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Submitted by

PEMBA TAMANG

20SS604002

Under the Guidance of
JASHI MAYA GURUNG



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SRM UNIVERSITY, SIKKIM

5TH MILE, TADONG, GANGTOK, SIKKIM- 737102

**CHANGES IN TAMANG CULTURE IN SIKKIM WITH SPECIAL REFERENCE TO
DIALECT & ITS IMPACT ON POSTERITY**

Submitted by

PEMBA TAMANG

20SS604002

A DISSERTATION

Presented to Department of Sociology

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MASTERS

OF

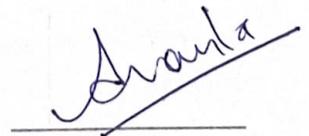
ARTS

2020-22



Jashi maya Gurung

Name of the Supervisor



HOD

Declaration

I hereby declare that this dissertation titled "CHANGES IN TAMANG CULTURE IN SIKKIM WITH SPECIAL REFERENCE TO DIALECT & ITS IMPACT ON POSTERITY" does not contain information of a commercial or confidential nature, or include personal information other than which would be in the public domain unless the relevant permission has been obtained.

This dissertation was submitted in partial-fulfilment of the requirements for award of Master's Degree in Sociology at SRM University, Sikkim

I also declare that this representation has not been previously published or submitted as a project report for the award of any other degree.

Pemba Tamang -
PEMBA TAMANG

20SS604002

08/2022

BONAFIDE CERTIFICATE

Certified that this dissertation titled "CHANGES IN TAMANG CULTURE IN SIKKIM WITH SPECIAL REFERENCE TO DIALECT & ITS IMPACT ON POSTERITY" is the bonafide work of **Pemba Tamang (20SS604002)** who carried out the research under my supervision.

Certified further, that to the best of my knowledge the work reported herein is not part of any other project report or dissertation based on which a degree or award was conferred on an earlier occasion to this or any other candidate.

Submitted for the viva-voce examination held on 22nd Aug 22

chanta
Dr. chanta S B De Guring
HOD

Jhi
22.08.22
Joshi M. Guring
INTERNAL GUIDE

Mantis Kabi
Mantis Kabi

ASSOCIATE DEAN

chanta
Dr. Ananta S B De Guring
INTERNAL EXAMINER

chanta
Dr. chanta S B De Guring
EXTERNAL EXAMINER

ABSTRACT

This study on the ‘CHANGES IN TAMANG CULTURE IN SIKKIM WITH SPECIAL REFERENCE TO DIALECT & ITS IMPACT ON POSTERITY’ focused onto study the Tamang culture, language and its relationship with each other while forming an identity of Tamang through shared dialects as a part of the culture. Similarly, a few important objectives have also been focused to study in this research. Those important objectives and findings have been highlighted in the main chapter. It has been observed that the various process of change taken such as modernisation, and assimilation has led to the changes in culture and language among the Tamangs.

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CHAPTER 1

INTRODUCTION

Culture is the customs and beliefs, art, way of life, and social organization of a particular group in society. Culture is “that complex whole which includes knowledge, belief, art, morals, law, customs and other capabilities acquired by man as a member of society” (Taylor, 1947). Malinowski defines culture as, a functioning whole and developed the idea of studying the use or function of the beliefs practices customs, and institutions that together made the whole of a culture (Malinowski, 1922). And the most commonly used definition of culture is that it consists of the values, beliefs, systems of language, communication, and practices that people share in common and that can be used to define them as collective. Different scholars have defined different definitions of the culture. Similarly, as per the society, there are culture, customs and language too. Franz Boas (1940) argued that all cultures are equal, but they should be simply understood in their own contexts and term.

According to the definition of oxford dictionary, ‘Dialect’ is the form of a language that is spoken in one area with grammar, words, and pronunciation that may be different from other forms of the same language. Dialect is a very powerful and common way of characterization, which elaborates the geographic and social background of any character. Malinowski says, “Language is essentially rooted in the reality of the culture, the tribal life and customs of the people, and...it cannot be explained without constant reference to these broader contexts of verbal utterance” (1923, p.305).

Language plays significant role in an individual life. Language, culture and society are inter-related. Mead argues that an individual has to perform three activities in order for the development of self, they are language, play, and games. Language allows individuals to convey opinions toward a person or a subject through the use of words, sounds, gestures, and symbols which help in the development of self which is also known as an identity of self (Mead,1934).

About Sikkim

Sikkim is a state in North-eastern India and became a part of India on May 16, 1975. It is the 22nd state of India and shares the border with Tibet in the North, Nepal in the west, and Bhutan in the east. The name Sikkim is believed to be the combination of two Limbu words ‘Su’, which

means new, and ‘khyim’, which means house. Sikkim is a small state with multi-ethnicity, with its own culture, and language.

Sikkim is a multi-ethnic state and the three main ethnic groups are the Lepcha, Bhutia, and Nepali. Along with these majorities group of people, there is a minority also. Each community has its own sets of beliefs and practices which binds them as a distinct community. For example, among the Rai community, they have their own dialect and follow specific rites by its community members that identifies them as Rai in Sikkim. Sikkim is a multilingual state and the official languages of the Sikkim are English, Nepali, Bhutia, and Lepcha. For the preservation of the culture and tradition of Indigenous communities, Gurung, Limbu, Magar Mukhia, Newari, Rai, Tamang, and Sherpa are also the added as an official language in Sikkim. The Tamang language became the Sikkim Endangered Indigenous official language under the Amendment Act, 1995.

Historical Background of Tamang

The Tamang is a Tribal community of the Himalayan region largely settled in Nepal, the Kingdom of Bhutan, the district of Darjeeling and Kalimpong, and the hills of Sikkim. Most the Tamang population is found in Nepal, Sikkim, and the district of Darjeeling. The Tamang Community in Sikkim is mostly settled in the south, east, and west districts of Sikkim (Census, 2011). As per the census report of 2011, the total population of Tamang in Sikkim was 37,696 out of which 11,734 people can speak the Tamang Language.

The common belief is that the word Tamang is the combination of two Tibetan words ‘*Ta*’ and ‘*Mang*’. The word ‘Tamang’ referred to the people who were involved in domesticating the wild horses and had the potential to train them for activities relating to transport. The horses were used for Trade as a means of transporting heavy loads of commodities in Himalayan region the Tibetan. Hence, Tamangs are given a title of Horse Traders.

The history of Tamang’s migration tells that Tamang are originated from Tibet who speak the Tibetan-Burman Language and out migrated to different parts of Nepal, Bhutan, Sikkim, Darjeeling, and various other states of India. However, different historical records tell different interpretation of Tamang’s migration and their settlements. Such as the study on the ‘migration of Tamang from Tibet’ revealed that Tamangs are immigrated from Tibet and Nepal during Monarch time. On contrary, the study (Norboo, 1981) shows Tamang as a community had been inhabiting in Sikkim before the Monarch. So, it can be argued that at that point of time, there

was acute illiteracy in Sikkim to write about the Tamang. Therefore, there are only few cases of Tamangs representation who has talked about their origin in Sikkim.

Tamang community of Sikkim is recognised as a Schedule Tribes in the year 2003. However, the process for the inclusion of Tamang and Limbo began in Darjeeling before 1960 when the other group of people were also recognised as Tribes. Such as Bhutias, Lepchas, Yalmos, Kagateys, and Sherpas were included in the list of Schedule Tribes of India in 1952 (Bakshi, 2013). At that time, the Tamangs and Limboos were left out even though they followed the same religion of Buddhism as the Tibetans and Bhutias, their religious texts, worshiping place such as monasteries and Gumpas were similar in design as Tibetans, Kagateys, Yalmos, and Sherpas, but Tamangs could not meet to be included in a Tribal List.

In the ancient time, or before the coming up of the modernity in Sikkim in terms of job employability, education and various other development. Tamangs were mainly occupied in the agricultural practices and small business. Some study also shows that some men members used to be a butcher and worked as a construction worker (Singh, 1997). One of the important landmarks in the Sikkim's history is about 1961 before Sikkim became a part of India the resident of Sikkim got "Sikkim subject" to be identified as a Sikkimes origin which acts as an instrument to distinguish Sikkimes with non-Sikkimes. The Sikkim subject certificate, a document that acted as an instrument for the recognition people as an origin of Sikkim. After the Sikkim merger with India, the Sikkim Subject became the Certificate of Identification (COI). Late 90s has been a turning point in education, industries, and urbanisation sectors, with an emergence of modern facilities in Sikkim, most of the people got an opportunity to study that helped them to apt for modern jobs facilities either in private or public job sectors.

1.1 Statement of the problem

In today's time, it has been often noticed as well as observed that, a person belonging from a Tamang community is not able to speak up their mother tongue. They are many cases in which even among the preview of family and community, many modern generations are lacking behind to communicate in their own language. Because of such situation, the older generation are seen showing concern about the Tamang culture.

Therefore, this study attempts to find out the importance of Tamang language in the community, the changes that are taking place in the Tamang culture mainly focusing on the dialect and its impact on the future generation of the Tamang community of Sikkim.

1.2 Research Objectives

- ✓ To parse the emergence and evolution of Tamang communities and their culture in Sikkim.
- ✓ To analyse the changes in Tamang culture pertaining to dialect and its impact on posterity in Sikkim.

1.3 Research Questions

- ✓ How changes in Tamang culture pertaining to dialect is impacting the posterity of Sikkim?
- ✓ How Tamang communities and their culture have been changed and evolved in Sikkim?

1.4 Research Design

A research design, also known as a research strategy, is a plan to answer a set of questions. It is a framework that includes the methods and procedures to collect, analyse, and interpret data (McCombes, 2019). A research design is the set of methods and procedures for collecting and analysing measures of the variables specified in the research problem (Kirumbi, 2018). This carried out an exploratory research design following qualitative methods. An exploratory research design will be applied in order to analyse and interpret the qualitative data collected from the concerned field. This study has tried to explore the changes that are taking place in the culture through the in-depth face to face to interviews. The present study has also focused on to get rich insight into how Tamang culture in the form of language, rituals and customs are preserving and also changing in a Tamang society.

1.5 Scope of the Research

Various study on the Tamang community has contributed to different aspects of the knowledge-building process. Many of the authors have talked about the political participation of Tamangs in the State, their migration history, their identity, and changes, etc., the present study has sincerely tried to discuss the other aspects such as culture, language, and its relationship with regard to the formation of the Tamang community and some possible future consequences among them.

This study can be helpful in understanding the reason behind the changes and the initiatives taken by the Tamang Community and Government agencies to preserve the culture. This study

may be useful to generate the policies for the upliftment of the Tamang Dialect, preservation of the Tamang culture, and the revival of the History of the Tamang community in Sikkim.

1.6 Theoretical framework

The theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework introduces and describes the theory that explains why the research problem under study exists. Therefore, the theoretical framework for a study should incorporate all of the necessary knowledge components.

G.H Mead in his theory of the social self argues that “The perspective of the self develops from social interactions, such as interacting with others, responding to others' opinions about oneself, and adopting outward opinions and internal feelings about oneself. Language develops self by allowing individuals to respond to each other through symbols, gestures, words, and sounds. George Herbert Mead has anticipated that the self develops through a three-stage of role-taking process that we pass through during childhood. These stages consist of the Preparatory Stage start at about age two or fewer years, where Children copy or imitate, the behaviours of others around them without a refined understanding of what they are imitating. The play stage begins at about age three it is the phase in which children start to take on and act out roles during their playtime. The third stage is the game stage, which starts from seven years onwards. In this stage, children can begin to understand and follow to the rules of games. They can begin to play more formalized games because they begin to understand other people's perspectives or the perspective of the generalized other” Mead (1934).

According to Mead, human beings communicate and share their idea and thoughts through the use of symbols, writing, signs, and speech. Gestures become significant symbols when a person completely inspires the other individual on making them the same responses. The individual making the gesture responds in the same manner as the individual hearing it when a vocal gesture is used. The development of self is closely attached to the development of language because Language conveys others' attitudes and opinions toward a subject or person. (Mead, 1934).

Mead also argued in his theory of behaviourism that the self, is an important part of a person's behaviour. He believed that the people develop self-images through interactions consisting of self-image, and self-awareness is a product of social experience with other people (Mead, 1934).

Children are born with the ability to learn a language. According to Chomsky, humans have something called a Language acquisition device, or LAD, it is just an idea that this ability exists in their brains and that allows them to learn a language. The LAD enables a child to pick up on and understand those types of word and their organization within a sentence for any language. He also theorizes that all languages shared a universal grammar and would have nouns, verbs, or some basic elements (Chomsky, 1957).

According to Cooley, the sense of one's 'Self' is dependent on one's appearance to others or the ways they believe others view them. Using social interaction as a type of "mirror" people use judgments and reactions, the reactions of others to oneself provide feedback about oneself which helps to measure the worth, value, and behaviours (Cooley, 1902).

1.7 Summaries of the Chapter

This study has been divided into five chapters.

Chapter 1: Introduction has included the introduction, statement of the problem, research questions, research objectives, research design, and the scope of research, theoretical framework, and summaries of the chapters.

Chapter 2: Chapter two has elaborately discussed the review of the literature part. The literature review has been divided into three themes. History of Tamangs in Nepal and the Cultural Changes Due to Nepalese Influence, Tamangs in Nepal and Sikkim and the Tamang Language.

Chapter 3: Research Methodology Introduction Framework of Research, Justification of the methodology, Types and Sources of data, Sampling Design, Tools and Techniques for Analysis.

Chapter 4: Chapter four has discussed the Findings and Analysis of the data. Religion, Influence of Hindu religion, The Tamang culture, Important cultures of Tamang, Tambas, Tamang Selo, Changes in the Tamang culture & its Impact, Positive changes, Negative change, The Tamang Language, Recognition of Tamang language in Sikkim, Positive Changes in the Tamang Language, Negative Changes in the Tamang Language, Agencies fostering preservation of Tamang culture and language, Few functions for cultural preservation and revivalism by Sikkim Tamang Buddhist Association, Sikkim Board of Indigenous Languages and Few functions for cultural preservation and revivalism by the locals.

Chapter: 5 Conclusion, and Limitations.

CHAPTER 2

LITERATURE REVIEW

A literature review is a compiling, organization and evaluation of what other researchers have written on a particular topic. A literature review normally forms part of a research proposal but it can also stand alone as an independent review of writings on a subject. It can be understood as the collection of academic and peer-reviewed writing on a given subject.

Literature review, therefore, is a clear summary of the most important and noticeable aspect of the literature for the field and most relevant to the research project. Creswell (2005), has defined a review of literature as a “written summary of Books, journal articles, and other documents that describes the past and the present state of information”.

2.1 History of Tamang in Nepal and the Cultural Changes Due to Nepalese Influence:

Bista (1967) reflects the “Tamang are called ‘Bhote’ meaning Tibetan. The Tamang are one of the major Tibeto-Burman speaking communities. The word Bhote are assigned to the nomadic tribes like Bhutia, Lepcha, Sherpa, Dukpas, Tibetan and Kagateys living in the hills bordering the Himalayas”.

Lama (2010) marks that “after the Tamang conversion from Bonism to Buddhism, the Tamangs were the first subset of the Tibetan-Burman communities. In the 8th century, the Tamangs migrated to the Himalayan regions and a large group of Tamangs migrated to Nepal and settled in the region of Temal.

Lama (2010) writes that “it has been argued by some scholars that the present-day Tamang Ancestors of Nepal were the Horse warrior of the Then king Tsrong Chang Gampo, the ruler of Tibet invaded Nepal. After the War was over some of the King mans stayed in the nearby valley of Kathmandu and some spread in the Himalayan region, Sikkim, Darjeeling and other states of India, the rest returned back to Tibet with their king”. But Lama argues that “in the chronicles of the Tamang race no such event is mentioned and not much Historical accounts to support this theory of migration”.

Lama (2010) writes that “the Tamangs in the Tibet faced a natural calamities and the Tamang set on a journey to the Himalayan region in search of pastures land suitable for agriculture. After traveling for months the Tamang arrived to an unhabituated landscape of dense forest and settled, which the Tamang people named Tamsaling”.

Kukuczka (2011) “King Prithvi Narayan Shah declared that Nepal will be a true Hindustan thus dividing the people into 4 Varna and 36 Jat, in 1768 after the formation of Nepal. The main division was made between the Matwali who consumed alcohol and the people who wore the Holly cord”

Tagadhari including the Chettris, Bahun, and Takuries as well as several Newar casts and they formed the elite of society”.

Yanjon (2004) “during the ancient time when the Tamangs were in Tibet, they celebrated the main festival Sonam Lhochhar. After the migration of Tamang from Tibet to Tamsaling, which was the Tamang Kingdom before the unification of Nepal, ruled by a “Tamang Glay” meaning king. Tamsaling was invaded by Prithivi Narayan Shah and defeated the Tamang King and took over the kingdom.

Yanjon (2004) “The Tamangs celebrated the main festival Sonam Lhochhar from the ancient time when they were in Tibet. He also says that there was a Tamang kingdom named Tamsaling ruled by a “Tamang Glay” meaning king. Tamsaling was invaded by Prithivi Narayan Shah who defeated the Tamang King and took over the kingdom”.

Yanjon (2004) “After successfully capturing all of Tamsaling, Prithivi Narayan Shah took the Lands of Tamangs and distributed them to his ministers, Rajputs and the Brahmans. The Tamangs were made to give up their tradition and culture and were made to adopt the Nepali culture and celebrate Desai, Tihar instead of Sonam Lhochhar. They started imposing very heavy taxes, banned the use of Tamang as their surname and forcefully made to change the names. Unable to resist the hardship and humiliation put under the rule of Prithivi Narayan Shah, the Tamang left Nepal and moved to other parts of the country such as India, Bhutan, and Sri Lanka, they are densely populated in Sikkim, Darjeeling, Bengal, and Duars and other parts of India”.

Samten Narboo (1981) identified in his article entitled- ‘Migration of Tamang from Tibet’ that amongst the Tribal group originating from Tibet are the Tamangs, Yalmos and Sherpas as well as Ladakhis, Bhutiyas and the Drukpas along with some other tribes in the Indo-Tibet frontiers. Professor Narboo said that the Tamangs must have migrated earlier than the Sherpas and the Yalmowas. And they migrated in 749 A.D. and the process must have come to an end by the 10th century. The migration of the Tamangs, Yalmowas and the Sherpas before the 11th century is supported by the facts recorded in Tibetan historical works”.

2.2 Tamangs in India and Sikkim

O' Malley (1907) writes that "During the time of Shah Dynasty in Nepal, the Tamang cruelty that was imposed on the Tamang people by the ruling class in Nepal led to the migrations of a large number of Mongoloid people to "Muglan" it is referred to countries apart and outside of the Kingdom of Nepal like India, Bhutan, Sikkim, Darjeeling, etc. (any country other than the Kingdom of Nepal, was Muglan).

Tamang (2020) The Tamangs are one of the most ancient ethnic groups in the hills of Sikkim and from the year 2003, it got included in the category of Schedule Tribes of Sikkim. It is believed that they originally came from Tibet and spoke the Tibeto-Burman language.

Tamang (2020) in her book "The Tamang community in Sikkim: A historical study the Tamang underwent several phases of transformation in terms of its status as well as its language, rituals, beliefs and practices. Having to give up their traditional way of living and adopt the new way of life that was forced upon the Tamang people under the rule of Prithivi Narayan Shah. Due to this Tamang community even after migrating to Sikkim, they continued adopting the Nepali Language, Worshiping Hindu Deities, and Gods, and continued celebrating Hindu festivals like Dasai and Tihar".

Anjana (2020) writes that "the Tamang communities in Sikkim are much more conscious of their culture and identity, even though the whole process of migration from Tibet to Nepal and then Sikkim. For a couple of decades, there has been an effort within the Tamang community of Sikkim to revive back their original beliefs and Practice the Bon religion and also practice Buddhism as their religion's main religion.

2.3 The Tamang Language

Thokar (2011) "Tamang language is known under several labels such as 'Tamang Tam', "Tamang Kat", "Tamang Kayi", "Tamang Gyot", and "Tamang Gyoyi". These words stand for 'Tamang sound' or 'Tamang speech' or 'Tamang voice', that is to say, Tamang language. The Tambas (Tamang Historians) took the initiative to write books in the Tamang language using the Tamyik script. The present name of this language is derived from the Tamang ethnicity which was first mentioned in 1205 A.D".

Moktan (2014) "Tamang share similarities with the Tibetan Burman Family however, they have their own Language and script known as Tamyik. Which has been making use of it by All

India Tamang Buddhist Association, Darjeeling, Nepal Tamang Ghedun, Kathmandu and Sikkim Tamang Buddhist Association since 1998”.

Lama (1981) Some of the oldest books which are believed and evident to be written in the 7th to 11th century have been translated into Nepali and Tamyik. Books are written on Tamang Linage, origins, history, culture and tradition. The Tamyik got government recognition by the Government of Nepal on 1990 and the Government of Sikkim on 31st March 1995 as a state language. It is a fast, growing language as new books and magazines in the Tamang language keep on being published both in Nepal and India

Gautam and Thapa (1994) “a tribe known as the Tamang can be found spread out in many districts throughout the Kingdom of Nepal. Language-wise, these people can be counted as the third largest tribe in the Kingdom, but if assessed from the angle of their being of the Tibeto-Burman category, then they are the most populous tribes in Nepal”.

CHAPTER 3

RESEARCH METHODOLOGY

Introduction

According to the oxford dictionary research is a careful study of a subject, especially in order to discover new facts or information about it. There are various definitions of research presented by many scholars and authors. Research is simply a systematic and refined technique of thinking, using specialized tools, instruments, and procedures in order to obtain a more satisfactory solution to a problem than would be possible under ordinary means (Crawford, 1925). Research is a systematic, formal, rigorous, and precise process employed to gain solutions to problems or to discover and interpret new facts and relationships (Payton, 1979).

Bowling explains that methodology is the complete structure of the research study; the size and sample methods, the practices and techniques utilized to collect data, and the process to analyse data (Bowling, 2002). A research methodology is a primary principle that will guide the research. It becomes the general approach in conducting research on the topic and determines what research methodology will be used in the study (Dawson, 2019). It involves procedures of describing, explaining, and predicting phenomena so as to solve a problem; it is the ‘how’; the process or techniques of conducting research. The research is an original contribution to the existing stock of knowledge making for its development. The systematic approach concerning generalizations and formulation of a theory is also research (Kothari, 2004).

3.1 Framework of Research

Qualitative research is an inquiry process of understanding a social or human problem based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting (Creswell, 1994). Qualitative researchers are interested in understanding the meaning people have constructed which is how people make sense of their world and the experiences they have in the world (Merriam, 2016). Qualitative research is exploratory or interrogative research and tries to get under the surface. The aim is to gather insights into how people live; what they do; how they use things; or what they need in their everyday or professional lives (government design service manual, 2016).

The research methodology is the important approach to conducting any type of research, it is a science of studying how research is conducted systematically in order to produce a good outcome on the research.

This chapter includes detailed justification of methods that are used, sources of data collection, sampling method, sample size, techniques, and also methods of data analysis that have been used for analysing the data.

3.2 Justification of the methodology

This study has used a qualitative research method and the data are collected from both, secondary and primary sources. As qualitative research involves gathering and analysing non-numerical data to understand the concepts, opinions, or experiences of the Tamang community and the changes in their culture and dialect, as qualitative data is used to gather detailed insights into a problem or generate new ideas for research. Detailed justification of each methods and tools employed for this study are discussed in each of the following sections.

3.3 Types and Sources of data

There are two main sources of data that has been extensively used for completing this study. The sources of data for the study are as follows as: -

- Secondary sources: The secondary data are the data that are already gathered and recorded and can be accessed by the researcher for further investigation. Secondary sources of data collection are such as books, journals, and articles etc., To complete this study, various relevant secondary sources such as access to online journals, articles and books are used which has helped the researcher to have more in-depth understanding of the study.
- Primary sources: The first-hand, raw data that is gathered directly by the researcher from the field is the primary data, the primary data for the study is directly collected from the fieldwork using a one-on-one in-depth Interview Schedule.

3.4 Sampling design

Sampling design a process used in statistical analysis in which a predetermined number of observations are taken from a larger population. Sample is a representative part or a single item from a larger whole or group, especially when presented for inspection or shown as

evidence of quality. However, a research sample is a sub-set of a population through which any kind of generalisation can be made.

In this study, relevant data have been collected by using purposive and snowballing sampling. Purposive sampling, also known as judgmental, or selective sampling, and it is a form of non-probability sampling in which researchers rely on their own judgment when choosing members of the population to participate in their surveys. Snowball sampling is a recruitment technique in which research participants are asked to assist researchers in identifying other potential subjects. From the participants belonging to the Tamang Community of Nasur Goan, Soreng District. The total number of respondents is twenty, out of which ten are ‘men’ and ten are ‘women’ all above the age of eighteen years.

Table 3.1 Gender of Respondents

Gender	Frequency	Percentage
Men	10	50%
Women	10	50%
Total		100%

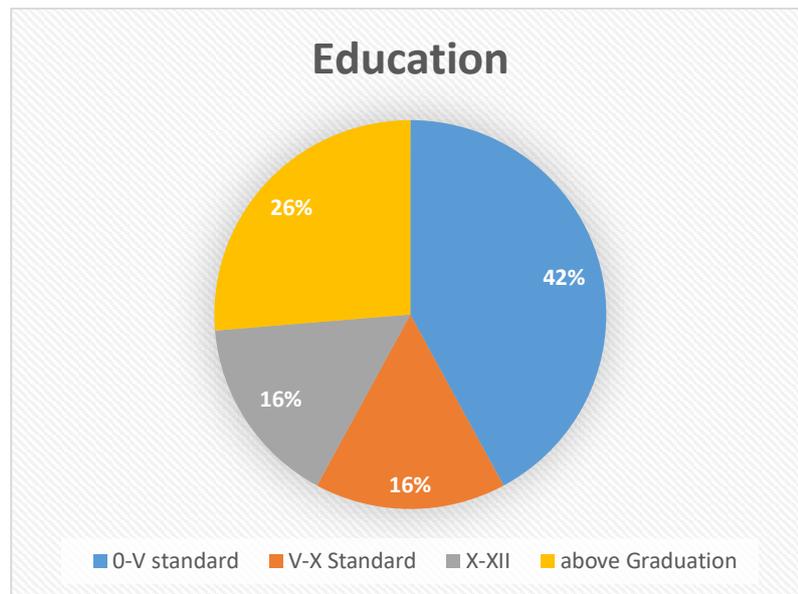
The reason behind the selection of respondents is that, gender role functions as an organizing principle for society because of the cultural meanings given to being male or female. In order to gain better insights into the Gender role in the preservation of the Tamang culture and Language.

Table 3.2 Age of the Respondents

Age	Frequency	Percentage
18-25 years		
25-32 years	7	35%
32-39 years	1	5%
39-46years	1	5%
46-53 years	1	5%
53-60 years	1	5%
60-67 years	5	25%
67 and Above	4	20%

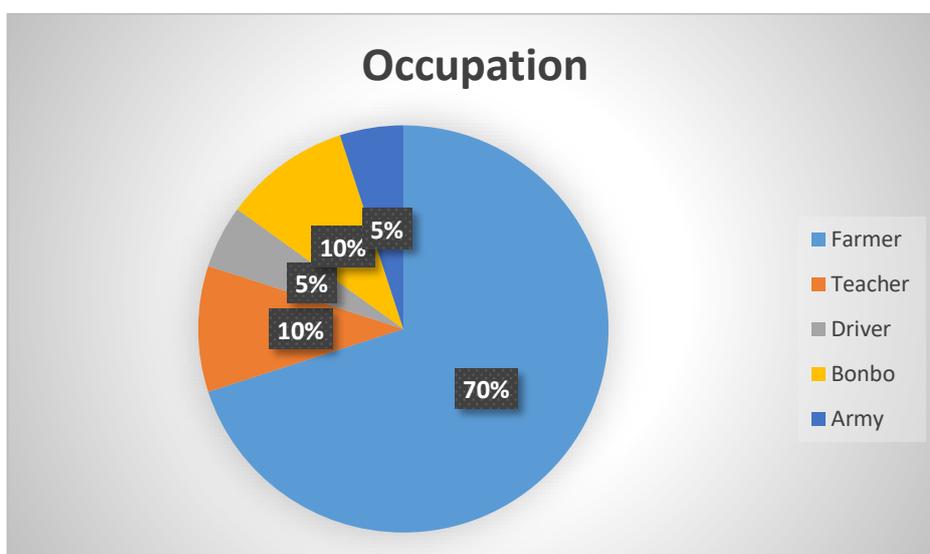
The reason behind the selection of respondents above the age of eighteen is because they are knowledgeable about the Tamang culture and are well informed about the Tamang dialect, and are old enough to explain the changes that are taking place in the Tamang culture and the dialect.

Table 3.3 Education Background of the Respondents



The reason behind the selection of respondents on the basis of education qualification is because education is the key factor for the preservation and development of the Tamang language. It helps people become better citizens, get a better-paid job, and shows the difference between good and bad.

Table 3.4 Occupational background of the Respondent



The reason behind the selection of respondents on the basis of occupation is to understand the socio-economic condition of the Tamang people. Socioeconomic status helps to understand the social standing or class of an individual or group.

3.5 Tools and Techniques for Analysis

The tools and techniques in research are the statistical methods of collection, analysis, interpretation, presentation, and organization of data. A tool generally takes input and produces certain output and in general, it is a resource, or apparatus that is used to aid to complete a task. Techniques are methods that are used in order to effectively complete a task. For each and every type of research, we need certain instruments to gather new facts or to explore new fields. The instruments thus employed as means for collecting data are called tools. The selection of suitable instruments or tools is of vital importance for successful research.

In this study thematic analysis is used to analyse the collected data in a systematic procedure. This procedure was guided using the methodology to access qualitative data. Data were collected with the use of a structured interview schedule, and the audio recording technique was used in order to record the data. The recorded data was further transcribed using the manual transcription technique, and the familiarization of the data of the interviewed transcripts was done manually, colour coding technique was used to highlight the passages that were particularly interesting.

CHAPTER 4

FINDINGS AND ANALYSIS

In this chapter, the major findings of the study have been highlighted. Such as each research question has been answered by discussing important findings related to each objective. After the analysis of the data, theme and sub-theme has been identified in this conducted study on “Changes in Tamang culture in Sikkim with special reference to dialect & its impact on posterity”.

This chapter discusses the research important outcomes. The data gathered from the fieldwork are examined within the context of each distinct theme, making the analysis clear. Thematic analysis was used to evaluate the data acquired by first identifying codes and further dividing the codes into different themes by the objectives of the study. The framing of themes involves matching codes, thus these findings are based on the reply of the respondents.

4.1 Religion

Many theorists and sociologists have given their definitions of religion. Taylor (1871) in his study of primitive culture, defined religion as the belief in Spiritual Beings. Frazer (1890) in the study of the Golden Bough defines religion as calming or resolution of powers superior to man which are believed to direct and control the course of nature and of human life. Weber (1905) has given a definition of religion, citing it as a belief in a supernatural power that is unable to be scientifically explained. In other words, whether a belief can be considered religious or not depends on the substance of what is believed.

Buddhism originated 2,500 years ago in India and is one of the world's largest religions. The Tamang people follow the teaching of Buddhism, and it is believed that 90% of the Tamang all over the world follow the Buddhist religion. Buddhism, also known as Dharma Yana's "principles and disciplines" and Buddha Dharma, is an Indian religion or philosophical tradition based on a series of original teachings attributed to Gautama Buddha. Buddhists believe that the five basic moral principles are undertaken by members of ascetic orders and refrain from taking life, stealing, acting unchastely, speaking falsely, and drinking intoxicants. The followers of Buddha believe that human life is one of suffering and that meditation, spiritual and physical labour and good behaviour are the way to achieve enlightenment or nirvana.

It was observed that the 100% population of the Tamangs community in Nasur Goan follow Mahayana Buddhism. But they believe that their ancestors were followers of the Bon religion and many of the elements from the Bon religion have been retained and practiced till today. The rituals and rites practised by the Tamang community of the Village are, Khepa Soom, which is the common Bon ritual practised by every Tamang household in the village. It is a prayer of paying homage to the oldest ancestors of the Tamang communities. The Tamang tribes perform the ritual known as Phola-Daala, which is the prayer of the Titular Deity or clan god. This ritual is performed by the head Male member of the family and in the absence or of the head member in the family the ritual is carried out by Lama or Bonpos. Thapsang (the name-giving ceremony to the newborn), Kan Chwaba (the rice feeding ceremony for a baby for the first time), Tap-Chey (the ritual of cutting hair for the first time by Ashyng meaning maternal uncle), Brelsang (marriage ceremony), and Ghewa (49 days Death Rites) are other ritual practices.

Respondent 36 years old narrated that “the Ancestor of Tamang followed ‘Bon’ religion and as Buddhism started to spread they adopted the teachings of Buddha. Through the conversion of religion they gave up so many Bon practices and adopted the Buddhism practices. Khepa-Soom, and Phola-Daala, are the Bon rituals practised in our home”.

Respondent 68 years old narrated that “Khepa-Soom, Phola-Daala, and Lapharay are the main bon rituals practised in our home. Since myself being the Bonpo I also pray to Jangali (god of the forest), Naya Devta (new clan god) and also we Bonpos have our own god whom we worship and perform a certain ritual”.

Respondent 27 years old narrated that "Khepa-Soom, Phola-Daala and Lapharay are the Bon Rituals that are practised in our home. But I am unable to under the prayer and mantras chanted by my father because all the prayers for the Bon rituals are performed in the Tamang Language”.

Respondent 67 years old narrated that “Khepa-Soom, Phola-Daala (Kul Devta), Lapharay are the bon rituals practised in our home and all the prayers should be prayed and chanted in their Native language”

In this study it can be seen that the Tamang follows the Buddhist religion and tries to live up to the teachings of Buddhism. However, the Tamang ancestors were the follower of Bonism and it is found that the Tamang community of Nasur Goan practices the rituals and customs of the Bon. The follower of Bon are also referred as Bonpos, are still prevalent in the Tamang

community of the Tamang. The locals said that there are two Bonpos in the village and they are often needed in the rituals practices in the village. The Bonpos of the village are often approached by Tamangs and even other communities, for prayers during illness. The Bonpo also treats broken bones, jaundice, etc. with medicinal plants and herbs.

The locals said that the changes in the Tamang culture were happening way before the Tamang migration from Tibet. And some of the changes that are discussed by the respondent were listed. The very first change in the Tamang culture is the conversion of religion from Bonism to Buddhism. The Bon is the significant minority religion of the Himalayan regions and in the surrounding area of Eastern Tibet. The common belief is that the Bon religion existed and was largely followed by the Tamang people in Tibet before Buddhism spread, the followers of Bon are known as Bonpos. The bon has many unique features and also shares a lot of similarities with Tibetan Buddhism as they adopted the Buddhist religion but have retained elements from earlier religious traditions. The Tamang community in the village of Nasur Goan still practices the customs and rituals of the Bon religion but some changes are taking place in the way of practising rituals. The Tamangs of Sikkim mostly follow and practice the Buddhism way of life and it has brought a significant change in the Tamang community of the Nasur Goan. One such change is the giving up of the old practices of sacrificing animals to the Clan God and the villagers making an offering with fruits and food to avoid bloodshed.

4.2 Influence of Hindu religion

According to the census of 2011, Hinduism is the major religion with 57.76%, followed by Buddhist with 27.39% and Christian with 9.9%. The total population of Hindus is 352,662 and Buddhists is 167,216.

Table 4.1 shows the distribution of Population of by religion.

Religion	Persons	Percentage	Males	Females
Hindu	352,662	57.76	189,972	162,690
Muslim	9,867	1.62	6,536	3,331
Christian	60,522	9.91	30,290	30,232
Sikh	1,868	0.31	1,592	276
Buddhist	167,216	27.39	85,302	81,914
Jain	314	0.05	181	133
Others	16,300	2.67	8,323	7,977
Not Stated	1,828	0.30	784	954

Source: [Details of Religion in Main Table C-1-2011 \(India & States/UTs\)](#)

From the above table, it has been shown that the majority of the population follows the Hindu religion followed by the Buddhist religion in Sikkim. The people of Nasur Goan commonly follow the Buddhist religion, but nearby villages surrounding Nasur Goan mostly follow the Hindu religion. Because of Hindu religion stood in the dominant position, it had an influence on the people of minority religions.

Respondent 36 years old narrated that “being Buddhist by religion the top most priority is given to cultural and rituals practice of Tamang Buddhist. But apart from that we also pray to the Hindu Deities and celebrate some of the festivals like Diwali and Dashain and attend all the puja functions of other communities in the surrounding village”.

Respondent 67 years old narrated “that the Tamangs of Sikkim after the migration from Tibet and settled in different parts of Sikkim where the other Hindu communities were settled. So, due to the influence of Hindu culture, they started adopting the ways of Hindus and started celebrating their festivals and are not capable of giving up the practices now”.

Respondent 30 years old narrated that “The Tamang community have been celebrating the Hindu festival because their ancestors adopted the culture and practices of the majority of the population following the Hindu religion. In order to keep a peaceful relationship with other Tribes and to assimilate they adopted the Hindu practices and started to celebrate the Hindu festivals, which have been followed and passed down for generations. Dashain, Diwali, and Makar Sankranti are the Hindu festival that is celebrated in our House”.

because the Nasur Goan is surrounded by different communities like the Rai, Gurung, Subba, Chettri and many more who follow the Hindu religion. So the Tamang community of Nasur Goan has accepted and adopted their culture and customs the majority population in Sikkim follows the Hindu religion, followed by Buddhist religion. Because Hinduism being the dominant religion in Sikkim, it has its influence in the minority religion. Due to which many of the changes occurred in the Tamang community of Sikkim. After the migration and settlement of Tamang community in Sikkim, the Tamang ancestors were influenced by the culture and festivals of the of the majority groups and started to adopt the customs and rituals practices, festivals of the Hindu community. Which are seen celebrated by the Tamang community of Nasur Goan till today.

4.3 Tamang culture

According to Kuschel (2004) culture cannot be seen but we can see the appearances of culture. However, there is “deep culture” which is related to beliefs, attitudes, and values that support

cultural appearances. Tamang have a rich culture and tradition, they have their own culture, traditional dress, social structure, and language which belongs to the Tibeto-Burman family and share resemblances in culture, customs and rituals, festivals, and language.

The Tamangs have their traditional song and dance known as '**Tamang Selo**' which includes songs of joy, sadness, irony, and fun. The Tamang have their musical instrument called 'Damphu' which is a small round one handed drum covered with goat skin, believed to be made by Tamang ancestors named Peng Dorjee. The story goes on that Peng Dorjee hunted a Ghoral, a species of Himalayan deer and upon seeing the deer suffering, his wife Ruisang got angry on him for killing the deer. In order to please his wife, the very next day he skinned the deer and dried it in the sun. He carved a circular frame from the wood of '*Koirlo*' and stretched the skin around the frame and fixed it with thirty two nails of Bamboo. As Peng Dorjee was practicing and composing a song in the forest, he encountered Damphe (Pheasant) hoping here and there trying to please his beloved Munal (Impeyan Pheasant). When he saw this he had an idea of in his mind and choreographed those moves into a dance step. After practicing he goes before his wife and sings a beautifully composed song and danced like a pheasant to please his wife while playing the Damphu. Peng Dorjee told her the story about the Damphe and she was so pleased after hearing about and name the Instrument as Damphu.

4.4 Tambas

Tamang community has a unique culture known as **Tambas** which is apart from the culture of other communities and it is one of the main reasons that helped the Tamangs of Sikkim to be recognized and given the 'Tribal Status'. In a Tamang society, a Tambas is a history of the Tamang culture and the beginning of life and end of life, and it is performed by a **Tamba**. **Tamba** is a traditional historian, oral narrator, musician, singer, storyteller, and expert in rituals. It is, therefore the Tambas belong to a significant institution of the Tamang community. The Tamangs have a belief that the Tamba act as windows into the cultural worldview of the Tamang people. The Tambas fits the historian who is ritually informed and they play a vital role during the situations which include life-to-death, rituals like birth and funeral and a new beginning of life like Marriage, and so on. And the role of a Tamba is considered the most prestigious role in the all Tamang Community as they are the person who is known to have the highest knowledge about the Tamang History, culture, customs and rituals.

Respondent 36 years old narrated that "He said that the Tamang community has a unique culture apart from the other community and it is one of the main reasons that helped the Tamang community of Sikkim to be recognized and given the 'Tribal Status'. The recitations of the

Tambas are the history of a Beginning and the End of life and the Universe, which is narrated by the 'Tamba' (historian). The role of a 'Tamba' is to be considered the most prestigious role in the all Tamang Community as they are the person who knows the Tamang History and they are needed in situations which includes Birth, Death (Funeral) and a new beginning of life (Marriage)".

Respondent 31 years old narrated that "The most important culture of the Tamang community is considered to be the recitation of Tambas, it is a recitation of the beginning of the Universe and Life. Which is performed by the Tamba or Tamang Historian. It is a unique culture that only the Tamang community have and the recitation of Tamba are mostly done in the Funeral and Marriage ceremony".

Respondent 51 years old narrated that "The most important culture of Tamang community is the recitation on Tambas while praying to the clan god, in the musical beat of Damphu. The Tambas is the history of the Beginning of the Universe, the beginning of Life till its End. The Tamba is a Tamang historian who has the highest knowledge about the origination of Tamang and their culture, the Tambas recitation is also performed at Home by the 'Father' in the family. The Tambas are mostly performed in the Funeral ceremony by the eldest Tamba in the village, in the function like marriage and the Tamang and Buddhist festival".

In this study it has been found that the Tamang community considers the Tambas to be the most important culture. The Tambas is the history of Tamang culture and are mostly performed in the Marriage and Death Rites. The Tambas are performed by Tamba, and Tamba are the people or historian who has the most knowledge about the Tamang culture. The local interpreted that the Head Male members are also considered Tamba as they are well aware of the tradition, customs and rituals, language and culture.

4.5 Tamang Selo

Another important culture of the Tamang community is the **Tamang Selo**. Tamang Selo is a category of Nepali folk song and dance, sung and performed by the Tamang people with great enjoyment in colourful traditional clothes, and is widely popular among the Nepali-speaking community in Nepal, India, and around the world. It is performed by both Tamang men and women accompanied by the Tamang instruments: Damphu, Madal and Tungna, which are meant to indicate the religion, culture, and tradition of the Tamang community. The locals said that the Tamang Selo is not only a song for fun, joy, and sadness but it can also be performed as a prayer to the clan god by reciting the Tambas like a song in the beat of Damphu. The

Tamang Selo is mostly performed during the festival and functions like Sonam Lhochhar, Marriage and when praying to the clan god.

Respondent 68 years old narrated that “The important culture of Tamang community are Tamang Musical dance and song known as Tamang Selo. The Tamang Selo is a traditional song in the Tamang Language, where all the lyrics are related to the creation of mankind and the beginning of the Universe and life. The Tamang Selo Is mostly performed in the festival and functions like Sonam Lhochhar, Marriage and when praying to the clan god or Kul Devta”.

Respondent 55 years old narrated that “the important culture of the Tamang community is traditional *Damphu* song and dance, mostly sung in the Tamang Language. In the early times those traditional *Damphu* song and dance which were mostly performed by the *Damphuray* in the marriage ceremony and other festivals”.

Respondent 62 years old narrated that “The Tamang Dance was introduced by Peng Dorjee, he was in the forest composing song for his beloved wife who was angry with him for killing the Deer. He saw the bird *Damphe* dancing by hopping here and there, sometime stretching its wings and rotating in the same place trying to please his *Munal*. He found that interesting and practiced for some time and went before to his wife and danced like the *Damphe* sing the song while playing the *Damphu* which was made from the skin of Deer”.

The Tamang Selo is musical song and dance of the Tamang community introduced by Peng Dorjee. The Selo are mostly performed in the Tamang festivals Like Sonam Lhochhar and functions like marriage. It is performed in the Tamang language in the beat of *Damphu* by *Damphuray*. The Tamang dance and Song is quiet famous among the Tamangs and the Nepali community of Sikkim and Nepal.

4.6 Positive changes in the Tamang Language

Respondent 36 years old narrated that “he has observed that the Tamang community in Sikkim are undergoing a series of cultural changes some of those changes are the way in which the rituals and customs are practiced, the platform like the social media where they can represent the culture to the world, the change in ‘Shyaba then Gabo’ (Tamang folk song and Dance) and one of the huge change of the Tamang Dress. Those changes will have a positive impact on the Tamang culture. For example the social media sites like the Facebook, YouTube, Instagram, etc. that are playing a crucial role in promoting and the viewer’s about ones culture through their posts, traditional musical videos and also the modern Tamang song that the youths likes listening to”.

Respondent 30 years old narrated that “Yes, there are changes in the Tamang culture. The *Tamang Selo* in the present day are similar as before but the new genre of Tamang songs and dance are emerging. Apart from now the Tamangs have their traditional Tamang Dress, which was not there before and the ways of practicing rituals and customs are also changing. The changes in the Tamang culture are new, as well as there is the revivalism of old culture. So both the new and old culture will go hand in hand and develop the Tamang culture”.

Respondent 29 years old narrated that “There are changes in the Tamang culture, some of the rituals practices like the sacrificing of animals to the Clan God are disappearing. But now a day’s most of the villagers makes an offering with fruits avoiding the bloodshed. Practices such as animal sacrifice is strictly prohibited in the Buddhist religion and adopting a way to practice the rituals and customs without bloodshed is not a bad thing and will have no negative impact within the Tamang culture”.

From the above statements of the respondents it can be found that there are cultural changes in the Tamang Community of Nasur Goan. The cultural changes like the introduction of Tamang Traditional dress, which the respondent said that it was not there before. Now as they have their traditional dress they are able to represent their culture to the world properly. The *Tamang Selo* has also gone changes, as new and modern form of songs are emerging which are reaching the younger generation. The combination of Tamang dance and the traditional dress looks more attractive and appealing, and it also develop a sense of cultural identity among the people. The giving of the practices of sacrificing animals are also slowly vanishing from the Tamang culture which they is because the teaching of Buddhism denies it. The changes brought by modernization has also provided a platform for the Tamang people to represent their tradition and culture to its people. Although many of the new culture are popping up in the Tamang community but at the same time there is also the revivalism of the Culture.

4.7 Negative Changes in the Tamang culture

Respondent 55 years old narrated that “In the early times during the *Sonam Lhochhar* the *Damphuray* used to go to the houses of Tamangs round the village, singing the *Tamang Selo* in the Native language. But now a days those cultural are vanishing and getting replaced by the modern days concerts and program. The *Tamang Selo* that was performed in the *Sonam Lhochhar* in the past are disappearing and it has been replaced by the modern Nepali music which will have a negative impact in the Tamang culture”.

Respondent 68 years old narrated that “there are changes that are taking place among the Tamang Culture. In the earlier times, while singing the Tamang Selo only the *Tamba* or songs of Tamang history and the creation of the universe was sung. But in the modern days the Tamang Selo are different and has the influence of Modern day music. Those changes that are taking place among the Tamang Culture is new and has the modern touch to it and modern Tamang Selo show very little resemblance to the old type of Tamang Selo. Due to this change the Tamang culture are slowly disappearing and it is problematic to the Tamang culture”.

There have also been significant changes in the Traditional Tamang dance and song. During the old days, the Tamang community of the Nasur Goan used to go house to house of Tamang and perform their Tamang dance and song during the Sonam Lhochhar and Buddhist festivals. Which has completely disappeared from the Tamang community of Nasur Goan says the respondent. They also said that in the earlier times, while singing the Tamang Selo, only the *Tamba* or songs of Tamang history and the creation of the universe was sung. But it has been replaced by modern-day pop songs and the Tamang Selo of today’s time are different and influences Modern day music. Due to which the people are drawn to modern music, over their traditional Tamang Selo, due to which will have a negative impact in the future generation.

4.8 Tamang Festivals

Sonam Lhochhar is celebrated as the New Year, mostly celebrated by the people residing in the Himalayan region of Nepal, Sikkim, and Darjeeling regions of India. Sonam Lhochhar falls on the second moon after the winter peak which is usually in the month of January and February, after harvesting the crops. On the day of Sonam Lhochhar, the Tamang Buddhist people visit monasteries and pray for a year filled with joy and happiness. The Tamang Bonpos and lamas perform rituals and pray for the well-being of humankind. The Tamangs wear their traditional dress and jewellery and participate in cultural events. Many traditional Tamang Selo and Damphu dances are performed at the event.

Respondent 30 years old narrated that “During the sixth century for the construction of the very first Buddhist Monastery in Tibet, a Bhumi Puja was held which was a prayer of the Land to build the Monastery. The ritual was performed by Guru Rinpoche on the day of Sonam Lhochhar. From that day onwards the Tamangs started to celebrate Sonam Lhochhar as the main festival. Tamang in that era adopted the teachings of Guru Rinpoche and converted their

religion from Bonism to Buddhism. So, Sonam Lhochhar which is the new year of Tamang which comes in January and February after harvesting the crops”.

Respondent 36 years old narrated that “the Tamangs celebrate all the Buddhist festivals but apart from that the most important festival of the Tamang community is the “Sonam Lhochhar”. The ‘Sonam Lhochhar’ is the New Year of the Tamang community and it is celebrated in February, the Tamang have a common belief that celebrating a festival in the early month of the year will bring joy and happiness to the rest of the year”.

Respondent 67 years old narrated that “Sonam Lhochhar’ is the most important Tamang festival that is celebrated in our house. On that day all the family members go to the Village Monastery for prayer and after returning home we gather together and enjoy the delicious food prepared by them”.

Respondent 27 years old narrated that “Sonam Lhochhar is the most important Tamang festival that is celebrated in the house and the village. Lhochhar is the new year of the Tamang community and it is celebrated in a grand manner in the Village, where all the Tamangs and The other community of the village also come together and enjoy the delicious food, cuisine, and beverage that is prepared by them”.The Tamang community of Nasur Goan celebrate Sonam Lhochhar as the one and only most important Tamang festival. The locals Tamang Buddhist believes that by celebrating the festival in the beginning of the year will bring good fortune and happiness for the rest of the years. Therefore they try to celebrate the festival in a good manner as much as possible.

4.9 The Tamang Language

Henry Sweet, (1916) in the study titled **The History of Language Temple primers** defines language as an expression of ideas through the use of sound and speech by combining them into words. Words are then combined into sentences, this combination answering to that of ideas into thoughts.”The “**Sambhota**” script was used by the Tamang community of the world to publish books, journals, and articles in the earlier decades. But now the Tamangs have their script which goes by the name ‘**Tamyik**’, which is the modified version of the Sambhota script by one of the leading Tamang organizations known as Nepal Tamang Ghedung (official report prepared by Nepal Tamang Ghedung, 2005).

Respondent 41 years old narrated that “the Tamang Language was recognized as Tamang by the Tibetan King name Songtsen Gampo who knew many languages. The Tamang language shares similarities to that of the Tibetan language but were Different”.

Respondent 30 years old narrated that “the origin of Tamang Language is from Tibet, because of the Tamang share similarities with the Tibetan Language, religion and culture”.

Respondent 28 years old narrated that “the forefathers of Tamang community originally belongs from Tibet and during the Time of migration they brought the Tamang language with them”.

Respondent 68 years old narrated that “the origin of the Tamang language is from Tibet but as they migrated from Tibet, the Tamang language has undergone changes several times and has borrowed and included many words from other communities like the Bhutia, Rai, Gurung, Newar and Tibetan”.

The Tamang people of Sikkim have their mother tongue called the “**Tamang Dialect**”, which shares similarities with the Tibeto-Burmese language. In the study area it has been observed that, earlier the tamang literature were being published in the Sambhota script which was replaced by the modified version of Sambhota script.

4.10 Recognition of Tamang language in Sikkim

Sikkim being a multi-linguistic state it is home to many languages and dialects. The Tamang dialect is closely related to the Tibeto-Burman of the Sino-Tibetan speech family and the Tamang language has been accepted by the Government of Sikkim as an official state language on 31 March 1995. After the Tamang language got included in the list of Official languages of Sikkim. The Sikkim Tamang Buddhist Association (STBA), held a meeting in Gangtok on 16th and 17th December 1995, on creating a new script for the Tamang Language (Lama, 2004). And on June 1998 the All India Tamang Buddhist Association (AITBA), Darjeeling, Nepal Tamang Ghedung, Kathmandu, and Sikkim Tamang Buddhist Association (STBA) recognized the “Tamyik” as an official Tamang script (Lama, 2004). On the other hand, the Tamang language in Nepal occupies a fifth place among the languages of the Tibeto-Burman family, and the constitution of Nepal recognized the Tamang language as the National Language (Rashtriya Bhasha) in 1990 (Yonzon, 1999).

Respondent 36 years old narrated that “he doesn’t know exactly the origin of the Tamang Language but the Tamang Script is known as ‘Tamyik’ which was first mentioned in 1205 A.D but the first ever book that was written in the ‘Tamyik’ and published was in the year 1998.

Since then the ‘Tamyik’ script is used by the Tamang people all over the world, from 2002. It was implemented in Sikkim Government School and Rajen Pakhring was the first Tamang Teacher of Sikkim”.

Respondent 62 years old narrated that “the Tamang are the originally from Tibet and the origin of Tamang Language is from Tibet itself because the Tamang Dialect shares similarities with the Tibetan Dialect but only got recognition in the year 1995 as an official language of Sikkim and got Included in the Schedule Tribe category”.

The Tamang people have their own distinct language. Their mother tongue is Tamang, which falls in the group of Tibeto-Burman Language. Earlier the Tamang script was called the Sambhota script, which was later modified and changed into the Tamyik script. The Tamang language got recognition as an official language of Sikkim in 1995, by the government of Sikkim. Using the Tamyik script the very first book was published in the year 1998. Ever since the books has been published in the Tamyik script and those published books are being taught by the schools from 2002.

4.11 Positive Changes in the Tamang Language

Respondent 30 years old narrated that “the Tamang Language will be developed and there will be the preservation of culture, dialect and the Tamang community in the future, by taking into account, of the changes, contributions and support from the state government, various associations and its members all over the world. The introduction of the Tamang script has resulted in the publishing of many books, which are taught in the schools by the teachers of Sikkim. In the early day, the Sambhota text was only known by a few people and had fewer documents, which made it difficult for the Tamang culture to flourish among its people. But due to the availability, of literature on the history, culture, rituals and customs practice, mythology researched and revived by the Tamang Historians there will be a tremendous increase of Tamang speaking people”.

Respondent 36 years old narrated that “first changes that we can see in Tamang Dialect is the introduction of the Tamyik script in 1998 and the second changes are the implementation of Tamang subjects in the Government school from 2002 which was only taught in the Primary level. But as of today, the Tamang Subject is taught till the higher secondary level and they are still writing books for the graduation level. With the regard to those changes, I strongly believe that the Tamang Dialect will keep on developing and the number of Tamang-speaking people will Increase in Sikkim in the coming future”.

Respondent 67 years old narrated that “the Tamang dialect itself has undergone one major change and that is the change in Tamang script and has been introduced and published hundreds of books. Which is a new thing for the Tamang community. Due to this now day, people can learn the read and can easily learn the Tamang Dialect. Even though the Tamang language is in its initial stage but it is a fast-growing language”.

Respondent 29 years old narrated that “there are many changes in the Tamang Dialect like the implementation of Tamang subjects in the school, the other Tamang books that are published in Nepali can reach the masses and everyone can learn about the Tamang culture and Language. Therefore the change in Dialect will have a positive impact on the future generation and there will surely be raise in the number of Tamang speaking people in future”.

Respondent 28 years old narrated that “Firstly the Tamang Language is an Endangered Language, but it is a reviving its culture and Language. The Tamang script has only been introduced over two decades, but the books that are being published over those year is outstanding and it is also considered to be one of the fastest growing languages in Sikkim. The associations like SBIL are also promoting the growth and development of the Endangered Indigenous Languages and providing employment opportunities. Due to which there will be growth in the Tamang speaking people and there will be a rise in employment for the Tamang speaking people in the future”.

Respondent 55 years old narrated that “the future generation of the Tamang community will surely have a positive impact due to the change in Tamang Dialect because the Tamang community of different areas are taking initiative to preserve the language like the Tamang community of Nasur Goan is providing free coaching to the people who are interested in the learning the Tamyik script, language and Culture”.

In this study it was observed that there a lot of positive changes happening in the Tamang Dialect due to which the locals believe that will help in the development and growth in the Tamang dialect. The locals said that the Tamang speaking people in the village are less so, the person who knows the Tamang Dialect will be able to carry out all the cultural and rituals practices of Tamang and it will have a positive impact on the future generation. But the changes brought due to the introduction of Tamyik script, the books that are been published and taught in the School, and the steps taken by the Tamang members will surely give rise to the Tamang speaking people in the future.

4.12 Negative Changes in the Tamang Language

Respondent 68 years old narrated that “In future, in case a person is unable to learn the Tamang Dialect, they will regret it in some point for not able to speak the mother tongue and after he/she becomes parents to their children. At that time if is unable to communicate in Tamang Dialect, unable to pass down the culture, ritual and custom that have been practiced and followed by their ancestors and because of that reason, they will lose their cultural identity as Tamang and finally, the day will come when one gives up is identity, culture, language, and so on convert into other religion”.

Respondent 41 years old narrated that “most of the Tamang household in the village nowadays prefer to communicate in Nepali and English language and ignore their Mother Language. He says that due to the change in a dialect he will find difficulties communicating some sensitive topics at home when there are guests and even in public areas. Apart from that dialect changes lead to the loss of culture, religion, customs, rituals and identity”.

Respondent 27 years old narrated that “since he does not know the Tamang Dialect, he is facing many difficulties in daily life while communicating with the relatives, and even in during the rituals practices he does not understand the prayer done by his father. Due to this, he is unable to understand and learn the culture, customs and rituals of the Tamang community, which worries him about losing his Identity as Tamang”.

The locals responded that there has been a major decrees in the Tamang speaking people in the village in couple of decades. The modernization and the influence has led to the decrease in this matter. Adaptation of the dominant language and totally ignoring the mother tongue have nearly led to disappear of the Tamang language from the village. One of the respondent cannot speak the tamang dialect due to which he is facing so many problems in daily life. It has been observed that the rituals are performed in the Tamang language so it is Impossible to fully preserve the Tamang culture without knowing the Tamang dialect.

4.13 Agencies fostering preservation of Tamang culture and language

According to the oxford dictionary, an agency is the capacity of individuals to have the power and resources to fulfil their potential. The agencies consist of structures such as social class, religion, gender, ethnicity, ability, customs, etc., that determine or limit agents and their decisions. Marx () defines agencies as a group of people that performs some specific task, or that help others in some way. Agency is the subject of social change that makes history.

In simple words, an agency is the sense of control that you feel in your life, and have faith in your ability to handle a wide range of tasks and situations. Your sense of agency helps you to be psychologically stable, yet flexible in the face of conflict or change.

4.14 Sikkim Tamang Buddhist Association

In this study also there are various agencies which are playing an important role in preserving and promoting Tamang culture. ‘Sikkim Tamang Buddhist Associations’ popularly known as ‘Sikkim Tamang Baudha Sangha’ established in the year 1961, is the oldest registered organization of the Tamang community. The STBA has allied with the Government of Sikkim and it is found throughout the state of Sikkim with the objectives to work, promote, and encourage Buddhism in the state, to promote the advancement of the well-being and to unite all the Tamangs and socio-religious, culture and economic. Finally, while remaining a political body and safeguarding the rights and interests of Tamang-Buddhist of Sikkim in all spheres that are namely social, economic, cultural and political.

Respondent 30 years old narrated that “The Tamang dialect is a developing language and with the support of the state government and associations like STBA and SBIL are playing a crucial role in the revivalism of the Tamang culture and Language”.

Respondent 36 years old narrated that Sunjoti: “Sikkim Tamang Buddhist Association are publishing books that are being used in the Government School in their academic curriculum and with collaboration to the State government they are also employing a Tamang Language Teacher”.

Respondent 36 years old narrated that “the ‘Sikkim Tamang Buddhist Association’ established in 1961 is on a mission to revoke the Tamang language and culture by collaborating with SBIL by publishing new academic books, magazines and articles annually”.

Respondent 70-year-old narrated that “The Association like Sikkim Tamang Buddhist Associations are publishing books to be taught in the schools and colleges”.

The STBA commonly known as Sikkim Tamang Baudha Association, established in the year 1961, are playing a key role safeguarding the Tamang rights and its culture in Sikkim. According to the locals the STBA are publishing books which are then used by the government of Sikkim to be taught in both the private and government schools. The locals said that the STBA is on a mission to revive and further development of the Tamang culture in Sikkim.

4.15 Sikkim Board of Indigenous Languages

The Sikkim Board of Indigenous Language was passed by the legislation under Bill No 11 at the state assembly on 20th April 2022, Sikkim ACT year of 2022. This board was established to provide a legal platform for learning the different indigenous languages of the state. Under the SBIL there is another board known as the Sikkim Board of Endangered Language has been established by the Education Department to raise awareness and preserve the Endangered Indigenous official languages of Sikkim. And the education department of Sikkim had also addressed both the governmentally and privately run schools to include all the eleven indigenous languages in their syllabus.

Respondent 28 years old narrated that under “State Board of Indigenous language SBIL there are eleven Endangered Indigenous languages including Tamang Language. (SBIL) are providing a certificate which will certify the person as an expert in their native language and are eligible to teach as a language teacher in school, through the Screening Test and Interview”.

Respondent 62 years old narrated that “The Association like Sikkim Tamang Buddhist Associations and Sikkim Board of Indigenous Association are publishing books to be taught in the schools and colleges. The state government has issued a notice to teach Tamang Language in Both the Privately-run and Government-run schools because of which the Tamang subject is taught in the primary government school of the village”.

In this study it was found that the government of Sikkim is taking a big step to preserve the Indigenous languages of Sikkim. Under the supervision of the Education Department, SBIL has been established in the April of 2022 to provide a legal platform for learning the different indigenous languages of the state. Sikkim Board of Endangered Indigenous Language, have established to promote, and to protect the Endangered Indigenous Language of Sikkim. The locals said that the because of the SBIL, conducting screening test of the Endangered official languages every year and providing with a certificate that can be used to get job of Language Teachers. Many of the villagers have shown interest to learn the Tamang Dialect.

4.16 Few functions for cultural preservation and revivalism by the locals

Respondent 29 years old narrated that “The Tamang folksong also known as ‘Tamang Selo’ is sung by the people who have a high knowledge of Tamang Language and culture and they are known as ‘Damphuray’. The most important role of ‘Damphuray’ is to sing Tamang Selo in marriage functions which were mostly performed by the grandfathers in Nasur Goan but the group got separated due to old age and many of the group members passed away. To fulfil the

needs of Damphuray, in the village, they have formed a group of Damphuray called Soreng Tamang wisher gaydun”.

Respondent 51 years old narrated that “The Tamang community of Nasur Goan is trying to preserve the most important culture of Tamang community which is known as ‘Damphuray’. They researched and learned the old ways under the guidance of the older generation from the village and the experts in the Tamang Language and culture like the Tamang Teachers, and Tamang Buddhist monks and formed a group named ‘Soreng Tamang wisher gaydun”.

Respondent 71 years old narrated that “Tamang Folk Singer also known as ‘Damphuray’ has been formed in the village who are requested to play the ‘Tamang Selo’ in the marriage and different other function”.

Respondent 65 years old narrated that “The Tamang Community of Nasur Goan has formed a group of groups of Tamang Folk Singer known as ‘Damphuray’ who are playing a crucial role in preserving the culture of Tamang Community”.

Respondent 29years old narrated that “The Tamang teachers of the Nasur Goan are teaching Tamang Subject in winter for free in the newly constructed monastery of the village and her husband is learning to read and write the Tamyik script from them”.

Respondent 64 years old narrated that “The Tamang community of Nasur Goan is providing free coaching to the candidates who are interested in learning the Tamang Dialect and Culture, it is a major step taken to preserve the Tamang culture in the village”.

The local Tamang community of the Nasur Goan are also actively participating in the preservation and development of the Tamang culture and language. **Soreng Tamang wisher gaydun** is a Damphuray group of Tamang folk singers form Nasur Goan. They have taken the initiative by establishing a group of Tamang folk singers for the preservation and continuation of the Tamang Selo. The locals said that earlier before this group of Damphuray was formed, there was no Damphuray in the village as the earlier group members have split because of the old age and some members had passed away. Form more than 6 years they had to borrow the Damphuray group paying a large sum of money in order to perform in the festivals and Marriage ceremony. But after the group was formed, they are not only invited by the locals but they are also invited by other Tamang communities from the surrounding village.

Other members of Nasur Goan are the group of Tamang Teachers who are also taking a major step for the development of the Tamang Language by teach the **Tamyik** script to the member of the Tamang community in the village. The locals said that it was because of the good will

of those Tamang teachers that many of the Tamang members came in contact with Tamyik script and many are working as a Tamang teacher from the Village.

CHAPTER 5

5.1 Conclusion

Different scholars trace their opinions regarding the origin of word 'Tamang' and the common believe that Tamangs originally originated in Tibet. The Tamangs shares similarities with the Tibetan Burman Speaking people in terms of religion, culture and language. The locals have attached different opinion on the meaning of the Tamang. The common believe that the word Tamang actually comes from the two Tibetan words 'Ta' and 'Mang' meaning 'Horse Warrior'. But the locals of the village have given the meaning of the word "Ta" meaning 'Vision' and "Mang" meaning 'Many' as for the Tamang Dictionary. In short, the word Tamang are referred to the people who were said to have 'Many Vision'.

Similarly, others meaning attached by the locals of Nasur Goan are the word 'Tamang' was referred to the people who was capable of restraining the wild horses and had the potential to train them. Which they used the horse for Trading of commodities from the Kingdom of Nepal to Tamsaling (Tamang kingdom in Tibet), hence giving them the title of Horse Traders. It is assumed that the term Tamang was applied to them later on in view of their principal occupation as "horse traders".

Originally the Tamang followed the Bon religion before conversing and adopting the Buddhist religion, even today the Bon practices like Khepa-Soom, Phola-Daala and Lapharay, are seen practiced among the Tamang community of Sikkim. However, in the present context, it has been observed that many of the Tamangs follows the Mahayana Buddhism from the 7th century onwards.

100% of the Tamangs from Nasur Goan follow the Buddhism religion, although the people follow the Buddhist religion, they have retained the rituals practices of the Bon religion. The Tamang culture has gone under changes over the centuries, resulting in the adaptation of the popular culture, language, festivals, religious practices, and music, customs and rituals of the other dominant community. Even though there have been numerous changes in the Tamang culture, the Tamang have a rich and well-preserved culture. Tamang has a unique culture, festivals, tradition dress, and language. The most important festival of the Tamang community is the Sonam Lhochhar, it is the New Year which comes in the month of January or February. The most common culture of the Tamang community is the Tamang Selo, which is the traditional song and dance. The Tamang have their own musical instrument name Damphu which was made by the Tamang forefather named Peng Dorjee. The Tamang Selo is popular

among the Tamang community and it is usually sung in the Tamang Language. The Tamangs have many cultures such as Thapsang (the name giving ceremony), Tap-Chey or chewer (first hair shaving ceremony), Kan Chwaba (rice feeding ceremony) and Brelsang (marriage ceremony). But there is one culture which is unique than any other community and it is the recitation of Tambas. The Tambas is the history about the Tamang culture and the beginning and end of life, mostly performed by Tamba. Tamba is the Tamang historian and the Tambas are resided by them mainly in the Marriage ceremony, which is seen as a new beginning of life and in the Funeral Rites, which is the end of life.

The History says that the Tamangs, are the decedent from Tibet and they are said to have migrated to other parts of the Himalayan regions. The common believed that the reason behind the migrations of Tamangs from Tibet is, due to the harsh living condition and finding it hard to grow food on their own, the Tamangs goes before the Bonpo. The Bonpo then foretold that in order to for the Tamangs to flourish and live a harmonious life, Tamangs should migrate to the Southern region from Tibet to a place called Demazong present known as Sikkim. The Tamangs ancestors then set out for the journey but on the mid way the Tamangs were divided into two groups. One group continued their journey as told by the Bonpo. The other half migrated to the Kingdom of Nepal and settled in the eastern and western region and in an around the Kathmandu valley. Because the Tamang used to trade from Nepal and it was already developed than Sikkim. So, the people who migrated to Nepal, stared to work in the fields and houses as a labourer of rich Newari people. On the other hand, the Tamangs who had migrated to Sikkim, and upon reaching Sikkim they found it to cover with green forests, which was only habituated by the earliest of tribe of Sikkim. After that they started to settle in by clearing the forest and converting it for the agricultural purpose. The Tamang brought along their Language, culture, customs and rituals practices, but had to undergo changes as they migrated because, in order to live peacefully and assimilate with the other habitants they did inter cast marriages, adopt the culture, festivals, rituals and customs and even borrow some of the words in their language. Back then the Tamangs of Sikkim were busy sustaining life that they were incapable of producing literature.

After Sikkim merged with India in the year 1974, associations like Sikkim Tamang Buddhist association, All India Tamang Buddhist association, and Sikkim Darjeeling Tamang Buddhist associations started to emerge. The Tamang language got its recognition in Nepal as an official language in the year 1990. And Tamang got recognition on 31st march 1995, as the official language of Sikkim including the other eleven official languages. Earlier the Sambhota script

was used as an official language to publish the Tamang books, which was updated and modified and eventually came to be known as the Tamyik script. The Tamyik script was accepted as an official language of Tamang by the above-mentioned Associations. Later on, using the Tamyik script many of the books, journals, and articles had been published by those various associations. The STBA demanded the Government of India for the inclusion of the Tamang community into the category of Schedule Tribe, along with the Limbu community. In the year 2002, there was an increase in the S.T of Sikkim due to the addition of Tamang and Limbu in the S.T category.

The local believes that it is impossible for the Tamang culture to develop and flourish among its people without the Tamang dialect because all the rituals and practices have to be performed in the Tamang Dialect. The availability and accessibility to the Tamang literature have made the Tamang Language and culture to grow and develop. As there were very few documents and literature about the history and culture of Tamang in the past. Due to this, there is a decrease in Tamang-speaking people in Sikkim, which nearly led to the extinction of the Tamang Identity. In the early days there were no Tamang books and Tamang teachers to teach them, for them the only teachers were their parent and family who taught the dialect by communicating and interacting. The institutions like family and society have played a crucial role in preserving the Tamang dialect and culture. So, the local suggestions for the preservation of the Tamang dialect should start from the institution of family through the process of socialization to the children.

The government of Sikkim is also taking measures to preserve the Indigenous languages by addressing both the governmentally and privately run schools to include all the eleven indigenous languages in their syllabus, and also establishing the Sikkim Board of Indigenous Language on 20th April 2022. Under the Education Department of Sikkim, Sikkim Board of Indigenous and Endangered Language have also been established to raise awareness, preserve and to provide a legal platform for learning the different indigenous languages including Tamang Dialect of the state. The local Tamang community members are also taking initiatives for the preservation of the Tamang culture and the development of the Tamang Language. The Tamangs Teachers are teaching the newly introduced Tamyik script in the village and a group named Soreng Tamang Ghedung Wiser is also trying to preserve the Tamang folksong and dance. Above all the family played a crucial role in socializing the new generation about the Tamang culture and Language.

The Tamang language got recognition as the official language of Nepal in the year 1990, and Sikkim in the year 1995 respectively. During the times when the Sambhota script was used as

an official script to publish books and literature, although the books were been published getting a hand in those Tamang documents and books was difficult. And even after getting access to books and journals, they were unable to read those documents because they were unfamiliar with the Sambhota script because the script was complicated and was never taught to them. Shortly in the year 1998, the Tamyik script was introduced and a lot of books, articles, and journals were been published by the associations like STBA and SBIL. With the help of the state government those published books were implemented in the government and private-run schools. The SBIL also invites candidates every year from Sikkim able to read, write and speak the Tamang language. The screening test consists of a written examination and an interview is held. The eligible candidate is then provided with a certificate that can help the candidate pursue their career as a Tamang language teacher.

Regardless of not having access to any sort of literature and documents in the past, it has been observed that the Tamang community of Nasur Goan have a well-preserved culture. The reason they were able to preserve the culture, rituals and customs, language was because as a child they were taught the Tamang dialect by their parents, grandparents at home. They mostly communicated and interacted in their language while working in the field and among their friends outside, through the process of socialization and interaction they were able to speak the Tamang language. The locals believe that in order to preserve the Tamang culture first and foremost one must learn the Tamang dialect because all the rituals are performed in the Tamang dialect. And they suggested that the parents should take the initiative to teach the Tamang language and through the process of socialization and interaction they will be able to learn the Tamang language and preserve the Tamang culture. Nonetheless, the study also found out that there are many changes that took place among the Tamang community such as conversion from Bon religion to Buddhism, Christianity and Hinduism. It has been found out that, due to the cultural assimilation with other majoritarian groups of people, young youths and children are often not using or taking in Tamang dialects, many of them have adopted Hindu rituals and practices too. Likewise, even respondents following Christianity and Buddhism are also found to have a different kind of practices.

5.2 Limitation

Regardless of all the outcomes and precise research design, the study possesses its own limitations. First, this study is conducted in a short period of time with a limited time period. Second, since this study focused on the Tamang dialect and culture it became hard to understand some words and phrases spoken by the respondent. Third, this study also focuses

on the modern generation of the Tamang community but it was difficult to get in touch with them as they were away from their home for work, education and medical purposes. Due to which this study does not provide deeply detailed information about the topic. This topic can be further extended with a larger sample size and explore more on the changes of dialect in the modern generations.

APPENDIX -1

Interview Schedule

1. Name:
2. Gender:
3. Caste /Clan :
4. Age:
5. Religion:
6. Resident address:
7. Occupation:
8. Qualification:
9. Family members:

Questions related to Tamang Culture

10. What does the word 'Tamang' mean? Which Tamang clan you belong to?
11. Can tell me any mythology about the Tamang's History?
12. What is the important culture of Tamang community?
13. What is the dress code for men and women in Tamang community?
14. What are the Tamang festivals that are celebrated in your House?
15. What are the types of bon rituals that are practiced in your home?
16. Do you noticed any kind of changes that are taking place among the Tamang Culture?
If yes, would you tell few of the changes you have observed so far?
17. What do you think, how will those changes may impact the Tamang Culture?
18. What are the cultural and ritual practices that are adopted from other community?
Such as conversion of Religion, practicing Hindu, Buddhist or Christian customs.
19. Have you ever noticed any agency through which Tamang culture is trying to preserved? Such as by State, Association or by any members from the Tamang community.

Questions related to Tamang Language and changes

20. In particular to Tamang Language, do you know its origin? If yes, can you share with me?
21. How many members in your family speak Tamang language? How often you communicate in Tamang language at home?

22. In your family, does the modern generation also speaks in Tamang Language? If yes or no, can you tell me the reason for it?
23. How will the future generation be impacted, due to the changes in the Tamang culture?
24. How will the future generation of the Tamang community be impacted, due to the change in dialect?
25. Which Hindus festivals are celebrated in your home?
26. Why do you think that even amongst the Tamang community, Hindu's festivals are celebrated?
27. Any suggestion you would like to say for the preservation of Tamang Culture?

APPENDIX-2

Respondent 1

Name: Mike

Gender: Male

Caste /Clan: Tamang/Mikchan

Age: 36

Religion: Buddhist

Resident address: Nasur Goan

Occupation: Tamang Language Teacher

Qualification: B.A

Family members: 4

History of Tamang

According to Mr. Mike the word ‘Tamang’ is the combination of two word “Ta” and “Mang”. The word “Ta” means ‘Vision’ and “Mang” means ‘Many’ as for the Tamang Dictionary. In short, the word Tamang are referred to the people who were said to have ‘Many Vision’.

Mr. Mike goes on to refer to the book ‘Jig-ten Tamsyo’ which is believed to be written in the 7th century, one of the oldest written Buddhist scripts. Based on that book the History on the migration of Tamang is believed to be from Tibet to Demazong (present day Sikkim).

Migration of Tamang

In the 7th century Tibet, the Tamang community were finding difficulties to sustain life in Tibet as it is located in the Himalayan region which made it difficult to cultivate their own Food. As Tamang followed and practiced the Bonism they reached out to their ‘Bonbos’ to guide them through the crisis, the Bonbos suggested that the Tamangs should migrate to the Southern regions to the place known as Demazong. During the time of migration many of the Tamangs migrated to Nepal and started working under the Newars and the remaining came to Demazong. After reaching Demazong the Tamangs settled and started clearing the forests and converted those acquired barren lands into Agricultural lands for cultivation, during that time Demazong was only habited by few of the tribal groups.

Important culture of Tamang Community

He said that the Tamang community has a unique culture apart from the other community and it is one of the main reasons that helped the Tamang community of Sikkim to be recognized and given the 'Tribal Status'. The recitations of the 'Tambas' which is the history about that Beginning and the End of life and the Universe, which is narrated by the 'Tamba' (historian). The role of a 'Tamba' is to be considered the most prestigious role in the all of Tamang Community as they are the person who has the of knowledge of the Tamang History and they are most needed in the situations which includes Birth, Death (Funeral) and a new beginning of life (Marriage).

Bon Rituals

According to him the Ancestor of Tamang followed 'Bon' religion and as the Buddhism started to spread, they adopted the teachings of Buddha. Through the conversion of religion they gave-up many of their Bon practices and adopted the Buddhist practices. Khepa-Soom, Phola-Daala and Lapharay, are the bon rituals practiced in his home.

Tamang Dialects / Language

He said that he doesn't know exactly the origin of the Tamang Language but he told that the Tamang Script is known as 'Tamyik' which was first mentioned in the 1205 A.D but the first ever book that was written in the 'Tamyik' and published was in the year 1998. Since then, the 'Tamyik' script is used by all the Tamang all over the world, from 2002 it was implemented in Sikkim Government School and Rajen Pakhring was the first Tamang Teacher of Sikkim.

In his family he is the only one who can read, write and communicate the mother tongue fluently but he often communicates with his wife and children in the Tamang Language so that they could learn the Language.

Mr. Dhan Bahadur Tamang said that when he and his wife communicate in Tamang Language they often teach some words to their son who is only five years old, he said that he cannot speak the Mother Language but can understand some of the basic words and Sentences.

According to Mr. Cho Tshering Tamang the changes like the Women's Tamang dress which looks more beautiful and appealing, more and more people tend to wear it and it give rise to some sort or cultural identity. But he argues that only the dress does not make Tamang a 'True

Tamang', if he/she has no idea about the Tamang culture, language, customs, religion, rituals and so on there will be the loss of identity.

Mr. Dhan Bahadur Tamang said that first changes that we can see in Tamang Dialect is the introduction of the Tamyik script in 1998 and the second changes is implementation of Tamang subjects in the Government school from 2002 which was only taught in the Primary level. But as of today, the Tamang Subject is taught till the higher secondary level and they are still writing books for the graduation level says Mr. Dhan Bahadur Tamang. With the regards to those changes, the Tamang Dialect will keep on developing and the number of Tamang speaking people will Increase in Sikkim in the coming future.

Festivals that are celebrated by Tamangs

Mr. Dhan Bahadur Tamang said that the Tamangs celebrate all the Buddhist festival but apart from that the most important festival of the Tamang community is the "Sonam Lhochhar". The 'Sonam Lhochhar' is the New Year of the Tamang community and it is celebrated in the month of February, the Tamangs believes that by celebrating the beginning of New Year in a good manner the rest of the year will be prosperous and filled with joy and happiness.

Thapsang (the name giving ceremony), Tap-Chey or chewer (first hair shaving ceremony), Kan Chwaba (rice feeding ceremony) and Brelsang (marriage ceremony) are the others festival celebrated in the Tamang community.

Dress code for men and women of Tamangs

According to him Tamang dress for men consist of Tagi (Cap), Khenjar (Shirt), Khenjo (Waist coat), Surlung (trouser), and Lakham (shoes).

For women Tagi (Cap), Hangrey (Blouse), Khenjo (Waist coat), Lakham (shoes), Dormu (Fork) and Pangden (Kitti).

Changes and its impact among the Tamang

According to him he has observed that the Tamang community in Sikkim are undergoing a series of cultural changes some of those changes are the way in which the rituals and customs are practiced, the platform like the social media where they can represent the culture to the world, the change in 'Shyaba then Gabo' (Tamang folk song and Dance) and one of the huge changes of the Tamang Dress.

He said that those changes according to him will have a positive impact on the Tamang culture. He gave an example of the social media sites like the Facebook, YouTube, Instagram, etc. that are playing a crucial role in promoting and the viewers about one's culture through their posts, traditional musical videos and also the modern Tamang song that the youths like listening to.

Cultural and ritual practices that are adopted from other community

Such as conversion of Religion, practicing Hindu, Buddhist or Christian customs.

He said that the religion that was followed by the Tamang Ancestor was 'Bonism' but later converted to 'Buddhism' due to which the Tamang adopted all the cultural and ritual practices of the Buddhism.

He also said that the Tamang has adopted the ritual practice of the Newar community known as Lapharay and Vim-Singh puja.

According to Mr. Dhan Bahadur Tamang the Ancestors of Tamang Community celebrated all the Hindu Festival and since the forefather accepted the festival and celebrated in their house. The Tamang people have built an attachment towards the festival and cannot leave it suddenly.

Diwali and dashera are the festival that are celebrated in their home.

Agency through which Tamang culture is trying to preserved

According to him the 'Sikkim Tamang Buddhist Association' established in 1961 is on a mission to revoke the Tamang language and culture by collaborating with SBIL by publishing new academic books, magazines and articles annually.

Preservation of Tamang Culture

Mr. Dhan Bahadur Tamang suggested that for the preservation of Tamang culture, individual must first have a dedication to learn the mother language. Because being a Tamang if we are unable to speak in our mother tongue we will lose the Identity as Tamang, as all the rituals and prayers are done in the Tamang Language itself.

APPENDIX-3

Respondent 2

Name: Tom

Gender: Male

Caste /Clan: Tamang/Nasur

Age: 41

Religion: Buddhist

Resident address: Nasur Goan

Occupation: Lama (Monk)

Qualification: 5

Family members: 3

History of Tamang

According to him the word ‘Tamang’ was referred to the people who was capable of restraining the wild horses and had the potential to train them. Which they traded with other commodities, hence giving them the title of Horse Traders.

Bon

= Phola-Daala (Kul Devta), Lapharay are the bon rituals practiced in his home.

Important culture of Tamang community

= The Tamang Selo which is the traditional musical song and dance performed with the beat of Damphu in the festival of Sonam Lhochhar.

= Mr. Tom goes on to narrate the story about the Tamang musical instrument known as ‘Damphu’. Where he says that Peng Dorjee the maker of the present day Damphu, when as a child enjoyed listening to his Maternal Gurung uncle who used to play the ‘Dhyangro’ (double headed drum) while praying. His uncle cut and divided the Dhyangro into two half and gifted Peng Dorjee with one side of the Dhyangro. As Peng Dorjee grew-up he made the present day Damphu similar to that of the half Dhyangro.

Cultural Changes

= According to him he has observed that the Tamang dress for women in the past were similar to that of Buddhist monk, which has been changed.

= According to him Tamang dress for men consist of Tagi (Cap), Khenjar (Shirt), Khenjo (Waist coat), Surlung (trouser) and Lakham (shoes). For women Tagi (Cap), Hangrey (Blouse), Khenjo (Waist coat), Lakham (shoes), Dormu (Fork) and Pangden (Kitti).

= He argues that the present days Tamang dress for women looks much better than in the past and more Tamang women tends to wear their traditional dress now a days.

= The shaving of head when the elderly person in the family is dead and fasting of the food that contains salt and oil are the ritual practices that has been adopted from Hinduism.

= According to Mr. Cho Tshering Tamang the changes like the Women's Tamang dress which looks more beautiful and appealing, more and more people tend to wear it and it give rise to some sort or cultural identity. But he argues that only the dress does not make Tamang a 'True Tamang', if he/she has no idea about the Tamang culture, language, customs, religion, rituals and so on there will be the loss of identity.

The Tamang Language and changes

= He said that the Tamang Language was recognized as Tamang by the Tibetan King name Songtsen Gampo who had the knowledge of many languages. The Tamang language shares similarity to that of Tibetan language but were Different.

= He said that he only speaks the Tamang Language in his family, but he often tries to communicate with his son and wife in Tamang Language in the hope to teach them to speak one day.

= Since he often communicates in Tamang Language with his son who is just four years old, he said that he can understand some basic things.

= Mr. Tom said that most of the Tamang households nowadays communicate in the Nepali language and gives more preference to English Language and totally ignore their Mother Language. To which he says that due to the change in dialect he/she will find difficulties communicating some sensitive topics at home when there are guests and even in a public area. Apart from that, the change in the dialect will lead to the loss of culture, religion, customs, rituals and identity.

Influence of Hinduism

= According to Mr. Tom "the Tamang Community has been following the Hindu festival since King Prithivi Narayan Shah introduced Nepal as a fully Hindu Country. Due to the total

Assimilation of other religions and casts into Hinduism, people face difficulty to pull themselves out of cultural and religious practices. Which they have been practising for Decades even after migrating from Nepal to Sikkim and other parts of India.

= He said that since they are Bon and Buddhist by religion, Dasai and Diwali are not celebrated but they prepare foods and cuisine for the guests that come to their home.

Preservation of Tamang Culture

= Mr. Tom suggested that for the preservation of Tamang culture, one must first learn the Tamang language from an early age. Because as we will be engaging in studying different subjects and will be focused on making our career as we grow up, it will be hard for the grownups to learn new language from the start. One can teach the Tamang Language to the children by frequently communicating at their Home. Therefore, if one is able to read, write and speak the Tamang language he/she will have the knowledge about the culture, rituals, customs and religion that can be preserved and pass it down from generation to generation.

= According to him the State Government has implemented the Tamang subjects till secondary school level and recruiting new Tamang Teachers all over Sikkim, which he argues to be one of the most important steps from the Sikkim State Government for the preservation of Tamang Culture.

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