found in Tehri-Garhwal State. It was stated in the report that the caste was immigrated to Tehri Garhwal from Dakhan. In the plain areas the corresponding name of the caste was also spelled Bhat. Bhats are of many kind. Bhats of Koteswar, Bhats of Lubhyali, Bhats



of Dakkan or South India, Bhats Pujiyar who are Sarolas. These are all different sub-castes.

This report also described (P.555): "Bhat - found everywhere. Bards and genealogists as in the plains. They are similar to Hurkiyas but their women do not dance as the Hurkiya women do.

backward Ethnographic account about Bhats is available separately who are geologists and as well sub-divisions under Brahmans.

8. During the Public Hearing Shri Rajiv Bhatt, appeared before the Bench on behalf of Uttar Pradeshia Shri Bhatt Brahman Subha 67/61 Lalkuan, Lucknow raised strong objection against the inclusion of Bhatt-Brahmin in the Central List of Backward Classes. He stated that the caste Bhatt/Brahman Bhatt was never a socially, economically, educationally backward caste either in the past or at present. The caste has given a number of intellectuals, economists, great poets, scientists, IAS & PCS officers etc. The caste has a glorious history. So the caste should not be included.

IV Findings

9. On the basis of the above factual materials and ethnographic evidence, the Bench finds that "Bhat" caste and Bhatra/Bhatt are two different castes/communities. The traditional occupation of Bhat, according to Crooke, is family bards and genealogists, which had no links with the priestly occupation of Bhatra/Bhatt. The Census of India, 1931 clearly brought out new name of Bhat or Brahm-Bhatt - "Brahmbhatt" and a sub-caste of Brahmans found in Tehri-Garhmal State. This report clearly differentiated the Bhats of plain areas and Bhatt of hill regions who are brahmans as stated herein above at para No.7. Therefore, the Bench is of the view that the Request for Inclusion of Bhatra/Bhatt (Brahman) in the Central List of Backward Classes for Uttar Pradesh be rejected as it is not ^a socially backward caste/community.

Kshayan
02.09.98

P. C. S. Rao
2.9.98

ATTORNEY GENERAL

J. S. Mishra

IV. Advice of the Commission

10. The Commission considered and agreed in full with the above Findings of the Uttar Pradesh Bench and decided to tender the following Advice to the Central Government under Section 9(1) of the NCBC Act 1993 for action by the Central Government under Section 9(2) of the Act:-

The Request for Inclusion of "Bhatra/Bhatt (Brahman)" caste/community in the Central List of Backward Classes for Uttar Pradesh be rejected as it is not socially backward caste/community.

Ashayan
02.09.98

P. K. Narayanaiah
2.9.98

P. S. Krishna
14.9.98

Madan Mohan
7.9.98

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P. S. Krishna

NATIONAL COMMISSION FOR BACKWARD CLASSES

Uttar Pradesh Bench

Findings

Per Shri Justice P.K. Shyamsundar, Chairperson

Case: Request for Inclusion of "Muslim Bhatt/Kaviraj/Ray" caste/community in the Central List of Backward Classes for Uttar Pradesh.

I. Request

This case arises from the Request received in this Commission from Mr. Ali Ullah Bhatt, Secretary, U.P. Bhat Association, Balrampur, Uttar Pradesh for inclusion of "Muslim Bhatt/Kaviraj/Ray" caste/community in the Central List of Backward Classes for Uttar Pradesh.

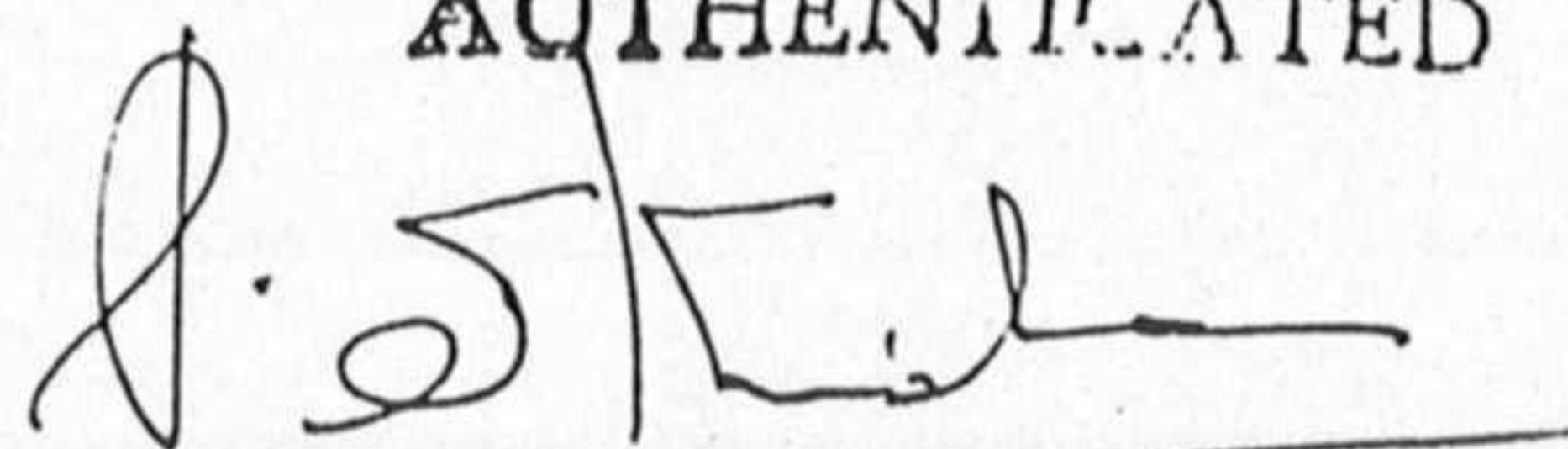
II. Public Hearing

2. The two-Member Bench of the Commission consisting of Hon'ble Chairperson Justice P.K. Shyamsundar and Hon'ble Member Shri Sahu Akshaya Bhai held a Public Hearing to examine the Request of the community for inclusion in the Central List of Backward Classes for Uttar Pradesh at Nainital on 25.05.98. Prof. U.P. Singh and Shri Navtej Puadhi Hon'ble Members of the Commission also joined the Bench. The State Government was represented by Shri Hiramani Singh Yadav, Special Secretary and other Officers from Department of Backward Classes. The caste/community was represented by Mr. Ali Ullah Bhatt and Mr. Jahid Kamal Bhatt.

III. Facts

3. The caste/community is not included either in the Mandal List or in the State List for Backward Classes.

AUTHENTICATED



P. S. KRISHNAN
Member Secretary

4. The U.P Bhatt Association, Balarampur in their Request has stated that number of castes had accepted conversion of their religion to Islam in India. Like those castes our caste was originally Bhatt (Brahman) and our ancestors also accepted conversion of religion. Most of these converted castes were accepted by Mohammedan castes. But people of our caste have not till date merged with any of Mohammedan caste. For this reason even today we are known by the caste name – "Muslim Bhatt". After conversion of our religion, conditions of our caste "Muslim Bhatt" educationally, socially and economically became pitiable.

The Association has also enclosed very important and relevant documents about their caste. The Bench has analysed each of them in the following paragraphs.

(i) The Association enclosed a copy of the decision of case Ram Prasad Vs. Gore Lal which was decided in the Allahabad High Court on 20th April 1927 (The Law Reporter, dated 15th June, 1927). In this case the court held that "Brahma Bhatt were Brahmins" within the meaning of the notification issued under Section 4 of the Bunkelkhand Land Alienation Act (2 of 1902).

(ii) In another document 'Misrabandhu Pralap' Part I written by Shri Pandit Narayanan Prasadji 'Betab' and published by 'Kavindra Ram' (Printed by Shyam Manohar Shukla at Marwari Printing Press, Bombay, 1996 second. (First printed in 1937) it is mentioned that "No Bhat could say about himself he is dwija. Bhatt are generally known as Brahman Bhatt"

(iii) Another document "Gonda: Past and Present" by Jagdev Singh (Alok Prakasn, Radhakund, Gonda n.d) gives description about Anirai Bhat – 'who was resident of Village Bhatpura near Ashokpur, Nawabganj. Earlier he used to go to king Akbar and later on became court poet of Emperor Jahangir.'

(iv) In support of existence of 'Kavi Anirai Bhat', who was a Bhatt Brahman, the Association also furnished a copy of the letter from Sahitaya Saurabh Sanstha, Uttarola (Gonda) to the President, State Commission for Backward Classes, Lucknow.

3. 5. 12. 2010

P. S. KRISHNAN
Member Secretary
State Commission for Backward Classes
Lucknow

(v) In the Hindu Dictionary edited by Dr. Hardev Joshi Bhatt has been defined as a 'title of Brahman, Bhat'.

(vi) The Association enclosed a page of "Bhargar Adarsh Hindi Shabdkosh" edited by Pandit Ramchandra Pathak (Bhargav Book Depot, Chowk, Varanasi n.d) which gives meaning of "Bhatt - a title of Maharastra Brahmans, Pandit, Yodha, Bhat, Sur."

5. The reply in the NCBC's questionarie furnished by the Association are as follows:

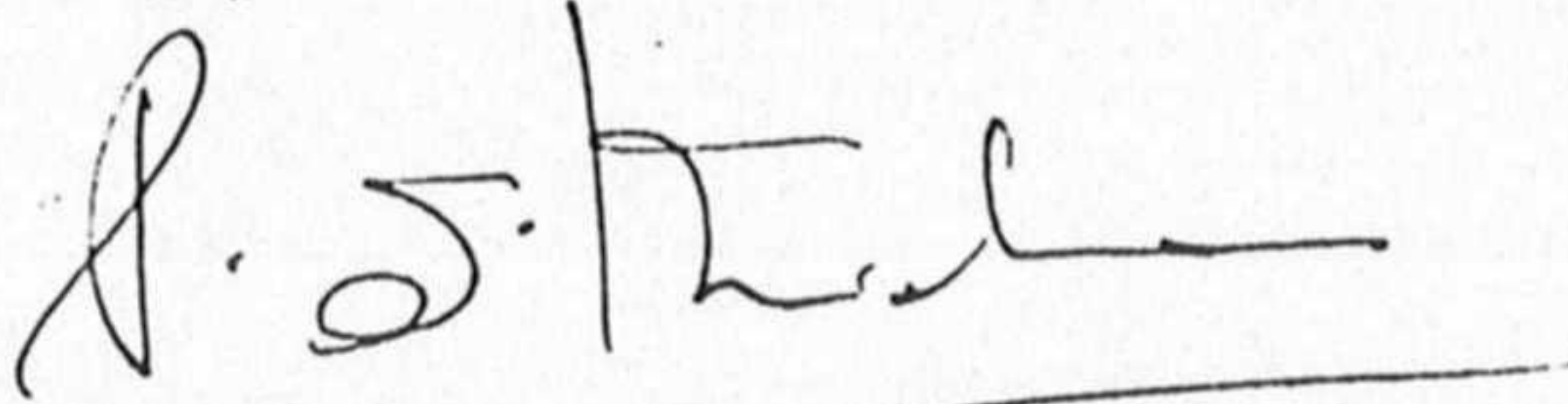
(i) The Association made Request for inclusion of "Muslim Bhatt/Kavi Raj/ Ray" in the Central List of Backward Classes for U.P. of which main caste is Muslim Bhatt while other names are sub-castes/synonyms.

(ii) Population of the caste/sub-caste/community in the State is approximately 16 lakhs which is spread all over the State and largely concentrated in Balrampur, Bahraich, Ambedkarnagar, Azamgarh, Gorakhpur, Balia, Deoria, Gazipur, Hardoi, Allahabad, Shahjahanpur, Meerut etc..

(iii) The caste/community is generally regarded as socially backward. In support of their claim of social backwardness the Association stated that the main occupation of Muslim Bhatt was singing songs, reciting poetry in praise of their Kings. They used to describe war-tales and encourage them by poetry. This occupation has gone away with the abolition of King's rules and Jagirdari system. As a result of which they became educationally, socially and economically backward. Nowadays they have no means of livelihood.

(iv) The occupation on which the members of the caste/community mainly depend for livelihood is labour which is non-agricultural. They are labourers in different types of occupation and also doing petty business. Besides this, hardly 200 persons of them work in class IV category in State Govt. Services. Approximately 95% people are landless.

ATTESTED



(v) As regards educational level of the caste/community the Association gave 0.5% literacy of the caste while figures given in the remaining questions seemed to be incorrect. It appears that the Association could not properly understand the wording and its meaning.

(vi) About 1,40,000 (87.5%) families of the caste/community live in Kaccha houses while 20,000 (12.5%) live in Pucca houses.

6. During the public hearing the representatives of the caste/community stated that they were originally Bhatt (Brahman)/Brahmbhatt but converted later to Islam. During the period of Kings they were courtiers and were protected by Kings. There have been so many great poets from the caste. After the end of monarchy, they became jobless and are now working as labourers. They are also called as 'Kawiraj' or 'Ray'

7. W. Crooke describes Bhat as follows:

"Those in the Eastern Districts have an absurd story that they were in the service of chait Sinh and were forcibly converted to Islam by Mr. Jonathan Duncan in revenge for some advice they gave to their master. Others to the West say that they were converted by the orders of Shahab-ud-din Ghorī. They practise a curious mixture of Hindu and Mohammedan rites...." (W. Crooke "The Tribes and Castes of North Western India, Cosmo Publications, Delhi, 1974, Reprinted Vol-II, Originally published under the title "The Tribes and Castes of the North Western Province & Oudh, Calcutta, 1986). He also gives account about the Hindu Bhats under the same heading. According to Crooke Bhat is a caste of "family bards and genealogists. Traditionally they are generally supposed to be descended from the intercourse of a Chhatri and a Brahman widow....

Again, according to Mr. Nesfield, the Bhats are an "offshoot from those secularised Brahmans who frequented the courts of princes and the camps of warrior, recited their praises in public and kept records of their genealogies. Such without much variation is the function of the Bhat at the present day..... To this Mr. Risley objects that

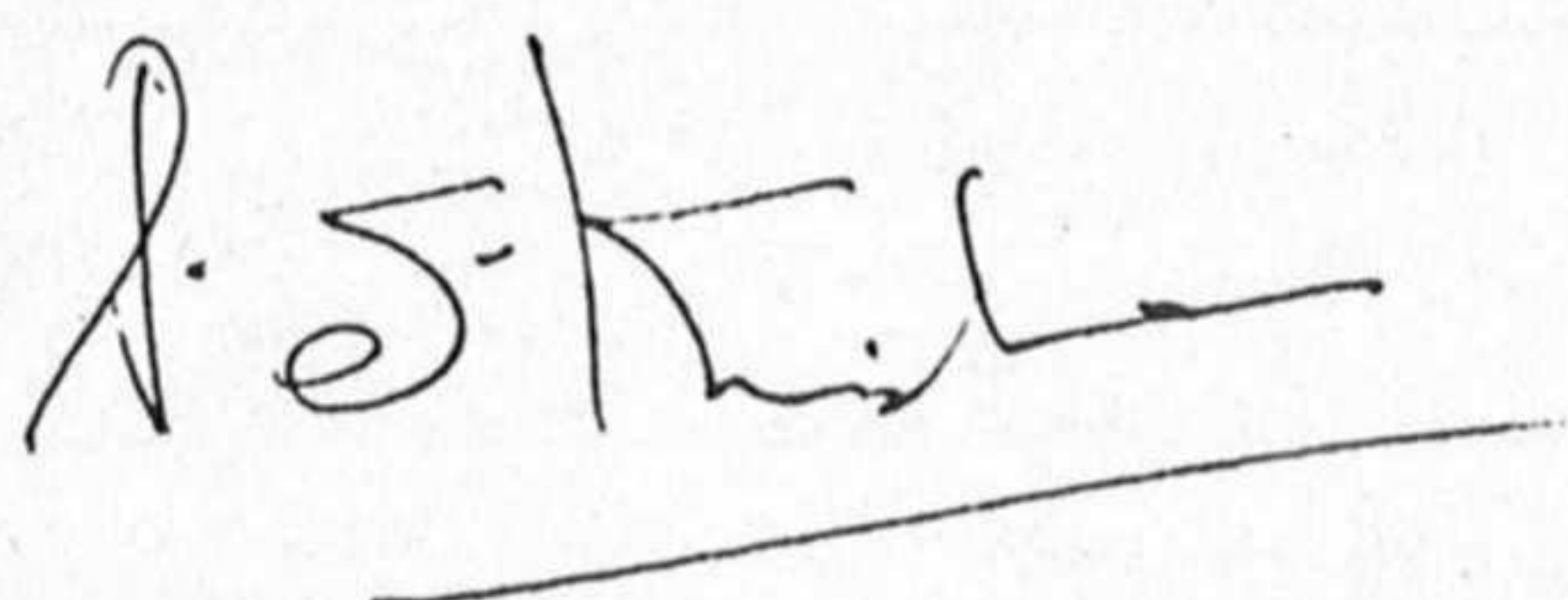
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"if the Bhats of the present day are descended solely from a class of degraded Brahmans, if, in other words, they are a homogeneous offshoot from the priestly class, how do they come to have a number of sections which are certainly not Brahmanical, and which appear rather to resemble the territorial exogamous groups common among the Rajputs? Brahmans, however, degraded, hold fast to their characteristic series of eponymous sections, and I know of no case in which it can be shown that they have adopted section names of a different type. On the other hand, there is nothing specially improbable in the conjecture that Rajputs may have taken up the profession of bard to the chiefs of their tribe, and thus may, in course of time, have become incorporated in the Bhat caste. It will be seen that this solution of the difficulty in no way conflicts with Mr. Nesfield's view, but merely modifies it by introducing a second factor into the formation of the caste"

V. Findings

8. On the basis of the facts and other documents made available by the association, the Bench noted that these were people converted to Islam from the high caste of Brahmin Bhat community in the Northern India. We were told that the traditional occupation of Muslim Bhatt is that of the former Bhatts, who were normally in charge of the courts of Rajas whom they entertained singing songs & rhymes extolling the eminence of the Rajas. They are now plainly Muslims but have chosen to suffix their ethnic origin from Hinduism. We were told that people from their community are presently engaged in non-agricultural avocation mainly labour oriented. We were also told that as Muslim-Bhatt's their position in society is very low.

From the ethnographic information provided by Crooke it makes clear the conversion of Bhatt from Hindu religion to Islam took place centuries ago. Another important evidence emerges from the Census of India 1931 of United Provinces of Agra and Oudh that Bhatt is a sub-caste of Brahmans in Tehri Garhwal of Garhwast Region. The document enclosed by the Association also confirms that they were never socially backward having belonged to Brahman community. The Bench also considered the fact



that Bhats whose traditional occupation as stated by Crooke is "Family bards and genealogists" and of reciting poems in praise of Princes in public. Hence, the request of Muslim Bhatt or Bhatt certainly does not appear to ^{have} have any relation to the two different categories of Bhatt, in particular with Bhatt primarily engaged as labourers in non-agricultural avocation. Therefore the Bench does not find any justification for inclusion of Muslim Bhatt as a socially backward caste/community in the Central List of Backward Classes for U.P and recommends rejection.

P. U. S. Ramesh
7/9/98

Kshayan
02.09.98

P. S. KRISHNAN
Member Secretary
National Commission
for Backward Classes

IV. Advice of the Commission

9. The Commission considered and agreed in full with the above Findings of the Uttar Pradesh Bench and decided to tender the following Advice to the Central Government under Section 9(1) of the NCBC Act 1993 for action by the Central Government under Section 9(2) of the Act:-

The Request for Inclusion of "Muslim Bhatt/Kaviraj/Ray" caste/community in the Central List of Backward Classes for Uttar Pradesh be rejected as it is not socially backward caste/community.

02.09.98

P. L. Stearns
d. 9. 24

L. S. Krishna
14.9.98

Handwritten: 7.5.50

Note: On account of the unfortunate demise of one of the Members Shri Navtej Puadhi on 16.08.98, this unanimous Advice of the Commission does not bear the signature of that Member. The validity of the Advice notwithstanding the vacancy caused by the demise of the aforesaid Member is protected by section 7 of the NCBC Act, 1993

AUTHENTICATED


P. S. KRISHNAN
Member Secretary
National Commission
for Higher Secondary Classes