CHAPTER - X
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Summary and Conclusion

Manipur is known for her mosaic ethnic composition. One of the ethnic group in the state is the Gorkhas. They are now becoming one of the most distinctive communities of the state with a population of 46,498 out of which 25,047 are males and 21,451 are females as per 1991 census report.

In the present study an attempt has been made on the socio-cultural life of the Gorkhas of Manipur. In order to get the detail picture of them, the relevant data were collected by using standard techniques of anthropological research such as census schedules, interviewing key informants, non participant observation, case study, photography etc.

The Gorkhas are widely distributed in different parts of Manipur. The coming of Gorkha and their settlements in Manipur dates back to 1819.

In 1824 some Gorkhas of 1st Battalion of sylhet came in Manipur as police levy of Raja Gambhir Singh, many opinion are prevail about the settlements of the Gorkhas in Manipur. They came to Manipur as soldiers of the Britisher and settled here after their retirements from service. The Gorkha soldiers in Manipur increased when the 42nd, 43rd and 44th Gorkha Rifle were brought to Manipur arround 1880.
Another batch of Grokha came in Manipur as retinues of Ishwori Devi when she married to, his majesty, Shree Maharaja Bodhachandra Singh, the then king of Manipur on 18th July 1941 and also came to Manipur as a recruitment in the Indian National Army (Azad-Hind-Fauz). Thus, they settled permanently in Manipur.

In 1950 a great flood occured in Sodiya district of Upper Assam. Major parts in that district were submerzed. The situation compelled some of the Gorkhas to leave the place. From this event another wave of immigration of the Gorkhas are entered in this state.

The cluster sampling of the present study have been done at Mantripukhri, the most thickly populated area of urban settlement; Serou, the new settlement of Gorkhas in Manipur and Kanglatongbi, the cultural centre of the Gorkhas in the state.

In Mantripurkhi, there are one hundred and twelve (112) households and the total population is six hundred and sixty three (663), out of which three hundred and eighteen (318) are males with a percentage of 47.96 and three hundred and forty five (345) are females with percentage of 52.04. People give equal attention to education of both sexes but it is found that males are more education than females.

Whereas in Serou village, there are one hundred and fifty nine (159) households and total population is one thousand one hundred and eight (1108) out of which five hundred and fifty one (551) are males with a percentage of 49.73 and five hundred and fifty seven (557) are females with a percentage of 50.27; Serou village comprises of three parts such as Serou part - I (20 household), Serou part - II (45 households) and Serou part - III (94 households). The rate of male literacy is higher than the female literacy i.e. the rate of female illiteracy is much higher than the male illiteracy.

The village of Kanglatongbi locates at a distance of about 23 km. from Imphal, the capital city of Manipur, along the National Highway No. 39. This
village is divided by this National Highway No. 39 in more or less two equal halves, i.e. eastern part and the western part. This village comprises of six (6) hamlets or Leikais out of which five are predominantly inhabited by the Gorkhas.

The number of household found in Kanglatongbi is five hundred and twenty four (524) and the total population is three thousand one hundred and thirty five (3135). Out of which one thousand six hundred and sixty three (1663) are males with the a percentage of 53.05 and one thousand four hundred and seventy two (1472) are females with a percentage of 46.95. The rate of literacy is higher in both male and female population in the locality than in other Gorkhas inhabited areas.

Agriculture is the main occupation of the Gorkha community, cattle rearing is also still practised. Nowadays most of the villagers are businessmen. There is also a weekly market in Kanglatongbi. People from different areas use to go there for business. It is only for one day market i.e. on Saturday and also known as Kanglatongbi Bazar Board. Women are also engaged in small business like vegetable vendors, shopkeepers, sales man, tea hotels etc. It helps a lot to maintain their families.

Many of the Gorkhas are also engaged in both Government and non-Government institutes. There are twenty Government teachers and eighteen Private teachers in Mantripukhri, out of which ten individuals are males and another ten are females. In Government basis and many other services like Driver, Grade-IV, L.D.C., Armed forces Services are also engaged and some other secondary occupations are also engaged on non-salary basis.
There are eleven Government teachers and ten private teachers in Serou village out of which ten are males and only one is female in Government Institutions and seven are males and three are females in private institutions. Government service are very rare in Serou village but most of them are earning money for their livelihood. Cattle rearing is the most common in this village. Agriculture is also one of the most important job for day to day life. Those people who do not have their own cultivating lands also cultivate from others by taking lease as a tenant.

In Kanglatongbi many of the educated persons are engaged in both Government and Non-Government Organizations than other Gorkhas inhabited areas. There are two hundred and sixty four (264) individuals, out of which two hundred and forty three (243) are males and twenty one are females. Five hundred and eighty seven (587) individuals are non-salaries persons, out of which four hundred and thirty (430) are males and one hundred and fifty seven (157) are females. There are some other secondary occupations engaged by both males and females.

The observation which was found from Kanglatongbi village that, the Gorkhas of both sexes fall under short stature category and mesocephalic type of head is predominant in both sexes. Regarding the facial character mesoprosopic types are found in majority in both sexes and mesorrhine type of nose is found in majority.

The skin colour of the Gorkhas range from dark brown to light brown, but light brown is predominantly found in both sexes. They have straight hair, black and medium, scanty facial hair with prominent cheek bone and presence of eyefolds.
Gorkha community has close kin relationship and has their rich kinship terminology. There will be no marriage within the same Gotra. A Brahmin always prefers a Brahmin and Chhetry a Chhetry. There are various Gotras comprising of four caste groups such as Brahmin, Chhetry (Kshetrya), Vaishyas and Sudras. Under these Gotras there are different lineages found among the Gorkha community. Some gotras are Kashyap Gotra, Vasth Gotra, Koudinya Gotra, Koushik Gotra, Atrya Gotra, Atri Gotra, Prasar Gotra etc.

The Gorkhas have a patrilineal society and practise monogamy. Generally the marriage within the same caste is preferred in Gorkha society. Marriage within the same lineage and Gotra is never permitted. Cross cousin marriage is not allowed.

The Gorkhas practise child marriage, marriage by engagement and marriage by elopement. Marriage by engagement is more common in Gorkha community. Divorce is almost rare among them. Generally widow or widower remarriage is not permitted. Specially the Gorkha Brahmins this type of marriage strictly prohibits. But now adays widow widower remarriages occur in some areas though it is very rare.

Family is the primary basis of social life in all societies. Among the Gorkhas three types of family are found. These are nuclear family, joint or extended family and incomplete family. Adoption is also practised in Gorkha community.

In earlier period "Goan Burrah" is the headman of the village. There is also one assistant of Goan Burrah known as champrashi or chawkidar of the village. Since 1985 the election of the Gram Panchayat was held; Pradhan, Up-
pradhan and members are elected. There are many state level political bodies of Gorkha communities, such as:

a. "All Manipur Nepali/Gorkha Students Union",
b. "All Manipur Gorkha Welfare Union",
c. "Manipur Nepali/Gorkha Sahitya Parishad",
d. "Nepali/Gorkha Women Organization, Manipur" etc.

Gorkhas are Hindus, some of them are Buddhist and Christian. Those people who belong to Buddhism strictly follow the teachings of the Lord Buddha. They celebrate Buddha purnima as a big festival. Christianisation also occurs, very few in number. Those people who belong to Christianity celebrate Christmas festival on the birth day of Lord Jesus and also celebrate Good Friday for death anniversary and Easter Sunday for the wake-up of Jesus. They have also their own cemetery and church at Kanglatongbi.

The Gorkhas have also a strong belief in the existence of soul. They believe peepal tree is spiritual and even worship by the womenfolk. Among the Gorkhas, the Rais and the Limbus have different ritual ceremonies "Kul Pujah" and "Kul Devta" particularly known God and Goddess by Limbus. The Limbus worship their old grand mother as "Budhi Baju". The ritual of "Budhi Baju" is associated with "Sansari Pujah" and "Devi Pujah". There is a particular period and also a place for performing the Pujah. The pujah is calling down the rain and there is also a sacrifice of Goat (Bakhra). The Brahmin chants or
reads Sabta Sati, a story related to Devi. There is also the sacrifices of pigeons, Goats, Cocks etc. at the end of the Pujah and all the people eat the sacrificed animals together.

The practise of untouchability was in vogue in the past and is still prevalent in the villages. However, the educated and urbanized Gorkhas are less concerned with this system. Generally the Gorkhas are Hindus and they follow all the religious practises and rituals followed by the Hindu. According to the Hindu religion when a child is born, one of the primary social and religious function is to be performed "Noaran" which means Swasti Pujah. "Vaartaman" for boys ("Logun Thangba" in Manipuri for boys) and Kumari. "Dikhyu" for girls is also main ritual for Gorkha.

On a particular day, the male Gorkha use to put the sacred thread with a ritual function which is known as "Vaartaman" like wise giving sacred "mantras" to young Gorkha ladies known as "Kumari Dikhyu.

The Gorkhas are also rich in their folk lores. The study of folk lore consists of the collection, classification and interpretation of the custom and ways of life of a particular people and seeks to discover the origin, meaning, uses and history of these materials. In short, by studying the folk lore of a community we can know the past social and economic position of that community. The mode of thinking of the people, their activities contained in the folk lore itself tell us about their food habits, customs and ways of behaviour of the people. From the study of the folk lore of the community, we can know the social structure of the community itself.

Many songs, tales and poems are also collected from the Gorkha community. It is also an important part of the study of socio-cultural life of the Gorkhas of Manipur.
APPENDIX - 1

The Gurkalis named below are allowed to live in Maram subject to any orders for the time being in force and to the following conditions:

1. Except Jange Rai none may keep any buffaloes. Jange Rai has permission to keep not more than 10 buffaloes. That permission is for his life time only.

2. No Gurkali is allowed to cultivate any wet-riceland in Maram on any conditions after the 1st January, 1934. They may cultivate land adjoining their houses only.

1. Headman Bhupal Rana
2. Jange Rai
3. Kaboklai widow of Krislall limbu
4. Judhbir Rai
5. Goreh Thapa
6. Dalchandra Rai
7. Jaman Singh Cheetry only as Gwala of Shamohar Rai until he attains majority.
8. Akilman Rai
9. Khaibab Singh Rai
10. Nimarni Thapa
11. Man Bahadur Thapa
12. Mahel Singh Thapa
13. Khamba Singh Newar
14. Dalbir Thapa
15. Dhanbir Rai
16. Padaam Bahadur Chhetry - so long as he is in Govt. employ at Mao or Maram.
17. Nandabir Sonar
18. Bholaram Sarougi - Shopkeeper
19. Jatin Thakhur - Shopkeeper

Sd/-

Imphal, the 1st May 1933. C. Gimson, I.C.S. 
Political Agent in Manipur.

Order passed by the Foreigners' member M.S.D. on the petition dated 10-5-47 filed by Bhumi Prasad Brahman of Irang Part-I.

Bhumi Prasad Brahman is allowed to stay at Irang Part-I permanently.

Sd/-

Illigible
Dated, 18-6-47
Foreigners' Member
M.S.D.
APPENDIX - 2

Settlement granted to 42 Nepalese mentioned above (a)1/2 pari each. S.D.C. to demarcated and give possession and report compliance.

Sd/-
S.M. Krishnamurty
Addl. Deputy Commissioner, Manipur
Dt. 23-8-57

APPENDIX - 3

IN THE COURT OF THE PRESIDENT,
MANIPUR STATE DARBAR (H.O.)

Copy of the Standing order No. 2 of 26-8-46:

With the agreement of his highness the Maharaja of Manipur and the State Darbar it is hereby notified that the area known as the Kanglatongbi-Kangpokpi Grazing Reserve will cease to be a grazing reserve with effect from December 1st 1946 and will be opened to settlement and colonisation.

All graziers are warned that they must evacuate this area by that date. They will be permitted on application to move to Irang Valley should they so wish.

Any house-holds wishing to remain in the Kangpokpi area for the purpose of wet-rice cultivation may apply for the issue of regular Pattas which may be issued at the discretion of P.M.S.D.

Memo No. 1119-21/XIII-I
Hill.

Sd/-
F.F. Pearson,
President,
Manipur State Darbar
Dated 26-8-46

Copy to P.A. for information
APPENDIX - 4

R.R.36435
Dated 12/11/46 Memo No. 876 FG/I-III Imphal, the 12th Nov. 1946.
P.M.S.D.

I send here with a list of candidates willing to settle at Kanglatongbi on 25-10-45. You have verbally allowed only 60 houses and village sites has also been shown to the candidates and Kanango.

64 applications are also enclosed. Please see my remark against the candidate in passing orders before they are forwarded to Land Revenue office for taking necessary action.

Sd/- Illigible

Offg. Foreigner's Member
M.S.D. dt. 12/11/46

List of applicants willing to settle at Kanglatongbi

1. Pandit Marayan Datta
2. Faiyaldin Mia
3. Abdullayiz Mia
4. Amu Mia
5. Kusum bibi (widow)
6. Nariban Tewari
7. Karbin Damai
8. Baldeh Ahir
9. Kharganaraiyan Newar
10. Hemkarna Thap
11. Chuni Maya Chetnini
12. Deonaranyan Jaisy
13. Jhagarsing Thapa
14. Surbir Sunwar
15. Churamani Chetri
16. Harkabahadur Thapa
17. Mukti Prassad (IId, man)
18. Padam Kumar Chetri
19. Narbadur Thapa
20. Gogon Bahadur Sharma
21. Manbahadur Thapa
22. Lasmi Prassad Sharma
23. Prembalhab Sharma
24. Bhimbahadur Thapa
25. Purma Charti  
26. Dee Dutta Jaisy  
27. Purnabahadur Rana  
28. Premprasad Sarma  
29. Prembahadur Gurung  
30. Hem Bahadur Thapa  
31. Hempan Thapa  
32. Kul Bahadur Thapa  
33. Ganga Thapa  
34. Narbahadur Gurung  
35. Lok Bahadur Rana  
36. Kishore Bahadur Thapa  
37. Kharga Singh Gurung  
38. Ganesh Bahadur Chetri  
39. Bir Bahadur Chetri  
40. Tarasing Gurung  
41. Dema Drahmani  
42. Sudarson Sarma  
43. Hemlal Sarma  
44. Dhourupa Nramani  
45. Ramchandra Sarma  
46. Pasupati Sarma  
47. Ganesh Thapa S/O Suklal  
48. Chaire Chetri  
49. Krishnabahadur Thapa  
50. Gambhir Singh Newar  
51. Ritu Damai  
52. Brikhadhoj Chetri (Hdm)  
53. Pobitra Chetrini  
54. Man Singh Chetri  
55. Akaldhoj Limbu  
56. Chatrabhadur Limbu  
57. Manu Thapa  
58. Santabir Thapa  
59. Premprasad Upadhijaya  
60. Manbahadur Rai  
61. Bhuban Singh Chetri  
62. Sana Sema  
63. Krishnabahadur Chetri  
64. Subraprased Barhman

Sd/-  
F.F. Pearson,  
President,  
Manipur State Durbar (H.C.)  
Dated 26.8.46

Memo No. 1110-21/XIII-I

Copy to H.H., P.A. for information State officer.