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ESSAY: Tamangs are different

Subjugated and abused by Nepal's first Hindu monarch, willfully referred to as 'Tamangs', this community has suffered much and continues to worry about what else must come, writes Furba Lama

MAHAYANA is one type of Buddhism and the other, Nyingmapa, was created by Gurupadmasamva, affectionately called Guru Rinpoche by Tibetans in Tibet, in the seventh century. Before this, there no Buddhism in Tibet and all Tibetan communities and sub-sects were followers of Bon Dharma. The Tamags were the first Tibetan sub-sect to embrace Nyingmapa Buddhism in Tibet at Palyul, where the first Nyingmapa Buddhist gompas (monasteries) were built. The word Tamang is wrong; neither is it a Nepali nor a Tibetan word. In fact, Tamag is the correct word and its pronunciation is correctly mentioned in the Tibetan-to-English dictionary (page 980) prepared and published by Sarat Chandra Das of Lhasa Villa, Darjeeling, in 1834 and it is also mentioned in the same dictionary (pages 780 and 781) that fifth Panchen Rinpoche invited Das to Tibet in 1879 and 1881. It also mentions that Panchen Rinpoche died of smallpox in 1882 and that the sixth Panchen Rinpoche took over as an infant in 1883.

The veracity of the word Tamag can be proven from its meaning: Ra-ta-ta=Ta; Dau-ma-ga-mag=Mag; therefore, the letter or word Ta, meaning horse, and Mag meaning army, gives the word Tamag, meaning Mounted Army (in Nepali Ghorchari Sena, Risalla, Aswarohi Sena). There were so many Tibetan sub-sects of which the Tamags were the main security and protection force of the palace and king. That is why Tamag is a Tibetan word that was willfully mispronounced and intentionally changed to Tamang by the so-called first Hindu monarch just after the creation of Nepal. Tamang is neither a Nepali word nor a Tibetan one.

Before the creation of Nepal, there were Tamags in the Temal Hill in the seventh century and since Nepal is not more than 244 years old, it means and proves that Nepal was created in 1767 after the tribal kings of different buffer states were subjugated by the so-called Hindu king who integrated their holdings into one nation called Nepal. But even after this unification, there was no common

language in this newly created country. Of course, there were the Khas and Parbatay languages that were spoken by the Kamis, Damais and Sarkis, and even the Chettris, Bahoons and Thakuris spoke the Rajput and Rajasthani languages in 1767 when these were introduced in those buffer tribal states by the Rajasthani Rajput King of the Saha clan.

Nepali poet Bhanu Bhakta also belonged to the Bahoon community, also an intruder from Rajasthan, and the common mother tongue and language of these people were Rajasthani and Hindi. When these communities intruded into those tribal buffer states where the Khan and Parbatay languages were used by the Kamis, Damais and Sarkis, they introduced their languages which Bhanu Bhakta employed and translated the Ramayan in a very easy language which he called Nepali. Bhakta collected the script from Deonagari Lipi of Hindi and prepared the Nepali script and wrote on home-made Nepali paper. At the time that Bhakta created his language – called Nepali by the first Hindu king of the first Hindu country called Nepal 244 years ago – he was 29 years old. Therefore, from the 193rd birth anniversary celebrated by Nepalis all over the world on 13 July 2009 we can easily find that the age of the Nepali language is thus: $193 - 29$ (Bhakta's age at the time) = 164 years.

The Tamag community and their language is more than 1,067 years older than that of the Nepali/Gorkha community and their language, culture, costumes their religion. Therefore, this proves that the Tamags are a different tribal community, with their own spoken language and script that is approved by the Language Research Institute, government of India, at Mysore (Karnataka): Tamyig language. Since 2005 this language has been implemented in schools in Sikkim, and for which that state government has appointed Tamyig language teachers in different schools. Tamags have their own costumes, culture and eating habits. The community embraces and follows Nyingmapa Buddhism. In the seventh century, the Tamags were compelled by the so-called first Hindu king of “unified” Nepal in 1767 to give up their culture, costumes, language and main festivals (Sonam Lochar). Defiance invited severe punishment from the so-called Hindu King's forces, who intruded from Kanauj (Rajasthan) and included the Rajputh communities of Chettris and Bahoons. This explains why the Tamags lost everything after the unification of Nepal.

Therefore, we still have doubts here in the Darjeeling Hill areas. Will the same be repeated here? Will Tamags be safe and secure, allowed to retain their culture, language, costumes, religions beliefs? The present Tamag generation is just uplifting itself, developing in Darjeeling, Sikkim, Assam, the Dooars and so many places elsewhere.

Tamags should come forward and do something about the preservation of Nyingpapa Buddhism and their culture, rituals and lifestyle. If these vanish, all Tamags will face an identity crisis. Each and every Tamag must keep in mind that they are different than the other communities.

source; The Statesman