CHAPTER-V
CONCLUSION

The significant outcome of the study has been seen in gradual changes. The earliest inhabitants of the land are said to be kiratas- a loose generic term for numerous tribes. Their industry, artistry, sculpture, architecture, language, and urbanity were identified with numerous indigenous elements. Initially, the Nepali came as construction workers, tea and mining labourers, and military personnel to fit into colonial designs of the British. The Nepalese have their own mother tongue, which obviously help to develop a sense of distinct identity. In view of this, the Nepalese elite felt the need of preserving and developing their language as a measure of maintaining a distinct identity.

They are essentially divided into two parts, (i) Indo-Aryan and (ii) Tibeto-Mongoloid origin. The two divisions are known as Dhagadhiari (those who wear thread, Janai on their bodies), and Madwali (those who socially drink wine). They are divided into three parts from their castes perspective. Firstly, Higher castes Hindu sub-communities, such as Brahmins, Thakuri and Chhetry. Traditionally, they used to wear thread (Janai) on their bodies. Secondly, middle sub-communities, such as Newar, Rai, Thapa, Magar, Limbu, Gurung, Bhojel, Tamang, Thami and Lama. Thirdly, lower castes sub-communities such as Sonar, Damai, Sarki, and Gaine. Traditionally, they were considered as untouchables in the Nepali society.
Although, the practice of untouchability, gradually diminishing in the Nepali society, more or less, it still exists as has been observed in the surveyed villages. In the process of formation of greater Nepali communities, the contribution of the Nepali sub-communities is significant. Almost all the Nepalese of surveyed village speak and write Assamese. The Nepalese students as a whole have Assamese vernacular in their schools. And hence, they have no substitute except to accept the Assamese language as their medium of instruction. It was observed during the investigation in the surveyed village. The research did not find any major conflict between the two language groups. There is a congenial relationship between them. Needless to say that scanty inhabitation of the local people in the vicinity of the homogeneity of the Nepalese village the reciprocal acceptance of the language is observed. From this inference one can draw the conclusion that although they have become more conscious about their own language as being recent tendency of the advanced community, but, side by side they have a keen interest on Assamese language.

Regarding the language, it is observed that the development of Nepali language in Assam partially based on the development of Assamese language, because, Sanskrit is the root of the all Major Indian Languages. In that sense, Nepali language has the same roots of their origin. However, Nepali language has a long and remarkable history of literature since its inception to translate Ramayana by Bhanu Bhakta Acharya (1814-1868). It is believed to be the beginning era of modern Nepali language. The modern form of Assamese language was established under the leadership of Anandaram Dhekial Phukan and his contemporary intellectuals. Hence, Assamese was established as state language in Assam in 1873. It is said that Nepali and Assamese languages stepped into modernity in
the same century. So, they have their own stand to develop their language and these two languages have their independent stand point, in case of identity. On the other hand, the respondents who reported their positive attitude, due to their assimilative nature with the native community, they do not want to create unnecessary social tension in the name of linguism of their peace loving and compromised nature. The third category of the respondents was unaware to their lack of consciousness and backwardness.

As regards the identity terminology of the community, they like to call themselves as Nepali and not Gurkha or Gurkhalı. But in case of married respondents 25% male and 8.33% female were reported to be Gurkhas. Perhaps, they realized their unique valour and prowess, especially in the field of warfare for which the British induced the Gurkhas to join British India Army. Therefore, it seems that the surveyed area is conscious about their ethnics and hence Nepali is popular terminology of the community. They preferred whole heartedly the Nepali language to be introduced in the educational institutions in Assam. Perhaps, they became conscious for the appropriate position of their language and ethnic formation. During survey, it has been observed that villages like Dath Kala, Gumeri, Gangmouthan, Rangachakua, and Jamuguri, the elite group were conscious of Nepali language in their schools. It may be mentioned that at the initiative of the Asom Sahitya Sabha that made demand to the state Government, the introduction of Nepali M.I.L. (Modern Indian Language) in the schools and the colleges where majority of the Nepali people dominated. The schools are Kalangpur High School, Dath Kala, Gomiri, High School, Gomiri, Behali High School, Behali, Rangachakua High School, Rangachakua, at degree level Chaiduar College, Gohpur, Borgang College, Borgang, Biswanath college,
Biswanath Chariali, T H B College. Jamugurihat, Darrang College and Tezpur College at Tezpur respectively.

Nepali language recognition movement has been made throughout the country by various organizations such as Jagrat Gurkha, The Assam Pradesh Gurkha League, All Assam Nepali Students Union, Nepali Sahitya Parishad, All India Nepali Language Samiti and Assam Gurkha Sangram Parishad. The recognition movement of the Nepali language reached its zenith. At last, the Government of India was forced to accept the demand of the recognition. The communities observed 20th August 1992, the Amendment Bill for the recognition and inclusion of Nepali, Konkani and Manipuri languages in the eight Schedule of the Indian Constitution. Thus, after 36 years (1956-1992) prolonged struggle of the Greater Nepali Communities, their untired efforts bore fruitful. Since the day of 20th August 1992, it is a ‘Victory Day’ and it is celebrated as an Annual festival.

The relationship between the role of language and its influence on the identity formation of the village concerned may be observed. The surveyed villages have a strong desire to establish them into a rightful place within the larger Assamese society because they respect both Assamese as well as the Nepalese language. They use Assamese language as lingua franca to understand their feelings of mind. So, the impact of Assamese language is inevitable. They have adopted various Assamese words in the Nepali language such as Bhat (boiled rice), Pani (drinking water), Katari (a short handled knife), tamol-pan (betel-nut), Kowa (well), Gakhir (milk), Aahi (Potato), piyaz (onion), Mula (Radish), Gajar (Carrot) Dhaniya (Coriander) and Ghar (House). All these words are used by the Nepalese in their daily life. Apart from Assamese language, the educated elite used English and Hindi in their conversation vigorously and extensively. They prefer
heartily to introduce Nepali language in the educational institutions of Assam. In view of this, they seek to organize the community on the basis of their distinct language and culture. But in establishing the Nepalese demands to develop the language, to form the community organizations in order to safeguard their interest in the state, recognition as scheduled caste and scheduled tribe, to have a share in the administration of the state, to remove socio-economic backwardness, to preserve and protect linguo-cultural identity— they do not want major conflict. Therefore, this variable appears to play a major role in building an identity in order to establish the community as Nepalese in Assam.

With regard to religion, a common misbelieve held many in India and elsewhere is that they are Hindus. Though it is difficult to define who a Hindu is, it is perhaps incorrect to consider all of them to be Hindus. In the strict sense, the actual Hindus are the members of the high and low caste groups only: the Tamangs, Sherpas, Yolmus (or kagates), and a section of Newars called Budhamargi Newars are Buddhists while the religion of the Rais, Limbu, Yakha, Mangar, and Gurung, may be better called ‘tribal’ or ‘animist.’ In their religious system, Brahmin priests, temples, idol-worship and sacred texts have little or no Gods and Goddesses. Their religious beliefs and values are passed on from one generation to another orally, through certain specialists who become so not by learning or by birth but by the will of some supernatural beings.

However, animistic belief has been the universal feature of the religion of the people of the surveyed villages. According to their mythological belief, all spots, objects, and places are the abode of Gods and spirits. On the basis of their belief system, they believe many Gods and Goddesses. They have taken various method of worship to pacify these Gods and Goddesses. It shows a belief of polytheism. They have carved a niche for
themselves in the religious field as priests, pundits and even astrologers. They adopted the Mahapurusha Dharma or new Vaisnavism, as propogated by Srimanta Sankardev and his disciple Mahadev and others to bring the different ethnic group under one umbrella. A section of them who converted into Vaisnavism have been abandoned the traditional food item like meat, chiken, eggs and wine. Contrary to it, they preferred pure vegetarian food. The offering betelnut (tamul-pan) prevalent in Assam is popular among the community.

The Nepalese of Sonitpur District and particularly the surveyed area have preserved and maintained their traditional culture and religion by practicing and enthusiastically participating in their socio-religious ceremonies. It is also observed that unmarried males are less assimilated. It is also found that, younger generation is fonder of their culture and the older generation is fonder of their traditional religion.

There are some ceremonies performed by them in Assam in addition to their traditional religious ceremonies. They actively participated in the local festivals called Bihu. Bohag Bihu is celebrated with fun and gaiety with a lot of open air functions where different competitions and cultural items are presented. The Assamese people also participate in the Deusi-Voll (traditional festivals). Thus, it is seen that a wave of cultural assimilations between the two communities are observed.

The Nepalese generally follow monogamous marriage practices. Child marriage is not allowed in the society today. Of course, in this respect the Nepalese of surveyed villages have imitated and adopted the Assamese tradition of late marriage. The matrimonial relations between the two communities have occurred with the passage of time. These inter-community alliances have been attributed to the personal preferences of
the boys and the girls who wish to marry outside their community. However, these relations are well accepted by both the communities. These alliances are no-a-days, not limited only to love marriages but are also arranged with proper social rituals. This process of assimilation led to the evolution of a distinct Asamiya culture, with an admixture of both. There is no dowry system in Nepali community as such.

The inter-community marriage with different castes of the native community, the female respondents are more caste oriented and the male are less caste-oriented. The older generation still thinks in old caste terms. Hence, it can be said that though the influence of traditional system is slowly decreasing, yet it continues among the Nepalese as before and there is very little change in the attitude and mortality of the community.

In the surveyed villages, it has been observed that the majority of the people were non-vegetarians, while a small minority belonging to the upper castes preferred vegetarian food. The upper castes, the Brahmins and the Kshatriyas who at the migration to Assam were probably vegetarians. They turned into non-vegetarians after coming in contact with the indigenous people. Among the surveyed villages, rice was the main item of food. The males are found more liberal than the females regarding the diet acceptance of the native community.

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Besides, milk and milk-products, tea, *tanol pan* (areca nut and betel vine leaves) are common and similar to the process of inter-community food acceptance. The males are found more liberal than the females regarding the diet acceptance of the native community. Asomiya dishes like fish *tenga* (light sour curry) have become common in Nepali homes in Assam, while Nepali dishes like *gundruk* (dried leafy vegetables), *sel roti*
(backed round rice powder bread), and *sinki* (wispy dried raddish) have entered into Asamiya homes. The Nepalese of Assam have largely accepted the local food habits.

In the pre-colonial period, the common feature of the Nepali housing is the double storeyed *tingi* house. But this system has disappeared, barring a few exceptions. No-a-days, they opt for the more convenient *Assam type*, thatched roofed house and where finance permits, the RCC houses. In villages their houses are furnished in a simple manner and do not contain excessive luxuries of the modern times. Since dairy farming and cattle rearing is common, a huge haystack in front of the house often identifies a Nepali household.

The male respondents of surveyed village have preferred inter-living with different castes of the native community. The females have stereo-typed ideology towards their attitudes. Caste and religion still play an important role in their social life. Male respondents are found less religion-oriented whereas the females are more religious. Male respondents reported more secular opinion than female. It is observed that most of the respondents practice the traditional religious dictates, but a section of male educated youths showed an assimilative identity. Therefore, this variable appears to play a major role in building a Nepali identity in Assam.

The people of the surveyed village are conscious of their distinct identity and to reflect it, they are articulated and organized through the membership of their community organizations. Among the organizations of the Nepalese community, the All Assam Nepali Students Union is more popular among the Nepalese.
Since the early part of the twentieth century, Indian people have started to politically organize to overthrow the British rule under the leadership of Mahatma Gandhi. Like any other communities, the Nepalese of Assam too came out spontaneously to participate in the struggle to free India from the imperialist rule. In various phases of national freedom struggle, they had to face physical torture and imprisonment. Chhabilal Upadhyaya, a resident of Behali of the then Darrang district (now Sonitpur) contributed a lot in the struggle for freedom. An active member of Assam Association Chhabilal Upadhyaya presided over the historic meeting held at Jorhat when Assam Association was substituted by Assam Pradeshik Congress Committee.

Female participants of Gangsmouthan of Sonitpur district were Bhogmaya Devi, Gujeswari Devi, Annapurna Devi, Manomaya Devi and many others. Crossing all the barriers of British police, the volunteers were successful in their mission. Just after the episode, police arrested prominent leaders of Nepali community- Hari Prasad Upadhyaya, Ramlal Upadhyaya, Bishnulal Upadhyaya and Premananda Parajuli and put them into imprisonment in Tezpur Jail.

The Nepali elite of Assam were very anxious to have a political organization in order to assert their rights owing to the growing political consciousness among their people. Thus, being influenced by the All India Gorkha League (AIGL), they began to organize themselves at regional level as a result of which the ‘Assam Provincial Gorkha League (APGL-a branch of AIGL) was born in 1944 at Tezpur Conference. This conference had immense implications for the future political organizations of the Nepali community.
After Independence with the democratization of political process, the Nepali elite realized that in order to assert their various rights they have to actively participate in the political process of the state. In fact, the Nepalese of Assam wanted to maintain non-communal party politics and within the national political parties, particularly the Indian National Congress.

Another most important feature of Nepali politics in Assam is that candidates either for Assam Legislative Assembly or Lok Sabha were able to win the election only under the banner of national political parties more particularly, Congress (I). Candidates contesting under the nomination of political parties on communal lines either it from AIGL or Special Protected Class Demand Committee (SPCDC) were not able to capture any seat in the elections.

In the recent years, the All Assam Nepali Student Union (AANSU)-student organization of the Nepalese formed a political party namely, Special Protected Class Demand Committee (SPCDC) so as to preserve and protect the constitutional rights of the Indian Nepalese. However, this budding political platform could not attract the Nepalese of Assam. Nonetheless, they appear to remain in the national political parties as they considered that they would be able to achieve hopes and aspirations only by accommodating themselves in the national mainstream.

Like most of the social system, there is also hierarchy in the society. Although, they are not recognized as scheduled castes and scheduled tribes in Assam. Therefore, they developed a sense of deprivation. More respondents preferred Nepalese to be included as a whole in the category of S.T. community less reported to be scheduled
castes. They want that the Nepalese should be also recognized as scheduled and scheduled tribes in Assam.

Like any other constituent group, they have also significantly contributed towards the growth and development of a composite Assamese culture and society. However, they are not prepared to submerge completely with the dominant culture of the Assamese society, leaving their own distinct language and culture. They also do not want to come into conflict with the Assamese, regarding their interests. At the same time, they want to have a share in the administration of the state to safeguard their interests. Perhaps, for the same, they reported both positive and negative attitudes regarding their interests with the interests of the Assamese.

The Nepalese of the surveyed village were found backward socially, educationally, and economically than most of the communities of the state. Agriculture has been the principal means of livelihood of the people. Although, it is the main occupation, a few of them are engaged in some occupation like Government or semi-Government services, small business, dairy farming or even engaged in different kinds of works as daily wages earners.

Generally speaking, proximity to towns and communicable roads provides the scopes for additional sources of income to the village people. In addition to this, the villagers are engaged as salesmen or helpers to the shop keepers and meet expenses for livelihood. As most of the daily wage earners are illiterate, they have no scope for regular jobs. Sometimes, they are engaged in construction of roads and other miscellaneous works in and around the village. Most of the labourers of the villages are basically landless
people or owners of negligible area of land, which is extremely inadequate for cultivation. Naturally, they have no other way but work as labourers in the fields of other inhabitants who have sufficient.

Since centuries the Nepalese have been practicing agriculture along with cattle-rearing. When Assam came under the British company rule through the Treaty of Yandaboo (1826), a large number of Gorkha or Nepali cadets settled down in Assam. After retirement, they were encouraged to cultivate on the available land after clearing the jungles and to rear livestock at chaptors to make these areas suitable for human habitation. Also many of early Nepali settlers were dairy farmers who built khutis in Kaziranga areas. But in the wake of declaration of Kaziranga a reserved forest, the Nepali Khutis owners slowly changed their occupation from dairy farming to agriculture.

For an ideal example we may point out to one Gaon Panchayat area like Gangmouthan in Sonitpur district. Though they have adopted dairy farming as their principal occupation in the initial stage, yet now most of the new generation is engaged in agriculture and different kinds of services or business. Rice, mustard, sugarcane, potato, and wheat are the important crops grown by them in the areas. Another such example with general outline of village economy, occupational structure, rate of occupational mobility through generations, family kinship, marriage, religious and community life and the assimilation of the Nepali is Golia village in Biswanath Chariali under Sonitpur district, which is sufficient to emphasis the above statement.

On the basis of occupational composition, Nepali society is grouped into four divisions; soldiers, dairy farmers, agriculturists and labourers. At present a large bulk is of
agriculturists. It may be mentioned that there are large number of farmers in Sonitpur district who have shown their skill in agriculture. Kashinath Sarmah of Samardoloni, Balipukhuri Krishipam Samabay Samiti (1954) at Burigang in Sonitpur district was famous for agriculture. With this samiti closely associated were Tikaram Upadhyaya, Diliram Sarmah, Abikeswar Upadhyaya, Bishnulal Upadhyaya Mishra, Nandalal Mishra, Trichon Khanal and Bhimlal Sapkota. Another progressive farmer, Bir Bahadur Ghising from Golia village of Sonitpur district (vegetable farming) was awarded prize by the Department of Agriculture, Government of Assam during 1999.

Apart from this, a change has been seen in the agricultural field. For the last few years, a small sector of tea growing plantation has initiated in the areas like Missamari, Budaighat, Takoubari, Nasbor, Kauripather, Gomiri, Batiamari, Behali, Gangmounthan, Majgaon, Golia, Tinsuti, Rangachakua, Charduar, Dhekiajuli and Singri of Sonitpur district. However, the educated Nepali youths are become self-dependent in growing tea plantation. Besides, a large number of the youths of the surveyed villages used to move in different metropolitan cities of the country and engaged in company jobs. During the survey it is observed that this phenomenon is due to increase in number of educated unemployed youths. In this way, a source of earning has also been adopted. Gradual economic transformation is seen in these areas.

So far the use of technique of production in the agricultural sector is concern; the Nepalese of Sonitpur District use the age old method of production. Unavailability of institutional credit, disguised unemployment, lack of marketing facilities and storage are the major problems of the peasants. However, with the passage of time the Nepalese are
also taking the advantage of modern technique of production by using tractors or diesel pumps instead of bullocks or buffaloes as the implements of cultivation.

Irrigation facility in the Nepali villages is not satisfactory. Although, the provision of irrigation is being done by the Government but most of the systems of irrigation became ineffective due to the negligence of the department as well as non-sanctioning of money by the Government for the repairing works. As a result, the cultivators have to depend on rainfall for water.

So far the annual income of the Nepali families in the villages surveyed by the researcher is concerned, (see table 2.3), 9.75% families in the eight villages have annual income of within the bracket of less than Rs. 5000.00 per year which is inadequate for a family of seven or eight. The percentage of families falling below this category is 14% each in Teleni and Missamari and 12% in Jamuguri. However, as per survey report it is less than 10% in Dath Kala, Gameri, Rangachakua and Tinsuti.

The rate of expenditure among the Nepalese is higher than that of their income. Very few have savings for their future. Of course, now-a-days, a tendency to save money for the future has been increasing. Their income become low, their propensity to consume is very high. In order to meet the social as well as religious obligations, a large amount of income is spent on performing rituals and religious rites.

Recently, with the emergence of an educated middle class among them, they became conscious about their socio-economic backwardness and they realized that in order to remove backwardness, they need to be organized on the basis of their socio-cultural system. The higher educated Nepalese are found more aware and conscious to
preserve and protect their interests than less educated. Majority of the respondents feel that they are deprived of their due justice and as a consequence, they express their demands through various political and non-political organizations. But in establishing the demands introduction of language in schools, proper employment facilities and security of life and property they do not want any major conflicts.

However, different cultural, linguistic groups specially pre-British and post-British colonial period throughout the globe have been developing a tendency to retain their traditions and maintain that traditions' prestige. In order to improve socio-economic status with political power, various communities aspiring to build their own identities usually based on own their religion, language and political mouthpiece. The Nepalese in Assam are also not an exception in this regard.

The sociological analysis of the gathered data in relation to the identity of the Nepalese, since their migration from their native land, yields its significance with a view to identity formation. In this connection, the Nepalese inhabited village has been taken, to focus retention attitude of their community, in the various social institutions like marriage, religion, polity, education, language and their identification phases separately as Nepalese community in Assam. The study tried to focus much on the attitudes of their unique urge in order to form a separate identity.

It may be concluded that the respondents have a strong urge and are conscious and sensitive towards their own language. With this consciousness and sensitiveness towards their own language the Nepalese won the game of recognition of the Nepali language in the eight schedule of the Indian constitution, by passing through various ordeals of
language recognition movements. In the long run, by dint of their untiring efforts and patience, Nepali language was ranked as a major Indian language on the 20th August, 1992. Identity and language have indispensable relation to each other.

As marriage is an important factor of social life, it adds a unique string to bind the identity amongst them. Endogamous marriage has been found within this community. Within the sub-castes of their own community, they at least maintain the endogamy type of marriage in case of caste and Varna. Though endogamous in nature, in the process of time, matrimonial relations between the Nepalese and the Assamese have occurred. These inter-community alliances have been attributed to the personal preferences of the boys and the girls who wish to marry outside their community. But these relations are well accepted by both the community. These alliances are now-a-days, not limited only to love marriage but are also arranged with proper social rituals. This process of assimilation has led to the evolution of a distinct Asamiya culture, with an admixture of both.

The identity formation, in the surveyed data reveals in different tables. Thus, the inter-dining, inter-living and inter-marriage, these three elements of identity and assimilation have been found in a reciprocal way. There are two types of identity amongst them. One is likely to be assimilated in the native community, and another is the strong urge to form a unique identity to preserve their socio-culture and ethnic value in the society. It has been found that there is a congenial relation between the native community and the Nepalese community. In spite of their interest of identity formation, they want to live in the midst of the native community.
Although, the community is not a monolithic in their formation, but entirely the different ethos’s are intermingled and formed as a separate entity. As this S.T., S.C., OBC, and other under-privileged section of the society is recognized by the government in other states such as Sikkim, West-Bengal, but in Assam they are not recognized except as O.B.C. So, they have developed a sense a deprivation. Most respondents preferred Nepalese to be included as a whole in the category of S.T. community and less reported to be scheduled caste. They want that the Nepalese should also be recognized as scheduled castes and scheduled tribes in Assam.

The social systems and social taboos are even now prevalent in the Nepali community. The Nepalese of India are Hindus by religion and such they inherit the virtues and vices of the great Hindu society. They are traditionally ‘backward and neglected castes and tribes including ‘untouchables’ have their counterparts among Nepali speaking people also but they are not enlisted as the Scheduled Castes and Tribes. The Nepali community is admixture of numerous communities.

Traditionally, they are backward in all the aspects, they belonged to Tibeto-Mongolian origin, own scripts worshiping of various Gods and Goddesses and trees, non-vegetarians, socially accepting of wine, and engaged in military services. Physically, they belonged to Tibetan-Mongolian origin whereas the Nepali sub-groups are Indo-Aryans. They are completely separate from the former. On the basis of above mentioned factors the Domoi, Kami, Gaine, Bhujel and Sarki should be enlisted as the Scheduled Castes. However, a similarity in the physical appearance of Mongolian and Tibeto-group of people such as Rai, Limboo, Mogor, Gurung, Bhutia, Lepcha, Lama, and Tamang, has been found in Assam. From the sociological point of view they are similar to S.T. group of
people. M. Hussain observes that “Assam had ethnic/racial connections with the Nepalese. There is a large number of the sub-ethnic groups what Suniti Kumar Chatterjee (1951) calls the Kiratas, to whom, the Limboo, the Tamang, the Lepcha, the Mogor, the Gurung and the Sherpa belong. Similarly, Kirata people like the Bodos, the Kacharis, the Rabhas and the Mishings, are recognized as the scheduled tribes of the Assam plains. They are all very similar in their physical appearance.” But the entire Nepalese community falls under the canopy of O.B.C. only in Assam. This is a particular factor to push them forward in the formation of identity as because their social hierarchy must be maintained. It is an adage that loss of one’s own culture is the loss of identity. Keeping this proposition in mind, the Nepalese community is not so behind in the marathon race of identity formation.

The findings tested on the variables reveal that the Nepalese are very conscious and assimilative. The tradition bound community and educated youth having assimilated nature towards the native culture. In the case of politics, the pressure group formation tactics has been used. Although the Nepalese habitation is bulky and sparse, a minority of the inhabited Nepalese group has been grown assimilative nature in politics also. Driven by this assimilative nature, they are bound to sail their boat in the direction where the wind blows.

In the long run, we may mention here a particular category of community i.e., silent player. They are watching the phenomena which are slowly and spontaneously progressing towards identity on one side and towards assimilation on the other side. These spontaneous elements of identity formation may make the establishment of a distinct community easier. The Nepalese are progressing to retain their lingo-cultural identity in the democratic way of movements. So, it has not created any obstacles in Assam yet. In
future, the basic research for identity may be verified by the necessity of epoch. The essential theoretical frame work may be established for the future researcher in this topic.

The issue of identity prompts to further submit that “The Nepalese in Assam have been trying to build up their own identity.”

In recent decade of the 20th century, the social scientist are interested in the study of the problem of nationalities, ethnicity and cultural identity of various communities, signifies the process of self identification along ethnic boundaries. The study faced more difficulties to cater the historical evidence, except some narrative historical records maintained by the British Army Officers such as C.J. Morris, Bolt, Hunter, and Huxford in the mid of the 19th century. They regarded and showed the Nepalese only as a martial community, because they were fit for the British Army. Therefore, the identity of the Nepalese remained static. Recently, some researchers tried to evaluate the more basic elements of this community on different angles. However, the study may be helpful for further research to be done in future and to establish our conclusions more clearly and objectively.