

LIMBOOS OF SIKKIM

BACKGROUND PAPERS ON SCHEDULED TRIBE STATUS



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LIMBOOS OF SIKKIM

Published by :-

K. B. Limboo

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K. B. Limboo
Limboos of Sikkim
Compilation Documents
on Scheduled Tribe Status



Rs. 300 /-

Preface



The Constitution of India has scheduled the Limboo people of Sikkim as 'tribes'. The published writings and other related to the Limboo people of Sikkim particularly in regard to their struggle for recognition as Scheduled Tribe as per the provision of Constitution of India cover hundreds of pages. The need for a compilation of those writings and documents has been felt. But to make selection was not an easy task. For there has been a series of representation presented to the Centre by different Limboo organisations from 1976 onwards. And it is difficult to decide which to choose and which to leave out, particularly when the space of one's disposal is limited. And there will always be difference of opinion as to which organisation's representation is more important and which less. Even with these handicap, this book has ventured to compile all available and important documents trying to make them as representative as possible.

The value of this book undoubtedly lies to the fact that compiled documents seek to explore variety of themes on Limboo people of Sikkim which range from the historical legacy of their early history to the present day situation. These compilations may not be universally accepted to be the best, but they will at least give a glimpse of different aspects of the Limboo tribes including their social custom, language, literature and religion which are disappearing before our very eyes, and apart from gentle protest by some of their organisations, the rest of the world lets it go without comment and without regret. If this book succeeds in awakening the interest of our readers on the Limboo people of Sikkim, the task of publishing this book will have been well repaid.



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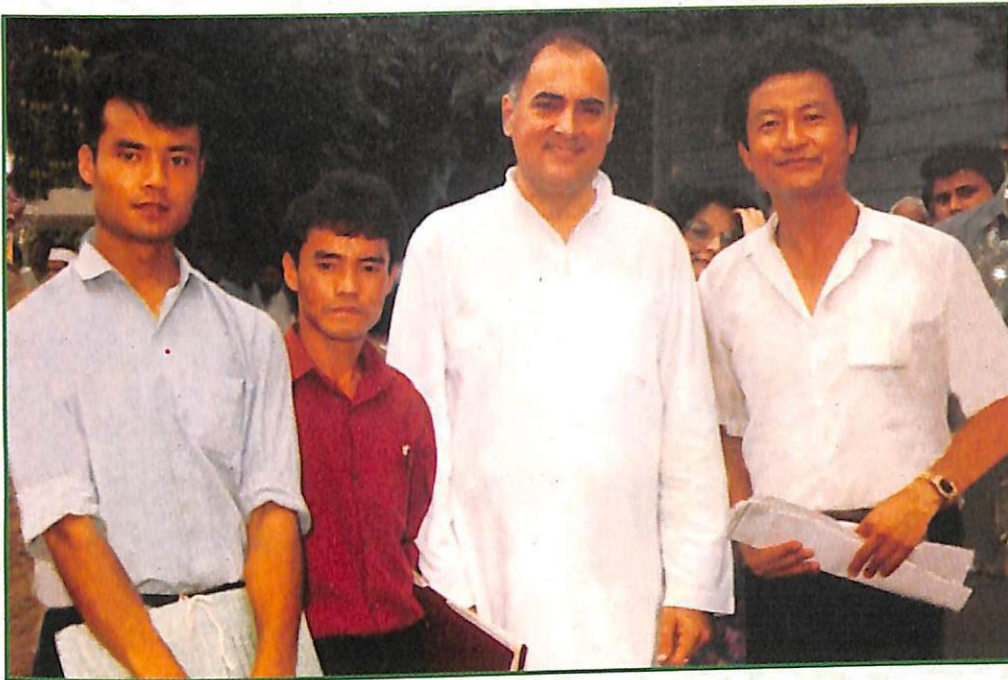
K.B. Limboo
Martam 15th Mile
P.O. Bermiok Bazar
Dist. Gangtok, West Sikkim



↑ Srijunga Manghim (Temple), Martam, West Sikkim



National Award received by Mr. Sanchaman Limboo on design and printing in Limboo language ↑



Mr. K. B. Limboo (second from left) with late Prime Minister Mr. Rajeev Gandhi and other leaders from Sikkim

A delegation of Limboo community headed by Mr. M. K. Subba with former Prime Minister Mr. P. V. Narasimha Rao



A high level delegation of Limboo community with former Prime Minister Mr. P. V. Narasimha Rao



↑ Traditional Limboo House in West Sikkim



Traditional Limboo House in West Sikkim ↑

**GOVERNMENT OF INDIA
MINISTRY OF LAW AND JUSTICE
LEGISLATIVE DEPARTMENT
LOK SABHA
UNSTARRED QUESTION NO. 1699
TO BE ANSWERED ON 1-8-2003**

RESERVATION OF SEATS IN SIKKIM LEGISLATIVE ASSEMBLY

1699 : SHRI M.K. SUBBA :

Will the Minister of LAW AND JUSTICE be pleased to refer to reply given to Unstarred question replied on 25th April, 2003 regarding inclusion of Tamangs and Limboos in Tribal list and state :

- (a) Whether the information has since been collected;
- (b) if so, the details thereof; and
- (c) if not, the reasons therefor?

**ANSWER
MINISTRY OF STATE FOR LAW AND JUSTICE
(SHRI P.C. THOMAS)**

- (a) and (b) : Yes, Sir, The Government has received a representation from the Chief Minister of Sikkim for providing separate reservation to the newly recognized Scheduled Tribes of Tamangs and Limboos in the Legislative Assembly of the State of Sikkim. The matter is still under consideration of the Government.
- (c) : Does not arise.

28, Samdong Gram Panchayat Unit.

West Sikkim

S. P. Mangyung
Panchayat Member
Ward No 28/3
West Sikkim

Dated .../.../2001



“शुभकामना संन्देस”

सिक्किमका लिम्बु जातिले धेरै बर्ष अघि गुमाएका अधिकारलाई पुन बहालीका निमित्त ‘सिक्किम लिम्बु चुमलुङ’ मार्फत केन्द्र सरकार अनि राज्य सरकार प्रति माड राखिएको पत्रहरूलाई समावेश गरि २१ सौं सदिको यो इतिहासीक दस्तवेजहरू प्रकाशन भई रहेछ भन्ने सुन्न पाउँदा बृहतरूपमा खुशी लाग्यो।

सन १९७५ सालमा श्री एल.डी. काजी सरकारले बर्षौं अधिका सम्झौता (लोमेनचोडसुम) लाई चकनाचुर पारी लिम्बु जातिको सिटलाई गुमाई दिए, तर पनि तिनताकको लालमोहर पट्टाले भने लिम्बुको अधिकार साक्षी बनी प्रमाण गराई दिए।

यसोसले १९७६ साल देखि उसो लिम्बुको भाषा, लिपी, रिती रिवाज, भेष—भूषा, अनि संस्कृतिक कार्यकलाको आधारले लिम्बु जातिले सिटआरक्षण पाउँनु पर्छ भनि यसै माड पत्रहरूको प्रतिलिपिहरूलाई समेटेर यो इस्मारीका तयार गर्नु हुने २१ सौं सदिको एक संघर्षकारी योद्धा, जस्ले पुराना—पुराना लिम्बु जातिको इतिहासहरू बटुलेर अघिबडनु चहानु हुने श्री के.बि. लिम्बुज्यू प्रति सफलता अनि नव बर्षको मंगलमय शुभकामना व्यक्त गर्द छु।

S. P. Mangyung
1.2.2001

एस. पी. माङ्युङ
बडा साम्दोङ
पश्चिम सिक्किम

find a single trace of them now. A situation quite similar to that has all along been threatening the very survival of the Limboos in SIKKIM in the very soil of their origin bringing them to the verge of extinction.

That it was only in 1967, during the third election that safeguard and protection of the interests of the Limboos was considered necessary and one seat was reserved for the Tsongs in the State Council. Similar protection was also extended to Scheduled Castes reserving one seat for them. It is evident that the reservation of a seat for the Limboo was done in due recognition of their status as a tribe and it may be likened to the reservation of seats for Scheduled Tribes in Lok Sabha under Article 330 and the State Assemblies under Article 332 or 333 of the Constitution. In this connection it is pertinent to note that the reservation of Tsong seat for Limboo in the manner stated above was justified by the Chogyal on the ground that "the Tsong (LIMBOOS or SUBBAS) were a distinct indentity in themselves and were not Nepalese although they had so far been lumped with them". But unfortunately this welcome sign did not continue for long. After three elections the reservation for both Limboos and Scheduled Caste was abolished after the May 8, Agreement of 1973 between Chogyal of Sikkim and Government of India. Thus election in 1974 took place without any reservation for the Scheduled Caste and Liomboos. However, with the merger of Sikkim into India as 22nd State and with the commencement of the Constitution the reservation of seats for the Scheduled caste was restored in 1979 after the Scheduled Caste order. Unfortunately, this was not so in the caste of Limboos. They were not included in the Scheduled Tribe order and reserved seat that was once made available to them was abolished. All efforts of Limboos in their own way to get all the possible facilities of Scheduled Tribes have so far been failing and in such a state of affairs they have not yet been given. It is worthwhile to mention here that it was natural for he Limboos to be fully hopeful of availing all the safeguards and protection available under the Constitution after Sikkim became the 22nd State but quite contrary to it things have not been improving for protection they are otherwise entitled to under the Constitution.

That due to the denial of basic facilities for their proper growth and development since the very begining he Limboos could never and have not been able to take due share in different spheres of the administration of the State. We hardly find any one in the administrative service of the State. In other lower services too we find only handful of them. That in the field of education either they do not stand in any better footing. At present we find hardly half a dozen Limbus Post-graduates and just about twenty graduates including degree holders in technical lines. There are little over a dozen students pursuing their degree studies in different lines in few colleges. Otherwise he Limboos are mostly illiterate. This is because education has not spread amongst the Limboos and more than they are unable to educate their children in both higher and lower educational institutions due to number of hardships they suffer. Instances of the Limboo Children being unable to understand and speak Nepali language in the remote villages are an evident fact even today. This was the main hurdle in their primary education. However with the introduction of Limboo language recently in schools with that of Lepcha language upto Class-XII standard some of the hardships have been removed. However, much more needs to be done if they are to be brought along the modern civilization.

That in the economic field also the Limboos are not faring well, because of their backward social standing and their simple and superstitious nature, they lack spirit of enterprises. Cultivation is their main occupation. But it is impossible to find a single family for which the

food grains produced are not sufficient for the year round. During scarcities of food grains they rather go to Jungle in search of wild edible roots. It is beyond their comprehension and reach to do anything better. Fishing and hunting are hobbies in the leisure hours. Major portion of their crop is spent in preparation of JAR for TONGBIA (maize and Millet beer) and RAKSI (a distilled liquor) which is required in different kinds of social functions. Drinking is an integral part of Limboo social life. There is hardly any social event which does not involve in some way sharing the drink. Such social habits have never freed them from the bondage of poverty for better enterprises. This has facilitated their economic exploitation by well off, more intelligent and superior class. It is a matter of pity that not a single Limboo individual has been able to own a dwelling house in the capital town of Gangtok today. They really live primitive life concerned only for their food and breeding.

That the social position of Limboos is not different from that of almost all tribals. The Limboo tradition does not maintain much distinction between Lepcha and Limboo. In the Nepali society they are classed and considered as tribes little below in rank than the Brahamins and Chhetries. So far as the Brahamins and Chhetries are concerned, they treat the Limboos as un-touchables. They do not eat food prepared or touched by a Limboo. But the Limboos are neither Hindus nor Budhists, though syncretic elements appear in their beliefs. They have a religion which is peculiar to them, a traditional religion without a name that might formerly have been termed animistic. It has its own mythology, its own pantheon of Gods and Goddesses, and its own group of priests. They worship their own God YOOMA SAMMANG. They also worship a host of spiritual beings good or bad by slaughtering buffaloes, pigs, goats, and fowls. They recognise different kinds of Shamans whose names are YEMA, YEBA, SAMBA, PHEDANGMA and MANGBA. The differences are often difficult for a non-Limboo to understand. They have their own songs and dance. The typical dances are KE-LANG, YA-RAK-MA, HAKPAREY, POONGWA-CHANG, SAMLO, TAM-KE-UK-SAMLO, YAHANG-SE-SAMLO and YAHANG MENDHUM are some of the songs they sing on different occasions:

They have their own marriage system involving lot of customary rules and regulations. Marriage is costly affair among the Limboos. They have their own rituals to perform during child birth, purification after child birth etc. They also have rules for determining the nationality of children including legitimacy and illegitimacy. They can also adopt a non-Limboo into their society after performing certain religious rites to be officiated by a Limboo Priest.

That the Limboos have been found almost like MECHE tribals of North Bengal in many respects. In the concept of Creation, in the rites after death, in worship to different deities, in blood sacrifice, in the absence of images or temple and even language the Limboos and the MECHEs are almost alike.

The Limboos have their own script like the Lepchas. The Lepchas are said to believe that they possess their own script from ancient days along with the Limboos. In fact the Limboo alphabet has many similarities with Lepcha and it is believed that the Lepcha and Limboo scripts have a common origin. It has been observed by a linguist that any discussion on the Lepcha language, script and culture cannot go without a discussion of the Limboo script, the script of a closely allied brother community bound by a deep historical kingship.

In fact, if a close comparative study of Limboos with the tribals of North Eastern Region

During the autocratic regime also one seat in the State Council was reserved for Limboos/Tsongs/Subbas. But after the upsurge of 1973 this has been abolished, though the President of then Sikkim National Congress tried his best to retain the seat.

The population of Limboos/Tsongs/Subbas is estimated over sixty thousand. They are shy in behaviour-nature. They are very backward in all fields of activities. The first single Gazetted officer is so far in service. None gets chance for a scholarship who is selected on merit basis. Financially they are poor and cannot afford to their studies. Most boys and girls even cannot join the Higher Secondary Schools.

The Government of Sikkim had recently appointed a Committee for the purpose of recommending communities in Sikkim for being included in the Scheduled Castes and Scheduled Tribes. The Limboos/Tsongs/Subbas have made several representations to the Committee for their inclusion as Scheduled Tribes but they are not included in the list, which has been submitted to the Central Government and is under active consideration.

We are confident that under the provisions of Article 340 of our Constitution, your Excellency shall be considerate to decide for yourself the conditions of backwardness prevailing among our ethnic groups within the territory of this State.

Therefore, the Limboos/Tsongs/Subbas of the State of Sikkim most humbly request the Government of India.

- (1) to consider inclusion of aboriginal Limboos/Tsongs/Subbas of Sikkim as backward class,
- (2) to make necessary allotment of funds for the upliftment of this tribe.
- (3) to reserve seats for scholarships for higher studies both within and outside the State to the dependents of Limboos/Tsongs/Subbas,
- (4) to reserve seats in Government services with relaxation in age and qualification,
- (5) Alienation of our Agricultural land as done in the tribal areas of other States,
- (6) We may be allowed representation in the State Legislative Assembly under the provision of Article 371 F(f) to represent our cause adequately in the Assembly,
- (7) in order to remove our backwardness and preserve our distinct culture it is our earnest demand to extend the facilities for a minimum period of 20 years at the initial stage.

For which act of justice, we shall ever pray for your Excellency's long and prosperous reign.

Yours faithfully,
Limboos/Tsongs/Subbas of Sikkim

Copy to:

- (1) H.E. The Prime Minister
- (2) H.E. The Union Home Minister
- (3) Congress President AICC
- (4) Director General of Backward Classes/Schedule Tribe
- (5) Chief Minister of Sikkim,
- (6) H.E. The Governor of Sikkim
- (7) All Ministers of Sikkim

Do No. 12016/24/75-SCT V

भारत सरकार

Government of India

गृहमंत्रालय

Ministry of Home Affairs

Room NO. 604 A Wing]

Shastri Bhavan, New Delhi-110 001

21 July 1976.

O.K. Moorthy
Director General (BCW)
Tel. No. 381652

Dear Shri Gyalthen,

Kindly refer to your D.O. letter No. 18(3) Home/15 dated the 19th April, 1976 regarding specification of Scheduled Castes and Scheduled Tribes in Sikkim.

2. As already intimated to the Sikkim Government, the criteria for specifying a community as a Scheduled Caste or a Scheduled Tribe are as follows :-

Scheduled Castes : Extreme Social educational and economic backwardness arising out of the traditional practice of untouchability.

Scheduled Tribes : Indications of primitive traits, distinctive culture, geographical isolation shyness of contact with the community at large and backwardness.

3. It will be appreciated if some ethnographic and social-economic data relating to each community proposed for inclusion in the Schedules may kindly be sent so that their cases can be examined with reference to the criteria laid down.

4. It is observed that the Sikkim Government's proposals envisage the specification of different sections of Bhutia namely Sikkimese Bhutia and Bhutia (Dophapa, Tromopa, Chumbipa Dukpa) and also the Tibetan. It appears that there are no great cultural differences between the Sikkimese Bhutia and other sub-groups of Bhutia. It is also not clear whether inclusion of only these terms would cover all the sections of the Bhutias or some sections would be left out. Information available here also seems to show that the term "Tibetan" is used to denote those Bhutias who have been preserving their tradition of having migrated from Tibet. Altogether, it might be best not to include the term "Tibetan". The Sikkim Government may consider whether it would be sufficient to mention only the generic term Bhutia in the Schedule, to cover all the sub-groups including Tibetan.

5. It would also appear that there is another primitive tribe namely the Limboos who have social affinity with the Lepchas and some of them are animists. The Limboos have been mentioned as autochthonous inhabitants of Sikkim and are in fact sometimes considered as Limboos, as is the case of muglan Lepchas from Darjeeling District. The status of the Limboos will have to be spelt out clearly and if necessary they may be grouped with Lepcha and their entry could be Lepcha, Limbu.

6. There are also other tribal communities, for example, Magar Gurung, Tamang, Tsong Subba and Rai. The Sikkim Govt. may kindly review the case of these communities and also any other communities which may have been left out.

Extracts of the letter written by former
Governor of Sikkim Shri B.B. Lall to Shri T.C.A.
Srinivasavaradan on 5th November, 1977.

The Limboos/Subbas/Tsongs of Sikkim are a well defined community who have their own language, oral as well as written and home a distinct identity culture customs and traditions which are not exactly the same as of the rest of the Nepali community. It was apparently in recognition of their separate identity that a Proclamation issued on 21st December 19~~66~~66 relating to the election to, and composition of, the Sikkim Council provided for one seat in the Council being reserved for the Tsongs. This reservation of one seat in the Sikkim Council for the Tsongs was maintained in the Proclamation of 31st December, 1969 also. However, for some unknown reasons, in the Government of Sikkim Act, 1974 under which the present Assembly was elected, there was no provision for the reservation of any seat in favour of the Tsongs.

The Limboo/Subba/Tsongs community has a strength of about 50,000 in the State. Educationally, economically and socially, however, they are a very backward community and in my opinion, they need protection and encouragement in order to bring them up to the level of other communities in Sikkim within a reasonable period of time.

Article 37 F (f) of the Constitution lays down that—

“(f) Parliament may for the purpose of protecting the rights and interests of the different sections of the population of Sikkim make provision for the number of seats in the Legislative Assembly of the State of Sikkim which may be filled by candidates belonging to such sections and for the delimitation of the assembly constituencies from which candidates belonging to such sections alone may stand for election to the Legislative Assembly of the State of Sikkim;”

Reservation of some seats for the Limboos/Subbas/Tsongs can apparently be made under this provision and such reservation in my opinion, will be thoroughly justified, particularly in view of the fact that both in the 1966 and the 1969 Proclamations, relating to elections to the Sikkim Council, the need for some reservation in favour of the Limboos/Subbas/Tsongs was considered necessary. A copy each of the Proclamations of 1966 and 1969 are also enclosed for ready reference.

Limboos back with central 'assurance'

By Our Staff Correspondent

Gangtok, Feb 7 : A delegation of the All Sikkim Limboo Association, returned here from Delhi Feb 2 after placing their demands before a number of central leaders including the Prime Minister, Mr Morarji Desai.

The delegation consisted of Mr P B Subba, Mr Ashok Subba, Mr Dumber Singh and Mr P K Subba.

Mr P B Subba, who is the President of the Association, told Express that the delegation had called on the President, Mr Nilam Sanjiva Reddi, the President of the Janata Party, Mr Chander Shekhar, and the Chief Election Commissioner, Mr Sakhdar. He claimed that all of them had assured the delegation that their demands would be looked into sympathetically.

The association demands include classification of the Limboo community as one of the scheduled tribes and reservation of a minimum of four seats in the 32 member State Assembly for those belonging to the community.

He said that Limboos were one of the most backward in the state and it was necessary for their uplift that certain benefits be given to them.

When his attention was drawn to earlier reports in a section of press that the association had merged with the Sikkim unit of the Janata Party, Mr Subba by way of clarification, said that the association was in existence and it had decided that it would work in close cooperation with the ruling party.

SIKKIM EXPRESS

8/2/1978

To,

The Prime Minister,
Government of India,
NEW DELHI.

Date : 05.01.81

Through :

The Chief Minister,
Government of Sikkim,
GANGTOK.

Madam,

We, the Limbus of Sikkim, have the honour to bring before Your Honour the following facts and circumstances for favour of your kind consideration and necessary actions :-

That the Limbus constituting over twenty five percent of the population of Sikkim at present are one of the indigenous inhabitants of the State. The History of Limbus in Sikkim may be said to be older than the history of Sikkim itself. The modern history of Sikkim begins only with the consecration of the first King of Namgyal dynasty in 1642 A.D. as the religious and temporal King. Historical records briefly speaks of Limbus being in Sikkim prior to 9th century. Because of the lack of authentic historical records, we are not in a position to know as to the definite form of Government and administration in those days. However, it goes without saying that they must have had one or other form of Government suitable to the primitive society of those days. Later available accounts say that in the fifteen century A.D. the Limbu Chiefs were ruling the whole of the area today known as west and south Sikkim including Darjeeling and Kallmpong on extending upto Mahanadi. There is no dispute that the general population in Sikkim consisted mainly of Limbus and Lepchas who belong to same ethnical group till as late as early part of 17th century and all other communities of the percent population sprang up later. It may, therefore be logically inferred that the Limbu and the Lepcha communities were independently ruling the country themselves before the advent of the other communities and establishment of Namgyal Dynasty. As often stated it was through the ingenuity of the three lamas who had ruled Tibet and arrived at Yoksoin that the usurpation of seat of power from the indigenous tribal local Kings culminating in the establishment of Namgyal dynasty finally in 1642 A.D. was possible. The fact that the local tribal Kings presumably consisting of the Lepchas and Limbus made over their souveriengnty to the new emigrant Bhutias so easily indicates the total backwardness and absence of their consciousness as to their own political rights. No doubt, there were some resistance to this unwise and unskilful transfer of powers to the Bhutias but their resistance was of no avail before the more advanced, highly intelligent, more powerful and politically conscious Bhutias. This is how the Limbu and Lepcha Kings came to loose their political power and became subservient to the wishes of the ruling Bhutias.

That the ruling dynasty of the Bhutias after being offered the seat of power of the country, however, did not extend equal treatment to the indigenous population. In return for the power they scarified in favour of the Bhutias, all they received from the administration of the new Kings was oppression and ill treatment. They were locked down upon by the ruling Bhutias communities and their hopes and aspiration were utterly ignored. It however appears that resentment and dissatisfaction among the indigenous people continued for more time and ruling Bhutias were often obliged to soften their hard attitude and take steps to contain the growing discontent of the Limbus and Lepchas. It was due to this reason that the ruling Bhutias had to enter into an agreement historically known as LO-MAN-TSONG-SUM which is quite fresh in he memory of the people to this days. This agreement was entered into with the idea of establishing a

Office
copy.



Chief Minister
Mantogang
Gangtok, Sikkim

Dated : 14/11/1981

To,
The Prime Minister of India,
New Delhi,

Respected Madam,

The representation dated 5th November 81 addressed to the Prime Minister of India through the Chief Minister of Sikkim from sixty signatories including three MLAs of Sikkim, on behalf of the Limboos of Sikkim, is forwarded herewith.

The Limboos do constitute a sizable portion of the population of the State. It is also true that there are certainly strong historical data to show that the TSONGS or the Limboos of Sikkim were one of the earlier tribes of this State. The mention of LHOMONTSONGSUM to bear out the earlier close ties between the Bhutias, Lepchas and Limboos (Tsongs) in the representation is yet a clear undeniable indication. That the Limboos or Tsongs were given separate reservation in the pre' 74 elections in Sikkim is based on the fact of this community's distinct and older ethnic background in Sikkim. It is quite true that the Limboos are not well placed educationally, in Government services and in other spheres as mentioned in the representation.

In the circumstances this representations from the Limboos of Sikkim deserves most sympathetic and favourable consideration from Government of India.

With the highest regards,

Yours sincerely

*Nar Bahadur Bhandari
Chief Minister.*

To,

The Prime Minister
Government of India,
Camp Gangtok Sikkim,
Dated 29th July, 1983.

Subject : Inclusion of Limboo Community in Scheduled Tribes list of the State.

Respected Madam.

We the Limboo community of Sikkim extend our heartiest welcome to you madam on the occasion of your visit to this state and take this opportunity to draw you kind attention to a long standing prayer of ours of favour of your kind and sympathetic consideration.

That Limboos are aborigines forming a distinct section of the population of the State with their own historical background indissolubly linking them with Sikkim and backed by their own distinct culture, tradition, language and script has been made known to the Govt. of India through our state Government by our representation submitted to your honour in November, 1981 requesting consideration of the Government for inclusion of the community in the Scheduled Tribe list of the state, Through the same representation we has also highlighted the social, education and economic backwardness and other difficulties being faced by the community to justify the desirability and our prayer for recognition of the community as one of the scheduled tribes of the state. We take the liberty to reiterate before you, Madam, our prayer for final consideration of the matter and enclose herewith the true copy of the representations above referred to and other connected papers for favour of your ready reference. We may in this content, mention that it was heartening to note that the Government of India had promptly taken initiative to process our representation and as per letter received from Grih Mantralaya under D.O. letter No. BC. 12016/32/81/ - SC & BCD. IV dated 18.1.82 the representation was referred to the state Government for its comments as far back as in January, 1982. But unfortunately in spite of our best efforts and fresh reminders we lost tract of the matter and had no alternative but to grope in the dark hopelessly. That when recently the formula for reservation of seats in the State Assembly was taken up during the pendency of our matter, we had to submit a fresh representation proposing reservation of Seats also for Limboo Community in the Legislative Assembly of the State to the Hon'ble Chief Minister for favour of his kind consideration in July, 1983. We take your's visit to Sikkim as God-sent boon and fully hope that the matter will now receive its due consideration. We have no doubt that the personal knowledge that you gain through your keen power of observation during your brief visit will certainly facilitate a better appreciation and consideration of our grievances.

We pray to God for bestowing upon you a long life as our beloved Prime Minister of the greatest democracy of the world.

With our kindest regards.

Yours faithfully,

Copy Encl : as above.

[उपरोक्त सं. प्रस्ताविका प्रतिक का हार्दिक
स्वागत करता हूँ। मसुदा के अंतर्गत 17.8.1983
को हार्दिक आभार व्यक्त करते हुए अज्ञेय मांग्यति
से प्रार्थना है ॥

गोपाल अश्रित - रेखापता ॥]

SIKKIM LIMBOO ACTION COMMITTEE

For TRIBAL STATUS
GANGTOK - SIKKIM

Ref No...../SLAC

Date: 30-10-93

Chairman
Shri Bir Bal Limboo

A meeting of Limboo Tumyanghang (Village elders), Limboo Panchayat Sabhapatis/Upsabhapatis, Sachivas and members of different panchayat units was convened at Jolethang Marwave Dharamshala on 30-10-93.

The meeting discussed on political, social, economic, educational backwardness of Sikkimes Limboos. A detailed discussion on background and Co-existence of Limboo and Lepcha as the ancient tribes of Sikkim took place. The Limboos enjoyed political safeguard during the reign of Successive chogyals (rulers) of Sikkim. There was one seat reserved for Limboos (Tsong) in the erstwhile Sikkim state council this reservation was done by the then chogyal is due by recognition that Limboos (Tsong) were distinct tribes having their own literature and script, traditional religion and culture typical tribal customary laws relating to marriage, death and birth. This reservation was done away when at the time of Sikkim's merger into Indian Union without making corresponding reservation for the Limboos. Ever since the Limboo community have been repeatedly making representations to the Government of India for recognition as one of the tribes of Sikkim. The State Government had recommended the subject matter to Government of India for inclusion of Limboos in Schedule tribe list in 1981 but due to various reasons the matter is still pending. The state Government has once again recommended the matter recently in August 93 for inclusion of Limboos in Schedule tribe list by amending Sikkim Schedule order 1978 and other relevant provisions of Indian Constitution.

After thorough deliberation the meeting resolved that the Government of India should be requested to take immediate steps to grant the long pending genuine demand of Limboo community by recognising them as one of the scheduled tribes of Sikkim by suitably amending the Sikkim Scheduled Tribe order 1978 and other provisions of Indian Constitution.

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SIKKIM KIRAT LIMBU CHUMLUNG
SIKKIM

All Letters to be addressed to
Chief General Secretary

Ref. No. CGS/AKLC/No.

Date : 02-04-94

To,

The Hon'ble Minister,
Minister of State of Home,
Government of India
New Delhi

Camp : Gangtok

Respected Sir,

It is indeed a moment of great pleasure for me to be able to submit this memorandum on behalf of the Limboos or Tsongs of Sikkim during your visit at Gangtok, the capital of Sikkim. This is not only the first time that I am making the submission but on several occasions requests have been made to the central Government to consider the just and genuine demand of Limboos or Tsongs for granting the Schedule Tribal Status.

Sir, Limboos or Tsongs which constitute about 20% of the total population of Sikkim State bears to distinctive characteristic features similar to all other Tribes of India in respect of their culture, tradition, customs, religion and backwardness. More than 95% of the total population of the Limboo or Tsongs are still educationally, economically and politically backward.

Sir, if we look back into the history of Sikkim during the reign of the Namgyal dynasty we find from the administrative records that Limboo or Tsongs as an ethnic race entering into a tripartite agreement with Bhutias and Lepchas in early 17th century. The document of said agreement known as "LO!Men-TSONG-SUM" speaks that these three ethnic communities had to live as one family (Bhutias as father, Lepchas as mother and Limboos or Tsongs as son). This tiny Himalayan State on this part of the country which is known as SIKKIM to others owes its name to the Limboo or Tsong queen married to king Tensung Namgyal (in Limboo Su-Him (SIKKIM) means NEW HOUSE). Considering the unique contribution made by Limboo or Tsongs during the rule of the Namayal Dynasty in regards of foreign invasion, internal administrative affairs they were given the reservation of the seat in the then State Council. Unfortunately the said reservation of the seat for Limboos or Tsongs was abolished after the merger of Sikkim into Indian Union. The Historians from time to time have never failed to club Limboos or Tsongs with Bhutias and Lepchas and calls them one of the three main stocks (the Bhutias and Lepchas and call enjoying schedule tribe status vide the constitution (Sikkim) S.T. order 1978). At present the fate of such community having a glorious and significant past during the Chogyal's rule is at the verge of extinction.

མཇུག་ལུ་ ཏཱི་ཅཱི་ཡུ་ ཇཱི་ལྷན་ བོད་ ལྷོ་ལྷོ་

**SIKKIM KIRAT LIMBU CHUMLUNG
SIKKIM**

*All Letters to be addressed to
Chief General Secretary*

Ref. No.

Date : 12th April, 1994

To,

The Hon'ble Member,
Minority Commission
Government of India
Camp. Gangtok

Sir,

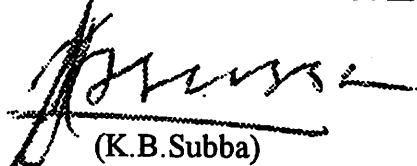
The Limboo Community of Sikkim has been constantly pressing the Government of India to include the Limboo community to the category of Schedule Tribe, since the merger of Sikkim with Indian Union, through its delegations and various memorandams from time to time and expedite the matter, we feel that your contribution in the matter in this crucial juncture is must.

The gist of our demand has been compiled in the form of a booklet, which is being submitted to you for kind perusal in the matter. We hope and trust that your effort in persuading the Indian Government in our objective, will bring success in the matter.

Thanking you Sir, and anticipating your favourable action in the aims and objectives of our community as disclosed in the said booklet.

yours faithfully,
for SIKKIM KIRAT LIMBOO CHUMLING

Encl : A booklet as stated above.



(K.B. Subba)
Chief General Secretary,
Martam 15th Mile P.O. Bermiok
PIN : 737111, West Sikkim

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**SIKKIM KIRAT LIMBU CHUMLUNG
SIKKIM**

*All Letters to be addressed to
Chief General Secretary*

Ref. No. ASKLC/

Date : 25th July, 94

To,

His Excellency,
The President of India,
Rashtrapati Bhavan,
New Delhi - 100 004.



Your Excellency,

Your attention is drawn to our letter No. SKLC/6/1993 dated 12-3-1993 regarding the introduction of Government Bill to amend the constitution (Sikkim) Scheduled Tribes Order, 1978 for inclusion of 'LIMBOO's (Tsongs) in the Schedule Tribe list.

Your Excellency, inspite of numerous submissions of Memorandum to State and Central Government, for the last two decades our just and genuine cause of Tribal Status has remained unheard. We do not know for what reason the Government of India is delaying the justice, just to keep us in the morass of poverty, Social and Political exploitation of the vested interests. Though we fulfil the entire criteria, established by the Social Scientists, Commissioner, Schedule Tribe and Schedule Caste for granting Tribal Status, justice has not yet been awarded to us. Therefore, we would like to have your effective intervention in this matter so that our demand for inclusion in Tribl List of Constitution gets materlised at an early date.

We are enclosing a copy of 'Our Demand' in English version, containing the compilation of important papers, documents etc., and a copy of Limboo, Jan-Jati-Kina- Sanchipta Awaloken' in Nepali, which speaks of our demand with comment of some famous historians; national magazines, writers etc., for your kind reference, please.

In the end we once again would like to request your Excellency to kindly bring a Government Bill to amend the Constitution (Sikkim) Scheduled Tribes order, 1978 to include 'Limboo' (Tsong) in the Schedule of the above order. We shall be glad for such Historic Act.

With our profound regard and respect,

Yours faithfully,

(K. B. Limboo)
Chief General Secretary,
Akhill Sikkim Kirat Limboo
CHUMLOONG

LOK SABHA SECRETARIAT

Telegrams : LOKSABHA, NEW DELHI
Telex : 31 66156 LSS IN
No. 51/35/CI/93

PARLIAMENT HOUSE,
NEW DELHI-110001.
Dated 5 September, 1994

From

Shri J. P. Jain,
Under Secretary.

To

Shri Bir Bal Limboo,
Chairman,
Sikkim Limboo Action Committee
for Tribal Status,
Gangtok, Sikkim

Subject : Petition regarding inclusion of Limboo Community in the
Scheduled Tribes List of Sikkim.

Sir,

With reference to your petition on the above subject, I am directed to forward herewith for your information relevant extracts from the Sixteenth Report of the Committee on Petitions (Tenth Lok Sabha) presented to Lok Sabha on 24 August, 1994.

Yours faithfully,



Under Secretary

GOVERNMENT OF INDIA MINISTRY OF WELFARE

Sub : **Inclusion of Limboo and Tamang Communities in the list of Scheduled Tribes list of Sikkim.**

.....

CONSTITUTIONAL PROVISION

The list of Scheduled Castes and Scheduled Tribes have been specified under Articles 341 and 342 of the Constitution. So far sixteen Presidential Orders Notifying SC/ST lists have been issued. Any change in these orders can be made only through an Act of Parliament.

SPECIFICATION OF SCHEDULED TRIBES IN SIKKIM

2. The list of Scheduled Tribes in relation to the State of Sikkim was notified vide the Constitution (Sikkim) Scheduled Tribes Order, 1978 issued on 22.6.1978 (Annexure,I).

CRITERIA FOR ELIGIBILITY

3. The criteria for deciding which tribe or tribal community deserves to be included in the list of Scheduled Tribes are; :-

- I. Indication of primitive traits;
- II. Distinctive culture;
- III. Geographical isolation;
- IV. Shyness of contact with community at large;
- V. Extreme backwardness.

RECOMMENDATION OF THE STATE GOVERNMENT

4. The Government of Sikkim in their letter dated 14th November, 1981, recommended for inclusion of Limboos in the list of ST (Annexure. II) . In their letters dated 2nd June , 1987 (Annexure III) and 21st August, 1993 (Annexure.IV), the State Government have also recommended for inclusion of Limboo and Tamang communities in the list of Scheduled Tribes of the State.

5. **Limboo** : According to the State Government "Economically, the Limboo remain poor and indigent. This stems from their social backwardness and simple and superstitious nature which hinders the development of spirit of enterprises. Socially the Limboos have traditions much like other tribals. They have their own officially recognised language. They follow an animistic religion which has its own mythology, its own pantheon of God and Goddesses and its own group of priests". They form 20% of the population of the State and one seat was reserved for them in the State Council during the regime of the Chogyal. The Limboos resemble Lepchas, which have been specified as Scheduled Tribe in Sikkim.

6. **Tamang** : "The Tamang Community has a distinct culture of their own, as also their own customs, social traditions, songs and dances, language and dialect. Their religion is lamaistic Buddhism. Educationally, economically and politically, the Tamangs are still backward and separate from the mainstream of national life :-

Finally, the sherpas, Yalmas Kagateys belonging to the same ethnic group have already been given recognition as Scheduled Tribes."

UNIVERSITY OF NORTH BENGAL

SECRETARY

Councils for Undergraduate Studies



P.O. NORTH BENGAL UNIVERSITY

RAJA RAMMOHUNPUR, DT. DARJEELING

WEST BENGAL, INDIA, PIN-734430

Ref. No. 312/UG-2000

Dated : 17.7.2000

To

The Director,
Department of Education,
Government of Sikkim.
Tashiling.
Gangtok-737103,
Sikkim

Subject : Introduction of Lepcha, Bhutia and Limboo languages at
Under-Graduate level in two colleges in Sikkim

Sir,

Please refer to your above proposal. I am directed to inform you that the Executive Council. North Bengal University in its meeting held on 5.7.2000 considered observation of the Under-Graduate Council and report of the Team (that visited Gangtok on 30.3.2000) on the same and decided as under :

Two colleges in Sikkim be allowed to introduce Lepcha. Bhutia and Limboo as compulsory languages from the acadmic session 2000-2001 subject to fulfilment of condition as laid down in the report (copy enclosed).

you are requested to please send a complience report within a month. On receipt of the same permission will be given to colleges to introduce the subjects. The colleges may also be directed to apply for affiliation in the subjects to the University. Syllabus will be sent in due course.

Yours faithfull,


(Dr. D.K. Chatterjee)

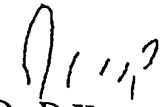
Secretary

Under-Graduate Council
North Bengal Univesity.

Memo No. 312/UG-2000 (4) Dated : 17.7.2000

Copy for information to :

- 1) The Vice-Chancellor, North Bengal University
- 2) The Registrar, North Bengal University
- 3) The Inspector of college, North Bengal University
- 4) The Controller of Examinations, North Bengal Universtiy.


(Dr. D.K. Chatterjee)
Secretary

ALL INDIA LIMBU ASSOCIATION

4, BELOMBER ROAD, P.O. DIST. DARJEELING

Ref. No. AILA/DAR/ST/94/6

Date 14/11/1994

PRELIMINARY DATA REGARDING 'LIMBU COMMUNITY'

This Data includes all Limbus residing within the District of Darjeeling.

1. Geographical distribution with the name of the village (Block, Mouza etc) inhabited by the Limbus and with number of families and population.

The geographical distribution with all necessary informations of this community has been shown on the basis of ground survey and as per the Voter Lists of different constituencies within the hill and plain areas of Darjling District. This Data provides general information in regard to the Limbu populations, by geographical areas, Migrational History, Economic Condition. Education, Social Condition and relations with other neighboring tribal groups. The population ratio submitted in the data includes the number of those who are above the age of 18 years as per the Voter Lists. At the sametime, necessary inclusion of the Limbu children/families who are below the age of 17 yrs has also been made in the area wise population ratio so as to present a comprehensive area wise population ratio of the Limbu families in the present survey. This Data endeavors to present a systematic geographical distribution by area wise as inhabited by Limbu families as shown below.

	<u>Number of families</u>	<u>Number of population</u>
<u>DARJEELING SADAR</u>		
Municipality Areas - 26 wards	434	2604
Bijanbari Block	1488	8928
Sukhia Block	210	1260
Darjeeling Tea Gardens	791	4746
	-----	-----
	2923	17538
<u>KURSEONG SUB-DIVISION</u>		
Municipality Areas- 12 wards	73	438
Takdah Block	204	1224
Kurseong Block	189	1134
Cincona Plantation	49	294
Kurseong Tea Gurdens	618	3708
	-----	-----
	1133	6798

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**SIKKIM KIRAT LIMBU CHUMLUNG
SIKKIM**

*All Letters to be addressed to
Chief General Secretary*

Ref. No. ASLC/

Date : 19/06/1995

To,

The Hon'ble Union Minister for Home,
Ministry of Home,
New Delhi.
Camp : Gangtok Raj Bhavan

Sub : Inclusion of Limboos (Tsongs) In the Scheduled Tribe List

Hon'ble Sir,

We the Limboos of Sikkim under the banner of Akhil Sikkim Kirat Limbu Chumlung take this opportunity of your visit to draw your attention towards the above captioned subject.

Sir, it is the fact that we have been making numerous submission of memorandums to the Government at Centre and raised the voice on the demand of Tribal status on the basis of our living culture, the un-challengeable history and our deep bond or relations with other tribals of this State. It is also the fact that our ethnicity and originality in State dates back to the early 17th Century or before that. It is also the fact on that this community were enjoying seat reservation in erstwhile Chogyal's State council.

In other words this community were clubbed together with Bhutias and Lepchas and from time to time regarded as one of the three main stocks of sikkim by historians. But after the merger of Sikkim with Indian Union the fact of such community having a glorious past during Chogyal's rule is at the verge of extinction. The Government at the State and Centre not only failed to restore the seat reservation at the time of Sikkim's merger but also deprived this community of Tribal Status. The constitution (sikkim) Scheduled Tribes Order, 1978 did not include Limboos with other communities such as Bhutias and Lepchas as scheduled tribes. We do not know the representatives of the people at the time kept deep mum for the reason unknown to us.

Sir, this community at present contributing about 25% of State's total population posses characteristic features as laid by the social scientist, commissioner scheduled tribe and caste for granting Tribal status in regard of its primitive way of life. General backwardness (i.e. social, Political and Economical) etc.

सिक्किम किराट लिम्बू चुम्लुंग

**SIKKIM KIRAT LIMBU CHUMLUNG
SIKKIM**

All Letters to be addressed to
Chief General Secretary

Ref. No.



Date : 14 June 1996.
12 Janpath
New Delhi.

To,

The Hon'ble Minister for
Railways and Parliamentary Affairs
12, Janpath
Govt. of India,
New Delhi.

Subject : Inclusion of Limboos in Scheduled Tribe List.

Sir,

It is very much in your knowledge that the Limboos of Sikkim and other parts of India have been demanding for Scheduled Tribe Status series of Memorandum had been submitted to the States as well as to the Central Government in several occasions including the Governors of State and President of India. But till date no solution in this regard has been made in that subject matter. If you recall your visit at Darjeeling during the term of your Government (Janata Dal). The undersigned had the opportunity to submit a Memorandum out there and after that some of the Memoranda were sent to you through the posts and some were submitted personally at your Residence also.

Sir, now I, on behalf of all backward Tribes (Limboo), have the pleasure to see you in Government (United Front) at the Centre and I extend my hearty congratulations for the same and we all hope and have the aspiration that you would take the above subject very seriously to fulfil the demand of raising the same on the floor of the house of Parliament. As it was raised the voice in your speeches in several Public Platforms for the upliftment of the poor and backward Tribes please.

Thanking you Sir,

K. B. LIMBOO
PRESIDENT
ALL INDIA SOCIAL JUSTICE
FOR DAUNT SENNA
STATE SENNA

Yours faithfully,

K. B. LIMBOO
Chief General Secretary
Akhil Sikkim Kirat Limboo
CHUMLUNG



R.P.RATHI

DT. NO. 5529-E

प्रथम निजी सहायक
श्रम एवं कल्याण मंत्री
भारत सरकार, शास्त्री भवन
नई दिल्ली-110 001.

FIRST PERSONAL ASSISTANT
MINISTER OF LABOUR AND WELFARE
GOVERNMENT OF INDIA
SHASTRI BHAVAN
NEW DELHI-110 001.

Dated:- 17-8-90.

Dear Shri Limboo,

I am desired to acknowledge the receipt of your letter dated 12-8-90 handed over to Hon'ble Minister of Labour and Welfare during his tour to Darjeeling.

Minister has instructed for appropriate action in this matter.

With regards,

Yours sincerely,

(R.P.RATHI)

Shri K.B.Limboo,
General Secretary,
Akhi Sikkim Kirat Limboo Chumlong,
GANGTOK (SIKKIM).



M.M. JACOB

D.O. No. 12030/23/90-NE-III

गृह एवं संसदीय कार्य राज्य मंत्री

भारत

नाथ ब्लॉक, नई दिल्ली-११०००१

MINISTER OF STATE FOR
HOME AND PARLIAMENTARY AFFAIRS
INDIA

NORTH BLOCK, NEW DELHI-110001

12th November, 1991

Dear Shri Subba,

I am in receipt of your letter dated 14.10.1991 addressed to H.M. and to me regarding inclusion of Limboo community in the list of Scheduled Tribes. As the subject matter falls within the purview of the Ministry of Welfare, I am passing on your letter along with its enclosures to that Ministry for appropriate action.

With regards,

Yours sincerely,


(M.M. JACOB)

Shri K.B. Subba,
Chief General Secretary,
Akhil Sikkim Kirat Limboo,
Chumloong,
Bermiok Bazar,
West Sikkim.

No. RVP/M.P.(C.S.)/7144/95

RAM VILAS PASWAN
संसद सदस्य
(लोक सभा)



12, Janpath
New Delhi

April 21, 1995

Dear Shri Kesriji,

The Limboos of Sikkim have been constantly demanding for 'Tribal Status' and inclusion in the list of Scheduled Tribes. But their legitimate demand could not yet been acceded to. They are struggling for their rights.

I shall be very thankful, if you could look into their demands for inclusion of 'Limboos' in the list of Scheduled Tribes.

With regards,

Yours sincerely,

[RAM VILAS PASWAN]

Shri Sita Ram Kesri
Minister for Welfare
Govt. of India
New Delhi

C.C.

Shri K. B. Limboo
Chief General Secretary
Sikkim Limboo Chumbong
Gangtok Sikkim.

To
The Secretary,
Department of Welfare,
(Scheduled Tribe and Scheduled Castes)
Government of India,
Tashilling Secretariat,
Gangtok, Sikkim,
No. /99

Gangtok the 4th December, 1999

Subject : **Inclusion of Limboo (Tsongs = Subba) Community in Scheduled Tribe list of State of Sikkim and reservation of seats in the State Assembly :**

Hon'ble Sir,

We the Limboos of Sikkim have the honour to bring to your kind notice of the following facts and circumstances for favour of kind consideration and necessary action:

1. The Limboo (Tsong/Subba) aboriginals of Sikkim:

The Limboo Community which was a big chunk of population in Sikkim in olden days are the indigenous inhabitants of the state of Sikkim. There are ample historical evidences of Limboos being in Sikkim before 9th Century. They had being living under their Chiefs or a form of Government suitable to the primitive society. In this context, Dr. RK. Sprigg a noted linguist and historian, Professor of Oxford University, London (U.K.), has rightly pointed out that "The Limbus were living in Sikkim before there was a Sikkim for them to live in. Limbus have inhabited the area in which they now predominate from time immemorial, but Sikkim has been in existence only since 1642, a Water Hare Year, and the year in which Phuntshog Namgyal ascended the throne as First Chogyal at Yuksom. Norbugang in what is now Western Sikkim" (The Limboos of the Eastern Himalayas with special reference to Sikkim, 1999 p. v).

It has been stated in the "Sikkim Coronation" a book published by the Darbar of Chogyal in 1965 that "In the year 1642, the three learned Lamas -Lhatsun Chhempo, Sempah Chhempo and Kathog Rigdsin Chhempo met at Yuksam, Norbugang and installed Namgyal Dynasty as Temporal and Religious King of Sikkim. The aboriginal inhabitants (Lepchas, Limboos and Bhutias) easy-going people not conscious regarding the sovereignty of country and their political rights seem to have accepted the King installed by the three astitute Lamas without any resistance" ("Sikkim Coronation" 1965).

2. Diplomatic Matrimony:

Historian late Iman Singh Chemjong is of the opinion that "The Kirat Chiefs of Tamur, Yangwarok, Northern Panchthar, Ilam Phakphok and Darjeeling districts also agreed to regard Phunchho Namgyal of Sikkim as their King and paid him a nominal tribute ("History of Kiratas Vol II pp 10-103). In other words, Phuntshog Namgyal's dominion over Limbuan were more like a form of suzerainty. In order to strengthen this Sikkimese suzerainty Phuntshog Namgyal's son have resorted to matrimony-diplomatic matrimony; according to Chemjong "his youngest (Third) queen was the daughter of a Limbu King Young Ya Hang of Arun Kosi district whose name was called Thungwa Mukma".

The Second King Tensung Namgyal built a new palace near the famous Pemayontse monastery in the name of his Tsong or Limboo Queen and asked her to name it according to her own choice. She also named it "Songkhim" which later on became "Sukhim" and "Sikkim". In Limboo Language "Song" means

Limboo's Holy Worshipping Place Hee Yanthang Village & Martam W. Sikkim

