

APPENDIX-I

CORRESPONDENCES WITH THE ROYAL GOVERNMENT OF BHUTAN

(i)

Phone: 227

SAMTSE DZONGKHAG

Ref. No. SD/Edn-7/94-95/8300

SAMTSE DZONG

Dated 1/5/95

To

The Headmaster,

Peljorling Primary School

Dear Tandin,

Mr. B.D. Sharma, who was deputed to carry out a study in Dorokha Gewang has completed the works and he is now being directed to report School.

Yours sincerely,

- sd -

(K.D. TSHERING)

DISTRICT EDUCATION OFFICER

Copy to:-

1. Mr. B.D. Sharma, Teacher, Peacher, Peljerling Primary School, Sipsu.

SAMTSE DZONGKHAG

Ref. No. SD/Edn-10/94-95/

SAMTSE DZONG

Dated 24/3/95

To
Dasho Dungpa,
Dungkhag Administration,
Dorokha.

Dear Dasho,

As per a command from HRH Namgyal Wangchuk, Shabtog Gyatshab, communicated to the Director, NIE, Samtse. Dasho dzongda has kindly permitted Mr. B.D. Sharma, Teacher, Peljorling Primary School to conduct a study of Lhop Community under Dorokha Dungkhag for about two weeks time. Mr. Sharma will also be carryig out a general survey of the neighbouring communities i.e. Dogap in Dorokha and Lepcha village in Denchukha.

Hence, Dasho is kindly requested to extend all possible help to Mr. Sharma during his study.

Thanking you.

Yours faithfully,

- sd -

(K.D. TSHERING)

DISTRICT EDUCATION OFFICER

Copy to:-

1. The director, National Institute of Education, Samtse.
2. Mr. B.D. Sharma, Teacher, Peljorling Primary School.

(iii)

Ref. No. DPS/DK/93/30D6

To
The Dzongkhag Education Officer
Dzongkhag Administration
Samtse, Bhutan
Dated : 19th September, 1993.

Sub: : Submission of Article for N.I.E. Silver Jubilee celebration.

Dear sir,

I am herewith, forwarding an Article entitled, "A report on Lhopu : Past and present." Written by Mr. B. Deben Sharma , a teacher of this school. The matter in the article is authentic and original in itself.

Please kindly go through the matter and do the needful.

Thanking you.

Enclosed: A copy of the Articles.

Faithfully yours,

- sd -

(K. Chophel.)
Head teacher
Sengdhjyen Pry. School
Sengten, Dorokha Dungkhang.

(iv)

FAX No. 23550, 22578,22627
Telephone: 22252, 22724, 22713
Gram: EDUCATION, TIMPHU

ROYAL GOVERNMENT OF BHUTAN

MINISTRY OF SOCIAL SERVICE

DEPARTMENT OF ECUCATION

Ref. No. CAPSS/EDN/53/93/-5765

Date 30-9-93.

Dear Mr. Sharma,

I am in receipt of your article on the Doyas for the NIE magazine (Silver Jubilee) sent to us by DEO, Samtse. In the Silver Jubilee magazine we were going to publish mainly the articles on pedagogical issues and experiences. so your article will not be published in that magazine.

However, I have found your account of the Doyas very interesting and I am certainly thinking of a possibility of publishing it separately. In fact I was ordered to make a study on the same people and put it on record for future for which I intended to visit the area some time during the dry seasons. I am glad that you have done most of the works. Still, I think we will need to clarify a lot of points in this article and I will need your help. I will be keeping in touch with you on this matter.

Regards.

Mr. Deben Sharma
Sengdhen Pry. School
Samtse Dzongkhong

Yours sincerely,

- sd -
(Jagar Dorji)
Director, CAPSS

Copy to:-

1. DEO, Dzongkhag Administration, Samtse, for his kind information
2. O/C

APPENDIX - II

SOME PERSONS AND PERSONALITIES.

In the following pages I would introduce some persons and personalities, whom I know very well and with some of whom I stayed and had close association and interaction. They were my guides, friends and company throughout my stay among the Doyas. This is however, not an exclusive list of personalities I was associated with. Some of these persons will be often found referred to during the course of the text.

1. TSHERING

Tshering (18 years) was a friendly, polite and obedient ex-student from Satakha. My first contact with him came when he was one of the six porters carrying Headmaster's and my luggage from Samchi (Samtse). He guided me on the way and brought me to the school safely on my first reporting. That year, in 1990 he was a student of mine in class-III. His father, Ngitenji (56 yr.) has 3 horses and he often earns by carrying things on the horses on holidays. Tshering was poor in studies although he has been very responsible student in the school. He was a captain of the school when we managed to bring him up to class-V in 1992. The same year he joined Samtse Primary School for the class-VI common exams but he could not pull on and dropped out from the school on Headmaster's warnings.

He then started looking after his father's horses and started earning by carrying loads from Samtse. Sometimes, when engaged he carries school supplies, too.

In the December vacation of the same year, he eloped a Rai girl who was then in class-IV in the school. These, two had developed a love while they were in the school. People often say Tshering would not have gone for a inter-cast girl if he were not a student in the school. He had to face a tough time of social sanctions by his own parents and society. In the course of it, once, he even beat up his father.

The girl's father, who happens to be a popular Rai Bijuwa particularly among the Doyas as he treated the Doyas like equals and speaks some Doya language.

2. PO TSHERING

Po Tshering (18 yr.) was a student in the school. Drukpa teachers in our school did not like to call him by this name because the word 'Po' is a filthy word related with male sex organ in the national language, Dzongkha. So, they changed his name in the school to Phub Tshering. Po was also another obedient student in the school. My teacher colleague Mr. Karma Chopel with who I shared an impoverished quarter and kitchen, made Po to stay in our quarter as a helper in our kitchen and for maintenance of the quarter. Po liked staying and serving the teachers. To be with teachers he seems to find himself different from the rest of his friends. Once he found no vegetable to cook except some bulbs of ginger in the kitchen, so he gave us a ginger curry with lots of gravy. He was very curious about everything in the quarter we possessed so he used to amuse himself with each and every household article and clothes and other electronic gadgets, etc. *Nothing escapes his curiosity in the quarter.*

After having stayed with us for about a year, one day he asked me Sir, why do teachers always engage us in some personal works? in a very thoughtful mood while we were cooking together. I said, that most often teachers are not able to do all their works themselves so they have to depend on their students. And who else would help them? He silently listened to it but did not further pursue the question. He is curious and an open-minded person if not treated strictly and sternly.

He was also not good at studies, He like to lead a saintly life. He liked the daily prayers and takes special interest in it unlike many others. He passed class-V in 1992 and joined another Primary school at Dorokha sub-division for doing class-VI. In the same year, he also bashed up his own father due to certain differences. His father has two wives and he was Karbari of Satakha village till 1993. Po Tshering is second son of the first wife, he and his mother do not like his father always running to Lotukuchu and staying there off and on at his second wife's

house. Po Tshering was doing class -VIII in Drugyal school in Paro. He often keeps in touch with me through letters.

3. CHHUMLHAM

Chhumlham (14 years) was also a student who passed out from the school in 1992. She was in Tshering's batch that all went to join the Samchi Primary School for class-VI studies at the Dzongkhag H.Q. Samtse. She was the only girl among the Doyas who made to this standard. She was doing class-VII in Tseerang (Chirang) when I left Bhutan in 1995. Her father, Chedoji is a Doya but her mother Challamo is a daughter of a Rai woman who was married to a Doya man. They were outcaste from the rest of the society for a long time till her mother's time. Chhumlham was sometimes, jeered by others calling her 'Danchat' (son and daughters of other Rai). She is the second daughter to her mother. She was good at studies unlike others. She is smart and intelligent. Like Chhumlham, all her brothers and sisters were better off and enterprising than anybody among the Doyas.

4. KASADAU

Kasadau (65 yr.) was Chhumlham's maternal uncle, who is also another Danchat. He brought Jengcha home for his a wife from Lotukuchu by paying for heavy ritual transaction with his wife's matrilineage household (female transmutation). He still, sent his married daughter to pay the triennial payment (*Nama*) for having bought his wife from her matrilineage. Kasadau has one more brother and sister, Ganesh and Anima respectively. Kasadau was quite a respectable figure in satakha village.

5. SARSOPKOTA

Sarsopkota (50 yr.) from Sanglung was married to Kopen of Satakha. He was proud father of 10 children. He owned a shop (sort of an inn) on the path to Samchi, 1 hour walk from the school.

6. CHAPCHU

Chapchu (24 yr.) was the eldest son of Sarsopkota and Kopen. He was class-II passed and married to Nimlham in the same village, Satakha. His wife's father Dungchap from Lotukuchu worked in the school as a cook. He did a Militia training course for six month during the 1991 Nepali uprisings in southern Bhutan. Later, he was absorbed as another temporary cook in the school on the behest of his father-in-law (Dungchap). He was one of my companion and an informant. He liked telling about his people's traditions and village. He often takes me to his village.

7. LOBEY TSHERING

Lobey Tshering (29 yr.) was Chhumlham's mother's brother's son. He married a lady in Satakha, (Manipem). He was also a source of information for a trusted friend and me. I carried a census survey with him. He works as peon in the school.

8. KADO TSHERING

Kado Tshering (18 yr.) from Sanglung was a student of mine. He had many Ku(s) and Ni(s) who were all known well to me. One of his Ku(s), Chedoji was Chhumlham's father at Satakha. I stayed at Kado's house at many occasions. I did a biography of his grandma (Ya) who is reckoned to be around 120 years old and was the oldest living person among the Doyas. Kado was a good student, at times he tried to over smart his teachers so teachers used to find him quite a hard nut and challenging lad to deal with. He stood at odd among many who are generally submissive characters in the school. One of Kado's aunts was Chhumlham's mother's brother's wife.

9. UJEY TSHERING

Ujey Tshering (40 yr.) was a militiaman, and generally popular as troubleshooter in the community. He became more so when he got trained himself as a militiaman in 1992 batch. Her originally belongs to Lotukuchu but he is married to a lady in Sanglung. He was bold, a bit high handed, loyalist and native in

character. He took pride in being Lhopu rather than to be called 'Doya' by other people. He had a lecherous tongue and can pick up trouble with anybody. He liked to be a militia leader so he does not leave the army dress all the time. In a couple of visits to his house he gave me some information about some local deities and rituals. He was good at performing rituals. But he is a difficult person at times he used to make me feel quite foreign and at time he shows submissive character. He liked talking about his people's culture and tradition. His role in the community along with some other militiamen was the main cause of inter-community tension after 1990 in the region. Because of his high handedness and over smartness in matters where he should not involve, he has had his share of bad impression in the locality.

10. KANGKOP

Kangkop (70 yr.) was a Doya *Pama* (Shaman) but almost non-performing. He lived in Sanglung near Kado's house. He is believed to possess some antiques of magical paraphernalia. He was respectable figure for his knowledge about his people.

11. MADHUBABU

Madhubabu (60 yr.) was a Rai Bijuwa (sorcerer). He lived just below the school hill. He was a very popular performing sorcerer both between the Rai and Doyas. He had many ceremonial friendship (*Mit*-friends with Doyas) of Satakha. Besides him there were three other popular Rai Bijuwa in the locality. They all had their own *Mit*-friends among the Doyas.

12. HIRANGKANCHHA

Hirangkanchha (60 yr.) was another Bijuwa. He was perhaps the most popular Bijuwa among the Doyas particularly in Lotukuchu. He was never to be seen at home unless on one was very lucky to see him very early morning at his home. I enjoyed a very good relation with him. He treated me like his own son. I often met him in the villages and at one occasion I accompanied him in his performances in one Doya family at Lotukuchu. His daughter, Maina was married to Tshering at Satakha. Maina was also a student up to class-IV before she ran away with

Tshering. Their marriage was not solemnised in both the communities. Tshering and Maina lived separately in Satakha village. Hirangkancha wanted Tshering's parents to recognise the marital relation and pay some social abeyances but it was deliberately suppressed from Tshering's parents.

13. SAKAB

Sakab was an active and hard working 40 yr. old man. I came to know him very closely through his daughter Gori (later changed as Lhassang) who was a student of class-IV when I left the school. Sakab married two Doya ladies in Lotukuchu and later joined forest services as guard in Chukha district near. He got posted in a place near Phuntsholing among the Nepalese and there he married with another Tamang lady. He then, left his job came back home and settled at his natal place with his Tamang wife with two daughters. He built the best house in the whole village with his earnings. He was a very hardworking man. He divorced his previous two Doya wives one after the other after paying fines (*Nama*). His Tin-sheet-roofed double storied house is the most neat and clean one among the Doyas. He was one who built such a permanent house in Lotukuchu. He shared one of the two rooms in the first floor of his house for my stay at Dillang. Sakab often criticises his own people of being 'Junglees', 'dirty and fools'. Sakab is a son of Setah who is Karbari of Lower Lotukuchu. Sakab has got many sisters and two brothers. But his own people excommunicated him for quite long time for bringing and getting married with other caste people. But he alone struggled, survived and prospered with his wife.

14. SETAH AND YIMJEM

Setah and Yimjem are parents of Sakab. Setah has been a Karbari for Lower Lotukuchu for three consecutive terms of three years. He was over 70 and a respectable figure among the people. He brought his wife Yimjem from Sanglung through migration process. So all his children carry his own matrilineage title (Riih) called *Namba*. *Nambas* were the descendants of the past Doya king. He was knowledgeable person in the village in elders' council. He often called me 'Chan' (Son) and told me lots of stories about past and present of Doyas. He was an important resource person for me. He liked to keep in touch with national and

international events and development for which he often ask me about many things. He was quite concerned about the Nepali upheaval during 1990 and 1993. He did not like disharmony in the inter-community relation with the Rai. He saw Paro Penlop when he was young. He knew certain political situations the country faced during the Penlops' time in the country. They were under the rule of Paro Penlop. He used to be one of the porters from among the Doyas for carrying the loads (transactions) from India (Chamurchi) for the Penlops. They used to tend Penlop's and Maharani's Ponies and cattle, make baskets for carrying Areca nuts for the Penlop from across the border to Denchukha - a track of three to four days from Chamurchi (India). Setah is proud father of 11 children including eight daughters and three sons. Two of his three sons were my students.

15. DANGKACNEN

Dangkachen (60 yr.) was Setah's mother's brother's son. He was also at Dillang. He was a DYT (Dungkhag Yargey Tshogsung) or a Head of a block comprising of seven (several) Karbaris village. He came to this high position not because of his own merit but because the administration wanted a Doya man to take the position for a change. This position had been with the Nepalese for long time. He became a DYT after 2 years of Karbariship for upper Lotukuchu although he belonged to Lower Lotukuchu. He was married to two of Setah's step-sisters. Before becoming DYT when he was asked to hand over the charge of Karbariship to another person, called Dipraj Doya who belonged to Upper Lotukuchu. But, he protested against it by not surrendering the records and files to Dipraj although he was already nominated by the administration. The previous headmaster of the school, who was also made the 'charge de-affairs' of the village administration in those days directly under the instructions of District Authority, helped Dangkachen sympathetically to the post of DYT in place a Rai old man, Misraj. Although, Dangkachen was not so authoritative in his post, he liked to be a responsible person in the administration. A sense of fraternity prevails in his decisions for which he often had to bear the unpleasantness of his superiors in the administration and own people at times. Once, Sakab out rightly challenged his competence and campaigned against him for an alternative. But on the whole Sakab had to give up for his won social stigma for marrying Nepali and divorcing his Doya wives and children.

Dungkachen's son, Ujey Tashi died recently. He was drowned in *Moti* River, which flows just below their residential area while fishing. He left behind his wife and two kids at Upper Lotukuchu.

Kaflam was Dungkachen's second daughter still unmarried at age over 30. She along with Konkilang, (Setah's youngest daughter) developed a special liking for me. She on behalf of Konkilang once approached me with a proposal but now she was married and has kids. Kaflam often sent me presents of eatables like fish and cheese through his youngest brother who was a student in the school.

16. AEDU TSHERING

Aedu Tshering (50+ yr.) was the eldest brother of Dankachen. He had large land property. In his drunken state of mind he often told me about many controversial cultural and political matters of the Govt. of Bhutan concerning his people which others always tried to gag him even before completing any story. He often sang me a song that was related with painful past history of his tribe. Others often used to admonish, him not to talk too much. Most of the time, he lived down near the bank of Moti tending his land and cattle and crops. He remained a peculiar outspoken person with lots of things to tell but others discouraged and despised him.

17. DIP TSHERING

Dip Tshering (50+ yr.) was called 'Dipraj' just a year ago but under certain socio-political pressures from the authority he had to change his name. Otherwise, he was a liberal man by nature. He did not mind to be called by his previous name. He was quite free and frank jolly to talk about things and about his people. He was now Karbari of Upper Lotukuchu. He helped me a lot in recording their traditional songs. He believed in communal harmony as a soft-spoken person by nature.

18. JIMI

Jimi (40+ yr.) was a simple and hardworking local orange dealer in upper Lotukuchu. His simplicity won confidence of the district administrator and once he was given a contract of opening out a rough motorable road along the 'Damti' (Chamurchi Khola) for extracting logs from the forest. Out of his earnings he built one pukka double storied house with tin roof but could not complete it for a long time as he suffered in his business. Soon after a rise in popularity among the people his simplicity attracted many scoundrels from outside and he went bankrupt with loan debt of few lakhs. He seemed to be losing confidence of the local orange orchard owners who are mostly his own people for keeping their payment due for long time. I stayed in his house at the Upper Lotukuchu for about three-four months together after shifting up from Dillang.

19. YANGKU

Yangku (70+ yr.) was a rich man with plenty of land and orchards. He was also counted as one of the knowledgeable elders in the village council. He was happy with his wisdom and property. He rarely goes out of the village. He too, had built a tin roofed house near Jimi's with his own earnings from his orchards. Jimi was also one of his debtors. He was an inveterate drinker but at seventies also he was fit at works. Most of the time he worked and looked after his fields and orchards and rarely comes up to his main house in Burtlhang, Upper Lotukuchu. He talked about many things even without asking. He liked me because I was a good listener. Yangku had an elder sister called Budu. When she was young, she served Dasho Dungpa (SDO) for many years. Now, she was old over 70s and lived alone in a small hut without a spouse.

20. SINGEY

Singey (80 yr.) was Yangku's elder brother. He was always in debt unlike his brother. He lived in the uppermost part of Lotukuchu along with his wife and children.

21. AJEY

Ajey (40+yr.) belonged to *Binchat Riih*. Her forefather, 'Bindin' a Pama was the originator of her *Riih*. She lived in Lotok and had mothered 12 children. Two or her matured young daughters died recently between 1992 - 93 suddenly after a short sickness. She called me *chan*. She talked very freely. Three of her small kids were in the school who she entrusts me. She was quite a good folksinger even in her mourning time she obliges me with songs. I often visited her house and look into her difficulties. Her house was perched on the top of a cliff from where one can have glimpses of Phuntsholing town at a far distance in a clear weather day. Nearby her house her sisters; Chewang, Lhadem and Kabo lived in their own houses along their spouses and children.

22. LHADEM

Lhadem (40 yr.) was married with Jochung. Jochung is Jimi's cousin brother. Her eldest son Ugyen (19 yr.) was studying in the school. She called me *Payu* of her children at the school. They are very nice and hospitable to me. They were good guides for me.

23. PURNA

Purna (11 yr.) was a student in Class-II when I left. He was son of Kabo and his father Tshering. Purna was my best companion. He was ever ready to go with me anywhere. From him I learnt many interesting rhymes, riddles and beliefs. He calls me *Pu* (brother).

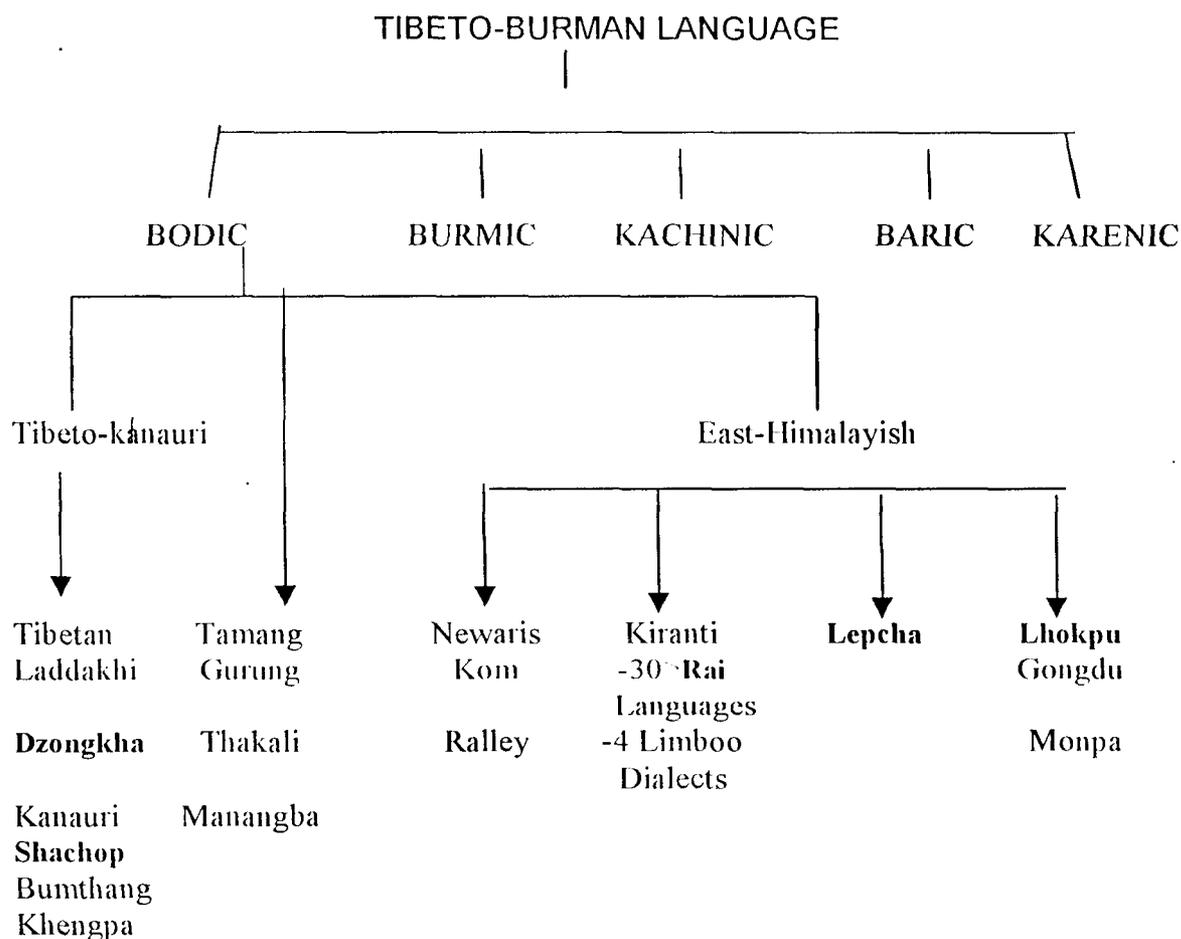
APPENDIX-III

DOYA (LHOKPU) LANGUAGE

Doyas speak an East-Himalayish¹ language called **Lhokpu** different from Dzongkha/Zhungkha, the National language of Bhutan, which is the mother tongue of the Drukpa.

Lhokpu language belongs to East-Hamlayish sub-branch and Dzongkha belongs to Tibeto-Kanauri sub-branches while both the language take roots from Bodic sub-division of Tibeto-Burman family of languages.

Besides their own mother tongue Doya speak Nepali language fluently and some of them can read and write the language as most of the official communications were done in the Devnagari scripts (Nepali) in the south of Bhutan, and only about 3% of the population could speak Dzongkha language also.



¹I had an informal personal interview with the Assistant Professor, Van Dreim George, of the Amsterdam University who came down to the Doyas to study their language during my stay at Lotukuchu in 1992. He calls Doya language as **Lhokpu**.

SOME VERBS

<i>Bipu</i>	To borrow	<i>Dall</i>	To beat	<i>Dem</i>	To fold (cloth)
<i>Guhi</i>	To close/shut	<i>Hon</i>	To open	<i>Hal</i>	To dry things
<i>Ho</i>	To fry	<i>Hahk</i>	To stir	<i>Hoot</i>	To see
<i>Hint</i>	To ask	<i>Chem</i>	To stitch	<i>Kai</i>	To throw
<i>Ken</i>	To get tired	<i>Kuchen</i>	To steal	<i>Leh</i>	To wash clean
<i>Jap</i>	Pain	<i>Rig</i>	To tiddle	<i>Rhigel</i>	To send
<i>Sai</i>	To wash with water	<i>Wall</i>	To mix	<i>Ten weh</i>	To paste
<i>Nhoh</i>	To think	<i>Tan</i>	To bring	<i>Yuh</i>	Come/go down
<i>Yuh the</i>	Take out	<i>Jam</i>	To chop/cut	<i>Lang-teh</i>	To fetch
<i>Wi</i>	To sleep	<i>Toh</i>	To dig	<i>Ret</i>	To feel pain
<i>Jom</i>	Make/draw				

SOME GRAMMAR WORDS:

<i>Chitenjang</i>	Always	<i>Ko</i>	S/he
<i>Het la</i>	When it is?	<i>Na</i>	You
<i>Ne-ma</i>	Everyday	<i>Na-ha</i>	Your
<i>Reh-la-hela</i>	Sometimes	<i>Ka</i>	I
<i>Eyung</i>	Little	<i>Ka-nga</i>	My/mine
<i>Tah-ta</i>	Right now	<i>Piklehng</i>	Below
<i>Eley</i>	Down	<i>Wenglheng</i>	Above
<i>Kono</i>	Lateral/horizontal	<i>Mang-yung</i>	More/much
<i>Kowing</i>	Towards the sky	<i>Eheng</i>	Up
<i>Hetmi</i>	Which one?	<i>Koley</i>	Downwards
<i>Lamah</i>	Quickly	<i>Koro</i>	Upwards
<i>Nem</i>	Cold	<i>Het-ten</i>	How much/many
<i>Hetla-yang</i>	Any time	<i>Odey</i>	Slowly

NUMERATION:

One	<i>Ipo</i>	Six	<i>tukpu</i>	Twenty	<i>It kal</i>
Two	<i>Nihpo</i>	Seven	<i>Nit pu</i>	Forty	<i>Nihkal</i>
Three	<i>Sumpo</i>	Eight	<i>Getpu</i>	Hundred	<i>Itpul</i>
Four	<i>Lih po</i>	Nine	<i>Kuh pu</i>	Half	<i>It chet</i>
Five	<i>Ha pu</i>	Ten	<i>Teh pu</i>		

TIME RECKONING WORDS:

Morning	<i>Rih-jig</i>	Evening	<i>Lipma</i>
Night	<i>Jig-dog</i>	Day time	<i>Hi-dog/hinting</i>
Right now	<i>Tah-ta</i>	After sometime	<i>Tah-yo</i>
Day before	<i>Dong nih</i>	Day before	<i>Yar nih</i>
yesterday last		yesterday	
Yesterday	<i>Nemh-neh</i>	Today	<i>Tahi</i>
Tomorrow	<i>Rih-ma</i>	Day after tomorrow	<i>Eddi</i>
Day after tomorrow	<i>Dong-di</i>	4 th day from	<i>Lah-di</i>
next		tomorrow	
5 th day from	<i>Bed-di</i>	6 th day from	<i>Nuh-di</i>
tomorrow		tomorrow	
Days	<i>Niih</i>	Year	<i>Nim</i>
Last year	<i>A-nim</i>	Next year	<i>Ben-nim</i>

CALENDAR YEAR:

A cycle of years is made of 12 years. Each year is named after twelve animals which have their own significance. A year is made of 12 months. The months have no name like that of English calendar but they are ordered in sequences of First, second, and third month, etc.

Doyas don't have their own calendar. They use this calendar, which is commonly used by the Tibetan and Drukpa called the Dzongkha Calendar.

WORDS RELATING TO ENVIRONMENT:

Sky	<i>Tirr bang</i>	Hill	<i>Teng</i>
Moon	<i>Tahli</i>	Soil	<i>Boh</i>
Sun	<i>Yarnhi</i>	Shifting fields	<i>Yonk</i>
North	<i>Chang</i>	Plain land	<i>Ding</i>
West	<i>Nup</i>	Uphill dwellers	<i>Ro-sant</i>
East	<i>Sar</i>	Downhill dwellers	<i>Ley-sant</i>
South	<i>Lho</i>		

NAME OF SOME DISEASES/SICKNESSES:

Cold and cough	<i>Choisma</i>	Cough	<i>Rohma</i>
Measles	<i>Seh ma</i>	Chicken pox	<i>Chutney</i>

PARTS OF BODY:

Head	<i>Puh-lum</i>	Back of head	<i>Jommui</i>	Hair	<i>Pu-sum</i>
Forehead	<i>Chewa</i>	Eye	<i>Miksey</i>	Eye brow	<i>Mik-mul</i>
Nose	<i>Nah</i>	Ear	<i>Natok</i>	Face	<i>Noi-tok</i>
Mouth	<i>Nio</i>	Cheek	<i>Ngom</i>	Teeth	<i>Sui</i>
Moustache	<i>Zau</i>	Nose drop	<i>Nah-ti</i>	Chin	<i>Khatok</i>
Fontanel	<i>Dorr</i>	Lower lip	<i>Weisa</i>	Neck	<i>Hal-teng</i>
Upper lip	<i>Nolsa</i>	Ear hole	<i>Nha burr</i>	Armpit	<i>Batok</i>
Wind pipe	<i>Oibung</i>	Back neck	<i>Takung</i>	Wrist	<i>Tibi</i>
Epiglottis	<i>Chupu</i>	Arm muscle	<i>Sat lum</i>	Palm	<i>Kur lak</i>
Shoulder	<i>Punga</i>	Upper arm	<i>Lan</i>	Elbow	<i>Koito</i>
Fore arm	<i>Koi lan</i>	Back palm	<i>Kur lap</i>	Nails	<i>Kur chin</i>
Fingers	<i>Kur hal</i>	Index finger	<i>Yug rhat</i>	Knuckle	<i>Chih tok</i>
Little finger	<i>Get cha</i>	Middle finger	<i>Lug rhat</i>	Ring finger	<i>Newa</i>
Muscles	<i>Dildon</i>	Chest	<i>Tang-tuk</i>	Breat	<i>Num bump</i>
Abdomen	<i>Leh-ma</i>	Belly	<i>Suk</i>	Left hand	<i>Dam Kurr</i>
Right hand	<i>Keh-kurr</i>	Lungs	<i>Eyosha</i>	Intestine	<i>Lhiring</i>
Heart	<i>Toi-mhu</i>	Liver	<i>Lhimiig</i>	Stomach	<i>Poh-tel</i>
Umbilical	<i>Ding di</i>	Anus	<i>Ae burr</i>	Testis	<i>Jig</i>
Penis	<i>Neit</i>	Scrotum	<i>Lau</i>	Vagina	<i>Tu</i>
Body	<i>Ju</i>	Buttock	<i>Etoi</i>	Waist	<i>Keypa</i>
Thigh	<i>Lateng</i>	Knee	<i>Chik puis</i>	Back of knee	<i>Koh tal</i>
Calf	<i>Dang lhan</i>	Shin	<i>Nga dong</i>	Ankle bone	<i>Tetlheng</i>
Ankle	<i>Gitong</i>	Heel	<i>Tingpa</i>	Sole	<i>Dong lhak</i>
Toe finger	<i>Dong ran</i>	Foot	<i>Dong jao</i>	Lehma-mike	<i>Pregnant women</i>

CLOTHINGS AND ORNAMENTS:

Cloth(e)	<i>E-yem</i>	Ladies clothe	<i>Met-yem</i>
Gent's clothe	<i>Po-yem</i>	Red beads	<i>Ek-jig</i>
Black beads	<i>Nag-jig</i>	White beads	<i>Long-jig</i>
Finger rings	<i>Jukchi</i>	Ear rings	<i>Natok-ley se</i>

SOME FOOD ITEMS:

Mushroom	<i>Bo-tang</i>	Puff ball	<i>Jal-mhu</i>
Sweet potato	<i>Dung buhl</i>	Buckwheat	<i>Kersey</i>
Tapioca	<i>Loh-bul</i>	Banana	<i>Rissa</i>
Edible fern	<i>Sa-em</i>	Salt	<i>Dii</i>
Chilli	<i>Murr</i>	Butter	<i>Marr</i>
Fish	<i>Ha</i>	Meat	<i>sa</i>
Rice	<i>Amto</i>	Curry	<i>Aem</i>
Water	<i>Chio</i>	Sore cheese	<i>Tatchi</i>
Rhizomes	<i>Burr</i>	Cheese water	<i>Dauding</i>

PLANTS:

<i>Choksey</i>	A soft and juicy bulb of a type of fern used for quenching thirst.
<i>Gopey</i>	A type of bamboo used for cutting umbilical chord.
<i>Lehdeng</i>	A wild scented leaf (<i>Tejpata</i> used as spices in India) used for roofing.
<i>Lhi</i>	Seeds.
<i>Monh-bul</i>	A rhizome of ginger family used for making liquor.
<i>Ri-sing</i>	Banana plants.
<i>La</i>	Leaves of plants.
<i>Du-sing</i>	A soft wood used as firewood(<i>Utish</i> in Nepali).
<i>Punti</i>	Flowers.
<i>Changdon sing</i>	A firewood tree.
<i>Lhui-sing</i>	A scented bush plant used for stopping bleeding when bitten by leeches.
<i>Salap</i>	Oak leaves.
<i>Tocha</i>	Broomstick grass.
<i>Nit-sing</i>	Bamboo used for making tumblers and containers.
<i>Li-sing</i>	Medium size bamboo used for making fastener strings <i>kutong</i> .
<i>Burr-bar</i>	A leaf with rough hairy surface used for hastening delivery. It is also used for suppressing acute pain with swellings.

ANIMALS:

<i>Malja</i>	Peacock.	<i>Buk-sop</i>	Snell.
<i>Pepchu</i>	Bat	<i>Boont</i>	Locally prepared yeast for fermentation processes.
<i>Jigjut</i>	Shrew.	<i>Ding-rip</i>	Ants.
<i>Dechu</i>	Porcupine	<i>Rongey</i>	Cicada.
<i>Lhechu</i>	Mouse.	<i>Simpuk-rhal</i>	A nocturnal bird that feeds in mud.
<i>Julep</i>	Lizard.	<i>Echak</i>	Just born calf.
<i>Pehchang</i>	Iguana	<i>Be-chat</i>	Calf standing on four.
<i>Tangjal</i>	Crocodile	<i>Posha Be-chat</i>	Juvenile calf.
<i>Jalma</i>	Viper/snakes.	<i>Lang-sha</i>	Ox.
<i>Lhang</i>	Eagle/Kite.	<i>Ba-lhang</i>	Grown up calf.
<i>Lhuk</i>	Jackal.	<i>Lang</i>	Ox for breeding.
<i>Tong gong</i>	Flamingo.	<i>Ba-ma</i>	Mother calf.
<i>Pehchu</i>	Pelican.	<i>Mo-lang</i>	Ox for traction.
<i>Hoonki</i>	Pekinese.	<i>Chor-ba</i>	Milking cow.
<i>Leyjey</i>	Greyhound.	<i>Lang-an</i>	An aged ox.
<i>Geyjig</i>	Crab.	<i>Ba-gok</i>	An aged cow.
<i>Ta-sjig</i>	Lobster.	<i>Bo</i>	Castrated ox.
<i>Kung</i>	Tiger.	<i>Hrah</i>	Goat.
<i>Jig</i>	Leopard.	<i>Hra-ping</i>	Grown up goat.
<i>Eh-bale</i>	Beetles.	<i>Nachu</i>	Flying squirrel.
<i>Chuja</i>	Swan.		

HOUSEHOLD ARTICLES:

Middle pillar of house	<i>Bong dong</i>	Wooden milk churner	<i>Ausum</i>
Bamboo cylinder	<i>Belheng</i>	Bamboo ladle	<i>Changkulik</i>
Bamboo container	<i>Jup tek</i>	Fire place	<i>Jikpu</i>
Bitter guard shell	<i>Jopsey</i>	Bamboo blade for cutting umbilical chord	<i>Payung</i>
Sleeping cabin	<i>Boh chung</i>	Mortar and pistil	<i>Simteng</i>
Cane sieve	<i>Cha chang</i>	Bamboo Tray	<i>Seleh</i>
Twig stirrer	<i>Chatub</i>	Bamboo needle	<i>Rim</i>
Plant strings	<i>Jin</i>	Stone grinder	<i>Rak tag</i>
Bamboo cylinder	<i>Tibuk</i>	Baby carrier	<i>Tokrui</i>
Sleeping platform	<i>Tonk</i>	Letter	<i>Yi-gey</i>
Baby drapers	<i>Yonk yem</i>	Fermenting pot	<i>Yok</i>
Cooking pot	<i>Roug</i>	Basket carrier	<i>Wangnk</i>
A dish	<i>Porr</i>	Roofing grass	<i>Kerr</i>
Bed	<i>Yisa</i>	Door	<i>Goh</i>
Window	<i>Da-chong</i>	A fence	<i>Gah</i>
Wall	<i>Chapag</i>	Pillow	<i>Hang-u</i>
Cinder	<i>Buh</i>	Charcoal	<i>Masi</i>
Bamboo matt	<i>Lho</i>	Roof	<i>Jaru</i>
Winnow	<i>Tra</i>	Bamboo basket	<i>Sistong</i>
Copper pot	<i>Tumboo</i>	Measuring basket	<i>Rong tog</i>
Horn	<i>Tang</i>	Grain basket	<i>Kutong</i>
Bamboo tumbler	<i>Dung</i>	Bamboo straw	<i>Jiptong</i>
Sickle	<i>Goish</i>	Kitchen knife	<i>Chabu</i>

MISCELLANEOUS LIST:

Thief	<i>Aken</i>	Dream	<i>Mahnk</i>
Local Doctor	<i>Pama/Geypa</i>	Ceremonial friend	<i>Tochang</i>
A Miser	<i>Tekchum</i>	Children	<i>Ah-lun</i>
Village	<i>Ewuika</i>	Handsome/beauty	<i>simpsoan</i>
Woman	<i>Met-ma</i>	Man	<i>Ra-an</i>
Eldest son	<i>Thesod</i>	Eldest brother	<i>Pugan-sod</i>
Younger brother	<i>Huisod</i>	Yellow color	<i>Lhing</i>

APPENDIX-IV

SOME DERMATOGLYPHIC SAMPLES

A SAMPLE REPORT OF THE DOYA, LEPCHA, DOGAPA AND RAI CHILDREN

A Dermatoglyphic study was also done among the students of three schools namely; Sengten Primary School, Dorokha Primary School and Denchukha Primary School under Dorokha sub-division. Dermatoglyphic samples prints of Doya, Dogapa (a Drukpa community residing at Dungkhag sub-divisional H.Q.), Lepcha and Rai students. The study was conducted during my 20 days survey work in April, 1994.

The number of students studying in these schools being less may not truly represent their community patterns to which they belong.

However, analysis of the pattern formations in these different communities was done on the following Dermatoglyphic patterns.

- 1- Distribution of Finger ball patterns (W,L,A).
- 2- DCBA Mainlines.
- 3- Axial Triradius.

Sample size:

1 - DOYA	: 50 Boys + 22 Girls	= 72
2 - DOGAPA	: 16 Boys + 13 Girls	= 29
3 - LEPCHA	: 13 Boys + 8 Girls	= 21
4 - RAI	: 19 Boys + 33 Girls	= 51
TOTAL	: 98 Boys + 76 Girls	= 193

LEPCHA :

11.9.7	02	12.5	01	6.25	03	9.375
9.7.5	02	12.5	02	12.5	04	12.5
7.5.5	00	---	01	6.25	01	3.125
REST	12	75.0	12	75.0	24	75.0
TOTAL	16	100%	16	100%	32	100%

DOYA:

11.9.7	00	--	00	--	00	--
9.7.5	04	25.0	00	--	04	12.5
7.5.5	00	--	01	6.25	01	3.125
REST	12	75.0	15	93.75	27	84.375
TOTAL	16	100%	16	100%	32	100%

RAI:

11.9.7	02	12.5	00	--	02	6.25
9.7.5	00	--	00	--	00	--
7.5.5	01	6.25	01	6.25	02	6.25
REST	13	81.25	15	93.75	28	87.5
TOTAL	16	100%	16	100%	32	100%

3- DISTRIBUTION OF AXIAL RADIUS DOGAP:

Axials	Right hand	Percentage	Left hand	Percentage	Right+Left	Percentage
T	12	75.0	09	56.25	21	65.625
t'	04	25.0	07	43.75	11	34.375
t''	00	--	00	--	00	--
Total	16	100%	16	100%	32	100%

LEPCHA:

T	12	75.0	09	65.25	21	65.63
t'	04	25.0	06	12.5	10	31.25
t''	00	--	01	6.25	01	3.12
Total	16	100%	16	100%	32	100%

DOYA:

T	11	68.75	06	37.5	17	53.125
t'	05	31.25	10	62.5	15	46.875
t''	00	--	00	--	00	--
Total	16	100%	16	100%	32	100%

RAI:

T	14	87.5	12	75	26	81.25
t'	02	12.5	04	25	06	18.75
t''	00	--	00	--	00	--
Total	16	100%	16	100%	32	100%

SUMMARY COMPARATIVE TABLE (in Percentage)

Community	Finger-Ball Patterns			Mainlines Patterns			Axial Triradius		
	W	L	A	11.9.7	9.3.7	7.5.5	t	t'	t''
Dogapa	55.0	45.65	-----	09.37	03.15	06.25	65.62	34.34	----
Lepcha	48.0	48.12	03.25	09.34	12.25	03.125	65.63	31.25	03.12
Doya	55.0	41.87	03.125	-----	12.25	03.12	53.25	46.80	----
Rai	57.5	40.60	03.70	06.25	----	06.25	81.25	18.75	----