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(RAIS)
THEIR RETOLD ACCOUNTS



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Introduction of Khambus (Rais)

KHAMBUS (Rais) were initially known Kirates in the ancient times. The word "Khambus" etymologically means an aborigine people, who used to live or reside or from mud houses or forts or palaces from the Himalayan ranges, according to the Khambus. In Bantawa dialect "Kham" means red mud. Similarly in another Khambu dialect the word "Khambu", stands for a place or land and "bu" for holy. It means people from a holy land. Again Khambus called Himalayan Range- as "Khambulungma". So it becomes clear that the Khambus are the aborigines of Himalayan Range. Khambu is believed by some to be derived from KHAM (a province) in Tibet, while few Sanskritists tend to describe it as a derivation for the ancient name "KAMBOJA". A Kirat legend claims that the Khambus came from a land, which originally was a lake (The Gorkha Conquests by Dr. Kumar Prodhan 199pg.52). As per the Khambus "Muddum" and mythology they claim to have been the earliest creation on this earth and called themselves as the eldest brother of all human beings. The Everest Region is still being called as "Khambu"(Ref: www.wikipedia.com. Item Mount Everest).

The Khambus are considered to be the descendents of Khambuho. As per Charles McDougal the Khambus are the descendants of Khambuho. The tradition relates that the first of the ancestral Kirati entered Nepal's eastern hills through the Barakshetra gorge of the Kosi valley, the natural gateway into the region through the Mahabharat Range, which separates the hilly hinterland and the plains. According to the Kulunge Rai version (only one of many),

there were three brothers, Khambuho, Meho and Meratup. Once through the gorge the brothers separated, each taking his respective followers, and set out independently, as they penetrated up the different river valleys, such as the Sun Kosi, Dudh Kosi and Arun Kosi. Most Rais in Middle Karat claim descent from Khambuho, and in fact Middle Kirat is known as Khambuan (page 3- The Kulunge Rai – Charles McDougal).

1. Dr. Kumar Prodhan in his book, *The Gorkha Conquests* writes “The Rais or Khambus, also called jimdars are at times pejoratively referred to as Kidhaks. They are concentrated in Khambuan or Central Kirat, between the river Likhu in the west to the Arun and the San Khuwa Rivers in the east. The people, therefore, believe that the Khambus are from Khambuan (land of the Khambus) in Nepal.

History

Kirants as a whole as described in the Classical literature can be identified with these tribes of North Western India, North Eastern India including Assam, Bengal, Tripura, Orissa, Nepal, Sikkim, Tibet and Burma, who have settled in the plains, valleys and hills between the epic age and the 5th Century AD (G.P.Singh: Kirats in Ancient India – 1990 page 113). The ancient recorded references concerning Kirata occur in the Vedic Literature including the Samhita and the Brahmins, which were compiled roughly 4500-1000 BC. The hymns of the two later Vedic texts, The Sukla-Yajur Veda and the Atharva Veda throw light on their dwellings in the caves and mountains of Eastern Himalayan region, their contacts with the Vedic Aryans, antiquity act, (G.P.Singh – Kiratas in Ancient India – 1990 – pg.19). Again to quote the people of Kiranti are of very ancient stock, and they are mentioned in several of the Vedic poems and in the Mahabharata (Ref. Nepal: The home of the Gods: by the Sirkar Iqbal Ali Shah pg.187).

In Mahabharat – Vishmaparbha it is written हिमवतः दुर्गानिल्यः किरातः

Means the Kiratas living in Himalayan forts are skilful and brave warriors.

In the classic work “Kirat Janakriti (1951) Dr. Suniti Kumar Chatterjee, he mentions that Limbus and Khambus and Yakhas living on the India side of Himalayan, in Nepal and Sikkim as Kiratas”.

“The ancient Kiratas have not all disappeared from the history of India. One section of them is geographically, racially and linguistically represented by the modern Kiratas living in the eastern province of Nepal. The Kiratas are no doubt those, who were dwelling on the

slopes of the Himalayans, especially in the Kira-Desa. Khambu, Limbu and Yakka or Yakthumba tribes generally identify them. They are believed to be the descendants of the ancient Kiratas of Eastern Nepal (Kirat Khambu Rais of Sikkim and Eastern Himalayas – Dr. Shiva Kumar Rai (Sampang) pg.2-3) The Kirat country denotes eastern Nepal and its adjacent areas.

Maj. W. Brook Northey MC and Capt. CJ Morris write, "According to tradition, the country to the east of the valley of Nepal was, prior to the Hindu dynasties of Historical times, people by a race of sheperds. These shepherds were subsequently subdued by a race known as the Kirantis, a people who, at the time of the Gurkha conquest in 1768, were still an independent nation, and whose domain was situated to the east of the Kingdom of Bhatgaon and at a distant some five or six days from the place.

At the present day Nepalese custom still designates under the name of Kiranti all the country lying between the Dudh Kosi and Arun rivers; but in reality the tribes under this name occupy territory still more extended, and are in possession of the country right up to the eastern boundary of Nepal. Although the eastern frontier of Nepal is formed by the Singelela ridge, the country east of this, comprising the British district of Darjeeling, is peopled almost entirely by members of the Kiratis race, and large number of them are to be found still further east in the little hill state of Sikkim.

It appears, from the bulk of the evidence available, that in ancient times the Hindus designated under the name of Kirantis all the people of the Tibeto-Burman family who spread themselves over the high plateaus of the Himalaya and the Country round above the mouths of Ganges. Pushed back and absorbed by the Hindu influx from the plains, the Kiranti became confined to the mountains to the east of the Nepal valley.

The name Kiranti has from time immemorial been familiar to India, and occurs in many of the early Hindu sacred writings. With regard to this aspect, Sylvain Levi says, "A Vedic poem, associated with the distant reminders of human sacrifices, 'drives back the Kiranti

to his caverns'. The mountain is, in fact, his domain. It is there that he continues to live and to dominate during the epic period: Bhima meets the Kirantis on leaving Videha during his victorious march towards the eastern regions: Nakula meets them also on his journey when he conquers the west; Arjuna while penetrating the Himalaya towards the north, is arrested and defied by a Kiranti, or rather by Shiva in the guise of one. The word Kiranti occurs time out of number in the Mahabharat in company with the names of strange people whose territories border upon the frontiers of India; the Yavanas, Shakas, Pahlavas – but it is, above all, with Chinese that they are associated. Kirantis and Chinese fraternize under the banners of the glorious Bhagadatta, Emperor of Pragjyotusa (Kamarupa). They form a contingent of 'the yellow man'. "The Chinese and Kiranti soldiers seem to be made of gold. Their troops have the impression of a forest of yellow flowers. "The Ramayana also makes note of the golden colour of Kirantis".

The following story, collected by Sarat Chandra Das gives a somewhat more picturesque account of the origin of the Kiranti race.

"The vallage of Yangma, from whence spread the Kiranti race, in ancient times the place was not inhabited. Once upon a time a cowherd from Tashi-rabka (in Tibet) lost one his yaks, which was grazing in towards the Kangla Chen pass, entered the Yangma valley. Here the cowherd, having followed the tracks, found his hairy property lying on a rock with a full stomach. In the morning he again missed his yak and, proceeding farther down into the interior, met at a place called Shophung, grazing in a rich pastureland. Here, being charmed with the luxuriance of the pasture as compared with his own bleak and barren country, he sowed a few grains of barley which he has obtained from a certain priest as a blessing."

"On his return to his village in Tibet he gave a good account of this place to his fellow-countrymen, but nobody would believe him, nor would any one undertake to visit the place of his discovery on account of his position beyond the snows".

"The cowherd, however, with his wife went to the Yangma valley

Once again to quote Shri T.B. Subba from his book "Dynamics of a Hill Society" Page 36, "I should like to submit here that the Kiratas perhaps include many groups than usually mentioned but nothing conclusive can be said about it until further research is done on this subject. In view of the scanty literature in this subject, I choose to follow the consensus view of including the Rais, Limbus and the Yakhas only. This stand is safe for two reasons; one a marriage between these three groups is not treated as an inter-caste marriage or "ajat biha", or, a negotiated marriage can take place between them, and, secondly, the emotional tie is more pronounced between themselves than with other groups".

To quote "The Rais are not a tribe" according to McDougal (1979:12) "but, rather a collection of tribes exhibiting among themselves differences in language, culture and social organization, although they do share a common cultural base and have similar social structure." Even though the Rai refer to themselves as "Das Kirati", there are more than ten Rai tribes, the exact number differing according to the way of classification" (pg.12 and 13: Rites of Passage: An Aspect of Rai Culture – Suoyoshi Toba – Royal Nepal Academy – 1992).

Col Eden Vansittart writes in his book "Hand books for the Indian Army: Gurkhas pg 131 –1906" "To get a full and really correct list of Rai tribes and clans would, I believe, be impossible, as numbers or fresh clans are continually being added. Any peculiarity of manner, speech or habit, is apt to give a nickname which becomes a clan."

In the next chapter, attempts have made to describe the Khambu tribes and clans, as per the documentary evidence as well as the evidence collected, after personal interviews with the different Khambus.

Khambus: Tribes and Clans

The following details are taken from the "Hand books for the Indian Army: Gurkhas compiled under the orders of the Government of India by Lieut. Colonel; Eden Vanisttart, (2nd BN. 10th Gurkha Rifles). Calcutta: Office of the Superintendent, Government Printing, India. 1906 page 131 to 136.

Lieut. Colonel Eden Vanisttart remarked "To get a full and really correct list of Rai tribes and clans would, I believe, be impossible, as numbers of fresh clans are continually being added. Any peculiarity of manner, speech, or habit, is apt to give a nickname, which becomes a clan. The fact of living in any particular district, or marriage into any particular clan, often causes the creation of fresh clans:"

AMBOLA

Ambole.	Lingkim	Sam
Kaptale	Lulam	Serum

AMCHOKE

Bunche	Hangkem	Mangphang	Tangluwa
--------	---------	-----------	----------

ATPAHARE

Angtipe	Hangpa	Kingdam	Manapu
Chiling	Kintange	Langsua	Rudus Siketen.

BAINGIYE

Baihim	Chektopa	Nechale	Rumdali	Tulacha
Baingiye	Hahipacha	Susto		Unime

BANTAWA

Amchoke	Desamun	Khamle	Pankhole
Aripang	Dibet	Kemyung	Pungchehang
Babak	Diem	Kimdim	Rahadung
Banu	Dikupa	Kowa	Rajalim
Baralamcha	Dilpali	Kumara	Rajatang
Baralung	Dilungpa	Logum	Ruchibo
Bilpali	Dungmali	Lungum	Rungmangcha
Bokhim	Hangchen	Makere	Samewa
Bungchem	Hankim	Mangpang	Samsong
Bungchio	Harimana	Nacha	Sangpang
Butangpyer	Kangmancha	Nacharing	Sohoyongwa Sunam
Chinamkhole	Katonjeli	Nehang	Suthunga
Darpali	Kaung	Newang	Tanglukwa Waling

On the field survey, the writer has found the further following details of clans under Bantawa tribe in Larumba above Damak in eastern Nepal.

Siptumkha: this clan seems to have come from "Chinamkhong" a place in Majkirat. The word "Sipdung" means cockroach. A certain Bantawa cland that increased and grew like cockroach was given the clan name "Siptumkha".

Besides, other two clans have also been traced, such as "Khamtelay" and "Tamkuley".

Samsuhang: the name of another clan. It stands for "Sam" power; "Su" untouchable and "Hang" head/leader/king. There must have a Bantwa with untouchable power. As such his children were given the clan name as "Samsuhang".

CHAMLING

Badacha	Dungpachha	Maidangcha	Rasungnacha
Barathare	Dungwacha	Malcha	Ratahicha
Bijahi	Gwapacha	Melekungcha	Ratocha
Birajacha	Haideungcha	Malepuncha	Bingalungcha

Boenge	Halesecha	Mehracha	Rolecha
Boyoncha	Harasuchha	Mennucha	Sahmiongcha
Buchinamcha	Homaicha	Molocha	Sakoramcha
Bumacha	Homdemcha	Mompolancha	Sapsanamcha
Bumakamcha	Homewacha	Mukumoracha	Sasarkhali
Butepachha	Hongdar	Nabuchacha	Saterongcha
Chalipachha	Hera-pacha	Nambongcha	Seralongcha
Chamdacha	Howagbungcha	Namrangnacha	Silongcha
Chamling	Kalencha	Nenuncha	Singdacha
Chamlingcha	Kerasingcha	Ninamucha	Songdolcha
Charipachha	Ketrescha	Nirpali	Songpang
Chibringgie	Kerupungcha	Nomancha	Tabre
Chipincha	Koasangcha	Palangmocha	Tabrehungcha
Darbalicha	Kolapachha	Patisingsua	Tamuhacha
Dibungcha	Kotwacha	Pit-rangcha	Thunglingyie
Dibungle	Kraicha	Porungcha	Tigua
Dikulikpa	Kuasangcha	Pulomcha	Tilung
Dikulipachha	Lapioncha	Pumbocha	Waboche
Dilpachha	Likuacha	Puntepachha	Walinggricha
Dongdewachho	Lipocha	Radolicha	Watancha
Dorkalicha	Lungbocha	Rakocho	Yongchen
Dorwali	Lunguma	Rannocho	Yungcharcha
			Yungeher

CHAURASIA

Brankemcha	Hatachho	Saipacha	Yungpho
Gaortoke	Mopocho		

CHINAMKHOLE

Chinamkhole	Hangchen	Koile	Siptanka
Diem	Kamulungka	Kukuli	

DILPALI

Bano	Danwali	Kengyongma	Rangchin
Birangcha	Egwai	Mangbahang	Ripabung

Chapter: IV

How the Khambus became the Rais and the Limbus the Subha

It is a historical fact that during the Gorklha conquest in 1969, the Kirantis were still an impendent nation. After fighting for seven years, the Gurkhas could not make Kirats acknowledge the kingship of the Gorkha king. In the eastern part of the Himalayas the hilly terrain on many occasions became a difficult task for the Gurkhas to fight against the Khambu chiefs. To quote "The difficult terrain in the hills had scattered pockets that offered resistance, though not united. This is made clear by a Limbu manuscript collected by Hodgseon in 1840. The Kirats under two chiefs, Waling Handgband Uling Hang, had fought against the Gorkhalis on the banks of the Tamakosi in the Near Kirat and continued their fight for seven years. Such recalcitrant pockets existed in the already conquered Kirat when then Gorkhalis moved eastward. As "no help came from the Limbu kirats living beyond the Arun", many chiefs left for "Muglan" (India). The accounts add, "Chautariya Agamsing Rai also left for India." Similarly the manuscript describes a resistance under Jaikarna Rai when the Gorkhalis crossed the Arun. Raghū Rana, a Mager officer in the Gorkhali camp, is described as having fought against a kirat warrior, Kangsore. Both of them were killed and, according to an oral tradition cited by Chemjong, truce was made between Abhiman Singh and the Limbus stipulating that the kirats would acknowledge the Gorkha king as their king and themselves as belonging to the Gorkha" (Page 119-120: *The Gorkha Conquests* by Kumar Prodhan).

The Kirati country lay between the Dudh Kosi and Arun rivers and right up to the eastern boundary of Nepal. Although the Singhelela ridge, the country east of this, forms the eastern boundary of Nepal

comprising the British India district of Darjeeling is peopled almost entirely by members of the Kiranti race and large number of them are to be found still further east in the little state of Sikkim.

Once again to quote from "An Account of the kingdom of Nepal: House of Gorkha by Francis Buchanan Hamilton MD. Page 8" "these kirats are frequently mentioned in Hindu legend as occupying the country between Nepal and Madra, the ancient denomination in Hindu writings for the country which we called Bhotan." The map of the Dominions of the House of Gorkha published by Francis Buchanan Hamilton, MD in 1819 show this entire area as "CHAYANPUR" (Map reproduced in the end). There is also a saying that the Chayanpuray Rai (Khambu) possesses a very powerful "Khukuri" (traditional weapon of the Khambus). Unlike the tribes in the Western parts of Nepal, the Kirata communities were not intimately associated with the Nepali state and possibly enjoyed greater internal autonomy than other communities.

According to the book "Nepal: The Home of the Gods- Page 187-188 Chapter XIV)" "When the original people of Kiranti were overwhelmed by the Gorkhas, they had to be won to new order and historical and also the easiest method was to bestow upon the vanquished notables, power to administer certain district."

"To the Limbu chiefs went the title of Subha and to the Khambu that of Rai (As conferred upon them by the Gurkha king) since then there has been much inter-marriage the distinctive languages have disappeared, and all the people of this eastern tract, with their many sub-divisions are now known quite inaccurately as the Rais".

Vansittart writes "When the Khambus first and the Limbu afterwards, were conquered by the Gurkhas the Gurkha king probably anxious to conciliate his vanquished enemies, conferred upon the most influential men amongst them cessions sealed with red seal, conferring upon them powers to rule certain districts.

With these commissions to the Khambus were given the title of Rai and to the Limbus the title of Subah, each title meaning particularly the same.

These titles were, given, to begin with, to the most influential of each nation and the title remained hereditary, but now-a-days many Limbus call themselves subhas, this is incorrect, only those who have the hereditary right are entitled to the name. Khambus and Yakkas call themselves Rais” (Page. 4. Kiratese at a glance- Gopal Man Tendukar: published 1980)

“Rai is a derivative of raja. This title is said to have been conferred on the Khambus chiefs by Prithivinarayan Shah after the Gorkha conquest of Khambuan” (Page3::The Gorkha Conquests–Kumar Prodhan).

“Rai is technically a term meaning “headman” but has over the years become the popular generic term of reference for an entire ethnic group. The Rai in some districts are called “Jimdar “or “Jimi”, in other areas “Khambu”, and in some places they are referred to by particular “thar” clan designation. In the course of time “Rai” came to include the Yakka people, a third sub-division of the Kiranti. (Page 32 People of Nepal by Dor Bahadur Bista).

Eden Vansittart,(1896:56) wrote “The aboriginal stock of Nepal is most undoubtedly Mongolian. This fact is inscribed in very plain character in their face, forms and language. Amongst the aborigines of Nepal must be counted the - - - - - Khambus, Yakkas, Yakthumbas, Murmis and Lepcha. Khambus are, Rais, Yakkas are practically Rais also. Yakthumba are Limbus: Khambus, Yakkas and Yakthumbas from the Kiranti groups.”(Page 1: Situation of Indigenous people in Nepal and National Framework for their development by Krisha B. Bhattachan PhD: Yasso Kanti Bhattachan MA: Oct: 2003).

Wikipedia, the free Encyclopedia ([www. Wikipedia. Com](http://www.Wikipedia.Com)): Rai (ethnic group) mentions, “Rai Kirat is listed as an indigenous ethnic group. They make up three percent of the 22 million Nepalis (in Nepal). Their culture, tradition and religious performances are based on the Kirat philosophy, which binds all Rai Kirat clans and sub-clans.”

As per Northey and Morris (The Gurkhas – 1928) and Vansittart (Gurkhas- 1906), the term Kiranti should be rightly be applied to the

Khambus (Rais) only, but as the three races viz. Khambus (Rais), Yakahs (Rais) and Limbus (Subha), have for many generation freely inter married, it is applied indiscriminately to all three, although they were formerly quite separate races.” (Kirats, Kiratas, Kirants, Kirhoodi, Kiratas in Ancient India by G.P.Singh Phd. FRAS (London) 1990, Prof: in the Depts. of History, Manipur University, Imphal).

“The term Khambu often is used to refer collectively to the Rais, as opposed to the Limbus, who also are known as Yakthumba. The relation between Rais and Limbus is conceived of as that between the descendants or two borhnters.” Certain writers (Northey and Morris 1928) speak of a tripartite division of the Kirati into Khambus, Limbus and Yakkas, but it is preferable to treat the later simply as one of the tribes within the Rais; in fact, they refer to themselves as Yakka Rais.” (Page 3: The Kulunge Rai – Charles McDougal).

Tanka B.Subba in his book entitled “Dynamics of a Hill Society” writes, “The term “Rai” is known to be a title given to the Khamboos by Prithivi Narayan Shah after capturing their land, it amounts to the status of a “Chief” (Hermanns 1954:7)(Page 36).

“It is interesting to note that it is due to this relatively new designation “Rai”, that various groups became aware of their ethnic identity and call the members of these groups now use the designation “Rai” as their surname (Page-6: Rites of Passage: An Aspect of Rai Culture by Suoyoshi Toba. Royal Nepal Academy, Nepal: First eidition, May 1992). In course of time, the Khambus started writing as Rais, the title. Further it also becomes clear that the Khambus were originally not Gurklhas. They are Kirantis and still they loved to be called Kirantis.

From the preceding historical facts, it becomes clear that the Kirantis stands for the Khambus (Rais): the Yakkas and the Limbus. It also becomes clear how the Khambus became Rais, after receiving the title as conferred upon them by the Gurkha king.

According to the different situation, time and place, the Khambus were called differently as Kirat and Rai respectively. In fact Kirat, Khambu and Rai refer to the same tribe that is the Khambus.

The Khambus, an ancient tribe of Darjeeling and Sikkim

Among the Khambus, there is a story, concerning the name of Darjeeling. In eastern Nepal, many Khambus confirmed that the name of Darjeeling was initially derived from the Khambu dialect. They recalled that once there was a big flat stone some-where near the present Chowrasta or in the Chowk bazar area in Darjeeling town. For the past time, the Khambus used to assemble in that place for chatting, while basking in the sun. They used to call that place as "Tajeelung". In the Kirat dialect "Tajee" stands for chatting or talking and "lung" means stone. Yet there is another story the Khambus recalled, according to them initially there was a big flat stone, where the Khambus used to take rest. exchange their "Dowah" (experience of their life) chatting and sitting on that stone or "Lung". So they used to call that place "Dowahlung". Again from "Dowahlung" it became "Durgeeling". And finally it became Darjeeling after the Britishers came to this place.

As to the question about the origins of the Khambus, they are the aboriginal tribes of this region. "The traditional homeland of the Rai extends across Solukhumbu, Okhaldhunga (the Bahing sub-group), Khotang, Bhojpur and Udayapur District in the northeastern mountains of Nepal, West of the Arun River, in the Sun kosi river watershed. Rais are also found in small numbers in the Indian state of Sikkim and the northern West Bengal towns of Kalimpong and Darjeeling." (Rai (ethnic group) Wikipedia, the free encyclopedia- Page 1 of 3: www.Wikipedia.Org). "They are a Mongolian race and descendents

of the Kiratas, which have been described in the old Sanskrit texts particularly in epics of Mahabharata and Ramayana (Martin Geongle 1991-4). They are described as a warring race inhabiting the north and northeastern Himalayas. They are described as uncouth barbarians on the boarder of civilized India living as gatherer of fruits tubers and hunting and fishing. They had "Golden skin colour". There is an episode in the Mahabharata in which Lord Siva, disguised as a Kirata (in the form of Kiratishor) turned against Arjuna, but in the end, presents him with the miraculour "Pasupata" weapon.

Again, according to Baburam Acharya, a renowned Historian, the Kirat Rais are the aborigines of the North East Himalayas (Sikkim, Darjeeling, Doars of West Bengal, North Eastern and eastern Nepal). They have been residing as far as Teesta River in the east and the Trishuli in the West. They were nomadic in nature and hunting was the main source of sustenance. They have short and robust bodies, broad checks, flat noses, thin and pointed wishers (Bag Jungay) and dark eyes. They were well trained in the art of warfare and were very skilful archers. In the Mahabharata and the Ramayana it is said that the Kirat Rais were the inhabitants of Himalayan range since Vedic period. One of the old Kirati religious text the "Kirant ko veda" (Iman Singh Chemjong (Bihar-1961) indicates that, at least some of their ancestors and ancient rajas came from Tibet.

Charles McDougals, concerning the origin of Kirates writes "It is thought that the Rais and Limbus are descended from the Ancient Kirati and even to-day they refer to themselves and are referred to by others as Kirati. Earliest mention of the population of the eastern hills, contained in the ancient Hindu epics such as the Mahabharata, speak of the Kirata, fierce harbarians of the Mongoloid race, noted as inhabiting the country between the Sunkosi River and Bhutant, but occasionally venturing in the plains (1997-1,2)".

As per the Kirati mythology, Khamsayhang and Limsayhang were the two eldest and youngest sons of Yoknihang. The descendent of Khamsayhang were called Khambus and similarly the descendent of Limsayhang were called Limbus.

Dr. R.K. Sprigg: Phd (Lon) in his writing "The Khambus aboriginal tribes of Eastern Nepal" opines "It is the consensus of opinion among Indologists that in Sanskrit the term Kirata indicated the wild non-Aryan tribes living in the mountain, particularly the Himalayas and the North-Eastern areas of India, who were Mongoloid in origin (27)".

Historically, it is true, that after every conquest and treaty the political and territorial boundaries of the certain country/place change to a new order. Similarly after the treaty of Segowlee in 1815 between the East India Company and Nepal, the political and territorial boundaries concerning the foothills of Eastern Himalayan range also changed.

To quote "On March 4 the Treaty of Segowli was signed, by the terms of which Nepal lost Sikkim, Kumaon, Garwal and all the Terai to the West of the Gandak rivers, thus reducing the country to its present limits, the river Mechi on the east and the Kali on the West." (Page- 50: The Gorkha by Major W. Brook Northey, MC and Captain C.J. Morris-1928).

At the time of signing of the treaty of Segowli, Darjeeling and its surrounding areas were inside Sikkim.

Major C.J. Morris writes in the Handbooks for the Indian Army: Gurkhas: Second Edition: 1936 in Page 22 "Kumaon, Garwal, and the present-day Simla Hill States were annexed and by 1794 the Gurkha Kingdom extended from Sikkim to the borders of Kashmir"

Again to quote from the book entitled "British Medals & Gurkhas" written by Gurung Chandra Bahadur, Page 6- "—the treaty of Sugauli was signed on 4th March 1816, defining the border between British and Nepal territories. More than 7000 square miles, which was one third of the present land, was annexed into British territory. The Gorkhali had to retreat to their current position on the Nepal-India border."

Major Forbes in his book "Johny Gurkha" writes "Ochterlong's peace terms see the boundaries of modern Nepal from the Maha Kali in the west to Mechi Khola in the east. Simla, Garwal and Kumaun were to be surrendered to the British, Sikkim was to be returned to its

Raja, and the strip of lowland south of the hills called Terai, in part of which the conflict first started, was to be handed over to the Company's administration. The seven-hundred-mile stretch of mountains and valleys was thus reduced to five hundred." (Page 49-50).

It can be said that Nepal lost substantial territory and pride after the Anglo-Nepalese War of 1814-16: the Treaty of Sagauli signed after the last battle was the Shah Kingdom lose Sikkim, now part of India's northeast, the territories of Kumaon and Garwal, the lower Himalayan reaches now in the Indian state of Uttaranchal, and several other areas. At the time of signing of the treaty of Segowli, obviously Darjeeling and its surrounding areas were inside Sikkim.

Besides, many old and experienced Khambus, whom I met during my visit to Eastern Nepal, claimed that oncea Khambus princess got married to a Bhutia King on the other side of Eastern Nepal that means towards the present area of Sikkim state. In Khambu dialects, "Suk" stands for "new" and "Khim" for "house". They claimed that the King built a new house for the Khambu pricess. Therefore, from that time onwards that very place, where the new house stood called "Sikkim". Moreover, the present name of Sikkim State. There is still another story among the Khambus for the name of "Sikkim". In Khambu dialect, "sung" means three and "khim" means house. Once there were only three wooden houses, belonging to "Rong", "Khong" and "Soong" on the opposite hills from the Khambus area. For "Rong" means 'Lepcha'; "Khong" for Khambus and "Soong" means 'Limgu'.

"It should be noted that Darjeeling was a 'Non-Regulation District' till March 1937 meaning that the Acts and Regulations of the State Government were not implemented there unless specially extended. Only Act X of 1859 and Act VIII of 1879 regulated the rights and liabilities of the rural people (Roy Burman, 1961: 330-31) it was also outside the purview of Permanent Settlement because when it was first introduced in Bengal in 1973 Darjeeling was not a part of it." (Extract from the book "Dyanmics of a Hill Society" written by Tanka B. Subba-Page 76).



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SIKKIM

The Story of
its Integration
with India

P Raghunadha Rao