CHAPTER THREE

LAND AND PEOPLE

The people of Tibet refer their country not by its name, but with a respectful term Po. In early Arabian works Tibet has been referred as Tobbat, Tibet and other variants. The word Tibet is derived from the two Tibetan words To Fo, meaning upper Tibet (Bell, 1928:1). Tibetans recognize Tibet into two main regions—upper region (Tshewpa) and lower region (Mehpa). Tibet is known as the 'Roof of the World' because of its great elevation which ranges from 9,000 to 29,000 feet. It is also known as the "Forbidden land" since its leaders had traditionally opposed the entry of any outside visitors except on rare occasions (Lowell, 1962:606).

Tibet occupies an area of about 4,71,700 square miles of the plateaus and mountains of Central Asia. Tibet roughly lies in between the 28th and 36th parallels of north latitude and 79th and 99th of east longitude. It is surrounded by mountain ranges on three sides. On the north are the Kuen Lun and Tang La ranges; on the west the massif of the Kara Korum, and Ladakh mountains; and on the south for about 1500 miles, the Himalayan ranges.
The Byang-thang plateau is bordered on the north by the Kunlun Mountains with the highest peak reaching 25,535 feet. North of the Kunlun range lies the Tsaigam basin averaging 9,000 feet and bordered in turn by the Astin Tagh and Nan Shan mountains. The western and the southern border of the plateau of Tibet is formed by the Himalayan mass that stretches from Kang Parbat (26,600 feet) in the northwest to Namcha Barwa (26,446 feet) in the southeast.

Lowell (Ibid:607) divides Tibet into three parts. In the south is the Tsang-Po valley (upper Brahmaputra). The river flows almost parallel to the Himalayan range for about 900 miles, at an elevation of 12,000 feet. This region is also called as Central Tibet consisting of three chief towns — Lhasa, Shigatse and Gyatse. Secondly the area of north of the Tsang-Po valley extending from the Trans-Himalaya to the Kunlun range, is the Chang Tang, a vast arid and a windy plateau. Mean elevation of this area is about 15,000 feet. The third distinct area is Kham in eastern Tibet, and land of parallel mountain chains running north and south. The region has elevation between 9,000 and 12,000 feet above sea level.

Based on the land types, Bell (1928:1) divides Tibet into four regions. Tang are the uncultivable plains
end valleys lying mostly at high elevations; Gang are the ridges which are like those round Gyatse as well as the uncultivated plains which these ridges enclose; Drok are the upland grazing grounds, the areas around Bag-chu-ka, north of Lhasa, is an example of dark land; Kong areas are the valley regions.

The vast Tibetan plateau gives birth to seven major rivers of Tibet. The Indus in far-western Tibet, cuts its path through the Karakorum mountains and flows through Pakistan to the Arabian Sea. The Brahmaputra rises near the Indus, but runs east through the heart of Tibet, then turns south through Himalayan gorges, and continues through Assam and Bangladesh to the Bay of Bengal. The Salween rises in eastern Tibet and the Irrawaddy rises in northern Burma. Yangtze Kiang and the Mekong, flow through eastern Tibet from its sources in Tsinghai where the Hwang Ho also originates. "The mountain barriers and the river gorges that provide the least difficult approach to Tibet; and there is no easy way out of the wide encirclement of mountains. Tibet, therefore, has never been a through route for migratory peoples, and the absence of easy communication facilities has tended to preserve not only the seclusion and conservatism, but also the independence and the national homogeneity of the Tibetans" (Richardson, 1962:4).
Climate of Tibet is generally dry and receives only 18 inches of rain annually. The Himalayas act as a barrier to the monsoon (rain-bearing) winds from the south. Temperatures in the higher attitudes are low, but the lower valleys and the southeast are mild and pleasant. There occurs a greatest fluctuation in temperature and it varies during different periods of a day. Lhasa which lies at an elevation of 11,830 feet, has a maximum temperature of 45°F and a minimum of -18°F and sometimes comes down to -48°F. Generally climate of Tibet is cool, dry and pleasant without any dust in the atmosphere.

Flora and Fauna:

The highest elevated areas in Tibet — the Byangthang, does not receive any rain and so it is devoid of trees and larger forms of vegetation; except grass. However, the vegetation including larger plants is found in the river valleys and in the lower wetter regions of the south and the southeast. The various types of plants grown are poplars, junipers, spreading yews, pines, teak, oaks, birches, elms, bamboo, wild rose of other thorn trees, few of the fruit bearing trees like peach, walnut, apple, apricot, bananas, are also found. Mushrooms, sweet potatoes, nettles, and certain edible roots, etc. are grown in the valley regions.
Animals found in the Tibetan forest are wild boar, wild goat, tiger, leopard, bear, langur, porcupine, jackal, wild buffalo. In the grass lands and dry bush areas, are found the brown bears, deer, wild and big horned sheep, musk deer, wild asses, wild yake, foxes, wolves, rabbits, rats, etc. Certain fish like catfish and trout, frog, crab, turtle are also found. The common domesticated animals are the yak, which is used as the transport animal; zo, cow (pachu) and dri the milk yielding animals; sheep and goat are wool yielding ones, horse as riding animal, etc.

Tibet is traditionally divided into three provinces — "Chol-khê-gnum", (Chol-khê, meaning provinces or the regions and gnum meaning three). The province of U-Tsang stretches from the border of Jammu and Kashmir to the town of Sog. The Kham or Dothey province consists of the territory between the Sog and the upper bend of the Huang Ho. The Amdo or "Domey province reaches from the Huang Ho to Chorten Karpo in Kansu province. Tibetans have a belief that their best religion comes from U-Tsang, their best men from Khambas and their best horses from Amdo.

The mineral resources of Tibet are silver (dayang), gold (ser), sulphur (menda), Copper (song), brass (rêgon),
pearl (mutik), aluminium (hayang), etc. Although the mineral resources were assumed to be great they were never properly surveyed nor there had been any attempt to exploit them before the communist invasion. However, gold was mined rather haphazardly in Western Tibet and was produced by washing the sands of several rivers of the east. The Tibetan religious principles and the customs did not allow them to dig out gold. The progress in the mining of gold and other minerals after the occupation by the China in the year 1952 is not yet known to the outside world.

The Tibetans living in such a physical location, and culture were happy with their land in all respects. But the 1959 revolt in Tibet disturbed the calm, and orderly society. As a result many Tibetans left their homeland and reached India as refugees. On reaching the Indian border they were housed in transit camps for a short duration, and later, steps were taken to rehabilitate them in different parts of India. Of which Tibetan Refugee Rehabilitation Scheme No. II, Tattihalli, Mundgod, is one in the Karnataka State.

The Tibetans come from the land which had cooler weather. They had their own peculiar customs and manners, and as such they had to face considerable difficulties.
and strains before they could adjust to the new environment. Benyel (1960:69-70, 82-5) out of his own experience as a resettlement official, has postulated three stages in any rehabilitation work. They are:

're-settlement' — finding jobs, and accommodation;
're-establishment' — the acquisition of more permanent accommodation, a more satisfying job, advanced technical or linguistic training, family reunion, and a reasonably satisfactory social life; and finally, the 'integration' — the stage following successful reestablishment when an immigrant becomes so identified with his new country that he decides to become naturalized (loc.cit. Charles Price 1969:200). Any resettlement programme, therefore, needs to take into consideration the ecological factors of the new home such as the nature of the land, climatic conditions, rainfall, vegetation, water resources, etc.

In settling the Tibetan refugees at Mundgod the above mentioned factors were taken into consideration. As the Tibetans entered Indian border they were collected in camps at the northern borders of the Himalayas. It was a problem for the Indian government to keep them in one place that too in a border area, and provide them with jobs and living facilities. To start with for a few years, they were housed in transit camps in a few cooler areas in Himalayas. They were made to change
their residence seasonally to places in Punjab, Uttar Pradesh, Arunachal Pradesh, Assam, etc., so that they can adjust to the hot and cold climatic conditions better. There was also a need for a permanent rehabilitation programme. The Government of India in co-operation with the State Governments, located areas which were comparatively cooler, and where adequate land and other resources were also available. Among the places selected in the Karnataka State, Mundgod is one. It is about 546.79 metres above sea level and has a moderate temperature. The average annual rainfall is 1260 millimetres. The rains start in the second week of June and last till the end of October. Winter commences in November and lasts for about three months. The evenings are cool and the mornings shrouded by thick mist. The winter is followed by summer — from mid-February to May and during summer the temperature rises suddenly. Compared to the coastal areas, Mundgod remains much cooler throughout the year. Occasional showers in April and May bring down the temperature considerably, especially during nights.

Precaution and care was taken to select a suitable place for the rehabilitation of the Tibetans. It is noticed that the Tibetans are not happy with the summer months. They find it rather difficult to work in the hot
sun. Therefore, they choose to work during the evenings and early morning. But cultivation demands work round the clock and in all the seasons, thus Tibetans who cannot face the hot Sun are compelled to engage the local labourers to help them in their work and they do the supervising. Heat does not agree with them, so much so many of them get blisters during summer. Several of them naturally, therefore, recall the memories of the pleasant and pure climate of their motherland, because the hot climate has made them suffer very often with endodermic and exodermic afflications. However, it is noticed that all of them are gradually adjusting to the new climatic conditions though it is difficult and uncomfortable.

Regarding the type of soil over here — except a very few Tibetans who have received less fertile land at the very low levels, others got fertile land which gives good yield. As this area was under thick forest and reclaimed very recently, the land has retained its fertility to the fullest extent and also gives better yield. Tibetans even opine that this land is much more fertile than the land in Tibet.

Here at Mundgod suitable rains have helped the Tibetans to take a good yield of crops. In their motherland
rains are scanty and uncertain. Many times it is a problem for the Tibetan farmer to grow even the required food crops. Some farmers try to irrigate their lands with the help of rivers like Kungro-tsu, etc. Natural fountains, brooks (Tsumey) and wells are also made use of for the purpose of agriculture and that too in a limited sense.

In Mundgod each Tibetan village has its own bore well. There are totally 17 bore wells already dug. These were financed by MYRADA. At present only 13 are functioning and the others have gone out of order. The water is lifted with the help of electric motors and stored in the overhead tanks, and the same is supplied in smaller pipes laid down throughout the village. The water section, - a body working under the management of the Tibetan Co-operative Society, has appointed a person in each village to look after the water supply to the villagers. The Tibetans pay certain amount of money for the water they get, this is based on the number of individuals in the family. The rate, on the average varies from one village to another from Rs.0.30 to Rs.0.35 per head per month. A few families have also taken private tap connections to their individual houses and are charged Rs.2.75 to Rs.3.25 per month. This is something unusual to
many of them and some of them have gone to the extent of saying "We have to pay even for the God given water."

Normally speaking, Tibetans in general care very little for perfect hygienic conditions. But the Tibetans at Mundgod feel that unlike the water of Tibet, water supplied here is contaminated and is responsible for several diseases. However, many of them have realised that if precautionary measure like – boiling the water, etc. can protect them from contamination.

**Flora:**

The Mundgod Settlement area comes under the Malnad region and receives adequate rain. This has helped the growth of a variety of trees, plants and shrubs. The valuable trees namely, sira, teak, hom, nandi, etc., are grown in plenty. There are also a few soft wood trees like devdari, hoorela, madale, gulmavu, etc. The commercial trees are the sandal wood, bamboo, etc. The fruit yielding trees are mango, guava and these are grown in plenty in the Settlement.

A few Tibetan households have kitchen gardens where they grow plantains, papaya, mango, etc. The vegetables like lady's finger, brinjals, beans, gourds, radish, onion, tomato, pumpkin, etc., are also commonly
grown for domestic use. A few younger Tibetans have also taken interest in growing varieties of flowers like jasmine, sunflower, etc., in their kitchen gardens.

**Fauna:**

The Mundgod forest is not so dense now to provide shelter for wild animals like tiger, leopard and elephants. It was said the harmless tigers are found in the eastern part of Mundgod forests. They are not easily seen by people. Sambar, spotted deer, wolf, jackal, porcupine, wild boar, wild cats, black monkeys, etc., are common. The place is infested with poisonous as well as non-poisonous snakes. Cobras, pythons are commonly found. Tibetans are very much afraid of snakes because they are not familiar with them. They say that due to cold weather snakes can't survive in high lands of Tibet. But in Mundgod they are in plenty. Birds commonly seen in the area are parrots, crows, blackbirds, cuckoos, sparrows, ratna pakshi, etc.

If in Tibet the Tibetans raised livestocks such as yak, dri, zo, pachu (cow), ra (goat), lu (sheep), here they now raise livestocks like the cows, goats, buffalo, bulls and bullocks (see Table 36 for details).
Transport and Communication

Tibet is a mountainous country and so transport and communication facilities are very meagre. So much so it is said that contact between people from two adjacent districts is limited. However, merchants and nomads manage to travel and trade is maintained. The merchants visit places like Kalimpong in India, and they reach even Khamba province which is on the borders of China. Mules, yaks, zo, horses, etc. are used for transport. Except the difficult passages through the mountains, there are no good roads and the travel is beset with robbers and thieves. Hence the traders form caravans for safety. Tibetans never had the common communication facilities such as the newspapers, radio and so on. A few second hand reports and bulletins are available only at Lhasa city. With regards to communication, as reported by some Tibetans, there was only one wireless set in Lhasa. Modern vehicles and machinaries had no place in Tibet. The two cars in Tibet were owned by the H.H. the Dalai Lama and were used only in the city of Lhasa. Thus Tibet's whole transport system is based on animals.

Tibetan Settlement at Mundgod is situated about eight Kms. to the west of Mundgod. This includes eleven
villages dispersed on either side of two adjoining roads, Mundgod to Yallapur and Mundgod to Kalghatgi. They are inter-connected by unmetalled roads. These roads are dusty in summer and muddy in rainy seasons. The Settlement has also its wider contacts with the Hubli city which is at a distance of 55 Kms. Though Mundgod is their main centre of trade, commerce and recreation, the Tibetans do visit other towns nearby; they visit places like Kalghatgi (83 Kms.), Sirei (58 Kms.), Bammigatti (13 Kms.) and others. The Tibetan Settlement has roads on two sides connecting Hubli. The Tibetans of the villages Nos. I, II, III, IV and V and Lama Village No. 1, being nearer to the road plying between Yallapur and Mundgod, make use of the state transport buses plying between Yallapur and Mundgod. The Tibetans of the village Nos. VI, VII, VIII, IX and Lama Village No. 2 walk upto Kalghatgi or Mundgod road to take buses to go to Mundgod or to Kalghatgi. There are three buses plying between Kalghatgi and Mundgod. A bus from Nandikatta village passing through the Tibetan villages is more convenient for those going to Hubli.

A state transport bus arrives at the Settlement on every Monday, from Mundgod. This facilitate the Tibetans to go over to Mundgod weekly shandy. The most popular and prestigious mode of transportation is the bicycle. Out of
1015 families of the Settlement 304 families own bicycles. There are two cycle shops in the Settlement. One is owned by a Tibetan, another by a non-Tibetan. In addition 113 families own bullock carts. There are two motor bicycles and a car owned by well-off Tibetans. Apart from this the Tibetan co-operative society has two trucks and a jeep for the transport of men and materials in times of need. The Settlement hospital owns an ambulance van which carries patients in serious conditions to city hospitals. Very often the Tibetans love to walk the distance from the Settlement to Mundgod with the little ones and children on the back, in so doing they say they save money, get exercise and recreation, and meet people on the way.

Easily available and quick transport facilities over here has made outside contacts more frequent. Many Tibetan young men often visit Hubli either for a movie, party or shopping. This kind of a quick movement was not possible in Tibet. Tibetans of Mundgod enjoy pilgrimages and pleasure tours. In the sense to some extent they have become mobile.

In terms of communication, now a total of 161 families own radio sets. They listen to Tibetan and Hindi music and news from distant places. A few have taken
active interest in knowing the Indian and world politics. Tibetans also subscribe to magazines and daily newspapers from various centres like Mumdgod, Hubli and Dharmasala. Those who can read only Tibetan language subscribe to weekly and fortnightly magazines like Shela published in Tibetan language, by the office of the H.H. the Dalai Lama, Dharamsala. Those who can read English buy the magazines published by Indian and Tibetan publishers. A few educated ones even subscribe to regular Indian magazines like Blitz, Illustrated Weekly, and dailies such as Deccan Herald, Indian Express and so on. Apart from these, the Tibetans also get newspapers and magazines as gift from many foreign countries.

In terms of audio-visual facility the Tibetan Co-operative Society arranges for the screening of cinemas about different countries, their geographical features, plants and animals, lakes and seas, games, wars, present scientific advancements, industrial developments, new methods of agricultural practices namely the use of chemical manures, improved seeds, machineries and so on. All these have helped the traditional minded Tibetans to learn many things about other countries and cultures.
Postal System:

No regular postal system was prevalent in Tibet. A postal service was arranged from the Indian borders to Lhasa and extended beyond that to the northern most part of Tibet passing through the district headquarters on the way. A post office (Phu-kheng) was maintained in these district headquarters. Horses and recognized servants (Phak-pa) were used in transporting the postal bags. For every five miles a batch of such servants were stationed to lift the postal bags. The officers and the rich people sent letters through their own messengers on horsebacks.

Tibetans at Mundgod have access to the facility of the well established Indian postal system. A branch post office was specially opened in the Settlement in April 1975, with telegraphic and telephonic facilities. The other postal facilities made available are the Money Orders, National Savings Certificates, Foreign money exchanges, deliveries of parcels. The post office also accepts savings deposits from the Tibetans.

The postal establishment consists of one sub post-master, two postmen and one extra departmental mail carrier (EDMC) form the staff of the post department.
The post office caters to the needs of all the eleven Tibetan villages including a few Indian villages in the area. The postal delivery and clearance will be once in a day. Telegraphic and telephone facilities are available round the clock. The post-master on an average receives 3-4 telegraphic messages in a day and Rs. 40,000 to Rs. 45,000 in the form of N.O. transactions in a month. It is found that not a single Tibetan had his fixed deposit or savings account in the post office.

Electricity:

The electrification of the villages has brought a few changes in the life of the Tibetans. In Tibet only the mustard oil lamps were used for the night hours. A few rich families used kerosene oil and petromax imported from India. Here, all the villages in the Settlement except villages No. IV, VI and VII, have electricity. The village leaders played important role in bringing electricity to all the households in their villages. They collected the necessary amount from each family, to get the electrical line upto their village and also to get connections to their homes from the main line. The villages No. IV, VI and VII are not yet electrified because their leaders did not take much interest in this connection. The people of these villages are also comparatively poor and are unable to contribute
the required money. The villages also have street lights for which the residents pay. It is found that the Tibetans use electricity only for light purpose and not a single family has used it for other domestic use.

Health and Medical Facilities:

Kundgod Tibetan Resettlement Hospital (KTRH), was run by the Central Relief Committee (CRC) from the year 1966 to 19-12-1969 which was housed in a temporary building. The new and permanent hospital building which is in the Village No. III, was donated by LNRADA, and was built in the year 1970. Both the male and female wards have sixteen beds each. The maternity ward has two beds. There is an 'isolation ward' for patients suffering from infectious diseases. The patients suffering from serious infectious diseases like tuberculosis are accommodated in the 12th block of the old and inform camp, which is isolated from the main camp, but nearer to the hospital building. Recently a separate twenty roomed T.B. Ward is also built, with separate rooms for each patients. The patients who are in very advance stage of T.B. are admitted to this ward and are provided with free treatment and food.

Separate residential quarters have also been provided to the doctor and other medical and para medical.
staff of the hospital. The hospital is also equipped with a X-Ray machine donated by CKC, Delhi. The staff of the hospital consists of a doctor, a female head nurse, a pharmacist, a mid-wife, a clerk, a typist, a laboratory technician, nine nursing aide, two social workers, an O.P.D. record keeper, a X-Ray Assistant, a kitchen assistant, a peon, three sweepers and a driver.

Till recently this hospital was financed by MYRADA, Bangalore. Now the hospital is run with the help of donations from the charitable institutions and token collections from the patients. The hospital also receives donations and loans from overseas agencies namely the Norwegian Refugee Council, Canadian Aid to Tibetans, Swiss Aid to Tibetans, UNHCR, Switzerland, etc. It also receives money from individual donors from abroad. During 1975 the hospital received grants and loans from foreign agencies and also in the form of collections from the Tibetans in the Settlement, to the tune of ₹3,25,361.93. It also received individual donations amounting to ₹8,388.09. The administrative body of the hospital collects ₹10.00 from each Tibetan (above the age of 8 years) per year. In 1975 it collected an amount of ₹19,527.00 in this form. Every patient also pays Re.1/- as the consultation fee and for the treatment, injections and medicines he receives. In-patients have to
give Rs.1/- as their admission fee. The X-Ray charges for the old and infirm is Rs.5/-.
Other Tibetans pay Rs.10/- per photo. Indian patients, however, have to pay Rs.15/- in this connection. The fees thus collected with other things amounted to Rs.48,909.47 in the year 1975.

Except the doctor, head nurse and the laboratory technician, all other hospital staff are Tibetans. A few of them were trained in Karnataka Medical College Hospital, Hubli and others were trained in the Settlement Hospital itself. The working hours of the hospital are from 8.00 a.m. to 12.00 noon and from 1.00 p.m. to 5.00 p.m. The indoor patients are provided with free meals, medicines, nursing care, and bed. They are also provided with a cup of milk in the morning and afternoon. Lunch and dinner are provided free of cost, this consist of rice and ganji. Patients suffering from tuberculosis are provided with eggs, milk, and meat in addition to normal diet.

The MTR Hospital undertakes treatment of all diseases. Serious cases are referred to Karnataka Medical College Hospital, Hubli. The Hospital has at its disposal an Ambulance van donated by MYNADA, Bangalore; and a jeep donated by Central Relief Committee, Delhi. The hospital
also has its branch in Village No. VI, to facilitate patients from Villages Nos. VI, VII, VIII, IX and Lama Village No. 2, for their minor ailments. For the major treatments they come to the main hospital at the Village No. III. The doctor visits this branch hospital on every Wednesdays and Saturdays. A medical assistant will attend to the needs of patients on other days.

A few outside medical agencies visit the Settlement occasionally. The Mobile V.D. Clinic, Karwar, surveyed the colony in 1976, and conducted blood tests for all the men and women in the Settlement above the age of twelve years. They found about 16 positive cases and these were referred to the MTR Hospital for further treatment. The T.B.Unit of MTRADA, visits the Settlement once in two years. In the year 1975-76 it took X-Rays of all refugees to detect the cases of T.B. It was able to identify 210 positive cases. Out of them 30 were open positive cases, i.e., cases of easily infectious to others. The team recommended the T.B. patients to the MTRADA for free medical aid. According to the latest statistics available 70 patients out of the totally infected (210) were completely cured. The T.B. Centre, Karwar, also provided patients with the medicines needed. Staff of Central Relief Committee (CRC), Delhi, also visits the Settlement once in a year and gives B.C.G. injections.
The basic health worker from the Public Health Centre (PHC), Mundgod, also visits the Settlement fortnightly and helps to locate cases of malaria, small-pox, chicken-pox, etc. He also vaccinates children against these diseases.

Modern medicines are very well accepted by the Tibetans. Side by side the Tibetan type of magico-religious practices and the use of the traditional Tibetan medicines are still in practice. For all types of diseases they consult a monk medicine man, to know the disease, the reasons for which it occurred, type of treatments to be given, etc. Accordingly they offer worship to the family deity and fulfil the wishes of the bad spirits, etc., to get the cure. It is found that after trying all these local medical treatments, the patients come to the modern doctors. The Tibetans believe that the Tibetan medicine is very effective in curing the diseases affecting the internal systems of the body. They also say the allopathic medicine no doubt bring immediate cure. But many of them feel that the cure may not be permanent in several cases.

The Tibetans come to the hospital after a tremendous delay, but expect immediate relief. Another problem with them is the recurrence of disease. Owing to
lack of education regarding general health and hygiene, many of these diseases occur often. Further many of these diseases were not found in Tibet. It is, therefore, suggested, what the Tibetan patients need more, is an education to know the prevention of diseases rather than the means to cure them.

Trade and Commerce:

Tibetan Co-operative Society has provided the Tibetans with a hotel and a shop with necessary provisions, in Village No. III and another shop in Village No. VI. Apart from these there are also two grocery shops and three hotels owned by private individuals in Village No. III and there is one shop each in Village Nos. II, IV and VI. The shops serve the needs of many Tibetans who are weak, old and have body in the family to go for marketing. Hotels also serve as places for gossip and recreation, for some. Both men and women enjoy eating meals and snacks both vegetarian and non-vegetarian in these hotels, prepared in Tibetan type and taste. The Tibetan Co-operative Society also runs four flour mills in different villages. In addition there is a flour mill and a miller privately owned by a Tibetan. All these cater to the needs of the Tibetans in the Settlement. For other facilities the Tibetans go to the neighbouring Indian villages.
Though Tibet lacks adequate educational facilities, it is noticed that among the Tibetans the ability to read is fairly widespread. The children of noble family used to learn to read so that they could spend their leisure reading Tibetan history, the lives of holy men and so on. Many of them joined the official schools to become the officials in the secular as well as ecclesiastical orders. "The monks in the monasteries had more intensive course of education beginning with years of memorizing religious books and moral precepts and progressing to the study of philosophy, logic and debating — all, of course, within the limits of the religious canon" (Richardson 1952:14). Further, Richardson writes that in the country, a land owner usually sets up a school for his own children, and there the children of his servants and of the village headman and substantial peasants in the neighbourhood could also learn to read and write and to memorize some prayers, gain sufficient knowledge, to enable them to keep rough accounts, write letters, and read the sacred books.

A Lama is consulted for knowing the future of a child. A Lama is also consulted for finding an auspicious day, for sending a child to school. Dawn Norbu (1974:118-119)
describes the days of his childhood in school as follows. When the long awaited Monday (the auspicious day chosen to send him to school which also happens to be his birth day) dawned, he was scrubbed, and dried before the fire, his face and hair liberally oiled; was taken then to a temple of Manjusri, the God of Knowledge. He prostrated before the God three times praying silently to 'Strike open the eye of wisdom with your dagger'. A few presents and a Kha-dar were given to the teacher. There were no fixed fees; the amount depended entirely on the means and generosity of the parents. Nobody went to a teacher unless he had specific use for education, i.e., aristocrats took education to inherit their father's places; teachers, to help in their business matters, etc., and the monks were to read only the printed forms, and were not allowed to learn the second form, i.e., handwriting.

After coming to India as refugees, the Tibetan children had problem with their schooling. Therefore, the Government of India started schools for them in various centres in the Himalayan region namely Dharamsala, Simla, Dehradun, Pachmarhi, Delhi, Palhouzie and Mount Abu. The children above five years and below ten years were taken to these schools. As a result today a few children of Mundgod Tibetans are studying in schools and colleges of
towns and cities mentioned above. A few families after coming to this Settlement, are also able to send their children, to these schools on their own, or through a sponsorship agency.

The total number of students staying in the schools away from the Settlement is as follows:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Institution</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>In Schools</td>
<td>30</td>
<td>38</td>
<td>128</td>
</tr>
<tr>
<td>2.</td>
<td>In Colleges</td>
<td>34</td>
<td>6</td>
<td>42</td>
</tr>
<tr>
<td>3.</td>
<td>Abroad for training</td>
<td>3</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>4.</td>
<td>Nursing training (India)</td>
<td>-</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>127</td>
<td>59</td>
<td>186</td>
</tr>
</tbody>
</table>

Most of education of these students is sponsored and financed by individuals and agencies – both from India and abroad (also refer Table 34).

Today, every Mundgod Tibetan village has a nursery school. Children between 2 and 5 years usually attend the school. Here they are taken care of by
teachers who are paid Rs.60.00 per month by the village. The parents of these children contribute Rs.3.00 per child per month for the maintenance of the school. A free mid-day meal is given to the children using the ration donated by CARE. This has been extended to the primary schools also.

Apart from these Nursery schools there are two primary schools in the Settlement. Primary School No. 1 is situated near Lama Village No. I which is convenient for the children from the Villages Nos. I, II, III, IV and V. Primary School No. 2 is situated in Village No. VI which is convenient for the children from Village No. VI, VII, VIII and IX. Each primary school caters to the needs of about 150 students. Here the children are admitted at the age of 6. The education provided is divided into four standards — 3rd, 4th, 5th and 6th. After the 6th stage they go to the Central School for Tibetans in Village No. III where they get education upto Xth Standard. Both the primary schools have a teaching staff of five each including a cook. The schools come directly under the administrative control of the Tibetan Co-operative Society. The funds for their maintenance comes from the World Children Welfare Fund. These funds will be over by 1977-1978 and then they will be taken over by the Central Tibetan Schools Administration, Ministry of Education, Government of India.
In the primary school the children learn three languages — Tibetan, Hindi and English. They also learn elementary mathematics and religion. The school starts at 8.15 a.m. with prayers for about 30 minutes and closes at 3.15 p.m. The prayers recited are kyarnö — the prayer for the three Gods. (Konchog — Sum — Buddha, his word and the church); Khankhoy — The prayer for the God of intelligence; Khemgya — the prayer for the previous lamas; Drolma — prayer for the Chejen Drolma — protective deity; Shepden — prayer for long life of H.H. the Dalai Lama; Tsemey Yándhen — Prayer for those who have died for the freedom of Tibet and her people; Dechik Pelma — prayer for family deity; and the Indian National Anthem. When they eat their mid-day meal they offer food to god and also pray (Tsepho).

The children are required to attend the school strictly in the school uniform which consists of blue pants and white shirt for boys and blue skirt and white blouse for the girls. During their stay in the schools the teachers take all possible care of the pupils. The children are taught not only the school subjects but also the Tibetan religion and culture, in the form of prayers, stories, biographies of great lamas. The children are also made to partake in extra-curricular activities which includes learning of Tibetan and Indian dances and
songs. A few dances such as Tsena palmo — prayer for H.H. the Dalai Lama, Tsunev Sonsho — prayer for good luck, Tamak — horse dance, Theley — art of Tibetan clothing, Drosley — life patterns of nomads, Shingley — life of peasants in Tibet, etc., are commonly taught. The Indian dances accompany Hindi and Kannada songs. The subject matter of songs the children learn include knowledge about the Tibetan land, geographical features like lakes, mountains, snowfall, life of the people of various classes and groups, flora and fauna, freedom of their country, etc. All these help them to know about their land, home, traditions, values, customs and beliefs. The children are taught about Indian and Tibetan festivals and their importances. This has helped the Tibetan children not only to know about their own gods, but also the Indian gods like Shiva, Krishna, Ganapati, Hanuman and Saraswati.

The children also arrange for group dances and songs from time to time, in a village centrally situated so that people from all the Tibetan villages in the Settlement can witness the programmes. It is very interesting to see the children performing Tibetan dances in their traditional dresses. These programmes are well attended and the people look forward to see them again. These activities bring emotional attachment towards
one another and their culture, which they fear to have lost. Some teachers of the primary schools, however, feel that a good number of parents do not give their fullest co-operation and thereby the progress is hindered.

There is one Secondary School which is the Central School for Tibetans. This is administered by the Central Tibetan Schools Administration established under the Ministry of Education, Government of India. This school was established on 22nd October, 1969 in Village No. III. Its staff consists of a Vice-Principal and 23 assistant teachers (1977-78). Here education is given from First to the Tenth Standard. After this the students go to colleges in places like Hubli, Dharwad and so on. A few of the meritorious students are sponsored by foreign agencies in their education.

The school curricula includes subjects like Mathematics, Geography, Science, Social Studies, Civics, Drawing, Tailoring and dances. Languages like English, Tibetan and Hindi are taught. The students are also taught about Tibetan religion by a lama teacher of the School. This is more or less a class of moral lessons. The lama teacher gives more importance to discipline, cleanliness, and good character, and enlightens them on Tibetan Religion, Culture, etc.
The students from 1st standard to Xth are divided into four groups and are called as houses. These are named after the Tibetan kings, Gods and Goddesses such as Tissa House, Shiva House, Thisung House, Fensa House, etc. Each house will have one elected leader. Each class also chooses its leader (Churuyn). The leaders of all these classes vote and select a General Secretary (Gendhè) of the student union. All these House leaders, class leaders and the General Secretary of the school are responsible for maintaining discipline, and cleanliness in and around the school. Every Sunday the students meet in a place and discuss about cleanliness, discipline, progress of education, etc. They also arrange for sports and games like volley ball, foot ball, cricket, table tennis, ring, hockey, Kabaddi, dumb bell, etc. The different houses are made to compete with all their seriousness and show progress in all respects both in curricular and extracurricular activities. The house which scores highest number of points is awarded a prize at the end of the year. This type of competitive activity brings group feelings, team spirit, etc., and helps them to develop a strong will to live well in a new land and environment.

The Central School begins at 8.00 a.m. with a prayer. From 8.30 a.m. to 9.50 a.m. the students are made
to sit in their class rooms and study their lessons on their own. The teaching periods start from 10.00 a.m. and end at 4.00 p.m. The school has the weekly holidays on Monday, which is the weekly Shandy day of Mundgod. The school has two months summer vacation from 1st of May to 30th of June. The text books, note books, pane and pencils are all given to them free of cost. Students are also provided with a free mid-day meal. Thus education is free in this school.

Girl in this school are taught useful arts, namely, tailoring and embroidery. There is a separate teacher for teaching these subjects. The school is equipped with ten sewing machines and materials needed for embroidery. The students are taught to stitch the clothes like frocks, shorts, jubah, handkerchief, aprons, table cloth, pillow covers, blouse, etc. Some students, however, don't seem to be happy because the Indian craft teacher is unable to teach them Tibetan pattern of sewing and embroidery.

The students are also taught Indian as well as Tibetan dances and songs. Competitions are arranged on days like the 15th of August and the 2nd October and the winners are given prizes. The students also take interest in debates in all the three languages – Hindi, English and
Table 10: Literacy according to Age and Sex Groups.

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Tibetan. A few of them can sing Kannada songs and dance to the tunes of them. They also stage Hindi and Tibetan dramas of both mythological, and historical themes.

In the school there is the committee of parents and teachers. The Vice-Principal arranges for occasional meetings of the village leaders and teachers to discuss the matters pertaining to the progress of the school. In turn the village leaders are made to conduct meetings in their villages to make the people know the importance of education, and their respective duties regarding the same. If we refer to Table 10, we notice that out of the total population of 4267 only 467 (10.96%) were able to get education in Tibet. Presently the situation has changed. The people have taken interest in sending their children not only to the local schools but also to schools in other cities and towns of India. Many of them are worried about their future. A few of them are now of the opinion that their children should get modern education so that they can become officials and settle in urban centres. Some of them feel that their children thus educated should be for the upliftment of their community and struggle for the freedom of their motherland. This attitude towards the modern education has also brought about a few changes in the traditional way of life of the people and many of them now have new aspirations and aims in life.
Settlement Pattern:

The Mundgod Tibetan Settlement lies on the Mundgod-Yallapur road. The different villages of the Settlement are scattered along the length of about 7 kilometers starting from the 4th kilometer from Mundgod side and end near Nandigatta, a village above 11 Kms. from Mundgod. If we go from Mundgod at the 4th Kilometer to the right, we come across Village No.I. Next to that on the same line we come to the lama village No. I. To the west at a distance of about 2 Kms. from the lama village, lies Village No. III. This is a focal village and here we can find the banks, post office, cooperative society office, the office of the representative of the Dalai Lama, the Indian Administrative offices, Central School, etc. As we enter into the village on the left, we see the workshop owned by the Tibetan Cooperative Society, Quarters for the teachers of the Central School for Tibetans, hospital and quarters for the medical staff.

Opposite to the hospital there is the camp for the old and the infirm. These twelve blocks each consisting of 26 rooms, house 650 persons. Each room accommodates two persons. They may be husband and wife, brother and sister or friends. Each inmate is provided with Rs.45.00 per month by the Government of India to meet their food
and clothing. They are also provided with 13 Kg. of dry rice ration per month, milk powder, oil, clothing, etc. donated by Catholic Relief Services, U.S.A. Each block has a kitchen and the inmates bring the food items in common and cook here for all the members. Common prayer halls have been also built for them.

The Po-ta-la, the official place for the stay of the Dalai Lama is also located in Village No. III. The Dalai Lama uses this building whenever he visits the Settlement and during the other times it remains closed. A few rooms attached to the Po-ta-la are used whenever a distinguished guest visits the Settlement.

The Tibetan Settlement is bound on all sides by the Indian villages. These villagers and the Tibetans daily mingle together in connection with tools, labourers, etc. regularly.

Every Tibetan village is provided with two important things — the community hall and a temple for the protective deity of the village — Palden Lhamo or the head lama of a sect. The community hall is built by the contributions of the residents. This hall serves as a meeting place for the villagers where they meet to discuss the welfare matters concerning the village as a whole.
Owing to the scarcity of accommodation this building is also used as the nursery school of the village.

The temple (Gum-ba) in each village looked upon as an abode of the patron deity of the village. The monks residing in the village look after the upkeep of the temple and perform the worship. Sometimes the monks of the village stay in the temple by turns, and attend to their duties. The villagers assemble in the village temple on all festival celebrations and on the four auspicious days in a month, i.e., the 8th, 10th, 15th and 25th day according to the Tibetan Calendar. They may come to perform rituals or simply to listen to the recitation of sacred books by the monks or to meditate with a rosary and a prayer wheel. These village temples though small attract and bind the together with regard to religion, customs and traditions. On auspicious days religious minded Tibetans sit in the temple throughout the day from Sun-rise to Sun-set, chanting the mantra 'Om-Mani-Padme-Hum', and turn the prayer wheel. On these days they fast (Wyungney). With some traditional minded the fasting is too strict so much so they don’t even take water.

Lama Village No. I consists of monks of Gan-Pen and Nyingsma-Pa sects. They have their separate monasteries.
Among the Gan-Dena there are again two sub-sects — Shar-tae and Shang-tae. They are too having separate monasteries, but they share a common hall where they meditate. There are 16 blocks of quarters each having ten rooms. Each room is shared by two monks. The blocks are allotted on the basis of sects and sub-sects to which they belong. Care is taken to see that monks belonging to the same sect and sub-sect are put together.

Lama Village No. II consists of monks belonging to sub-sect Dro-Pung. They are further sub-divided into two groups: Longling and Gomang. There are monks belonging to Saskya-po sect also. All of them have their separate monasteries. There are also 16 blocks of quarters each with 10 rooms built for monks. Each room is shared by two monks. Here care is taken to see that monks belonging to one sect and sub-sect are put together.

The two lama villages are so located that lama Village No. 1 is nearer to the Village Nos. 1, and II and lama Village No. 2 is closer to the Village Nos. VI, VII, VIII and IX. Villagers of III, IV and V villages which are in the centre, are at liberty to visit any monastery either in lama village No. 1 or 2. It was observed that the people of all the villages assemble in the monasteries either in lama Village No. 1 or 2, irrespective of their
sects practiced in Tibet. In Tibet devotees of a particular area had their own sect, family gods and goddesses, etc., and their allegiance was rigidly maintained. While at Tibet the different geographical areas had their own impact on the customs, culture, religious sects. Therefore the influence of one monastery or sect on the other was minimum. This was also due to lack of communication between them. Now this distinction is lost and people visit and part-take in the rites and prayers arranged in any monastery of the Settlement.

A few Tibetans claim that the monasteries have good effect on the commoners, but wished the monasteries to be located far away from the dwellings. In Tibet they were far away on hills, and the monks were free from the worldly attachments. Commoners and especially women were not allowed to go near in the monasterial area. Now in Mundgod, the monasteries are very near to the commoner's camps and this they say disturb the religious life of monks.

The Villages of the Settlement are built on elevated areas so that rain water drains away. This land is not fit for cultivation because of lack of water. Each village is made up of a cluster of houses built in rows. These houses are separated by wide open space in the
Table II: Villagewise Distribution of the families and population in the Kuniodod Settlement.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Village No.</th>
<th>No. of twin quarters</th>
<th>Total no. of families</th>
<th>Percentage</th>
<th>Population</th>
<th>Total population</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>I</td>
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<td>140</td>
<td>13.79</td>
<td>286</td>
<td>302</td>
<td>590</td>
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<tr>
<td>2</td>
<td>II</td>
<td>33</td>
<td>66</td>
<td>6.50</td>
<td>146</td>
<td>155</td>
<td>301</td>
</tr>
<tr>
<td>3</td>
<td>III</td>
<td>52</td>
<td>136</td>
<td>13.39</td>
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<td>259</td>
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<tr>
<td>5</td>
<td>V</td>
<td>29</td>
<td>59</td>
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<td>161</td>
<td>139</td>
<td>300</td>
</tr>
<tr>
<td>6</td>
<td>VI</td>
<td>54</td>
<td>132</td>
<td>15.00</td>
<td>267</td>
<td>278</td>
<td>565</td>
</tr>
<tr>
<td>7</td>
<td>VII</td>
<td>60</td>
<td>161</td>
<td>15.86</td>
<td>320</td>
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<td>631</td>
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<td>337</td>
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<td>IX</td>
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<td>3.44</td>
<td>67</td>
<td>69</td>
<td>136</td>
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<td>TOTAL</td>
<td>404</td>
<td>1015</td>
<td>100.00</td>
<td>2147</td>
<td>2120</td>
<td>4267</td>
</tr>
</tbody>
</table>
middle. Each block of houses has its own fenced compound and this is used for keeping live-stocks, and for storing hay stocks, manure, fuel, etc. There are wide and straight roads in the Settlement. Owing to lack of repairs the village roads are too muddy during rainy seasons.

Each Block is a twin house, and each house normally accommodates a family of five members. If the family has more members they get more number of rooms in the block. If there are 10 members in a family they get the entire block. In most of the cases owing to small size of families, a block is divided between two families and in a few cases even between three or four families are accommodated. Of the 404 blocks in the Tibetan Settlement, 11 are occupied by individual families, and the remaining 393 blocks accommodate two or three and even four families each.

The distribution of the 1015 families in the nine villages is as shown in Table 11.

The Tibetan refugees when they arrived in India were brought to the transit camps, where they were grouped under a leader and given a permanent identification numbers. This helps identifying to individual refugees. This had
also made it convenient for the Indian administrators to have control over the number of refugees in the transit camps. When refugees were shifted to other places or rehabilitation camps they were sent in similar groups. The grouping was not ethnic or any such traditional grouping of the people. As a result people coming from different provinces and districts who differ in their socio-cultural background were brought under one group and leader. Later they were settled in resettlement villages in the same manner. As a result we see a mixed type of population in one village. Table 12 shows the ethnic diversity and number of districts from which the refugees came.

The distribution of people belonging to a single ethnic origin in different villages or vice versa has brought some stress and strain in the life of Tibetans. A few informants said that in the beginning they felt insecured to live next to people of other ethnic origin. Tibetans as a whole though belonging to a single racial group and face a common problem and have the same values of life, they differ much among themselves. Compared to the Indian neighbours they have, however, more attachments among themselves. This becomes stronger with persons coming from the same ethnic origin, irrespective of their stay in different villages and settlements.
Table 12: Village and district-wise distribution of Tibetan families in Mundgod Settlement.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Village No.</th>
<th>Total no. of families</th>
<th>No. of districts the resident belong</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I</td>
<td>146</td>
<td>16</td>
</tr>
<tr>
<td>2</td>
<td>II</td>
<td>66</td>
<td>17</td>
</tr>
<tr>
<td>3</td>
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<tr>
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<td>V</td>
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<td>VI</td>
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<tr>
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<td>VII</td>
<td>161</td>
<td>21</td>
</tr>
<tr>
<td>8</td>
<td>VIII</td>
<td>78</td>
<td>13</td>
</tr>
<tr>
<td>9</td>
<td>IX</td>
<td>38</td>
<td>9</td>
</tr>
</tbody>
</table>

Performing their social or ritual activities they go searching for the people of their own district. But they do not show the same attachment with persons of other ethnic origin even though they are their immediate neighbours. Since they are separated structurally from each other, the Tibetans seem to face stresses and strains in all walks of their life. Presently owing to the long duration of stay in this Settlement as neighbours, they have developed cordial relations and mutual understanding.
and also co-operate with one another in each other's activities. The people belonging to different ethnic groups speak their own dialects. When they converse with people belonging to other ethnic groups they use the language of Central Tibet, which is commonly spoken by all the Tibetans. Even today the Tibetans love their dialects and would like to be with their own people so that they can be happy.

Settlement in relation to ritual status:

In Tibet, the Tibetans were organized into two main divisions: 'Pure and impure bones' based on their ritual status. There were strict customs enforcing the laws of purity and pollution between them. The low groups were forced to reside in separate localities meant for them; away from the locality of the high bones. In Mundgod Settlement we do not find this type of distinction because while allotting the houses the authorities did not consider this point and allotted the houses as and when the houses were available. This has created a mixed settlement and has brought some stress and strain among a few traditional minded Tibetans belonging to high status group. When enquired as to how they find their low caste neighbours they said they are not only ritually low, but also low in their thinking and manners. A few others
complained that the mere appearance of them brings ill-luck during the day. Majority of the Tibetans on the other hand said that they have accepted it as a normal thing under refugee conditions. Owing to the longer duration of their stay with these low caste people as neighbours, and also owing to the changed trends, the rules dividing the groups into high and low based on their ritual status, are now loosening. Closer living and mutual dependence among the members of a settlement, irrespective of their status has now brought closer ties among them. Their living amidst their own people has made them to come closer and have a sense of security, mutual help and confidence amongst themselves.

Community feeling among refugees:

The family with its significant social interaction, with others, can be identified as a unit of the community. The people in a community may also be affected by some factors like native place, racial features, etc. The people residing in a community interact regularly to be recognised as a social entity. The sentiment of community among the Tibetans who have been settled amidst the Indian community has become very strong. This is owing to the main difficulties they have among themselves namely the widely different racial features, and the isolation or the geographical barriers between them. The community
as a whole sharing the common language and sub-culture, kinship, equal socio-economic, political and religious interactions, has brought closer affinities. Common ceremonies, gift exchange, community leadership, etc., have also brought their effects on the community sentiment. Tibetans though had different ethnic origins in Tibet, their stay nearer to each other here has now brought them closer, to have social interactions, playmates, and facilities of mutual help among themselves. This has rendered a rich social life away from traditional home. The common religious performances also have their effects on the sentiment of the community. Quarrels, thefts, might have disrupted their social life. But their society has regained much of its control to deal with such things.

House structure, traditional and the present situation:

Tibetans in Tibet had several modes of living namely nomadic, peasant, trading and outcastos. Nomads wandered from place to place in search of grass for their livestocks and lived in tents. They changed their dwelling places seasonally and as and when the grass exhausted. The other categories of people stayed in the place and lived in their houses. Waddell (1975:421-422) describes Tibetan houses as "buildings ranged round a central court-
yard, the cattle being stalled underneath; together with a balcony and open verandah, are the human dwellings and cooking rooms. Windows are few and small to keep away the winter cold and wind, the interior is more or less tainted by the smoke due to the lack of chimneys. Dawa Norbu (1974:19) describes the structure of his house in the village of Tashigang, which was situated five miles outside the town of Sakya, as — "a simple and strongly built one. It had a broad stone base, about three feet high, and above this six feet of walling made of mud bricks cemented by cow-dung and straw. The main room had very few windows and a low chimney to obstruct cold air, and a massive door both for men and animals. The ceiling of the house made up of wood transported from the foot hills of the distant Himalayas and so was more expensive. It consisted a large log across the house, supported by a central pillar. Across the log beams were laid a foot apart, and above the beams were slats". Further, regarding the furnitures, he (Ibid:20) says — "two oblong platforms made of mud, six inches thick, served as seats for the whole family during the day and as beds for his parents at night. A table was placed in the middle of the room. In the left hand corner of the room was the sooty stove made of stone and clay and about three feet square. Infront of the oven was a small container for dry fuel which also served as a seat. Behind it were two shelves
SKETCH NO. 1

Exterior View of a traditional Tibetan house.

1. Main entrance
2. Ground floor
3. First floor
4. Space for keeping livestocks (without ceiling)
5. Flags.

SKETCH NO. 2

The arrangement of rooms in a traditional Tibetan house.

1. Entrance to the house
2. Main Kitchen (Chula)
3 & 4 Accessory Kitchen rooms (Tap-sang)
5. Store room for the foodstuffs.
7. Place for keeping meat and mutton (Shogang)
8. Prayer hall and god's room (Cho-gang)
9. Room for arranging party and sleeping (Semjung)
10 & 11 Rooms to be rented to traders (Tsogang)
12. Sleeping room for Children
13. Space to keep the livestocks (without ceiling)
14. Flags
filled with earthenware. The kitchen space was dominated by a huge copper vessel, holding about 20 gallons of water, brought from the river half a mile away. The other rooms consisted of a chapel furnished with images of the Buddha and Bodhisattvas, a store room with an underground granary, and a big bleak room, with a ceiling supported by pillars, where the children slept.

An exterior view of a middle and a high class Tibetan house is as shown in the sketch No. 1.

The Tibetan houses were built usually on an area of 40' x 50' or 60' x 80' or even bigger than these in case of the big landlords. The house had a main gate on the longer side of the quarter. To the right side of this entrance was the longer space uncovered at top but built around a wall, where the livestocks were kept. To the left side was the ground floor, elevated to some height from the ground level to keep the flour away from moisture. In a few cases where the family owned shops, etc., doors were kept in such a way that they faced the road. A stair way from within, leads to the upper floor. It has small windows to keep out the winter cold and wind. Windows opened towards the front yard and also to south.
The arrangement of rooms in a Tibetan house will be as shown in sketch No. 2.

A house built by a richer Tibetan family will have more than one floors and many rooms used for different purposes as shown above. They also had smaller houses attached to the main house and used by the serfs attached to the family. The poorer section of the community owned smaller houses with 4 to 8 small rooms. The rooms had no adequate ventilation facility except small openings through which kitchen smoke passed through. This opening also served as a passage to let the sun light in. The bigger houses also had a large verandah, which was covered by a thick sheet of cloth. This was used by the family to take their meals, to sleep, and to sit and gossip.

Bell (1923:20) describes a nomad's tent as a structure made up of yak-hair and prepared by the nomad family itself. It is rectangular in shape, often twelve feet in length, but in some cases up to fifty feet. An aperture about two feet in width, along the middle of roof, lets the smoke out. The tent is supported by a horizontal pole supported by poles at each end. The roof is stretched by cords fastened to the sides and corners, pass over short poles some distance from the tent, held
SKETCH NO. 3

The arrangement of poles and ropes of a Tibetan tent.

View from side

View from Top

SKETCH NO. 4

The arrangement of domestic materials in a Tibetan tent.

1. Altar
2. Screen separating god's place and the domestic space
3. Seat for head of the family
4-8. Two foot elevated space for sitting as well as for sleeping for the family members
6 & 7. Space for storing the household materials
8. Kitchen
9. Entrance to the tent
10. Lit fire pots to maintain warmth in the tent
by iron pegs, or by horns of animals. To keep off wind
and snow, a low wall of mud and stones or of dry dung is
built round the tent.

An informant gave me the following picture of
tent. As shown in the sketch No. 3 a tent is supported
by eight poles, some to keep it erect and others to
prevent it from folding.

Arrangement of ropes is as shown in the sketch.
A tent is made up of heavy and thick woolen cloth. Ropes
used for fixing a tent are made up of yak-hair or skin
and are eight in number. A tent is also supported by
eight shorter ropes tied from the middle ends of the
tent and fixed to pegs. The tent had an opening of
2' X 4' to 3' X 5' depending upon the size of the tent.
This cover was kept open to let out the smoke, and was
closed with a flap during winter and rainy seasons. A
tent was surrounded by stone or mud heap to prevent rain
water and wind from entering inside. Size of a tent
varied according to economic status of the owner; ranging
from 40' X 60' or 20' X 40'. The poorer sections of the
community had still smaller ones.

Arrangement of materials in a tent:

Tents used by Tibetan nomads provided a
rectangular space inside (see sketch No. 4). The interiormost place served as the space for the altar, and was separated from the front domestic space by a curtain. Right in front of the altar, to the other side of the curtain, was an elevated seat for the headman. On both sides in his front, were two rectangular and elevated structures used by family members and visitors for sitting. At night these were used for sleeping. The extra household things were also stored under them. Just at the entrance of the tent was the kitchen, closed by screens on all the sides and opened only towards the main entrance. On both sides of the kitchen were entrances to the tent which, on entry lead to the central area of the tent.

The Tibetans feel very proud of their tent. They were not only very big and served their purpose, but also very strong to withhold the occasional snow fall and heavy winds. Above all it was easy to erect and to dismantle and pack them during shifts.

In Mundgod Tibetan settlement all the families are provided with stable buildings. Each house is built in an area which measures 60' X 90'. Each house consists of five rooms meant for a family of ten members. In case of smaller families a house is shared by 2, 3 or even 4
SKETCH NO. 5

Ground plan of a house in the Mundgod settlement.

<table>
<thead>
<tr>
<th>1</th>
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<th>5</th>
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<th>7</th>
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<tbody>
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<td>1</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
</tbody>
</table>

1. Prayer hall
2. Altar for God
3. Sitting and sleeping room
4. Store room (food grains)
5. Store room (food stuffs)
6. Room for widouples or the old men to sleep
7 & 11 Varandah
8. Lavatory and bathrooms now converted into store rooms for fuel and agricultural implements
9. Kitchen
10. Hearth
families. There is no new allotment of houses made and so a few families whose size has increased, are facing problems. A few families have built extension rooms to solve this problem.

The houses given to Tibetans are in no way similar to traditional Tibetan houses either in shape or plan and arrangement of rooms. The plan of a house is as in sketch No. 5 and used for different purposes though they are planned for that.

All the houses are built with brick and cement. The floor is elevated from the ground level to keep the house free from dampness. All the rooms are fitted with wide windows to facilitate adequate ventilation. These windows and doors are covered with thick curtains in the summer to stop the hot weather entering inside the house. All are tiled houses and the roofing pattern helps the rain water to roll down easily.

In the open area around the home, the Tibetans have grown trees for shade, where during hot noons, they rest and attend to some domestic duties. A few have also planted flowering plants, and fruit trees. At one corner of the compound a pit dug where cowdung and other waste matters are disposed off.
The quarters given to Tibetans have bath rooms and lavatories. The lavatories are not used by the Tibetans since they are indoors. So they preferred open area to answer their natural calls. Owing to this reason and because of lack of space in the house they are made to fill up the pan with earth and use the lavatory room to store household things. The rehabilitation authorities came to know about this very late. Learning from this incident when houses in the 9th village were built the lavatory rooms were planned away from the main house but within the compound. The Tibetans did not use them also and instead used them to store fuel needed by the family. Taking all these into consideration in Village No. III, common lavatory rooms were built outside the village area. These were used by the Tibetans for some time. Since the lavatories had no running water connections, the place soon became very dirty. After a few days these lavatories were also not used. Now the open space around the village is used and this has created a problem in maintaining good hygienic conditions in the village. Only five families in the Settlement claimed to be using the lavatory constructed near their houses. In Tibet only in the towns there were lavatories and the night soil was removed by Khe-pa, a low caste group. The other used open space for this purpose.
Tibetans in Tibet had separate rooms for various purposes; especially the rich who had two or three storied buildings with many rooms. The room for the family altar was at the top and in case of poor families one corner of a room was reserved for religious activities. The god's room was supposed to be kept ritually clean and so it was forbidden to enter or undertake polluting activities here. The girls in menstruation, ritually polluting objects such as footwear, were not allowed there. Birth of a child polluted the entire house and so was to take place in a separate and small hut or tent erected near the main house. Now all these practices have lost their importance since they cannot afford to observe them. Those families that have received two or more rooms can observe these purity and pollution rules and other have chosen to ignore. However, they put a curtain in front of the altar to separate it from the group engaged in polluting activity.

While in Tibet the individual families invited lamas to perform domestic worship. On such occasions they worshipped in one room and took meals in another room, since it was forbidden to eat meat or mutton in front of the altar. Now, in Mundgod Settlement owing to lack of space, they are forced to perform worship and also eat in the same room. They perform, however, a short prayer
(TholPA) whisper three times the mantra — \textit{lm Hemar}
Soto Room, to the domestic god to excuse them for violating the rule.

In the traditional Tibetan home the kitchen formed the interior most room and was also closed to the low class people. Over here these traditional practices are not maintained owing to lack of space. The entrance room of the house is used as the cooking place and all those who enter the house have to pass through it. The womenfolk said they feel ashamed to cook food in presence of outsiders who visit the family. On the other hand the food prepared is also rendered ritually impure and brings many ill effects on the consumers.

The families which do not have a bath room have constructed hut-like temporary structures near their houses to take bath. A few men take bath in open, in front of their house. Women also take bath in open, but only at night. The Tibetans are not habituated to take bath daily and it is also not ritually required of them. So taking bath will not pose any such problems to them. When asked about this they said it is not true since in Tibet also they took bath once in a month or two. In a few places like the districts of Phari, Tibetans went in groups to the nearby valleys such as Lechang, Yishu, with
châng and tea and enjoyed taking bath. It was a type of outing for them. In Mundgod also during summer months the Tibetans go in groups, to nearby streams to enjoy such a bath.

A traditional Tibetan house used to have its main door open to East or West. When it is not possible to build the house in that manner due to lack of space, etc., they next preferred the South. They know the Sun (Syling) moves more towards South in winter and a house with doors and windows to the South can get more Sun rays to give more warmth to the inmates of the house. Over here they are facing problems with doors and windows which are too many and too big and also open to untraditional direction. So the Tibetans keep most of these doors either permanently closed or covered with heavy curtains and keep only a convenient door open. The curtaining of doors and windows is followed more as a custom than a necessity. While in Tibet heavy curtains were used to check the heavy and cold winds. Over here there is no such problem but still heavy curtains are used. Most of these are dirty and torn. When asked they said here the curtains are meant to check the entry of warm air into the house.
Tibetans clean the walls of their houses and white wash them every year, during the New Year Festival, in the month of February. The entire house and the household articles including the clothing, beddings, furniture, family altar, utensils of wood and metals, are all cleaned. Except this there are no daily, weekly or monthly cleaning activities for ritual or hygienic purposes.

Traditional Tibetan houses had very little furniture. The common items were wooden cots used for sleeping as well as sitting. This scarcity was due to lack of wood which was too costly to be imported from the low lands of Himalayas. Comparatively they have more furniture here. This was because when they came to this settlement, it was surrounded by dense forest and so they got many items namely, cots, tables, chairs, made.

Another notable thing is wall decorations in Tibetan houses. Now we can see photos of family members, calendar pictures of gods and goddesses which decorate the walls. Similarly photos of Indian film actors and actresses also serve this purpose. When asked about this the older generation told that it is the work of the younger generation who are very much influenced by the Indian situation here. Except these there are no
traditional or modern Tibetan art found on the walls or doors. Informants also told me that even in Tibet there was no such custom to decorate the walls of homes except by a few ritual symbols and syllables written on the walls.