

CHAPTER-2

ORIGIN OF GORKHA COMMUNITY IN ASSAM

2.1 Origin of Gorkha

Gorkha is a group of ethnic communities that may be a community of people who is residents of India, Nepal, or any other country as Indian, Nepalese, or other nationality (Shrestha, 2008). Gorkha people have faith and claim their descent from the Brahmins and Hindu Rajputs of Northern India migrated to Nepal from the part of the west (Rai, 2009). Bappa Rawal was the founder of the princely house of Mewar who was the disciple of Guru Gorakhnath. The Khukri is the world-famous knife of Gorkha that was for the first time given by the Guru Gorakhnath to his disciple Bappa Rawal and his followers and said henceforward they would be known as Gorkhas (Rai, 2009)

“The Scriptures (Manusmriti 10/12, Bhagawat Purana 3.19.21-24, Mahabharata 2.18-22, etc.) also testify to the existence of the Khasas i.e Speakers of Khaskura, now Nepali) in India since or pre-historic times” (Sinha, 2008, p.6). Gorkhas are the autochthon of India can be penetrated by historical facts in which the Lichhavis were the first people of Indian genesis who set up home in the plains of present-day Nepal (Sinha, 2008). The Licchavi dynasty, like the Malla and Shah dynasties later in Nepal's history, was founded by Indian immigrants fleeing political persecution in their homeland. The Lichhavis' last recognized home was the Vaishali

republic in North Bihar's Muzaffarpur, Champaran, and Darbhanga districts (Shaha, 2001).

During the 2nd and 3rd Centuries, large numbers of Gorkhas moved to Nepal from the side of North India and set up home in the plains of Nepal. During the infiltration of Muslims between the 11th to 16th Centuries of the Indian subcontinent huge migration was initiated to Nepali basically into the area of Tarai and hills of Nepal intended to shield their Hindu faith (Sinha, 2008).

The descent of the word 'Gorkha' can be traced to the hill town of 'Gorkha' where King Prithivi Narayan Shah united and ruled the Nepalese Kingdom that is cover the Himalayas from the East of river Teesta to the West of river Sutlej in the 17th and 18th century. But during the time the disputes of the land between the British East India Company and the Nepalese Kingdom concluded with a historical treaty called the Treaty of Segowlee in 1816¹ after the war between the British East India Company and Nepal (1814-16), one-third of Nepal was annexed by signing the treaty of Sugauli on December 2, 1815, which was implemented on March 4, 1816, in which the lands of Kangra, Kumaon, Garhwal, Sikkim, etc came under the British empire (Sinha, 2008).

The area between Kumao and Kathmandu valley was scraped into forty-six lordships which were associated with two loose confederations. On the one side regarded twenty-two principalities i.e. the Baisis which was located in the Karnali basin, on the other side twenty-two principalities i.e. the Chaubisi were located in Gandaki (Narayani) basin. Although, the area was autonomous virtually in

¹ Details in Appendix I

hypothetically were under the Mughal emperor of India. The Shah family of Gorkha, during the middle of the Eighteenth-Century, had a strong force. Consequently, after defeating the ruler of Malla in Kathmandu in the year 1768 at the same time Bhatgaon ruler in 1769 that the Gorkha ruler could acquire the title of the mountain (Sinha, 2003).

Henceforth the Gorkha ruler along with his forces succeed to defeat most of the area were by 1815 in the east from the river Tista to the Sutlej in the west, at the same time from Gangetic northern to plains to high Himalayan ranges. As things turned out, Nepal became the nation of distinct castes and tribes who use to claim to be the descendants of the genuine Gorkhas and speak Nepali or Gorkhali as their language (Gahatraj, n.d.).

The Gorkha King Prithivi Narayan Shah united all castes into one section so that the state does not face the unsound. Afterward, to rule collectively he gave the name Gorkha and himself declared as the Gorkha ruler. By knowing the collaboration of Gorkha, where the Gorkha king was approaching to win the more area, the East India Company felt afraid and came out to intervene the Gorkha ruler. As a result, Anglo-Gorkha War was fought in 1814 (Basnet, 2019).

Treaty of Segowlee came into being between King Bir Bikram Sahadev and the East India Company. The Treaty of Sugauli was the huge loss of the Land of Nepal approximately 40,000 sq. Km. including Teraikhand, Kumao, Garhwal, Simla, Darjiling, Karsiyang, Doors, Siliguri, Nainital, Musouri, Ranikhet, Dehradun, etc. came under the East India Company. As a result, the Nepali Speaking People directly came under the British Empire and became Indian citizens. (Sharma, 2011).

In this way, another Treaty of Sinchula² is significant that the treaty between Bhutan and the British came into being on 11th November 1865 in which 2750 sq. km. the land came under the British and the people who used to live in that area most of the people are Nepali Speaking People became the citizen of India. Again, the assimilation of Sikkim with the 36th Amendment of the Indian Constitution as the 22nd States of India also a significant and historical instance of the Gorkhas. Most of the people were Nepali-speaking people who got the citizen of India directly after the assimilation of Sikkim into the Indian Territory (Sharma, 2011).

In the year 1889 Sikkim came under the control of the British effectively which as Political Officer John C. White was being appointed at Gangtok. White concentrated economic and infrastructural development in cooperation with Nepalis (Sinha, 2003). The British scholar-administrator Herbert Risley wrote in the year 1894 that the Lepchas are rapidly vanishing, whereas Nepal's hardworking Newars and Gorkhas are pushing forward... Religion will play a significant role in this as well. In Sikkim, as in India, Hinduism will undoubtedly expel Buddhism, and the Lama's praying wheel will give way to the Brahmins' sacrificial implements. The land will be governed by the religion, and the Tibetan owner will gradually relinquish control. (Sinha, 2003).

² Details in Appendix III

2.2 Gorkha or Nepali

The term Gorkha community is referred to the 'Nepali' speaking community in Assam and other parts of the country. Basically, in Assam, the words 'Gorkha' and 'Nepali' are used interchangeably. The term 'Pahari' has also been applied to refer to the Gorkha (Chetry, 2018).

“The words like Bharpali’, which is an acronym of ‘Bharatiya Nepali’ and ‘Bhargoli’, an acronym of ‘Bharatiya Gorkhali’, have also been proposed at different points of their struggle for carving a separate Indian for themselves. There are also taken the name of ‘Gorkha’ in English like ‘Indians of Nepali origin’ (Subba, 2007, p.201)”.

‘Gorkha’ and ‘Nepali’ are the ‘Ethnic’ and ‘Linguistic’ identities of the community respectively. This poly-ethnic community is a mix of linguistic Indo-Aryan and Tibeto- Burman of Caucasoid and Mongoloid races respectively. Gorkha community is comprised of several sub-castes viz., Bahuns (Brahmins), Chhetry, Bhujel, Tamang, Magar, Rai, Limbu, Gurung, Pradhan, etc. (Rai, 2018). There is no language under the Caucasoids race except the Nepali languages of Indo-Aryan; on the other hand, Mongoloids have a large number of languages of Tibeto- Burman (Subba, 2007).

Ethnological point of view Nepali-speaking people i.e. Gorkhas can be alienated following three ethnic groups (Sinha, 2007):

In the first, the Kiratis are divided into several endogamous tribes viz. Rai, Limbu, Magar, Tamang, Lepcha, etc., are Hindus, Animists, or Buddhists who talk

their languages. They are affectionate of forests and love to live in the hills area and ethnologically nearer to the northeastern tribal province of India.

The second, the Newars, is located in the eastern part of Nepal and the valley of Kathmandu in which they involve in various businesses, commercial affairs, also divided various castes among them. They possess their languages, arts, crafts, script, etc. like the Kiratis. The Newars are scattered in various places such as the eastern and Kathmandu Valley of Nepal, Tibet, Sikkim, Northeastern India, etc.

Thirdly, the Tagadharies with the concept of pollution and purity are scattered in various parts of India and Nepal. Gorkhas are divided into two groups, one is Tagadharies i.e. who are entitled sacred thread, and the Matwalis i.e. who are outside the Hindu orthodoxy in which they are allowed to drink.

The discovery of the colonial state's ethnographical knowledge in India is largely responsible for the "Gurkha" identity as a "martial race." This discovery marks the beginning of the colonial state's shift from brutal conquest to cultural technologies of rule—the production of colonial knowledge (Golay, 2009).

Different people have different assumptions on the term 'Gorkha'. Some of them tried to assume the term 'Gorkha' derived from the name of 'Gorakhnath' an Indian Saint. The Gorkha used the battle slogan as "Gorakhnath ki Jai". Some of the others give the assumption as 'the Cow Protector that is Gorakshak' (Sinha, 2008). Prof. Subba explained that with Drabya Shah's establishment of the Gorkha dynasty in 1769, the term began to refer to the people of the principality where the Gorkhas ruled. The Gorkha identity in India was formed on battlefields, followed by recruitment into the British Indian Army (Gahatraj, n.d.).

The word began in India on battlefields through the recruitment in British Indian Army. It is mentionable that all the tribes and castes were not as part in terms of military services but the Gorkha Soldiers associated to shape the identity. He added that after the formation of the All India Gorkha League (AIGL) in 1943 got the racial meaning of the word “Gorkha”. After that, the entire community is being recognized as “Gorkha” in a general manner and no longer used Aryan Nepali or Khasas which was supposed before 1814. The word “Gorkha” and “Nepali” are used interchangeably, but still, the convenient employ of one to the other has also been contentious (Gahatraj, n.d.).

The term ‘Gorkha’ basically signifies the bravery of the community that the soldiers or military men feel proud to be called ‘Gorkha’. Instead of the battleground in the language, literature, culture, and art, the advantageous entitle is “Nepali”. Nepali also implies in terms of a citizen of Nepal but the term may connote the language and its orator anywhere in the globe despite their citizenship. The speaker’s language does not indicate his nationality, as a language may have numbers of the orator in different countries viz., Tamil in Sri Lanka, Sindhi, Kashmiri, and Urdu in Pakistan, English is spoken almost all over the world. India is the crucible of the manhood of divergent ancestry, faith, and languages. There were distinct races have followed variant routes to immigrate to India. It is mentionable that no one tribe be entitled to subsistence genuinely Indian. And no dateline has been given to denominate a group of immigrants as Indians and non-Indians (Sinha, 2008).

This question got momentum during the time of 1980s when the Chief of Gorkha National Liberation Front (GNLF) Subhas Ghising assumed that the ‘Nepali’

word should be replaced by the word 'Gorkha'. At the same time, he warned and asked the Nepali citizen of Nepal to leave Darjeeling. Afterward, the various discussions and debates on the nomenclature of the word among the people of the community could be seen in India. The GNLF Chief wanted to give a distinct identity to the Nepali-speaking citizen of India by calling 'Gorkha' in place of 'Nepali'. In which the GNLF Chief asked the people along with the West Bengal and Central governments to put into practice the word 'Gorkha' (Subba, 2007). GNLF President (Chief) wanted to abrogate of Peace and FreindshipTreaty of 1950 between India and Nepal (Subba, 2007).

2.3 Gorkhas Settlement in Northeast India

Gorkhas settlement in Southern Bhutan, Northeast India, Darjeeling, began before 20th centuries with the British colonial infiltration (Nath, 2005). The presence of a loose confederation of peoples commonly referred to as "Nepalis" and/or "Gorkhas" is a distinguishing feature of northeast India. They first came as construction workers, tea and mining laborers, and military personnel to fit into the British colonial designs. They eventually settled in the hills and valleys, towns, and villages of this region (Subba, 2007).

Anglo-Gorkha War (1814-1816) came to an end with a Treaty of Segowlee between the British and Nepal, the treaty helped to open up the recruitment of Nepali Gorkhas into the British Army (Bashyal, 2016). Gorakhpur and Ghoom were located as recruitment centers on the Indo-Nepal Borders which are presently located at Bihar states of Bihar and Darjeeling (Nath, 2005). After the retirement, many Gorkhas

settled down in India and the British settled the Gorkha in tactical locations in Nagaland, Assam, and many other places of the region (Subba, 2007).

Gorkha soldiers took a crucial role in the 1st World War served in Afghanistan, Mesopotamia, Austria, and elsewhere. Gorkha soldiers also took an active role during Second World War in England, Hong Kong, Singapore, Egypt, Italy, and Burma. The Nepalese took settlement in diverse parts of the world, large numbers were settled in places of India like Patna, Kashi, Kalimpong, Darjeeling, Dehradun, and Assam, it is believed that they came along with the British to this place (Upadhyaya, 2009).

During the War of 1824-1833, the British could win over the Jaintia King (now Meghalaya) in which they secured their hold in Cherrapunji nearby Bangladesh. The Gorkha soldiers took a crucial role to defeat Khasi and Jaintia Kings. Gorkhas bravery documented in the History of Eighth Gurkha Rifles thus:

In 1824 Mr. Scott captured the areas lying between Sylhet and Jaintia Hills, brought the Brahmaputra Valley under his control, and once the whole of Assam was under his control, courtesy of the Yandabu Treaty, the creation of a road link between Surma and the Brahmaputra Valley became a strategic imperative (Upadhyaya, 2009, p. 201).

The British took the policy for the recruitment of Gorkhas into the regiment as soldiers encouraged the retired Gorkha soldiers to settle in Northeast India particularly the hills area. There were two purposes- the ex-soldiers who could take the role of a bridge between the tribal's and Britishers and secondly the families of the ex-soldiers would be able to provide the source for the new recruitment of Gorkhas into the regiment. Numbers of sites were selected for the settlement of Gorkhas namely Mokokchung in

Nagaland, Aizawl in Mizoram, Mantripokhari in Manipur, and Sadiya in Assam (Nath, 2005).

On the other hand, some of the Nepali speaking people after searching the greenery or forest area entered into the region, took the various ways for earning such as sugar-cane cultivation, dairy farming, cattle- breeding, etc. and at the same time according to their capabilities they got some of the private or Governmental jobs like Chowkidar (security guard), driver, gardeners, peons, cook man, etc. Amongst the numbers of people engaged as graziers or khutiwalas. During 1919-20, there were 1.25 populations of cattle in the Brahmaputra valley that the tax was realized that time in which 6319 professional graziers were engaged and except a few numbers, large numbers of them were Gorkhas or Nepali speaking people (Chhetry, 2009).

The Second wave of movement to the foothills of Southern Bhutan and Northeast India of Gorkhas started in the nineteenth and early twentieth century. The friendship Treaty of 1950 between India and Nepal gave the rights to the Nepali-speaking people to engage in the settlement, obtain property, business, seek employment, and also can travel liberally any places in India (Nath, 2005).

2.4 Gorkhas of Assam

History of literature of the Fifth Century A.D. stressed the relationship between the Kingdom of Nepal and the Kingdom of Kamrupa. 'Kamratnatantra' was written by Gorakhnath (disciple of Minanath), 'Subhankarkavi Dakarnava' of Vajrayana literature had written 'Hastamuktavali', are available in Nepal Darbar Library which links the Kamrupa with Nepal kingdom (Powrel, 2018).

The ancient literature like Kalika Purana, Yoginitantra mentioned the indigenous people of Assam. The boundaries of ancient Kamrupa were mentioned in the Yoginitantra and clarify the indigenous people; Gorkhas are the indigenous inhabitants of ancient Kamrupa in which the boundaries of Kamrupa were up to the Magadha regions (Powrel, 2016)

To trace the 'history of Gorkhas' in Assam then one must derive from the time of Narkasur (adopted son of Nepali king of Janak) after defeating Ghataksura (king of Kamrup) accented to the throne. In the Puranas, the name of king Bana is mentioned that he was the king of Sonitpur. (Sarma & Sarma, 2013).

There was a city in Nepal named 'Patan' covered full of sculptural art along with design, which was established and designed by Ashoka. Nepal suffered a lot due to the drought and wanted to come out from the situation in which the great priest and magician named Matshendra Nath of Kamrup was invited by Nepal to drag 'rain' by his 'Mantra'. After success, a temple was built in Nepal in his memory. In this way, a trend was followed by the Mahanta's for going to Nepal as well as coming to Assam which was written in Matshendra Nath's books named 'Yogini Tantra', 'Samudra Gupta' and Bangshawali (Sarma & Sarma, 2013). According to 'Yoginitantra' the boundary of Kamrupa extended "from the Mountain Kanchana in Nepal up to the confluence of the Brahmaputra, from Karatoya to Dikkarasini the northern limit in the mount Kanya, in the west the Karatoya in the East Diksu O' daughter of the mountains! In the south the confluence of Lake with the Brahmaputra; this is the territory which all treatises call by the name of Kamrupa" ((Khetri, 1996, p. 28).

The religious books and in the Ramayana and Mahabharata specify the inseparable relationship between India and Nepal since immemorial. The birthplace of Sita was Janakpur (Nepal); Gaya, Kashi, Mathura, Brindaban, Kamakhya, Parshuram Kunda, Rameshwar Badrikashram, etc. are the Hindu religious place, as well as the Nalanda Biswabidyala, had just accreditation in Nepal as in India (Upadhaya, 1971).

The king of Nepal 'Jaydev II' got married to 'Rajyamati' the daughter of the king 'Harsh Barmandeva' the ruler of Kamrupa; the founder of Koch Kingdom 'Bishwa Singha' married to Ratnakanti, Princess of Nepal; Pratap Malla, the Raja of Nepal married to Rupmati, the Princess of Koch King (Powrel, 2018).

It is not easy to get the exact location before the existence of Ahom Kingdom which was started to rule in 1228 A.D. The present territory of India can be traced from the British legacy only but it is mentionable that its history geographically can be traced from Vedas and some of the writings of Mythology. It must be mentionable that in the times of ancient a large number of territories were called 'Jambu Dwipe' which includes the territory of undivided Nepal and India. During the period of Vedic, the Kirata inhabited in the realm of greater Himalaya embraced completely Brahmaputra valley of existing Assam (Chetry, 2018).

The Brahmins of Nepal were invited by the Ahoms for performing the rituals with Vedic rites and astrology work, the land settlements were given to them. Narakasur also settled the Brahmins of Nepal in Kamakhya temple as priests (Lal Mohari Puzaries) Powrel, 2018).

Maheshwar Neog (ex-President of Assam Sahitya Sabha) said that Nepali origin people named Ratikanta Upadhyaya, the disciple of Srimanta Sankardeva made

the Nepali Satra in Teok (Devi, 2009). Tirtha Nath Sharma (ex-President of Assam Sahitya Sabha) specifies that for the duration of Sankardeva (1449-1568) or afterward there were Nepali Speaking people in Assam. Presently, there are two religious institutions i.e. Satras in Assam, one is located in Sivasagar and the other is located in Nagaon district which is recognized as Nepali or Gorkha Satras (Chhetry, 2009).

During the period of Shreemanta Shankardeva, a well-known dharma guru of Vaishnav Dharma from Assam in which most of the Nepali-speaking people took the Diksha under Shreemanta Shankardev. According to T. B. Subba, “The ancient Kamrupa kingdom is, for instance, known to have its boundaries extended right up to eastern Nepal as late 1520, the Kamrupa kings-Nidhwaj and Narayan had married the princes of Nepal (Devi, 2007, p. 3005).

Assam was invaded by Burmese twice during the year 1817 to 1819 in which the life of the people of Assam became miserable for the torture of Burmese or Maan. King Purandar Singh asked East India Company to save the Assam. To help Assam from Burmese aggression the East India Company brought the Assam Light Infantry from Cuttack in which most of the soldiers were Gorkhas. On 5th March 1824, the Gorkha soldiers showed their bravery could able to send back the Burmese from Assam to their countries. The Treaty of Yandaboo³ was completed in the year 1826 between the East India Company and Assam king and ultimately Assam came under the rule of the British (Devi, 2009).

Gorkhas were employed to drive out Burmese, to clear the jungles infested by undomesticated animals, and to check turbulent hill tribes, etc. (Powrel, 2018). The

³ Details in Appendix II

Britishers emphasized settling Gorkhas in Assam permanently after the retirement from the regiments so that they can recruit their sons in the army. Gorkha soldiers encouraged their relatives to migrate to Assam for employment in various fields like soldiers, oil, coal, etc. The extensive grassland of Assam attracted Gorkhas to migrate to Assam (Devi, 2009).

The Bodoland Territorial Area District is created in 2003 for the upliftment of the Bodo Community along with the all existing community in the region. In the region number of communities are living in which the Gorkha Community is one of them. In this thing, though the Gorkhas are rich in the field of culture they are not socially, economically sound in the area. The Gorkhas are in the region mainly depending on the Service (army, paramilitary, and police servicemen, etc.), dairymen, cultivators, and wage-laborers. The cultivators of the community are engaged in growing paddy, jute, vegetables, and selling milk. For the production of milk, every household has either cowshed in the courtyard or bathan (cattle farm, specially meant for dairy), locally known as Goth or Khutiwala in forest areas. A section of the community in the districts engages as wage laborers who earn their daily livelihood working in various construction sites or mining and quarrying areas (Chhetry, 2009).

2.5 Gorkhas in Chirang

According to Bhakta Bahadur Bhandari Chetri⁴, the Gorkhas' origin in Chirang can be traced back to Sinchula Treaty in the year 1865 which was signed between the British and Bhutan. During that time most of the people in the South part of Bhutan

⁴ Interview: On Jan 24, 2020 at his residence, an aged social worker from Santipur village of Chirang district as a respondent.

were populated by Gorkha (Lothshampa in Bhutan). Due to the treaty, some of the Lothshampa (Gorkha origin) people became the citizen of India after the annexation of the land of Bhutan by the British. He said that his father Sundar Singh Bhandari Chetri got the appointment letter from the Government regarding be a Mouzadar in the year 1944 in the time in which his father's age was 54. His father Sundar Singh Bhandari Chetri was a great social worker who did a tremendous job for society. He added that the documents of his father clearly show the legacy of the existence of Gorkhas in Chirang before the Sinchula Treaty of 1865. According to him most of the Gorkhas came to Chirang from the side of West Bengal for clearing the jungles, laborers, etc.

Regarding the origin of Gorkhas in Assam a retired teacher⁵ says, Gorkhas existence can be considered since the time of Ramayana, Mahabharata, etc. in Assam and BTC (now BTR) numbers of Gorkhas became the citizen of India after the treaty of Sugauli of 1816, the treaty of Sinchula in the year 1865 between Bhutan and British and the inclusion of Sikkim into Indian Territory in 1975. He added that large numbers of Gorkhas came from different areas in the name of recruitment as Army in the different regiments i.e. Assam Rifles, Gorkha Regiments, etc. On the other side, huge numbers of Gorkhas i.e. Nepali speaking people came to this land for the tea plantation, construction of the roads, etc. During the 19th Century, the settlement of Gorkhas in Northeast India started as soon as the colonial rule started in Assam. Besides the recruitment into the regiments, the Gorkhas were engaged as marginal farmers, herdsmen, porters, etc. Many Gorkhas were also recruited as workers or

⁵ Interview: On Feb 17, 2020 at his residence, an aged retired teacher from Runikhata village of Chirang district as a respondent.

laborers in the Coalfields basically in Upper Assam. The British created the 8th Gorkha Rifles or Regiment on 19th February in 1824 for protecting Assam from Maan. After that, numbers of Gorkhas after winning the war against “MAAN” used to reside in some of the parts of Assam viz., Kohima, Moksang, Imphal, Dimapur, Jayrampur, and Sadiya, Kimin, Lokra, etc. Manipuri, Kacharis were also recruited in the Gorkha Regiments. That is why; Gorkhas were easily assimilated with the indigenous people of Assam. After retirement from the regiment as soldiers, most of the Gorkhas decided to stay at Assam permanently. They were settled in the government-occupied land nearby Brahmaputra River as cultivators and they also selected the convenient area for grazing as they got the art from their forefathers in which they love to use grazing as survival.

Many respondents opined that they have been living in this district for generations. According to many respondents, they are brought by the Britishers for cleaning up the forest, cultivating, etc. Nepali-speaking people i.e. Gorkhas are not immigrant, they became the citizen of India with the inclusion of land of Gorkha Kingdom, the same thing happens in Assam and especially in which the treaty between British and Bhutan which is known as Sinchula Treaty of 1865, some areas came under the control of British, in which Gorkhas were used to live that place.

Uttam Pradhan⁶, President of Gorkha Samaj, BTR (Assam) says, the Gorkhas living in the allotted Forest villages especially in Chirang and Kokrajhar districts of Assam in the Bodoland Territorial Area District have their historical background. But

⁶ Interview: On Jan 24, 2020 with Uttam Pradhan, President of Gorkha Samaj, BTR (Assam) at his own residence as a respondent.

the history of the dense forest area of the Northern Doors remained very silent as darkening of the thick forest up to the 16th century. Before 1865 A.D. the vast area of the northern part of present Chirang and Kokrajhar was under the control of the Kingdom of Bhutan where the majority of inhabitants were Gorkhas, Bodo, Mech, Koch-Rajbongshis, and Adivasi. But a political understanding between the King of Bhutan and the East India Company in 1865 in the form of the “Treaty of Sinchula” made the Bhutan Kingdom cede the major parts of present Chirang, Kokrajhar, and Duars, which brought those areas under the direct control of British India with a huge Gorkha population included in Indian Territory with their land. In this connection, an account of A.J.M.Mills, mention that both the Bijni and Sidli doors use to pay 1300 and 700 Narayani Currency to Bhutan and they directly involved to collect tax from Gomdoar, Ripu, and Chirang doors.