



Migration Of Bishnupriya Manipuri Ethnic Community From Manipur: A Curse Or A Blessing

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Abstract:

In the study, a comparison was made on the linguistic and physical differences between Bishnupriya Manipuris and Meitei Manipuris. Various reasons for the exodus of Bishnupriya Manipuris from Manipur were discussed with sufficient relevant references. The study also reveals the approach of King Garib Nawaj towards Bishnupriya Manipuris, Burmese invasions, and related consequences. Various issues related to Manipur and Meiteis were also highlighted, such as religious conversions, terrorism, etc. Later, a theoretical comparison was made among the Bishnupriya Manipuris of Manipur and those of other states in India and Bangladesh, and it was found in the study that the Bishnupriya Manipuris other than Manipur are living good lives and getting more liberties. Hence, the exodus of the community was considered a blessing for the community.

keywords: Bishnupriya Manipuris, Blessing, Exodus, Garib Nawaj.

INTRODUCTION:

Manipur has two significant aspects: the Manipuri culture and the Manipuri language. The Manipuri culture and community have two major groups: Bishnupriya Manipuri and Meitei Manipuri. The former language is of the Indo-Aryan group, and later is of the Tai-Burmese group. Similarly, the users of the languages, i.e. the people speaking both languages, have their respective resemblances to their respective origins. The Bishnupriya Manipuris have an almost dark skin complexion, big or medium sized eyes, curly or straight hair in some cases, medium sized heights with good physiques, and a sharp nose usually as compared to Meiteis. Meiteis, on the other hand have bright skin colour, small eyes, straight and erected hair, a medium sized physique, flat nose, etc. The physical appearance of the former group does explain its similarity with other Aryan groups in the country. Apart from that, their linguistic similarities in the case of words and the structure of sentences are direct indicators of their connection with the Aryan groups. The people of the community also believe that they are the descendants of King Babrubahana or his father Arjuna, one of 'Pancha Pandavas' from the Mahabharata, that is why they claim themselves as *Kshatriya*'s, meaning protector of their people, land, identity, and culture. *Ksatriyas* are the fighters among the Hindus, but they never attack anyone around them. In the long history of India, from the Vedic era to the ancient era to the medieval period no kind of first attack was made by any Indian King to other nations, and is a proud history for the nation. Modern India also does not follow the first attack policy, even though so many attacks and treacherous and terrorist activities are done by neighbouring nations. One thing is clear that as descendants of Aryans group in the state, Bishnupriya Manipuris are the first ruling race of Manipur, whose later descendant king and ancestor was 'Pakhangba' (By R.M. Nath).

STATEMENT OF THE PROBLEM:

Due to the migration of the Bishnupriya Manipuri ethnic community from Manipur towards Assam, Tripura in India and to Sylhet in Bangladesh, their language, caste category are not yet recognized either in their state of origin i.e. Manipur and also in the parts of the globe where they are living. But, the community still managed to get some in the parts of Assam, Tripura and Bangladesh, except Manipur. The study will find out the significant achievements of Bishnupriya Manipuris outside Manipur and inside Manipur.

REVIEW OF RELATED LITERATURE:

Sir Jhon Shore, in his book, remarked that the ancient past of Manipur remains shrouded in mystery, yet there are indications of a sophisticated civilization in those prehistoric times. As the Aryans were advancing through Burma and the Far East, they overlooked the region of Manipur, which was inhabited by a refined population.

Dun, E.W. remarked that in ancient times, a remarkable Aryan community known as Bishnupriya-Manipuris, characterized by their pure lineage, migrated through Manipur and into Burma during prehistoric times. The Hinduism practiced during those distant eras likely originated from caste biases and differed significantly from its present form.

Sinha, B.G. (2020) mentioned that between 1714 and the British occupation of the state, the Meiteis were embroiled in a series of brutal internal conflicts, aptly characterized as 'savage and revolting' by Mackengi. These wars were marked by horrifying acts such as sons killing fathers and brothers betraying their own kin, with no signs of heroism to overshadow the dark and treacherous events. The ruler of Manipur at that time was determined to eliminate any unsettling history of the Meiteis and sought to eradicate all evidence linked to the presence of Bishnupriya Manipuris in the region.

Nath R.M. remarked that the scandal greatly affected Garib Nawaj, making him extremely sensitive about the situation. As a result, he issued a command to destroy all historical records, both ancient and recent, throughout the country. Deletion or removal of history books from the past obviously removes the traces of Bishnupriya Manipuris in the state, and with the forceful adoption of Baishnavism against their will and the loss of political power and linguistic power in their motherland, the Bishnupriya Manipuris scattered to various states, near Manipur as stated. Thus, King Garib Nawaj **depopulated** the Bishnupriya Manipuris not only physically from the land but also any traces related to the Bishnupriya Manipuris in written script were also removed for good from Manipur. Depopulation can also be termed as ethnic cleansing with full proof. This pattern of **depopulation** of Bishnupriya Manipuris by Garib Nawaj might be copied from the acts of an Islamic fanatic, Bakhtiar Khilji, a Turk, who in 1193 destroyed Nalanda University. After Bhaktiar Khilji recovered from a serious life threatening illness by a Scholar of Nalanda University, he was shocked by the fact that an Indian scholar and teacher had more knowledge than his princes and countrymen. After this, he decided to destroy the roots of Sanatana and Buddhism, and Ayurveda's knowledge. As a result, Khilji set fire to the great library of Nalanda and burned around (9) nine million manuscripts. It was said that the library of Nalanda University had been burning for more than (3) three months. From that point on the state Bihar converted from the centre of Knowledge to the centre of corruption and illiteracy. Not exactly similar, but after the treacherous and untoward activities of Garib Nawaj and repeated Burmese invasions, in availing basic rights of livelihood, the Bishnupriya Manipuri Community, though having such a rich cultural heritage, patriotic, non-violent, and religious sentiments, is still struggling to search for an identity in its own motherland Manipur, India, and also in Bangladesh.

Research Gap:

Not much literature is available related to this endangered ethnic community group. Some of the studies available contain very little information on migration and related issues in the Bishnupriya Manipuri community. The study is to fill this gap and shed some light on the migration of the Bishnupriya Manipuri community across the globe.

OBJECTIVES:

The main objectives of the study are:

1. To find out the reasons for the exodus or migration of Bishnupriya Manipuris from Manipur.
2. To find out whether the exodus or the migration from Manipur served as a curse or a blessing for the Bishnupriya Manipuris.

RESEARCH QUESTIONS:

The research questions of the study are:

1. Are there any reasons for the exodus or migration of Bishnupriya Manipuris from Manipur?
2. Is the exodus or the migration from Manipur served as a curse or a blessing for the Bishnupriya Manipuris?

SIGNIFICANCE OF THE PROBLEM:

The study will provide a good inside into the history and also the present status of the Bishnupriya Manipuri ethnic community, its migration and settlement in various parts of India and Bangladesh. The study will also give a brief knowledge about the social, political and cultural status of the Bishnupriya Manipuri ethnic communities across various parts and it will sum up by giving some needful suggestions for policy implications.

METHODOLOGY:

The study is a qualitative study comprising of both historical and descriptive approaches based upon the secondary data available from various journal articles, books, e-sources, and also some primary data based upon some personal interviews are also considered for the study.

RESEARCH DISCUSSION:

Path of Migration of Bishnupriya Manipuri Ethnic Community:

Due to the treacherous activities of Garib Nawaj and continual Burmese invasion, the Bishnupriya Manipuris, to save their language, culture, women, ethnic identity, and mostly religious beliefs migrated towards the south through Jiribam of Manipur and then to the Surma Valley (now in Bangladesh), Barak Valley, and Brahmaputra Valley of Assam, Tripura, and Bangladesh. In Assam, most of the Bishnupriya Manipuri Population is centred in the then (before the independence of India) Sylhet and Cachar districts. Sylhet district was later annexed to Bangladesh, and the Cachar

district is now divided into three districts, namely: Cachar, Karimganj, and Hailakandi. In Cachar district, the Bishnupriya Manipuris are found in (6) six major areas, namely: Narasinghapur (Baromuni), Meherpur, Jatrapur, Bikrampur (+Kalain), and Barakpar (Villages are: Mashughat, Dudhpatil, Aat Double, and Subedar Basti). In Karimganj District, Pratapgarh, Dakkhin Pratapgarh, Singla, and in Hailakandi District Japirbond is the major area where Bishnupriya Manipuris are populated. Apart from that in Brahmaputra Valley, in the districts: Chaparmukh, Kamrup metro of Dispur, Tinsukia, Jorhat, Moriani, Diphu, Dibrugarh, N.C. Hills, Mazbhat of Bodoland, etc. In Dimapur town of the state of Nagaland, in Shillong mini city, a scattered population and a village of 35-40 families near the Indo-Bangladesh border area of Cherrapunjee in Meghalaya with a limited Bishnupriya Manipuri population are found. In the state of Tripura, the major Bishnupriya Manipuri populated areas are: Kailasahar, Awr, Fatikray, Ratacherra, Kamalpur, Dharmanagar, and Bishalgarh. In Bangladesh, Banughat of Bhanubill area in Sylhet District and Maulavi Bazar District also have (8) eight villages of Bishnupriya Manipuris. Wherever the Bishnupriya Manipuris reside, they construct a *Malthep* to conduct their religious practises. *Malthep* is a kind of community hall placed in front of a *Jagannath Mandir*, which also has idols of *Bhagwan Krishna*, *Radha*, *Bhalavadra*, *Jagannath*, *Subhadra*, and *Gauranga*. On every *Jagannath* temple corridor, there is a *Shiva Linga* for worshipping *Bhagwan Shiva*.

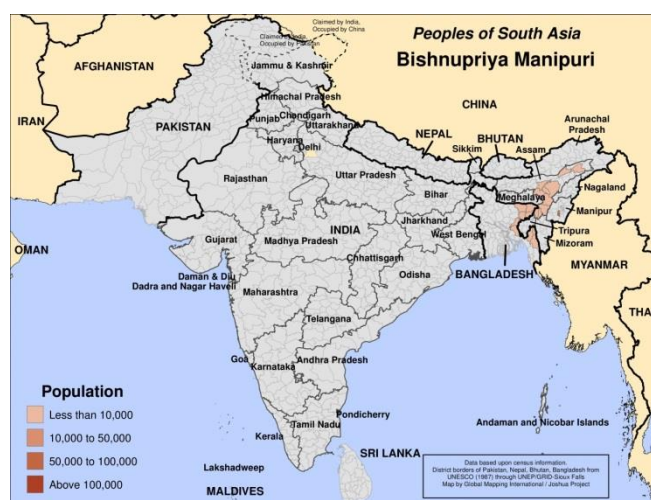


Fig: Map Showing Bishnupriya Manipuri Population in India and Bangladesh.

Source: Data based upon census information on District borders of Pakistan, Nepal, Bhutan, and Bangladesh from UNESCO (1987) through UNEP / GRID-Sioux Falls Map by Global Mapping International / Joshua Project.

Bishnupriya Manipuri is a community that is one of the micro ethnic Indo-Aryan linguistic groups in India. According to some historians, this community was the ruling community in the state of Manipur till the first part of the 18th century, and their language was the court language in the court of the then Kings. Later, the land, the court language, and obviously the King of the land were replaced by Meitei language and a Meitei King. After being migrated or after their exodus due to the Burmese invasion and taking away many Bishnupriya Manipuris to Burma as war slaves, and also the linguistic persecution and the various cunning and treacherous activities of the then king 'Pamheiba' of Nagablood alias 'Garib Nawaj' (title conferred by 'Aurangzeb') alias Gopal Singha (a Hindu name after his adoption of Baishnavism). Baishnavism is the ultimate form of Hindu worship where the followers abstain from having any non-vegetables, fights or killings of animals, and obviously even men in wars. This new form of worship made not only the Bishnupriya Manipuris, who were already Hindu but also the Meiteis who needed to adjust to suddenly imposed faiths, beliefs, food, culture, and moreover religion, etc. by the king. History tells us that Baishnavism was spread to Manipur by a *Baishnav* named Santa Das Goswami. Bishnupriya Manipuris are the only ethnic community in the North-Eastern region of India those are still one hundred percent Hindus. Even through Burmese attacks, capture and slavery and linguistic persecution in the motherland that is Manipur and ultimately exodus from Manipur to various parts of North-East India and Sylhet (now Bangladesh), this community keeps intact its religious faiths, practice, and culture 100 per cent intact. But if we see the fellow Meiteis who are enjoying the hundred percent liberty of the statehood ship in Manipur, they were time to time facing other unexplainable problems that made them changed from what they were to something else. It is a known fact that Manipur is still one of the most sensitive states in India, struggling with terrorist outfits, and a portion of those outfits want Manipur to be a separate nation. The means of communication in the state are also not upto the mark because of the hilly terrain and also the government has to deal with those underground outfits. But, due to the advent of a new government in the centre and in the state as well, the rate of terrorism in Manipur drastically declined by around 45 per cent, as per an article published on the journal 'The Diplomat' on 09/05/22 (written by Rajeev Bhattacharjee). Those Meitei Manipuris who claim them to be only Manipuris, and Manipuri means Meiteis, are now in a dilemma of survival of their identity. This is because the most significant and important part of Manipur is its culture, not just the Meitei language, which is the worshipping of *Bhagwan Sree Krishna* in special dance, song, and act forms known to the entire world as Manipuri *Rashleela* and *Rakhalleela*. In 1960-70, the Christian

Missionaries were in a position to build up Four Churches in the Imphal valley. In the first stage of the colonial period, the community was against missionaries. But later, with the advent of Missionaries in Manipur in the late colonial era, they divided the major two communities in the state and let the remaining Bishnupriya Manipuris flee from their motherland, and later, gradually, they started converting Meiteis from Hindu Baishnavas to Christians. Prior to these, in the Mughal era, many Meiteis converted to Meitei Muslims, which group contributes a major or large number in the Meitei Manipuri group. This process was fastened after the independence of India and the later separation of Manipur from Assam. In a hurry to capture power the leaders of the Meiteis ignored their already ignorant fellow Bishnupriya Manipuris and now gradually the majority Hindu Meiteis got converted, and start following Christianity, Apokpa Marup, and Islam. From one single religion to four paths of worship it was divided, and challenges the community's integrity, and left the community in jeopardy. Now, the leadership of the state is gradually slipping from the hands of the Hindu Manipuris, and they are now out of the context of the political, administrative, and educational leadership. There may be some similarity or hidden linkages or agendas with the inception of the JNU, Manipur campus, now the Manipur Central University. The gradual growth of converted Meiteis and the molestation of Army connections in the state of Manipur with other Minority majority states (states whose majority population belongs to a minority) in the nation. In the state of Manipur, the term Manipuri represents only the Meitei language, or as per the law of the state, only the Manipuri language. This is because the Christian Meiteis, being Christians would not follow the Manipuri culture of 'Rashleela' and 'Rakhalleela', 'Rathyatra' of 'Prabhu Jagannatha' which includes worshipping the 'Bhagwan Sree Krishna' and 'Bhagwan Jagannatha' respectively. 'Kartik Mas Niyama Seva' or 'Sree Bhagwat Path' also connects them with the Hindu ancient history of the land with the community, the Muslims would never follow as per their orthodox religious practices, and the last group, the Apokpa Marup claim their religion is older than the Hindu religion, and they have some controversial religious ceremonies or rituals known as "Kollu Yeikhaiba" and "Puya Meithaba". On these occasions of Apokpa Marup Meitei group, burns the holy 'Bhagwat Gita' or 'Ramayana'. The Apokpa Marup Group of Meiteis practises their rituals limited to Hindu rituals and Pujas of Hindu Gods in Meitei in the districts of Barak Valley, making the practice limited to language only. But, inside the Manipur state, they openly declare their Apokpa Marup group as a different religion and older than Sanatan Hinduism as they thought Hinduism came to Manipur in 18th century. But the Bishnupriya Manipuris never agree to that thinking and connect themselves to Santana Dharma or Hinduism from the period of the Mahabharata.

On the other hand, though Bishnupriya Manipuris forced to leave their motherland are now living mostly in the states of Assam, Tripura, Meghalaya, Manipur, and Bangladesh are facing several problems, like the complete recognition of their language as a medium of instruction and the provision of higher education in their language. Their social status O.B.C. is given at both state and central levels in Tripura; in Assam, only state level O.B.C. is given but the inclusion of central O.B.C. for the Bishnupriya Manipuri people of Assam has not been granted till date. In Bangladesh, the community enjoys the liberty of the ethnic endangered schedule tribe category, but there is no political and social safeguard in India or Bangladesh. Even then, the community still maintains and continues to live with its cultural and religious integrity, its language, its original religion with pride, and its cultural practices, irrespective of the place of performance of the rituals or practises.

Moreover, when most of the north-eastern ethnic communities and tribal groups were indulged in terrorism at the end of the last decade, the Bishnupriya Manipuris, as per their Baishnavism norms, adopted the path of 'Satyagraha' and 'Ahimsa'; totally unaware of the facts about their fellow Meitei communities who (partly) are not only involved in terrorism outfits but also are facing rigorous religious conversions and internal chaos. Leaving the land of Manipur thus becomes a blessing for the Bishnupriya Manipuris, who need not face conversion and the adoption of terrorism.

All these lead to the depletion of the population of the community at large and also their language is being threatened and as per the UNESCO, the Bishnupriya Manipuri language is enlisted as the vulnerable language and the community itself is listed as an endangered category. (<https://www.theguardian.com/news/datablog/2011/apr/15/language-extinct-endangered>)

Even after scattered to various states and very minimal in numbers, the Bishnupriya Manipuris are still managed to get some M.L.A.'s from Assam, namely: Lte. Nanda Kishore Sinha, consecutive 3 times M.L.A. from Silchar constituency, Cachar; Lte. Pulokeshi Sinha of Sonai constituency, Cachar, Assam; Sri Kartik Sena Sinha (2006-2011), 1-time Ex-M.L.A. from Patharkandi Constituency, Karimganj, Assam; Lte. Tarani Sinha, Ex-M.L.A., Fatikray Constituency, Tripura; Lte. Bimal Sinha (Kamalpur, Tripura), an ex-MLA and ex-Health Minister of Tripura and his wife Bijoy Lakshmi Sinha from Kamalpur, Tripura, She was a three times M.L.A. from Kamalpur constituency (1998-2003, 2003-2005, 2013-2018) and was also a Minister of Handloom and Handicraft Ministry of Tripura State Government in her term from 2003 to 2008. Some another significant Bishnupriya Manipuris are: Guru Bipin Singh, a dancer, choreographer, and director of Manipuri dance who not only worked as a teacher in 'Shanti Niketan', West Bengal, and also a choreographer in Bollywood. From Bangladesh, Surendra Kumar Sinha, Ex-Chief Justice of Bangladesh and "Bangladesh Idol" famed singer Monty Sinha are living legends of Bangladesh. Another significant sports personality of Bishnupriya Manipuri is Sri Amit Sinha, former captain of Assam State Cricket Team (2020-21), who hails from Patharkandi, Karimganj, Assam. Apart from them, there are multiple hundreds of Bishnupriya Manipuris who were freedom fighters and made the ultimate sacrifices for the freedom of India, as well as those who were in Bangladesh for

Bangladesh. Shyamakanta Sinha, a teacher; Nanda Kishore Sinha; and Surendra Kumar Sinha are some of the significant freedom fighters from Assam, India. Some Bishnupriya Manipuri freedom fighters fought for both the freedom of India and Bangladesh (referring to the 2011 book by B.G. Sinha, 'Bishnupriya Manipuris in Freedom and Other Movements').

Being away from their mother land and having no advantage of numbers and without political connections, the Bishnupriya Manipuris of Assam, Tripura, and Bangladesh have had some impact on history and society as compared to the Bishnupriya Manipuri, who are still living in their original state of Manipur. Moreover, not only the indulgent in terrorism but most of the ethnic or tribal groups of North-East India are still facing religious conversion due to their socio-economical-cultural deficiency. But at the same time, having no liberty in terms of political, social, or financial safety and security, the Bishnupriyas still managed to make it possible to not get converted to any foreign religion. But how far this position of Bishnupriya Manipuris will go how far is in the hands of the future as the converting forces of various religions are constantly approaching Bishnupriya Manipuri people to get them converted. But due to their deep religious faiths, practices, and hard orthodox beliefs, this community is surviving all attacks upon them, but if any helping hand from the government or superior authorities is on their heads, then they will be more obliged. Thus, it is self-explanatory that the exodus and migration of Bishnupriya Manipuris have been a blessing for them till now.

Even though several objections were raised by the Meitei ruled Manipur government, the scattered Bishnupriya Manipuris of Assam (25, May 1999) and Tripura (1995) managed to get their language recognised by their respective state governments and are now studying their language in elementary sections. But in their home state, Manipur, the language is nowhere near recognition. On March 8, 2006, in a landmark judgment, the Supreme Court recognised "Bishnupriya Manipuri" language as a separate entity in the family of Indo-Aryan languages. But, surprisingly, many Meitei scholars are still raising questions against the judgement of the honourable Supreme Court, which is directly the disobedience of one of the fundamental duties of any Indian citizen to abide by the verdict of the Supreme Court.

One more interesting finding that needs to be mentioned is that apart from the linguistic and physical resemblance, Bishnupriya Manipuris are called '*Kalisha*' by Meiteis, and Meiteis are called '*Khai*' by Bishnupriya Manipuris. According to some historians, the name '*Kalisha*' originally came from the word '*Khalachais*' meaning the people who live alongside the *Khal*, or river. Also, some historians remarked on the Bishnupriya Manipuri as the sons of the white lake that is '*Loktak*'. Till now, the majority of the Bishnupriya Manipuri population resides alongside the '*Loktak*' lake, which looks white from a distance. One thing is quite clear from the study of history related to ancient civilizations across the globe settled near the rivers, such as on the banks of the river Sindhu 'Indus Valley Civilization' or 'Sindhu Civilization' or 'Indic Civilization', on the banks of the river 'Nile', and 'The Ancient Egyptian Civilization', or 'The Mesopotamian Civilization' on the banks of the river 'Tigris'. Hence, the settlement of 'Bishnupriya Manipuri community' on the banks of the river itself defines their originality and connection to the state.

KEY FINDINGS OF THE STUDY:

- ❖ The Bishnupriya Manipuri is an ethnic community living precisely in Assam, Tripura, and Manipur of India and Sylhet division of Bangladesh.
- ❖ The Bishnupriya Manipuri community is discriminated or not equally treated in Manipur as a state of origin its language, culture, social, or political rights are not given.
- ❖ The Bishnupriya Manipuri community is treated well in Assam, Tripura and Bangladesh as compared to Manipur. As it has got its separate caste category status in Tripura and Assam (partially). The language of the community is also allowed to be taught in lower and upper primary sections in Tripura and only lower primary level is taught in Assam. But it is to be taught upto upper primary in Assam, process for which is going on.
- ❖ The Bishnupriya Manipuri community is treated as Schedule Tribe community in Bangladesh and also for being a part of minority in Bangladesh it has got some extra liberties there as compared to other Bishnupriya Manipuris in India.
- ❖ The Bishnupriya Manipuri community is an endangered community and the Bishnupriya Manipuri language is a vulnerable language as per UNESCO but no special treatment or what so ever is provided to the community either in India or in Bangladesh for the protection and safeguard of the population and language of the community.
- ❖ The Bishnupriya Manipuri community is deprived and discriminated in Manipur. But, the community took the advantages provided by the other states of India and Bangladesh and makes some significant contributions in the freedom struggle to current politics, in sports, and music etc.

CONCLUSION:

From the study it was concluded that the Bishnupriya Manipuris were the ruling class in the state of Manipur till reign of their king 'Pakhangba' and later on Garib Nawaj, the Meitei king erased all records associated with Bishnupriya Manipuris. With the feeling of persecution, torture by the Meitei king and also by the Burmese captivity and war-slavery, the Bishnupriyas forced to migrate from Manipur in nearby states of Manipur to protect their language, culture, religion and identity. Thereby they with their own intellectual and talent not only survived but make some significant marks in the history of India (Assam, Tripura) and Bangladesh also. That migration worked as a booster for the

community and finally they are in the right track of practising their language in schools and got some social status also but still more to come (politically, socially, financially, educationally etc.) to be equal with others in India and Bangladesh. The Bishnupriya Manipuri community and their language are enlisted as endangered and vulnerable by UNESCO. But, at the same time they are practising their language independently at their homes in these states of India and Bangladesh and also their culture is still intact with them and with no record of conversion and involvement in terrorism and living in harmony and peace. Thus, the study concludes that the exodus Bishnupriya Manipuris from Manipur was actually a blessing for them till now.

SUGGESTIONS FOR POLICY IMPLICATIONS:

- ❖ The Bishnupriya Manipuri ethnic community is still struggling to get its reservation status as an OBC category at the central level in Assam and Manipur. If it is provided for them, then it would be beneficial for the aspiring youngsters to pursue higher education and get a suitable vocation in their desired fields, which would definitely boost the community's development.
- ❖ The community is also struggling to get various social, political, and economic rights. Political reservation, arrangement of land security, safeguarding of cultural practices, and promotion of their culture would bring positive developments for the welfare of this ethnic community.
- ❖ Arrangement of the practise and learning of the Bishnupriya Manipuri language from lower primary to Post-Graduation and research levels would be beneficial for the protection of the language of the community and also the community itself from extinction.
- ❖ The Bishnupriya Manipuri should be given their basic rights in Manipur i.e. the recognition of their language in Manipur, their state and central status of other backward class, their political right and moreover, the freedom to practice their language at home, school, market, and office. It is important for Manipur or any other state anywhere in the country to keep and maintain peace and harmony.

FURTHER STUDY:

- ❖ Comparison of the socio-economic and educational backgrounds of the Bishnupriya Manipuris of Manipur and Assam.
- ❖ Comparison of the socio-economic and educational backgrounds of the Bishnupriya Manipuris of Bangladesh and India
- ❖ Critical study of the endangered characteristics of the Bishnupriya Manipuri Ethnic community.

NOTES:

Manipuri Community is majorly divided into two major communities: Meitei Manipuri and Bishnupriya Manipuri. Meitei Manipuris are of Tibet Burmese group. Meitei Manipuris are further divided into four religious groups, such as: Hindu Meitei, Apokpa Marup Meitei, Christian Meitei, and Muslim Meitei. Bishnupriya Manipuris are of Indo-Aryan groups. The Bishnupriya Manipuri community is a 100 percent Hindu Baishnav community. Bishnupriya Manipuri is further has two dialects in their language, known as Rajargang (Kings Clan) and Madaigang (Queens Clan).

Depopulation: It refers to the complete removal of a group or ethnic group or community form a particular place so that no trace of their, history, culture, language, existence would ever be found or connected in the land. No further discussion or any reference or what so ever is ever mentioned about the depopulated group in present or in future. It is a complete denial of somebodies existence in the land.

INTERVIEWS:

Rita Sinha, age: 42 years, w/o: Lte. Prakash Sinha, Vivekananda Road, Silchar, Assam. She is a housewife and social activist.

B.G. Sinha, age: 68 years, retired lecturer of CVP Higher Secondary school, an author and a social activist. He is an inhabitant of Dullabcherra, Karimgnj, Assam.

Uday Sinha, age: 72 years, retired project officer of Adult Education Programme at Silchar, Assam. He is a social activist and writer.

Shibendra Sinha, Age: 58 years, an Assistant teacher of a public high school of Cachar district of Assam. He is born and brought up in Silchar, Cachar, Assam.

Dinabandhu Sinha, Age: 64 years, an ex-BSF and currently a political activist. He is an inhabitant of Village: Deocherra, GP: Panisagar, District: Dharmanar, Tripura.

Supreme Sinha, Age: 42 years, working in a security company and also a social activist. He is from Village and GP: Fultali, Kailasahar, District: Unakuti, Tripura.

Subhadra Sinha, Age: 65 years, Village: Gokila, PS: Patharkandi, District: Karimganj, Assam. She is a housewife and her paternal house is in Tripura.

Binay Sinha, Age: 55 years, Christian Basti, Guwahati, Assam. He is working as an LIC agent at Guwahti and also a social activist.

Dr. Santosh Sinha, Age: 46 years, a public school teacher, writer, researcher, and a social activist from Dullabcherra Karimanj, Assam. He is born and brought up in Dullabcherra.

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