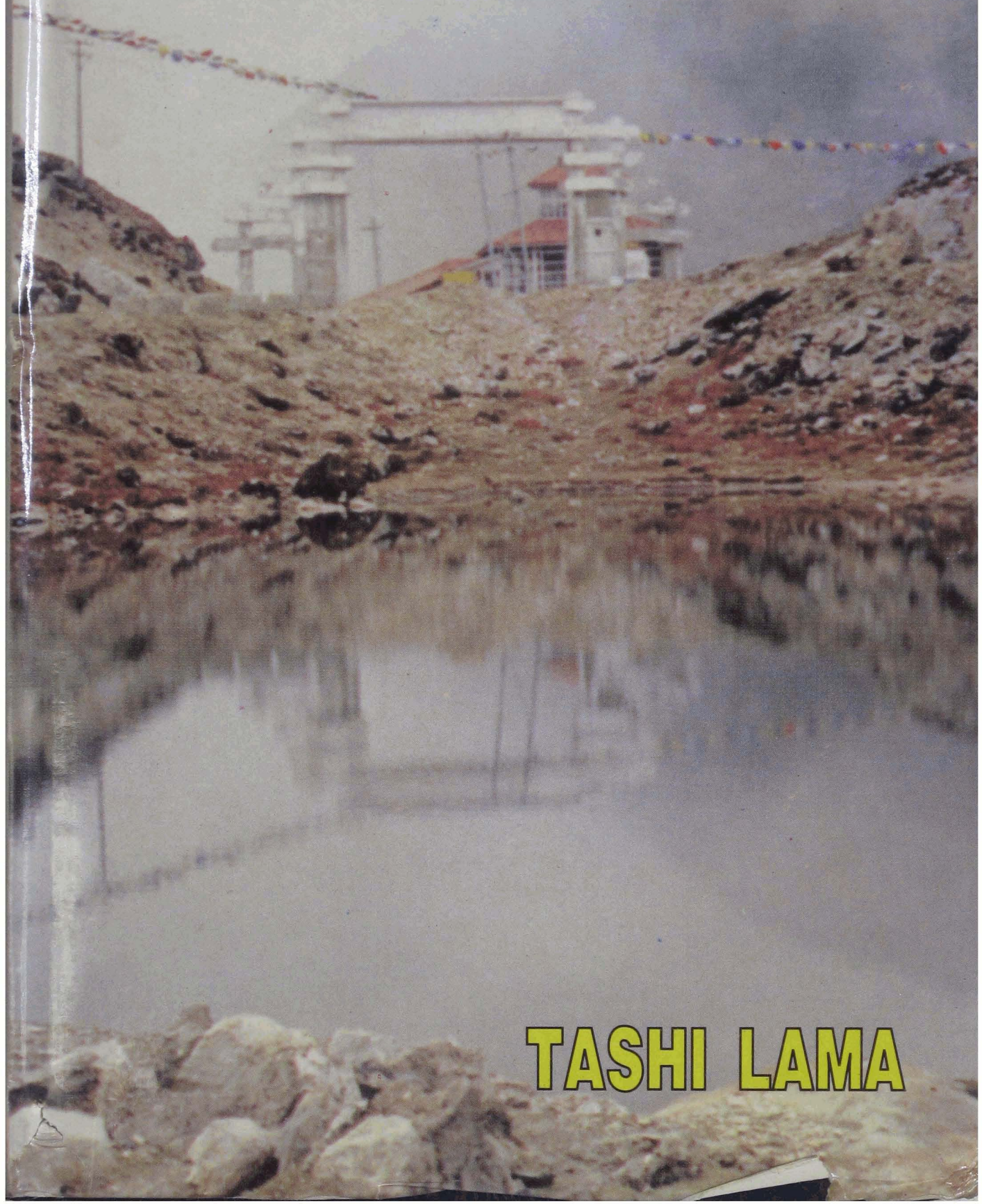


THE MONPAS of TAWANG

a profile



TASHI LAMA

**THE MONPAS
OF
TAWANG : A PROFILE**

TASHI LAMA

**Tawang District Youth Welfare Society
Arunachal Pradesh**

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OF
TAWANG : A PROFILE**

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PREFACE

This book entitled **THE MONPAS OF TAWANG : A profile** is written by **LATE TASHI LAMA**, the first educated Monpa amongst the Monpas of the Tawang District of Arunachal Pradesh. He was born in the Bomba village in the Tawang District. He passed his matriculation examination in 1967 from Allahabad (U.P.) and did his honours graduation from the University of Bombay and obtained the master's degree from the same University. After successful completion of his studies, he was offered several high posts by the State Government but he declined the offer, instead he opted a teacher's profession. During his short tenure as a teacher, he tried his best to create mass awareness about the importance of education amongst the villagers and opened a school in his village after long negotiation with the State Government and now the same school is known as Bomba Secondary School which has produced many officials and technocrats. Then he joined active politics and contested as a candidate for Vidhan Sabha from the Lumla constituency but, unfortunately, could not get the mandate of the public. After that, he joined as a Research Scholar in the Research Department of Arunachal Pradesh and served the same as an archivist till his death on the 13th March, 1992.

Shri Tashi Lama was held in high respect wherever he went owing to his outstanding scholarship and his continuous care for the Monpa Community. He had a long-cherished dream to publish a book based on the Monpa Society. Thus, he started culling materials for write-ups on various topics by visiting the villages personally but, very unfortunately, before publication of his articles he caught viral infection and died at the prime age of 48 years and, thus, Monpa Society lost a genius.

His wife Smt. Sangey, though an illiterate lady, approached the NGO Tawang District Youth Welfare Society for publication of the articles written by her beloved husband. The organisation took responsibility to publish the articles in the form of a book. Basically, the main object of the author was to provide knowledge about the Monpa Community to the younger generation in a written form.

Actually, the Late Lama could not even rectify or revise his own rough draft. He had only put his thoughts in words without ever having time to look at it. We took up this difficult task to lay his work before the people for suggestions. We are aware of many mistakes in Syntax, orderliness etc. but we ventured to keep the original drafts as written by the Late Lama. We want suggestions from readers. However, some printing mistakes in the book is regreted and correction may be seen at the end of the books.

We extend our gratitude to all who helped for the publication of this book.

09.08.99

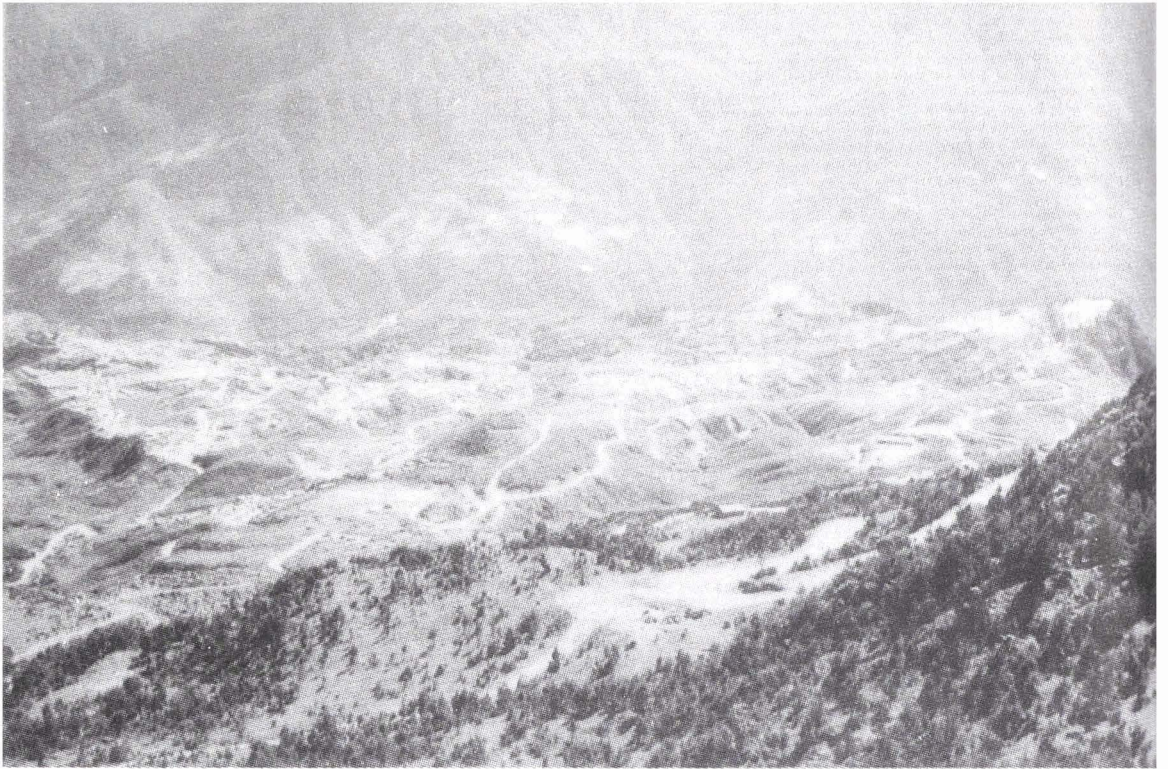
CHAIRMAN
Tawang District Youth Welfare Society

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Late. Tashi Lama.



TAWANG VIEW



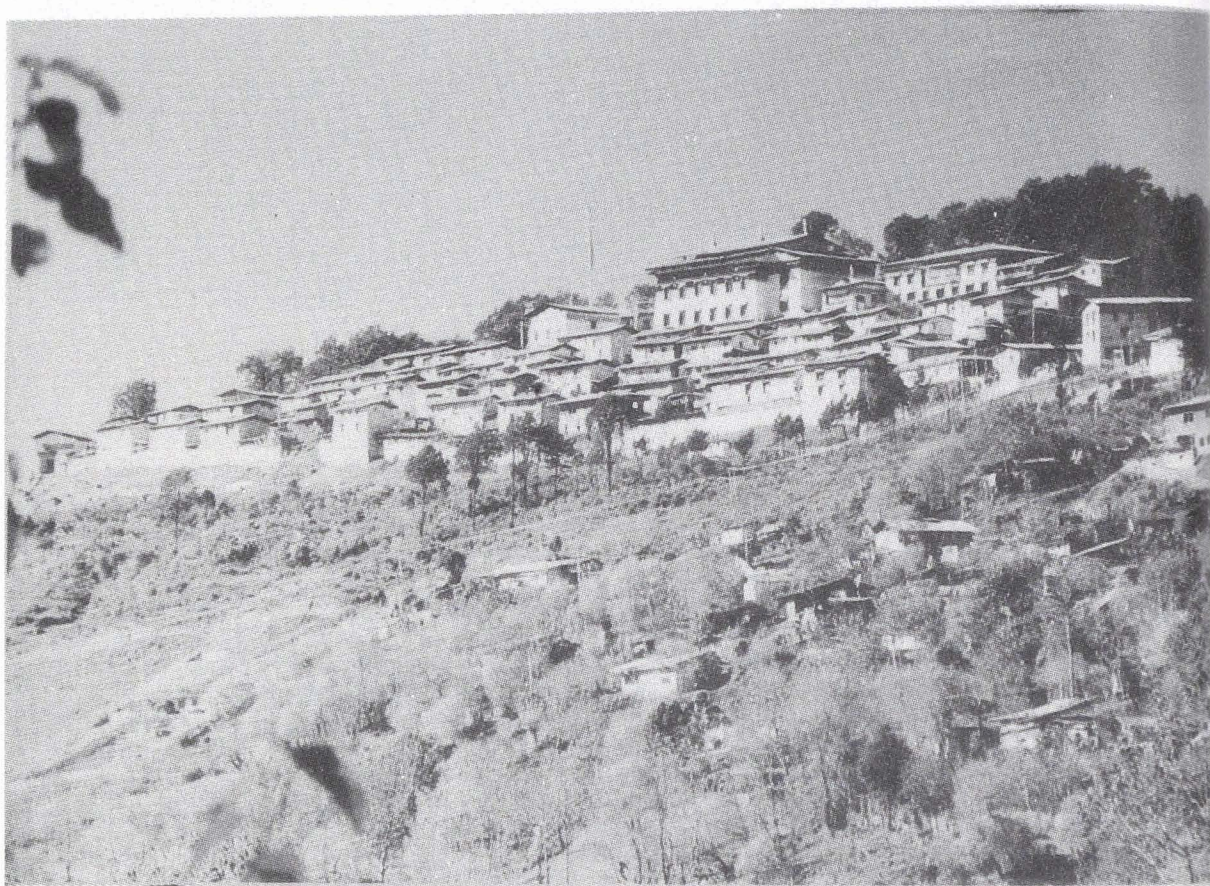
PTSO Lake Tawang



NAGULA LAKE



YAK SAFARI



Tawang Monastery

INTRODUCTION

The State of Arunachal Pradesh is the habitat of a number of tribes and sub-tribes. It is the extension of the Eastern Himalayas and possesses snow covered mountain peaks on the one hand, as they are found in the Tawang district and on the other hand, has the plains of Pasighat region and Tirap district on the eastern side. Arunachal Pradesh borders with Tibet (China) on its north while on the east it borders with Myanmar. It has another international boundary on its west with mountain kingdom of Bhutan. On the south lies the State of Assam. Some of the major tribes of Arunachal Pradesh are the Monpa, the Apatani, the Nishi, the Adi, the Mishmi, the Nocte and the Wancho. Out of these the Monpas are found in the highland regions of West Kameng and Tawang districts of the State. These two districts are located on the western-most region of Arunachal Pradesh.

The Monpas, a Buddhist tribe of Mahayana sect, are inhabitants of extreme western-most district, The Tawang, and West Kameng. Their main centres of habitation are in and around the administrative headquarters of Tawang, Dirang and Kalaktang. Basing on the place of living and the geographical location of these centres, they are often called as Tawang or Northern Monpas, Dirang or Central Monpas and Kalaktang or Southern Monaps. In Tibetan dialect, the name Mon and pa signify the men of the lower country.

The villages are situated on the slopes of the hills. The significance of the Monpa villages is the presence of Gompa (village monastery) situated on the top of the hill and surrounded by a number of prayer flags (phan), stone shrines (Mane) and sthupa shaped structures called Chorten on the road and lane side. The houses are usually double or triple storied, made mainly of stone. Each house generally has a family chapel with a statue of Lord Buddha.

The adornments and costumes are many and varied. People cover their whole body with varieties of well designed woollen garments. The spinning and weaving of the garments as well as carpet making are done by the women folk. The wood carving and painting are however done by the menfolk. Apart from the normal diet, milk and milk products form an integral part of their diet. Taking hot tea with salt and butter is one of their favourite items.

The Monpas could be recognised from a long distance owing to the relatively attractive colour of their costume which is mellow-strawberry-red. The Monpas love this colour and dye their clothes themselves using the locally available vegetable dye. The people are Buddhists by religion and believe in the Gelukpa sect of the Tibetan-Lamaist form of Buddhism, as preached by the Guru Padmasambhava, the Indian saints in Tibet and subsequently brought to Monpa country by the Lamas from Tibet, long before Independence. The Monpas are widely known because of their kindness to human beings and animals and their hospitality. Monpa villages could be located from a great distance by their high fluttering Buddhist prayer flags, on which is printed in Tibetan script **Om Mani Peme Hung**, which means "Hail to Him Who is born as a Jewel in a Lotus", The Monpas believe that in whichever direction the flag flutters the atmosphere

gets purified because of **Om Mani Peme Hung** which is printed on the prayer flags.

Information relating to the origin and migration of the Monpas to their present habitat in Arunachal Pradesh is by and large obscure. This is because the Monpas were never in the habit of maintaining any written record of their own nor did they have any written documents regarding their settlement in the present habitat. Thus, it remains a matter of further research to find out the route and approximate time of their migration in their present country and trace out their relationship with either the Tibetans or with Bhutanese or even with the people of pan-Indian region as a whole.

The Monpas, upto independence, were not known much in this part of our country but they were better known in the Himalayas due to their expertise in the trans-Himalayan trade of indigenous items. The country and the terrain occupied by the Monpa favoured the opening of trade routes linking the Himalayas while the other regions of the State prevented the opening of caravan routes. In this context Fure-Haimendorf (1982:146) observed, "The region, which adjoins to the west of the mountain kingdom of Bhutan, differs from the rest of Arunachal Pradesh both topographically and culturally. Whereas elsewhere the nature of the terrain had prevented the development of caravan routes suitable for pack animals, in the westernmost part of Arunachal Pradesh there are climatic and geographical conditions which favoured the opening of trade routes linking the territory both with Tibet and the plains of Assam. Hence conditions are similar to those prevailing in Bhutan and further west to Sikkim and Nepal. Along with these trans-Himalayan trade routes Tibetan cultural elements and, ultimately Buddhist monks and nuns infiltrated into the

mountain region lying between the easternmost parts of Bhutan and the Southern border of Tibet.”

The Tawang region was under the Tibetan authority since long and this authority continued on the Monpas upto 1950. In this context, Gupta (1974:30) has rightly observed, “Tawang was a part of Tsona district in Tibet and hundreds of monks in its great monastery were closely connected to Drepung monastery in Lhasa, which was a major force in Tibetan politics”.

However, at the instance of the Government of India the Naga Officer of the Indian Frontier Administration service and the then Assistant Political Officer at Charduar, Major Bob Khating marched out for Tawang with a party in the first week of February, 1951 and subjugated it.

Tawang, the beloved abode of the peace-loving Monpas, decorates the north-western tip of Arunachal Pradesh like the most enchanting district which houses the famous Monastery around which hovers the spiritual life of the people. This monastery, so far the local pilgrimage is concerned, is the most celebrated religious place which is visited by the people daily in smaller groups but in huge crowds during the Torgya festival.

The district has variegated flora and fauna both at the alluring peaks of the mountains and down in the green valleys commensurate with the high attitude climate which is marked with variation in temperature in accordance with elevation. Both the deciduous and the evergreen forests catch the eyes of the visitors instantly. A considerable species of orchids also grow in natural splendour in the friendly company of the precious herbal and medicinal plants. Quite typical high altitude birds, mammals, reptiles and other animals frolick freely without any fear.

The archaeological lovers also have their choicest time

in the company of a few sites and ruins of historical importance which are there in this district. One falls in love at first sight as soon as one comes across the beautiful natural lakes at the high altitude.

The whole district in general and the Tawang township in particular, it seems, have been designed like a hospitable natural host. It may be, therefore, owing to this natural allurements that even the film stars could not resist themselves and reached there for enriching their films. This district has already reserved its unique place in the Map of Indian Tourism.

The Monpas are very friendly, courteous, mild and gentle, and naturally, they extend wonderful hospitality to the visitors of their homeland. They put on typical dresses which are both comfortable and useful in the climatic conditions they live in, and make them distinct in appearance.

In his famous book entitled 'Arunachal Pradesh - Village State to Statehood (1997)' Dr. B.B. Pandey, very vividly, has mentioned the Monpa life. To quote, "The Monpas, a Buddhist tribe of Mahayana sect are inhabitants of extreme western most districts of Tawang, Dirang and Kalaktang. Based on the place of living and the geographical location of these centers they are often called as Tawang or Northern, Dirang or central and Kalaktang or Southern Monpas. In Tibetan dialect, the name Mon and pa signify the men of the lower country. The language / dialect spoken by them come under broad group of Tibeto-Burman family of languages. The linguistic variation are there among the different groups of people.

The villages are situated on the slopes of the hills. The significance of the Monpa villages is the presence of Gompa (village monastery) situated on the top of the hill and surrounded by a number of prayer flags (phan), stone shrines

(Mane), and sthupa shaped structure called Chorten on the road and lane sides. The houses are usually double or triple storied, made mainly of stone. Each house generally has a family chapel with a statue of Lord Buddha.

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The administrative centres remain well-communicated throughout the year by motorable road right from Tezpur in Assam via Bhalukpong (Arunachal Pradesh) to Tawang. One has the opportunity to enjoy beautiful rivers, rivulets, streams, waterfalls, valleys, deep gorges and natural greenery throughout the period of journey. Bomdila is yet another hill station on the way to Tawang where one can saunter a while to refresh one self with the beauties of the township. Very comfortable tourists lodges are there to greet the visitors in the most natural and fervent way.”

Dr. B.B. Pandey also gives a pen picture of the Monpa family life, “Their society is patrilineal and patriachal. The family comprising of parents and their unmarried children form basic unit of the society. Monogamy is the common form of marriage though polygamy is also practised. Embodied is their preferential marriage. Payment of bride price is in vogue. The traditional economy of the Monpas is dependent on agriculture, animal husbandry, trade and commerce. Now-a-days horticulture, small scale industries etc. play significant role in development of their economy. The welfare as well as administration of the society is looked

after by an elected council called Ido-Tsongzym. The elected village head man is called Tisbola who is subsequently replaced by tsorgan.

Monpas are Buddhist by religion and religious beliefs and practices are centred round the Tawang Monastery. The Monpas are very much fond of songs and dances. The popular dances are Ajilanum, Sathemine etc. The Losar, & Torgya are the main festival celebrated as per Buddhist calendar and procedure.”

About the panorama of Tawang Shri M. R. L. Rao has to say the following words :

“It has been rightly stated by a famous English Poet, that life is not worth living unless he has seen the city of Venice. Much the same holds true of Tawang--the most glorious landscape in Arunachal.

Behold the panorama of Tawang! As one comes down from the majestic heights of Sela (14000'), crosses the icelandic Nuranang and Jaswantgarh, passing through serpentine curves and beholds village Jang scattered below--suddenly the visitor beholds an aweinspiring spectacle--the Tawang Monastery against the evening glow ! The Monastery appears like a rising ship over a gently heaving sea. The vista is beautiful and breath taking, nay, ecstatic.

After you have satiated your mind and soul on the exhilarating beauty of Tawang Monastery and just as you are descending over Jang, towards the east you behold the sky kissing GORICHEN (23000') and her sister mountains clad in their snow capped apparels. Oh, how lovely and majestic ! The mind of the visitor is subdued at the naked majesty of the mountains.

Come down Jang, cross the IV bridge and lo! there flows the limpid blue waters of the Tawang Chu, a swirling

mass of foams and blue depths. She has her own beauty and majesty as she weaves and meanders away amidst high mountains and ravines--carrying with her the lovelores and legends of her sons since time immemorial. From high up on the road, the coursing Tawang Chu casts a terrific spell. In her sport span of 100 Kms. or so, it contains all the charisma of Tawangians--their life, their art, music and a multifarious facets of life and art of the Monpas--blessed is Tawangchu with her hoary history.

As you meander your way up towards Lhou and Kitpi, you see in front the populated villages of Kharsanang area enveloped by beautifully undulating terraces --(250 acres)--the granary of Tawang. Leave Kitpi, move up a few Kms and there you are suddenly accosted by the majestic Nametrong falls whose force and power has unleashed 1.5 megawatts of electric power a source of energy enough to electrify the entire Tawang Sub Division (Area-2085 Sq. Kms, villages-113 Nos, Population-18754 as per 1971 census).

Soon after you leave Nametrong, you would be arriving towards Bomdir from where the entire valley of Tawanchu unfolds before you. Over the horizon, you visualise the Everest life CHONGCHONGMA (14000') and the sprawling ranges of SHANGFU hills over Bleting-the border village of Tawang Sub-Division. As you move towards Tawang, the Monastery shimmers in front of you with its battlements, the central hall and the shrine capping them all. As you cast your eyes around, the skytouching GESHILA ranges on the north beaded by snow welcomes you and dares you to assault her sere heights. Towards your right some 5 Kms from Tawang you see a lonely Gompa amidst a cluster of pines. This is the URGYELING Gompa which enshrines the hallowed presence of the VI Dalai Lama, some three and half centuries

back--which was, in olden days, the citadel of Gyelukpa-Red Sect--of Mahayana Buddhism. Be prepared now to enter for the first time in your life and experience the Tawang Township--spread on gently undulating hills and bowls. If you happen to arrive on a moonlit night, the picture is exquisite.

Tawang--the place, blessed by His Holiness the MERA LAMA LODRU GYAMTSO, the place, where horses thrive well; the height is aweinspiring--10,3000 ft and you feel elevated. A pleasant chill pervades. Tawang is a sunswept place; perforce you witness sunshine during most of the days.

Situated east to west the Township receives the full blaze of sunshine with 100 cm annual rainfall, fairly spread all over and with sufficient snowfall, the Township enjoys cool summers and colder winters. Fire and warm clothes are your inveterate companions. If you happen to be one of those who love "SOMARAS" then, even the chill and biting cold of Tawang can be bearable !

One thing which strikes the visitor is the disarming smile of the people and their infallible courtesy. Not so tall, lean but healthy, bright complexioned and gracefully dressed, they etch a memory in you and their hospitality--a thing to be savoured. They are extremely lavish in this art of social intercourse and all performed with a bonhomie most enviable. Besides they have the Budhistic humility--in the crucible of benevolence and beautitude !

Whilst the intense prevailing cold may drive one to the fireside, one witnesses the busy trades plied by the people. They are good craftsmen and artists. They sing and dance beautifully. This is a common feature wherever you go--their homes, shops, gompas. It is a welcome sight to behold the

lofty pinepoles fluttering from their heights the message of the Enlightened written on elongated cloth pieces and hung stop (FAN)--even the very air breathes the Blessed preachings. And their Mane's and Waterwheels again reflect their proved practice of the Buddhistic tenets. Entrance to houses, shops, shrines and the roadside Manes too have their prayer wheels wrought in colour and engraved OM MANE PEME OM (OM MANI PADME HUM) which means Hail for the Jewell in the lotus. Can you speak of a place and people who live and nurture under such Dharmic environs.

The Tawang Monastery which overlooks the entire Township and the entire Tawang Chu valley is the quintessence of their religion and belief--nay, the very vortex of the Tawang Monpas lives. Built some three hundred years ago by His Holiness the Merak Lama, the Monastery is a sprawling edifice built with stones and whitewashed. Contain battlements, huge entrance doors, the Lamas' dormitories, the overlooking library and the shrine, huge paved courtyard where all the important festivals take place watching--Torgya, Dungyur, two Sangdis etc and the 30 ft high Buddha in a Dhynamudra, the Mahkali and other goddesses' images is an experience better left to one's understanding and absorption.

Any one visiting the Monastery cannot fail to be impressed. The saffron robed Lamas who conduct you around, acquaint you with the description of the Monastery which since its inception is the inner current of the Tawang Monpas social and spiritual lives. The Monastery is not only the living example of the Mahayana Buddhism but more eloquently it depicts the very life and blood of Tawang Monpas. Hence there is love and devotion for this Monastery from one corner to the other. About 200 Lamas learn the

Buddhistic scriptures round the year under the guidance of learned monks. One out of every 3 sons in a house is traditionally sent to the Monastery to become a monk. The monastic lamas are sustained by the voluntary contributions in kind by the cultivators of entire sub-division. It is not a gift but voluntary expression of their faith. The Tawang Monpas will live and die by this beacon of faith and Dharma the Monastery. It is eloquently believed by all that the timely prayers and rituals performed in the Monastery reflect their good health and wealth, the prosperity of their cattle and homesteads. What more lofty ideals can be set beyond these?

The carpets and other craft items made by the Monpas are very attractive and useful. All the commodities of every day use are available there in plenty. Natural refrigeration keeps them fresh and healthy.

The visitors to this wonderful land of the Monpas have always carried with them the sweetest impressions and dreamland memories. Thus, invites this fairyland its visitors with open arms.”

LIFE CYCLE

BIRTH CEREMONY

A woman who is in an advanced stage and expected to deliver the issue at any moment is visited by the females from the neighbourhood with great curiosity to have the new member in their society. When she is in a state of acute labour pain and finds herself difficult to deliver, the grand father is called on immediately by the members present with bow and arrow to make her delivery easy. He with his archery crosses her three times without touching any part of her body and simultaneously repeats the following verses three times :

“Tsanga Nyathir Gyachu Achang-damba,
 Riye-sha-thir Gyachu, Ashang damba,
 Gonpa Lama Shet Gyachu, Ashang damba,
 Sholo-sholo, Achang damba, Amma Kau,
 mathongsa.”

By this he means to talk to the unborn child by saying, “come with me. Let us go for fishing in the river of lower belt, let us go for hunting over the top of the mountain, let us go to greet the priest in the Gonpa. Don’t trouble your mother. Come with me soon.”

It is believed that the baby in the womb listens to the version of his grand-father. By such performance, the delivery seems to be quick and easy. Soon after the delivery takes place, the child is picked up by a lady of good character irrespectives of the lineage. It is done with the hope that the baby would imbibe the good qualities of the woman. The

child is given bath by applying the massage of the boiled scented grass tenderly over the whole body of the child and then his/her body is wrapped in a piece of woollen cloth or, any piece of cloth and carefully taken into the lap. She inserts the local ghee into the mouth of the child. While doing so, the mother of the child is offered fully cooked and local ghee mixed with local liquor forcibly which reduces her pain and increases the power to tolerate. If the born child is male, the near relatives come after three days with Palang of Chhang Palang - wine casket which contains the local liquor and scarf to offer to the mother and the child as sign of acceptance in their society from that day itself. The scarf is accompanied with money ranging from one rupee to any amount depending on the discretion of the member who comes to greet the child. If the issue is a female, the ceremonial process is the same as that of the male child, but the acceptance ceremony takes place after five days from the date of birth. This is done irrespective of the child, whether legitimate or illegitimate. The recognition of the child is accorded in the society within three days in case of male issue and after five days in case of female issue after which the greeting of the child can continue by the relatives or even by new faces for innumerable days as there is no social bar to it.

The new born child is not allowed to see the sky till the seventh day of the birth and in order to take her out of the house an eminent lama (priest) is consulted and the lama with the help of his Patrika (a book of forecast) recommends an auspicious day and in case the 7th day is not suitable, it may prolong to some other auspicious day. The even number is treated as a bad day. The taking of the child out of the house is on the recommendation of the lama (priest) which is locally called as "Bucha Fitaka shong Nima". Thereafter, the mother can go anywhere she is invited. But the face of the child is

always covered with an ordinary cloth stiched in the shape of filter called as Gausha. Hard physical work is restricted for some more days ranging from 15 days to one month except the domestic work. In any house where he or she is taken he/she is greeted with a scarf as a sign of welcome (Temri) as the members of the household feel happy to receive the newly born child. This practice is followed in respect of the legitimate or illegitimate child which is not shunned by society.

NAMING CEREMONY (CHRISTENING)

While the greeting of the child by the relatives, lineage, decendants and well-wishers is in process, the oldest person among them will give the name suitably to his/her life which may carry special meaning. Some other member may also give the name or nick name out of affection like, "Khando" which is the name of God. It is compared with God and assumed that the newly born child will be as handsome as God. But on this days, no special of naming ceremony is observed.

At the second stage of naming ceremony the father or mother or any member of the lineage with a little amount of grain, one Palang or Chhang, (liqour) a scarf and some amount of money goes to a lama known as "Keskarpa" and consults him to give a Keskar i.e., name along with the probable happening in the coming years of the child. In this case, the consultee has to communicate certain information to lama such as the approximate time of birth, the day of birth, the date and the month of birth. On the basis of the information furnished by the consultee to the Astrologer lama "Keskarpa" studies thoroughly the stars in his Patrika namely Lido which

indicates the probable happenings in the life of the child. The Astrologer's base of studies consists of mainly twelve animals such as Mouse, Ox, Tiger, Hare, Dragon, Serpent, Horse, Sheep, Monkey, Bird, Dog and Hog and two years is carried by one element called as kham. The kham element consists of five such as Fire, Earth, Iron, Water and Wood. The complete one year rotees as Loskar Chungni and Kham Nga respectively. After thorough study of the horoscope, the Astrologer lama prescribes certain worship and offerings necessary to counteract the evils that might come in the course of the child's future. The Astrologer lama prepares the scroll of horoscopes as a result of his studies for the whole life and also recommends a new name to the child called as Keskar Meng. It is believed that the child lives longer without facing any health hazard if he/she is addressed a Keskar-Meng.

HAIRS, SHAVING CEREMONY

For shaving the hair of the child, there is no time limit. He or she may not be allowed to shave the hair from one year to three and then before one is getting hair to shave, two ways are adopted at the will of the parents. Firstly, a lama belonging to Nyingmapa Sect, who is able to forecast the horoscopes, is consulted to fix an auspicious day suitable to his or her horoscope and accordingly one will have to use the scissors. While the use of scissors is in process, one will say or convince to one whose hair is being shaved off that "Aai Namshi-ba-ba-sha Monba-Tapa." Aai Namshi-ba-ba is the nick name of God to whom he or she, whose hair is to be shaved off, should pray for the wealth, prosperity and long life in future.

MARRIAGE SYSTEM

There is no prescribed ruled as to the conduct of the marriage ceremony in the Monpa Society and the bride-price purely depends upon the consideraton of either party. It is a conventional consideration and the law of marriage is taken into account when it is socially accepted.

In the Monpa Society, the boys and the girls are given full liberty to mix freely without any restrictions. This freedom helps them to select their suitable life partners and also it is at their liberty to select the brides irrespective of class and clan. The selection of partner from the same class is not favoured by the parents of either party (sex). The boy generally visits the girl's house on certain pretext to see and talk to the girl whom he likes and on that occasion the girl pretends to be very much reserved in the presence of her parents and tends to avoid suspicion of parents. But in absence of her parents or any member of her family, she freely talks to the boy who may visit her alone or in a group. The frequent meetings of the two further develop into love and which subsequently comes to the knowledge of the parents of both parties. Such state of affairs may lead to pregnancy of the girl which soon compels the parents of both parties to arrange the marriage ceremony so that the social recognition could be attained before the delivery of the child. It is considered fortunate if the delivery takes place at the husband's house though there is no social taboos as to the occurrence of delivery at girl's place also.

TYPES OF MARRIAGE

The conception of marriage in Monpa Society of Tawang is not viewed from the angle of biological urge only. It is also considered necessary to develop co-habitation and cooperation between the couple so as to share the social burden of the family concerned. If a family is economically sound but there are few family members present, the immediate marriage of the eldest son or daughter is felt necessary by the parents in order to ease the domestic burden.

MONOGAMY is mostly practised as well as it is considered the most favourite amongst the Monpas. It is not because of poverty or scarcity of girls or exercise of authority that compels a person to have only one wife but, the monogamy is considered as socially acceptable norm of marriage. It is believed that prosperity and happiness can be maintained in the monogamous family of the two and children will get love and care from their parents in the long run.

There is no fixed age of marriage for Monpa boys and girls. The marriage of either sex is felt necessary generally after puberty to enable them to focus more on household work rather than mere romantic entanglements. The child marriage is not prevalent in Monpa Society. It may be because elderly people can better understand and follow various formalities of village life. However, an agreement is sometimes reached between the parents of a minor girl and a boy for their marital engagement in due course of adolescent life and often they are allowed free mixing in games and such social gathering is popularly called 'DUNCHHANG' ('DUN' means collective and 'CHHANG' means drink). Thus its literal meaning is 'drinking together'. On the other hand, it helps to develop the friendly relationship of either

sex, whether minor or even adults in one house or in a community hall (MANGKHEM = Mang + Khem). The drinks available in such gathering may be of different variety namely Aara (distilled liquor), Singchhang (purified beer) or Bangchhang (rice beer). In such rendezvous, they drink, sing and dance together at large, holding hands with forward and backward steps in accordance with the tune of the songs.

This sort of get-together, keeping all responsibilities in oblivion, even takes place amongst the old men and the women. On special occasions like Losar (New Year), Zomu (Celebration of grains) and Choskar (encirclement of cultivated fields carrying religious books on their backs) DUNCHHANG is must. In choskar the processions are conducted by men, women and children usually after completion of the recitation by Lamas.

In fact, Dun-Chhangs are resorted to by mature partners to woo each other which result in love marriage afterwards. Now, Dun-Chhang is gaining popularity not only among Monpas but also among outsiders in Tawang.

The marriage takes place when boys and girls are pubescent and have the abilities to generate children to the great satisfaction of parents. Such marriages do not need any consent from parents as the bride and the groom are already bound by their affiance. Sometimes the dissolution of such marriage by parents lead to serious consequences and hence such bond is to be immediately considered by parents through social wedding and other rituals.

BETROTHAL

Generally, a boy or a girl is betrothed after attaining puberty but it is possible to be betrothed before attaining their

maturity or the parents of both the parties may promise each other that on attainment of maturity they will be betrothed. The betrothal is conceived when both the girl and the boy are found matchable or are found to possess certain efficacious characteristics for a match since childhood. On finding such a match, parents of both the parties may try to bring them together from infancy in play-time or during a household chore so that both of them may develop an emotional attachment for each other. But both of them will not know of the intentions of their parents till they reach marriageable age. Bride-price is not fixed during such a time when the prospect of marriage is not sufficiently substantiated by both the parties. If the parents find to their dismay that such emotional bond has not been attained after due maturity and their dream for a match is tarnished, they will nullify their further plans saying that such match is not destined on their forehead by 'aai-nomshi-ba-ba'. This stage is otherwise termed as "Thotpami-bri-yu" in Monpa dialect.

If everything goes on according to the dream of their parents, even a go-between or a negotiator is not necessary. Moreover, a bride-price is nominally fixed for namesake. Then both the parents fix the time, day, month, year and the direction by consulting lama (Priest) who then conducts the 'Omen (to see the signs on the basis of horoscope) of both the bride and groom.

The priest will inform the outcome of the ritual to both the parents who are anxiously awaiting it. On getting such final positive approval from a priest both the households start preparing themselves for the marriage ceremony by stitching new clothes, arranging food stuff, cleaning and decorating the houses by different colours and by patches of flour. If a

betroted girl elopes with her paramour, the parents of the girl bring her and the paramour back to the family of the boy who might have already got married with another girl in the meantime or remained bachelor in the absence of the betroted. This issue is taken to the local court for judgement according to the customary law of Monpa. In case local court fails to give are liable judgement, the boy is usually burdened with a huge fine much higher than what defaulting girl has to pay. The boy is made to pay the whole bride-price. Fine is to be paid by this boy to the parents of the girl. In case the parents still want to keep the new relationship with this boy, they may prefer to give their second daughter in marriage to this boy in which case his bride-price to them will be reduced and the proportion of his penalty as a fine will be exempted. If this boy-paramour wants the same girl as his wife, parents may offer their second daughter to the previous husband as a substitute provided she is of his linking. But such instances are rare and such cases are hardly seen here. Moreover, the second daughter may not like to be engaged with the previous husband of her elder sister due to vast difference in age between them. In this sort of entanglement, the parents totally give up the idea of marriage any more and the girl is left alone to elope again with a paramour without any botheration of the parents and in this case social recognition is not possible and she continues to co-habit with the chosen husband. Here the girl remains in dire straits where social recognition is not accorded as well as she is deprived of her fair share of parental properties and shelter, thus she and her husband live as parasites on the society forever. She is thus reduced to a non entity in the society where she has no access to her parents or social rights etc.

BRIDE-PRICE (DONG-ZAN)

The system of bride-special has been in widespread practice since time immemorial which continues till today in Monpa Society. Yet the concept of bride-price, according to an elderly man, is not looked upon as the price for bride but it is simply an instrument to join bride and groom together and adopt a social recognition as legal partners for life. Hence in this light, the system of bride-price is not much essentially felt by the society as an important ingredient in match-making always. However, it will be interesting to discuss as how far this system is prevailing in this society at its present stage.

The forms of bride-price to be paid may not be necessarily in cash only, but any other kind which the parents of bride may demand from groom's house. It may be cattle, grains, clothes, ornaments etc. and cash money which are to be paid or transferred as one instalment to the the parents of bride on a fixed date. This price may be accepted by the parents of bride to give her (own property). The cash bride-price may be inherited by the parents and if parents are dead the nearest kins (lineages) by whose initiative the marriage is arranged. But no fixed bride-price could be ascertained till now in villages. The amount and quantum of bride-price varies according to the status and the personal positions of the parties. One day is set aside for transaction of bride-price by parents of both parties provided both come to terms about the fixation of bride-price. In case there is any lack of reliance of one party on the other, a middle-man is chosen to intervene who must be a respectable man for both, who will accomplish the transaction on their behalf by giving surety and witness. He may not be necessarily from the same clan, class or village

but can be out of any place but a representative of both the parties. Sometime such a person who can be called an 'observer' may represent each party separately, thus, forming a group of two or more observers from both parties to see the fairness of the deal on the spot. These observers are called 'Nyenlenpa' in Monpa who negotiate from proposal to marriage and they are always respectfully treated by both the parties and they are served with delicacies and drink during such time till the whole process is completed. All this process continues before the actual marriage ceremony is solemnised.

On the other hand, when the bride is being finally brought to the house of the groom alongwith the bridal party, she gets her share of the property, over and above what she should get as bride-price, from her parents consisting of garments (Monpa lady's dresses), clothes like blanket, quilt, bed-matress, pillow etc, grains of different variety, cattle-cow or yak, sheep or goat and a plot of land which she can tend and reap the harvest for herself. Such land is usually transferred to the family of the groom so that both bride and groom can till it jointly, sometimes the bride does not allow the groom's family to get any share from the yield of this land. The entire yield goes for the benefit of the bride alone who may earn money by its sale proceeds and use the money in purchasing clothes, ornaments or cosmetics for herself. In the event of her divorce or death, the allotted land ceases to be the property of the groom and goes back to the automatic possession of the bride's parents. Per chance if the dead wife or divorced wife leaves a female child with the husband and she is to be brought up by him till her nubility, the parents of the deceased or divorced bride may allow the living

husband to cultivate the land on consideration. But in general practice such infant is not kept in the house of the groom after the divorce or death of the bride as she is supposed to move to maternal house only. What happens as a result of a husband's death during the life of a wife may be seen in 'Levirate' para.

If any divorce is initiated by the bride, it is customary to return all bride-price to the husband's family by her parents. Even if she dies without leaving any male issue shortly after her marriage, in this case also bride-price is to be returned but sometimes in such cases the parents of bride refuse to return the bride-price contending that the husband has utilised her service during her stay in the house. Here the case is taken to the local court in the village who may have terms and conditions with them which were promulgated during marriage or bride-price transactions earlier. If no such terms and conditions were available with the court, the matter may be finalised the court of course, thorough enquiries and investigations will precede the verdict here.

SEASON FOR MARRIAGE

Monpas are busy round the year in their respective village paddy grounds for seasonal cultivation work and they seem to have no respite whatsoever. In this regard, there is especially saying for the month of Dawa Jipa - the fourth month of the year when they harvest wheat and thereafter start transplanting finger millets, that one is tempted even to hire the four hands (legs) of dogs for the work which in Monpa is 'Khik-la-nyaku-Kangma'. During such harvest months, villagers will go to the fields after having quick cups of butter tea and then work for the whole forenoon. In the

afternoon they will come home to have their lunch and again go for work till evening. So, there is hardly any leisure for romanticism for them. During in this time, even they cannot entertain any guests or gossips at length because most of the time is spent on work and then they get tired enough to sit idly for gossip.

The tenth month of the lunar calender of the year is set aside for leisure and rest. In this month most of the male members of the family collect firewood, bamboos for making baskets, leaves for manure, etc. Women sit at home to spin, wheel. This is the month which is very congenial for some romantic hanky-panky. This is the time when friends socialise, where often match-making takes place or often parents also play an active role in arranging engagements, betrothals or marriages. In this month one can find many auspicious days for deserving boys and girls to enter into wed-lock by initiation of parents, by negotiations or by elopments. Tenth to twelveth months of the year are considered suitable for marriage.

MARRIAGE BY ENGAGEMENT AND ITS INITIATION

The socially accepted and the best norm of marriage in Monpa is the marriage by engagement by parents with the due consent of the son or the daughter whom they are supposed to engage after puberty. The eldest son in a family, after attainment of maturity, is left to his sweet will to select suitable life-partner for himself. After the selection, he communicates his decision to the pater familias and not to his mother as customs in the society (matrimonial policy) demand. Here the father becomes the medium between the

mother and the son. The boy generally selects the girl of good character and quality (of womanliness) whom he has judged before during their Dun-Chhang or work-together . The boy always keeps a hawk-eye on the qualities of the prospective bride during social gatherings and on other occasions. The girl whom he intends to marry may be necessarily from his own class or clan, but from any strata of society with above essential qualities. The selection of a bride from near relation is considered best and practicable but if such selection emerges from a nearest relative, it is despicably looked down upon by the society. If there is no alternative for the boy who has already selected his bride from his nearest relative, he will be definitely shunned or even ostracised from the family and the village as a whole.

On communication of the decision of the boy to his father about the selection, the father will in turn convey the fact to boy's mother and after due agreement of the parents they will select an aged patron of the Society or village to act as an initiator of the marriage on behalf of the groom. The initiator then goes to the parents of the girl equipped with gifts consisting of local liquor and foodstuff as a token of 'first talk' in connection with the engagement. The Ngelenpa initiator here plays the main role who is called 'Bray-mi' or 'Nyinrinpa' and he becomes a medium between parents of the prospective bride and groom who impartially initiates and negotiates the matrimony. At the very instance of the approach of the initiator to the parents of the bride, the girl needs to be present as the due consent of the girl will be obtained by her parents afterwards in the absence of the initiator' or any other member of the family. Her consent, either positive or negative, will be conveyed to the 'initiator'

by the parents of the girl. In case the proposal collapses after the negative responses of the girl, either party will desist from further negotiations and the matter stops there, but in positive responses, the initiator will communicate the good news to the parents of the groom and joyous strings of celebrations will mark the days till marriage. Next time, after positive responses, the parents of the groom will send more liquors and other variety of delectable stuff to the parents of the bride through the 'initiator' as a special gift to the bride and may ask them to expedite the date of marriage ceremony. Meanwhile, the second phase of 'talk' takes place between the 'initiator' and the bride's parents where the presence of the girl is considered essential. She attends the 'talk' accordingly but out of shyness the girl often dodges serving the visitors food, drink etc. and also arranges lodging for their overnight stay in her house.

Afterwards the groom visits the girl's house and a separate apartment is arranged for their stay-together. The boy now frequently goes to her house after they are sufficiently acquainted with one another, not only for the conjugal delights but he shares in all domestic works of the household of the bride like cultivation, collection of firewood from jungles, collection of leaves for manures, cowherding and other household work. In this way the groom proves himself as a good helping hand for the family. In exchange of groom's service in her house, the bride also goes to in-law's house and stays there for several days with her husband where she is respectfully treated as one of the responsible members of that family. In case of any ill-treatment meted out by the in-law's or any member of the family to her in the early phase of her stay there, the bride may like to withdraw her

further relationship with her husband by approaching her parents even though she must have been consummated during her course of interval stay and in that case all offers will have to be returned to the parents of the groom, provided they agree to it. The alternative procedure is to ask for bride's apology for the unintended misdemeanour.

Before the actual marriage ceremony, the groom is at liberty to consummate her and during such period if she is found pregnant it is considered a good sign for both parents and even the society to pay their respect for the occurrence.

The combination of horoscopes between the couple is not considered important, but it is important that there should be life-long understanding according to an elderly man of the village. In case of any misunderstanding between the couple, the proprietors will try to normalise the situation, but in spite of every effort to calm down the offence from the angle of social harmony and fidelity, the guilty tries to take shelter in some secluded place like granary or an abandoned hut to avoid the critical eyes of the villagers and remain there till the situation in the village normalises.

AGE AT MARRIAGE

No specific age is determined for either sex by the ancestors as the right age for engagement. The engagement generally materialises as soon as partners attain puberty. In rare cases engagement of minor with the major is done by the parents and in all cases the girl will be brought to the house of the boy without any formal celebrations. If a groom is a minor boy and bride is a major partner, she is expected to remain chaste till the groom attains maturity, But meanwhile

the bride will continue to work in the family as a housewife so as to avoid the criticism of the society. If it is observed that the groom, on attaining the puberty, does not like to co-habit with the bride or that the parents do not make her accessible to him, the girl may decline to stay with the family and may return home. On agreement by parents of the both parties or by intervention of nearest kins, the parents of the bride return all bride-prices earlier taken in cash or kind and same ritual is also executed vice-versa. If the parents of the bride fail to return bride-price within the stipulated time fixed by the parents of the groom or village elders, it will be option of the parents of the groom to utilise bride's service till the entire bride-price is returned which will include the duration of services rendered by the bride.

It is not a socially accepted norm for any girl to fornicate with anybody extra-maritally however friendly a groom be with the perpetrator or any stranger. But if it is seen that the bride is opting for another partner to whom she is lavishing her affections other than the groom, second engagement is not possible without the complete dissolution of previous contract.

The tradition and customary law here recommends that the eldest son of a family should be engaged first and he will be vested with all paternal rights as a head of the family after father. But in case eldest son shows reluctance to matrimonial alliance the second son is accordingly engaged and he takes over all proprietary rights in the family. If no son is born to the family, the parents may go for adoption, and make him groom and proprietary rights will be vested with him and he will be declared as a legal heir. In the event of adoption, no special ceremony is solemnised, yet the couple becomes

socially and legally accepted pair. If such a groom dies without leaving any issue to inherit the property of the family, the widow can remarry one who again will follow the same process in the family. It is not necessary always to have couple of the same age but family prefers that bride should be younger than groom in age. In course of their co-habitation, if the couple finds that the wife is not conceiving the lady may allow her husband to go for another marriage (second marriage) and here consents of the parents or relatives are not essential. If the wife does not allow her husband for a second marriage, whereas she fails to bear any issue, and the husband feels unhappy with her, he may divorce her. Again, where the husband fails to get a divorce, he may try for a second marriage with the consent of the living members of his family, if here also no consent is obtained, then he is free to co-habit with any girl without marriage to get an issue from her. It so happens that when the legal wife comes to know of this liason of her husband with a girl, she may apply for a divorce herself, but before doing so she may bring a law suit against her husband for such illegal act in the court and even she may approach her kins for help inflicting penalties on him for the damages caused to her reputation by her husband. If the second marriage was solemnised according to the traditional procedures denying the consent of wife or family, the guilty-husband has to bear the penalty enforced either by the local court or by the collective force of both the bride's and the groom's parties, and in such cases the profligate does not make any plea for exemption of penalty (in shape of fine) since it is the pre-meditated act on the part of the husband.

On the other hand, the parents of the bride may plead that wife may be accomodated with the second one with the

husband. In this case, the first wife though without any issue will exercise prerogative over the property and other affairs in the house. In this way when the whole matter comes to a standstill and settlement, the illegitimate issue turns into legitimate issue and thereafter they get the same social recognition.

MARRIAGE BY EXCHANGE

Marriage by exchange of brothers and sisters of two families who are intimate friends is not a customary or socially accepted norm in Monpa Society. But if such cases occur the bride-price is not at all important there. Even the marriage ceremony is also not solemnised. Of course, a soothsayer will be consulted for matching the horoscopes, and fixation of marriage date, but it does not make any difference whether soothsayer gives an evil omen or not because such ties are inseparable. Even though it is a marriage by exchange the girl will get her share of property from her parents while moving to groom's house as usual.

If the parents wish, they may arrange feast for their relatives who will bring drinks and food-stuff to celebrate the occasion. They believe that in this way a perpetual friendship and deep relationship will emerge. Such soirees seem to continue even after the arrival of offsprings in their houses.

MARRIAGE BY SERVICE

A family who is in desperate need of a helping hand for their domestic works, may keep a boy or a girl from poor families as their servant. A boy servant is termed in Monpa as 'HRIPU' and a girl or lady servant is termed as 'HRIMU' who can be kept where 'HRIPU' will look after outside work and the 'HRIMU' will look after the domestic work inside the

house. The 'HRIMU' after attaining maturity sometime gets the attention of a suitable boy for this family and enters in a wedlock. In such cases, if the parents of the boy agree to accept the servant girl as a bride in the house, the bride-price is not considered important matter but for formality a nominal bride-price may be given to the girl or her family members at home. Customarily, when any family chooses a female servant, she is entitled to get her clothings, ornaments from that family over her fixed wages. If any such maid is found to be sincere and of good character, the family readily accepts her as a bride and a full bride-price is usually given in addition to garments and clothings as extra bonus for the girl. But if she is found to be mischievous and immoral, her service may be terminated by ceasing her entitlements. Here Monpa customary law says that the girl of the later case should also be compensated for her service by the family. A girl servant on maturity is chosen by a boy of the family where she works. If both the parties agree for the marriage in good understanding and affiance, they decide the bride-price as follows :

- (a) Sometimes both the parties come to a definite conclusion about such price or they take the help of the middle-man who fixes the price which is supposed to be paid by the parents of the groom in one instalment before actual solemnisation.
- (b) Complete dress of a bride as a reward for her service to the family.
- (c) A few ornaments of a bride as a reward.
- (d) Additional entitlements from groom's family which are not included in the bride-price.

Amongst the above four prices, the parents of the bride will take away the actual bride-price meant for their daughter and rest three prices will be given to the bride on her moving to the groom's family. After the marriage, her service as a servant will end and she will be included in a family as a responsible housewife for the household work. But sometimes groom's parents want to solemnise the marriage ceremony traditionally as described elsewhere in this book.

SECONDARY MARRIAGES / POLYGAMOUS MARRIAGE

Normally, the secondary marriage or polygamy is considered a social evil in Monpa Society and no parents or society recognises it as a legal one. Monogamy is the only socially and legally accepted form of a marriage which also promotes homeliness in the family. But sometimes when certain situation compels one to go for second or more wives which can be legally framed in the following way as accepted by Monpa Customary Law :

A Secondary marriage is possible When :

- (a) the wife is barren or suffers from prolonged diseases;
- (b) the wife suddenly dies;
- (c) the wife elopes or is enticed by a paramour;
- (d) the wife is an adultress;
- (e) the wife does not maintain fidelity or faithfulness;
- (f) the wife is annoyed with her husband because of impotence;
- (h) the wife breaks up concordance or cohesiveness of

the family by her malice, ill-will, ill-treatment etc.

If we further analyse some of above points it will be interesting to note that the system as approved by Monpa Customary law has a definite say in this matter as collected from different villages of Tawang area :

a) the wife may openly allow her husband to have a second wife from any class or clan in order to produce an offspring to succeed as heir and for which no approval is needed from the parents or relatives. The choice here is entirely left upon the husband to select any second wife by any means whether by elopement, by enticement, negotiation etc. though the supremacy of the first barren wife will always remain prevalent in the family.

b) If the wife dies during the life-time of the husband, the parents inevitably allows him to choose a girl of his choice and they themselves also will process the matter so that the son does not blame them for the negligence. Here no social formalities are observed by the parents.

c) If the wife is enticed by a paramour and she becomes unfaithful to her husband about which the husband sometimes have full knowledge, the complaint is generally lodged to the bride's parents by the husband and he depends upon them for the decision. The verdict of bride's parents is considered important. They will inflict proportionate punishment upon her as per custom. But often the groom wants to take her back as a bride again after due punishment is over when she may have lower social or familiar position. Suitable examples are available in our society which is not practicable to quote here to keep their identity secret. If the wife elopes with someone of her choice clandestinely, she is forthwith excommunicated

by the parents of the groom but it is to be evidenced first. In addition she has to pay some penalties and she must beg apologies of her husband and family.

(d) If she is found an adultress or having illegal liasion with another male person, she will be beaten cruelly by her husband in order to mould her character and then she may be taken back again in the family of her husband as a bride. But sometimes the groom may allow his wife to develop more intimacy with her paramour, meanwhile he will report the matter to her parents to witness the fact secretly and afterwards the adultress will be made to undergo dual punishment from the groom as well as from the parents of the bride. If such liason is allowed for a long time and she begets children, such children will be accepted by legal groom as his wards and he will immediately go for second marriage.

(e) If a wife shows reluctance to maintain fidelity for her husband, it is generally cured by her parents quoting other examples of similar cases and explaining her the consequences. If the wife is witty and clever, she may be faithful afterwards towards her husband and maintain same relationship with him. In this case she can exercise her power over the family properties and often she is let free of any further punishment.

(f) If a wife is annoyed with her husband because of his impotence, she may ask for a divorce or the wife is allowed to go for polyandrous marriage with one who usually stand in near relationship to her present husband. The evidence of such marriage is plentiful in the Monpa Society.

CONJUGAL LIFE

A man and a woman after having entered into the wedlock and their marriage sanctioned by the society, they enter into a new phase of life to jointly share the sorrows, comforts and run the household affairs together. They henceforth become destined to play their roles as a husband and wife individually and as a couple together. This initial period of their conjugal life is the most crucial one for the couple to stand on if there is none to give a helping hand in sharing the burden of the domestic work. If it happens to be a marriage by engagement through parents the father-in-law still continues to be the head of the family and shoulders the responsibilities till the couple gets well acquainted with the household chores. The marriages by exchange and secondary ones are faced with most household problems as they occur when the parents are not alive or there are no senior relatives to guide as to their nature of work. Such marriages are not obligatory to be abided by the couple who in ultimate course of time faces unprecedented occurrence in the house. There is no strict custom as to the division of work between the husband and the wife. The discharge of household work including external tasks is equally shared by both of them till they get issues and attain the age of adulthood and become able to help the mother and the father. Generally, all heavy work is done by the husband and light work such as fetching water from water point, collection of leaves from the "PARMONG" (the forest of Oak individually owned), spinning and weaving is done exclusively by the housewife while the husband goes to jungles to cut trees and collect firewood. Cooking food is mostly done by the wife, but it is not her exclusive preserve, both the husband and the wife share the burden according to their convenience.

Even the collection of vegetables is jointly done. Heavier

work as bartertrade, collection of bamboos, collection of housing materials, change of roof's plank, attending the meeting of the village council's to suggest the ways and means for development of the village and helping in the performance of community works and pujas is all done by the husband as if it were his preserve only.

In case, one happens to have co-wife due to first wife being issue less the second wife takes over the status of the first wife. Otherwise, the second wife is to discharge the domestic work under the direction and the advice of first wife. The issues of the second wife are not entitled to inherit the paternal properties unless there is good understanding and a strong sense of mutual consent among them.

When the first wife's eldest son is married and his wife comes to stay with the family in a joint family, all major and important work is assigned to the couple to handle independently and in such case, the father-in-law and the mother-in-law simply become a helping hand confining themselves in the house, stocking firewood from the nearest place to the hearth, brewing beer, preparing distilled liquor "Aarah" fermenting of soyabean for preparation of "Churpi", pounding of corn and cooking. As long as their health permits, they continue to advise the youngers regarding the manner in which they should tackle the domestic problems and, ultimately, when they become too old and weak, they become the watchdog of the house having a rosary in hand and accumulating the manes "OM-MANE-PADME-HUNG".

DEATH AND DISPOSAL OF DEAD BODY

When a person, after long illness, is about to succumb to death and has no hope for recovery from illness at the last moment, the members of the same lineage firstly burn a 'DEEPAK' called as 'CHHOIM' and place it near the forehead of the dying person. The dying person is in a little sense, he leaves back the last version/word that after his/her death the body should be thrown into the river or offered to the vultures and birds after making into pieces. It does not carry any meaning, but done/ followed by the members of the deceased family as per the last word left behind at the time of death, a Lama called "JAMBEYANG" is consulted who will fix the date, time and direction to which side and by whom the dead body is to be taken out of the house for the last rites. After the dying person breathes his last a Lama is called who sits near the dead to recite from a book of dead "BAN THODROL" which means the deliverance by hearing in the intermediate state and that recitation paves the way for the dying person to which course he/she will take the rebirth in the next world. It is believed that although the dying person is not in sense, yet the soul presume is to listen to the recitation carefully and takes the diversion accordingly. Soon after the last breath is taken a white coffin without any stitch is stretched from the forehead to the feet. A deepak "Chhoim" is also offered along after which nobody is allowed to touch the dead body until the performance of the forecast "TSIH" is completed by Lama called as "JAMBEYANG". Till the disposal of the dead body, the continuous offerings of

‘Chhoin’ and maximum accumulation of mane is done by the members of deceased family. To fix the day and time to dispose off corpse the “JAMBEYANG” is called with the printed piece of papers which contains different aspects of the life of human beings. In an open field a black rough cloth is stretched extensively. The “Jambeyang” hides the collection of the pieces on the papers at an unseen place and takes out one by one to read out the consequence of the dead which may affect the family of the deceased in particular and the villagers as a whole. The villagers calmly assemble around the Jambeyang and listen carefully to his reading with a little amount of grain and voluntarily submit it to the Lama as the last token offer to the dead body. Meanwhile the people present carefully listen in a state of anxiety to the last result of the forecast. The Jambeyang by reading those pieces of papers announces the result which might affect the villagers and even announces the possible direction of the departed soul will take re-birth as a creature of the horse, snake or Monkey as the deceased had been a great sinner. To counterpart the bad result, the Jambeyang prescribes and recommends certain performance of pujas to enable the departed soul to take rebirth human being within the limited time. If the members of the deceased family and the villagers do not follow strictly the prescription, the soul of the departed person will be in a hell where he will be treated by Yamraj, Lord of dead “Sing Chhoin Gepo” harshly and barbarously and after completion of certain duration, he will be born as cat who in addition will try to lead again to the hell. Besides the possible danger, the Jambeyang also indicates the ill-sign which may occur in the village, within some years to increase the death toll, and to counteract that he recommends a variety of pujas to be performed by the members of the deceased family as well as jointly by the villagers as a whole. After the completion of the above for-

malities, he prescribes to the bearer of certain different Rashi "LOPTA" who can be suitable to touch the dead body at the very beginning which is strictly to be followed, lest it should endanger the members of the family of the deceased and the villagers too resulting from non-observance of instructions of the Lama. The Lama prescribes the direction to which the dead body should be taken out and the Lama himself leads the funeral procession ringing the bell in his hand and offering silent prayer for some distance and an other on an elevated platform. The Lama performs mantras after which he withdraws his chart and sees the dead body off. Meanwhile, others who follow the funeral procession make rounds of the dead body from the right side and after completion of certain rounds, offer the scarf to the dead body and lastly take the blessing from the dead. The family members of the deceased inaudibly beg their apology if they had maltreated him during his life time and then bid good-bye. Though the dead body is disposed off, yet it is believed that the soul still remains with the living members till the last performance of the puja called "ZINGSUM" which takes place after 7 days or 49 days from the day of disposal. Till the performance of zingsum, the continuous offering of "SUR" in a earthen pot placed in a safe place to the departed soul is exercised by the living members and they continue to accumulate the "Mane" to give peace to the departed soul.

The day of "ZINGSUM" to make the total end of the mournful days for the family members of the deceased "Zingsum" is performed on the 7th day or 49th depending on the wish of the family. On this day, the effigy of the dead is installed on an elevated platform representing as if he were alive and all varieties of food are offered assuming that the soul of the dead is present inside the effigy and to listens to the talk of the family members that on this day onwards the

family members of the deceased will forget him/her and will not mourn his/her death, but will plunge into their daily routine work. It is termed as “JIPCHU-JARGU” which signifies the end of 49 mournful days with the offering of varieties of food to the dead including the TSOKOR and CHHOIM to which is entitled the deceased pave the a way to the dead for taking birth in the next world in to the form of creatures, or trees, or human being. Till the offering of this propiation, the soul of the deceased remains stuck in between the hell and heaven.

LANGUAGE

The language/dialect spoken by the Monpas come under broad group of Tibeto-Burmean family of language. The linguistic variation are there among the different group of people.

USEFUL WORDS AND SENTENCES

Mrs., Wife	- bak-sar बक्-सर्
Miss	- bur-nang बुर्-नङ
I, me	- nye, nye-sha जे, जे-श
My, Mine	- ngok, ngoku ङोक्, ङोकु
An Indian	- shung-mi शुङ्-मि
Good, well	- remba, namda रेम्-ब, नम्-द
State	- lumpa लम्-प
Nation	- gyekhap ग्ये-खप्
North	- jang जङ्
South	- hlo हलो
Friend	- puna, nomlang पुना-नोम्लङ्
Go	- gel गेञि
Correct, right	- kri क्रि

It is all right	- uts kri ni अच क्ऱि नि
Good-bye	- iso अि-सो
See you again	- nye i-nang (ning) taph phre-kyu जे अि-नङ् (निङ्) तफ् फ्रे-क्यु
Tomorrow	- nogor नोगोर्
Peasant	- ciktin-pa
Farmer	चिक्त्तिन्-प
Worker	- leka-yakan ले-क य-कन्
Mechanic	- sangda coikhan or as in English सङ्दा चोअिखन्
Student	- lapda लप्-द
Teacher	- gergen गेरगेन्
Engineer	- as in English
Doctor	- man-pa (man=Medicine)
Businessman	- tsong-pa चोङ्-प
Family	- matcan मत्-चन्
Father	- apa अ-प
Mother	- ama अ-म
Brother	- (Elder) ace; (Younger) shokpu अ.चे
Sister	- (Elder) obu; (younger sho (k) mu ओ-बु; शो (क)-मु
Husband	- phuibu; makpu फुअि-बु; मक्-पु

Wife	baksar बक्सर
Son	- butsa (Boy) बु-च
Daughter	- burmin (Girl) बुरमिन्
Man	- mi मि
Woman	- myubu, muibu म्यु-बु, मुअिबु
Boy	- butsa बु-च
Girl	- burmin बुर-मिन्
Understand	- kan कन्
Writing, script	- bri-yu ब्रि-यु
Foreign country	- gye-khap-zhenma ग्ये-खप् झेन्-म
Foreign language	- gye-khap-zhenma-ku-mat ग्ये-खप् झेन्-मक्-मत्
Sorry	- sem kyose सेम्-क्यो
Sunrise	- plang-zhong प्लङ्-झोङ
Early morning	- krocin (utp 8 AM) करोचिन्
Morning	- naileng नअिलेङ्
Forenoon (A.M.)	- nyin-gung ञिन्-गुङ्
Afternoon (P.M.)	- plang-gongzha प्लङ्-गोङ्-झ

At noon (Midday)	- plang-tsongran पलङ्-चोङ्गर्न्
Daytime, day	- nyln-ti ञिन्-ति
Evening	- napti नप-ति
Night (night-time)	- sen-ti सेन्-ति
Midnight	- sengung सेन्-गुङ्
Sunset	- plang-theng पलङ् थेङ्
Early	- nye-sho जे-शो
Very late	- yor-khra योर्-खर्
Too late	- derca-munu yor-khra देर्च-मु-नु योर्-खर्
One O'clock	- cudze dangpu चुंद् जे-दङ् प
One hour	- cudze-thi चुंद्जे-थि
Two-O'clock	- cudze-nei चुदजे-नेञि
Fast, quickly	- do-zo दो-जो
Slow, slowly	- ngadang ङदङ्
Today	- di-shi दि-शि
Yesterday	- dang दङ्
Day before yesterday	- theksum थेक्सुम्

Day after tomorrow	- nang-ti नङ्-ति
This morning	- di-shi nalleng दि-शि नअलेङ्
To night	- di-shi nap-ti दि-शि नप्-ति
Last night	- dang nap-ti दङ् नप्-ति
A day	- plang-thi, nyin-thi पलङ्-थि, जिन्-थि
A few days	- plang-khar पलङ्-खर्
A day and a night	- plang-thi/nyin-thi ijik sen-thi पलङ्-थि/जिन्-थि अजिक् सन्-थि
Every day	- namkyin नम्-क्यिन्
Every other day	- plang-thi shuka plang-thi पलङ्-थि शु-क पलङ्-थि
Week	- dun-pra -दुन्-पर्
One week	- dun-pra-thi दुन्-पर्-थि
Last week	- dun-pra-ce दुन्-पर्-चे
This week	- uts dun-pra-ce अुच् दुन्-पर्-चे
Next week	- shu-pa dun-pra-ce शु-प दुन्-पर्-चे
Month	- le ले
A month	- le-thi ले-थि

One month and a half	- le-phethang-nei ले-फेथङ्-नेअि
Two months	- le-nei ले-नेअि
Last month	- napa-le न-प-ले
This month	- uts-le अुच-ले
Next month	- shupa-le शुप-ले
Date	- tsece (tang) चे-चे (तङ)
The 1st of the month	- lc-ku che-thi ले-कु छे-थि
The 2nd of the month	- le-ku che-nei ले-कु छे-नेअि
1st January	- dang-pu-ku che-thi दङ्-पु-कु छे-थि
A year	- tombret-thi तोम्-बरेत्-थि
Two years	- tombret-nei तोम्-बरेत्-नेअि
Six months (half a year)	- le-gri, tombret-phesha ले-ग्रि ; तोम्-बरेत् फे-श
Last Year	- naning न-निङ्
This year	- daning द-निङ्
Next year	- mren म्रेन्
One year ago	- tombret-thi-na तोम्-बरेत्-थि-न
Two months back	- le-nei-na ले-नेअि-न

Formerly (previously)	- le-nei-shuk ले-नेअि-शुक
Before	- na (na)/na(ha) न (न)/न (ह)
Money	- rup रुप्
Directions	- coka चो-क
Foot	- cate-khar (lit. some inches) च-त खर्
Inch	- cate च-त
Road	- hrang-dang हरङ्-दङ्
Forest	- nah नह
House	- khem खेम्
Market	- hat हत्
Town	- khrom खरोम्
Mountain, hill	- ri रि
Plain	- sadiu सदि-अु
Valley	- ri-but-ka रि-बुत्-क
Stream	- ci-priu चि-परिअु
River	- grang-ma ग्रङ्-म
A spring	- cu-me चु-मे

Lake	- tso चो
Pond, pool	- tsang-pu चङ्-पु
Ice	- khet खेत्
Snow	- kho खो
Frozen	- khet-tsa खेत्-च
Rain	- nam नम्
Storm	- buyo बु-यो
Wind	- hrot then-bu ह रोत्-थेन्-बु
Misty	- lu-bu लु-बु
Sky	- nam-dung नम्-दङ्
Cloud	- saya स-य
Sun	- plang प्लङ्
Moon	- le ले
Star	- karma कर्-म
Steep	- khes खेस्
Motorcar	- gari गरि
Bus	- bos-gari बोस्-गरि

Jeep	- Jipgari जिप् गरि
Truck	- gari-then-bu, trak गरि-थेन्-बु, त्रक्
Military truck	- ma(hya) mi trak म(ह या) मि त्रक्
Motorcycle	- bak-pa-gari बक्-प-गरि
Cycle @ - @ k	n - g a r i @ @ -गरिAe
oplane	- nam-duh नम्-दुह
Pilot	- nam-duh thong-khan नम्-दुह थोङ्-खन्
Driver	- thongkhan थोङ्-खन्
Mechanic	- sangda colkhan सङ्-द चोङ्-खन्
Post Office	- high chutme हिग् छुत्मे
Radio set	- rediyu kepang रेदियु केपङ्
Transmitter	- dalin thong-khan दलिन् थोङ्-खन्
Receiver	- mat-nyan-khan मत्-अन्-खन्
Broadcasting station	- mat-set-khan khem मत्-सेत्-खन्-खेम्
Luggage	- Khor, tanpe खोर, तन्-पे
Weapon	- lakcu; ma (hya) mi cala लक्चु ; म(ह, य) मि चल
Camp	- brang ब्रङ्

Non-vegetarian	- sha-ma-khya-gan श-म-ख्य-गन्
Vegetables	- hru ह रु
Green vegetables	- hru-ngau ह रु-डअु
Eggs	- khalum खलुम्
Chicken eggs	- khad khalum खद् खलुम्
Meat	- sha श
Mutton	- ra-sha र-श
Pork	- pha-sha फ-श
Chicken	- khad (sha) खद्-(श)
Firsh	- nya ञ
Rice	- dep देप्
Rice (cooked)	- toh तोह
Bread	- keptang केप्-तङ्
Oil	- num नुम्
Butter	- mar (also for Ghee) मर्
Milk (cow's mils)	- oma (ba oma) ओ-म (ब ओ-म)
Salt	- cah चह

Sugar	- jema-kara जेम-क-र
Sweet	- (n) jiri; (adj) nyok-pu जि-रि; जोक्-पु
Salty	- kheu खेअु
Sour	- cu चु
Fruit	- singdo सिङ्-दो
Drinking water	- ci चि
Tea leaves	- tsa-pati च-पति
Tea	- tsa च
Cigarettes	- shikti शिक्ति
Matches	- metom मेतोम्
Smoke	- miyun; (vb) thonga मियुन्, थो-ङ
Hair (on the head)	- khra खर्
Head	- gok-ti गोक्-ति
Eye	- melong मेलोङ्
Ear	- neblap नेब्लप्
Mouth	- khah खह
Face	- ba ब

Good	- namda नमद
Excellent	- nam-bar-dak-pa नम्-बर्-दक्-प
Bad	- gok-pu; (for people) duk-ca गोक्-प्; दुक्-च
Very bad people)	- derca mu-nu gok-pu (dukca, for देरच मु-नु गोक्-पु। दुक्-च
Beautiful	- liu लिअु
Not beautiful	- liu-mon लिअु-मोन्
Ugly	- gok-pu गोक्-पु
Smart	- shang-pu शङ्-पु
Handsome	- liu लिअु
Big (large)	- then-bu थन्-अु
Small (little)	- priu परिअु
Long	- ring-bu रिङ्-बु
Short (brief)	- tom-pu तोम्-पु
Short (of position)	- ngyeka ङ् ये-क
Wide (Broad)	- gya-then-bu ग्य-थेन्-बु
Narrow	- gu-dok-pu गु-दोक्-पु

Heavy	- lit लित्
Light	- yang-bu यङ्-बु
Chean	- tsong-ma चोङ्-म
Diret	- tsok-pa चोक्-प
Expensive	- doshong mang-po दोशोङ् मङ-पो
Cheap	- khiu खिअु
Difficult	- kou कोअु
Easy	- len-bu लन्-बु
New	- sarpa सर-प
Old	- nying-pa जिङ्-प
Young	- shon-ba शोन्-ब
Dark	- mleng-bu म्लेङ्-बु
Troublesome	- duk-pu दुक्-पु
Strong	- shit-cen शित्-चन्
WEak	- kyam-pu क्यम्-पु
Dry	- kyem-pa क्येम्-प
Glad (delighted)	- sinu सि-नु

Happy	- sinu सिनु
Bigger	- trhen-sho थेन्-शो
Slightly bigger	- halam then-sho हलम् थेन्-शो
A little more	- tsala mang-sho च-ल मङ्-शो
Much more	- siti mang-sho सिति मङ्-शो
Much better	- siti lek-sho सिति लेक्-शो
Best	- lek-ta; yongzo....lek-sho लक्-त; योङ् जो... लक्-शो
Length	- ring-bu रिङ्-बु
Width	- ce; then-gan चे; थेन-गन्
Height	- tho-bu थो-बु
Speed	- shit-gan शित्-गन्
Weight	- liyang लियङ्

INDUSTRY

UTILITY OF BAMBOO AND WOOD

Besides wood bamboo is being used as an important item for house construction, these are also brought into use as utensils which are not imported, but manufactured locally. Various kinds of wood and bamboo are available in the forest which are brought into full utility apart from being used as fuel and material for the 'construction of houses'.

WOODEN UTENSILS

1. ZAN-JONGPU : It is made from a piece of a big log of timber, the breadth of which is made according to the need of the family. The front side is defaced and made shallow in which the paste of Atta is made to prepare various occasional dishes.

2. TOKTSI : A type of mortar is prepared with a handle in it; it is generally made of wood from the Oak or from some other special tree for the purpose of preparing 'CHUTNIES'.

3. ZAN'GYA : It is a piece of wood properly dressed by dao and is used for preparing Atta paste.

4. SHENG-SUMRONG : Many people use a piece of a big log as a mortar for pounding rice instead of stone mortar. The hollow of the round log is made with the help of an instrument termed as 'ZONGMU' and its finishing touch is carried out by burning the coal inside the hollow so that the inside base and the sides as become smooth.

5. SHENG-KHLEM : A small spoon is also made from the wood and is known as Sheng-Khlem.

6. SHENG-ZERKU : A service spoon or a dipper is made from a good quality of wood for serving food.

7. ZAW'GYA : This is the best quality of wood/timber item which is self designed with multi-colour and is properly curved and converted into the cups of different sizes. Such cups are called 'ZAW'GYA GOORKU'. These cups are the costliest and rare, and were exported to Tibet during the ancient times in exchange of salt, dry meat and walnut etc.

8. KOHLA - SHENG : This is an item made of good quality of wood this is also self designed with multi-colour and is used as bowl with a cover over it which is known as 'DOHLOOM'.

UTILITY OF BAMBOO

Bamboos are abundantly available in all the three circles of Tawang Sub-division which are brought into full utility. With the exception of the people of Khet village under Mukto circle. Who are very expert in material culture. Almost all the people of Tawang are the customers of Khet village. Among the important items made from bamboo which are used for domestic purposes are:

1. BREIN : It is made from strong chips of bamboo with significantly designed framings and the diameter of which varies from 2 to 3 feet and height from 4 to 5 feet and is used for storing the grains.

2. MHEP-ZONG : Made from strong chips of bamboo, conical in shape, with its base comparatively smaller than the mouth and its height around 3 to 4 feet, is specially made to

carry the unthreshed crops from the field to home as well as transshipment of grains from granary to threshing field.

3. BANIDA-ZONG : Also made from strong chips of bamboo, conical in shape, base smaller than the mouth, height about 5 feet it is used for fetching the fodders and tree leaves from the nourished forest "Parmong" for the preparation of manure.

4. ZONG : It is exactly similar to Banda-zong, but is smaller in size and is exclusively used for carrying firewood.

5. NUIBU : Made from strong chips of bamboo, round in shape it is used to bring the grains after proper threshing in the field. And is also used to carry the sundry articles, food-stuffs and other eatable items on a long journey or pilgrimage.

6. SHANG-GOR : Also made from the chips of bamboo, round in shape, shallow this is used for segregating and sorting out the unwanted things and pebbles from the grains.

7. PEH-KEM : Made of bamboo chips, round in shape and slightly shallow, it is used to filter atta.

8. YHER : It is made of bamboo chips for winnowing the unwanted things with the help of the wind during the time of threshing the crops.

9. CHHANG-KEM : It is conical in shape and is used for beer brewing.

10. KHOMP : It is conical in shape without having any hole in it and used for containing and shifting of grains from one container to another container.

11. SHYOMBA : It is a basket with a rope handle and is used to collect the vegetables etc.

- 12. PHA-ZONG** : A basket similar to that of Nuibu which is used to carry the food-stuffs etc.
- 13. CHHANG-PALANG** : Means wine casket made from bamboo.
- 14. TSEE-PALANG** : Means water bag.
- 15. SOH-KAPTONG** : A kind of cup which is used to serve the local beer.
- 16. SOH-KHLEM** : Means a bamboo spoon.
- 17. BLHO** : A kind of mat finely made out of the strong chips of bamboo it is used to expose the grains for drying as well as threshing. The mats of different sizes are used for different purposes and so differently named.
- 18. LHEMBU** : Rain shield. It is made of fine immature bamboo chips in two layers within which tree leaves are inserted to avoid leakage of rain water through its joints and is used by male as well as female folk during heavy rain or scorching heat of sun-light.
- 19. DOTH** : It is made from the strong chips of bamboo like a funnel for straining the beer over the beer container.
- 20. NYARKYUKPA** : It is an important implement made with bamboo with a straight stick used for threshing grains.
- 21. KOM** : Manufactured from the strong chips of bamboo it is used for shifting of grains and atta from one container to another container or for preserving the sundry articles.
- 22. NGYASHOYONG** : Very similar to Pha-jong it is specially made for the long journey to carry the foodstuff and personal belongings.

23. BANG-CHUNG : It is made from the fine strips of bamboo in multi-colour, round in shape to be used as a tiffin carrier.

24. POTTERY : Pottery craft is mainly the job of malefolk, but these days it has become very rare except the one found on the bank of the Kangteng river to the side of south-west of Tawang township. Nowhere is found the habitation of potters. The best quality of clay is collected from nearby selected place for moulding it into the pots of different sizes for different purposes for which the price is fixed accordingly. The finished products are carefully exposed in the sun but the buyers do not consider it as the final finishing. So they dry the pot over the fire to make it more durable as well as to prevent its damage by liquids. But at present the pottery craftsmen existence is no more as almost all the villagers are using the modern utensils. The winter is considered generally favourable season for pottery.

PAPER - MAKING

Not much technical knowledge is required as to the preparation of paper. A kind of bushy type tree termed "SHUK-SHENG" is collected and its outer layer (bark) is separated. It is then mixed with the ashes in a big vessel and boiled till it is fully converted into liquid. A pond near fire place is made in which provision is made to stagnate the water. Several square nets are fixed with sizes of about 2 to 3 feet in wooden frames of equal size and are thereafter dipped into the stagnant pond. The melted liquid is then spread over net one at a time and with the help of four fingers distributed uniformly over the whole net one by one. It is then carefully taken out from the pond, so that it may not accumulate to one side only. It is then exposed in the sun-light to get

it dried and then it is removed from the net and it becomes paper.

The papers are of varied qualities and are so made as to meet the needs of the nature and utility such as making documents, making of religious flags, religious books etc.

The paper making is thought to be not a professional job but it is done by the interested persons in the leisure time in addition to their household work. The paper making is mainly adopted by the poor persons and this is not a reserved job of female folk, but is pursued jointly by the male and female folk.

Finding the locally made paper relatively superior in quality, the local Administration had deputed two local trainees in Jorhat to prepare improved type of paper technically and on their return after training, the specimens they brought were worth using tax file covers, packages etc which would be quite durable. But unfortunately, small scale industry could not be set up at Tawang due to rare availability of 'SHUK-SHENG'. Obviously, it would have brought a good source of income in the area.

BLACK SMITHY

There are no blacksmiths by caste in the Monpa Society nor they have adopted this profession by virtue of their interest. All kinds of work in iron and forging of iron were done by Tibetan Blacksmith in the ertswhile period as well as in these days. Moreover they must have imported all the agricultural implements like, spades, daos, knives, falling axes, scrapers, sickles etc either from plains or from Tibet. At present, a few blacksmiths of Tibetan origin are available who are not able to meet up the requirements of the people. The sale proceeds of the implements are remarkable to note.

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LOCAL SELF GOVT

VILLAGE AND ITS FUNCTIONING :

A Monpa village consists of five to five hundred houses and also of a single house, a hamlet which is located at a far distance of the main village is termed "Gonchikpa" and a village comprising of 500 (Five Hundred) and above is further bifurcated into several small units and consequently each village is named differently. But these small villages are also included into the territorial unit under one head of village "Tsorgan". The collective unit of these small villages is called "Mang-Ma" which has gained more currency than to address by its original name of the village and in its comon parlany, the term mangma is more often used by the people.

Gnerally the villages are situated in the valleys unless suitable site is found resulting into establishment the village on the ridge of some spur. These kinds are available in Dhakpaneng, Lumla side and across the river of Tawang-Chu. Each of these villages has its own distinct territorial boundary demarcated either by some stream, stone pillar, stone marked or by a forest termed as "Santsam" and such forestt are preserved since time immemorial, they cherish the belief that such trees are the abode of some serpent spirit or demons are termed as "LUHU" and Zipda respectively therefore they refrain from felling the trees to avoid effect of the spirits. Similarly,. the defacing of stone mark and severing of stone pillars are, if caught red - handed punished with

heavy fines by the mangmas of both the villages and even the division of the stream is also a crime, but if the stream is diverted for the purpose of operating the Atta Chhaki termed Chuskor it is on the contrary appreciated by both the sides of the village.

Generally, a big village is customarily divided into three divisions for smooth and effective running of the community work and village administration they are "Totpa" the upper division, "Berpa" the middle division, and "Matpa" the lower division of the village. For the purpose of communal puja or community work, the representatives from each of the divisions of the village are required to attend. Some work is independently done by one division and the subsequent turn comes to all the divisions one by one.

ORGANISATION AND FUNCTIONARIES

Though the different division constitute a single unit, to carry out the activities connected with agricultural, religious and social functions, it has its own body comprising of one representative from each household which is again divided into smaller body comprising head man "Tsorgan," members "Thumies" the mediator "Tsobley" and at present the Gram Panchayat members. With the composition of these dignataries, the communal functions of the village are carried out with the G.B. (Tsorgan) as the head. Any decision pertaining to individual conflict and all sorts of disputes within the village such as divorce, criminal and rape cases and petty matters are settled by the village council on the consensus of members. What ever the decision and judgement given by the village council it is final and binding. But on the other hand if the party does not agree with the judgement of the village council they can appeal to the judicial court for

fair and impartial judgement on the issue. It is no need to involve entire household to settle such disputes. The village community so called Mangma can be involved when there is a major issue with one village to another with regard to boundary dispute of common property like land and reserve forest of entire village. The Mangma jointly represents and equally contributes in the form of cash or kind to encounter such cases. Normally, the Tsorgan is selected for 3 years tenure and after that he voluntarily gets retirement. But again some times the particular Tsorgan is asked to continue for more than fixed tenure depending on the efficiency. The Tsorgan of the village is considered to be the highest and powerful post in local self Govt. All major issues of the village are brought to the Tsorgan and he ascertains the opinion of village community (Mangma) for further course of action. Ultimately Mangma (Village community) is the apex body who decides all matters unanimously and take decision to overcome such eventuality. Besides, if any one violates the rules and regulations of the village he is imposed with fine and punished under village law which is not in written documents. The duty of the Tsobley is to go house to house and inform them for assembling to decide certain issue with regard to carriage of Govt. loads of the touring staff, construction of village approach, repair of gompas and performance of community puja to counteract natural calamities and collectively termed as "Mang-Laih", and if the work to be carried out in grander scale, it is termed as "Tsoh-Laih".

In addition to the Mangma, the Dulangpa (collector of the village contribution) is also included whose duty is purely temporary and is excluded from the socio-political body with

whom the entire development of the village lies. In times of emergency or in the event of epidemics in other villages, the entry of the persons from other villages or from the affected areas of the village are barred by putting up signs and symbols after collective decisions of the Mangmas. With the help of Dulangpas, the ritual performance for counteracting is then accomplished.

CUSTOMARY LAW

A) ADULTERY

Adultery either on the part of wife or husband as perceived by the Monpas is treated as a Social evil. If already married, it is looked down upon seriously by the society and the punishment is proportionately higher than adultery of an unmarried girl, but fully engaged.

The customary law of the Monpas prescribes that the couple is punishable considering the gravity of unlawful act either of the sexes has committed and in no case couples are spared if the will of the parents are to allow them to prolong as husband and wife till their last breath. It is treated as 'bad name' not for the spouse, but for the family as a whole. However in this respect, to decide the issue of adultery and to inflict the punishment on either of the couple, the eye-witness is asked for by the adulterer which they term as 'Melongi To-Ngu Laki Zo-Ngu' which means the adulterer should be caught red-handed for the charge levelled against him.

The adultery takes place mostly in two ways. First, intentionally, which is the premeditated one to get just herself divorced and, secondly, unintentionally, in which 'one is forced to adultery without giving her consent to the adulterer. In such case the crime is condoned on the part of the adulterated, but adulterer is caught and the issue is brought before the relatives of both the parties including the village councils consisting of GOANBOORA, the village elders,

relatives and the mediator, if the marriage was solemnised by engagement and negotiation. On the contrary, if the marriage was by love, engagement, enticement and so on, the parents and even the relatives ignore the happening and it is treated as the act of God who has not obeyed the order of the parents.

The couple after such occurrence, never dare to come before the parents and the village council for they are sure that they married against the wish of the parents and therefore, they will never pay attention to the facts for the solution of the problems or issue. Hence, they tolerate it simply even if an illegitimate issue is born to her. There are instances in the Monpa society that the wife indulged in the illicit relationship with other person and gave birth to several illegitimate issues, yet the husband was considerate to her and continued to cohabit as usual. If a married woman elopes with her lover secretly without the knowledge of her husband, when husband is away from home for long time during which the issue of her lover is born to her, the issue so born is needed to be adopted by the husband after his return to home and corporal punishment is inflicted upon her by the husband to mould her character. In the second instance, the children so born to her during the absence of her husband, are not accepted by the husband as his own, but allowed to remain and grow at the same house. These children are treated as servants and carry the ignominy of their illegitimate birth even as they grow up into adults. They are often called a "Zhou" meaning a "bastard" or they are not given equivalent status as born to the legitimate children. As husband for wife, she is deprived of all the proprietary right or the home henceforth and the wife is then strictly prohibited by her husband from stepping into her lover's house. Moreover,

the wife is not allowed to entertain any guest with drink any more on account of her immoral character. But in no case, the adultery is the ground for divorce in Monpa Societies.

B) DIVORCE

Divorce is a common practice among the Monpa societies, but changing of one's religion, disease, unsound mind are not grounds for divorce. The divorce takes place due to cruelty of the husband, the practice of adultery on the part of wife, sterility, rape and sodomy. The divorce in olden times had been very strict, in those times the marriage generally used to take place by engagement, initiation and negotiation by means of a mediator and the couple used to follow the customary law strictly and the violation of which was penalised severely by their relatives. But as time passed, the adherence to customs also became lenient and divorce is not much paid by the head parents and relatives as well.

However, as far as custom is concerned, if divorce takes place before the real solemnisation of marriage, the bride wealth if paid in full by the parents of the groom, the parents have every right to demand the bride-wealth to be returned back in whole and vice-versa. If the divorce is moved by the parents of the groom in consideration of the character of the bride, they have no right to demand the bride-wealth to be returned back. If divorce takes place without any of the above reasons, except due to hatred on either side of the couple and while deciding the issue of the divorce by the relatives of the parties or of the village council, the amount of abhorrence either side taken into account according to which a fine is imposed on. A mutual divorce also takes place provided the

understanding between the parents of the bride and the groom are in good terms in which no “give and take” occurs in consideration of the understanding as well as to stabilise further relations in the future.

If divorce takes place owing to any of the above reasons after having a number of children, male or female, the custom in existence is that while parting with, after the divorce, the male issues are to accompany the father and female issues with the mother even if the issues are impropportionately born to her. In case, the male issues likes to remain with the mother, the father has to provide for the maintenance of the male children. Contrary to this, if the female child/children like to remain with the father, the divorcing wife does not provide anything to maintain them. The father entirely looks after them equally and the responsibility of marriage lies with him and he is entitled to receive the dowry/bride-wealth and the mother gets no share of the bride-wealth.

If the question of the divorce is moved by the husband, when the wife is pregnant, the pregnant wife is to declare that the baby in the womb really belongs to the divorcing husband and in such case, the arrangement is done as similar to that of a male child whom the father arranges for maintenance till the delivery takes place. After delivery it is decided according to the sex of the issue.

The divorce is generally decided by the parties of the spouse. The matter is resolved internally by them and in case of failure to work out a solution the matter is brought before the village council and the elders of the community and they decide the issue accordingly. Only on failure on the part of the parties to the divorcing spouse to settle the matter, it is

brought before public proceedings to be decided by the elders of the community, and the matters are recorded in the written documents in which they enact that the divorces may marry again. In the event of their problems and disputes getting cordially resolved by the proceedings before the elders they are allowed to co-habitat as husband and wife as before. The may even remarry immediately after the divorce.

A BRIEF ACCOUNT OF THE TAWANG MONASTERY

The Tawang Monastery was established in 1662 AD. by the Merak during the reign of the fifth Dalai Lama (Nawang) Lopsang Gyasto. Dalai Lama was 45 years of age. In the middle of the 18th century, the Monastery was enlarged by the Tibeten Government.

The Tawang Monastery was founded by the Merak Lama (Lodo Gyasto) with the help of great fifth Dalai Lama. Merak Lama was the greatest Lama of the Monyul area during that period. He was born at Sakteng-Merak the territory of Bhutan and hence he was known as Merak Lama. He went to Lhasa for further studies of lamastic and was admitted to the famous Monastery of Lhasa, known as the sera Monastery. His college in the Monastery was sera-fia Drastsang and his house was the Badhi house (Khamtsen). Merak Lama took the usual course of monastic studies from the sera Monastery during the reign of the great fifth Dalai-Lama and he was a great disciple of the fifth Dalai Lama. But the fifth Dalai Lama was not a monk of the Sera Monastery. The fifth Dalai Lama was a monk of the Drepung Monastery and his college in the Monastery was Drepung to Selling. He was under the Kongpu house (Khamten) during his Monastery life.

When the Merak Lama was constructing the Monastery, he got great help from the fifth Dalai Lama through the Drepung Monastery in construction of the building as well

as in the establishment of the Monastery. So, as a religious custom of Tawang Monastery has become the daughter house of Drepung Monastery, because the fifth Dalai Lama, who helped to establish the Monastery was a monk of that Drepung Monastery. Therefore, before the independence of Tibet the Abbot of Tawang Monastery and come from Drepung Lo Selling Monastery of Lhasa. After finishing the establishment of the Monastery Merak Lama lived at Tawang Monastery for about thirty years. Then he went to Lahu-Arkidung about 35 km. far from from the Monastery. He lived there for meditation and in due course of time left this mortal world.

The 2nd re-incarnation of the Merak Lama was born in western Tibet (Kham Area). His name was Kalsang Deyun Tenzing. He also came to Lhasa for further studies and lamastic values and he was also admitted to the same Monastery. Even his college house also was the same with the previous Merak Lama. He came to Tawang also at 25 years of his age. At the very outset he came to the Monastery to meet the monks and he could recognise the old Lamas of the Monastery. But Lamas could not recognise him, Then he asked them what happened after the death of Merak Lama. He also recognised the properties of Merak Lama. The monks became thrilled and they knew his as the re-incarnation Merak Lama the founder of the Monastery. He visited the whole Mon-area, area and Dafla area as well as some parts of Assam. Then he was known as Guru Rimpoche. He passed his whole life in preaching of Buddhism among the people of Mon-area. The Guru Rimpoche which died at Bomdila in 1967 was known to be the 7th re-incarnation of the Merak Lama (Lodo Gyatso).

Now there is big library of the Monastery. There are a

large number of different religious volumes of the different sets. The biggest and the most famous volume is known as the Tengyur, then comes Kangyur and the Bhum etc.

In the library of the Tawang Monastery, there are two nos. of Kangyur. The canon is known as Kangyur and it has got 101 (one hundred one) volumes. The commentaries are known as Tengyur. The Tengyur numbers no less than 225 (Two hundred twenty five) volumes, embracing treaties on grammar, poetry, logic, rehetoric, law, medicines, astrology, divination, chemistry, painting, and biographics of saints. For all these are regarded as the head myth of religion. The short Kangyur is known as the Bhum. A Bhum has got 16 volumes and among the 16 volumes, there is a mythology in 3 volumes, Gyetong pam one volume.

In the Monastery, there is a great image of Lord Buddha. It is made of roll-gold and is about 45 (Fourty Five) feet high. It is believed that inside the great image there are so many small images, but we cannot see those small images. And there are so many images of different Gods and Goddesses in the Monastery. The most important of the images are great Goddess known as Palden-Lamai and also an image of Kretso-Nyenyas', both were given by the fifth Dalai Lama. The great Goddess is not an image, but it is a chart printed by the fifth Dalai Lama. The great Lama in his own blood. The Goddess is very popular among the Monpas. There is a tomb of Merak Lama (Lodo Gyatso).

Inside the Drekang, (the main temple) of the Monastery, there is small tomb of the mother of the sixth Dalai Lama (Tseng-Yang-Gyatso). He was born in the Urgilling village of the Tawang area in 1683 AD. The name of his mother was Tsewang Lhamu and his father's name was Tashi Tenchon.

The tomb is made of pure silver and it is decorated with the shells and diamonds etc. There are a cup and a garland or Mala of the sixth Dalai Lama and also the cup of his mother.

The abbot (Khempo) of the Tawang Monastery is H.H. the Righey Rimpochhe. The name of his original Monastery was the Righy Monastery in Tibet near the Lasa city. So, he is known as the Righey Rimpochhe. The Rimpochhe means the spiritual Lama. But his real name is Shri. Thupten Gyeleg Kunkhen. He is the fourth Righey Rimpochhe. He was born in the Lhasa city in 1915. His parents were peasants. The name of his father was Damchhai and of mother was late Tsering Dokar. She died in 1949 and Damchhai died in the same year before her death. The Rimpochhe had five elder brothers. But unfortunately all of them died. Now-a-days he has got only one nephew. At present, he is living with the Rimpochhe. His name is Norbu Sambey.

The Rimpochhe has got the usual course of monastic study from the Sera Monastery in Tibet. During his monastic life his college was Sera-jea, under Nyary house. He has been at the Sera Monastery from 1921 to 1933. He passed the Lhingsey degree from the Sera Monastery. After finishing his 13 years course, he *came back* to his own Monastery (Righey Monastery) which is ten Km. from Lhasa city.

He came to India in 1959 from Tibet (to Tawang area via Bumla road during his flee). He started from Lhasa on the 22nd March in 1959, three days after the flight of the H.H. Dalai Lama. By that time he faced so many difficulties on the way from Lhasa to Tawang. He halted at Tawang for some days. Then he went to Dharasala. From 1959 to 1962 he has been at Dharmasala and was a member of the Sera Monastery in Chootsok-lekhung (Religious Council). From

1962 to 1968, he has been at Kalimpong. And he was an abbot of Tharpa chooling Monastery at Kalimpong. After that he acquired the India citizen in 1967 and on the 2nd July in 1968 he came to Tawang as an abbot of the Tawang Monastery. Now he is all in all at Tawang, Dirang and Bomdila. Everybody knows him and shows his respect to him as the head Lama of the Tawang Monastery. He is also a very able and kind Lama.

DUNGYRU : A RELIGIOUS FESTIVAL OF TAWANG

The Myth and its Origin

Once Shan-Pradhar with all his nine sons went to a dense forest for collection of firewood. There in the jungle, the father instructed the son to cut down the trees, but due to their tender age, the sons were unable to do so and hence they sought the help of their father. The father found the job very tough, yet with great efforts, he could do it. They then collected the fire wood, and moved to a place Dakpa-Chhelngdung where Shan-Pradhar happened to gaze with bewilderment at two sparrows flying away from his vision. One of sparrows went to the side of Phongmaneng in Bhutan and the other in the direction of Domkho-Morshing village. The curiosity to follow one the sparrows prompted him and he left the place, leaving behind all his nine sons there itself. But unfortunately, the adventures journey led him to a sorry state of affairs as he did not have the means of subsistence. To regain his strength he started begging with a bowl in his hand. In this way he continued his journey and finally reached a

village called 'Tsengi'. It was a very big village--but there was no human being.

With great despasated state of mind, Shan-Pradhar looked around and saw the sight of Kalaktang village. He proceeded towards the village but on reaching it found to his utter surprise that although there was on other person except an old lady and a young girl. He went near them and asked as to why there was no other person in the village. The old lady replied with stemmering that all the villagerrs have been killed by the great demons. She also cautioned him that there is danger to his life also, and so he should leave the place immediately before the sun set. Shan-Pradhar determined to stay back fearlessly. He made nine balls of *atta* paste to kill the demons. With his magic power, Shan-Pradhar killed all the demons except one who absconded immediately from his in rigue. Shan-Pradhar was adamant and persued the demon with his bow and poisonous arrows and ultimately shot him down. But surprisingly, the demon transformed into a stone and disappeared there itself. It is, therefore, traditionally believed that all the demons identified by the people at present are the progeny of that absconded demon.

With this unusual occurence, he moved still further and reached the place called Amartala and Nahteng, respectively. There also he could not get the sight of plains area. Still he ventured. Meanwhile, suddenly he saw a crow flying away from his vision. He shot at her but with no intention to kill, and only to know from where she was. When she was moribund, he caressed her and tried all his best to save her life, but of no avail and therefore, he carried out the postmortem with the help of his arrow and found one peculiar grain of paddy in the intestine. Seeing the paddy grain he

presumed that the place he wanted to settle himself down was not far off. This gave him moral consolation to reach his destination. Hopefully, he kept on marching and reached Odalguri late in the evening. But here again to his utter surprise he found that near to all the doors some thorny grasses were planted and it was difficult to get in. At that moment the King of Odalguri appeared suddenly and received him with all the warm honour, promised all the helps, offered his ancient relics, antiquities, money and land for his permanent settlement.

It is believed that Shan-Pradhar was the representative of the Tawang Monastery who had settled down there and has been give the right to receive share of their revenue on behalf of Tawang Monastery and in return he promised to get performed various pujas at Tawang Monastery to counteract the natural calamities. It may be due to that prevalency that the Tawang Monastery has the right to receive the "Posa payment" which in local term is called "Bi-bab".

Since that time the people from the three tsok, "*Manvul-Ihawa Yulsum*", have expressed their readiness to help the Gompa authorities in the performance of various rituals and ceremonies connected with different seasons of the various rituals and ceremonies. Donggyur is the most important one. It is celebrated after every three years in a large scale. Torya is another ceremony performed every year. The method of celebration of both the ceremonies is similar but the differences is only in their inner meanings. In Torgya sacrificial cakes are put into the fire signifying destroying of the evil spirits and bringing peace and prosperity to the people of the Mon area; while Dunggyur signify accumulation of ten crores of Mane (Om-ma-ne-pad-me-hum) by the monks a month

before they actually start and prepare the blessing pills (Mandip and Tseri) and saffron robes with a unusual in it, to distribute among the monks, villagers and all spectators, who come from far flung areas to witness this ceremony performed for prosperity of their life as well as to prevent them from facing any natural calamities.

The Festival And Its Celebration

Dungyur festival is celebrated for three days in a large scale. The rehearsal for the festival dance is done by the participants from the 8th to 19th of the eleventh month of the Tibetan Calender. It is done outside the Monastery compound. No ceremonial costume and masks are worn in the rehearsal. The main leader and his assistants supervise and guide the participants. Thereafter, they get in interval period of five to six days for rest and the rehearsal continuous for another three days in the same month. On the last day, the final rehearsal is held which is conducted by the senior lama dancers. Then all the participants assemble on the ground floor of the Library hall with their food stuff, drink, firewood etc. On the 28th of the same month which is treated as 29th by the Monastery for the performance of dance. It synchronises with the 1st of Dawa-chungnipa (1st of the 12th month of the Tibetan Calender). The following dances are performed.

1. Pha-Chham or Abor Dance : The boar once upon a time had been obedient disciple of "Gelong N-mdaduno". He had to bring the sky and earth under his control with the permission of the leading deity. So the boar on landing on the compound of the monastery pleads in all direction to allow the dancers to use the place for dancing without causing any harm to them. This appeal is made early in the morning and

before the rise of the people and the birds, so that there is no disturbance in his appeal. There is no accompanying song except, the beating of drum. This was introduced by Merak Lama Dodre Gyaltsso, the founder of the Monastery.

2. Jam-Cham : It is the next dance performed by two persons, one male and the female. They wear similar costumes. They were also the faithful disciples who agreed to the instruction of their Guru in their frightening appearance to drive away the evil spirits, so that human beings are not harrassed any more.

3. Grei-Chham : They are twelve in numbers who are religiously addressed as "*Kheta Palapkoj*". They were also the faithful disciples, who were able to subjugate all those who opposed religious advancement (Dah) in Mon area and re-established to sustaine the light of Buddhism. Eventually, they received the blessings of the deity for prosperity.

4. Lo-Chham : Lo-chham means the dance of return Lo=return and chham=dance. Uder the teachership of their Guru they completed their monastic education and yet they expressed their desire to continue to stay with the Guru in order to re-establish the good rapport not only in the Monyul but also in the universe as a whole.

5. Ja Pho Mo : The dance of male and female birds. They dance in the first instance porporting to signify that they were omnipresent in Tibet as well as in plains in between which the Monyul is existed. Due to their frequent visits to all those places they were able to maintain mutual relationship amongst them and discarded all ill feelling towards each other.

6. Khimdak-Peki : A man hailed from the plains area was

reborn as a fly in his second rebirth and landed on a horse dung. The dung was washed away by heavy rain and the fly immediately nearby stupa (chortin) and went away. Due to this circumambulation, he was again reborn as a male in a poor family. When all his lineages were married and became a big joint family, he awaited his last breath. But his life span prolonged just to face the adverse remarks from the living members who started saying that the great grandfather has become invalid and unable to share the household burden. He got life in meditation. This is depicted in the dance.

7. Geychin-Namsekor : It is also termed as Chhan lok than. The dancers are twelve in numbers. The Apa Patsum, the father and his two sons sing song in praise of the goddess and offer drink purporting to signify as to how the method of brewing and way of offering drinks in different societies in Mon area was adopted. In their action they show how the guests are physically forced to accept their honour.

8. Damchin-Chhoige : The Lord of the dead and the Lord of the white, both possess different characters in their way of dealing. The lord of the dead is accompanied by Dikchung, the great sinner of the past, Duth, the ferocious spirit and five lenganpa, the assistants to help the evil god in the maltreatment of human soul, when they are received in the land of hell. The assistants are boar, *Ta-tiger*, *Lhang Ox*, Je-bird, and *Tiu-Monkey*. The lord of the white on the other hand tries to lead the soul towards the land of heaven. Yet due to enormous commitment to sin by the Dikchung, he is taken back to the hell, but ultimately freed by Khimdak Peki and promised before him not to commit sinful act any more in the next birth.

9. Ara-Khankyo : The number of dancers are not fixed in this case for they have undergone any training as such. They dress like clowns and led by Ara-Khankye Pon the male leader and his wife. The noise they make during the course of singing by Apa-Patsum is merely to disturb the listeners, so that may not copy the religious song, which is circumscribed only within the jurisdiction of the Gompa.

10. Ngan-Chham or Kya-Chham : The group of dancers dress like the plainsmen and by gestures and posture they show as to how they have communicated with the plainsmen during the olden time when went down for the purpose of trade and business. The broken Assamese they speak during the time of dancing is most interesting part of this performance.

11. Durdak or Dudodam : It is of recent introduction in Tawang Monastery by late Chanze Kesang La who was a scholarly expert in dancing and had come down to Tawang for his settlement after completion of his manastic education in Tibet. In this dance, four marks dressed on like human skelton symbolising as to how the soul after death is received in the land of hell.

12. Lham Tsokor : Twelve number of dancers are magnificiently dressed with masks in their forehead. Meanwhile, the leading deity of the Monastery, "*Palden Lhamo*" comes from the main Gompa with two assistants termed "*Khoryo*" and reach to the vestibule, the Abbot throws the scarf from the first floor over them to accept. The Umze Lhangye with all their religious instruments facing towards the Lhamo offer libation to the universe to propitiate certain deities and this is held to be one of most efficacious ways of propitiating the gods in Buddhism.

13. Losker-Chungi : Twelve number of dancers with different mask' depicting as to how the year is being rotated by twelve number of horoscopes such as horse, sheep, moneky, bird, god, rat, ox, tiger, serpent and thunder. Each of them has a different character according to which a person born with the very particular horoscope adopts the character accordingly.

14. Gelong-Chham : The three days programme ends with the performance of the ordained lama dance in the evening of the last day. In this short writing on the legend of Dungyur, it will be concluded only with the chham-chin as because, the whole significance of the celebration is centered round this chham-chin. The Gelongs were pious hearted and clear in their motto, were able to obtain the highest qualitative monastic education and to act to symbolise how they landed into the peaceful land after accomplishment of their aim.

15. Chham-Chin : The dancers are twelve in number with the furious masks in their forehead in full warriors dress, swords and shields in their hands and this pantomime is connected with the original legend of Dunmolangder, a demon who stood in the way of religious advancement. All intrigue to kill the demons had gone in vain and hence sought the help of Lupon Pema Jungne was sought by the devoteess to be one of those dancers in the name of Lhalung Peki Dorjee. Lupon agreed to the request and wore long sleeves inside which he kept hidden a bow and arrow. The demons came to witness the dance and the chhamchins danced one by one and disappeared suddenly. The demons paid little attention till the turn of the 11th dancer. The last one who danced so speedily attracted the attention of demons. When the attention of the domons was fully focused on the dance,

Lopon Pema Jungne took out the bow and arrow from inside his sleeves and killed the leading demons. Since then, no one has stood in the way of religious progress.

Although, the Chamm-chin performs its dance as last item of the first day of the three days programme, yet the whole purpose of Torgya is connected with particular dance.

Thereafter, the Torgya is taken out in procession by the monks in fully warrior dress termed Arpo to fire candle at the south western gate outside the monastery to drive away the rest of the absconding demons. The people also throng to witness the Torgya ceremony and with their inner heart pray to the merciful god to protect them from any harm, disease, calamity is less than with a prosperous and happy life in the times to come.

- Informants :**
1. Lama Danga, Secretary to the Guru Rimpoche of Tawang Monastery.
 2. Geshi Naboo, the retired teacher of the dance, Tawang Monastery.
 3. The Data are collected partly in person and partly in transcription form.

AN UNHAPPY PRINCE : KALA WANGBO OF THE MON

Gyalpo Kala Wangbo popular in Monpa folklore in the northern Mon and later Yul Pema Chen belonging to the period of Buddhism was fighting against local animist forces. Apart from Apa Dikchung, he is the most popular figure in Monpa folklore and sometime identified with Po Kanam Gyalpo.

PRINCE KALA WANGBO was born in the Mon area, near Tana Mande Khang which was a big Kingdom. He married Khan Drowa Zangmu, who was born in Lhagyale (Presently in the Khalaktang circle). Kala Wangbo grew up into a handsome prince, skilled in the use of all types of weapons, fearless and honest. Tawang had not yet been fully pacified at this time, nor were all the villages converted to Buddhism. Near Tana, at Langeteng (between Khirmu and Woikher village) there used to stay an evil spirit, known as Hasang Dyunmo, who was envious of the princess whom Kala Wangbo had married. The evil spirit also felt that the founding of a happy and strong kingdom near her liar would cause her a great deal of trouble. Dyunmo, the evil spirit therefore, was always on the look out for opportunities to harm the couple. Kala Wangpo and Khan Drowa Zangmu, in due course, had two children, a son called Lhase Gyapo and a daughter called Lhachin Kunzang.

Dyunmo, thought that the best way of harming the kingdom would be to harm the young children of Kala Wangbo. She, therefore, pretended to be very ill and told all demons attending on her as well as the wicked persons who

worshipped her, that if only she was fed on the heart of the two children she would recover. Two of the servants of the Dyunmo, who were butchers and practised horrible rites like Cannibalism, offered to pick up the two children, but when the kidnappers went to Tana and found them playing, even these wicked followers felt the milk of human sympathy.

They instead, caught some village dogs, slew them and fed the hearts to the Dyunmo, claiming them to have been taken out of the bodies of the children. Dyunmo, who ate it, pronounced herself cured, which led to a great deal of amusement among the two butchers. Soon she, however, heard that the royal family were infact in excellent health and nothing had happened to the children which made the she-devil so unhappy that she fell really sick. She then called her two assistants and said that she knew the two children to be healthy and hearty, since her magic powers enabled her to view people miles away even. The two Nyerpa were to go and catch the children and bring them to her immediately, so that she could sacrifice them to her all the devils, who would then bless Dyunmo and everybody who helped her.

NYERPA found the children playing in a meadow and rushed to them, flourishing their swords when they came near the children, Lhachin Kunzang told them : her brother's flesh was poisonous and anybody who touched it would immediately die. When they tried to cut the two children they found that the swords were again and again deflated and could never even the bodies of the children. The two evil men who were very frightened as a result, decided to leave the prince alone. They tied up Lhachin Kunzang with ropes and dragged her away to Larong Dramche, near Mukto. There they discussed

among themselves what they should do. The cleverer of the two said that if they went back to the Dyunmo without killing the child, they would be punished. If they tried to kill the child, who was obviously under divine protection, they would probably get into serious trouble. They, therefore, decided to throw her down the cliff near Mukto as the easiest way out. Having done so, the Nyerpa killed a wild pig and took it back to Dyunmo who ate it and became well. The two servants who played this trick on their mistress, were frightened till they saw the Dyunmo became well. Then they knew that she was only pretending to be sick.

Meanwhile, when they threw down Lhachin Kunzang, a mountain eagle was just flying below and the little princess happened through great luck to fall astride which gently carried her away. While doing so, however, the eagle ran into a storm. Lhachin Kunzang fell down from the eagle into the deep water of the Manas river, where a great fish mistook her for bait and swallowed this. The virtue of the princess, however, was something which was to guard her even in this difficulty. The fish realised that she had some sacred person inside her ; swam upto the bank of river and coughed out the little girl. Lhachin Kunzang was hungry, thirsty and tired. She tried to make her way back on foot to Tana, but got lost in jungle. At one place, she found depressions in the ground like those caused by the feet of a gigantic horse : like the one owned by her father. She then thought that the horse was being used by Lhase Gyalpo on the look out of his sister. Due to her good luck in that Jungle, there was nothing to drink, a puddle had been formed and rain water collected in the foot prints of the horse. Then she drank and was slightly comforted for a while. The great difficulties which she had to

undergo and the existing loneliness, however, broke her spirit. After sometime she became almost mad and not knowing that she belonged to the princely family of Kala Wangbo, began to go about from village to village begging for her food.

In Tawang, meanwhile Kala Wangbo and his queen became extremely unhappy at the loss of their daughter. They were also angry with Lhase Gyalpo, when he could not explain what happened to his sister and how he came to be unharmed. Dyunmo took this opportunity to poison the minds of the parents. She succeeded in convincing them that all their troubles were due to Lhase Gyalpo and that these troubles would cease only if he was driven away from Tawang Valley. The grieving parents were only partially convinced, but in a fit of anger drove their son out and ordered him never to come back unless accompanied by his sister. Lhase Gyalpo took only the weapons which belonged to him and rode out in the direction of Yul Pema Chen (Land where no body can be happy). This place is known as Thembang. In that country, the people who saw the young prince recognised him as a great man and begged him to be their lord. Lhase Gyalpo agreed to do so and ruled them wisely and well, so that the people of that area were happier than ever before.

Lhachin Kunzang continued her travels and ultimately reached the same place of Yul Pema Chen. One day she found herself in a pasture in which yaks were grazing. When she approached a headman's hut to beg for a little butter and milk, the furious dog guarding it, as high as a man's waist, broke its chain, pounced upon her, caught her by foot and dragged her towards the hut in which the headman and his wife were living. They were good and kind hearted persons, who

immediately drove away the dog and dressed up the wounds of the princess with various medicinal herbs. This, however did not save her completely and the poor princess became lame for ever. When they heard story they felt, this was the case which could be justly put before their wise king, and so took her along to the palace of Lhase Gyalpo. When they tried to get inside the palace, the fat and impertinent servants of the king would not allow her to go inside. The heart of the Lhachin Kunzang almost broke at this and she started calling out the name of her brother. Lhase Gyalpo, who was inside, heard her voice and rushed out to meet his long lost sister. Then he raised a mighty army and proceeded towards Tawang Valley where Dyunmo through her magic has succeeded in imprisoning Kala Wangbo and his wife. In fact, the queen could not bear the sufferings in prison and had already died. Lhase Gyalbo and his army reached Tana and destroyed the man sent against them by the demon. Dyunmo was shot through her heart with an arrow, but ran away towards Mera clutching her heart. At last she fell down near Damyan chu and died. The people of the valley buried her and constructed a black chorten (now in ruins) over corpse, so that she would not rise again. Lhase Gyalbo was wise and noble prince who ruled well the areas north and south of Sela. So all the Monpas were happy.

VIDYARTHI PARISHAD

A NATIONAL INTEGRATION FORCE

The visit of some of the prominent members of Akhil Bhartiya Vidyarthi Parishad on the sensitive part of North Eastern Sector in the year 1966 was the base and foundation of National Integration. Those members stayed for a short period in different societies of Hill Tribe and their friendly behaviour with our people had in fact induced me much to know more about our country and its different walks of life. However, that has not become the ultimate deciding factor for me and at last the fortune set when Shri Padmanabh Acharya, General Secretary of SEIL and a fellow of the Bombay University with Prof. Dattaji Didolkar of Nagpur, paid a special mission visit to my native place - Tawang.

Since the time of my stay in Bombay under the care and guidance of the project, I was enchanced to see with my own eyes the very mobilisation of the students by the Vidyarthi Parishad and the aim thereof. So in order to substantiate, I hope, it won't be out of place to narrate some of the factors which contributed to the very achievement of the National Integration. Viewing back to the time of 1949, soon after the attainment of Independence, Vidyarthi Parishad took its birth in New Delhi, the heart of our country. Very soon, Vidyarthi Parishad operated its mass campaign to indianise which in other terms was the beginning of Integration. The first stride that the Vidyarthi Parishad had undertaken was the approach to the Indian Government to accept the name of the country as Bharat, Hindi with Devanagri as the State National Language, Vandemataram as the National Anthem and the most

important among them was to frame the constitution of the country in Hindi were some of the leading integrating forces.

With a view to promoting integration, Vidyarthi Parishad invited a batch of 60 students from Arunachal Pradesh (the NEFA), Manipur, Nagaland and Mizoram of Assam in 1967 to Bombay and their stay in the different host families was accordingly arranged. It was the great symbol of integration to have the students from the communities of different places of North-Eastern Regions, which are almost isolated. The main idea behind the Parishad's plan to accommodate those students of hill areas with the Bombay families was to enable them to get acquainted with the way of life and also to foster a sense of brotherhood among themselves. This has subsequently been achieved to a great extent by Vidyarthi Parishad. This is in fact an impossible step and unexpected result for any other organisation than the Vidyarthi Parishad. While their stay in Bombay for about a month, Vidyarthi Parishad organised a camp at the R.A. Poddar College of Bombay in order to bring them closer with the students of city and city with the hill students to get to know each other. While inaugurating the camp, the then Dr. P.B. Gajendragadkar Vice-Chancellor of Bombay University and the former Chief justice of India said that the activities of Vidyarthi Parishad had created a ray of hope in his mind. Also emphasising upon the point that such a large number of hill students should come to stay with the Bombay families, he said with emotion that the sight at the moment was unforgettable, "Rather it was a sight for the Gods to see".

The slogans of the Vidyarthi Parishad, "Bombay ho ya Gauhati Apna Desh Apni Mitti" and "Aalag Vesh, Phir Bhi Apna Ek Desh" were not merely the barkings in the empty jungles, but have practically shown to the students and the

people of this country by experiment which has proved to be worthy of integration. When I meet the members of Parishad in any corner of India, I find no sense of discrimination in them on the grounds of appearance or caste, that is because Parishad has accepted the slogans to imply practically. Parishad thereby has succeeded in imbibing a sense of national feeling as well as oneness.

One of the ways to penetrate into the minds of students and to breathe oneness among the students' community was the "All India Students Meet". This has become a common platform for all students to come together in such a place and to exchange their ideas and culture.

In the context of National Integration, Vidyarthi Parishad has sponsored two noble projects - Students Experience in Inter State Living (SEIL) and My Home is India (MHI). It hardly needs to clarify the mottos, for from the very name itself, it is apparent that any student belonging to any caste should feel at home in any part of India and experience himself and herself by living with different societies. However, some of the objects are worth mentioning. For instance, to bring the tribal students nearer to the students of the other parts of India, to provide them education, to imbibe in them a sense of oneness through the process of eliminating the feeling of casteism and regionalism and, above all, to give them family affection and love even when they are away from home. These projects are the breeding grounds of unity. With this idea in view, Parishad has brought up nearly 15 children from Arunachal Pradesh (NEFA) belonging to different castes and tribes in 1967 to Bombay, the birth place of the scheme. All these children were accommodated with the well-wisher families of Bombay and brought up by providing all sorts of facilities and essentials under the care and guidance

of Vidyarthi Parishad. Gradually, the scheme was extended to many other important cities like Nagpur, Kanpur, Agra and Ahmedabad where a good number of students from North-Eastern Region are studying. All their requirements are met by the organisation, Adoption of such students by the said organisation in fact is intended to teach those young students a lesson of serving and uplifting the backwardness of their own communities when they return to their native places after the completion of their studies. I hope these will certainly lead their people and stop the mental deviation in wrong direction.

The Indo-Foreign Students Bureau of Vidyarthi Parishad is the one which constituted another platform to improve understanding among the student community of Foreign nations with the Indian students. Likewise, there are numerous projects which Vidyarthi Parishad has undertaken to foster the feelings of nationalism. From all the above instances, it is evident that this organisation has succeeded in achieving its objectives and at last I wish the organisation, to fill confidence in mind, and shape the destiny of the country in time.

TAWANG : A Tourist's View

The Monpas of Tawang are highly artistic in craftsmanship like weaving, painting, wood-carving and basket making which form the economy of the people. However, most of them are dependent on agriculture and the Govt schemes for their survival. The present growth rate of population shows that very soon unemployment problems and their effect on socio-economy will definitely pose a formidable obstruction for the Monpa Society. Therefore, one has to fall back upon the idea of bringing Tawang under Tourism map. To speak broadly, nature has lavished her plentiful gifts on Arunachal Pradesh as a whole. With its lush-green forest of bewildering floral and faunal diversity, lofty mountains and snowclad peaks, graceful falls, roaring rivers, lakes and ancient monuments, the state is a fascinating tourist spot of tremendous potential. The barometer of tourism is on the increase each year because in a highly civilised and sophisticated social pattern of the present day the human heart naturally yearns for some lonely spot where nature and surroundings will be his best friends since man is a part of nature, he falls back into its original fold, though momentarily it must always be pleasant, hence we see tourism going like the fold of Switzerland, the rugged Rockies, the delightful Gulmarg, the sprawling besech of French, Riviera, Koralum and myriad such tourist resort all over the world. Hence the tourism industry is being encouraged by all countries of the world which brings the economy besides cultural exchange and all round development. Arunachal Pradesh covers an area of 83, 743 sq km, the land stretching from the foot-hills and valleys adjoining Assam on the south to the sky-rising Alps

on the north, bordering China, represents a rare blend of the biomes corresponding to climatic conditions varying from tropical to temperate and alpine.

It has four distinct seasons and extremely different agroclimatic zones with rich plant diversities constituting one of the important biospheres of the world. On the west and the east, it has borders with international neighbours--Bhutan and Myanmar. The state has, therefore, geo-strategic importance and for this reason, from the days of British rulers to the present day, entry into the territory is regulated through Restricted Area/Innerline permits. The State has several locations of mytho-historical significance, pilgrim centres, two national parks and eight wildlife sanctuaries with wide variety of animals, birds and plants besides scenic hill stations that can be developed into tourist hot-spots. The magnificent Buddhist Monastery at Tawang, mythological Parasuramkund, Malinithan and Bhishmakanagar are pilgrim centres favoured by people far and near. The landscape and topography of the State offers scope for developing mountaineering, trekking, adventure tourism, water sports, aero sports, rafting, site-seeing, gliding, hiking etc.

Tawang district offers idealic tourism in near future with its majestic snow-clad mountains, blue Tawangchu, ancient monasteries, colourful flora and fauna, the breath-taking Sela where snow preponderance altercrates the fertile Kharsaneng valley and colourful people having rich tradition. To begin the journey towards Tawang one has to halt at Tezpur or Bhalukpong. After one hour drive from Tezpur one arrives at Tippi where the famous orchid Sanctuary can be seen having more than 500 species, some of them are rare or endangered. The orchid sanctuary covering nearly 100 hectare in Tippi has a large collection of these brilliantly

colourful flower plants. After two hours drive one arrives at the beautiful valley called Tenga Valley where the defence establishment adds much beauty to the valley. From Tenga Valley the next destination is Bomdila, the distt headquarters of West-Kameng distt. After having a stoppage at Bomdila, it is an hour drive up to reach Dirang where one can have the fresh apple juice and can see the famous place called Shangthi where sheep breeding firm is located. Both the Sangthi and Dirang rivers can be one of the best spots for river rafting because of gentle slope and mild river current.

In about two hours drive from Dirang one arrives at Sela Pass, altitude 1400 ft, a narrow gully surrounded by rocky cliffs bereft of all vegetation. Down the south, one finds everything else beneath you. A chill breeze envelopes, an eerie sense of feeling, that one is on top of the world invades. During winter the entire sela range, covered with snow becomes completely white. The prevailing cold bites one's very bones. In the summer' the Sela top is a multi-coloured Rhododendron colourscape and the flowers. After crossing Sela, passing through Nurangneng Valley, as one comes down the last bend of Jaswant garh (war memorial of Late Jaswant Singh who laid down his life in 1962) two majestic sights attract the eyes. In the east glistens the shimmering Gorichen--a towering trident--all snowcapped and whiteshrouded. One, filled with daring awe, Savours its majesty and then scans towards the south-west where one beholds the most beautiful sight--The Tawang Monastery glimmering like a ship riding the ocean, as unforgettable sight and memory to fetch long in one's memory.

On leaving Jang, as you climb up the Lhou lopes, you are greeted by the green belts of the Kharsaneng Area--the greenary of Tawang. Soon after your eyes are happy with the

Karsaneng geenus. Your next object of interest will be the graceful Namet-Rong falls whose waters are tapped to generate 1.5 mega watts of electricity bringing light and life to the entire district.

As you feast upon the glories of Tawang Chu, and as your vehicle eats up the road, the Tawang Monastery looms up before you, all ablaze in the evening glow. Just towards your right, some three Kms from Tawang, you glimpse a cluster of trees. Amidst this cluster lies the Urgelling Gonpa, hallowed memory of the sixth His Holiness Dalai Lama's boyhood. The tree planted by him still reigns supreme and blesses all pilgrims. This Gompa is much older than Tawang Monastery.

No sooner one opens eyes in the morning, the early morning sun bathes you from the east. From your window the sprawling township and the monastery in all this vividness are seen. A good morning Darshan, indeed.

The Tawang Monastery built 300 years ago by His Holiness monk Merak Lama Lodre Gyamcho is one of the biggest of its kind in Asia. It is the centre of Buddhism for the Monpas and reflects the quintessence of Monapa's religion, art and culture. It is their guiding beacon. Ashrine, library, school and dormitories of the resident Lamas are contained in this fortress of stones. The library walls also display swords and shields depicting the religious wars fought by Tawang Monastery lamas with Bhutanese rulers in ancient times. Besides the library there is also a school, run by the Monastery to impart religious teaching as well as Sanskrit, English and Hindi. Within the precincts of the Monastery important festivals, such as Torgya, Dungyur, Sangdi and Choighar, are held in which thousands of Monpas, dressed colourful, take part. The lama dances of monastery are

famous. The monastery is not only a living symbol of faith of the Monpas but also the cultural base. Behind the monastery in a Nunnery namely Gyangong Ani Gonpa where more than 100 nons are there and having their education on Buddhism.

Beside the monastery there is a centre which trains young boys and girls in different crafts. Its Govt. emporium sells finished products like carpets, wall carpets, cushions, wood carving, articles, makes shoes and other daily necessities. Tawang market is very popular in entire Arunachal Pradesh for various kinds of goods and other articles.

A road goes towards North of Tawang which leads towards many historic, site-seeing and pilgrimage areas. After an hours drive from Tawang, one arrives at PANGKANG-TENG Lake (altd : 13000ft) which is famous for picnic spot. To the North of the lake the magnificent mountain ranging about 100 Hectare is popularly known as MANMA-GYALEM , thousands of devotees visit every year and offer their prayers to Guru Padmasambhava. It is believed that Guru Padmasambhava stayed here and did meditation. A typical shape of stones can be seen whose appearances are quite unique. About one hour drive from Manma-Gyalem, one arrives at Taksang Gonpa after crossing three majestic lakes viz Nagula, Klemta and Sengisar lake. Taksang Gonpa is yet another historic place surrounded by lush-green trees. The Gonpa is taken care of by the Pangchinpa (Zemithang) and every year they offer their prayers. It is said that Guru Padmasambhava stayed and offered the prayers and thereafter this place became a place of worship for Pangchinpas and Monpa as a whole. The Snow pigeons and mask deers abound in this Area. Further the journey follows towards Zemithang which is two hours drive from Taksang Gonpa and one would

really enjoy the drive in between the valleys where the birds, mask deers and snow pigeons greet. The roaring sound of the river sometimes shows that you are on a different planet.

From the top of Zemithang one can see the Indo-Bhutan border, the Nymjang-chu and Gorsam Choiten. Gorsam Chaiten is a majestic monument built with stone. It is just near Indo-China border. There are thousands of prayer-wheels around the Chaiten. It is built exactly on the model of Kathmandu's Pashupati Temple. Around February a religious ceremony is held where people from all over Buddhist areas and neighbouring Bhutan attend the puja. Next destination towards Tawang enroute, one can see the cave, the mild flowing of Nyamjang-chu, the biggest falls and finally cross the Sub-Division headquarters Lumla where one can have hot tea and rest for a while. It is a two and a half hour drive from Lumala to Tawang.

Next day, the journey follows towards east of Tawang where the Singsur Ani Gonpa (Nunnery) can be seen. About 50 Nuns (Anies) stay and study their Buddhist scriptures. The Aryadung Gonpa above Singsur Gonpa is yet another old monastery, older than Tawang Monastery. There is a beautiful image of enlightened 15 feet statue of Buddha who smiles in benevolence. It is said that Mera Lama Lodre Gyamcho the real founder of Aryadung Gonpa. It is only 15 minutes drive from Aryadung Gonpa to another very old and famous Gonpa viz, Thongmen Gonpa. The Gonpa is directly under control of the Tawang Monastery authority. Every year the Lama of Thongmen Gonpa took the diety (Tèin) and mark around village which covers Kharsaneng, Khirmu and Shartso area for the healthy life, and better crops, of the villagers. The villagers have a great faith in the system. Further journey would be quite adventurous and challenging as one has to

climb the famous Genshila peak. The road is well maintained by BRO and it takes almost two hours to reach the most famous peak. The altitude is ranging from 12000 to 16000ft (Approx). One will definitely feel that one is really on the top of the world. From Geshila viewpoint whole Tawang District can be seen. Geshila can be an idle place for skiing, and glider flying.

After an hour-journey from Geshila one can see the famous Monastery Sarong Gonpa built in the 18th century. The Gonpa has a Rimpoche and he is the supreme authority of the Gonpa. It is really worth seeing because of its historic background, antique items, its library, crafts and the surrounding. It is to be suggested that nature lovers can stay there for few days and can really enjoy birds, wild life, yaks and sheep. The meditation at Sarong Gonpa can be idle. The next destination would be back to Tawang with the same route which will take about three and a half hour.

Apart from the above spots and Gonpas there are other Gonpas which are worth visiting.

Hot springs are available in Mago in the extreme east and at Grangkhar down below Tawang which are said to have curative value, 5 days' march from Tawang over difficult terrain for Mago Hot Spring and about three hours to Grengkhar Hot Spring.

Besides above, the tourists can favour the labour of Monpas fine carpets, dhoop, bathies, local paper, hoodles and silver ornaments. This area has abundant herbal plants which have great medicinal value and it has been opined by scientists that a good scope exists for manufacture of drugs from these berebal lemon grass which is abundant in the Lumla area, the oil content of which is said to be higher than those in the

market.

The Tawang District offers to the tourists a wide tapestry of landscapes, monasteries, high mountain peaks, roaring water-falls and agrerian pursuits. With the establishment of high altitude park in the near future and expansion of tourist culture and the setting up of paper and medicinal plants, surely the Tawang area is going to offer ample scope of pleasure and enjoyment for the tourists. Besides, the tourists can also enjoy luscious apples, tasty walnuts and almonds, juicy pears and appricots too.

1. 1st Day : Visit Tawang Monastery
: Craft Centre
: Nehru Gonpa
: Regheling Gonpa
: Urgelling Gonpa
: Marketing.
2. 2nd Day : PTSO Lake
: Nagula
: Taksang Gonpa
: Zemithang (Gorsam Chorten)
: Lumla
: Tawang
3. 3rd Day : Visit Singdur Ani & Aryadung
Gonpa
: Visit at Thongmen Gonpa
: Visit at Geshila
: Visit at Sarong Gonpa
: Back to Tawang

4. 4th Day : Nurangneng falls
 : Visit at Kimnas Gonpa
 : Nurangneng trout Hatchery
 : Bangachang Nas
 : Halt at Dirang.

For the adventurous and Trekking expedition the following routes can be suggested :-

Acclimatisation in and around Nurangneng area.

- 1st day : From Sela to Luguthang and half
 2nd day : Luguthang to Mago and halt. Mago is famous for Hot Water Spring
 3rd day : From Luguthang one can go towards Mt. Gorichen. Mountain for mountaineering which is 23000ft altd.
 4th day : Mago to Thingbu and halt
 5th day : Jangda to Geshila and halt
 7th day : Geshila to Nagula and halt
 8th day : Nagula to Tawang.

TSONA GOMPA-TSE RIMPOCHE

A Brief Account of his Successive Reincarnation

By Lama Jampheel Gyatso

There was a lama named Lama Deniyu-dzen in the place called DONGER-THARYI in Tibet. When Lama Deniyu-Dzen left the mortal world, his mortal remains were cremated. When these remains were in the burning pyre, a light in the shape of a small egg came out and hovered away. The egg-shaped light deposited itself on the roof of a house called as SYIM-KHANG-GONG, in the place known as TSONA-YAMA-RONG. The depositon of this egg-shaped light on the roof of the house in TSONA-YAMA* RONG signified that LAMA DENITYU-DZEN and TSONA RIMPOCHE were the same. The egg-shaped light had deposited on the root of the house and the first TSONA RIMPOCHE has taken birth in that house. The name of the first Tsona Rimpoche was SHERAR-SANG-DO.

His second incarnation appeared in MENDROK-Pa. His name was TSULTRIM TASHI. During the period of his second incarnation, he wrote a book DULWA TSULTIG in which he had prescribed instructions for the Lamas as to how to conduct themselves in their religious pursuits.

This book is one of the great classics of the Tibetology and constitutes one of the most important scriptures in

SERRA GADEN & DREPUNG. When he used to write this book he had his attendant named TKAKSHE. When he completed the book, GYAGIN, the Lord of the gods and Goddesses came and asked for the same from the Rimpoche. The Rimpoche gave it to Gaygin. He then composed another copy of the book with the same contents. When he has composed the second copy the lord of the NAGAS came and asked for this copy. The Rimpoche gave this copy to him.

The Rimpoche, having lost the two copies of the book to the two Lords, asked his attendant as to what for he had been engaged in that capacity when he could not stop the various gods from entering his premises and as a result of his indifference he had to part with the copies to the book. The Rimpoche rebuked the attendant in this way.

Thereafter he composed the third copy of the book. When he had composed it, the Lord of the NUGINS appeared and asked for the book. This time the attendant marked him and he not only stopped him but also killed him. For this reason the book could be saved and it since then exists till today. These days it has come to be known famous scripture and is referred to as KUN-KHYIN TSUNA-A.

This scripture, however, was later on discovered at NAL-DANGOR. In this house there was one TANGKHA on one side depicting the attendant TAKSHE and another TANGHKA on the other side depicting the goddess LHAMO CUR-MA. In the centre there was a black wooden box. The scripture was found kept inside this wooden-box.

The third reincarnation was born in the place known as CYA-KI-KA near the Tsona Monastery. The fourth

re-incarnation was born in TSONA TSU-LUNG. His name was TENPAL GYALTSEN.

The Tsona Monastery was extended and enlarged during his time.

The fifth re-incarnation was born in Pangchin Lhumpo. His name was KHEN-TSE WANGUHUK.

The sixth reincarnation was also born in Panchin area at place known as DANGCHING-TSEOK-TSEN. His name was TENPA GYATSO.

The seventh incarnation was born in DAKPA-KHARTENG. His name was LOPSANG PALJOR.

The eighth reincarnation was born in DONA-KAR. His name was LOPESANG WANGCHUR.

The ninth reincarnation was born in YALUNG DARMO. His name was KESANG KTCHHIN WANGCHUK. His teacher was LAMA KHEN-TSE JIGME LING-PA. It is said that there was a cave known as TAKSANG in which GURU RIHPOCHE did meditation.

Once while doing meditation, KESANG RINCHIN WANGCHUK concentrated on one shloka of MIG-TSE-MA which connotes indifference or insusceptibility towards both the good and the evil. Although he was concentrating on CELUGFA way of meditation GURU PIMPOCHE appeared during the said meditation. Therefore, he came to have a relationship with the NYIN-MA PA sect as well. Hence, since then, some lamas do subscribe to the teachings of both the sects. viz. GELUGPA AND NYINMA-PA.

The tenth reincarnation appeared in TSHIO IN TSONA

District. His name was NGAWANG CHOYOKI WANGCHUK.

The eleventh reincarnation appeared in EH-LHA-GYARI. His name was THRINELY JAMBA TENZIN WANGCHUK.

The twelfth reincarnation appeared in LHA-GYALA. His name was Thubten Jambey Wangfchuk. His father's name was Lama Asang. He was taken to Tsona Gompatsé (Upper Monastery) when he was six years old. He was escorted by LAMA LOBSANG CHOBPHEL who was then the treasurer of the Tsona Gompa. He was given a rousing welcome by all the Lamas and the people. He went to DRAPUNG LOSALING Monastery at the very young age of 18 years. Since he had not attained the age of twenty years, he was not eligible for admission in GYRUMED DRATSANG Monastery for higher TANTRIC studies. Only when he attained the age at 20 years he could go to the above Monastery. He studied TANTRIC literature in this Monastery for one year. After completing his studies he discharged the role of the Proctor "GYAKUO" in the Monastery. As Proctor he infused a great sense of discipline in the affairs of the monastery. Thereafter, he travelled all over Tibet and received knowledge from great scholars. From amongst these scholars, he received the main teachings from SI-KYONG TA-DAK-BIMPOCHE, KYAB-JE PHABONG KHANGSA BIMPOCHE and KYAB JE BULTOD RIMPOCHE.

He returned to TSONA GOMPA TSE at the age of 30 years. He himself made clay images of a large number of gods, goddess and other deities. Among these there were the images of DUP-THO GYEJU and GEN-DRUK CHHOK-

NYI. He also built eleven numbers of CHOTENS at various places.

These are located at the following places :

1. TSONA GOMPA TSE
2. TSU-LUNG
3. SING-SI-PUR.
4. DIRANG.
5. SHERGAUN.
6. THEMBAHG.
7. DONKER.
8. CHHA.
9. Trho.
10. KARPO SANG.

He not only possessed the great artistry in making images but also preached Buddhism extensively.

He preached SANG-DHE JIG-sum, CHHAK-DOR KOR-CHEN and LAMRIN etc.

He also enlarged the CHHAK-DOR-KOR CHHEN GYI CHHO-GA and incorporated in the same volume the words GANDEN PERMA by DULZIN GYALSEN and GYURME PERMA CHANG-KYANG. In this combined volume, he laid down the procedures for the performance of various rites and ceremonies. Before this work was written the peace and tranquillity in TSONA GOMPATSE was disturbed by the various evil spirits and demons. With the performance of the rites and ceremonies by following the rules and procedures

as laid down in the book, these evil spirits and demons were warded off.

In 1958 he migrated to India. He stayed temporarily at LHA-GYA-LA in Murshing. It was during his stay at LHA-GYA-LA that he forecast that a great centre of learning would come up at a place now named as TEN-ZING-GAUN. At that time a person asked him as to who would come to attend after such a big centre of learning had come up. To that he had replied that the Tibetans would come there. He preached throughout the West Kameng District. During his stay in TRHO, he sent TOGMA “a stick to rest upon during travel. “SING-GYA” the wooden ladle used in making porridge and “SINGY” a big ladle used in cooking rice. He sent a load-ful of each of these three items through three porters to STONA GOMPATSE.

The three articles signified that the inmates of TSONA GOMPATSE should come by halting at places and by taking rest over the “TOGMA” to a place where porridge is made by the use of SSEN-GYA and where rice, when cooked is stirred with SING-GYA. During his stay in Tibet he wrote a commentary on CHEYO-JUK in which rules and procedures are laid down for the BUDDHISATAVAS as to how to conduct themselves.

In 1963, he constructed the upper Gonpa at Bomdila. All the images in this Gonpa were made by him. These images relate to SENGEY, JAMPEY-YANG, Guru Rimpoche, MEN-1ha and NEY-TEN CHU-DUK.

He also made an image of JO-HO in SHERGAUN. In Tawang KAKALING he made 25 nos of KIL-KHO. He left this mortal world in July 1966 at the old age of 64 year. The KUDUNG containing his mortal remains was constructed in

1968. His thirteenth reincarnation, that is the present Tsonla Rimpoche was accorded recognition by His Holiness the Dalai Lama on September 1971. He was born in the Jungba village under the Tawang District. At the time of his birth, a flowering plant sprouted from a big boulder. It had reddish flowers. The flowery plant is called TAKMA METOK. It still exist there in the middle of rock.

Tawang District at a Glance

SL. No.	Item	Unit	Particulars as on 31-3-98
ADMINISTRATIVE SET-UP.			
1.	Administrative Sub-Division	No.	3
2.	Administrative circle	No.	5
3.	Town	No.	Nil
4.	Village (1991 Census)	No.	163
5.	Police Station	No.	3
ALTITUDE.			
6.	Tawang HQ	Metres	3025
7.	Mukto	Metres	2400
8.	Thingbu	Metres	3400
9.	Lumla	Metres	2460
10.	Zemithang	Metres	2176
11.	Sela Pass	Metres	4000 (Approx)
12.	Area	Sq. Kms.	2085
13.	Boundary	North	Tibet (China)
		South	Bhutan
		East	West Kameng Distt.
		West	Bhutan
POPULATION AS PER 1991 CENSUS.			
14.	Total Population	Persons	28, 287
15.	Male Population	Persons	15,338
16.	Female Population	Persons	12,949
17.	Scheduled Tribe	Persons	22,238
18.	Scheduled Caste	Persons	55
19.	Density of Population	Persons per Sq. Km.	14
20.	Sex Ratio	Female per 1000 males	844
21.	Literacy Rate (Excluding Children of age group 0-6)	Percentage	29.78

Errata

Page No.	Para	Correct	Incorrect	Page No.	Para	Correct	Incorrect
17	1	the Monpa	Monpa	31	1	may be	is
18	2	Choksar	choksar	31	1	-	and affiance
18	4	procreate	generate	32	4	concordance	concordance
18	4	affection	affiance	32	4	cohesion	cohesiveness
20	1	due	are liable	33	2	the above	above
20	1	liking	linking	33	2	mentioned points	points
21	1	price	special	33	4	Invariable	inevitably
21	1	to how	how	33	4	allow	allows
21	1	the	its	33	5	has	have
21	2	-	the	34	2	to be an	an
21	2	parents	the parents	34	2	liaison	liasion
22	1	from	out of	34	2	liaision	liason
23	2	by the partners concerned who	who	34	2	the legal	legal
23	2	settled by the	finalised the	34	3	proper	same
23	3	a	especially	35	1	-	they
24	1	-	in this	35	1	-	a
24	1	too tired	tired	37	1	Illness,	Illness
24	1	-	enough	37	1	death. A	death, a
24	2	calendar	calender	37	1	body to	to
24	2	walk on their wheels.	wheel.	37	1	is presumed	presume is
24	2	chores	hanky-panky.	37	1	lighted	offered along
24	2	elopements	elopments	37	1	-	as
24	3	form	norm	38	1	the corpse	corpse
26	2	laws	law's	38	1	in which	of
27	1	the course	course	38	1	-	creature of the
27	1	short	interval	38	1	monkey	Monkey
27	3	parents	proprietors	38	1	it	as
27	4	fixed	determined	38	1	as human	human
28	1	bride-price	same	38	1	-	a
28	1	-	also	38	1	the dead	dead
28	1	in reverse	vice-versa	38	1	-	completion
28	1	an option	option	38	1	him again	again
28	2	the previous	previous	38	1	recommends	reccomends
28	3	the eldest	eldest	38	1	bereared	deceased
29	1	liaison	liasion	41	1	comes	come
29	1	on inflicting	inflicting	41	1	languages	language
29	1	is	was	41	1	variations	variation
29	1	without	denying	41	1	groups	group
29	2	accommodated	accomodated	53	4	Direct	Diret
30	1	rest	a standstill	53	1	Weak	WEak
30	1	he	they	61	1	some	a far
30	1	gets	get	61	1	from	of
30	1	usual	same	61	1	the	to address
30	4	a poor	poor	61	1	parlance	parlany,
30	4	family	families	61	2	of the	the
30	4	while	who can be	61	2	of villages are	are
			kept where	61	2	mark	marked
31	1	and above her	her	61	2	forests	forestt
31	1	mischievous	mischievious	61	2	The people	they
31	1	however	also	61	2	-	are
				61	2	Similarly	Similarly,.

Page No.	Para	Correct	Incorrect
61	2	handed,	handed,
62	1	And	and
62	1	direction	division
62	2	They	they
62	2	called "Totpa"	"Totpa"
62	2	at a time and subsequently	and the subsequent
62	2	by other	comes to all the
62	3	divisions	division
62	3	basis of consensus	consensus
62	3	Whatever	What ever
63	1	of	with
63	1	with	to
63	1	property, like	property, like
63	1	sometimes	some times
63	1	his	the
63	1	which	who
63	1	takes	take
63	1	-	with
63	1	from house	house
63	1	issues	issue
63	1	Government	Govt.
63	1	roads repair	repair
65	1	social	Social
65	1	girl	girl,
65	2	a member of either	either
65	2	even if	if
65	2	only for	for
65	2	adulterer,	adulterer
65	3	a case	case
65	3	council	councils
66	1	-	who has not obeyed. . .
66	2	occurence	occurance
66	2	had married	married
66	2	ignorming	ignormity
66	2	regards the	husband for
66	2	again, the	the
66	2	-	then
67	1	guests	guest
67	2	-	much
67	2	much attention by	by
67	3	And	and
67	3	vice-versa,	vice-versa.
67	3	by either	either
67	3	is taken	taken
67	3	the guilty. A mutual	on. A mutual
68	1	exists and they are	are
68	1	on	in
68	1	this case	which
68	2	like	likes
68	2	maintenance	maintenance
68	3	for whom	whom

Page No.	Para	Correct	Incorrect
68	4	spouses	spouse
69	1	divorcees	divorces
69	1	They	The
70	1	then 45 years	45 years
70	1	Tibetan	Tibeten
70	2	lamastic studies	studies of lamastic
71	1	reiligious	religions
71	1	had come	come
71	1	away	far
71	1	-	from
71	2	second	2nd
71	2	as of	with
71	2	that he was	his as
71	2	-	area
71	2	-	of
71	2	who	which
72	2	numbers	nos.
72	2	biographies	biographics
72	2	-	there is a
72	2	is described in 3	in 3
72	2	in one	one
72	3	one of great	great
72	3	an other	also an
72	3	of the	The
72	3	there is	is
72	3	Lama, the	Lama. The
73	1	-	etc.
73	2	his mother	mother
73	4	Lama. He	By the time he
73	4	Tawang	Twand
73	4	Dharamsala	Dharasala
73	4	staged	has been
74	1	was	has been
74	1	Indian citizenship	India citizen
74	2	sons	son
74	2	efforts	efforts,
74	2	one of	one
74	2	to make and	and
74	2	adventurous	adventures
74	2	subsistence	substinance
75	2	disturbed	despasated
75	2	stammering	stemmering
75	2	villagers had	villagers have
75	2	decided	determined
75	2	adamant	adament
75	2	pursued	persued
75	2	himself into	into
75	2	absconding	absconded
75	3	farther	further
75	3	two places	place
75	3	-	respectively
75	3	him	his vision
75	3	-	but

Page No.	Para	Correct	Incorrect	Page No.	Para	Correct	Incorrect
75	3	but	and	85	2	her.	this.
76	1	-	all the warm	85	2	It swam	swam
76	1	antiques,	antiquities,	85	2	water and	and
76	2	practice	prevalency	85	2	fortable	forted
76	3	on	In	86	2	the Dyunmo	Dyunmo
76	3	difference	differences	86	3	of height upto	as high as
76	3	destruction	destroying	87	1	her story	story
76	3	signifies	signify	87	1	that hers	this
77	2	Calendar	Calender	87	1	had	has
77	2	an	in	87	1	Gyalpo	Gyalbo
77	2	continues	continuous	87	1	her corpse,	corpse,
77	2	etc on	etc. On	88	1	in	on
77	2	Calendar	Calender	88	1	Tribes	Tribe
77	3	by standing in	on lending on	88	1	luck favoured me	fortune set
78	1	except	except,	88	2	impressed	enchanced
78	2	one	the	88	2	Indianise	indianise
78	2	they	They	88	2	Integration	Integration
78	2	follow the	the	89	2	During	While
78	2	in appearance	appearance	89	2	the city	city
78	2	harassed	harrassed	89	2	so that they could	and city with the
78	3	number	numbers				hill students to
78	3	sustain	sustaine				get to
78	4	Under	Uder	90	1	how to walk	by experiment
78	4	guidance	teachership			for country's	which has proved
78	5	purporting	porporting				to be worthy of
78	5	-	between	90	1	imbibe it	imply
78	5	-	is	90	3	this himself	himself
78	5	themselves	them	91	2	foreign	Foreign
78	5	feeling	feelling	91	2	foster	faster
79	1	flew to a nearby	nearby	91	2	and,	and
79	1	then went	went	91	2	last,	last
79	1	narig	circumambulation	91	2	In fure	fill
79	1	relief	life	91	2	the minds	mind
79	2	a song	song	91	2	of the countrymen	and
80	1	not undergone	undergone			and	
80	1	are led	led	92	1	main elements	economy
80	1	the	he			of the economy	
80	1	they may	may	92	1	Its	their
80	2	postures	posture	92	1	problem	obstruction
80	2	they went	went	92	1	forests	forest
80	2	the most	most	92	1	helps	brings
80	3	men	marks	92	1	covering	covers
80	3	depict	symbolising	93	2	On	One
80	4	comes into	reach to	93	2	sanctuaries	sancturies
80	4	The	the	93	2	and birds	birds
80	4	religious	reigious	93	2	offer	offers
80	4	the most	most	93	3	preponderance	preponderance
83	2	-	liar	94	1	district	distt
84	2	instead	instead,	94	1	district	distt
84	2	their	the	94	1	hour's	hour
84	2	even miles away.	miles away even.	94	1	-	up
84	3	When	when	94	1	farm	tirm
84	3	enter	even	94	1	-	one of the best
85	2	astride,	astride	94	2	14000 ft,	1400 ft,

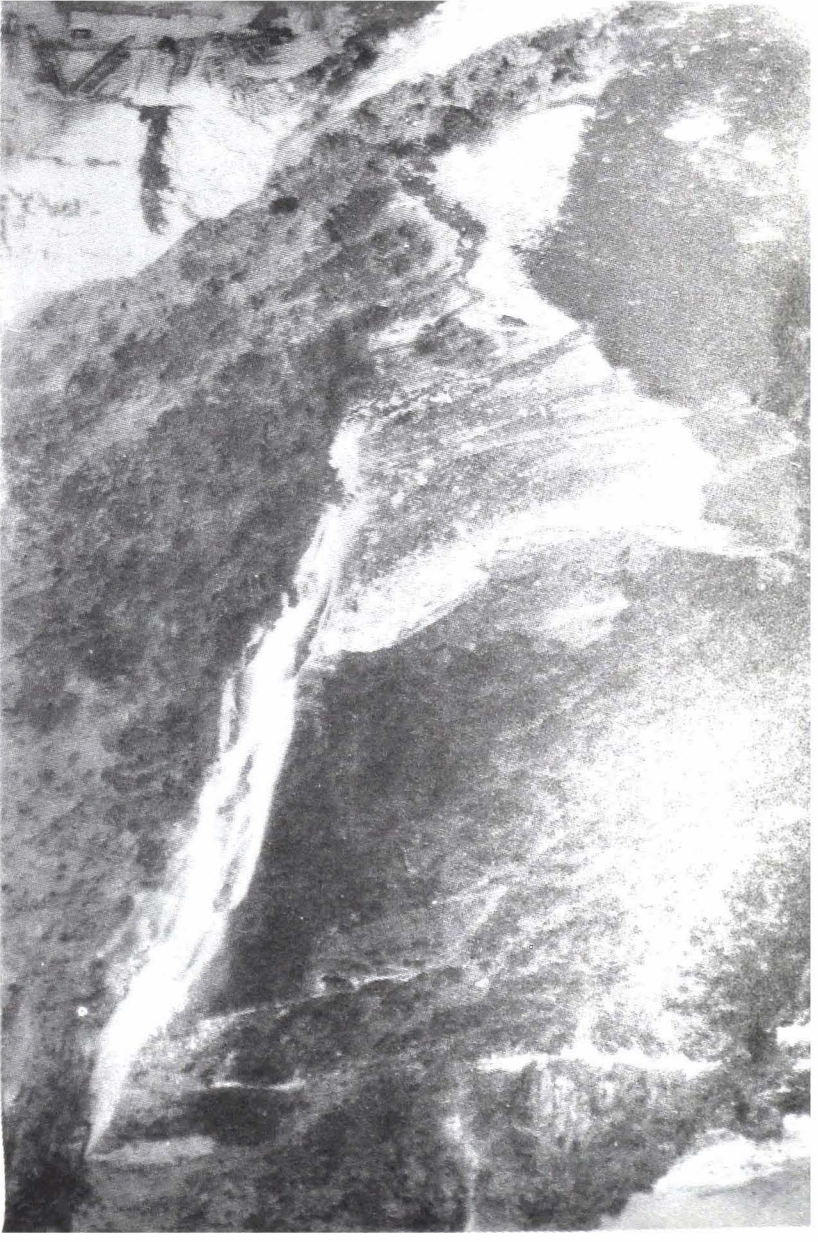
Page No.	Para	Correct	Incorrect
94	2	-	you
94	2	-	an cerie
94	2	Sela	sela
94	2	summer'	summer
94	2	savours	Saviours
94	2	an unforgettable	unforgettable
94	2	-	and memory
94	2	stretch	fetch
94	3	slopes	lopes
94	3	greenry	greenary
95	1	your	Your
95	3	than the	the
95	3	one from	from
95	3	one's	your
95	3	their	this
95	4	it reflects	reflects
95	4	Monpa's	Monapa's
95	4	bee on.	beeon.
95	4	Ahrine	Ashrine
95	4	dormitories	dormitaries
95	4	Tawang	Tawans
95	4	Monastery	MONastery
95	4	to teach Sanskrit,	Sanskrit,
95	4	colourfully	colourful
95	4	lama-dances	lama dances
96	1	their	the
96	1	is	in
96	1	nons	nuns
96	2	Government	Govt.
96	2	carved	carving
96	2	-	makes
96	2	items of daily	daily
96	2	necessity	necessities
96	1	-	and other articles.
96	3	hour's	hours
96	3	is the	the
96	3	range of	ranging
96	3	Hectares	Hectare
96	3	-	is
96	3	and thousands	thousands
96	3	here every	every
96	3	-	lake
96	3	here and	and
96	3	snow	Snow
96	3	musk	mask
96	3	hours'	hours
97	1	musk	mask

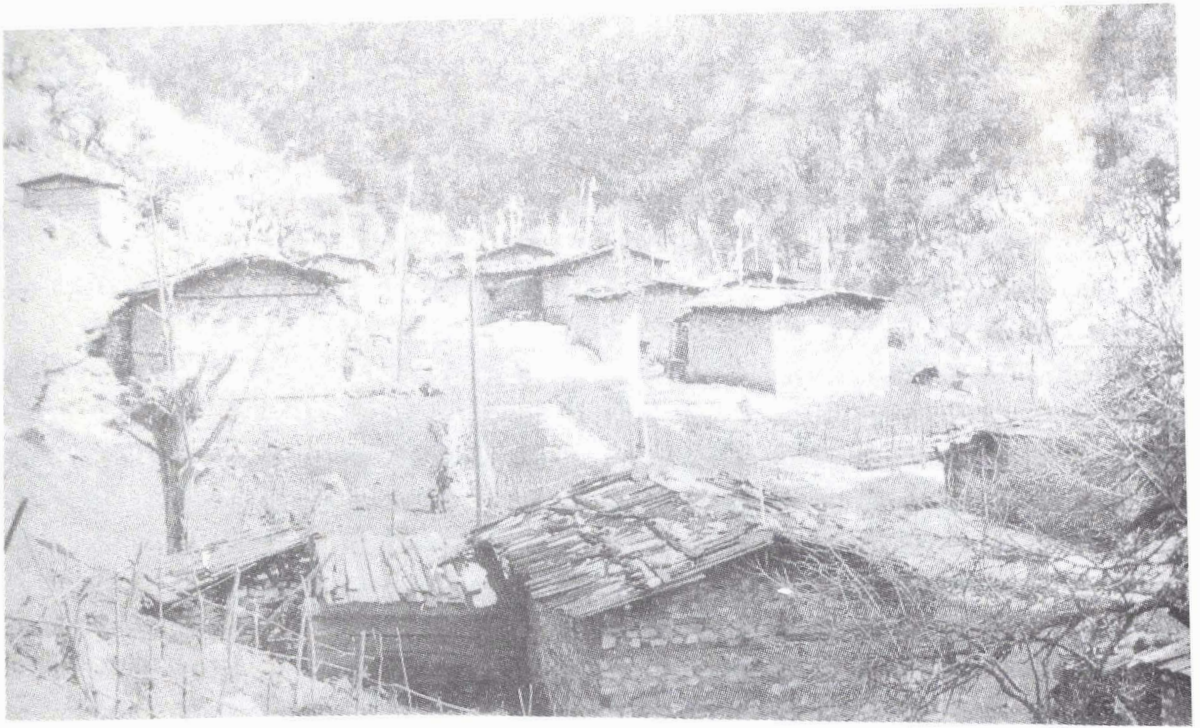
Page No.	Para	Correct	Incorrect
97	2	Cholten	Chalten
97	2	here when	where
97	2	come to attend	attend
97	2	is towards	towards
97	2	BTK fall and	and
97	2	hours	hour
97	2	Lumla	Lumala
97	3	Buddhist	Bddhist
97	3	is the	the
97	3	takes out	took
97	3	marches	mark
97	3	villages	village
97	3	crops	crops,
98	1	Geshila	Genshila
98	1	its	The
98	1	On	One
98	1	climbing the peak	will
		one would	
98	2	and	an
98	2	surroundings	surrounding
98	2	watching birds	birds
98	2	ideal	idle
98	2	hours	hour
98	5	seeing the	above
		places above	
98	5	by buying fine	fine
98	5	dhoop-bathies, local	local
98	5	noodles	hoodles
98	5	herebal	berebal
98	5	sold in	in.
99	1	agrarian	agrerian
99	2	Visit Tawang	Visit Tawang
		Monastery,	Monastery
99	2	Craft Centre,	Craft Centre
99	4	Visit Geshila peak,	Visit Geshila
		peak	peak
99	4	Visit Sarong Gonpa,	Visit Sarong
		Gonpa	Gonpa
100	1	Visit Kimnas Gonpa,	Visit Kimnas
		Gonpa	Gonpa
100	2	trekking	Trekking
100	3	halt	half
101	1	one and	were
102	1	had	has
102	2	of	to
102	2	attendant	attendent
102	3	as a famous	famous

MAGO VILLAGE



JANG FALL





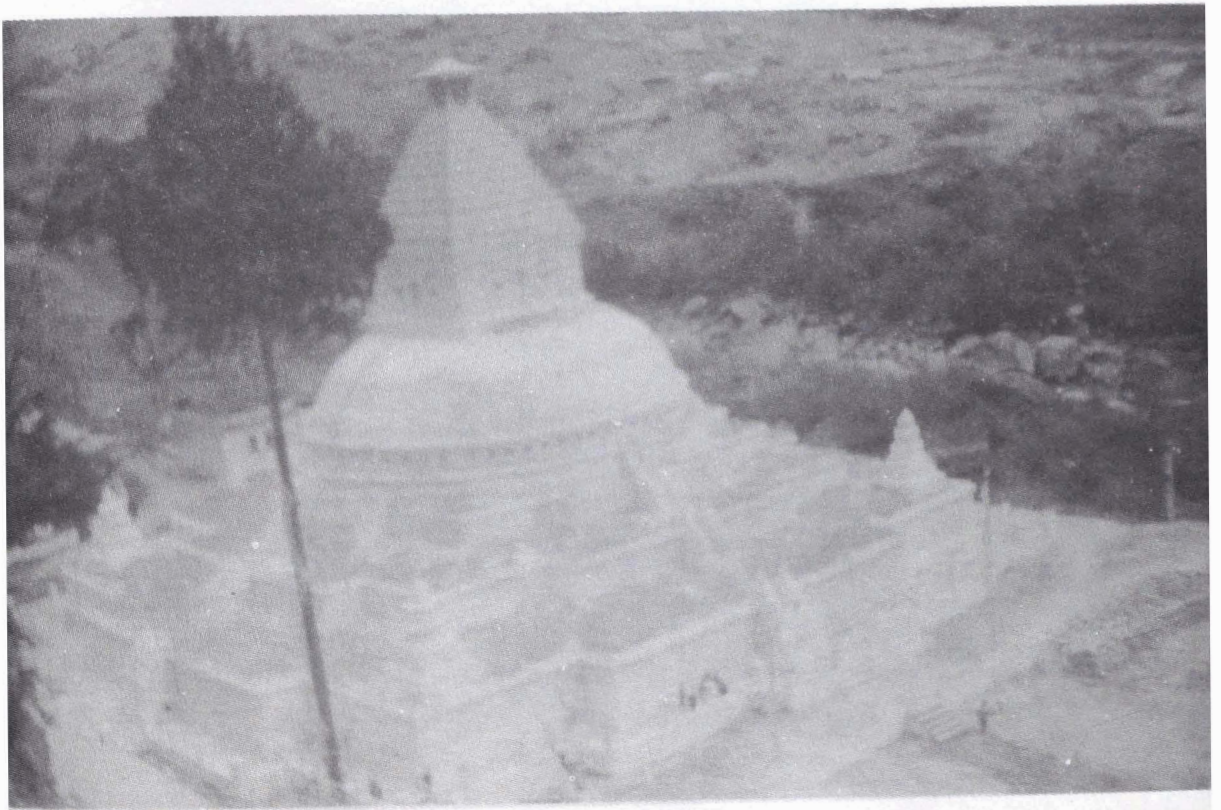
TRADITIONAL MONPA HOUSE TAWANG



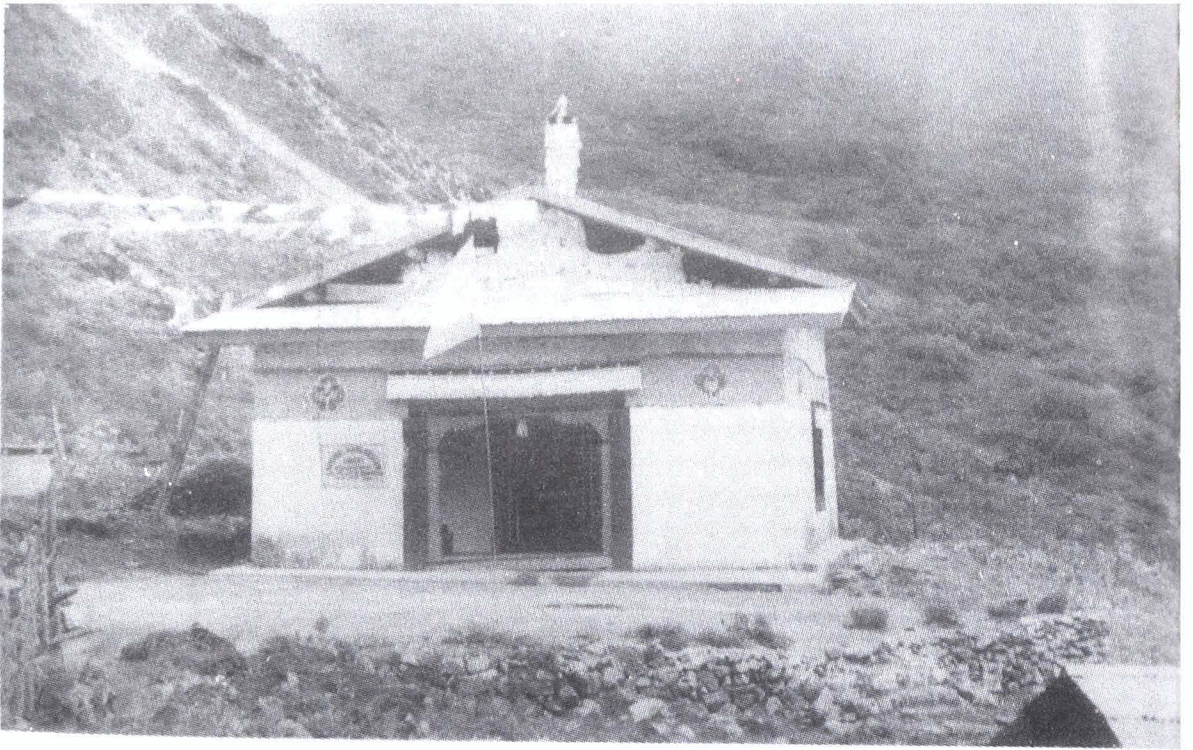
WOOD CARVING A MONPA CRAFTSMAN



TAWANG FALL



GORSAM CHORTEN ZIMITHANG



GURU LHAGANG

At Nagula.



LION DANCE (TAWANG)

