

The cover features a large orange map of India on a light green background. In the center of the map, there is a rectangular cutout showing a photograph of a snow-capped mountain range under a blue sky. The title text is overlaid on this central window.

**A Brief History of the
Bharatiya Nepalis
(Indian Nepalis)
with special reference
to Sikkim**

Dr. Shiva Kumar Rai

Gangtok Sikkim

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Dr. Shiva Kumar Rai
Gangtok Sikkim

Namaskar/Sewanne

The Nepalis have been residing in various parts of India from the ages past.

(A) ANCIENT HISTORY:

The early history of the Nepalis in India can be traced from the Hindu epics like the Ramayana, Mahabharata and Puranas. The Nepali Community is a mixture of Aryan, Mongoloid, Dravidian, Austric and Sethian groups. In the last part of the Mahabharata War, it is reported that Shalya, the King of Madra and Senapati (Commander in Chief) of Kowrawas, belonged to Khas Clan (Chettri, Bahun). The tribal communities of the Nepalis belong to the Kiratās, such as Rai, Limbu, Gurung, Mangar, etc. In the Linguistic Survey of India Gierson wrote: "The Tibeto-Burman speaking Mongoloids with yellow complexion came to be known among Vedic Aryans as Kiratas. Their presence is attested through literary evidence by about 1000 B.C....."

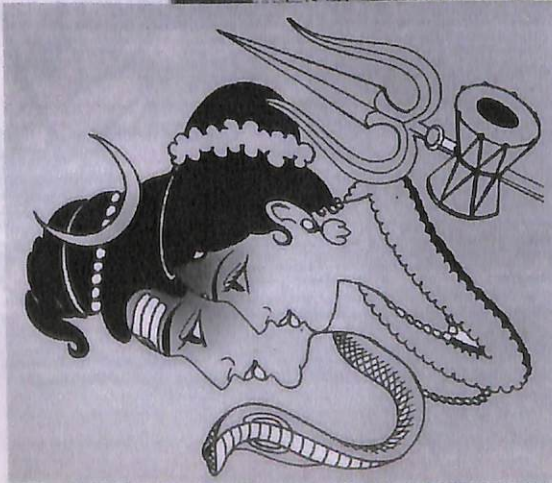
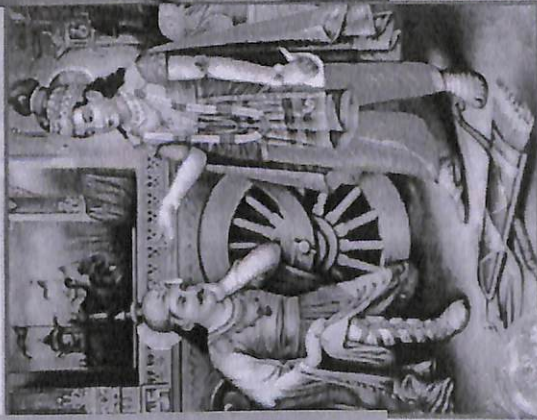
.....In the Mahabharata, the historical core of which probably goes back to the 10th Century B.C. there is suggestions that Sino-Tibetans as Kiratas belonged to the Brahmaputra Valley of Assam. There is an episode in Mahabharata in which Lord Shiva, disguised as a Kirata, turns against Arjun, but in the end, presents him with miraculous "Pasupata" weapon.

The temple of Kamakhya and Parasuram Kunda and Benaras are the holy places of the Nepali Community as well.

The people of Nepal and India had marital relationship from the time immemorial. In the age of Ramayana, Lord Rama was married to Sita, who was born in Janakpur (Nepal) and was the daughter of King Janaka. In the 8th Century, the Kamrupa King, Harshadeva's daughter Rajyamati was married to the Nepal King Jayadeva II (A.C. Shnha & T.B. Subba) - 2003-p-106-111)

Kiratas as a whole, as described in the classical literature can be identified with those tribes of North Western India, North Eastern India including Assam, Bengal, Tripura, Orrisa, Nepal, Sikkim, Tibet and Burma, who had settled in the plains, valleys, and hills between the epic age and the 5th Century A.D. (G. P. Singh :- Kiratas of Ancient India - 1990, pg 113).

The earliest recorded references including the appellation Kirata, occur in the Vedic literature, including the Samhitas and the Brahmanas, which were compiled roughly between 4500 - 1000 B.C. The hymns of the two later Vedic texts, the Sukla - Yajur



**Lord Shiva Guise of
a Kirata in front of Arjun**



Lord Rama & Sita

Veda⁸ and the Atharva Veda⁹ throw light on their dwellings in the caves and mountains of the Eastern Himalayan region, their contacts with the Vedic Aryans, antiquity, etc. (G.P.Singh- Kiratas in Ancient India – 1990, pg.19).

According to G.P.Singh, the word KIRATA has been possibly derived from Cirata or Cireta or Cirayita, also known as 'Kirata – Tikta' or 'Anarya – Tikta' - a bitter plant of the non – Aryans¹, grown in the lower regions of the Himalayas, which forms the country of the modern Kirantis or Kiratas. This is the name of a drug which was obtained from the Kiratas by the Aryans and used for medical purposes. (G.P.Singh:- Kiratas in Ancient India – 1990, pg. 96). The most popular Pali and Prakrit form of an appellation 'Kiratas' used in Sanskrit and common parlance, is 'Cilata'.

"It is the consensus of opinion among Indologists that in Sanskrit the term 'Kirata' indicated the wild non-Aryan tribes living in the mountains particularly the Himalayas and the North Eastern areas of India who were Mongoloid in origin". (Kirat Jana Krit – S.K. Chatterji – Page 26-27)

The Kiratas colonized the valley of eastern Nepal, North Videya, in sub Himalayan region after having conquered it and set up a dynastic rule in pre-Christian era, in succession to the Abhiras, and ruled for about 29 generations from 400 B.C to 700 A.D. Their first Chieftain (king) was Yalamber (Yalambara, Yellung or Yalambhang) and their Kingdom extended from river Trisuli in the west to the river Tista in the east.

The tribes allied to Kiratas of eastern Himalayas and the Gangetic Delta (the people of Khasi, Jaintia hills, the Garo hills, Sikkim and eastern Bengal) bartered 'tez pat' (Malabathrum - Cinnamomum albiflorum) with China for Chinese raw silk yarn, have been designated both as Basatae (Besadai) and Sesatai (Sesatae) in classical literature.

The Kiratas of Sikkim "Khamboos, Limboos and Lepchas" are said to have maintained trade relations with China and the Malabathrum, (Tezpat) was also sold near Gangtok. On the basis of the information supplied by some noted authorities on trade and commerce, Mr. Schoff has suggested that the location of their annual fair must have been near the modern Gangtok (27°20'N, 18°38'E) above which the Chola or the Jelep-la pass leads to Chumbi, Tibet.

The import of the Silk from China has also been supported by J. W. Edgar²⁰ who extensively traveled in the frontier areas of Tibet and Sikkim. S.K.Chatterjee is also of the opinion that the Kiratas of Assam imported raw silk yarn and silk cloth from Thinaï or China [G.P. Singh – Kiratas or Ancient India 1991, Page 210 to 213].

Certain writers (W.Brook, Northey and C.J.Morris, The Gurkha, London 1927) speak of a tripartite division of the Kirati into Khambus, Limbus and Yakhas

Milton Sangma, a noted historian, writes that the word "Kirata" refer to the "people now represented by the Mongoloid group inhabiting different parts of North East India" (1985:59).

In the classic work *Kirata Janakrit* (1951) by Sunari Kumar Chatterjee, he mentions the Limbus, Kharias, and the Yakkhas living "on the Indian side of the Himalayas, in Nepal and Sikkim" as Kiratas.

According to Chatterjee (1995) various historical evidences reveal that many Hindu warriors took shelter in the Himalayas during the turbulent years of Muslim rulers in India. Many of them settled in Nepal where they were known as Kiratas.



Yallambar
The first Chieftan (King) of the Kiratas / Kirats

In the classic work *Kirata Janakrit* (1951) by Suniti Kumar Chatterjee, he mentions the Limbus, Khambus, and the Yakkhas living “on the Indian side of the Himalayas, in Nepal and Sikkim” as Kiratas.

According to *Chaitanya Subba* (1995) various historical evidences reveal that many Hindu zealots took shelter in the Himalayas during the turbulent years of Muslim rulers in India- some settled in Nepal while other settled in Sikkim, Bhutan and North East India.

According to Majumdar (1995) the Mongoloids are the most ancient people and constitute a dominant element among the tribes living in the Himalayas. They comprise of:

- a) **The Paleo - Mongoloid** elements found among the tribes of the Himalayas e.g. - Tribes of Assam, Indo Burmese border and Tribes of Eastern Himalayas such as Nagas, Kukis, Lepchas, Limboos, Khamboos (Rais), Yakhas, Santals, Bodoes, etc.
- b) **The Tibeto-Mongoloid** elements which came from Tibet to Sikkim, Bhutan and other Himalayan areas-e.g. Bhutias, Tibetans, Khampas, Dukpas, Sherpas, etc.

(B) MODERN HISTORY:

After the Anglo-Gorkha war (1814-16), three Gorkha battalions of the Bengal Army were raised by Governor General Wellesley and Hastings. In 1822, the Rangpur Local Battalion was raised for services in Assam to face the Burmese. In 1824, Sylhet Light Infantry (SLI) was raised.

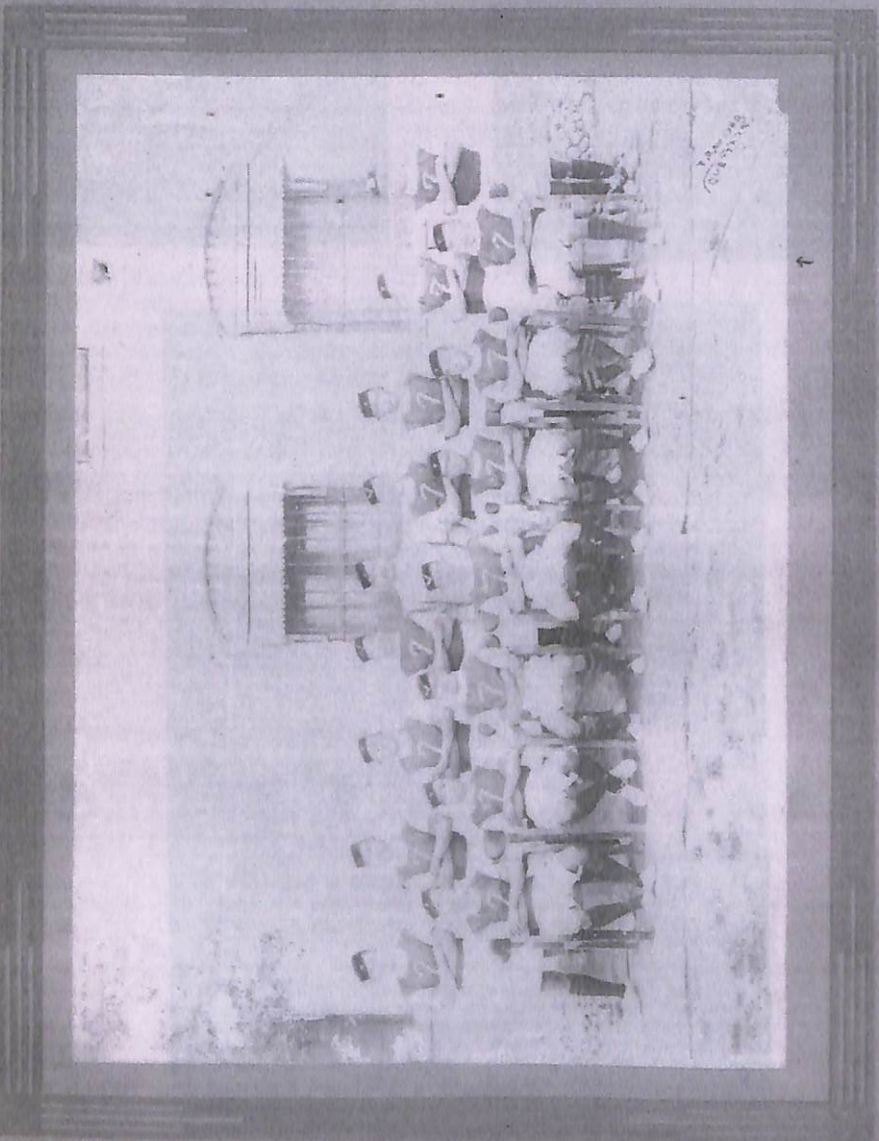
The First Anglo-Burmese War (1824-26) was the starting point of Nepali migration and settlement in the Assam and British province of the princely states of Northeast. Captain Neufville raised two companies of Gorkhas and the Sylhet Light Infantry name was changed to Assam Light Infantry and later to Assam Rifles. He also granted to his Gorkhas, who had brought their families with them, land at a very moderate rate of eight annas per ‘pura’ annually.

However it was the “Sepoy Mutiny of 1857-58 that established the foundations of Gorkha recruitment in military and police forces of Assam on a firm footing. During 1868, recruits were obtained almost entirely from the Darjeeling district. These were largely Rais and Limbus. From 1880, when the Gorakpur depot became available, Mangars and Gurungs came to be much sought after and later even from the Khas Community (Chettri/Bahun).

WINNERS OF KHIND KACE RUN ON 4th APRIL 1929.

"B" Coy. 2/10th Gurkha Rifles.

WINNERS OF KHIND KACE RUN ON 4th APRIL 1929



SHRI DURJODHAN RAI (Commandant) - INDIAN ARMY

Shri Durjodhan Rai, 2/10 Gurkha Rifles - Quetta, India 1929

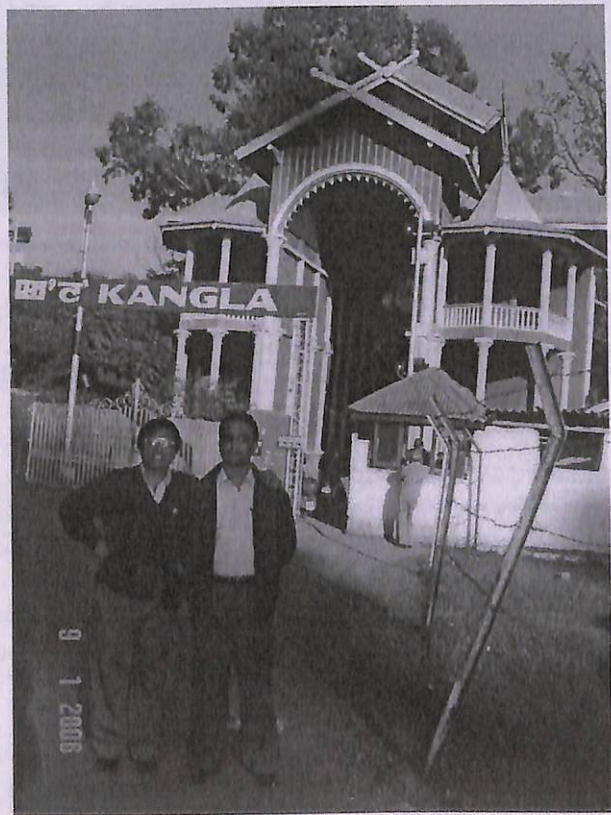


कांगला किले में असम राइफलस
1891-2004

कांगला किले का निर्माण राजा खगोम्बा (1587-1652) एवं महाराज गरीबनवाज (1709-1748) द्वारा किया गया। कांगला मणिपुर की राजनैतिक और धार्मिक राजधानी के रूप में कांगला पर कब्जा किया। सन् 1915 में यहाँ 4 असम राइफल ब्रिगेड का गठन हुआ। असम राइफलस के कई मुख्यालय और बटालियन यहाँ 2004 तक कार्यरत रहे। सांस्कृतिक, धार्मिक और राजनैतिक भावनाओं के अनुरूप, कांगला किले को नवम्बर 2004 को मणिपुर सरकार को हस्तांतरित कर दिया गया।

ASSAM RIFLES AT KANGLA FORT
1891-2004

KANGLA FORT WAS DEVELOPED BY KING KHAGEMBA (1587-1652) AND MAHARAJ GARIBANWAJ (1709-1748) AS THE CAPITAL OF MANIPUR. KANGLA FORT HAS BEEN THE POLITICAL AND RELIGIOUS CAPITAL OF MANIPUR. SEVERAL ASSAM RIFLES BATTALIONS AND HEADQUARTERS WERE STATIONED AT KANGLA FORT UNTIL 2004.



**Assam Rifles, Kangla Fort, Imphal, Manipur
 1891-2004**

State Department of Culture, Manipur
 Directorate of Cultural Heritage, Imphal

Lord Roberts, Commander-in-Chief in India, was responsible for the complete
 reorganisation of 2nd, 3rd and 44th regiments (Gorkha Regiments). He drew the
 attention of the Home Department to the views of the officers of the 21st Gorkhas and 24th



* (This page to be entirely free from stains)

Description of Soldier on leaving the Colours

Year of Birth 1924 Height 5 ft. 3 1/2 in.
 Complexion WHEATEN Eyes BLACK Hair BLACK
 Marks and Scars (Visible) Round Hole on right side of face

Final Assessments of Military Conduct and Character
 (To be completed personally by the Commanding Officer)

Military Conduct **VERY GOOD**
 Note:—The Range of Military Conduct Gradings possible is—
 (1) Exemplary (available only to men with a minimum of 4 years' service)
 (2) Very Good (3) Good (4) Fair (5) Satisfactory (6) Poor (7) Very Poor

Testimonial (To be completed with a view to civil employment)

Devilal leaves the service after 18 years. For some of this time he has been so as an Education in India. He is a cheerful & conscientious worker with considerable ability as an instructor. He is a loyal and trustworthy person.

The above assessments have been read to me
 Signature of Soldier *Devilal Rai*
 Place *SUNSEI MIANI* (Signature of C.O.)
 Date *20 Dec 61* (Signature of Lt of Colours)

Serial No. 10170 Army Form B.108

Certificate of Service

Army No. 21137059

Surname
 Christian or
 Fore Name(s) *DEVILAL RAI*
 (i.e. *CHOOM (INDIA)*)
 Enlisted at *PALAMBUR (INDIA)*
 Enlisted on *31.5.44*
 Corps for which enlisted
THE BRIGADE OF GURKHAS

Warning

If this Certificate is lost or mislaid no duplicate can be obtained. In
 however, loss is due to exceptional circumstances a certificate on Army
 Form B108A may be obtained on application to the officer-in-charge,
 Nainital, concerned.

The person to whom this Certificate is issued should on no account
 part with it, or forward it by post when applying for a situation but should
 use a copy certified by a responsible person.

Any alteration of the particulars given in this Certificate may render
 the holder liable to prosecution under the Swornmen and Soldiers' False
 Characters Act, 1905.

Readers on leaving Her Majesty's service are hereby reminded that the
 unauthorized communication by them in another person AT ANY TIME
 of any information they may have acquired which might be useful to any
 enemy in War renders them liable to prosecution under the Official Secrets
 Act.

**Shri Devilal Rai with British Soldiers
 Brigade of Gurkhas - 1946**

Lord Roberts, Commander-in-Chief in India, was responsible for the complete "Gorkhaisation of 42nd, 43rd and 44th regiments (Gorkha Regiments). He drew the attention of the Home Department to the views of the officers of the 2/1 Gorkhas and 2/4 Gorkhas which contained a large number of Rais and Limbus of whom they had spoken - "In the highest terms of good work done by these classes in the Sikkim and Chin-Lushai expeditions."

The Nepali Community of North East Region took active part in the freedom movement from 1920. Chabilal Upadhyaya took the leadership of Nepali Community in the Non-Cooperation Movement in Assam and in 1921 was imprisoned in Tezpur Jail. More than 15 thousand Gorkhas joined the Indian National Army (INA) of Subhas Chandra Bose from various parts of India and Singapore in 1942 and became martyrs in Burma.

The descendants of these Gorkha Soldiers and policemen, are today indistinguishable from the local population. But on the whole, the community retained its language, culture and identity; while adapting itself to the new environment. Like immigrants elsewhere, they proved exceedingly enterprising, playing a vital role in the economy, politics and social and cultural life of the country of their adoption.

At the end of the British rule in India, the Gorkhas formed two distinct entities, the one in uniform and the other as agriculturists, herdsman, labourers, porters and retired soldiers and policemen. As a legatee of the British Raj, Independent India will not only have to consider this dichotomous situation but also overcome its antipathy and the often undistinguished hostility towards the community (A.C. Sinha and T.B. Subba-The Nepalis in North East India - 2003 p. 68-93)

Total Population of the Nepalis in India, including Sikkim, Darjeeling and North East is more than fifty lakhs (50,00,000).

The Nepalis had played a major role in consolidation, pacification and defence of India against internal and external forces.

The Nepalis have contributed to enrich the multicultural commonwealth of India through their language, literature and music (Sare Jaha Se Accha - Hindustan Hamara- Capt. Ram Singh Thakuri), besides defending the republic against internal and external threats {Chinese-1962, Bangladesh 1971, Kargil (Pakistan) 1990-22 precious lives.}

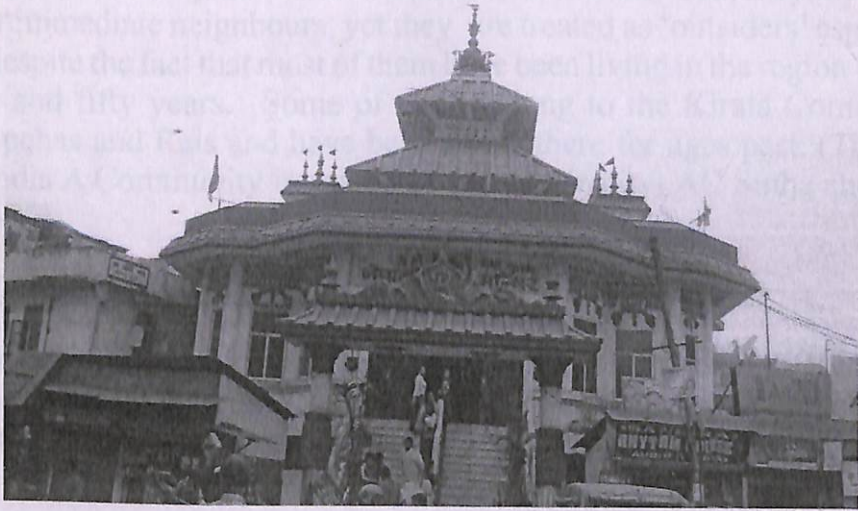
Nepali has been recognized as one of the National Language of India in the 8th Schedule of the Constitution of India.

Nepalis did constitute in the integration, consolidation, development and reconstruction of the Indian state, after the Independence(during the Hindu - Muslim riots)- especially in the North Eastern States (for peace and internal security)- a point which should not be forgotten.

Although many of them had been living in India from ages past, the origin of the Nepalis significant settlement, especially in the North East India, began during the

British colonial rule. They are a valued community not only for agricultural works, clearing the forests, tea garden labour and construction work on roads and bungalows but they are also faithful soldiers of the British empire and after independence, to the Indian Union. The same lot proved to be successful in finding a niche as agriculturalists, masons and milkmen in post-independence period. A negligible few of them even rose to higher echelons of bureaucracy in the North East region. Yet the vast majority of them live a deprived life, eking out their living by selling their manual labour.

The educated among them have a tremendous cultural load; they are so much like many of the intermediate neighbours, yet they are looked as 'outsiders' especially in the North East despite the fact that most of them have been living in the region for more than one hundred and fifty years. Some of them belong to the Kerala community like Ezhavas, Lambhis and Paravars. Others are from the North East India. A Certain



Nepali Mandir at Guwahati-1932

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The educated among them have a tremendous cultural load; they are so much like many of their immediate neighbours, yet they are treated as 'outsiders' especially in the North East, despite the fact that most of them have been living in the region for more than one hundred and fifty years. Some of them belong to the Kirata Communities like Limboos, Lepchas and Rais and have been living there for ages past. (The Nepalis in North East India A Community in search of Indian Identity- AC Sinha and T.B. Subba 2003-p.1, 26-27)

(C) SPECIAL REFERENCE TO SIKKIM:

Sikkim is a multi-ethnic, multi-lingual and multi-cultural state. It has three main ethnic groups like Lepchas, the Bhutias and the Nepalis. Nepalis comprise 70% of Sikkim population. There is a significant number of the business communities like Marwaris, Biharis, Bengalis, etc.

The Bhutias call Sikkim - "Bayul Demazong" (Dresmojong-Denzong) i.e. "The Sacred Hidden Valley of Rice."

When the Bhutias from Chumbi Valley, Tibet first stepped into Sikkim, they came across valleys and valleys of rice. They had seen or cultivated only wheat, oat, barley and millet in the rugged, cold and mountaneous terrain of Chumbi, Tibet. So when they saw terraced hills and valleys of Rice, they were wonder struck (mesmerized) and named the land 'Bayul Demazong' - i.e. 'Sacred Hidden Valley of Rice'.

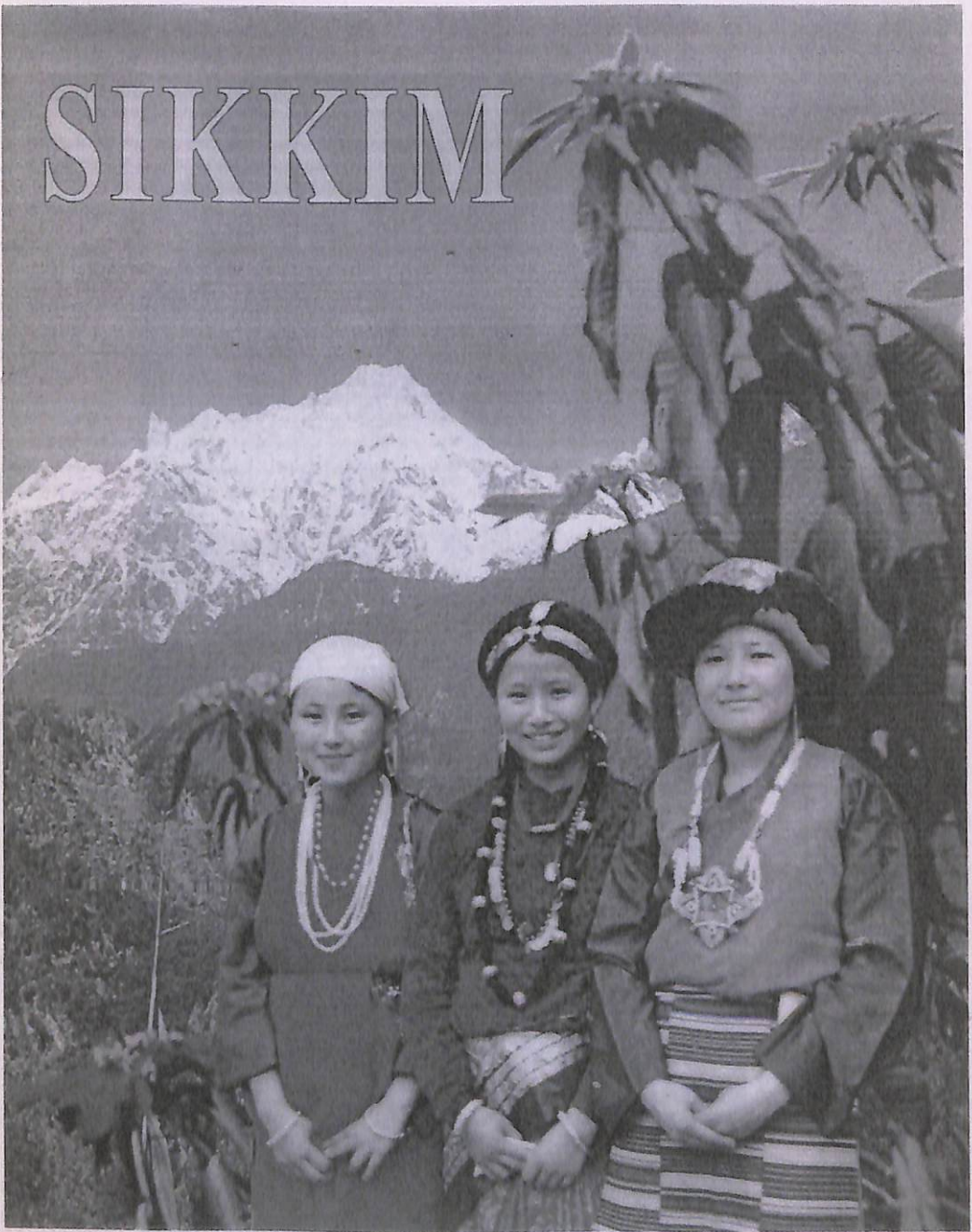
Terraced cultivation of Rice (Paddy) i.e. wet farming was first introduced by the Nepalis in Sikkim. They were very industrious and they completely changed the topography of the rugged hills by terraced farming.

This proves that the Nepalis were here in Sikkim from ages past-i.e. even before the Consecration of the first Chogyal of Sikkim in 1642.

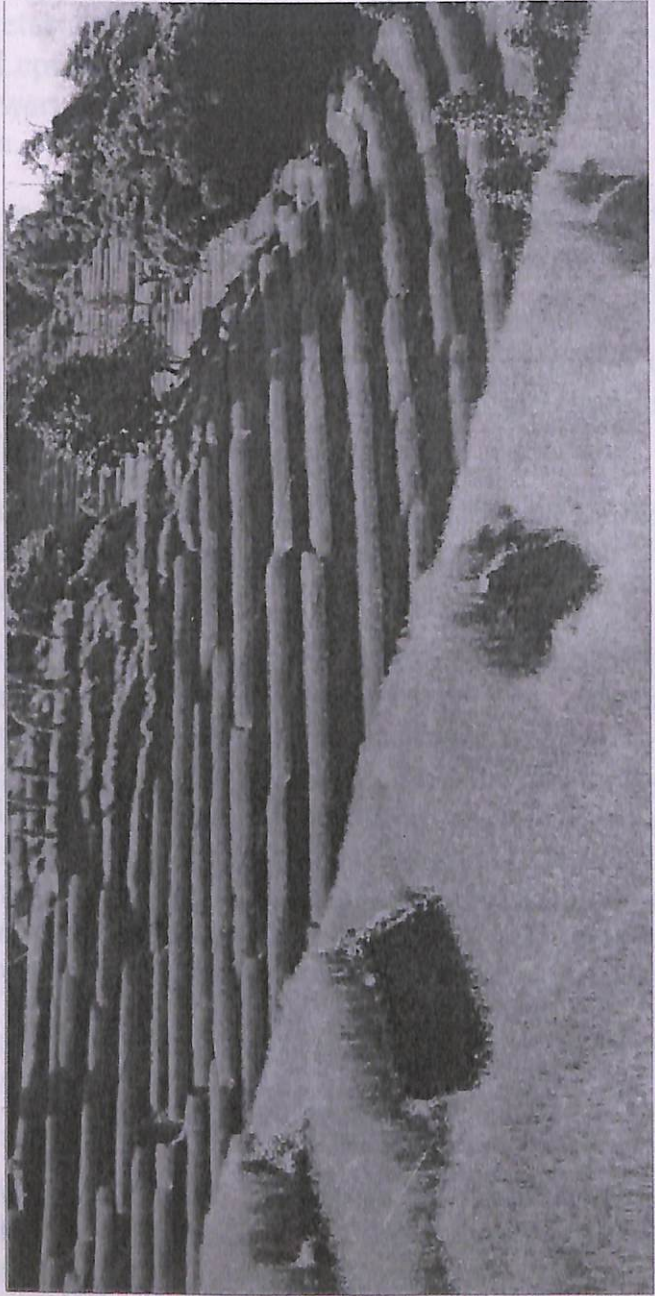
In Sikkim, from the fifth Century AD, the Mangars have been living. During the fifth and sixth century A.D., the Mangars entered Nepal from Sikkim and taught those living there, potato cultivation for the first time (Mangar Jati Ko Itihas Ani Sanskriti-Sikkimko Sandarvhama-Santosh Alley - 2003, p-14)

In 1600 AD, the Mangar King Sintupati Sen built the first Mangar Jong (Fort) at Mangsari- West Sikkim and ruled a large Mangar (Magar) Kingdom. Other Magar Jongs were Barthang-Barphok, Ratey pani-Kateng, Famtham and Mansong.

SIKKIM



Lepcha, Nepali and Bhutia ladies of Sikkim
in their traditional dress



Rice Cultivation in terraced hillside

Even before 1642, before the Consecration of the first Chogyal of Sikkim, Phuntsok Namgyal, the Lepchas ruled over most parts of North, East and South Sikkim, while the Limboos and Mangars (Magars) ruled over West Sikkim. (Dharnidhan Dahal-Sikkim ko Rajnaitik Itihas- p, 5)

In the year 1642, the three learned Lamas, Lhatsun Chhempo, Sempah Chhempo and Kathog Chhempo sent a hermit to Gangtok to look for a person bearing the name Phuntsog. They returned to Yuksam via Rumtek, Sang and Yangang. At Yangang, they were greeted by Lepchas and Mangars, proving that the Nepalis (of which Mangar is a one community) were there even before the Consecration of the first Chogyal of Sikkim in 1642 at Yuksam.

According to Maharaja Thotup Namgyal and Jeshang Dolma- (History of Sikkim - 1908) -"From a long time ago, Sikkim has been occupied by Lepchas, Limboos and Bhutias".

During the reign of the first Chogyal Phuntsog Namgyal, the "Lo-Men-Tsong-Sum"- Tripartied Agreement was signed between the Bhutias, Lepchas & Limboos (Tsong).

The second Chogyal, Tensung Namgyal married a Limbooni Princess. Limboos are a Nepali Community and the above facts prove that the Nepalis were residing in Sikkim from ages past.

The Indian states were carved out on the principles of language, ethnicity and regional historical peculiarities. Since the indigenous communities on the Eastern Frontier Region, such as Lepchas, Bhutia and other scheduled tribes, have been properly accommodated in the Indian framework, it is now the turn of the Nepalis. For this part, the Indian Nepalis must not leave any scope for anybody to suspect their credentials as Indians. The atmosphere of suspicion and past reservations has to be changed into something positive. As the dominant ethnic group in Sikkim and Darjeeling, the Indian Nepalis must demonstrate their political maturity, shirk violence, rise above immediate and parochial issues, and integrate themselves into the national political structure.

But much greater responsibility lies with the Indian mainstream. Some positive and sincere efforts must be made to acknowledge the Nepalis role in the body politics of India. (*According to A.C. Sinha and T.B. Subba*)

In this regards, Dr. Pawan Chamling, the Chief Minister of Sikkim has made tremendous effort to integrate the people of Sikkim both emotionally and physically with the Indian mainstream. He has always endeavoured to have a good rapport with the Central Government- The Presidents, Prime Ministers and various Govt. Officials in New Delhi.

When we go through the pages of history, we find that some parts of Nepal were under Sikkim once and likewise some parts of Sikkim were under Nepal. Similarly the southern part of Sikkim – (i.e. Darjeeling District of West Bengal) was taken over by the British Government and later by the Indian Government. Therefore, it is natural that the



ARI BUNGLOW, DAK BUNGA, SIKKIM

From 04 Jan 1896 to 25 Oct

Modation.	No.	Cost.
5. Cutlery. —		147/10
Carver and Y		
Table knives		
Desert spoons		
Table forks		
Plates		
	(2)	
	16x8	
	16x8	

NAMES.	DATES.	
	Arrival.	Departure.
Mr. Inanul Rai	1/6/07	2/6/07
Mr. Inanul Rai Bungalow Chowkidar		

Name of Inanul Rai, Ari Bungalow Chowkidar,
in the Ari Dak Bungalow Register, 1907
Aritar, East Sikkim

JCSSR: Mr. Rande,
2671-6690

Demographic Feature of Sikkim

For the first time a census was conducted in February, 1891 in Sikkim which divides the population as follows:

Race or caste	Males	Females	Children	Total
Lepcha (ST)	2,362	2,399	1,001	5,762
Bhutia (ST)	1,966	1,960	968	4,894
Limboo (ST)	1,255	1,159	942	3,356
Gurung	1,108	1,047	766	2,921
Murmi (ST)	801	778	1,288	2,867
Rai, Jimdar &	742	691	587	2,020
Khomboo	726	648	589	1,963
Kami	626	464	580	1,670
Brahman	521	372	521	1,414
Mangar	363	346	192	901
Chettri	303	253	273	829
Newar	240	183	304	727
Slaves	124	99	103	326
Dorzi	102	92	93	287
Miscellaneous	350	72	99	521
Total	11,589	10,563	8,306	30,458

Source: "The Gazetteer of Sikkim" 1928 page 27.

The linguistic classification of 1991 census Vs Race-wise census of 1891 could be roughly compared as follows:

Rank	Race-wise Census 1891		Linguistic Census 1991	
	Race	Percentage	Race	Percentage
First	Lepcha	18.93%	Nepali	18.11%
Second	Bhutia	16.00%	Rai	17.71%
Third	Nepali	13.81%	Bhutia	12.46%
Forth	Limboo	11.00%	Limboo	9.30%
Fifth	Rai	9.77%	Lepcha	9.26%
Sixth	Gurung	9.59%	Gurung	6.47%
Seventh	Tamang	9.39%	Tamang	5.78%
Eighth	Magar	2.95%	Newar	4.33%
Ninth	Newar	2.80%	Sherpa	4.24%
Tenth	Sherpa		Magar	2.61%

Source: Gopal Pd. Dahal, in. NIRMAN 1996 pp. 9.

73,796
72,160
50,410
37,893
37,771
25,982
23,591
17,643
17,284
10,595

90.87
367,119

80-45
70-45
80-45

CASTE-WISE DISTRIBUTION IN DIFFERENT CONSTITUENCIES IN SIKKIM -YEAR 1999

IOA NAME OF THE CONSTITUENCY	SCHEDULE B CASTE				OTHER BACKWARD CASTE										GENERAL										TOTAL
	GAJA	SARKI	NALIN	LEPCHA	BUTHA	SHERPA	RAI	LHUBU	TAMANG	MARWAH	GURUNG	BHUIE	SUMBA	BARUA	CHETTI	NEWARI	MOG	SARVASI	THAMI	OTH					
11. YOUNGSA	102	42	0	0	973	1214	37	828	778	60	2	400	588	0	198	1064	44	0	0	14					
12. TASHIRING	278	42	0	0	1023	708	18	838	778	114	400	588	0	228	1064	44	0	0	0	14					
13. GETZING	387	5	0	0	108	778	82	772	1409	167	43	624	11	38	780	1128	216	0	0	24					
14. DENITAM	151	12	43	8	735	82	812	671	1384	21	0	624	0	0	1006	380	1	0	0	24					
15. BERHOCK	188	80	51	0	307	332	720	272	1894	165	81	412	0	0	1006	622	115	27	24	0					
16. BRACHENPONG	98	25	0	0	1080	872	131	1408	885	503	0	1487	22	52	242	381	41	0	0	28					
17. CHANGUNG	308	51	65	0	423	82	48	2367	622	680	828	1009	3	148	170	370	80	12	20	0					
18. SORBONG	318	50	0	0	207	75	313	664	2140	817	33	811	6	0	800	1533	480	24	18	0					
19. BARABONG	243	24	0	0	488	149	1898	447	2118	148	42	158	444	2	520	720	454	0	0	30					
20. JOBETHANG	418	380	18	72	278	137	69	3745	684	914	546	287	62	28	800	653	485	99	59	0					
21. RAJONG	129	71	0	0	528	323	122	1228	242	122	222	222	2	82	84	84	84	84	84	84					
22. DARTHANG	222	124	0	0	314	635	635	2859	279	864	442	1448	5	25	110	702	477	2	2	0					
23. RAJETHANG	282	213	17	0	393	50	46	1889	205	810	387	339	135	19	953	1883	1178	6	0	0					
24. TANTHANG	633	283	54	85	554	11	44	1497	514	1402	244	244	142	67	1041	1951	316	0	0	43					
25. TANTHANG	170	272	25	0	517	544	398	631	530	687	48	1183	142	67	1041	1951	316	0	0	43					
26. TANTHANG	648	385	39	6	308	374	305	1078	315	1100	71	419	18	10	1822	1474	888	28	0	2					
27. RENDOCK	342	221	39	3	383	393	43	414	478	342	0	235	149	72	1897	1189	782	0	0	134					
28. REGU	289	723	0	0	189	576	473	1408	130	422	207	1208	47	13	989	878	1185	0	0	6					
29. PATIHING	221	221	1	0	418	1885	820	897	302	400	58	1139	18	15	1130	697	1170	0	0	17					
30. DONGU	100	75	0	0	210	3237	35	387	742	48	2	81	7	2	64	139	109	3	0	0					
31. LACHEN KHAMSHILA	261	261	2	0	1525	4438	838	640	130	181	1	35	70	6	1	181	407	82	3	0					
32. KARBONGTANG	194	282	0	0	888	895	26	458	107	281	4	281	143	16	28	2204	1550	43	6	0					
33. MARTAM	633	218	13	8	574	1727	105	841	651	692	1003	529	17	30	720	1178	845	0	0	97					
34. ASSAM LINSEY	154	128	0	0	985	1594	228	1333	523	631	1	43	55	4	36	373	626	97	4	7					
35. GANGTOK	349	632	6	0	874	1487	225	1430	228	64	1	102	806	42	78	648	1124	397	7	74					
36. SANGHA	816	0	0	0	882	2172	117	117	0	53	1	0	0	0	0	0	0	0	0	1					
TOTAL VOTERS	6916	4813	427	189	24018	28310	1078	38540	20330	14188	8282	11339	1554	877	22923	31441	11020	215	631	105					
TOTAL POPULATION	18283	10303	8930	4022	51584	62723	20871	72419	50333	30283	1	8711	31059	3288	2891	48077	6728	28904	480	1407	223				

TOTAL POPULATION=5,40,493 (AS PER 2001 CENSUS REPORT)
 TOTAL VOTERS = 2,52,048 (AS PER 1999 VOTER LIST)
 RATIO = 2:11

various communities living in Sikkim, Nepal, British India and Independent India freely moved and settled in various parts of Sikkim, Nepal, British India and Independent India.

So it is not surprising that when the first Census was conducted in February 1891 in Sikkim, it was found that the total population of the Nepalis to be 19,281 when the total population was just 30,458. {H.H.Risley – The Gazetteer of Sikkim – 1928, pg 27}.

Similarly, a century later in 1991, the total population of Nepalis is found to be 3,08,475 out of the total population of Sikkim of 4,50,000 {Linguistic Census 1991- Source Gopal Pd. Dahal, in Nirman - 1996-p-9}

In 2001 the total population of Nepalis is 4,02,407 out of the total population of Sikkim 5,40,493 (as per 2001 Census Report).

The Indian Constitution states that every person born in India on or after January 26, 1950 shall be a citizen of India by birth. The Citizenship Act 1955 provides five modes of acquiring the citizenship of India- namely:

- (1) By Birth
- (2) By Descent
- (3) By Registration
- (4) By Naturalisation
- (5) By Incorporation of Territory.

Sikkim merged with India in 1975 and acquired the status of Federal State. The Nepalis of Sikkim acquired Indian Citizenship by incorporation of territory

During the Chogyal's time the Bhutias, Lepchas and Nepalis had Sikkim Subjects (Citizenship) and landed properties. During the Merger of Sikkim with India, the Bhutias, Lepchas and Nepalis went along with their Sikkim Subjects and Landed properties. Therefore, we Nepalis are very much Indian and Citizens of India. There is no element of doubt about it.

We have our names in the Electoral Roll, we have the Right to Vote and we can even stand for Election in the Legislative Assembly. We have landed property, we can acquire land and be absorbed in any Government Offices; be it State or Government of India.

The present Chief Minister of Sikkim is Dr. Pawan Chamling, belonging to the Rai Community of the Nepalis. We have several Ministers, Member of Parliament and Members of Legislative Assembly from the Nepali Communities. We have had three Chief Ministers of Sikkim in the past from the Nepali Communities. If we were not Indian Citizens, this would not have been possible.

Therefore, I feel that there should not be any doubt about the "Identity and Nationality of the Indian Nepalis."


We are Indian Nationals and our Identity lies with India. India is our Motherland and we are proud to be Indians.

This is to Certify that Sri/Kumari/Smt. Tenzang Lepcha
 daughter/wife of Chang Lepcha of Geoghang
 is a Sikkim Subject Registered under Sikkim Subject Register Serial No. 571
 Volume Number II Under Block Geoghang

ATTESTED
 Sub-divisional Officer
 District Commissioner
 Gangtok

Secretary
 Land Revenue Department,
 Government of Sikkim.


The 22 7 1967



This is to Certify that Sri/Kumari/Smt. Tenzang Lepcha
 daughter/wife of Chang Lepcha of Geoghang
 is a Sikkim Subject Registered under Sikkim Subject Register Serial No. 403
 Volume Number II Under Block Geoghang

ATTESTED
 District Magistrate
 Secretary
 Land Revenue Department,
 Government of Sikkim.


The 22 7 1967



This is to Certify that Sri/Kumari/Smt. Shiva Kumar Rai
 daughter/wife of Devital Rai of Daley
 is a Sikkim Subject Registered under Sikkim Subject Register Serial No. 222
 Volume Number XVII Under Block Daley

Secretary,
 Land Revenue Department,
 Government of Sikkim.

The 22 7 1967



Sikkim Subject Certificates of Lepcha, Bhutia and Nepali

पत्ता खतीयान

ब्लॉक दालेप इलाका दालेप तहसील दालेप मण्डल दालेप

समा नम्बर	बस्तीवासीको नाम र त्यसो थासोको नाम साथ अनि कसको भाई	थासोको नाम	थासोको नम्बर	पानीबित्तको दूजा			सुम्बावासीको दूजा			बारी	रम्मा रुको	सुम्बावा रर अनि पहाड	एक मालमा किनो पत्र अनि कसको नाम	एक मालको रम्मा	एक मालको रम्मा
				१	२	३	४	५	६						
७०	श्री दुर्योधन राय दालेप	दालेप	३२												
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			३७												
			३८												

Parcha Khatiyan-Land Patta of Shri Duryodhan Rai of Dalep, Sosing, South Sikkim, 1951

पत्रा खतीयान

ब्लॉकको खतीयान दालेप, इलाका दालेप, जिल्ला, सिक्किम राज्य, मण्डलको नाम दालेप

समा नम्बर	बस्तीवासीको नाम र त्यसो थासोको नाम साथ अनि कसको भाई	थासोको नाम	थासोको नम्बर	सुम्बावासीको दूजा										बारी	रम्मा रुको	सुम्बावा रर अनि पहाड	एक मालमा किनो पत्र अनि कसको नाम	एक मालको रम्मा	एक मालको रम्मा
				पानी बित्तको दूजा		सुम्बावासीको दूजा		बारी		रम्मा रुको		सुम्बावा रर अनि पहाड							
				१	२	३	४	५	६	७	८	९	१०						
७१	श्री देविलाल राय दालेप	दालेप	३९																
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३१२२५

Parcha Khatiyan-Land Patta of Shri Devilal Rai of Dalep, Kewzing, South Sikkim, 1967

CENSUS



1951

Sikkim

This certificate is granted to *Shri Durjodhan Rai*
Dalep, Sosing
in recognition of the services rendered by him as *Enumerator*
during the Census Operations of 1951.



Dated Gangtok, 6th Sept 1951.

Dewan, Sikkim State.



Dr. Pawan Chamling- Chief Minister of Sikkim
and President, Sikkim Democratic Front - 1994



Shri C.D. Rai - Started the first Democratic Movement in Sikkim in 1947
(Sikkim National Congress)

The Aryans came and subjugated the Dravidians and the Kiratas. The Dravidians went to Southern India while the Kiratas (Mongolians) took to the Himalayas. Does it mean to say that the Dravidians and Kiratas (of Mongolian Stock) are not Indians?

The Muslim Rulers came and defeated the Aryans (Hindus) and ruled for hundreds of years. Does it mean to say that the Muslims of India are not Indians?

We are all Indians- The Dravidians, Kiratas (Mongolians), Aryans and Muslims.

In these days of Globalization we should not look at things “Myopically”. When other Nations are talking of ‘Globalization’, when the whole of Europe has a single currency- ‘Euro,’ we Indians must not be narrow-minded, and question the Identity and Nationality of other communities. We must be broad-minded and take everyone into our fold. We must all be united as Indians and ready to compete with and conquer the world, both in Academic and Economic fields. Then only we can achieve and dream of ‘Swarna Bharat’ i.e . India - “the land flowing with milk and honey.”

Once again I will like to reiterate that “ We Nepalis are Indian Nationals and our Identity lies with India. India is our Motherland and we are proud to be Indians.”

Jai Hind

Thank You

Alangne



For: Lind

Thank you

Langme

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