

Naambun: The festival imbibed in the fabric of the Lepcha community

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Abstract

The Lepchas have many cultural and religious festivities in their calendar year; but in the recent past Naambun or Naamsong has gained significance among the Lepchas. Through this descriptive research article we shall break down the festival into detailed parts, try to see its importance, significance and how imbibed it is in the Lepcha fabric. This article shall try to shed some light into how some important social and cultural traits came into being just through this festival. These kinds of festivities are on the decline due to assimilation and change of religion and this study will reflect on the work being done by various organisations of the Lepchas in reviving their age old customs.

Keywords: lepchas, tribal, festivals, naambun, tradition

1. Introduction

The Lepchas the indigenous tribal's living in the Kanchenjunga basin from time immemorial are simple, indolent and nature loving people. They lived in this difficult terrain comprising now some parts of Nepal, India and Bhutan in complete isolation for a long period of time, their only contact was with other smaller tribes staying around like the Limbus and the Magars. As all isolated tribes they developed their own unique religion based on appeasement of evil and worship of god, it is an animist religion (Monism) worshipping all things in nature, as they were in awe of the vagaries and beauty of nature. Naambun is one such festival in which the Lepchas celebrate the victory of good over evil. Naambun or Naamsong is the New Year in the Lepcha calendar it falls in the Lepcha first month of *Kurnyit Lavo* ^[1] every year, Lepcha legend has it that it is the day that the feared demon *Laso Mung Pano* ^[2] the chief tormentor of the Lepchas was killed that day. As we narrate this story we find that many things of significance like the years in the Lepcha calendar, days in the Lepcha week, Creation of Lepcha priest and priestess, creation of Lepcha traditional drink Chi and the names of the various Lepcha clans came into being because of this legendary story. This legend is perhaps one of the most important in Lepcha society.

2. Origin of Laso Mung Pano: The Demon King

The Lepchas believe that God created *Fudongthing* ^[3] the first Lepcha male, meaning 'most powerful' in Lepcha and '*Nazaong nyoo*', ^[4] the first Lepcha female, meaning 'ever fortunate' as his choice for the first human beings and gave them souls from the pure snows of the Mount Kanchenjunga. It is said that the loneliness of *Fudongthing* compelled the supreme God into creating a sister like companion for him *Nazaong nyoo*, for this he is said to have taken one of the souls from *Fudongthing* and given life to his female companion. In this regard it is said that each Lepcha male has eight sub souls in his body and each Lepcha female has nine

sub souls inside her body. These sub souls form the ultimate soul the 'Apil' most needed for death ceremonies. After the creation of these two human beings; *Itboo Deboo Rum* ^[5] instructed them that from the day onwards they were to live as brother and sister. With the passage of time both of them grew into a beautiful young boy and girl, with each passing day they began discovering the vices of temptation which was tabooed by the Supreme Being. They stayed together as husband and wife and subsequently a son was born to them, fearing the wrath of *Itboo Deboo Rum*; they left the baby in a cave, as time passed by six more sons were born to them all these infants were thrown in the forests around. Eventually the Supreme Being came to know of this incestuous relationship and after summoning said; that this crime cannot be tolerated and banished them from the holy land to the foothills of Mount Kanchenjunga to live as human beings, fending for themselves. After this other children were born to them and they began to populate this land, these descendants from them are known as *Mutanchi Rong Kup Rum Kup* ^[6] meaning 'the sons of Mother Nature and God'. In the meantime the babies that had been thrown into the dense jungles had taken the form of demons and had vowed to take revenge on all the human children of their parents, this was because their parents had thrown them away at birth but their other siblings had been given love and suckled by their mother. The eldest child was the strongest and most evil and known by the name *Laso Mung Pano* literally meaning 'the demon king'. The others being Arot Mung, Shor Mung, Khung Mung, Dom Mung, Chen Mung and Sumu Mung. The Lepchas believe that the Gods being Gods are not capable of doing any wrong to his creation, they believe that the God do not need appeasement and thinking of them and thanking them once a year is enough. On the other hand it is the Mungs or demons that are the mischievous ones and torment the Lepchas as stated earlier, sacrifices and gifts have to be given to them for any sickness, drought or natural calamity.

3. Creation of first Lepcha Priest and Priestess

Laso Mung Pano was an extremely powerful demon. To escape its wrath some Lepchas were compelled to flee their homeland for far off places like Bhutan, Tibet and Nepal. Some Lepchas decided to stay and prayed to their Supreme God, *Itboo Deboo Rum* for help. The God felt pity on their plight and decided to send down help in the form of a powerful human being who could also act as an emissary. Thus *Azaor boongthing* ^[7] was born, in short he is also known as *Tamsangthing*. The boongthing went about collecting all information and knowledge about *Laso Mung Pano* and began preparing an army of able bodied Lepchas to fight the demon. In this search he found out that his powers was not enough, he felt the need for guidance and forecast to keep tabs on this powerful demon and someone who could revive the depleted morale of the Lepchas who ran scared even at the name of the demon, so at his suggestion *Itbu Deboo Rum*; the supreme being, created a woman with supernatural powers *Nyolik Nyosong Mun*, ^[8] she was presented with three young shoots of elephant grass 'pashyaor' which were the source of her powers. It was extremely difficult for the Mun to express as lift the morale of the horror stricken Lepchas until she heard the buzzing of the bumble bee, she then imitated the bee and communicated her prayers and powers to the Lepchas successfully, this way she was able to channelize positive energy into them. Thus goes the myth on the creation of the first Lepcha priest and priestess. The rhythmic tone of the bee is still used till date by the Muns in their prayers to the Gods.

4. Creation of Chi

She also found out that prayers alone could not restore the depleted morale of the Lepchas and sought for something which could help her in this regard. After many prayers she came to know that a recipe for a strong brew was in the possession of a spirit '*Matlimanyoo*' ^[9] that would be able to restore the lost morale of the Lepchas. She looked for a volunteer to go to the netherworld and bring back the power potion; a cockroach '*Tungdyer Palyung*' ^[10] came forward and volunteered for this arduous adventure. In due course of time the cockroach was able to trick the sorceress and steal the valuable item which was hidden in the back of her neck. On his journey back the cockroach got tired and rested for a while, on seeing the cockroach resting a black cobra '*Pamaol Bu*' ^[11] took his chance and stole some of the brew, on tasting it the snake became mad and extremely poisonous. Next in line came the honey bee '*Hu*' ^[12] as soon as it tasted the brew it grew a sharp needle like sting. Next in line were birds, the birds that tasted the brew became carnivorous, even the fig tree '*Kantek*' ^[13] tasted some and developed a sour taste, last to taste this brew was the plantain tree '*Kundong koong*' ^[14] which developed sweet fruits. After all these trees and animals had the brew it was purified from all its poisonous elements. The cockroach then handed over this precious brew to the Mun, she cooked some millet and mixed the power potion known to the Lepchas as 'Bhut' and was able to prepare '*Chi*'. ^[15] She then handed over the Chi to all the Lepchas which lifted the morale of the Lepchas, and thus under the able leadership of *Tamsangthing* the Lepchas were ready for battle with *Laso Mung Pano*.

5. The Origin of Years and Days in Lepcha Calendar

Chi was the catalyst that forged the Lepchas together under the Leadership of *Tamsangthing*, Lepchas from far and wide came together to fight the demon *Laso Mung Pano*. On seeing this renewed vigour of the Lepchas the demon ran scared, he found himself being cornered from all directions, thus he resorted to taking the form of animals every year. The forms he took are as follows:

1. Rat – Kalaok Naam
2. Ox – Laong Naam
3. Tiger – Sathong Naam
4. Eagle – Panthyaong Naam
5. Dragon – Sodyer Naam
6. Snake – Bu Naam
7. Horse – On Naam
8. Sheep – Luk Naam
9. Monkey – Sahu Naam
10. Hen – Hik Naam
11. Dog – Kajyoo Naam
12. Pig – Maon Naam

These forms of *Laso Mung Pano* formed the cycle of years in the Lepcha calendar and are still in vogue today. At last on the 29th day of *Mar Lavo* ^[16] i.e. the last day of twelfth month of the Lepcha calendar, *Laso Mung Pano* was slain at '*Sukvyer Partaam*' ^[17] by Lord *Tamsangthing* with the help of a '*Nyen Pak*' ^[18] when his last physical appearance had changed into a pig. After the slaying of the demon king, Lord *Tamsangthing* was still not satisfied whether the demon king was completely killed or not; therefore he sent one of his representatives to find out if the demon king was actually dead. One of the Lepchas went to *Sukvyer Partaam*; the valley of death, and threw stones on the slain body from a distance and found him only half dead. The next day, another representative was sent to find out whether the demon king was really no more. The representative used a wooden stick to beat and kill him completely. Likewise, *Tamsangthing* sent representatives continuously for seven days to find out whether the demon king was completely dead or not. All the representatives used different types of weapons like, stone, wooden sticks; iron etc to make sure that the demon king was completely silenced. At last when it was confirmed that *Laso Mung Pano* was completely killed, the Lepchas threw earth on him, burnt him down in fire, scattered his ashes in the wind and finally washed them away in the river before bathing themselves in water to purify oneself. Thus the Lepcha chronologies of counting days have been derived from the names of different kinds of weapons used by these representatives and the process of his final culmination. In other words, in Lepcha the days are counted from Friday as *Long sayyak*, ^[19] *Kung sayyak* ^[20], *Panzeng sayyak* ^[21], *Faat sayyak* ^[22], *Mee sayyak* ^[23], *Sukmut sayyak* ^[24] and *Ung sayyak* ^[25].

6. Origin of the Lepcha Clans

After the killing of the demon king the Lepchas congregated at a place called *Tarkaol Tam E Tam*; ^[26] and great rejoicing and celebrations took place for seven days to mark the victory of good over evil, in keeping with this tradition Naambun or Naamsong festival is held yearly for seven days. It is said

that here he bestowed upon them their clans according to the duty executed by them:

1. The Lepchas who at the time of need first remembered their creator *Itboo Deboo Rum*, prayed to him for deliverance from this evil was given the title *Munlaom Mu*.
2. The Lepcha who was brave enough to go and check if the demon was breathing and his heart beating was given the title *Lutsaom Mu*. The name is significant as in Lepcha *Alut* means Heart and *Asoam* means Breath, hence the appropriate title *Lutsaom*.
3. The Lepcha who cut out the eyes and blinded the demon was given the title of *Simik Mu*.
4. The Lepcha who amputated and severed the head of *Laso Mung Pano* was given the title of *Sungut Mu*.
5. The Lepcha who crushed the body of the demon into dust with his *Ban phok* and blew it in the air was given the title of *Sungdia Mu*.
6. The Lepchas who helped make bows and arrows to defeat *Laso Mung Pano* were given the title *Phyoong Talim Mu*.
7. The Lepchas who made weapons for the warriors like swords and *Banphok* were given the title *Karvo Mu*.
8. The Lepchas who served as carpenters, constructing bridges, roads and bow strings were given the title *Bri Mu*.
9. The Lepchas who had the task of providing food and drinks for all concerned in defeating *Laso Mung Pano* was given the title of *Jori Bu*.
10. The Lepchas who served *Tamsangthing*, *Nyolik Nyosong Mun*, and other Lepcha leaders were given the title of *Aden Mu*.

It is widely believed that it is this way that the ten clans of the Lepchas came into existence. All Lepcha elders and eminent scholars told us this story when asked about '*Rong Kati Kup*'.^[27]

7. Naambun or Naamsoong

It is a festival commemorating the defeat of *Laso Mung Punu* by Lord *Tamsangthing* also known as *Azor Boongthing* in *Sukvyer Partaam*, a place believed to be located in Dzongu. This is the celebration of the Lepcha new year and the occasion usually falls during the month of December or sometimes in January (*Kurnyit Lavo*) i.e. depending on which day the new moon falls, and the Naambun period starts from new moon (Namgong in Lepcha) day and lasts up to 7 days. The Lepchas, from their inception, had to appease devils. Tradition says that it took one year for God '*Tamsangthing*' to slay the king of the devils, *Laso Mung* and accordingly, Naambun is also celebrated as a victory for slaying of the great *Laso Mung*. The observance of Naambun starts on the Namgong night i.e., new year's eve by first organising '*Lut dyan*'^[28] ceremony mainly for appeasement and also '*Peek sat*'^[29] ceremony side by side with prayers by the boongthing (Lepcha Priest) or head of a family and from subsequent days onwards other festivities like community feasts, sports, etc. take place. It is celebrated all over Sikkim, Darjeeling district, Illam of Nepal and some parts of Bhutan. Traditionally, couple of minutes before the beginning of New Year boongthing and Mun perform rituals by offering 'Chi Fat' (alcoholic beverages) and at midnight the effigy of the demon

king *Laso Mung Punu* is burnt. This process of celebration is called *Laso Mungyut Maarlavo Tyangong Sonap* in Lepcha it is the period of psychological rejuvenation after a yearlong hard work and suffering to make every day worth living. So on this New Year eve the Lepcha throw away all the burden of pain misery and look forward optimistically to a new year with hopes of happier and joyful days. Naambun is celebrated for seven days, first day is known as *Naamphut*; this day Lepchas offer new produce from the fields, cereals, chi and vegetables to god as thanks. Second day is known as *Naamjheng*; ^[30] this day all young Lepcha boys, girls and children go from one house to another singing *Laso*. The third day is called *Numchum*; this day married girls go back to their house to get blessings from their parents and brothers. The fourth day is known as *Naamsoong*; this day Lepchas go to their relative's house and celebrate. The fifth day is known as *Naamsoong Naamwaar*; this day Lepchas go to their neighbours or friends house to celebrate. The sixth day is *Naamsoong Tek*; from this day singing and dancing of *Laso* stops. The seventh day is last day of celebration and is known as *Chong gyey*; or victory celebration. On this day Lepchas normally lock their houses and congregate in a certain predestined place and play *Chong gyey* or archery, they cook food outside eat drink and make merry like a picnic. They bid farewell to Naambun by shouting and requesting Naambun to again come next year so that they may celebrate again.

7.1 Detailed procedure of 'Lut Dyan' or 'Pik sat' ceremony followed at Naambun

They offer newly harvested rice and the pig fattened for a year or more, they attire themselves in new clothes and relatives come down for annual visits, all come to their ancestral house and are offered the best foods and richly fermented *Chi*, It is the coming together of all the kinfolk to their original home, a very social gathering with blood relations and brings into the fold all the new members of the family. The children are introduced to the elders and are accorded their stature and a sense of belonging, which may come handy in times of need. This festival runs parallel to festivals of other communities like *Lhosar* of the Bhutias and the *Dasain* of all the Hindu Nepalese. This festival has grown in stature through the years especially in Sikkim and is celebrated with pompous joy and gaiety. *Naamsoong*, an important Lepcha festival is gaining popularity day by day mainly because of government support. Grant in aids is released to celebrate these festivals by Tourism and Culture departments. However, these grants are subject to availability of funds in Tourism department. Through the years this festival has developed into a state function and has become tourist attraction which is a tremendous achievement on behalf of the Lepcha people and the Government of Sikkim.

7.2 Lut Dyan or the Offerings

On the bamboo tray "Lut" the following articles are placed one after the other as an offerings to the devil:

1. Cereal items: paddy, maize, wheat, millet, buckwheat, spread on the base of the tray.
2. Small twigs and leaves from special plants and trees to remind the devil, the killing of *Laso mung pano* is spread on top of the cereals.

3. A figurine of female with legs wide apart is placed in the centre of the tray, for tempting and misleading the devil along with other figurines of animals around the female figurine.
4. Meats of animals wild or domestic are also placed on the tray.
5. Fruits, roots, sugarcanes and yams are placed on the tray.
6. Weapons: miniature makeshift bows and arrows, swords etc. To warn devils not to follow the people into the house.
7. Pieces of cloth: discarded from each member of family.
8. The 'Su-fi', fruit of a tree used as lamp in the house is put in the tray for the devil to see the offering.
9. *Apchyong*^[31] are also placed on the tray, these are crudely made figures of millet dough symbolising family members.

7.3 Peek sat or the Purification

The head of the family, then keeping the entire tray in front of him calls all members of the house, seniority wise, one by one, and after giving a background of the tradition brushes each member from head to toe with a leafy twig and thereby symbolically purifying each member and the twig, one after the other, is thrown into the tray. It is assumed the sickness and other undesirable in the person of each member is thus transferred to the tray and the member is cleansed. Lastly each member is given '*apchyong*' and they, turn by turn, take the same in the right hand and after moving around themselves transfer to the left hand. They spit into *apchyong* three times and put the same back into the '*Lut*' tray. The head of the family now addresses all saying that offerings to the devils have been made as per rules the entire tray is taken out in procession by the men folk. The '*Lut*' is taken beyond the ridge to the east, invisible from the house, and placed and there, the leader addresses the Mung and declares that such and such things have been offered in the tray. All members of the family shout together '*Rum gay mo, mung pham mo oh*' meaning '*god has won and the devil has lost*'. In the meanwhile, the door of the house is shut by the womenfolk to block the entry of devils. When the people, mainly male, who had taken the '*Lut*' return from the '*Lut*' discarding ceremony and knock at the door, the same is then opened to admit the people after proper identification and symbolic purification and only then the festivity starts. Merriment with songs and dances takes place and the mood of all involved is one of joy and happiness and afterwards, a special dinner comprising of meat and lots of items is served to all before they go to bed.

Nowadays the '*Lut dyan*' and '*Pik sat*' ceremonies are not followed in the Lepcha homes as elaborately as explained above. Generally, the ordinary Lepchas, observe '*Lut dyan*' and '*Pik-sat*' rituals in the shortest and simplified version with propitiation and prayers at home done by the head of the family in a symbolical manner. The head of the family is the main conductor and coordinator of the function. In some families, after the '*Lut*' and '*Pik sat*' ritual is over, there is the practice of paying obeisance and respect to the elder by each member of the family by bowing their head after going to each such elder turn by turn and the youngest and the junior most has a trying time going to each of the elders and bowing down and after that, there was the convention of drinking Chi or Milk from the same pot starting from the senior most, turn by

turn. Early the next morning of the *Pik sat*, incense burning with pine twigs is done with all fanfare at a place some distance away from home and shouting '*Song Sa Lo*'^[32] and afterward there follows the breakfast which mostly consists of *Tok Tok*.^[33] It has to be stated that each and every household has their own unique way of celebration after the *Pik Sat* and their own special culinary items are served, but the chief principle is 'eat, drink and be merry'. In keeping with all such festivities of the tribal's, it is of utmost importance that good food is prepared and new clothes or clean clothes are worn, the young get a time to intermingle freely and create lifetime bonds or nuptial bonds in the future. Sausages of beef or pork, called '*Kargyong*' is a special item, usually minced meat is mixed with coagulated blood, some flour, cooked rice, herbs, spices and salt; this mixture is then stuffed into intestines of bulls/pork and hung to dry, which is fried and served along with *Chi* on special occasions. Another special item is the hot pickle type curry made from pigs legs and hooves, which becomes gelatinous like a jelly and also served cold, after the fur has carefully been removed from the legs large chunks of pieces are cut, thereafter lots of chillies and other condiments like ginger, garlic and onion is added to the preparation and cooked for a long period of time, the meat becomes soft and tender, the same is then served hot or cold and is known as (Mon's Kongdyang) in Lepcha. Sikkim observes Government holidays for 7 days. In Darjeeling Gorkha Hill Council areas of Darjeeling district too, one day's Government holiday is declared during the Naambun.

8. Results and Findings

This is perhaps the only legend of the Lepchas which holds such significance in Lepcha society till this day. Every Lepcha village in Sikkim and Darjeeling comes under the folds of the registered *Shejums*^[34] operating from Gangtok and Kalimpong. The *Shejums* have village level branches complete with their own office and office bearers. The *Shejums* mainly work in the development of cultural activities and language issues. But with time many social issues and local problems are also directly addressed by the *Shejums*. *Naambun* has slowly nowadays started gaining prominence and even Christian Lepchas have started playing Laso in and around Kalimpong; after playing Laso the Lepchas shout in unison '*Achulay*' meaning "Hail Himalayas" this shout lets the whole village know that the Lepchas are playing Laso and are in joyous mood and the houses should be ready to welcome the party. In Nasse village of Kalimpong which is seen by the Lepchas as a model village, *Namo Naamthars*^[35] are read in every house at *Naambun* festival from 2016, as the Lepchas believe that the tribal culture is bigger than religion or politics. The older *Lut Dyan* and *Pik Sat* followed by the animist Lepchas are not followed as diligently nowadays as most of the Lepchas have converted to Christianity or Buddhism but *Chong Gyey*^[36] is actively practised and is one of the most beloved sports of the Lepchas and often during *Naambun* competitions are held between various *Shejums*.

9. Conclusion

Festivals are a very important component of tribal life. They have a rich comprehensive nature which binds reverence, feasts, music, dance and games together. Through these

festivities they build up memories and relationships which can be cherished for life. On the religious and social side, the festivities brings the members of the community together, creates a sense of belonging and oneness among each other, it also tends to bring them close to their tribal spirits and ancestors. On such occasions some things are common to all the tribes pan India, any kind of work or physical labour is forbidden as all are supposed to dress in their best and take part in the pompous revelry that always follows the religious ceremonies. It is a time of the year where bonds are made, promises vowed, re-unions of friends and families, courtship among young and estranged brought into the fold. Naambun or Naamsong holds a very important place in Lepcha society it encapsulates all the things that have been mentioned above and revolves around one of the most important events regarding the Lepcha community; it is a celebration of good over evil and imbibed in it are many interconnected social norms still in vogue today.

10. Notes

1. Kurnyit Lavo: First month in the Lepcha calendar, the dates vary according to the English calendar and normally fall in late December or January.
2. Laso Mung Pano: Literally means the demon king.
3. *Fudongthing*: The first Lepcha male, meaning 'most powerful' in Lepcha.
4. *Nazaong nyoo*: The first Lepcha female, meaning 'ever fortunate'.
5. *Iboo Deboo Rum*: The Supreme God of the Lepchas. *Mutanchi Rong Kup Rum Kup*: The name by which the Lepchas address themselves, meaning 'the sons of Mother Nature and God'.
7. *Azaor boongthing*: The first Lepcha priest, sometimes also referred to as Tamsangthing, he acted as an emissary between the Supreme Being and the Lepchas.
8. *Nyolik Nyosong Mun*: The first Lepcha priestess who had supernatural powers.
9. *Matlimanyoo*: A sorceress in the netherworld, who had possession of the recipe to make Chi.
10. *Tungdyer Palyung*: The name with which a cockroach is referred to in Lepcha.
11. *Pamaol Bu*: Lepcha name for the poisonous and dangerous king cobra.
12. *Hu*: Lepcha name for the honey bee with a sharp sting.
13. *Kantek*: The name of a fig tree in Lepcha which has a sour taste.
14. *Kundong koong*: The Lepcha name for the banana or plantain tree which has sweet fruit.
15. *Chi*: The traditional drink of the Lepchas, a mild beer brewed from millet.
16. *Mar Lavo*: The last day of twelfth month in the Lepcha calendar.
17. *Sukvyer Partaam*: A place in Dzongu where the demon king is supposed to have been killed.
18. Meaning *stone day* or first day of the week, which according to the English calendar is Friday.
19. *Kung Sayaak*: Here *Kung* means 'a wooden stick or pole' thus the meaning *wooden day* or the second day of the week.
20. *Panzeng Sayaak*: Here *Panzeng* means *iron rod* thus the meaning *iron day* or the third day of the week.
21. *Faat Sayaak*: Here *Faat* means *earth* thus the meaning is *earth day* or the fourth day of the week.
22. *Mee Sayaak*: Here *Mee* means *fire* thus the meaning is *fire day* or the fifth day of the week.
23. *Sukmut sayaak*: Here *Sukmut* means *air* thus the meaning is *air day* or the fifth day of the week.
24. *Ung sayaak*: Here *Ung* means *water* thus the meaning is *water day or the sixth day of the week*.
25. *Tarkaol Tam E Tam*: the valley of deliverance from evil and the victory of good.
26. *Rong Kati Kup*: Ten Customary Laws of the Lepchas which the lepchas abide by for life.
27. *Lut dyan*: its meaning is (*symbolically discarding undesirable things*) followed every year by the lepchas.
28. *Peek sat*: it means (*purification*) or the bringing of new dawn for the next year.
29. *Naamjheng*: 'meaning announcement of new year' of the Lepcha calendar.
30. *Apchyonng*: The '*Apchyonng*', is crudely formed figures made from millet dough.
31. *Song Sa Lo*: (*Song* means *incense*) in Lepcha.
32. *Tok Tok*: means *gruel*, made of rice and minced meat.
33. *Shejums*: village communities or organisations binding the Lepchas together.
34. *Namo Naamthars*: Spiritual or religious books of the Lepchas.
35. *Chong Gyey*: archery competitions of the Lepchas held every year at every shezums at Naambun festival.

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