

Questionnaire (put reference #:page # after each entry)

1. Description

- 1.1 Name(s) of society, language, and language family: Referred to as Sharchops. Speak Tslanga. Part of the Sino-Tibetan language family.
- 1.2 ISO code (3 letter code from ethnologue.com): tsj
- 1.3 Location (latitude/longitude): Mostly eastern and southeastern Bhutan, particularly Trashigang and Dungsum, Some in India and Tibet/China 28. Reference #1. North, 92 East
- 1.4 Brief history: Argued to be the earliest inhabitants of Bhutan. Origin can be traced to the tribes of North-Burma and North East India. The sharchops are believed to be descendants from the earliest settlers in the area, believed to be around 2000 to 1500 B.C.E. Currently the biggest ethnic group in Bhutan though they are largely integrated with the Ngalong and central Bhutanese. There is no written version of their language "Tslanga". When writing these use Tibetan script, Uchen style. Reference 2, 3, 5, 6, 1
- 1.5 Influence of missionaries/schools/governments/powerful neighbors: Influence in this area is minimal since they are very isolated in the Himalayas. They have largely been integrated into the Tibetan-Ngalop culture. Most of the trade in there area depends on India. This has caused some to speak Assamese or Hindi. Reference 4
- 1.6 Ecology (natural environment): Dense plant growth and steep slopes cover much of Eastern Bhutan where they live; making the area very secluded from outside influences Reference 3
- 1.7 Population size, mean village size, home range size, density: The global population of the Sharchops is 158,200 (Highly disputed) Reference #1 & #4. The exact number is hard to come by as the consensus in the government is believed to be wrong and just numbered so as to make most ethnic groups in Bhutan relatively equal. It is possible that the Sharchops make up to 44% of the Bhutanese population. Reference #5

2. Economy

- 2.1 Main carbohydrate staple(s): Common food consists of meat, mainly pork, turnips, rice, barley-meal, and tea. Reference #13
- 2.2 Main protein-lipid sources: A variety of cattle, yak and goats are raised. Reference 3
- 2.3 Weapons: Bow and arrow, blowguns?: Steel swords and the bow & arrow were used here in wars past, although they, in general, believe in non-violence. While archery, done only for ceremony and sport, is considered a great skill. Reference # 8
- 2.4 Food storage:
- 2.5 Sexual division of production: Every body is very useful in the rural and often isolated environment. A woman's expertise and work within the household is highly valued. Men are often gone, accompanying trade caravans or in military exercise or sport. Reference #9
- 2.6 Land tenure: Typically practice a slash-and-burn agriculture called thersi and use the land for 3-4 years until it becomes fallow Reference #3. Communities have now mostly settled into permanent settlements ranging from 20 households to 200 where they travel to this temporary land.
- 2.7 Ceramics: Nothing specific about ceramics, weaving is a very common practice for women to know. Reference #9 & #6
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos:
- 2.10 Canoes/watercraft? Waterfalls and fast current make water travel near impossible

3. Anthropometry

- 3.1 Mean adult height (m and f):
- 3.2 Mean adult weight (m and f):

4. Life History, mating, marriage

- 4.1 Age at menarche (f):
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f):
- 4.5 Age first marriage (m and f):
- 4.6 Proportion of marriages ending in divorce: Divorce is legal in Bhutan, but only if both the husband and wife agree to one. If one does not wish to be divorced then the leaving partner must offer compensation which is typically a large sum of money; this makes divorce nearly impossible for those that are not wealthy. Reference #9
- 4.7 Percent marriages polygynous, percent males married polygynously: Most all marriages are monogamous. If polygamous it must be with approval of the first wife. No evidence of polyandry now a days, but in the past it has happened. Reference #9
- 4.8 Bride purchase (price), bride service, dowry?:
- 4.9 Inheritance patterns: By custom the eldest son will inherit the household, but now a days a will is often left by the head of the household. Reference #9
- 4.10 Parent-offspring interactions and conflict:
- 4.11 Homosexual activities, social attitudes towards homosexuals:
- 4.12 Pattern of exogamy (endogamy): Endogamy is practiced, particularly so in rural areas. Reference # 9
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?
- 4.16 Occurrence of sexual coercion, rape: Does not seem to be much of an issue, again the whole Buddhist non-violence thing

- 4.17 Preferential category for spouse (e.g., cross cousin): Cross cousin is the preferred category of spouses. Reference #14. Yet in the 1980s the government of Bhutan encouraged intermarriage between different ethnic group to some success, Reference #6
- 4.18 Do females enjoy sexual freedoms?
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring
- 4.20 If mother dies, whose raises children?
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females
- 4.22 Evidence for couvades
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older):
- 4.24 Kin avoidance and respect?:
- 4.24 Joking relationships?
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: Patrilineal, typically descending from father to son. Reference #9
- 4.26 Incest avoidance rules: Incest is a terrible crime according to Buddhist law
- 4.27 Is there a formal marriage ceremony?:
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? There are surname/family names even though they have two names. Wives keep their own names and children have names unconnected to either parent. Reference #6
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Marriage is preferred within the community, particularly with ones cross cousins. Reference #9 Yet the government of Bhutan has encouraged inter-ethnic marriages, although the discouraged the marrying of foreigners. Reference #6
- 4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?: Parents will arrange marriages, but the children can go against their wishes. This causes their family to have to pay compensation. Reference #9 By the late twentieth century marriage are often based on mutual affection. Reference #6
- 4.31 Evidence for conflict of interest over who marries who:

Warfare/homicide

- 4.31 Percent adult (male) deaths due to warfare: Bhutan is engaged in no wars
- 4.32 Outgroup vs ingroup cause of violent death: While group violence is almost non existent due to the common practice of non-violence Reference #8
- 4.33 Reported causes of in-group and out-group killing:
- 4.34 Number, diversity and relationship with neighboring societies (external relations): Sharchops are friendly with the numerous other ethnic groups in Bhutan although the Nepali, or Lhotshampa, who have come to dominate the south, are seen as a threat of becoming a majority bloc within Bhutan, something the Sharchops along with the rest of the Drukpa see as a negative
- 4.35 Cannibalism?

5. Socio-Political organization and interaction

- 5.1 Mean local residential (village) group size: 20 – 200 Households depending on village size
- 5.2 Mobility pattern: (seasonality): In years past the vast majority would practice a slash-and-burn agricultural system in which they would live on a plot for 3-4 years, yet currently most communities have settled into permanent locations and now travel to the area which the clear out for agriculture. Reference #3
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Each village has a local headman, while all respect the king of Bhutan. Reference #9
- 5.4 Post marital residence: After a marriage has taken place the wife normally comes to live with the husband, although there are exception where the husband will move in with the bride. Reference #14 Since availability of labor is a key element of family life, which ever family has more need of supplemental labor is often where the newly weds will go; if both families have enough then the newlyweds can elect to set up their own home. Reference #6
- 5.5 Territoriality? (defined boundaries, active defense): Territory not much of an issue. Villages will often be integrated with other ethnic groups, particularly the southern or western border of the Sharchop ethnic area
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization:
- 5.9 Specialized village structures (mens' houses):
- 5.10 Sleep in hammocks or on ground or elsewhere? Sleep in households, too cold to sleep outside (common sense)
- 5.11 Social organization, clans, moieties, lineages, etc:
- 5.12 Trade:
- 5.13 Indications of social hierarchies?: Endogamy marital relations suggest that they try and keep wealth within higher level families. Reference #9

6. Ritual/Ceremony/Religion (RCR)

- 6.0 Time allocation to RCR: Time devoted to R/C/R varies from person to person and village to village in this ethnic group.
- 6.1 Specialization (shamans and medicine): Llama read from the Buddhist scripture to expel evil spirits which causes illness Reference #3. Buddhist llamas create figurines, made of dough and butter, of their deities and of sacrificial items during ceremonies. These are used in any number of ceremonies; such as attempting to drive an spirit out which is causing an illness or to usher in good luck for a new year. This is due to *Bon*, the religion which pre-dates

Buddhist was described as an animist and shamanistic religion. They will even have elaborate dance ceremonies in which dancers will take up wooden masks to play roles, characters range from evil goblin spirits to Buddha himself. Current Buddhist ceremonies in the country, particularly in the Sharchop area, incorporate ideas from *Bon*. Reference #8 pg 627 #9 pg 67.

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal):

6.4 Other rituals: The Sharchops follow a different sect of Buddhism called Nyingmapa. Reference #5. Every village has its shibdag (God of the soil) which must be appeased. Reference #3

6.5 Myths (Creation):

6.6 Cultural material (art, music, games): Dances with evil spirits and heros are preformed at festivals. Reference #6

6.7 Sex differences in RCR: Nyingmapa monks were not retracted to be celibate, but could marry, raise families, and work secular occupations. Nuns had congregations but figures on them are not readily available. Reference #6. Llamas/monks are only male and lead the monasteries, yet congregations of nuns existed Reference #6

6.8 Missionary effect: Area had very low influence of missionaries due to isolation.

6.9 RCR revival: Buddhism is dominant; the previous religion, described as animistic, has minimal practitioners except in isolated villages. Reference #7 pg 627

6.10 Death and afterlife beliefs:

6.11 Taboo of naming dead people?

6.12 Is there teknonymy? None to speak of

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.): Buddhist, with hints of animism left from the religion which predated Buddhism. Reference #7 pg 627

7. Adornment

7.1 Body paint:

7.2 Piercings: Both men and women sometimwear elaborate earrings. Reference #6

7.3 Haircut: Monks and nuns keep their heads shaved Reference #6

7.4 Scarification:

7.5 Adornment (beads, feathers, lip plates, etc.): Wearing of scarves is common, white is for commoners and specified colors, designs, and folding patterns are precribed for higher ranking individuals. Monks and nun wear distinguishing maroon robes. Reference #6

7.6 Ceremonial/Ritual adornment:

7.7 Sex differences in adornment: Traditional dress of men is the *gho* (*or ko*), which is a large coat typically extending past their knees, bound around the waist with a belt. Women wear the *kira* an ankle lengthed dress, held at the shoulders by a clip. Social status is indicated by the decorative details, colors, and the quality of the cothing. Thee were the dress code of the king's ethnic group, the Ngalong, but has been applied to the whole country. Reference #9

7.8 Missionary effect: Nothing significant

7.9 Types of clothing: Large coats normally made out of wool. Due to very cold environment

8. Kinship systems

8.1 Sibling classification system:

8.2 Sororate, levirate:

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

9. Other interesting cultural features (list them):

Numbered references

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