

**RESOLUTIONS ADOPTED DURING THE FIRST SESSION OF THE NATIONAL
ASSEMBLY OF BHUTAN HELD ON THE 15TH DAY AND 12TH MONTH OF THE
WATER SNAKE YEAR CORRESPONDING TO 1953**

1. (a) MATTER RELATING TO TAX

Earlier the people of Ha district were required to supply 16 nos of he-calves to the Government livestock farm at Sambekha. During the current session it was decided that the cowherds be permitted to pay an amount of Nu.45/-per calf in lieu of animals.

(b) TAX ON CULTIVABLE LAND

Although the public of Tschochen (Thimphu) possessed large areas of land, they could not bring all of them under cultivation owing to the shortage of farm hands. Because of this, it has not always been possible for the people to pay taxes in kind for all the lands possessed by them. In view of this problem, it was decided to realize tax only for the actually cultivated lands. This would also apply in equal measure to the districts of Paro and Wangdiphodrang.

(c) TAXES IN THE FORM OF GRASS

It was reported that His Majesty the King was not residing at Mangdey (Tongsa) and as such, the number of horses stationed there for use of His Majesty was reduced considerably. In view of this, it was decided that the taxes being paid in the form of grass was also to be reduced as follows :-

The Assembly resolved that the blocks of Nupa, Tangbipa and Dragtempa under Tongsa district would henceforth have to supply only half of the earlier quantities, and in case of Wangthel block, the supply is to be limited to one load of grass from each household.

d) LABOURERS FOR CARRYING LOADS

While shifting the cattle belonging to His Majesty, Wangdicholing and Lama Gompa at Mangdey (Tongsa) and Bumthang to and from low lying areas, the number of labourers required for carrying loads and driving the cattle would be provided equally by all the concerned communities of Threlpa, Sumar and Dazur.

e) LOADS FOR TSHONGPON

In the previous years, it was obligatory for the people to carry 280 loads for Tshongpon (Trade agent of Tongsa district). It was decided to reduce the same to 200 loads only.

2. ENTRY PERMITS TO TIBETAN TRADERS

In view of the increasing migration of Tibetans into Bhutan, it was decided to restrict their inflow in keeping with the earlier practise. However, it was felt that if the Tibetan Traders were restricted entry into Bhutan, some misunderstanding might be created between the two countries as the Bhutanese had also to go to Tibet for trading purposes. Therefore, it was resolved that the Tibetan traders entering Bhutan be issued entry permits in the following manner to strengthen relationship between the two countries.

3. RESETTLEMENT OF LANDLESS PEOPLE OF EASTERN BHUTAN

The government desired to bring interested landless people of the eastern province to settle in the western province. Despite the existence of a bond agreement restricting the people of the eastern province to migrate to the west, His Majesty the King was pleased to observe that, whereas the eastern province was suffering from scarcity of land, there were large areas of uncultivated land in the western province. As such, the existing restriction on the migration of eastern people to the western province had now been lifted and they were hereafter permitted to migrate to the western province and settle at Punakha, Thimphu and Wangdiphodrang.

Further, they would be exempted from the payment of taxes for certain years during their settlement. Consequently, necessary assistance required for house construction and land development would be made available to them by the Royal Government. However, the Assembly suggested that the issue of a circular (Kasho) to this effect had to be considered by His Majesty the King.

4. ABOLISHING THE PRACTICE OF HANDLING GUNS BY MONKS

It was reported that the lower order of monks were taught to handle guns against the principles and practices of the monastic order. It was further observed that such developments

were held in consternation by our own people, as also by other countries. Therefore, the Assembly unanimously suggested that such practices be forthwith abolished.

5. EDUCATION OF SERFS

During the course of discussion, the Assembly felt that it was not appropriate to impart education to the serfs (low castes). Similarly, they were not allowed to receive monastic education as per existing practices. Therefore, it was requested that the serfs be forbidden from joining as Gelongs.

6. CREDIT OF FEES IN GOVERNMENT REVENUE

Since the monks received stipends from the government, it was resolved that the fees being paid by the recruits at the time of admission, together with the amount realized as a fine imposed on Geteys (monks expelled for marrying) be credited to the revenue of the government.

7. ADMISSION IN DRATSHANG

Individuals would be eligible for admission to the Dratshang Rabdey from the age of 7. The monks should be able to read and write on attaining the age of 15, and by the time they reach the age of 27, they should be well versed in their respective fields of Drapa, Tshenyipa and Digpa. However, their examinations would be taken jointly by the government and Dratshang. If they fail in their examinations when they attain the age of 27, they will be expelled from the Monk Body.

8. STRENGTH OF CENTRAL MONK BODY.

The total strength of the Central Monk Body was fixed at 800. However, the vacancies created by the death of monks and expulsions from monkship on disciplinary grounds were to be filled by new monks.

On the appointment of a new Je Khenpo, he is entitled to four new monks as attendants. Similarly, the four Lopens are entitled to one new monk each. However, all these new monks recruited as attendants must henceforth be registered with the Dratshang in lieu of the dead and expelled monks. Consequently, 100 numbers of monks would be kept at

Wangdiphodrang, 90 monks at Tongsa and 149 numbers at Rinpung Paro minimizing there with 31 numbers monks from 180 numbers.

Part II

1. MATTER RELATING TO THE ENROLLMENT OF NEW SOLDIERS

- a) The enlistment of all able-bodied males within the specified age limits as soldiers has greatly hindered essential farm-work such as planting (Changla) and harvesting (Jala). As such, soldiers may please be granted leave during the planting and harvesting seasons.
- b) In the event that the granting of leave to army personnel for the above reasons if found to be inconvenient and impracticable, the soldiers may be recruited as follows:-

Where there exist 4 male members in a household, 2 may be recruited as soldiers, leaving the other 2 at home; where there are two male members, only one may be recruited; and where there is a sole male member, he may be permitted to remain at home.

This procedure will eliminate the need to grant soldiers home leave for farm-work.

2. MIGRATION OF EASTERN BHUTANESE

With a view to stemming the migration of Eastern Bhutanese to India, it is suggested that an efficient Dzongda and Dungpa be posted to the border areas, who could advise the people and tackle the situation diplomatically.

3. MATTER RELATING TO SHABDRUNG

In view of the current year being inauspicious (lona), His Majesty the King was pleased to command that the issue of Shabdrung Rimpoche be taken up during the next session. However, some members pointed out that trouble-makers from abroad in the garb of pilgrims might approach the Shabdrung and attempt to influence him politically. As the Shabdrung lived in a remote part of Tashigang, the government would not be in a position to keep abreast of developments there. Accordingly, the chimis suggested that the Shabdrung be

brought and kept with the Central Monk Body, with 2 government officers and 3 monastic personnel as escorts. At the same time it was suggested that the best place for Shabdrung's mother to reside would be Talo Gompa, where the Dzongpon, Umze and Kudung of Talo Monastery could take care of her.

4. ERECTION OF RELIGIOUS OFFERING

As regards the erection of religious offering (Torma) for the Monk Body (Dratshang) out of silver, copper and wood, the Torma named as 'Juen Tor' would be made of these metals as per existing practices, but the Torma required for different pujas (Bumdeys) for the different guardian deities should be made of rice or flour to achieve more benefits from the offerings.

Similarly, the butter lamps are offered with butter by the rich, and offerings are made with mustard oil, oil extracted from certain trees and pig fats by the poor. However, the Assembly proposed that those in a position to do so should continue to offer butter lamps, so as to derive the maximum benefit.

5. SUPPLY OF VOLUNTEER LABOUR

The public of Dagten Dungwog of Tongsa are to supply volunteer labour for the plantation and harvesting of Dagten fields and for the transportation of wheat of the Dungla Tensa fields. However, this is not applicable to the rest of the Tongsa people. In this connection, His Majesty was pleased to command that the supply of volunteer labour should apply equally to all sub-divisions under Tongsa district. Therefore, the public of Dagten requested that His Majesty's command should be enforced accordingly.

6. SUPPLY OF LEATHER BAGS

Previously, the people of Sha (Wangdiphodrang) had to supply 59 leather bags to the store officer of Wangdi Dzong for packing of rice. Since His Majesty was pleased to exempt the collection of rice, the people of Sha requested that they be exempted from supplying leather bags unless and until it is required by the King.

Part III

1. MATTER RELATING TO SERFS

It was resolved that henceforth all the serfs under any landlord should be allowed to cultivate the land on contract basis as per the following arrangement. If the total produce from the land is 20 pathis, the serf should pay 12 pathis and retain 8 pathis. However, the landlord should not provide the yearly livery as done earlier. If the serfs do not desire to undertake cultivation on contract basis but still desire to continue to stay with their landlords, the landlords must keep them as their servants and not as serfs. Serfs who are neither willing to undertake cultivation on contract basis nor to stay with their landlords should be taken over by the Government.

2. ESTABLISHMENT OF MONK BODY IN SOUTHERN VILLAGES

With the aim of converting the Nepalese of Southern Bhutan into Buddhism, His Majesty the King was pleased to command the establishment of a Monk Body consisting of 5 monks with one head Lama in the Nepali villages of Southern Bhutan. In this connection, the house recommended that Cheda lama and Sihphu lama would be the most appropriate choices for this assignment.

3. APPOINTMENT OF TEO GANGRI LAM OR DZONGPON

It was learnt that the territorial of Toe Gangri (Mount Kailas) was initially gifted to Bhutan since the reign of King Jamyang Tenzin and his son Singye Namgay of Ladag with all the ecclesiastical properties. And accordingly the Gangri Lam was appointed periodically from Bhutan to administer Toe Gangri.

Since some years ago the Administrative power for the Administration of Toe Gangri was granted to the Trade Agent (Boidel) of Bhutan in Lhasa (Tibet) by the Royal Government.

As such, Toe Gangri being of Bhutan's colony, the Assembly has suggested that the appointment of Gangri Lam or Dzongpon would have to be re-considered for proper administration of the Toe Gangri, because of the possible benefits that may accrue from it in future.

PART IV

1. MATTER RELATING TO CGI SHEETS ROOFING OF DZONGS

The members unanimously agreed that CGI sheets should be used for the roofing of Dzongs, as these would last for generations. It was also resolved that the transportation of CGI sheets, roofing, other wood works and paints for Dzongs every year would be undertaken voluntarily by the people themselves, and that no wages would be taken for the purpose.

2. MATTER RELATING TO MERGING OF DUNGKHAGS

As the population in some Dungkhang had considerably lessened, it was proposed to merge two Dungkhangs into one in order to facilitate and mobilize labourers. However, the question of whether taxes should be paid or not to the Dzong would be decided by His Majesty the King.

The following Dungkhangs were merged :-

- (a) Lugmi Dungkhang with Tshongdi Dungkhang
- (b) Yilzang Dungkhang with Sharpi Dungkhang
- (c) Shari Dungkhang with Doteng Dungkhang.

Under the Thimphu district, the posts of Tepai Penlop and Karbi Penlop would remain intact, while the following posts would be abolished henceforth:

- (a) Chang Dungkhang
- (b) Kawang Dungkhang
- (c) Wangkha Dungkhang
- (d) Langlung Dungkhang
- (e) Chithang Penlop

However, it was proposed that since the Karbi Penlop was far advanced in age, a new Penlop may kindly be appointed. Under Wangdiphodrang district, the establishments of the Sha and Bena Dungkhang would be abolished, while those of the Uma and Jargang Penlop would remain intact.

Reshuffling of Class II Officers (Chipshon) in the districts.

<u>Sl.No</u>	<u>Dzongkhag</u>	<u>Existing post</u>	<u>Actual req- uired post</u>	<u>Remarks</u>
1.	Rinpung	1. Shanyer 2. Zimpon nam 3. Thapon	1	

		1. Darpon	
		2. Gorap	1
		3. Ngeryog	
		1. Tapon	
		2. Thrimpon 1	
2.	Punakha	1. Shagyer	
		2. Ngyeryog	1
3.	Gorap	The present Gorap would hold the mentioned post.	
		1. Zimpon nam	
		2. Soipon	1
		3. Nopri Dungpa	
		1. Jasu Dum	
		2. Changir	1
3.	Central Govt. (Depshung)	1. Zimpon nam	
		2. Shungden Sogpa	1
		1. Shung Tapon	
		2. Japon	1
		3. Soipon	
4.	Wangdi- Phodrang	1. Zimpon nam	
		2. Soipon	1 Mr. Zeko would hold this post.
		1. Gorap	
		2. Shanyer	1
		3. Nyerchen	
		1. Tapon	
		2. Thapon	1
		3. Densopa	
5.	Tongsa	1. Tapon	
		2. Thapon	1
		1. Zimpon nam	
		2. Nyerchen	1
		1. Gorap	
		2. Dungyig	1

6. Thimphu Dzongtshap and Nyerchen would be appointed as Red Scarf Officers with two Junior Officers (Chipshon) under them. They would be jointly responsible for the collection of Revenue and expenditure. As such, it would be appropriate if one office could be established for them. However, as the entitlements being collected for Nubidung from the public of Tongsa were being exempted, the Denyer of Tongsa would be entrusted with the mobilization and transportation of loads.

List of new officials to be appointed

1. Babu Chogyal
2. Dawa Tshering
3. Mewang Thinley Zangpo
4. Ura Sonam Penjore (to be appointed as Dungyi & Gorap of Tongsa).
5. Hapa Yangley
6. Thekeyla
7. Agay Dorji
8. Bemay Gepo Samdrup
9. Ex-Gup Marku of Teypicha
10. Ura Gup
11. Kuingaw
12. Gaychung
13. Mr. Kuenga
14. Tandin Dorji
15. Shartu

NOTE : It was suggested that Thinley Namgay, accompanied by his son, be appointed as the new Tashigangpa. However, in the event that this was found to be inappropriate by His Majesty, the appointment of Barchung would also be considered.