



## CHATTRI A Micro Indian Tribal a Geographic Approach

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**ABSTRACT:** A British Government was formed an Act. 1935, for Indian province for self-rule and installation the country wide organised as a federation i.e. a federal system of Rule But this Act. come in formce in 1937. A reservtion of seats for Chatri Scheduled Tribe comunity, is is not isobtained for a long period of time. The Scheduled Caste and Scheduled Tribe to consist of persentage 16.6% and 8.8% respectively of Indians total populion ( in line with the 2011) census . In the first Scheduled and constitution (Scheduled Tribe) order 1950 list of total 744 Tribes in the first scheduled across the 22 states. Now at present 36 District have come up under Maharashtra State but No changes in the Tribble list. After independence, India has its own Government and is not ruled by any country. In further conducted the constituent meeting preseneted to receive the honor of a triumph regarding Scheduled Castes and Scheduled Tribes giving a unique energy via Artical 341 and 342 via the President of India. The complete list of Scheduled Castes and Scheduled Tribes are divided in a two orders. The Constitution (Scheduled Caste) order 1950 and the charter (Scheduled Tribe) order 1950 respectively. Research student has to needly study time to time for improvement regarding a Chatri (Scheduled Tribe) community and improvemental training in addition to their living reputation.

### KEYWORDS: CHATTRI

**Routes of Chattri:** Originally Chattri Scheduled Tribe peoples are found in Bilaspur, Raipur, Durg, Raigad, Rajnandgaon Bastar of Chattisgarh State. In additional to that this community also find in the District of Madhya Pradesh and Maharashtra for want of different types of Jobs and also appointed/transfer in the Government of job.

As of the 2011 census of India, a Chattri tribe is reconized as Scheduled Tribe in the state of Maharashtra and Madhya Pradesh. However, specific population figures of Chattri tribe are not readily available in the Public domain. In some census documents, a Chattri tribe is listed alongwith other tribes tribes such as Kavar, Kanwar, Kaur, Tanwar etc.

Chattri this word is built up from words i.e. As a result Chattri, indicated as Protector - a MICRO TRIBE of INDIA. Government of India has made technique plans under the social economic and training development for scheduled tribes. As the 89<sup>th</sup> amendment of the constitution come in force on 19<sup>th</sup> February, 2004, the State/country wide commission for Scheduled Tribes has been designed under the Article 338A, phase five on the bifurcation in the past. National Commission for Scheduled Caste and Scheduled Tribes to supervise the implementation of diverse safeguards provided to Scheduled Tribes below the charter. The commission has a chairperson a Vic-Chairperson and 3 complete time participants (inclusive of one women member).

The *Chattri* come under the *Scheduled Tribe* category and live in small numbers in Chattisgarh, Madhya Pradesh and Maharashtra.

(Ref: Book- People of India Maharashtra Part Two Vol. XXX p.n.970)

### MONITORING:

While investigating the matters of Scheduled Tribe by the the Commission, regarding to the safeguards which provided under the Constitution, to monitor and implementation for safeguards which include as under:

- Safeguards under Article 17 for untouchability.
- Constitution Action under Article 23 in respect of Scheduled Tribe.
- Under Article 24 (in respect of Scheduled Tribes) banning of child labour.
- Under Article 15(4) given Educational provision for reservation of seats.
- Under Article 244 given Economic safeguards in Tribal Areas.
- Under Article 29(i). -- To safeguard of distinct language, culture and script under Article 16(4A) and 16(4b) and 335 providing for adequate representation of Scheduled Tribes in appointment of posts.



#### Low are followed as:

1. Civil Rights Act, 1955.
2. Prevention of Atrocities Act, 1989.
3. The SC and ST Bonded Labour (Abolition) Act. 1976 (In respect of Scheduled Tribes).
4. The Child Labour Act. 1986 (in respect of Sch. Tribes).
5. State Acts and Regulations i.e. restoration of land belonging to Scheduled Tribes.
6. Conservation Act, 1980 (in respect of Scheduled Tribes).
7. Act, 1996 - Minimum Wages Act, 1948 (in respect of Scheduled Tribes).

To give the natural justice A National Scheduled Tribes Commission is functions at New Delhi, as its Headquarter and the Regional offices of the Commission located in some states mentioned below as ...

- A. (ADMN) -- Administration and Coordination Wing.
  - B. (APCR) -- Atrocities and Protection of Civil Rights Wing.
  - C. (ESDW) -- Economic and Social Development Wing.
  - D. (SSW) -- Service Safeguards Wing.
8. Chattri Samaj Bahuuddeshiy Saunstha, Kamthi Dist Nagpur R.No. Nagpur 0000439/2018 and as well as others states of Maharashtra, MP and Chattisgarh.

#### Details study on CHATTRI Tribal community present in India.

**1947:** On 15th August 1947 our country got freedom and the specifically list of backward classes of 43 caste prepared as revised and number of caste is increased and total 158 castes were approved in which CHATTRI caste is placed.

**1950:** After Independence in 1947 a number of princely state were merged into C.P. and Berar, But the Constitution of India come into force with effect from 1950. **Madhya Pradesh** Government has formed his separate constitution, under which the **CHATTRI** caste shown in the category of Scheduled Tribe list at Sr. No. 20.

In exercise of the powers conferred by clause (1) of article 342 of the Constitution of India, the President, after consultation with the Governors and Rajpramukha (Head) of the States concerned, is pleased to make the following Order, namely:--

**1956:** In 1956 through a notification published by Madhya Pradesh Public Service Commission, **CHATTRI** caste is included for reservation purpose in Government services. The same is also published by all Home Ministries of State Government of India.

**1960:** On 30th April 1960, the state of Gujarat (Saurashtra) and Maharashtra had been split-up and declared a separate State of Maharashtra from **1st May 1960**. Maharashtra Government has formed his separate constitution, under which the CHATTRI (Tribe) caste shown in the category of Scheduled Tribe list at **Sr. No. 22**.

1. **The Scheduled Tribecommunities, seprate parts, or within a groupsof tribesare , specified** in 2 [Parts I to XIX] 6[XX] 7[XXI] 8[XXII] of the Schedule to this Orders, respectively a relation to the States to which those Parts relateas tribal, be deemed to be Scheduled Tribes.

In **Madhya Pradesh** - In the Scheduled Tribe list shown against Sr. No. 20 a group of tribes or tribal communities specified in which **CHATTRI** also included in the Scheduled Tribe list as under-Sr.No.20. **Chattri**, Kavar, Kaur, Cherwa, Tanwar, Kanwar, Rathia.

(Ref: Book – Mannewar A Tribal Community in India p.n.9 to 13)

#### Originally belonging to Bastar/Telangana:

As per the history explained above it has been observed that Chattri Tribal community originally first belonging to Bastar of Chattisgrah and also a part of Telugu warrior from Telangana also.

#### Immigration due to famine in Telangana:

As per the report of Talbot notes that there is a record of a brother called Annama Deva and that: He is said to have left Warangal for the northeast after anointing Prataparudra's son as king. Thus the founder of the family fortunes in Bastar may very well have been a Telugu warrior from Telangana who was familiar with the prevalent legends about th Kakatias.

#### General observation (Identity of Chattri community):

1) As per the survey and conversation with the old peoples of community, it has been observed



that the **Chattri** people their **threshold** i.e. a little part three to four inches Horizontally including ground bottom is painted by turmeric powder and over this paint to touch a (Red) kum-kum powder by marking with the little dots as well as the symbols of Om, Swastik, Flowers, and horizontal lines. The reason behind is that, Spoken in the Veda's, turmeric is a antibiotic (Jadibutti) this can use most probably to stop & controlled the Vermin and others micro an animate object (worm) of the human body as well as living in the nature. Due to adoption of this practice, its consent that from early in the morning to evening no one Vermin and an animate object (worm) should not be entered in the house and the whole family are filling safely. It is also revealed that the Main threshold of the house, called by the Chattri people as **Daheliz**, [Ubartha- in Marathi]. It's a symbol of Goddess Maha- Laxmi and its worship of a deity at marriage ceremony.

2) **Chattri** women specially insert the **Besar** in the **right** side nose.

3) Married women wear **Mangalsutra** of Gold or Silver and Bindi, Ring and Toe-ring etc.

4) Unmarried/Young girls are wearing a dress of Lahenga and Choli with Chunni.

5) Specially the old men wearing a turban on his four head.

6) Women and men are marked the tattoo on his body like picture of God or name etc. And women are marked the Tattoo i.e. Mark of dot on his chine or four head.

5) Generally the old men to build a turban on his fore head.

#### Supreme power of Chattri:

As per Vedas and Purans, Pithasin (Annakaran) God has been blessing to his devotees Because of this reason this place called as Annakaran. The hill of Annakaran village is considered sacred. On this hill. Meruvu and his wife Menka of this paradises did severe penance here and give birth to two daughter by grace of lord Shri Vishnu ji. One named Bhadra and the another name was Ratnakar. Bhadra p;aced ;Bhadra praised lord Shri Vishnu with his penance and with his blessing he named him Bharachalam. Similarly Ratnakar following his brother also successful in pleasing lord Vishnu with his blessing in the form of Veer Vyankat Satyanarayan Swami. At present Ratnakar is seated in the form of Rajgir hill. The Temple of Shri

Veer Vyankat Satyanarayan Swami is the main temple on the Ratnagiri hill. As per Telugu calender in the year 1891 Shrawan shuddha Mas it has been established at the present place..

#### Staple food:

The people are non-vegetable and eat meat, fish, dry fish, and eggs. Their staple food is rise, chapatti made from wheat flour regularly as well as in the pulses, Mung, Tuar and Masur (black gram) also used commonly Fruit and vegetable easily available as per seasonally consumed by them. They use groundnut oil for a daily cooking. But Tea is treated as the common drink. In the community, alcoholic drink taken by men and women on the occation of Death ceremoney.

#### Surnames:

In Chattri tribe community have surnames like.. Marshettiwar, Sanghawar, Talewar, Somewar, Koturwar, Karnewar, Pangantiwar, Katarpawar, Potpalliwar, Polkamwar, Gattlewar, Rajulwar, Maggirwar, Singewar, Gajjalwar etc.

#### Age limit of Marriage:

All the customs of marriage rituals are followed by them as per the Tribal circule in Chattri community. Marriage is not allowed in the same surname i.e. in a same "**Kul**". Polygamy, since they are treated as brother and siser. Marriage to more than one spouse at a time is not permitted. But some time polygamy is permitted and accepted in case of death of first wife. Marriage age for Girl is between 16-18 yrs. and 20-25 yrs. for boys. In thi community there is no system for maching the Kundali. For marriag they people are giving first perfarance to a daughter of real maternal Uncle and a daughter of Aunt. Most of the mrrage is fixed after a birth of chield. After a selection of girl a date of (Sagai) engagement has been fixed. Bridegroom side people goes to girls house along with coconat, Gud, Poha, new saree and (*material of suhag*) wedding accessories etc. and hand over and girl comes wearing the same. She is worshiped by Kool etc., providing that Bridegroom side old people they have given a blessings with quarter rupiee or Five and quarter rupees given to bride. After that a date of marriage has to be fixed. The marrage constom are done by the community head old persons. Since father and mother of bridegroom and Brideg may be treated as brother and sister of each other.

**Marriage symbols:** Marriage symbols are **Chudi** (glass bangles) **Mangalsutra** and **toe-ring**.

**Dress code and Ornaments:**



Married women wear **Mangalsutra** of Gold or Silver and Bindi, Ring and Toe-ring etc. Unmarried Young girls are wearing a dress of Lahenga and Choli with Chunni.

Generally the old men wear a Dhoti Kurta Pajama and to build a turban on his four head.

### Traditional Tattoo:

Women as well as men are marked the tattoo on his body like name or picture of God etc. And women are marked the tattoo i.e. dot mark on his four head or chin.

**Delivery/Birth:** The delivery is done at the husband house. At the time of new baby born for a help of pregnant women, other than community (Dai) / Womens service can be taken. Instead of this work, (Dhan) *paddy* is given to Midwife. Now a day delivery is performed in a maternity home either hospital. After born a new baby the mother is restricted to do the hard work. A cloth of Mother and born baby has clean by the midwife. A Decoction (Green *Kadha*) and Laddu prepare by concentrated mixture of Jaggery (Gud), corex of *Samel*, root of *Chind*, Sount, Ajwain, Jaggery, Ghee, Coconat, Pipal, Sesame, Gum etc. given to the delivered women. No spicy food provided during this period. But a separate *Chatni* (paste of Chilli, Garlic, Sesame and Coconat including oil) is provided to the Delivered women.

Chatrī Puja is celebrated on the sixth day, in which the midwife puts neem leaves in the hot water and bath the mother and child with lukewarm water and providing a new cloth. Family makes obeisance to the Gods and Goddesses and the Sun. On this occasion, female relatives are invited for dinner. Unmarried children are not invited in this. On this day, steamed rotia (Kudhmoo) and gram dal curry is specially prepared by adding dried fish. The pregnant woman is fed pulses and rice. On the day of Chatrī, dry fish and liquor are mainly consumed. Saying that sutak is over on that day, food is given to the community members. On this day, the old women started jumping like a frog holding a tumbler and glass in her hand and saying that soon the child will come like a frog and started crawling like a snake while dancing parents and other every one members puts as much money as they can into that pot. They use that money to buy liquor and food, which is distributed among all the people.

The naming ceremony is done after the pollution is over. *Mundan* (Tonsuring) ceremony only is done in

case of newly born male child only. After the Birth pollution is observed one month and a quarter.

**Pre-Delivery:** In the rituals of the life cycle, after pregnancy i.e.

7th month is observed in the girl parent's house.

And also first delivery is compulsory for the girl parent's to bear all the expenditure of pregnancy.

**Mata Puja (Ammor Puja):** is performed before few days the wedding. In which a goat is sacrificed to the Goddess. In this puja, the bride or groom along with their parents and relatives including friends of the locally goes to collect alms. Mother spread the *achal* for alms. In this way, alms are sought from five gaes. The received rice in alms is mixed with the rice of worship. After that, the earthen pot is decorated with turmeric and kumkum and rapped around it with neem leaves. A Rice, bhaji, dried fish bhaji, fenugreek (*Methi*) bhaji puri, Vada and kheer are kept in these earthen pot to offer to the goddess. An earthen lid (Dhakkan) is placed on it and a *wilk* (Baatee) prepared from old clothes is soaked in oil and kept for burning. The goat that is to be sacrificed is decorated with a garland of turmeric, kumkum and neem leaves around its neck and is worshipped. After receiving the *Jhadti*, the bride or groom puts an earthen pot on their head and along with the mother with a goat, goes to the nearby temple of the forest goddess (Poshamma) Devi to worship the goddess, accompanied by musical instruments. In the process, while leaving the home, the mother of the bride or groom takes a bunch of neem leaves in her hand and places five lotus flowers on the ground in the courtyard of the house and also in front of the temple of Goddess (Poshamma Devi), the mother of the bride or groom has to rolled five times on the earth. In the temple a goat is slaughtered (*Bali*) in front of the Goddess and after offering to the Goddess, the goat is sacrificed in front of the Goddess. The people of the society invite for this puja become the meat of that goat and liquor have been taken as a prasadam as a food.

Apart from Mata Puja (Ammor Puja), various types of Gods and Goddesses are worshiped according to the clan customs, such as Gatmaiya Puja. In this puja a stone is nailed on the wall of a room in the house and the ground below it is smeared with cowdung and decorated with rangoli. A small pitcher (*Matakee*) is kept in the middle, which is decorated with turmeric, Kumkum and flowers. After that the goat is sacrificed. Finally wine is drunk and food is distributed to all present people.

**Death:** Before lifting the body of the death person, the society and family members as well as women





also have to consume alcohol. In which women also participate and they also go to the graveyard. There are both the provision for burial and burning to the dead body. At the time of death, Ganga water, Tulsi leaves and Mahaprasad are fed to the dead person. Thereafter, the dead person is made to sleep on the ground covered with cow dung. The last right of the father is performed by the elder son and the younger son of the mother. Tirmandar people immediately lay down the dead body after death and rest of the procedure is as above. The only difference is that an egg is kept in the ung cakes burnt in front of the house for heating. Turmeric to to a wine bottle inside the house. It is worshiped by applying kumkum and placing flower arlands on it. Which is call Gatam. A chicken is sacrificed in front of this Gatam. And his blood is sprinkled on the body of the death person. The boiled egg is given as prasad to the people holding the shoulders and the liquor of Gatam is distributed among these people as a pilgrimage. Later the funeral procession is taken out. A funeral pyre (*Chita*) is built in the crematorium by bringing wood and bricks of cow dung. And after circling to pyre five times, the dead body is placed and made to lie down on it. Later, the sone is taken to the well of cremation ground and given a bath by filling water in an earthen pot. Carrying burning wood in his left hand and a earthen pot filled with water on his right shoulder, he circles the pyre five times. A person brings a stone from the rivrand use it to make a hole in a earthen pot after complete the each parikrama and after the last parikrama, the pot is thrown on the same place and the pyre is lit with burning wood. When the pyre starts burning properly, the people present return to their homes. Women also accompany the entire ritual.

**Death pollution:** is observed for 12 days and death rites are performed on the 13<sup>th</sup> day after the death. The entire male nearest relatives of the dead person are supposed to undertake a "*Mundan*" after the pollution is over. All nearest closed relative family members come to gather and Topi Towel (New cloths) is given to the deceased family members.

**Divorce:** Divorce is allowed. Some divorce cases are solved in the community caste council, after hearing the both sides and to use their power to settle the situation between the husband and wife. Now days divorce cases are decided by the judicial court of law.

**Widow Re-Marriage:** Widow re-marriage is performed without Brahmin and other ceremonial performed in the regular marriage.

**Behavior with other people:** They accepted the food from the various sub-groups of Brahmans and Marathas and others Hindu communities.

**Sharing of Property:** After a death of the family head i.e. Father and Mother, a total property is equally share between the children of the family members.

**Employment:** Mostly Chattri people are working a job of wage labour as well as stitching work and a very few literate persons working in Government organisation. In his community women are also engaged as a wage labour in working in different places. This is a symbolic of share the economic burden of the family.

**Panchayat:** In Chattri community having their own "Panchayat". To maintain of the law and orders is the main function of the body, under which elected five members. The decision taken by the *Panchayat* is strongly applicable to both disputed party of the community. A disputed person can knock the door of the Hon'ble court when the decision is disagreed to the disputed party.

Gods/Goddesses: People of the caste are nature lovers. Due to their special attachment to mountains, tree, rivers, ponds, creation, environment etc.

Name of the God/Goddess:

S.N.	Popular Name	Traditional name
1	Mata Puja	Ammor Puja
2	Vandevi	Poshamma
3	Gram Puja	Urla Poshamma
4	Nomulu.Griha Laxmi	Idamma
5	Water Puja	Gangaappa
6	Ashadi Puja	Totalla
7	Gauri Veerbhadra	War God
8	Barhimata	Barhimata etc.
9	Bhimraj Puja	Bhimraj Puja
10	Badi Mai Puja	Badi Mai Puja
11	Budhimai and Budhadev Puja	Budhimai and Budhadev Puja
12	Kaatal Puja	Kaatal Puja
12	Bhimraj Puja	Bhimraj Puja
13	Boddamma Puja	Suhagan Puja
14	Gauramma Puja	Gauramma Puja
15	Suhagan Puja	Suhagan Puja
16	Veerbhadra Puja	Shaurya

are worshipped. A goat/ rooster is sacrificed to these deities and after sacrificing it, its meat and liquor are



consumed by men and women. Also they worship Badi Mai, Budhimai and Budhadev. A black goat is slaughtered in worshop and offer liquor. The remains of the goat are donated to the house. Only family members can eat. Katal Puja is performed by going to the forest and near a tree. Bhimraj Puja is way from the city where now the earth is fully holly and provided food to the people of the society. Apart from this, also worship of Hindu Gods and Goddesses.

**The Traditional Folk Dance:** On the occasion of marriage and festival men and women recite the religious songs sing with the rhythm of Dholak. On the occasion of festival of Choti Boddamma Pals marks the beginning of the religious festival called Suhagan Puja (Boddamma) Which ends on or before Sharad Purnima. This is the worship of Goddess Gauri. On the day of Pals festival. 10-12 girls wake up in the evening, carry puja items, prasada and flowers etc., put in a plate, stand in a circle in the courtyard of the house and sing a song while bowing down and clapping. After singing about 6-8 songs, she goes to another house. In this way this program takes place every day in the evening. Once a week, once a night, elder women also organize a program of Boddamma and many women play Boddamma together. It is not known how the midnight passed. Men also sit around and watch this game and enjoy it. Choti Boddamma concludes at the Sabhaj temple of the locality on the night before Sharad Purnima. On this day all the women and children of the locality take decorated puja plates to the community temple. Girls together play Boddamma and after singing a song, worship Goddess Gauramma Naivedh. After that the puja is dissolution / immersed in a nearby well and then distributes her home-made food among other people in the community place, everyone eats there and finally leaves for their respective home. Also a folk song of the tribe are singing on different occasions i.e. women sing while marriage, while marriage applying turmeric, during mandap puja and arrival of marriage procession etc.

**Traditional Folk Art:** People of the tribe make pictures of flowers, leaves, animals and birds on the walls of their house for decoration. The entry door (door frame) is mainly painted by given shapes of Swastik, Om, Vertical and Horizontal lines and round dots are painted with red and white colors. Which is the tradition trade mark of tribal house of Chattri community. The custom is still visible on the doorsteps of almost everyone's house. On the day of the festival, after completing the morning bath, Women are spread the entire courtyard by cow dung

and draws a rangoli. So that the house becomes auspicious with the entry of the Lord.

**Suhagan Puja (Badi Boddamma):** The festival of Badi Boddamma is celebrated after Choti Boddamma. This festival is celebrated outside the locality near a temple. On a certain day in the evening people of the locality gather and after decorating the puja thali. An earthen stove is brought by a family of the society. This stove is placed on a wooden platform, coated with cow dung water and decorated with turmeric and kumku. A plate decorated with flowers is placed on it and rangoli is drawn around it. A lit lamp is kept in front of it and different types of fruits are kept around it. After that a game of Boddamma is played. Finally, after puja, it is immersed in the river/well as per the above mentioned method and later a feast is held and then every one leaves for their respective homes. This is how the festival of Boddamma is celebrated.

**Veerbhadra (Shaurya) Puja:** This is celebrated as Shaurya Puja during the marriage ceremony. Under this, one person, half naked, bends the sword and salutes it. After which the other person salutes him and displays his skill by picking up the sword. During this the community chants "Jai Veerbhadra".

**Material culture:** People of Chhattri/Chattri caste used to live in mud houses with thatched roofs. At present pucca houses, have also started being constructed in place of old mud houses. Women wear saree, blouse, lehenga and men wear kurta, pajama, pants, shirt etc. Have also started using modern communication mediums and vehicles. Due to the spread of education the ancient culture is unaffected.

**Economic life:** People of this caste currently mostly live near the cities. Most of the family are landless, stitching work and doing labour job. Some people are Government service. Due to which there has been a vast improvement in their standard of their living life but the standard of living of most of the people remains low. Some people do the job of animal husbandry (cows, bulls). They also keep goat, hen and chicken also.

**Social situation:** Earlier joint family was prevalent in the society, now nuclear family prevalent. Special care is taken of the guests coming to the house and they are not allowed to leave without eating. Small disputes within the society and family are resolved through Panchayat. Women's delivery was first done through a midwife. Used to be or not used. but now according to the modern era, help of doctors and nurses is taken. Special encouragement is given to education so that the society can become educated. Dowry system is not prevalent in Chhattri/Chattri community. Due to the non-existence of



dowry, marriage with one's maternal uncle's daughter is not shown much in marriage. And an effort is made to maintain an ancient traditional system as it is.

**Festival:** Mainly they celebrate festival of Holi, Dashera, Diwali, Raksha Bhandan, Gokulashtami, and Shivratri etc.

**Observed by State Commission of Chattisgarh:**

By observing lifestyle and customs of the Chhatratri/Ghatratri caste, it is known that the entire characteristics of the tribe are reflected in this caste. In the unified state of Madhya Pradesh, the people of Chhatratri/Chhantratri caste got the benefit of Scheduled Tribe by being mentioned a Chhatratri/Chatratri (Chattratri) in the simple number of 20 of the list of tribes. Due to which the students of this society have received scholarship and reservation related benefits in the field of education. Even in government services on the basis of reservation.

1. At present Chhatratri/Chatratri is on Serial No-20. At present Chhatratri/Chatratri is on serial A-20 of the list of unified Madhya Pradesh state and present Chhattisgarh state. (Chattratri) caste is mentioned. According to the memorandum issued by Chhattisgarh Government General Administration Department, Raipur vide letter A/1299/72/2010/1-3, dated 15 November 2010.

2. In compliance with the order dated 07.10.2006 passed by the Honorable High Court of Madhya Pradesh, division Bench, Gwalior in the writ petition No.0/5664/05/(PLI), instructions are issued by the State Government that the Constitution was promulgated by His Excellency the President on August 10, 1950. Under Article 341 and 342 of Madhya Pradesh, the list of Scheduled Castes and Scheduled Tribes for the state of Madhya Pradesh which has been amended by the Madhya Pradesh State Reorganization Act-2000, such persons of the tribes mentioned at entry numbers 20, 23, 33, 34 and 35. Families who originally belong to Madhya Pradesh under undivided Madhya Pradesh but were reorganized before the implementation of Madhya Pradesh Reorganization Act. 2000 A necessary caste certificate will be issued to those who have permanently settled within the state of Chhattisgarh and are currently continuously residing in the state of Chhattisgarh, in the same way as it is issued to persons belonging to Scheduled Castes/Scheduled Tribes who are originally residents of Chhattisgarh. According to the above guidelines, Chhatratri/Chatratri caste has the right to get the benefits of Scheduled.

3. According to the information given to the Commission by the Chhatratri/Chatratri community they

have been issued Scheduled Tribe caste certificate in the past. But later the issuing of caste certificates has been stopped. Whereas still Chhatratri/Chhantratri is currently registered in the Chhattisgarh state list as Scheduled Tribes at Sr.No. 22. According to the facts obtained in the public hearing conducted by the Commission, the complete characteristics of Scheduled Tribe are reflected in the said caste. And it would be appropriate to issue caste certificates to the people of this caste as before.

**Recommendation of the Chhattisgarh State Scheduled Tribe Commission:**

Section 9 (1) B of Chapter 3 of Chhattisgarh State Scheduled Tribe Commission Act-1995 – To include any specific tribes or tribal communities or parts of such tribes or tribal communities or their youth in the Constitution (Scheduled Tribes) Order, 1950. In compliance with the recommendation to the State Government to take action the Commission conducted a public hearing of the Chhatratri/Chatratri caste and prepared a test report. The lifestyle, customs and culture of the people of this caste are similar to other scheduled tribes of the state. They were getting the benefits of Scheduled Tribe earlier. The Chhatratri/Chatratri reflects cultural traits similar to those of the Scheduled Tribes. Therefore, it is hereby recommended by the Chhattisgarh State Scheduled Tribe Commission that to provide the benefits of Scheduled Tribe to Chhatratri/Chatratri caste on the basis of the list of castes mentioned in simple number 20 of the list of Chhattisgarh state and as per the above rules.

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