



Mapping the Settlement of Nepali/Gorkha Community in Manipur through the Nature of Migration- A Historical Perspective

Dr. S Abrar

Independent Researcher and Leivon Chungsanglien, Doctoral Scholar, Manipur University

Email: sohailabrar2121@gmail.com

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ABSTRACT

The contact of Nepali/Gorkha with Manipur was began after the 1st Anglo-Burmese War of 1824-26. They were brought and accompanied through the British Political Agency setting up in 1835 initially as soldiers and servants from Assam which already occupied the lower Assam. Between 1835 to 1891, the Gorkha soldiers were frequently moved in the state which greatly helped the Manipur in suppressing the internal rebellions. The final migration and settlement took place only after the Anglo-Manipur War, 1891 with the reported of coming of Nepali graziers and soldiers settling down in and around the capital, after retirement. There was frequent movement of the Nepali graziers between Koirengei and Maram. The British had provided the Foreigner Mauzadar from retired Nepali's soldiers and in the police military from the next century. To provide the scattered graziers in an area and proper taxes and Control, the British provided them the Kanglatongbi-Kangpokpi Grazing Reserve Area in 1915 and later on, many new sites were coming up for the Nepalis. They were provided the Pattas to settle down as sedentary life. After the 2nd World War, they were allowed to settled down permanently between Kanglatongbi-Kangpokpi areas and later recognized as a domiciled community. In the post-independence, the Indo-Nepal Treaty of 1950 and subsequent abolition of Permit



System, the influx of Nepal migrants were huge and led to the rise of many social and political organizations. The paper is highlighting the nature of migration and settlement of Nepali in the state from colonial time to present.

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INTRODUCTION

The Nepali/Gorkha community has not been present or in the erstwhile Manipur kingdom until the coming of the British in the defensive of war against the Burmese invasion which had already ruined the kingdom since 1819. The threatened nature of the Burmese forces in the British jurisdiction in its eastern border of the lower Assam was led to the 1st Anglo-Burmese War, 1824-26 which was ended with the Treaty of Yandaboo, February 1826. In the war Manipur was liberated under king Gambhir Singh and the present boundary more or less was fixed but the Kabaw valley was lost permanently. After the war all the northeastern regions were liberated from the Burmese yoke and one after another became the protectorate state under the British and ultimately sooner come under its administration by the end of 19th century. After the war, the Nepali/Gorkhas were started enlisted in the British soldiers in its direct administration in Assam slowly increasing its domination of the total soldiers. So the security cover and arrangement of the protection of the British officials and residential were guarded by the Gorkha soldiers by 1830s..

The coming and movement of the Nepali in the state were started with the setting up of the British Political Agency office in Imphal where many Gorkha soldiers and non-soldiers like servants, cooks, guards, gardeners, etc were part of their contingent stationed. The Manipur needed the labour and population as the population of the valley was drastically decreased where many killed, fled and run to the hills for life from the Burmese's reign of terror. So the Maharaja with the support of British officials were brought to the state to work as labour in the construction of road and infrastructural development of the state. Very soon the Gorkha soldiers were also taking part in the military expeditions in the hills over tribal raids and rebellion in support to the Maharaja and later increased to many battalions of the Gurkha regiments and Assam regiments with the take over of the administration of the state in 1891.

In the course of time, many Gurkha soldiers were stationed for long time in Imphal and later stayed permanently with their families around the army cantonment areas and some of them started assimilation and acculturation with the local environment and society. The coming of family of the soldiers and



settlement in the capital were mentioned in the tour diary of Maxwell, the Political Agent and Superintendent of the State after the takeover the kingdom. Soon the valley between the Koirengei to Kangpokpi was overrun by the migrants Nepali graziers and some of the retired soldiers were settled down there by cultivation of crops and animal rearing at the end of the 19th century. Between Koirengei and Kanglatongbi, the ex-soldiers and graziers were already settled down by the same time and later a Police thana at Sekmai were set up to look after Gorkhali settlement and also by appointment of Foreigners Mauzadar and Police constables from the Nepali community. Later the established of Gorkha Reserve Area and later Irang areas were attracted by the Nepali graziers and many villages were sprung out of it even beyond Kangpokpi. Later it was extended to Maram for grazing and settlement where there was also established many Nepali villages. By 1930s they were lived a sedentary life in the Reserved Area and Irang areas along the capital thereby providing three panchayats to the Nepali/Gorkhali settlement areas. They had been levied various taxes from Foreigner's tax to Grazing tax since 1897 to 1947 but Grazing tax is still retaining and paid by the Nepali settlers in present Kangpokpi District (erstwhile Senapati) whereas in Senapati District Gorkhas are still paying the House Tax as the local tribal pays instead of it. For information, the northern most boundary of Manipur during the colonial period was Kangpokpi (in the hill) and till today the Nepali settlers are being paid the land revenue tax to Sekmai of the Valley district of Imphal West.

The marriage of Nepali princess, Ishwori Devi to King Bodhchandra had further attracted the migration of Nepali in Manipur but the Nepali settlement areas were affected during the 2nd World War. After the war, the Nepali settlements in Kanglatongbi and Kangpokpi was allowed to establish their villages and the land was distributed among them equally by the govt followed by the abolition of foreigner tax on them. In the post-independence era, the Indo-Nepal Treaty and the abolition of Permit system were pulling more Nepali migration in the state during the central administration of the state till 1972 where many new villages were formed in the KK Reserved Areas, Saikul areas, Moreh and Serou. The eviction cases and Court cases were led to the permanent settlement in the areas thereby starting enjoying the panchayat system and ADC system. Soon the political landscape occurred in the Kangpokpi where one Kishore was elected as MLA from it for three times and continued till today but no more winning. The five castes from the Nepali community were recognized in the OBC category in 1993. Besides, the Nepalis were also actively participated in the Panchayat system of the valley including the hill Kangpokpi district- four panchayats which followed the Autonomous District Council election till 2012 (put under ADC) and ADC in Senapati district too. But recently after court cases, the govt of Manipur has recently reversed the previous four panchayats under the Panchayat system under



Imphal West II Block Development Office for the election to be held along the other valley panchayats. The Irang areas (about 28 villages), previously under Panchayat during colonial period, was become under Village Authority since 1956 followed the tribal counterpart under the Headman System until abolished in 2008.

The hills in the northern region of the state are present of huge wasteland suitable for cultivation and grazing look like plateaus and most of the Nepali population are present there today like the villages of Charhazare-Motbung, Koubru Leikha, Paspati, Santolabari-Prassain, Kalapahar, Toribari IT Road, Irang areas, Taphou Nepali, Maram Khunou, Lairouching and Maram. In the valley, they are settled down in Mantripukhri-Koirengei in the urban while Pangei, Sagolmang-aikul areas and Serou. Recently, many Nepali/Gorkhas are moving out of the interior settlement areas of Kangpokpi areas and Saikul areas to the concentrated areas of Kanglatongbi, Charhazare and Kalapahar but still continue to move beyond the state specially the family belong to govt employee and security forces in the areas of Siliguri-Darjeeling of West Bengal.

THE NATURE OF COMING AND SETTLEMENT OF NEPALI/GORKHA COMMUNITY

While migration has been a universal phenomenon and has continued since the dawn of human evolution, inevitable push and pull factors directly or indirectly influence the migrant to move from their origin to a new destination. As known, the coming or migration of Nepali people to Manipur did not take place in a single day, but it slowly transformed into the final shape during the second half of the 20th century. They came first as soldiers and servants and later settled down as a sedentary life for their service to the British. Secondly, they were peasants and laborers for economic motives and other services for their trust in the Manipuris after the Anglo-Manipur war. During the colonial period, Manipur had hardly a 3,000 Nepali population. In the post-colonial period, a massive influx of them became the population imbalance in the Kanglatongbi-Kangpokpi areas. There are various and different causes of migration between the two centuries or different administrations. So the factors of coming and migration of Nepali in the state are divided into four sub-headed as follows:

- (a) British factors
- (b) State factors
- (c) Indian factors and
- (d) other factors

A. THE BRITISH FACTORS:



It is the foremost factor of Nepali migration into the state by introducing them as soldiers initially up to the pre-Anglo-Manipur war. It began with the support of soldiers to overthrow Burmese invaders during the Seven Years' Devastation by the British to help Gambhir Singh lead the force, Manipur Levy, where there were many Gorkha soldiers. Then, afterward, the British political agents accompanied and brought many Gorkha soldiers along as servants, cooks, gardeners, etc., for domestic purposes. They were also imports for the construction of roads by the British to work as coolies and laborers. The British soldiers, including various Nepalese, were helping the then Maharaja Chandrakirti suppress the tribal raids and rebellions from the hilly areas.

Similarly, during the Anglo-Manipur War, the Kuki rebellion, and the 2nd World War, the British brought many soldiers, mostly Nepalis. For their valuable service, the British had allowed them to settle down in the state after retirement, especially around the army cantonment areas, by giving them land for settlement and cattle rearing and grazing in the reserved forest areas (AR 1915-16:18 and Sinha and Subba 2008:390-311). However, they collected various taxes in their settlement process by the British. Also, the British provided pattas and allowed the cultivation of rice (Person 1946). The British attracted their trustworthiness, valor, courage, honesty, and hard work, and the Nepalis' economic condition pulled them in their favor. Thus, we cannot ignore the British factors that brought Nepali into the state by luring them to favorable conditions with their terrible life conditions. However, they were never considered as state natives, as evidenced by the Foreigner's tax (AR, 1930-31). The other factors were easy transport by railway, health facilities, jobs, etc.

B. INDIAN POLITICAL FACTORS:

Since the merger of Manipur with India in 1949, the Indian government has brought many changes and policies to Indian relations with neighbors, especially with the Nepali. The first important treaty with Nepal in the post-colonial era was the Indo-Nepal Friendship Treaty in 1950, which was a point of agreement that the nationals of one country in the territories of the other had the same privilege in the matter of residence, ownership of property, participation in trade and commerce, movement and other privileges of a similar nature (Article 4, 1950). The people of one country could enter another without restriction, with no passport or visa, and stay as long as they desired. The treaty results from the long relationship geographically, politically, religiously, and culturally. This is the most significant advantage for Nepalis to travel to India, where they mostly come from the eastern and northeastern states of India since the conditions favor them economically and geographically. It began a massive influx of Nepali migrants in northeast India in general and Manipur in particular when there was hardly 3000 Nepali



population in 1951, which increased from 13571 in 1961 to 45998 in 2001 (Census, 2001). This treaty gives a significant blow and suicidal to the demographic imbalance in the northeastern region.

They were even given political rights, which served and saved their political inspiration and ethnic consciousness in the region, especially in Manipur. For example, one Kishore Thapa became an elected member of the Kangpokpi Assembly Constituency after converting the constituency from an ST seat to a general one for three consecutive terms (Statistical Report, 1974). Even the Panchayat Raj system was given and implemented in the area where the Nepalis settled down. They may be one of the communities in the world where the freedom to choose their stay or travel in another country is protected legally through the protection of the treaty. The Citizenship Amendment Act and the National Register for Citizens could not stop them from their destination.

C. STATE FACTORS:

During British rule, a department for foreigners dealt with collecting taxes of Foreigner tax, grazing tax, income tax, trading license fees, cattle tax, and export tax. The Foreigner including mainland Indians, were brought/imported to Manipur to impose economic control on the administration of the state, which was inherited in the post-independence and the Nepali and their settlement-related problems were considered from time to time both by the British political agency and state durbar. Through this, the law of Foreigner's permit system implemented by the British followed by the government of Manipur through the title 'Manipur Naturalisation Act, 1947, where sections 3 and 6 gave the criteria for becoming a citizen and the right to cancel any time respectively by the Manipur State Council in 1947 (UCM, 2005). So, the number of foreign migrants had been minimal during the pre-merger period. However, soon after the merger of Manipur with India, the Foreigner's permit system was abolished in 1950 by order of the then-chief commissioner of Manipur, Himmat Singh (MG, 1950). This opened the floodgate for the entry of outsiders to this region, especially the Nepalis. As stated above, there were nearly 3000 Nepali from 1951 to 13571 in 1961, which kept increasing. Again, in 1958, another act known as the Foreigners (Protected Areas) Act 1958 was passed, which further enabled the entry of thousands of Nepali migrants into Manipur where it mentioned in section 1(3) that the subjects of Nepal were excluded from the term 'foreigner' even though there was banned of Nepali entry in 1978 as amended the above section (MHI, 1958). As a result, a Nepali was elected to the state assembly by converting the area from ST into an unreserved area due to its vast population.

Some Nepali castes/communities were even recognized as OBC communities by the state government in 1994 (MG, 1994). They were also given 1 Zila Parishad and 5 Gram Panchayats under



the Panchayat Raj system and even once contested an election in the ADC from 1973-1984 (Chhetry, G.K.L., op.cit). These political arrangements of the state government are also one of the reasons behind the coming and moving of the Nepalis into Manipur quickly with little difficulty.

D. OTHER FACTORS:

1. GEOGRAPHICAL AND TOPOGRAPHICAL FACTORS:

As mentioned above, Manipur is a gateway of India to southeast Asia, where the valley area accounts for 1/10th, and the rest belongs to hill areas. The state population has its valley's share up to 70% and the rest to the hilly region. So, there are substantial hilly slope-lands, barren and wasteland, and swampy areas both in the valley and hilly areas and various hills and mountains suitable for expanding agricultural practices through humming cultivation and grazing grounds for cattle and rearing of animals. Besides the climate, the old weather conditions of the state are moderate, neither too hot nor cold nor excessive rain. Various roads run between the hills and valley and are easily accessible to nearby mountain areas. Many rivers and streams flow along the hilly areas, which gives further advantages for cultivating crops and rice along the slopes of the areas connecting the valley and hill areas.

For livelihood, nearby forest areas provide firewood and timers; crop cultivation is suitable besides providing fruits and fresh air. In these favorable conditions, it so happens that the conditions are more suitable for the Nepali migrants, who are almost similar and familiar with their homeland, Nepal. Besides, they are pastoral and grazier, which attracts the empty hilly slope and wasteland areas in the state, especially the hill areas or near it, and they get everything for their livelihood quickly in these areas and do not want to attract or conflict with the natives of the populated valley areas or tribal settlement areas. In short, they stay away from the local or native population and try assimilating into the local environment.

2. NEIGHBOURING POLITICAL ACTIVITIES, ESPECIALLY ASSAM, BURMA, AND BHUTAN:

The massive influx of Nepali migrants started in 1950, especially the Nepalis in Manipur, through the Indo-Nepal treaty. There was a demographic imbalance in northeast India, and it was noticed by the local/native people and voiced against the illegal migration in Assam. As a result, there was a great agitation in Assam in the 1980s against the Bengalis and Nepalis, settling in the killing of more than a thousand. Many fled to other states where Manipur was not exceptional through the Imphal-Dimapur



road, and many were believed to have settled down in the Kanglatongbi-Kangpokpi areas without reaching Imphal, quickly slipping to the hilly slope areas.

The state's neighboring country, Myanmar, has ruled and ruled since its independence through the military junta. There is political instability in the country. Since the 1980s, there has been a movement for democracy in Myanmar, and the people have revolted directly against the military junta. They were forcefully suppressed with cruelty, and many Burmese fled to the neighboring Indian states, where some of them returned afterward, and many settled down there (UCM, op.cit.). There was also no exception to Manipur; some were Nepalis. They have been settled since the colonial period, and economically they were prosperous (Ibid). However, after the independence of Burma from the British, there was a cultural reactionary politic, ally, and economic against the immigrant communities in the country, and it reached its nationalist height at the end of the 2nd quarter of the 20th century. Their flush-out began during the 2nd world War amid the anti-foreigner sentiment along the nationalist movement (Gurung 2016: 208-209). It is estimated that 25,000 and 30,000 refugees crossed India via Manipur alone. Later, during the military rule, there were harsh laws, orders, and punishments for the Indian origin and Nepalis without giving them any fundamental rights (Ibid). Thus, the Nepali communities in Burma were compelled to leave Burma due to the harsh laws and acts and military dictatorship, which resulted in political instability from time to time. Today, a Nepali settlement is in Moreh, Tengnoupal district of Manipur. Also, many Nepali in its neighboring Tamu, Sagaing region of Burma, were believed to have slipped from Burma, entered India through Moreh, and moved further to other states by passing Imphal and Kangpokpi (Ibid). Some of them are settled down in Manipur.

Besides, the Bhutan government started flushing out the Nepalis, known as Lhotshampa or the southerners of Bhutan, in 1990 after they demonstrated against the Royal govt of Bhutan for their grievances against the notorious policy of Driglam Namza, the code of conduct of the southerners (Sinha 2016: 236-242). Within months, about 100000 Lhotshampas left Bhutan either for the refugee camps set up by the UNHCR in Nepal or dispersed among their relatives/friends in Darjeeling and Sikkim (Ibid). The scattered population in India is estimated to be between 30000 and 50000 (Ibid). So this could not be an exception in Manipur as there was already a report in the state prior to 1958 about the entering of Nepalis from Nepal and Bhutan for settlement in Kangpokpi areas, and the then Territorial Council had requested the Manipur Administration to inquiry about it. As many as 6400 out of 7373 foreigners suspected were originally from Nepal and Bhutan countries, and the rest from Indian



states, where they were further to verify their land in 1980. Thus, the political situations in Assam, Burma, and Bhutan states further pushed their migration to Manipur between 1970 and 2000.

3. ASSAM FLOOD OF 1950 AND POROUS BORDERS:

Manipur has a total area of 22327 sq. km, with 854 sq. km of boundary lines surrounded by Nagaland on the north, Assam on the west, Mizoram on the south, and Myanmar on the east. The hills and mountain ranges cover nearly 90% of the total geographical area, and 75% is covered by forest. That means rugged terrain and roads connect the state and its neighbors, especially the hilly region. This long porous boundary cannot check the movement of illegal and legal migrants coming to the state. One can easily cross the hills and mountains, passing out the checkpoints. For example, during the Assam agitation and Burma's democratic movement, many illegal refugees and migrants fled to the state of Manipur, i.e., Kuki-Chin-Mizo groups, and no exception for Indian origin Bengalis and Nepalis too in the conflicts (Ibid). Even the central and state governments provided rehabilitation centers, and they were later allowed to settle down in the state.

In 1950, there was a devastating flood in Assam where many Gorkha in the areas of Sadiya were submerged and devastated, which forced the Gorkha to flee the place to Manipur. Even the then-state govt allowed them to settle down and accommodate some places like Kanglatongbi, Serou, Matakhang, etc. These were witnessed by an order of the Additional Deputy Commissioner, Manipur, to allow the Nepalis to settle in the areas mentioned above in 1957 and 1958 (ADC, 1957-58). Later, the Nepalese from other areas of Manipur migrated to the area as they were attracted by the fertile soils of the area, which were suitable for agricultural purposes along the wasteland or foothills supported by the rivers flowing down.

4. ILLEGAL ENTRY THROUGH TRANSPORT AND TRAFFICKING:

Since the signing of the Indo-Nepal Treaty in 1950, there has been a massive flow of Nepalese migrants in the northeastern states, particularly Manipur. As a result, demographic problems were created in the form of an anti-foreigner uprising in 1980, along with the Assam agitation, and again in 1994. During this period, the inflow of Nepalese was slow but kept coming through the transport of empty tanky oil trucks via Kohima on the Imphal-Dimapur road. Apart from the minions of the bureaucracy in Manipur, a variety of Meitei truck drivers and the police officials posted to Mao Gate and Kangpokpi have greatly benefited in pecuniary terms from the 'clandestine' Nepali-running (Sanajaoba, N, 1988). The other routes are through Imphal-Jiribam road and Imphal-Burma road.



Not only this, but they were also imported and exported to Manipur and Burma, respectively, by the human traffickers who bought them, especially the women and girls for the flesh trade and servants from Nepal and other neighboring states, which witnessed from the recent headlines, caught them in the border town of Moreh many times trying to trespass to Burma side by the state security forces (myRepublica, Kathmandu Post, 2019 and Hinsustan Times, Hindu and Imphal Free Press, 2022). They are also brought to the States for manual work and labor since they are cheap laborers, and their hard work, honesty, sincerity, and trustworthiness attract employers. Once they enter the state, they are absorbed into their population areas and then go to other specific areas when they are suited and looking for opportunities. Their demand in the state is one of the factors/reasons for transporting them illegally and through trafficking. The third party quickly adapts to their economic situation and is forced to land in the state.

5. MARRIAGE OF NEPALI PRINCESS ISHWORI DEVI TO MAHARAJ BODH CHANDRA:

On Jun 18th, 1941, Maharaja Bodh Chandra tied his nuptial ties with Ishwori Devi, a cousin of the king of Nepal. As the royal families did, many bodyguards, helpers, and sympathizers for Queen Ishwori Devi for her welfare by her family. About 44 Gorkha soldiers, with some retainers, accompanied her (Acharya 1999:16-17). They were allowed to settle down in and around Imphal, including the present Babupara area, by animals grazing around it and even supplying milk to the royal family and British camps. The tutorial class to His Highness the Raja and RK Digendra Singh were examples for presenting Nepali around Imphal and the palace (AR 1940-41). Later, they were moved to other places, especially in the KK reserved areas, in return for their services to the palace and the British. Many of their descendants are believed to be still alive in the area. This period of matrimonial had attracted and brought many Nepalis into the state and even encouraged them. They continued migrating till 1946, when the permit system for foreigners was imposed through police thana at Mao and Khuzama. Thus, these migrants were the first group to come to the state legally through the royal palace sponsored and resettlement them directly.

6. MONGOLOID AND FRIENDLY NATIVE:

The Nepali migrants are generally the mongoloid group of people who happen to be similar and familiar with the people of Manipur. They have small eyes, small height, and small noses and, geographically and topographically, are almost the same as the region with the homeland or somewhere else. They prefer to settle along the wasteland, barren land, and hilly slopes for their advantages because of the vast empty areas where they can settle down quickly along agricultural and cattle rearing. The



existing local environment and conditions can adapt quickly in the Nepali migrants' areas. It is almost similar to the home conditions and with the local people for their hard work, honesty, courage, trustworthiness, sincerity, and valor. As there is a similar physical structure with the local/native people, there are hardly any objections or conflicts in the early stage for their smaller population. The native people allow them to settle down, especially the tribal people, as there is friendship and sympathy in the blood of the state's people. Today, they are culturally assimilated with the local people and grow in the local environment without much adjustment. They can speak the Manipuri/Meiteilon language. They are different in physical structure from the mainland Indian communities and Bengalis.

7. EFFECTS OF DARJEELING MOVEMENTS AND SIKKIM MODEL:

There is no state concern, particularly for the Nepali migrants. However, they are scattered in Darjeeling areas and northeast India and recognized the Nepali language in the eighth schedule of the Indian Constitution. Due to the massive increase in population through migration, they are the majority in and around Darjeeling and adjoining areas like Siliguri and Kalimpong and have been politically dominant in Sikkim since the colonial time, where 2/3rd of the population belongs to the Nepali community. Sikkim was the first state allowed by the British to penetrate in depth. The new Indian regime followed it due to the buffer and military strategy between Nepal, Bhutan, and China. Sikkim joined India in 1975 and became the first geographical area in India to fully control the state politics and culture of the Nepali/Gorkha. The Darjeeling agitation began in the 1960s and reached its zenith in the 1980s; today, they are getting the recognition of their language in the country and DGHC to Gorkhaland Territorial Authority with sixth schedule power in Darjeeling areas in West Bengal.

From the above factors, the Nepali migrants can quickly slip to Bengal and directly and indirectly into the northeast region via Bengal, and Manipur is not exceptional in this. They feel safety and security in mind and move further towards penetration and expansion for the so-called greater Nepal or a part of Nepal. This myth has recently been inflicted on the minds of some Indian scholars and writers and of the local people of the northeast region (Gellner, David N. and Hausner, Sondra L. , 2018). As they get what they deserve in Darjeeling and Sikkim, they come directly from Nepal and Darjeeling areas into the region where their voices rise or defend them politically and culturally affected by their settlements and movements (Thapa, Brig. CS, 2016). This changing scenario has encouraged more to come and migrate and settle down in Manipur, too. A Nepali man from Manipur, Raju Bista was elected as a Member of Parliament representing Darjeeling in the Lok Sabha in 2019.

**CONCLUSION:**

The Nepalis in course of time after the 1st Anglo-Burmese War were present in the Northeast region in the form of soldiers initially and no exceptional for Manipur too with the setting up of British Political Agency in Imphal in 1835. Many Gurkha Rifles/Regiments and later Assam Rifles were also tremendously increased present in the state in the later half of the 19th century which accompanied many non-soldiers like shopkeeper, servants, potters, gardeners, etc under the patronage of the British. They were took part in the expeditions of Naga and Lushai hills against their raids and rebellions under the aegis of Manipur king and later in the Anglo-Manipur War. After annexation of Manipur and around the same time, the coming of soldier's families and present of graziers were reported in and around the capital Imphal and later followed the settlement of ex-soldiers by taking up cultivation and rearing and grazing animals in the foothills between Koiregei and Maram. There was frequent conflicts of Nepalis with the hillmen over grazing and destruction throughout the colonial rule. Initially they were settled down around Imphal and later slowly spread throught-out the Kanglatongbi-Kangpokpi Reserve and even beyond to Maram. By 1930s they were started settled down permanently over the areas. Further, the marriage of Princess Ishowri Devi to King of Manipur followed by official orders of settlement in the Reserve area by issued of pattas and allowed to cultivation and recognized as a domiciled community of the state in the 1940s were the reasons for final settled down during the colonial period. Thus, the policy and appeasement of the British due to their services in military and economic were led to their migration and settled down in the state by providing the lands in the name of Reserved Area and their movement was further strengthen by the marriage of Nepali Princess in 1941.

The influx of Nepali population was taking place with the signing of Indo-Nepal Treaty and subsequent abolition of the permit system under direct India administration in 1950 which led to the rise of many political organizations for the cause of unity and integrity of the community through out the state and eventually led to recognized Kangpokpi as the general seat in 1973. The foreigners movement of 1980 didn't effect the Nepali settlement much that some of the castes were subsequently added to the OBC category in the state. Some of the post-independent villages of Nepali are Saikul-Sagolmang areas, Serou, Leimakhong and Moreh due to political and natural disasters around the neighbours of Manipur. Recently, the Nepali population is gradually decreased or moved out of the sites like Irang, Saikul areas and parts of the excluded four panchayats in Kangpokpi due to the rise of insurgency activities specially the vicinity of the hills and remain as a ghost voters and concentrated to the places like Kanglatongbi, Charhazare and Kalapahar for better security and healthy life.



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