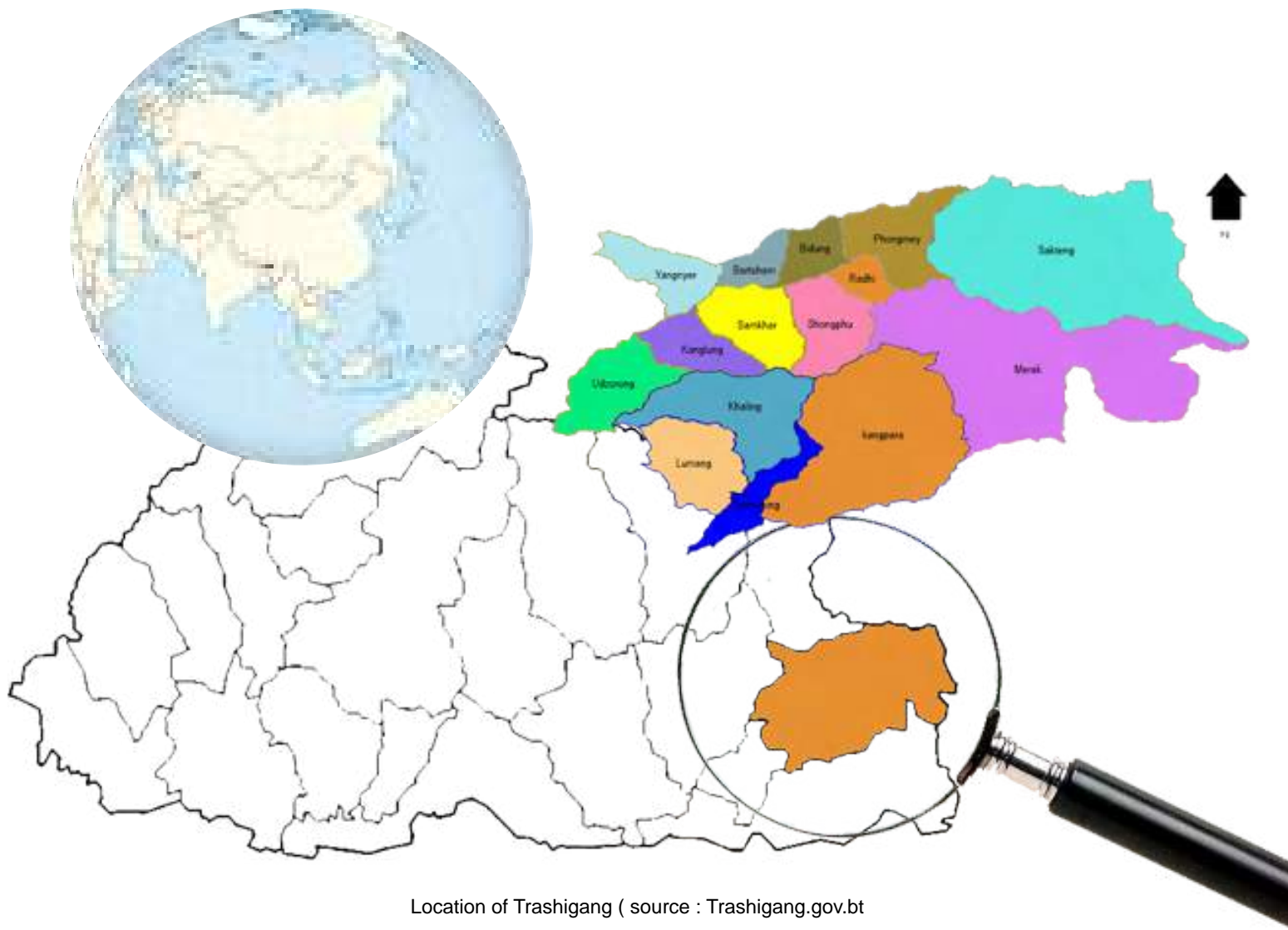




Chapter 4:

Documentation of Heritage Sites in Trashigang

4.1 Introduction



Trashigang Dzongkhag shares its border with Mongar Dzongkhag in the west, Samdrup Jongkhar and Pemagatshel Dzongkhag in the South, TrashiYangtse Dzongkhag in the north and Indian state of Arunachal Pradesh in the east. Trashigang is 551 km away from Thimphu and is one of the largest Dzongkhags in the Kingdom. The Dangme-chhu, one of the largest rivers in the country passes through the Dzongkhag. The climate is mainly temperate with an annual rainfall between 1000 mm and 2000 mm and altitude elevation ranges from 600 m to over 4500 m above sea level. The lowest human settlement is found at an altitude of 550 m above sea level at Deno of Lumang gewog and the highest at Merak at an altitude of 4600 m above sea level.

Trashigang Dzongkhag has a total area of 2204.5 square kilometers. It has a total of 8,610 households with population of 71,768. The density of population is 33 per sq.km. The forest cover accounts for 77.87 percent of the total land cover. Trashigang Dzongkhag is administratively divided into three Dungkhags, 15 Gewogs and 79 Chiwogs including a Thromde. All the gewogs, except Sakteng are connected with motor able roads.



4.2. Nagtsang Gyenkhag

4.2.1 Location



Nagtshang Goenkhang is at Nangar-tsho village under Bartsham gewog. It is located above the Bartsham main town which is a 5-minute walk from the gewog road. The geographical location of the lhakhang is at 27.38968°N and 91.60548°E with an elevation of 2127 meters above sea level.

4.2.2 History

Nagtshang Goenkhang is locally known as *Jaypo Peykhar's* (local deity) Goenkhang. The community of Bartsham worships *Jaypo Peykhar* as the chief local deity and the deity believed to provide protection and blessings, such as winning a game, providing good fortune, and higher scores in examinations which is very similar to Dechenphug lhakhang in Thimphu. According to *Lam Ugyen Namdrol* (2022), it is said to have been used as the office of *Poenkhang* and a guest house for *poenlops* in the past. Although the particular date of construction is not known, it is believed to be constructed in the same year Trashigang dzong was built, i.e., 17th century. It was constructed by Trashigang *Dzongpoen Singye* as his residence. Later, in 1960, Bartsham *Lam Nakulung* took over the lhakhang and appointed a custodian to look after the goenkhang. It is also believed that the local people feared visiting the lhakhang before *Lam Nakulung* took over it because of the harm caused by the local deity. The goenkhang was used as a school from the year 1950 to 1980 and was later converted into Gewog Center from 1996 to 1998. The goenkhang underwent minor renovation in 2015 whereby the old timber components were replaced through community funding. Currently, the goenkhang is undergoing renovation funded by the gewog administration.

4.2.3 Significance

The lhakhang is an old structure of the 17th century and had multi-functions before it was converted to goenkhang of Chador lhakhang. It was used as a residence, school, and a gewog center. The community of Bartsham worships *Jaypo Peykhar* as the main local deity for protection and blessings.

4.2.4 Description of Architectural features

Nagtshang gonkhang is a three-storied structure located on a ridge. The ground floor of the *goenkhang* was used as a store that functioned as an animal shelter in the past and a few openings and arrow slits can be seen on the ground floor. The material used for the construction of *goenkhang* is stone masonry and wooden material for the opening and supporting beam. The thickness of the wall ranges from 580 for the interior wall and 950-550 for the outer wall. The supporting horizontal beam (*cham*) is covered with a plyboard and is ruined with time.

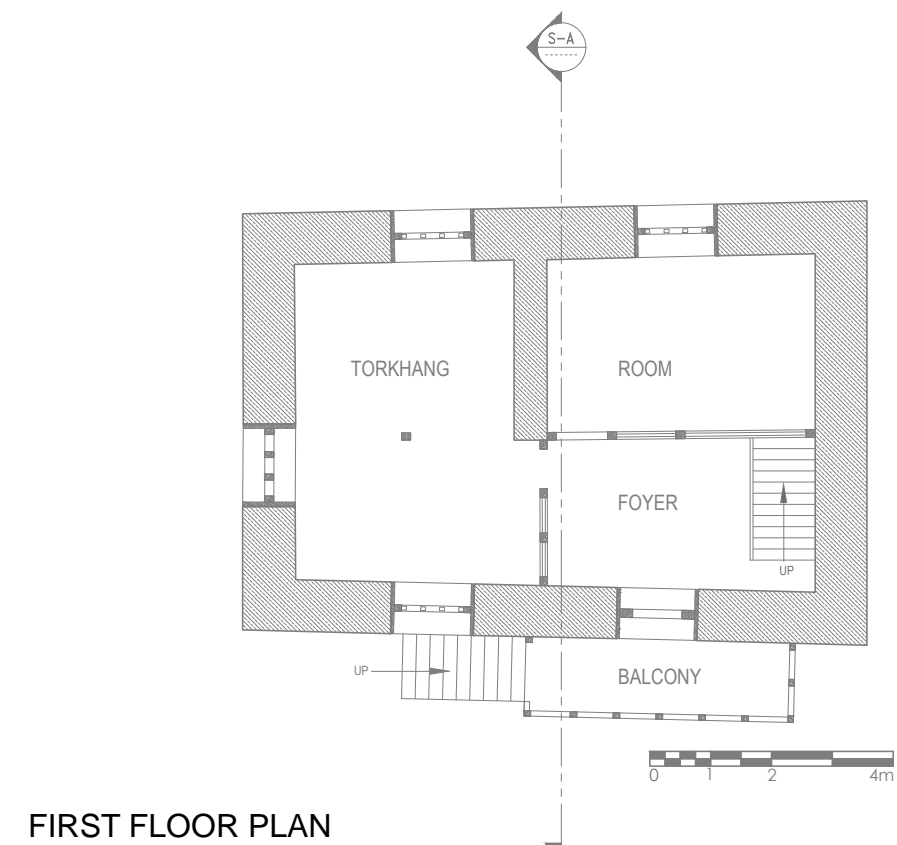
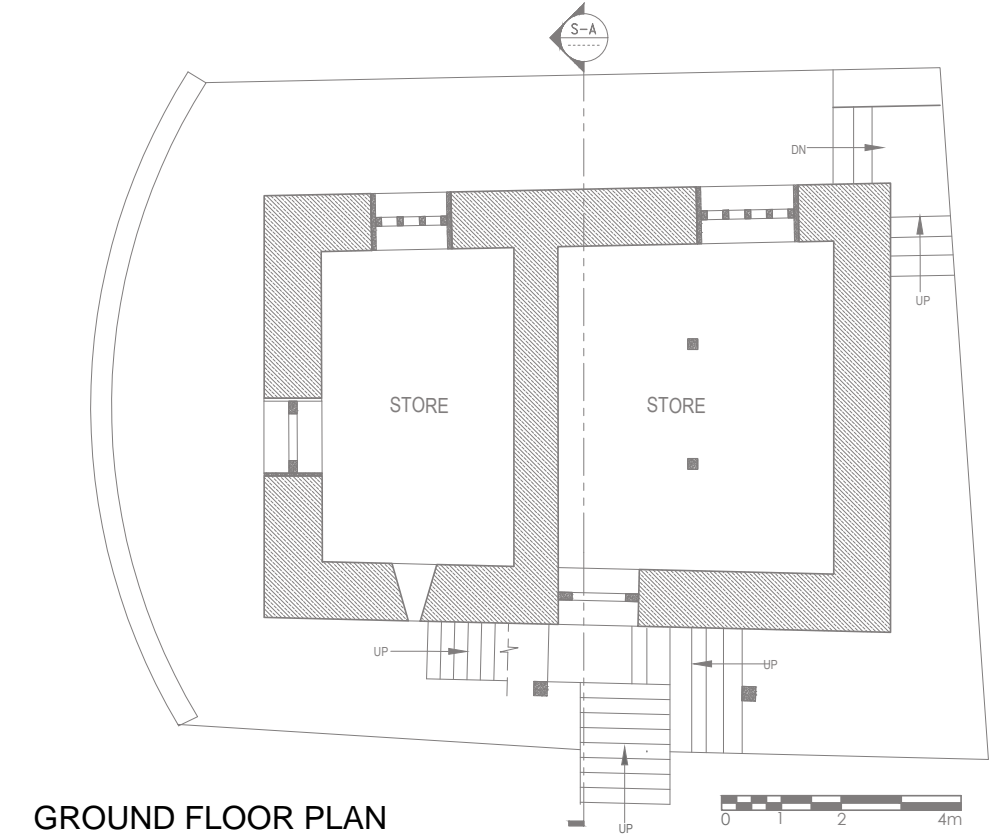
The first floor of the *goenkhang* consists of living space for people, *Torkhang* (Preparation room for rituals), and an open balcony before the entrance. The balcony is constructed with wood and decorated with Bhutanese secondary elements. The second floor consists of the main Lhakhang and a flushed *rabse/* is present on two sides of the lhakhang when viewed from the outside. The roof of the lhakhang is a two-layered gable with a *sertog* on top.

4.2.5 Pictorial Documentation





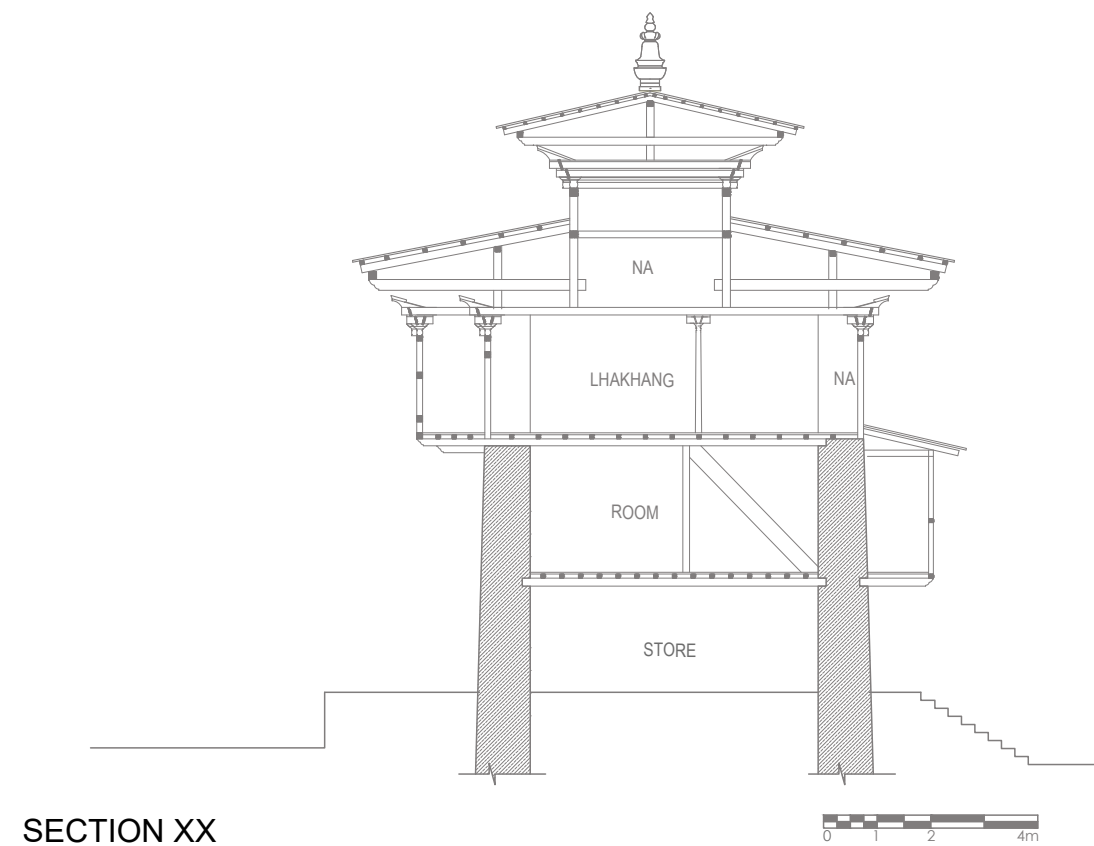
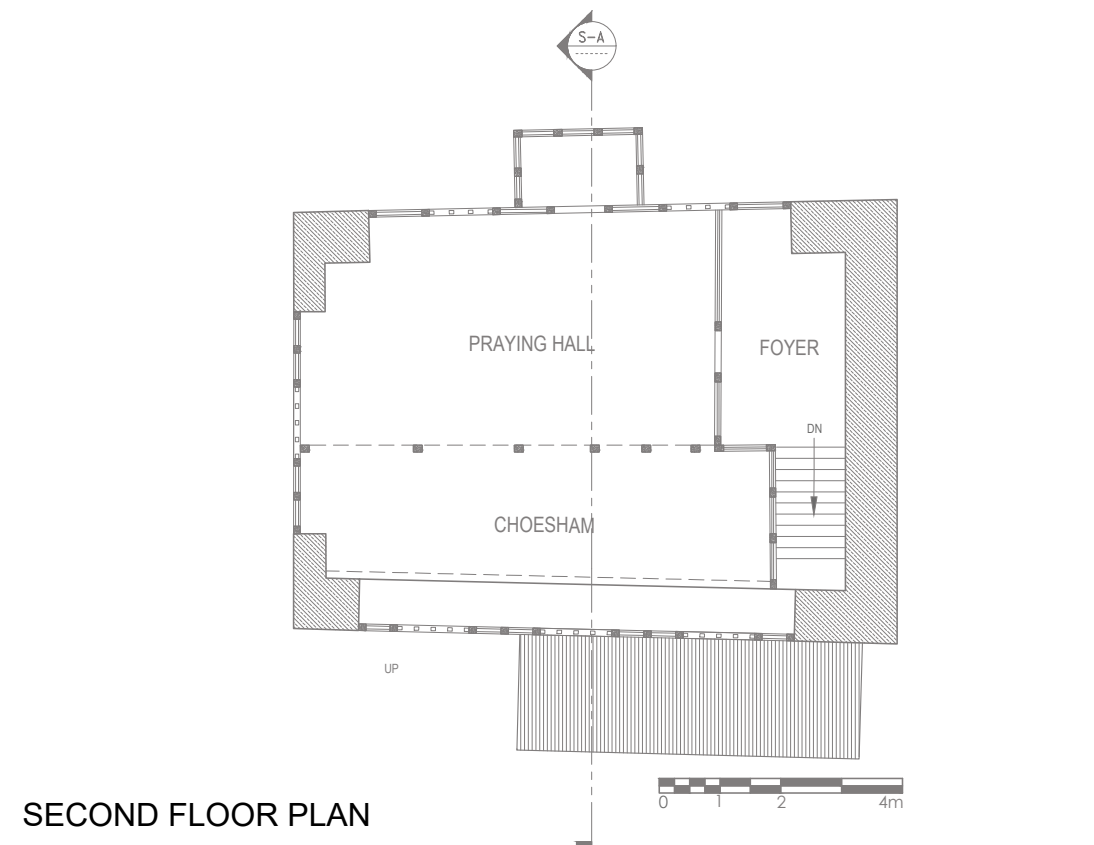
4.2.6 Architectural documentation



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan
 DRAWING TITLE: Architectural drawing
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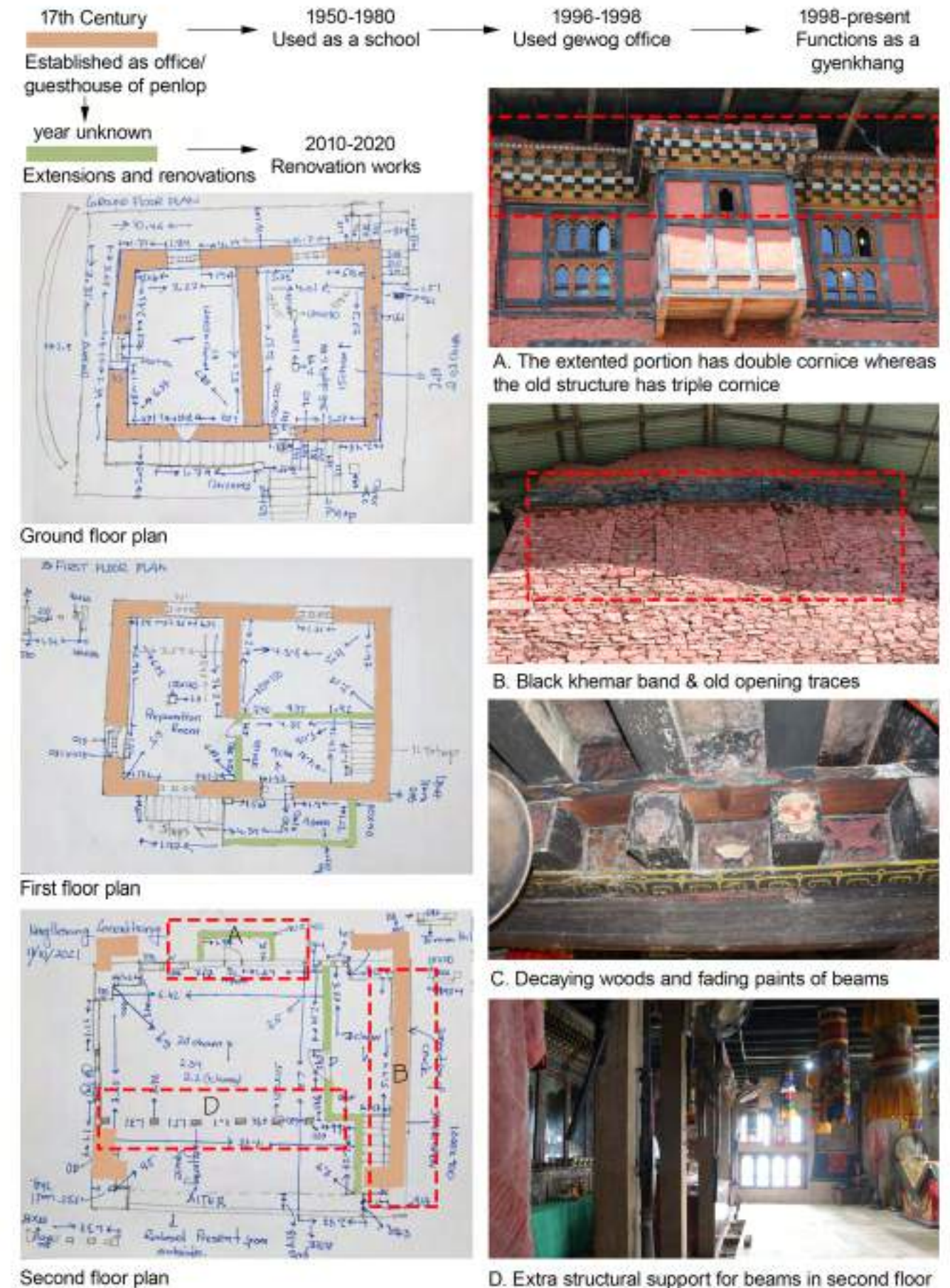
4.2.7 Chronology and Architectural Observation



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



Chronological Analysis

Architectural Observations



4.3. Phongmey Lhakhang

4.3.1 Location



Phongmey gewog is located 33 km away from Trashigang Dzong. It is located in the west end of Trashigang dzong at 27.22,468° N, 91.44,859°E. Phongmey lhakhang is located above the gewog office and is a community lhakhang in the gewog.

4.3.2 History

According to *Lam Yonten Phuntsho*, Phongmey lhakhang is considered to be one of the important religious sites which was visited and blessed by *Drubwang Drakpa Gyeltshen*. In 1890, Phub Tshering from Bumthang was appointed as the Phongmey *Drungpa* by *Trongsa Poenlop Gongsa Ugyen Wangchuck*. In the same year, *Drungpa* Phub Tshering with the help of Phongmey community extended and reconstructed the present lhakhang. Before Phub Tshering's appointment as a *Drungpa*, a small lhakhang is said to have existed on the same spot. *Drungpa* Phub Tshering is said to have constructed many *Nagtshangs* to store taxes and one such *nagtshang* lay in a dilapidated condition just below the lhakhang.

Drubwang Drakpa Gyeltshen/ Lopen khizhe: *Drubwang Drakpa Gyeltsen* was born in the late eighteenth century in a remote area of Trashigang. He was a son of a poor family in the village of Kangpara. As a young man, he was enrolled as a novice in the Trashigang dzong. There, he was given the name *Drakpa Gyeltsen* by *Lama Neten*. At that time, Trashigang Dzong was the only major religious center available to young students to receive education and training in Buddhism. After studying at Trashigang dzong, *Drakpa Gyeltsen* was appointed to a *Palden Lhamo* chapel in Trashigang dzong as a caretaker. His regular responsibility was to propitiate the deity each evening and offer her purification prayers and fresh water in offering bowls every morning. He is said to have experienced a vision of the deity in which she commanded him to leave the chapel and travel around as an aesthetic wanderer.

He thus set out, traveling to various locations in eastern Bhutan. He meditated in forests and on the mountains located at Jomo Dangaling, Tsong Tsongma, Pang zam, and Kangpara Threlphu. It is said that the mountain deities occasionally tried to disturb his meditation by appearing in aggressive forms, but he was able to subdue them with his meditative abilities and his all-encompassing compassion. He transformed them, and also, according to legend, wild animals such as tigers and bears, into gentle creatures. The deities reportedly requested him to ask the people of the valley to become vegetarian in order to show more respect to them. *Drakpa Gyeltsen* composed propitiating prayers to the deities and their retinues, describing their places of residence.

Drakpa Gyeltsen was said to have always carried a bag made of nettles containing a white conch shell used to summon the spirits and celebrate his victory over them. He was also known for carrying a set of *gang zar lung zar*, the ritual instruments required for pouring blessed oil upon a corpse during cremation, a metal bowl filled with black ink for writing, and a strong bamboo walking stick with a sharp tip at one end. These items are kept in his small temple in Kangpara.

He built many stupas across Trashigang. One of the largest, in the center of Kanglung village, is *Chonga* Stupa which was built to resemble the Bodhanath stupa in Nepal. It is said that during the time of its building a group of nuns was having lunch nearby; *Drakpa Gyeltsen* asked them to share their food with him, but they refused, saying there was not enough food and that he should eat shit instead. So, he looked around and found a dried heap of shit nearby, took out his copper spoon and said a few prayers over it. After a few seconds, the shit streamed up and transformed into ambrosia and *Drubwang Drakpa Gyeltsen* ate it with enjoyment. Thereafter, he was known as *Drubthob Khizhe* or *Lopon Khizhe*. The nuns regretted their ignorance and negative actions, and as a sign of confession, they built the *Weddum* Stupa in Kanglung village.

At the end of his life, *Drakpa Gyeltsen* visited a village called Martsala Richanglu where people were dying from the outbreak of chicken pox. He helped the villagers cremate the dead and performed the necessary rituals. Unfortunately, he also fell ill, and the villagers carried him to his retreat center at Kangpara. It is said that when they reached Kangpara he asked them if they had arrived, and, as soon as they responded in the affirmative, he passed away. He was cremated at the center, which preserves his relics in a stupa

4.3.3 Significance

The holy site was blessed and founded by *Drubwang Drakpa Gyeltsen* who is one of the important religious figures in the eastern part of the country.

4.3.4 Description of Architectural features

Phongmey lhakhang is a two-storied rectangular-shaped structure. The lhakhang is defined by a large open foyer leading towards the main lhakhang located on the ground floor. The ground floor of the lhakhang is characterized by an enclosed wall with few openings for daylight to pass through. The wooden staircase leading to the first floor is constructed within the foyer space. The first floor is characterized by an enclosed wall with few openings on two sides and a large rabsel in the front façade. The walls of the lhakhang are built with stone and finished with mud plaster. The roof of the lhakhang is a two-layered jabzhi with sertog on top.



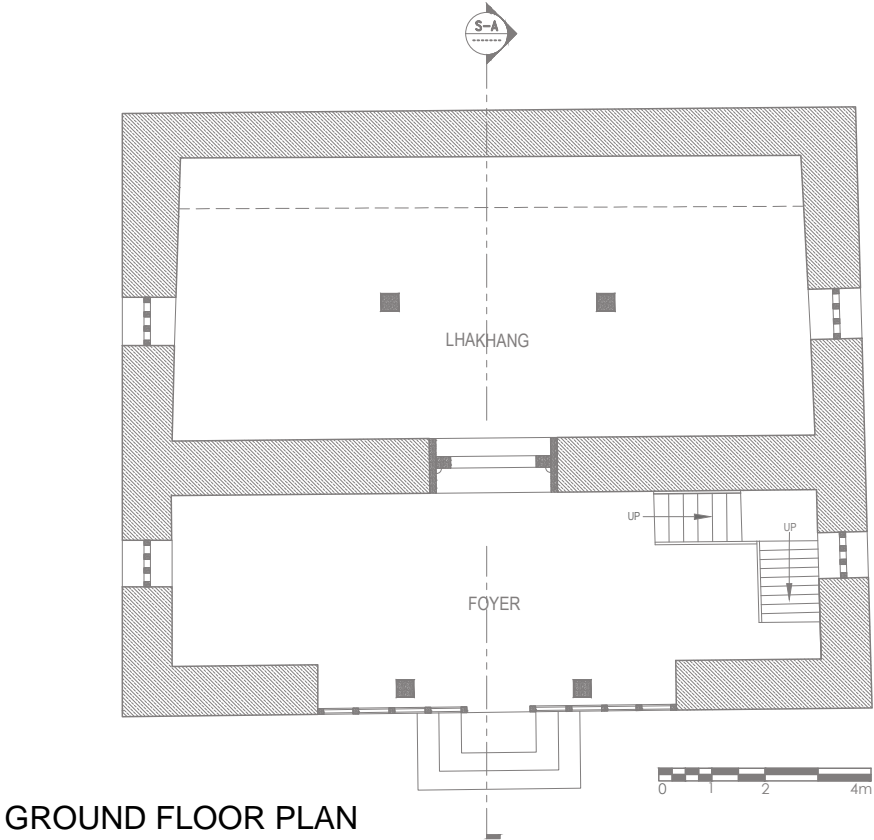
4.3.5 Pictorial Documentation



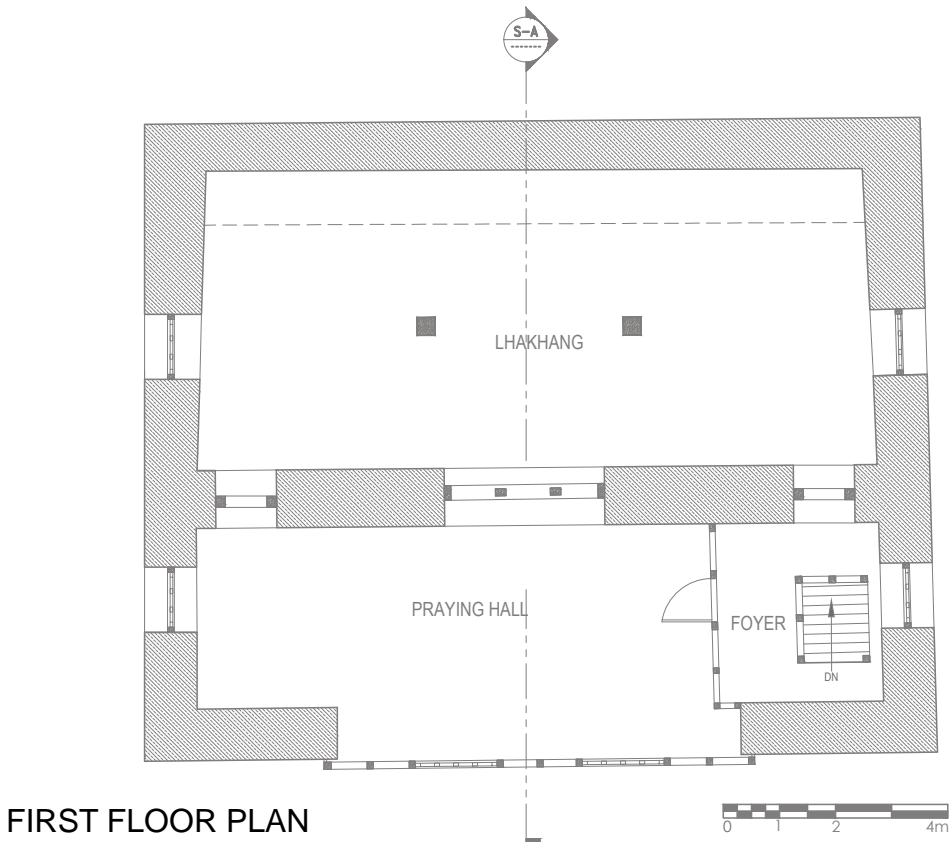
4.3.5 Pictorial Documentation



4.3.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



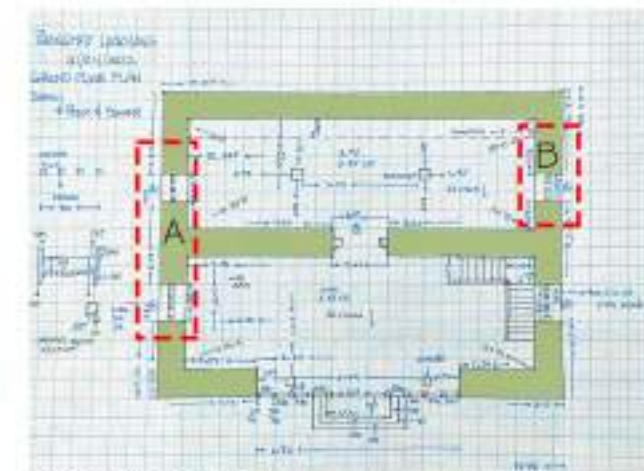
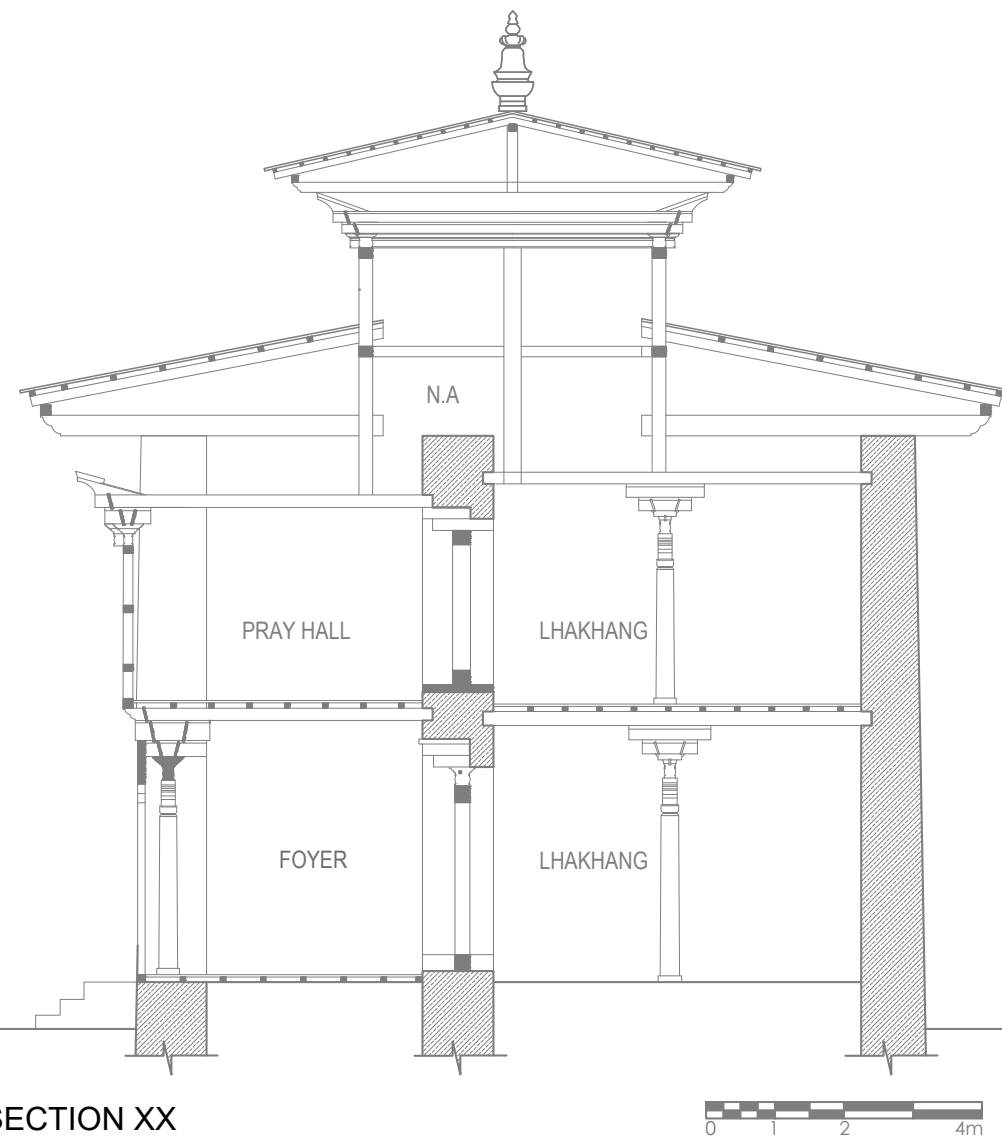
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DRAWING TITLE: Architectural drawing

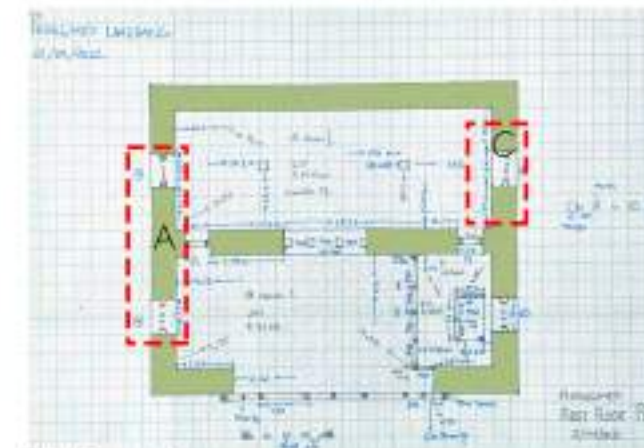
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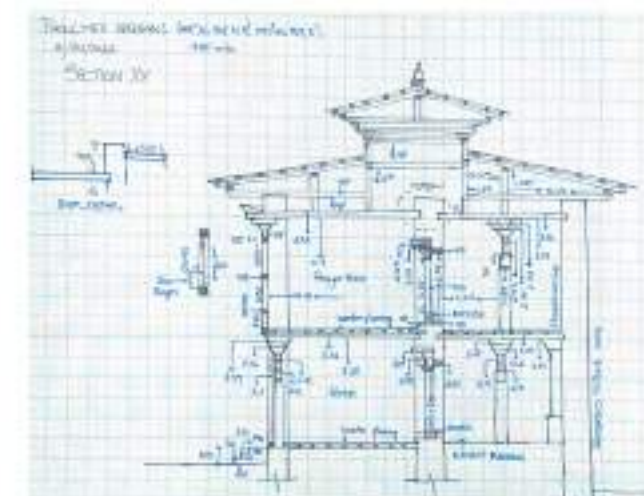
4.3.7 Chronology and Architectural Observation



Ground floor plan



First floor plan



Section



A. Wall cracks around the windows (exterior)



B. Wall crack repaired with cement plaster



C. Wall crack above window lintel (interior)



D. Old & damaged wall paintings

Chronological Analysis

Architectural Observations



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4.4. Dodi Pema Yueling Lhakhang

4.4.1 Location



Dodi Pema Yueling lhakhang is located on the ridge above Pam village under Rangshikhar chiwog, Samkhar gewog. It takes around an hour and a half's drive from Tashigang town to reach the lhakhang. It has an elevation of 1810 meters above sea level with a geographical location of 27° 26' 55" N and 91° 31' 35" E.

4.4.2 History

The information on the previously existing lhakhang is not known. According to the custodian of the lhakhang, the original lhakhang was just a small structure with a *mani dungkhori* inside it. The present lhakhang was reconstructed in 1974 by Bhutan's first Home Minister *Lyonpo Tamshing Jagar*. He coordinated the reconstruction activity while the on-site work was facilitated by *Phongmey Drungpa Phub Tshering* (who reconstructed Phongmey lhakhang). We can still see *Lyonpo Tamshing Jagar's nagtsang* a little further away from the Dodi Pema Yueling Lhakhang, which now functions as the residence of *Lyonpo Minjur Dorji* (ex-Home Minister).

4.4.3 Significance

It is one of the important heritage sites constructed by one of the important figures in the country. Starting his tenure during the reign of the Third Druk Gyalpo, *Lyonpo Tamshing Jagar* was Bhutan's first ever Home Minister. His service to the Monarchy, however, started much earlier at the tender age of 13, when he served as an attendant to the First King. This was the start of a long and illustrious career that straddled four generations of the Monarchy. He served the Second King in various capacities; and it was in the latter half of 1968 that he became Bhutan's first Home Minister. *Lyonpo Jagar* was a key player behind the drive to promote culture and tradition as a means to ensure the nation's identity and sovereignty.

4.4.4 Description of Architectural features

Dodi Pema Yueling lhakhang is a single-storied structure located on a ridge above pam valley. Before entering the lhakhang, a foyer is constructed and two *mani dhunkhor* are located at each end. The main lhakhang is enclosed by a wall and a large flushed *Parop rabsel* opening is provided in the front façade. The façade facing toward the valley has its overview. In the main lhakhang, three *choeten* is constructed within the main lhakhang space. The walls of the lhakhang are built with stone and finished with mud plaster. *Mani lhakhor* surrounds the lhakhang boundary. The roof of the lhakhang is a two-layered *jabzhi* with *sertogon* top

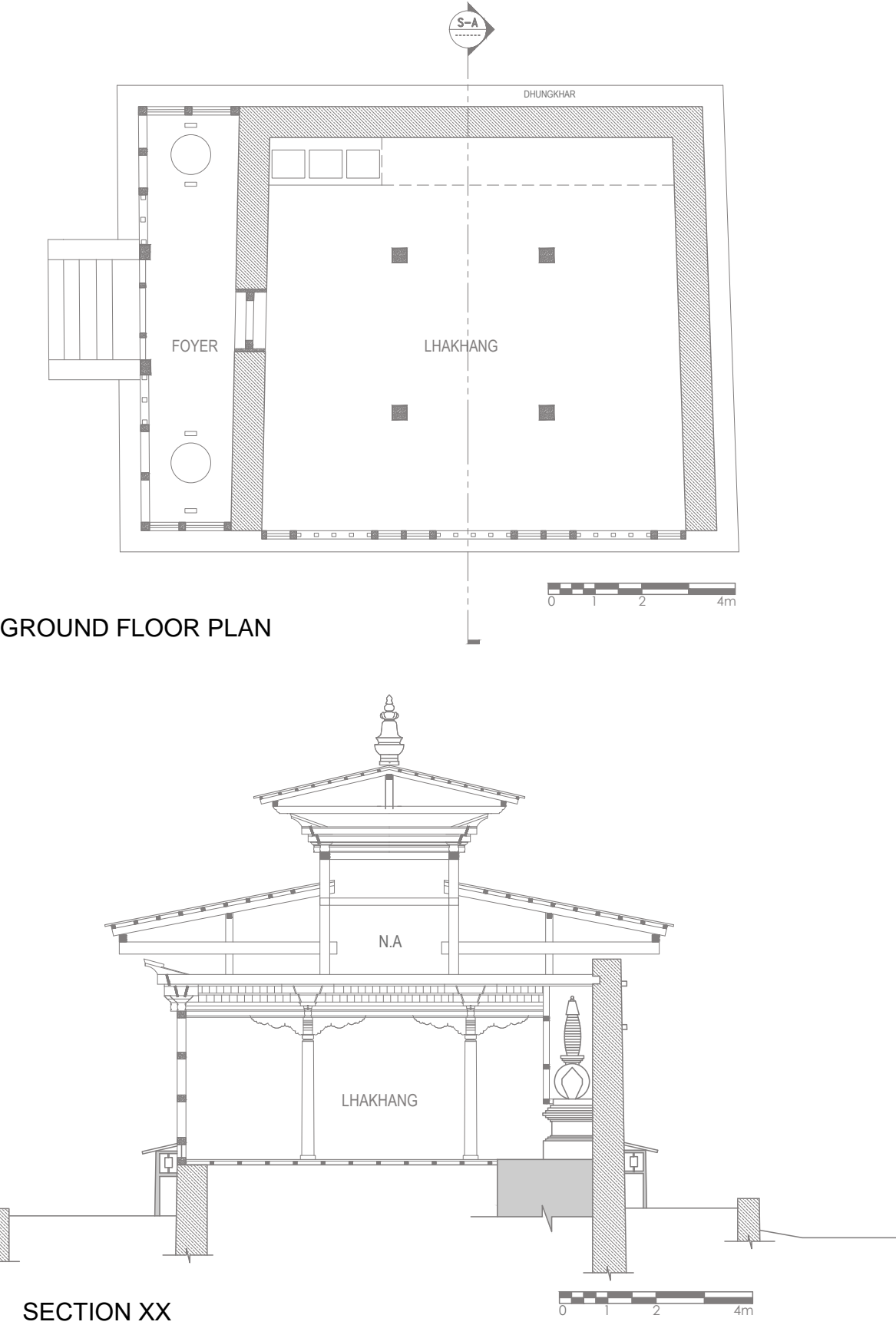
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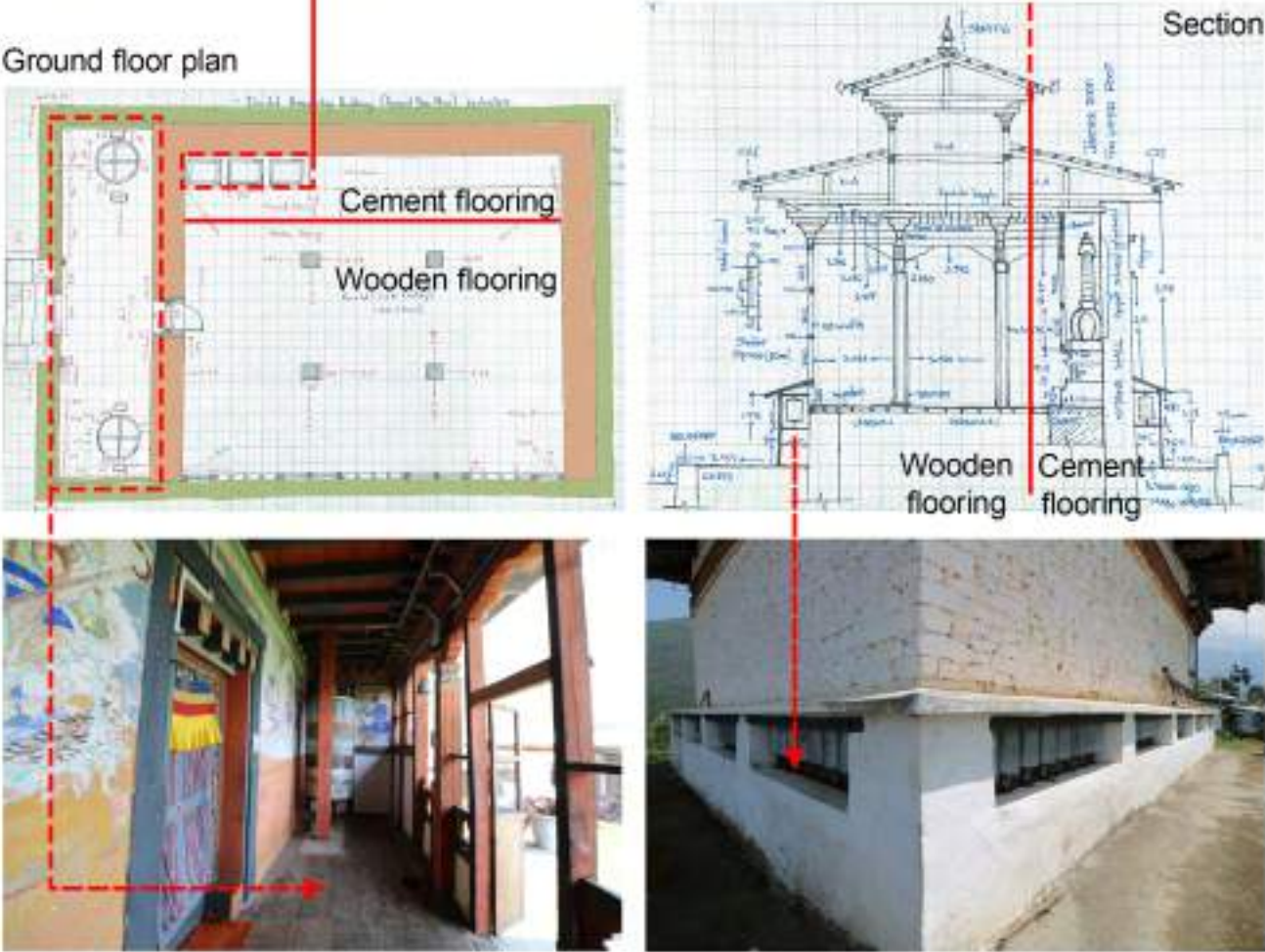
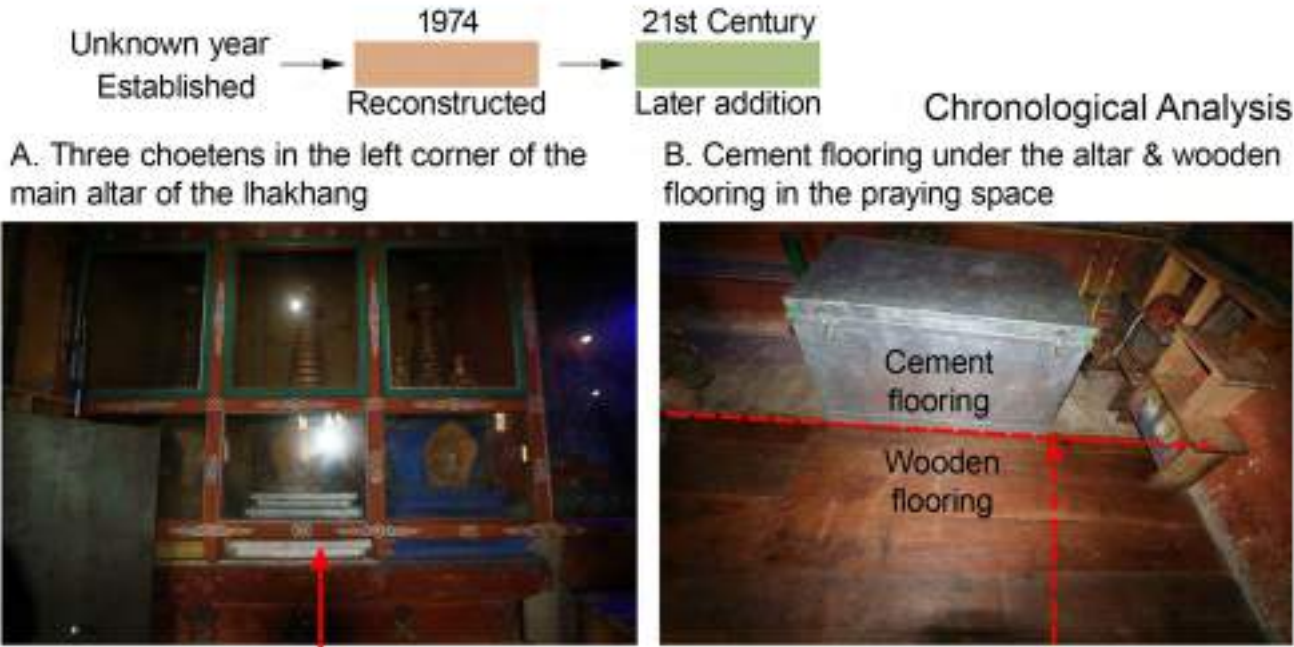
4.4.5 Pictorial Documentation



4.4.6 Architectural documentation



4.4.7 Chronology and Architectural Observation



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



Chronological Analysis & Architectural Observations



4.5. Tashicholing Lhakhang



4.5.1 Location

Tashicholing Lhakhang, also known as *Dunjur* Lhakhang is located at the center of Shongphu village under Shongphu Gewog. Shongphu village consists of upper, middle, and lower villages. It is located just below the road that connects the upper Shongphu village. Its altitude reading is 1670 meters above sealevel with its GIS coordinates 27 20' 22" N and 91 34'35" E.

4.5.2 History

Tashicholing Lhakhang was initially founded and built by *Lopen Ngawang* and *Ani Lhadon* in the vicinity of the existing Lhakhang. It was later relocated to the present site by the community but the date of reconstruction is not known. Before, all three villages (upper Shongphu, middle Shongphu, and lower Shongphu) used to worship and manage the Tashicholing Lhakhang. But, now the other two villages have their own Lhakhangs. The caretaker is appointed on a rotation basis among the community for a duration of a year

4.5.3 Significance

This Lhakhang is still considered as the important religious center for the three villages of Shongphu gewog. All the people from three gewogs gather here during the religious occasions and celebrate the annual mask dance festivals and other religious celebrations.

4.5.4 Description of Architectural features

Tashicholing Lhakhang is a two-storied structure located on a gentle slope. The Lhakhang has an open porch leading towards the ground floor. The ground floor area is divided into two spaces. The ground floor consists of a store for masks and kitchen utensils. The wooden staircase leading to the first floor is constructed within the entry porch. An open balcony is present before the first floor having an overview of the platform where the annual ritual for the community is held. The entry porch and balcony are decorated and painted with Bhutanese traditional features and paints. The main Lhakhang is located on the first floor.

The Lhakhang is characterized by an enclosed wall on three sides with *parop rabsel* and *gekhar* opening provided on the front façade. The opening has a direct view over the lower valley of Shongphu. The walls of the Lhakhang are built with stone and finished with mud plaster. The roof of the Lhakhang is a three-layered *jabzhi* with *sertog* on top.

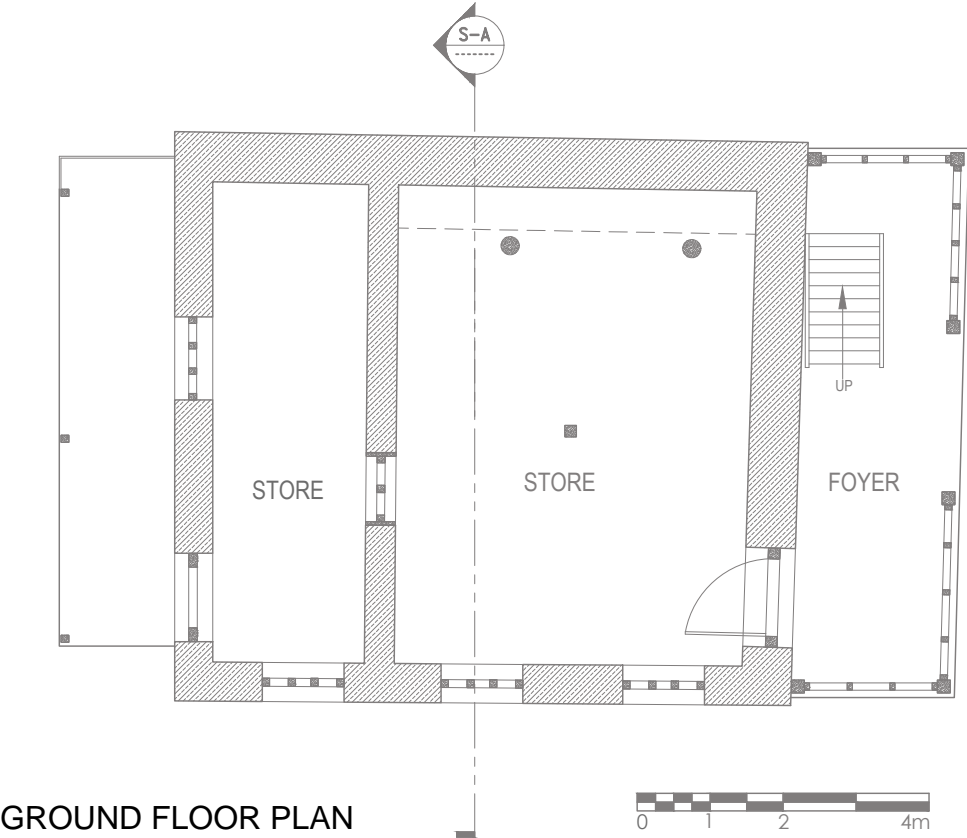
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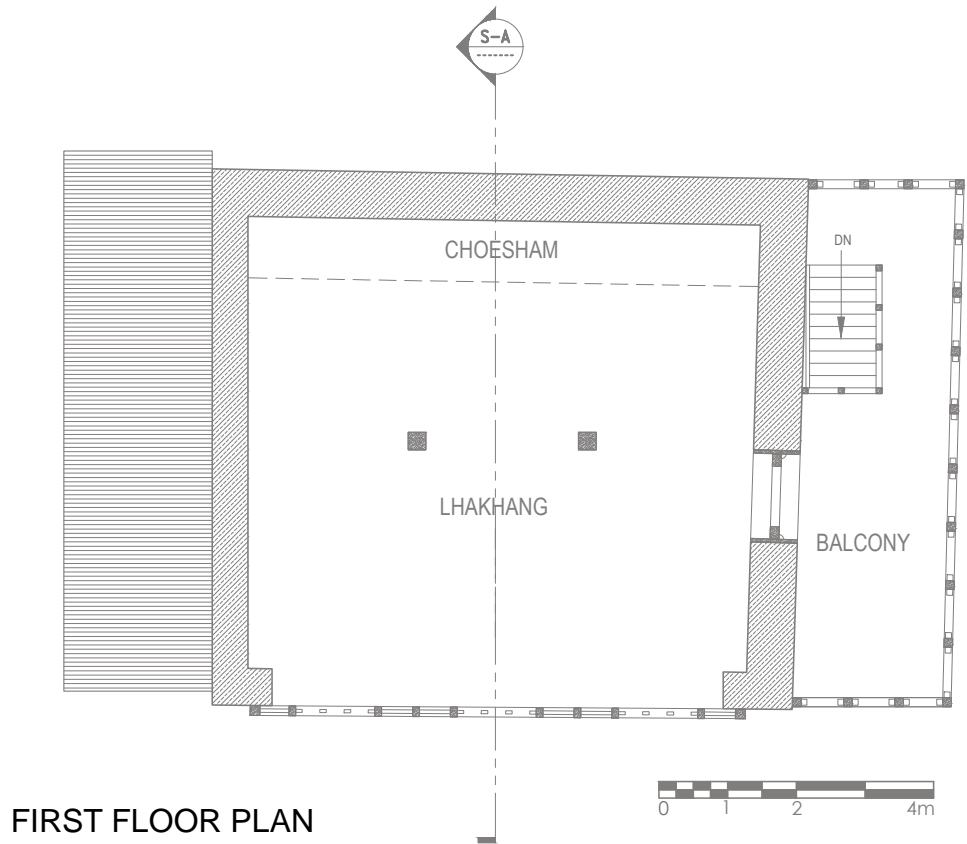
4.5.5 Pictorial Documentation



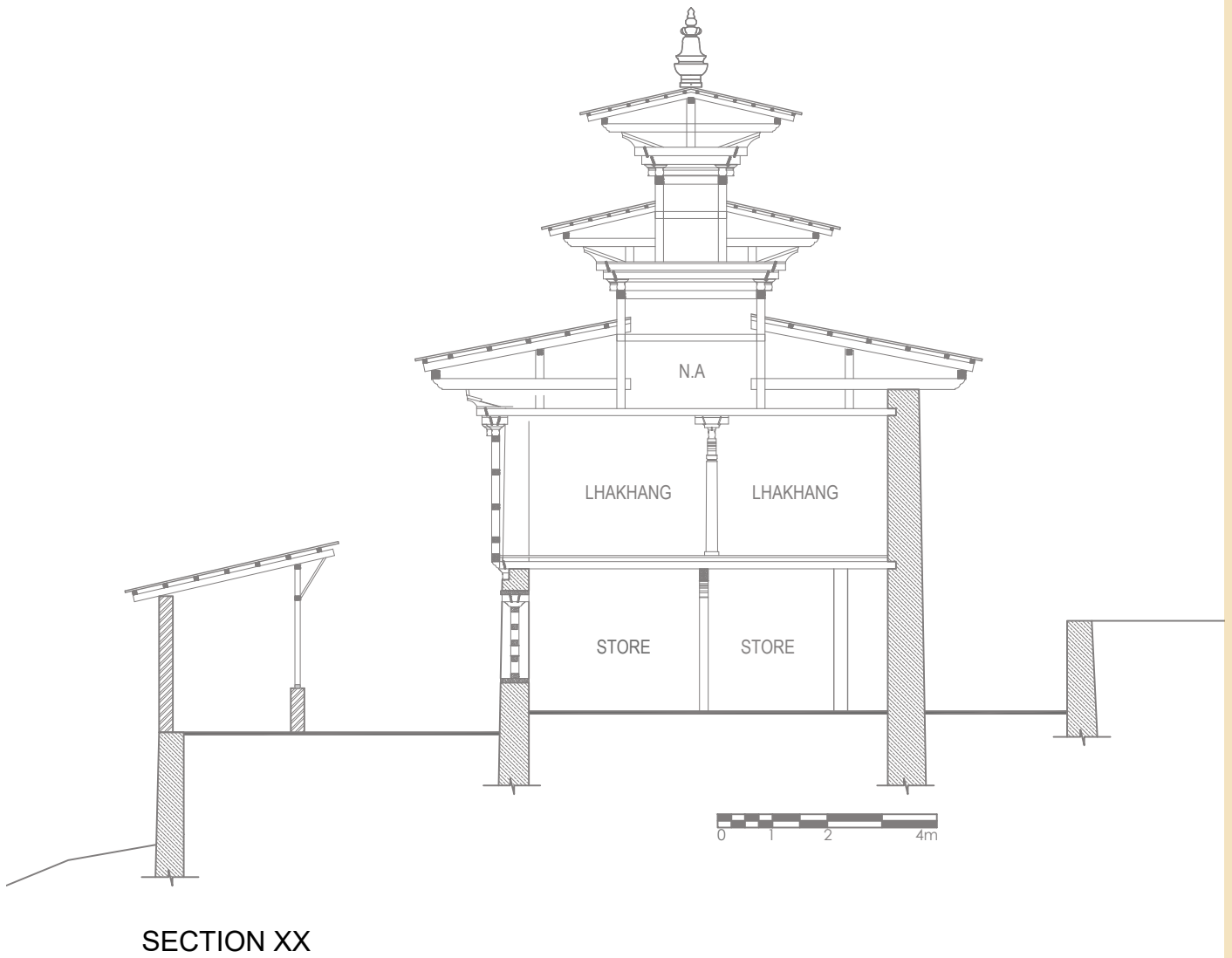
4.5.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



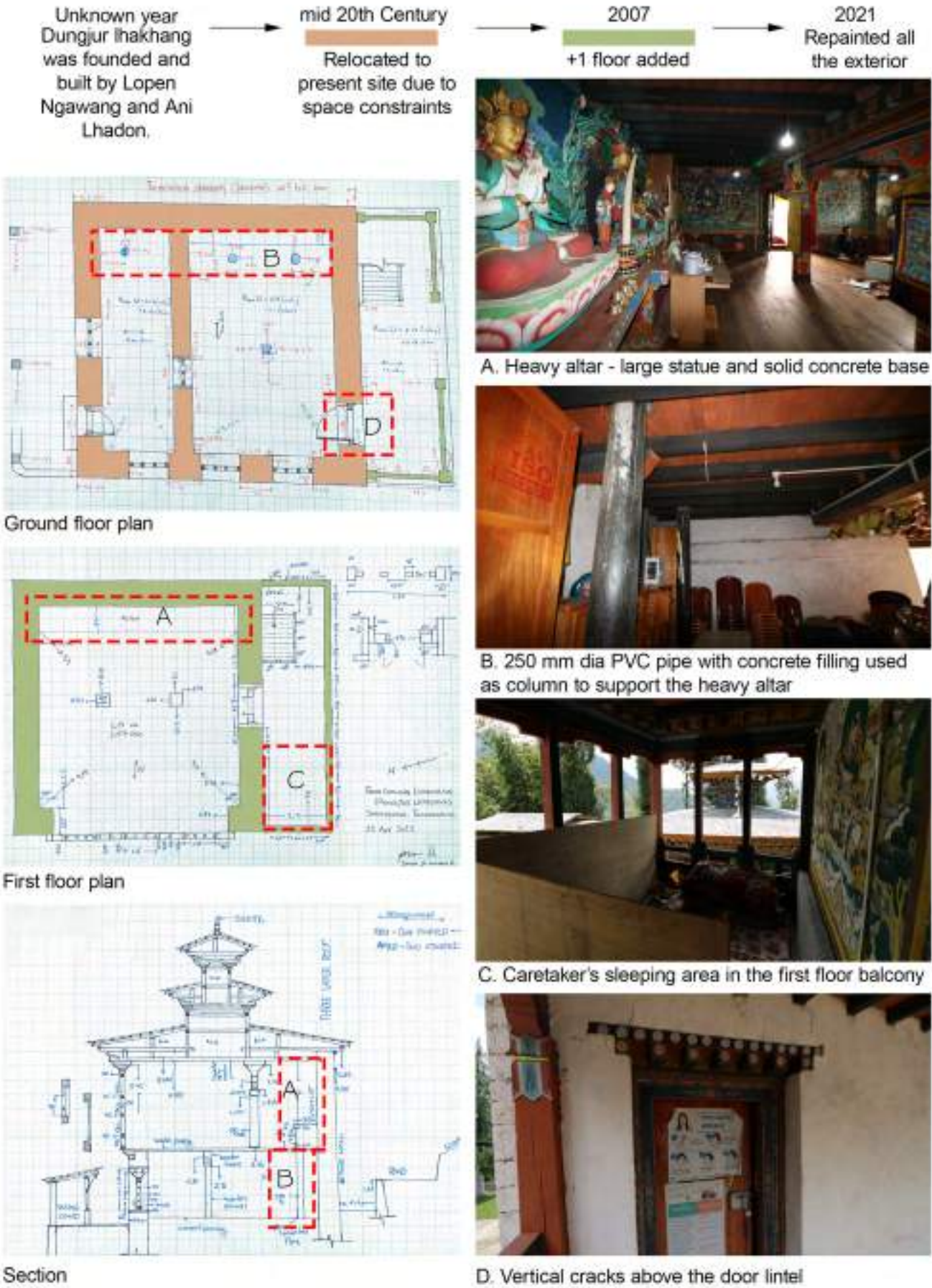
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



4.5.7 Chronology and Architectural Observation



Chronological Analysis

Architectural Observations



4.6. Ugyen Donga Chokorling Lhakhang



4.6.1 Location



Yonphula lhakhang is located at Yonphula village under Kanglung gewog. It is an hour's drive or 23 kilometers away from Trashigang town. The geographical location of the lhakhang is 27.15.862°N and 91.30769°E at an elevation of 2478 meters above sea level.

4.6.2 History

Ugyen Donga Chokhorling lhakhang is popularly known as Yonphula lhakhang. The lhakhang was founded as a residence by *Lam Karpo Rinpoche* who was also known by the name *Lam Tshewang Penjor*. He was the disciple of *Tertoen Dudjom Lingpa Jigdrel Yeshe Dorji*. *Lam* mastered the tantric practices at Kongbu, Tibet, and was later directed by his master to visit his karmic master *Dudjom Rinpoche*. According to an oral narration by Tenzin Namgay (2022), *Lam Karpo* meditated in Paro Taktshang and while meditating in the cave where *Guru Rinpoche* had meditated, he heard a clear voice from the *Guru* statue. He was said to have been astonished and felt himself in an illusion. Later, he found out that he had been talked to by that very statue of *Guru Rinpoche*. Later, he returned to Trashigang and founded Yonphula lhakhang. Currently, the lhakhang is managed by *Lam Jigme Tenzin* who is the descendant of *Lam Karpo*. There are approximately 100 *gomchens* and there is a Meditation Center where many *gomchens* meditate for a minimum of three years. After the completion of the mediation, they are known to be *tshampas* and they follow the *Nyingma Tersar* religion. The lhakhang initially built was two-storied but became three-storied in the 1990s after a renovation.

4.6.3 Significance

Trela Tshechu is performed annually on the 10th day of the 3rd month of the lunar calendar. It is one of the most popular annual Tshechu and people all over eastern Bhutan attend the three-day *Tshechu*. The festival portrays Bhutanese culture in its full glory with sacred mask dances, traditional folk songs, and dances entertaining crowds.

The main statue of *Lhasa Jow* bought from Lhasa in Tibet is believed to be wish-fulfilling and very sacred.

The lhakhang has old and unique debris painted with gold which indicates the age value of the structure.

4.6.4 Description of Architectural features

The lhakhang is a three-story structure. The main walls are made of stone masonry. The doors, windows, and roof structural components are made up of timber. The temple has three layers of roof. A *Jabzhi* roof, a *jamthok* roof, and a *sertog* (golden pinnacle). The ground floor has a sunken floor compared to the ground level. The only wall with no openings is the rare wall.

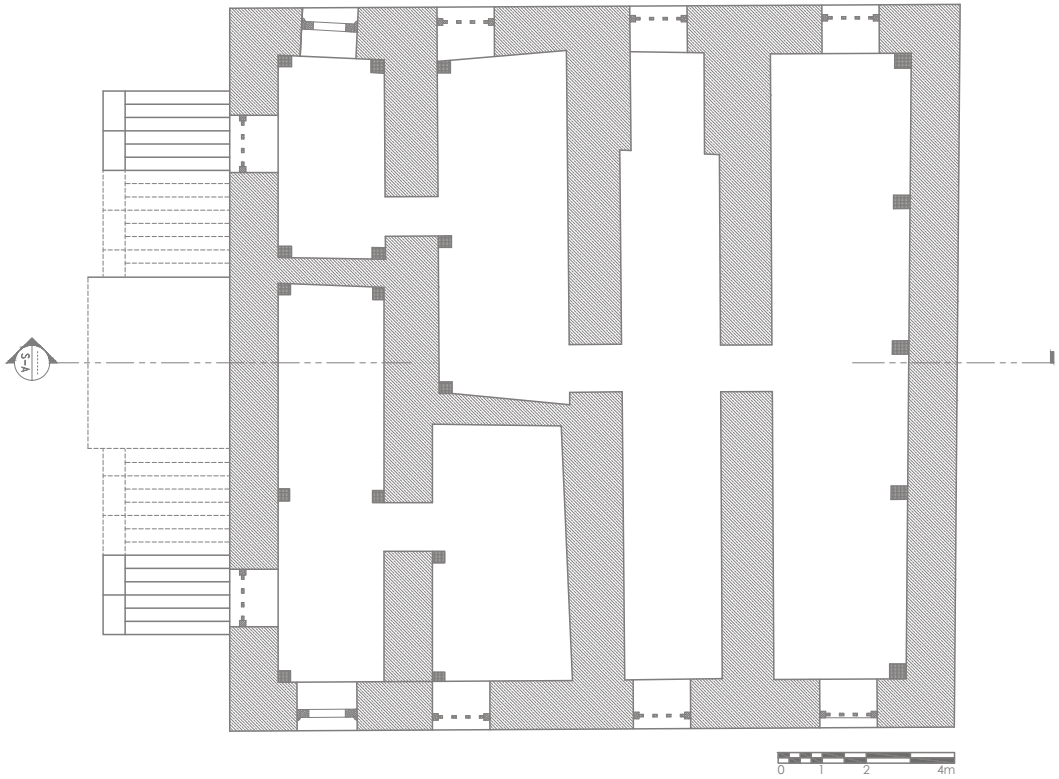
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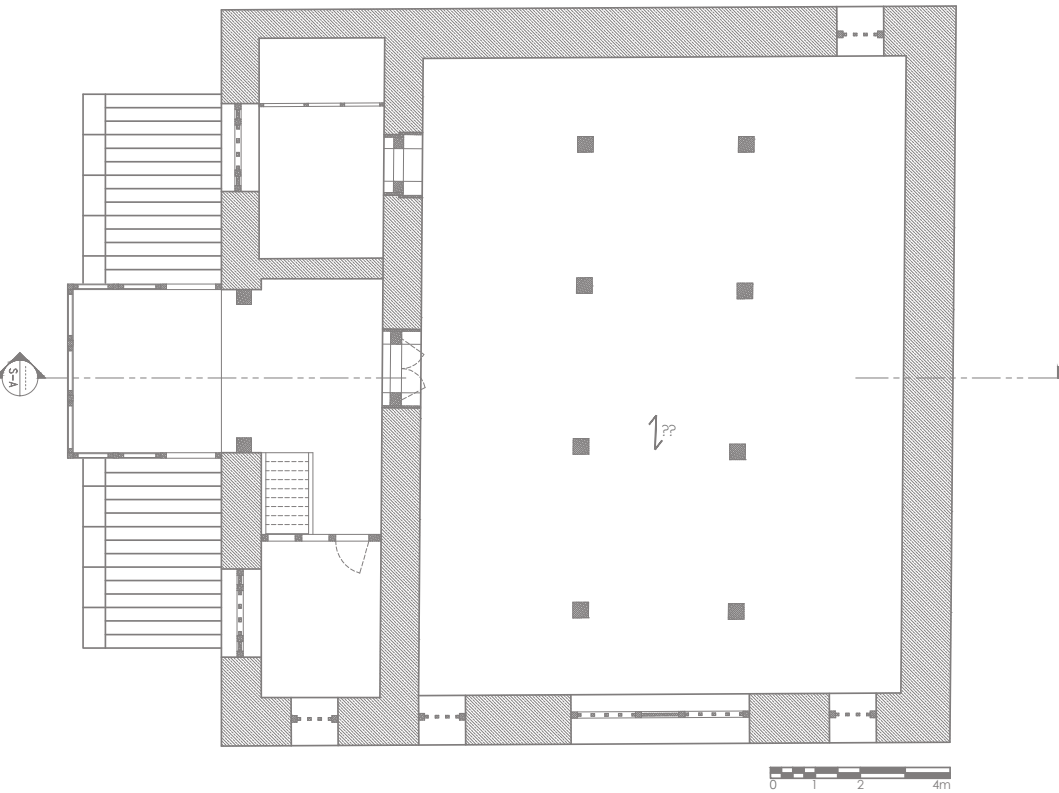
4.6.5 Pictorial Documentation



4.6.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



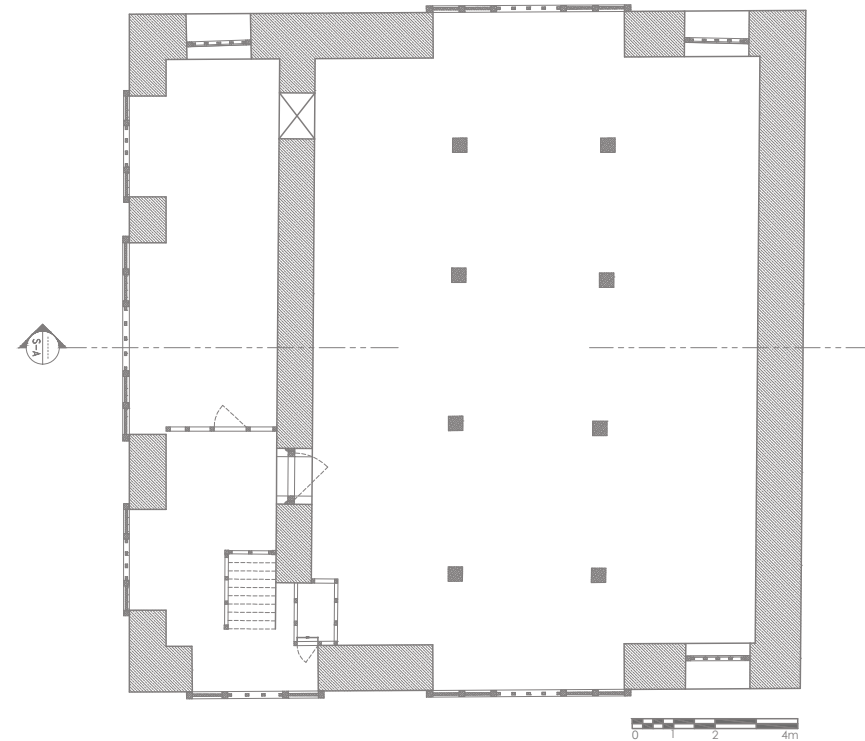
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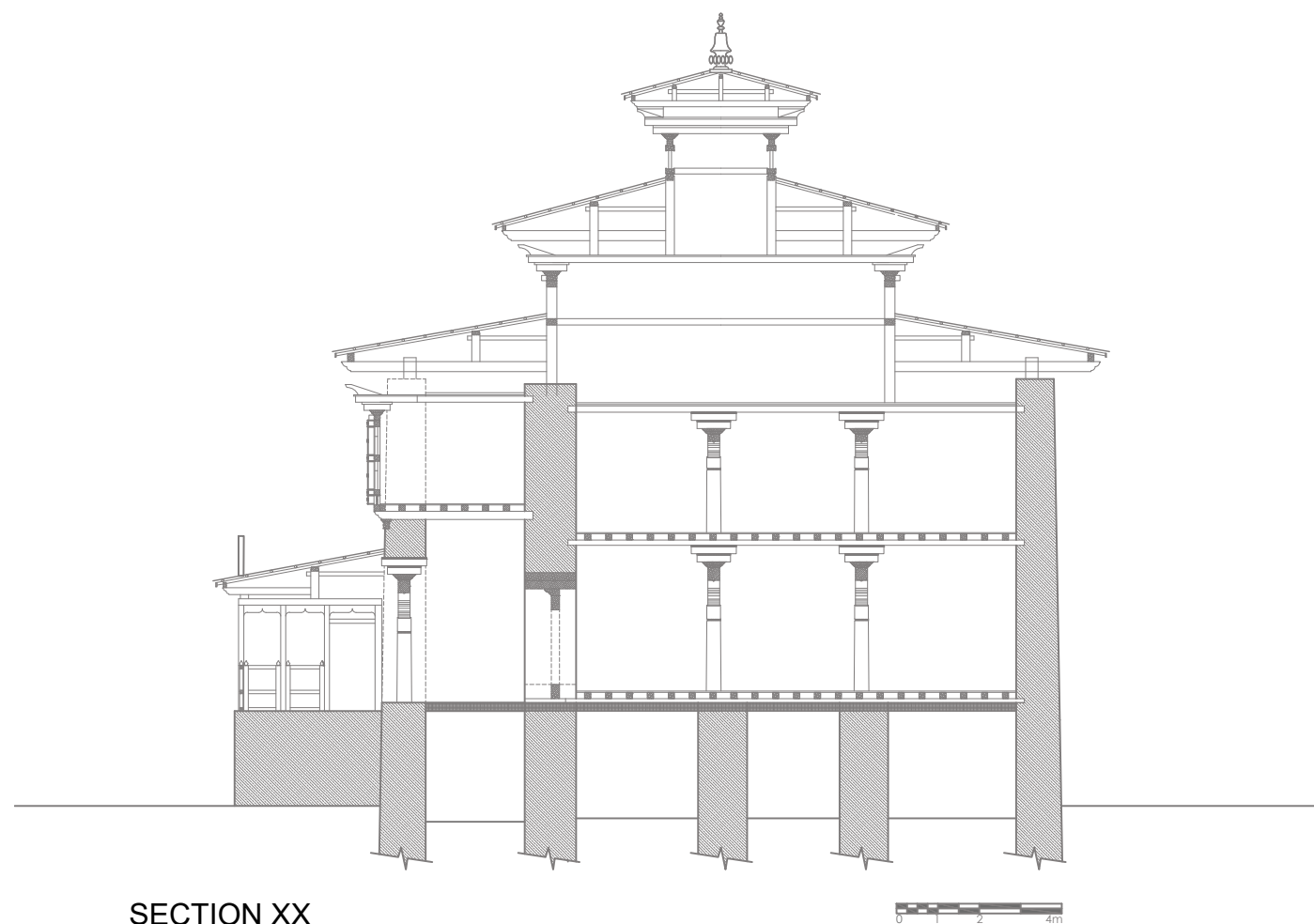
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4.6.7 Chronology and Architectural Observation



SECOND FLOOR PLAN



SECTION XX



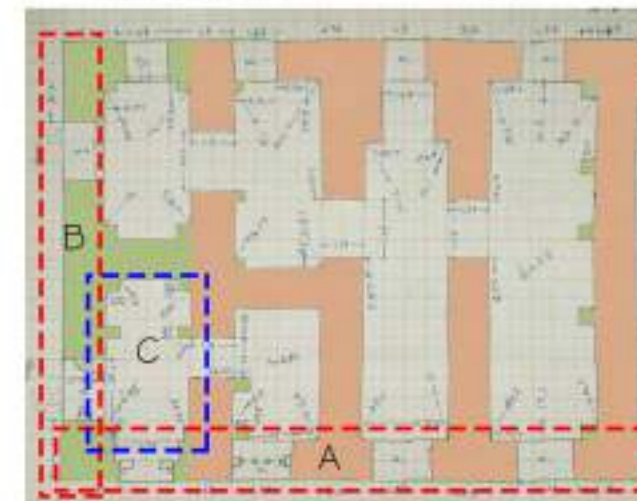
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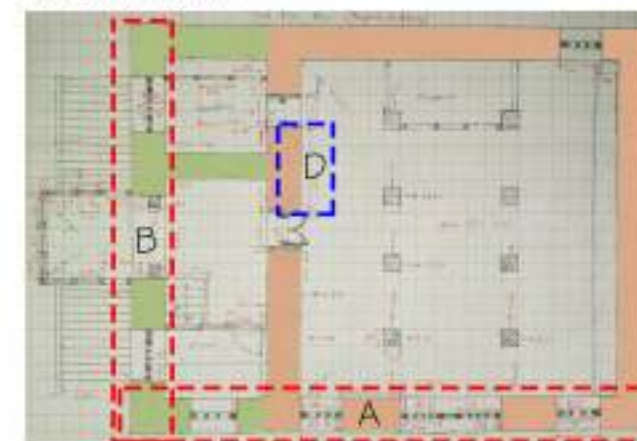
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1943 → 1990s
Built as a residence by lam Karpo Rinpoche
Renovated, extended & +1 floor added



Ground floor plan



First floor plan



Second floor plan

Chronological Analysis



A. Unaligned windows on the side elevation of the Ihakhang



B. Aligned windows on the front elevation of the Ihakhang



C. Concrete slab, beam & column in extended plan of ground floor



D. Wear & tear at the corners & edges of debris

Architectural Observations



4.7. Ugyencholing Lhakhang



4.7.1 Location



Ugyencholing lhakhang is located 23 kilometers away from Trashigang town at Yonphu village under Kanglung gewog in the North of Khaling, North-East of Uzorong, and South-West of Samkhar. The geographical location is at 27.27485°N and 91.51312°E with an elevation of 2063 meters above sea level.

4.7.2 History

Ugyen Choling lhakhang is commonly known as Yonphu lhakhang. The lhakhang was built by *Sangdag* in the 16th century. According to Tshewang Thinley (2022), *Sangdag*, the youngest son of *Tertoen Pema Lingpa* is said to have come to Trashigang as per the prophecy looking for a suitable place to build a lhakhang. Upon reaching Yonphu, he gave blessings to the local people and in return, the community offered the land to him where he decided to build a lhakhang. During the construction of the lhakhang, the evil spirits prevented the construction, and to pacify them, the *Lam* emanated and performed a mask dance in the form of *Hom-cham* or naked dance. While the spirits were engrossed with the performance, the *lam* also manifested in the form of two pigs and performed the *Saduel Phag-cham* to do the groundbreaking to build the lhakhang. Thereafter, it was built without any obstructions. It is believed to be built on a lake. The lhakhang was renovated and extended into a larger structure in 1982 through community funding. Recently in the month of January 2022, the walls of the lhakhang were renovated through gewog funding.

4.7.3 Significance

Yonphu Chotpu is the oldest tshechu and previously, it was known as *Bardo-cham* which is more than 400 years old. The three-day annual *Chotpa Tshechu* is conducted from the 12th day to the 15th day of the 11th month. *Hom-chham* is performed early in the morning before the *Phag-cham*. The naked dance has undergone some change and is now performed with the dancers wearing skull masks and holding phalluses in their hands.

The lhakhang was built based on prophecy to subdue the evil spirits and it caters to the community of Ritshangdung, Menthong, Thargom, and Yonphu Pam as *kay-lha yi-lha*.

4.7.4 Description of Architectural features

The lhakhang is a two-storey structure. The main walls are made of stone masonry and the outer walls has been plastered with cement which gives the lhakhang a new appearance from the outside. The doors, the windows, and the roof structural components are made up of timber. The flooring for both the floors is concrete. The ground floor has a *goenkhang* and a store, and the main altar is in the first floor. The temple has three layers of roof: a *Jabzhi* roof, a *jamthok* roof, and a *sertog* (golden pinnacle).

The structure is characterized by a *rabsel* in the front façade. There are also two small *choetens* in the *goenkhang* room on the ground floor.

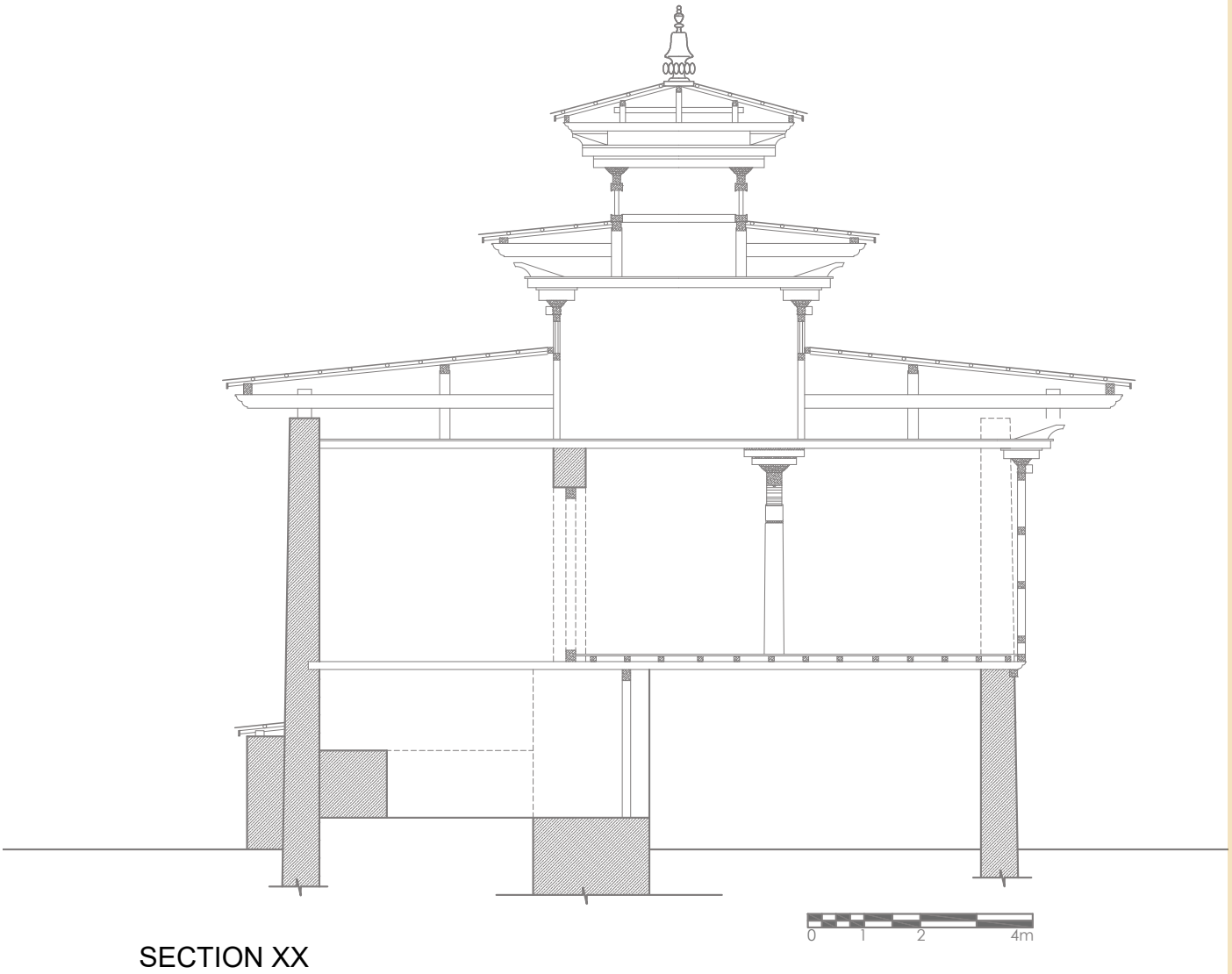
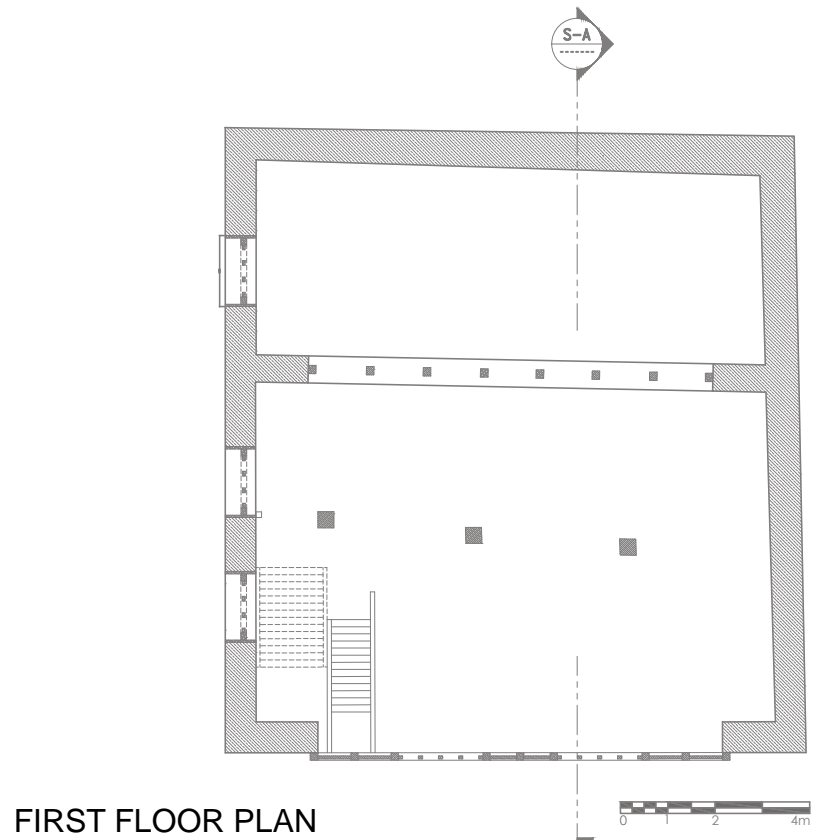
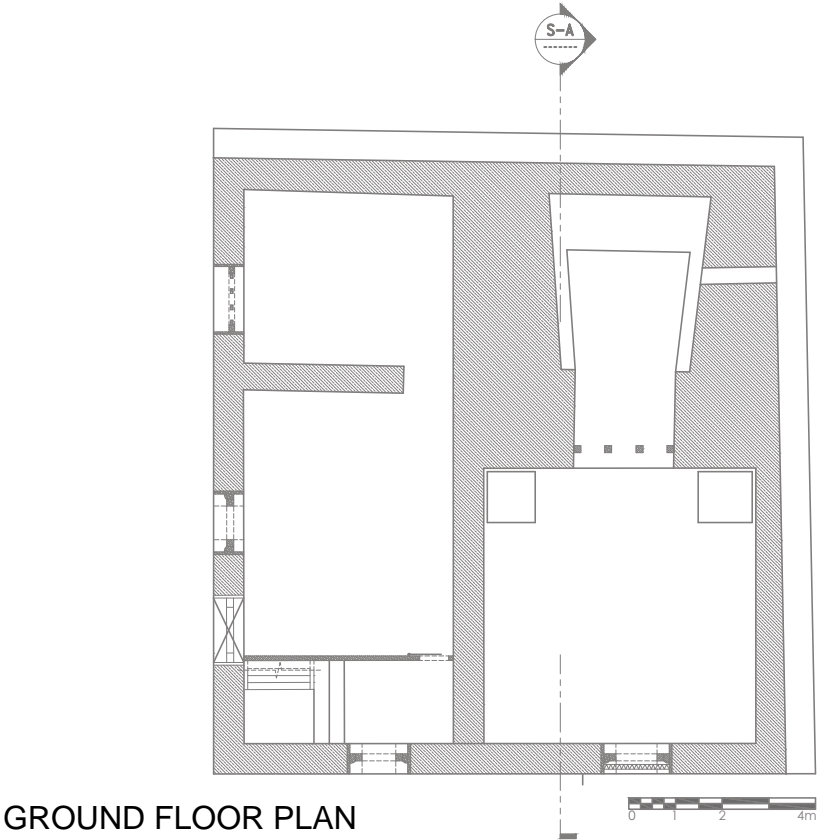
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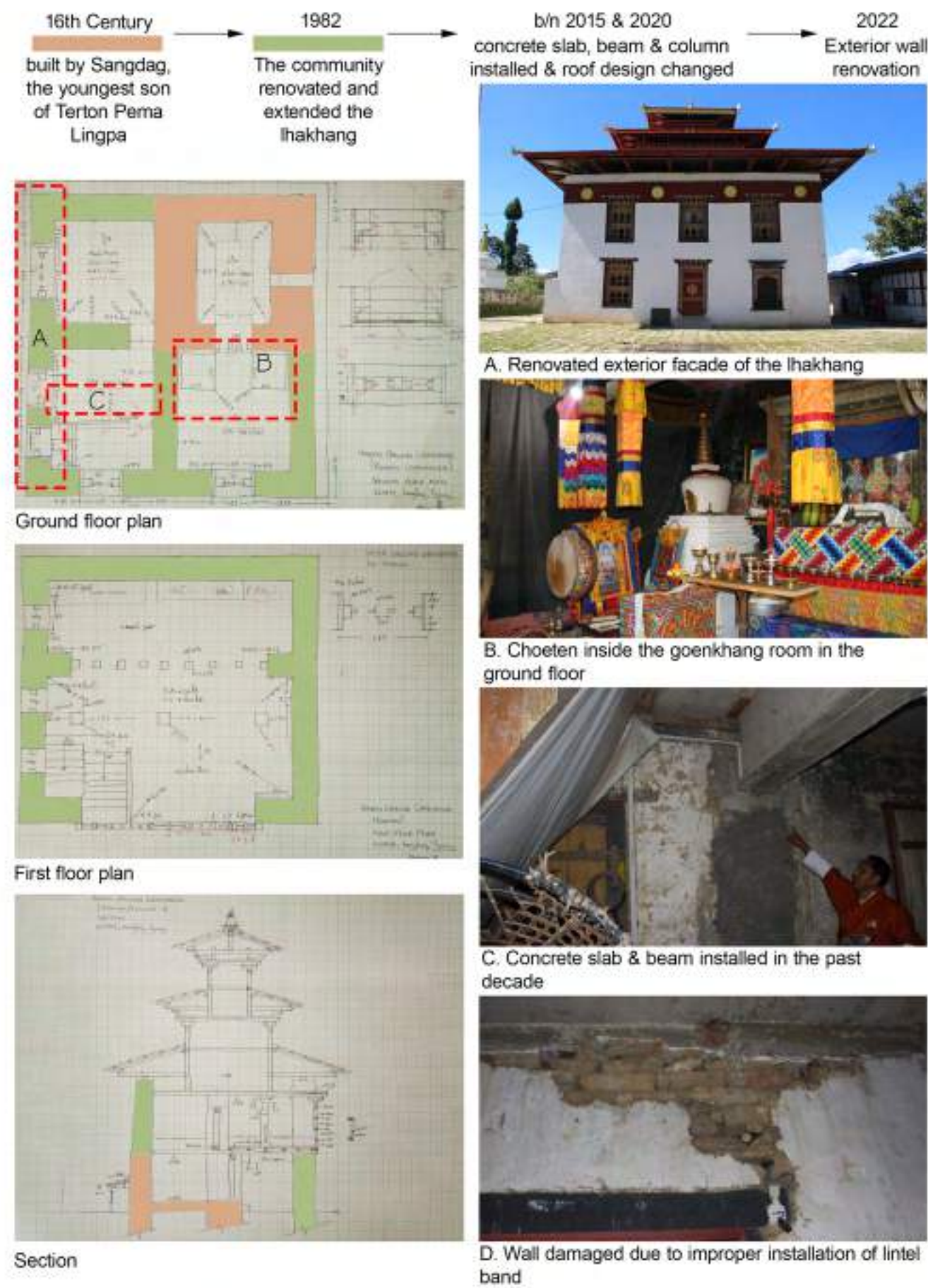
4.7.5 Pictorial Documentation



4.7.6 Architectural documentation



4.7.7 Chronology and Architectural Observation



Chronological Analysis

Architectural Observations



4.8. Samtenphel ling Goenpa





4.8.1 Location



Samtenphel Ling Goenpa is located in Merak gewog, Sakteng dungkhag under Trashigang Dzongkhag. The lhakhang is just a few hundred meters away from the Merak gewog office. The heritage site is owned and managed by the community. It has an elevation of 3540 meters above sea level with a geographical location of 27 18' 11"N, 91 51'31" E.

4.8.2 History

The present site was founded by *Gaylong Sumba* (1750) while he was meditating at *Gyen Ning Jong* which is located on the way to Khiliphu. Even today, one can see the remains of his *tsamkhang*, *choetens*, and his water source drainage in the thick conifer forest. Later, *Gelong Sumba* relocated his meditation place to the present Merak Samtenphel Ling Goenpa, but it was constructed just as a small goenpawhich had only one straight red lined kheyamar. Later, during the time of Tashigang *Dzongpon*, *Sey Dopola* (Dasho Thinley Tobgay, 1932-1999), *Gelong Pema Drakpa* (1901-1955) who followed all three religious' sects, i.e., Gelug, Kague, and Nyingma renovated the Goenpa and extended the goenpa with the help of Tashigang *Dzongpon*. It is believed that he drew another red line below the previous single line and so the present *kheyamar* that we see on the exterior walls of all religious institutions came into existence.

Gaylong Pema Drakpa was born at Nari Goenpa which is situated above Gengo village. It is said that he was so close to Tashigang *Dzongpon Sey Dopola* and would travel to Tashigang to perform ritualistic ceremonies when *Sey Dopola* requested him. He is said to have lived at Merak during summer and autumn and during the winter, lived at Saling Solo Goenpa. One day, while he was meditating at Merak Jomo Kukhari *Phodrang*, he went to fetch *yoenchab* and when he came back to the Kukhari *Phodrang*, he saw an elephant sitting in the lhakhang with both ears folded. It is believed that seeing such miracles meant seeing *Yedam Tsok Lha's Zhelbab*. That's why *Gelong Pema Drakpa* lived a healthy and prosperous life. Since Merak is a sacred place of *Ama Jomo*, one cannot roast pig's meat in the fire. For this reason, Merak also did not have a crematorium until very recently. As practiced by Tibetans, he initiated the offering of dead bodies to the vultures and the wild animals and also identified the site for this purpose at *Gang Shom*. But now, both Merak and Sakteng have their own crematoriums. His memorial *chorten* has been constructed above the lhakhang.

4.8.3 Significance

It houses 18 numbers of *choebum* brought from Tibet by Ama Jomo which relates to the settlement history of Merak and Sakteng. It also houses the walking stick of the founder.

4.8.4 Description of Architectural features

The lhakhang is a two-storey structure. The main walls are made of stone masonry. The doors, the windows, and the roof structural components are made up of timber. The temple has three layers of roof; a *Jabzhi* roof, a *ajamthok* roof, and a *sertog* (golden pinnacle). The ground floor has the main altar and a *gorakha* (foyer). The first floor also has an altar where religious texts are stored. The attic has been converted into a *goenkhang*.

The structure is characterized by a *rabsel* in the front façade and has small windows at the sides and no openings at the back of the lhakhang.

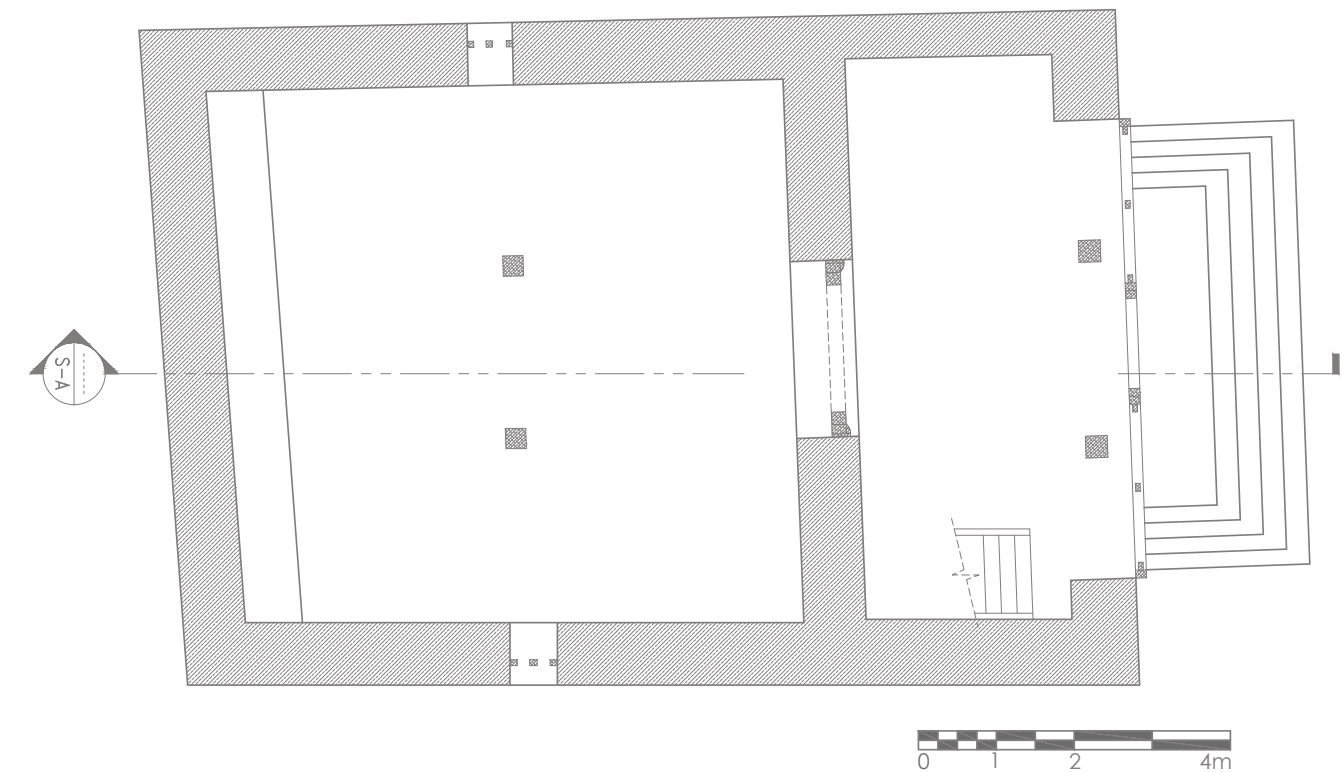
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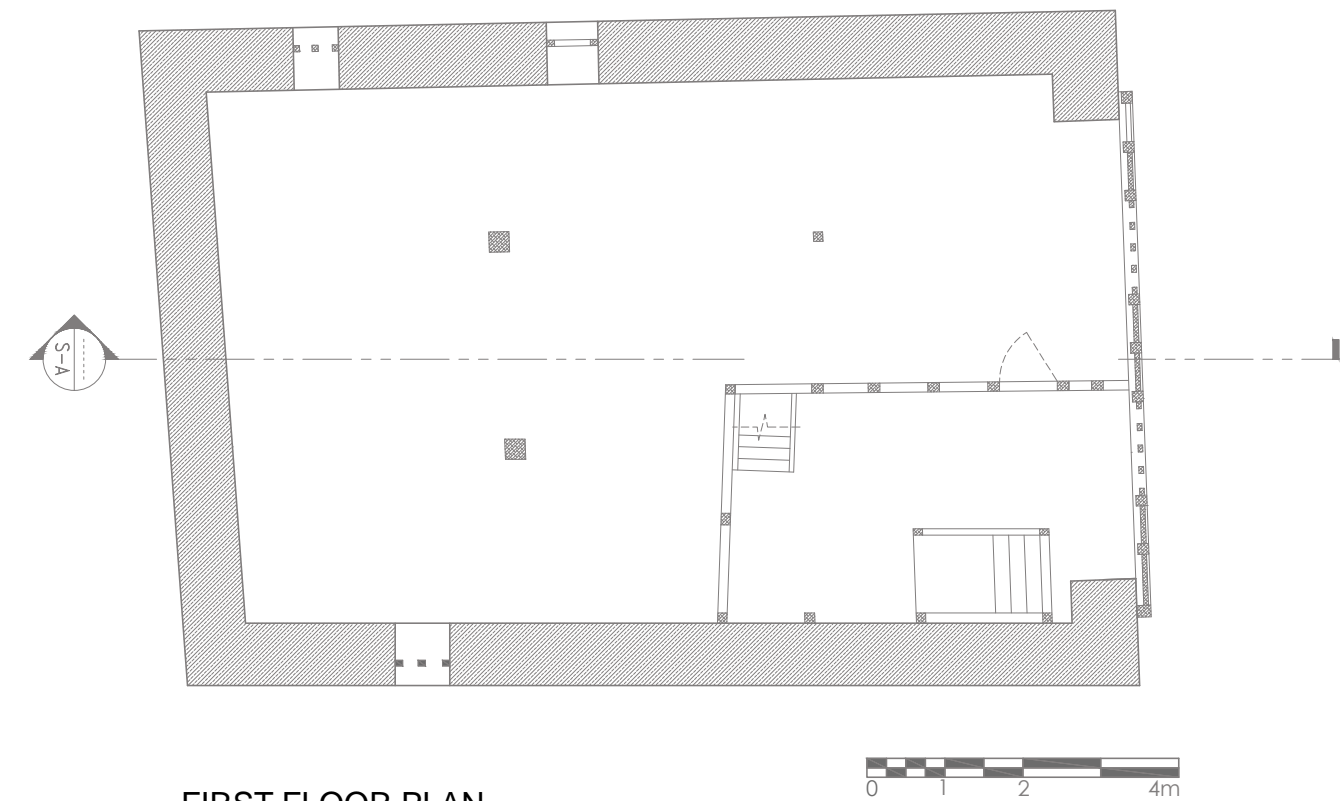
4.8.5 Pictorial Documentation



4.8.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



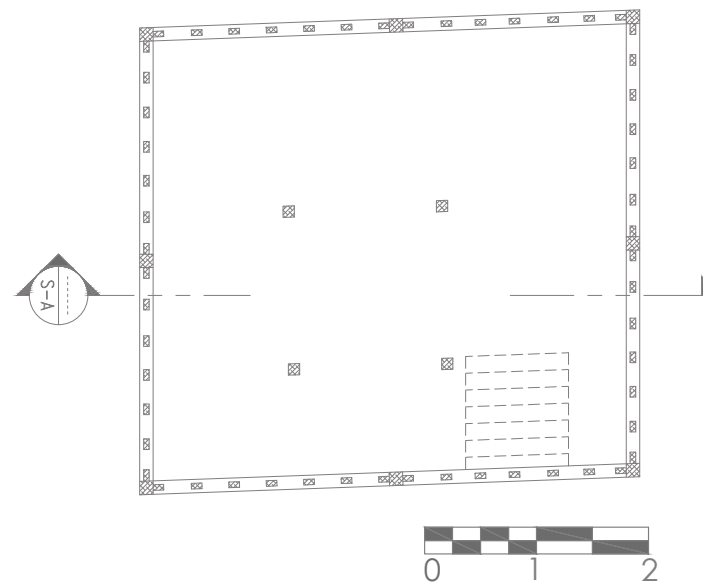
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DRAWING TITLE: Architectural drawing

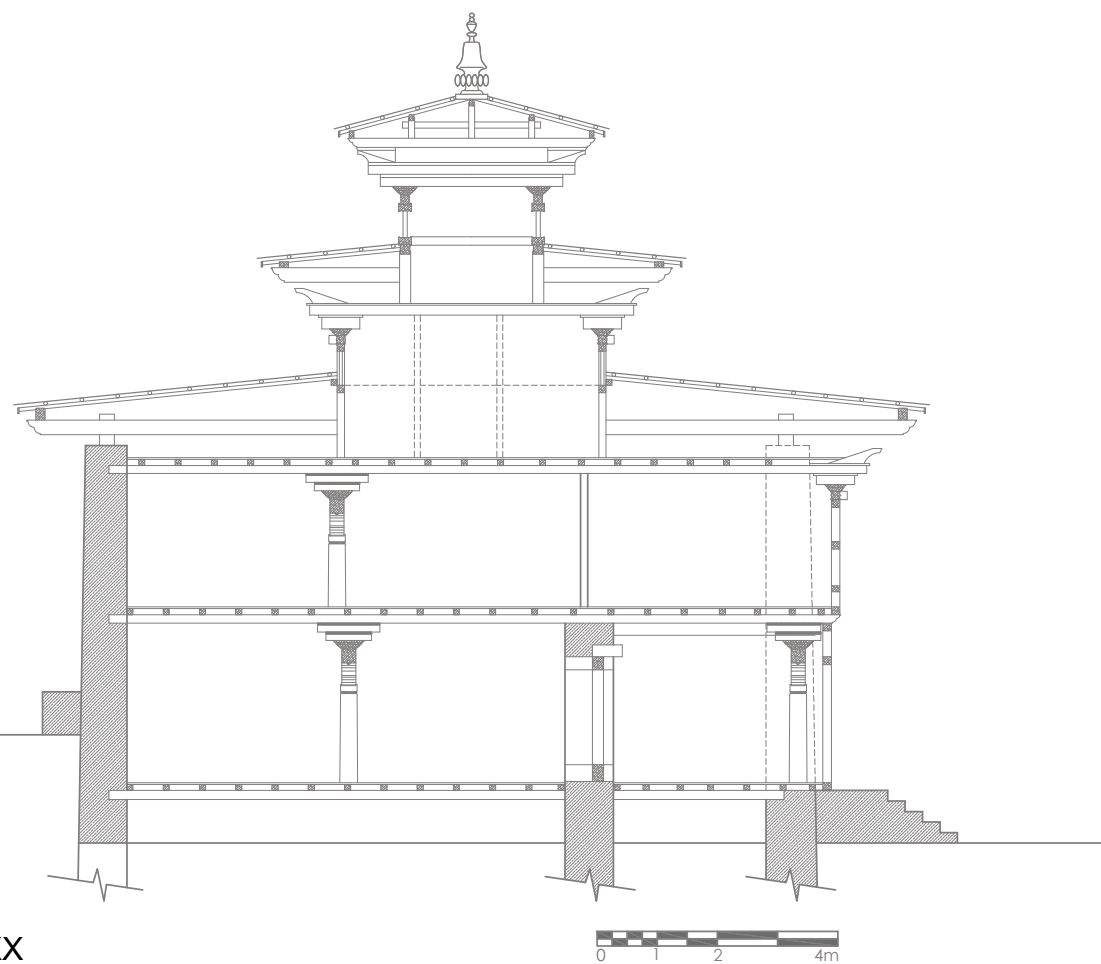
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4.8.7 Chronology and Architectural Observation



ATTIC FLOOR PLAN



SECTION XX



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

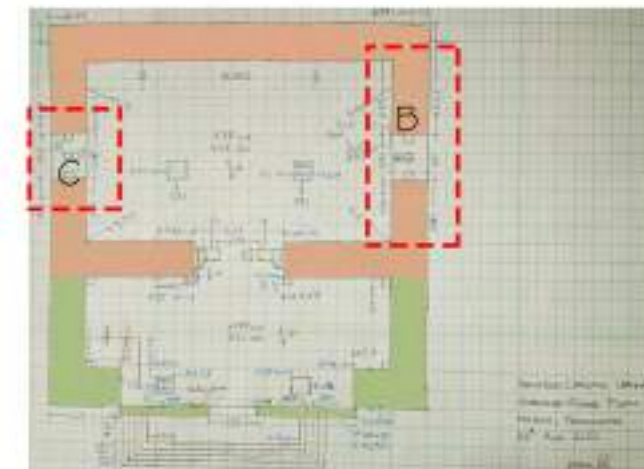


Page no: 358

1750
Founded by
Gaylong
Sumba with
only one
straight red
lined khemar

1921
Extended by Tashigang
Dzongpon, Sey Dopola &
Gelong Pema Drakpa &
added one more red line
below previous one

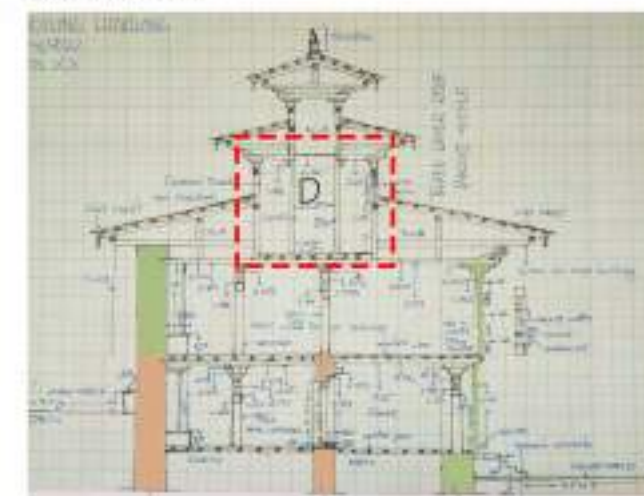
2021
Repainted all
exterior walls



Ground floor plan



First floor plan



Section



A. Old photo of the lhakhang (Gengop, K. 08/2012)



B. Old khemar band and windows aligned towards the back of the lhakhang



C. Damaged window sill in the ground floor



D. Goenkhang in the attic floor

Chronological Analysis

Architectural Observations



4.9. Samten Choeling Goenpa

4.9.1 Location



Samten Choeling Goenpa, also known as the Thungkhar lhakhang is located in Thrimshing gewog under Trashigang Dzongkhag. The heritage site is owned and managed by the Trashigang *dratshang*. It has an elevation of 1500 meters above sea level with a geographical location of 27.3.17 N, 91.33.22 E.

4.9.2 History

Originally known as the Lungthung Goenpa, it was founded and constructed in 1471 by Kagyue Lam Kinzang Rinzin. His son Singye Dorji continued the lineage after his death. Singye Dorji had two sons, namely Yoejur and Minjur. Of the two, Minjur migrated to Yemkhar village and constructed his own lhakhang. However, Yoejur continued living at the goenpa and continued the lineage. He had three daughters who are still alive. With no son to carry on the continuity of the lineage, the goenpa almost turned into ruins. Therefore, the Tashigang dratsang and the Thrimshing gewog jointly relocated and reconstructed Thungkhar lhakhang in 2017 and relocated the goenpa's nangtens to the new lhakhang. Initiated by the Tashigang shedra, the lhakhang now acts as a shedra for 10 young monks headed by a Lam and a Lopen.

4.9.3 Significance

Thungkhar lhakhang is an important seat of Kagyue Lam Kinzang Rinzin and his disciples in the Tashigang dzongkhag. It now functions as the only religious center catering to the community located in the vicinity. It also houses the important religious nangtens from Lungthung goenpa which are more than 500 years old.

4.9.4 Description of Architectural features

The Lhakhang is a one-storey structure. The main walls are made up of stone masonry. The doors, the windows, and the roof structural components are made up of timber. The temple has three layers of roof; a *Jabzhi* roof, *ajamtok* roof, and a *sertog* (golden pinnacle). The ground floor has the main altar and the attic is being used as storage for old relics.

The structure is characterized by a *rabsel* and *gochu* in the front façade and an entry porch on the right side of the lhakhang.

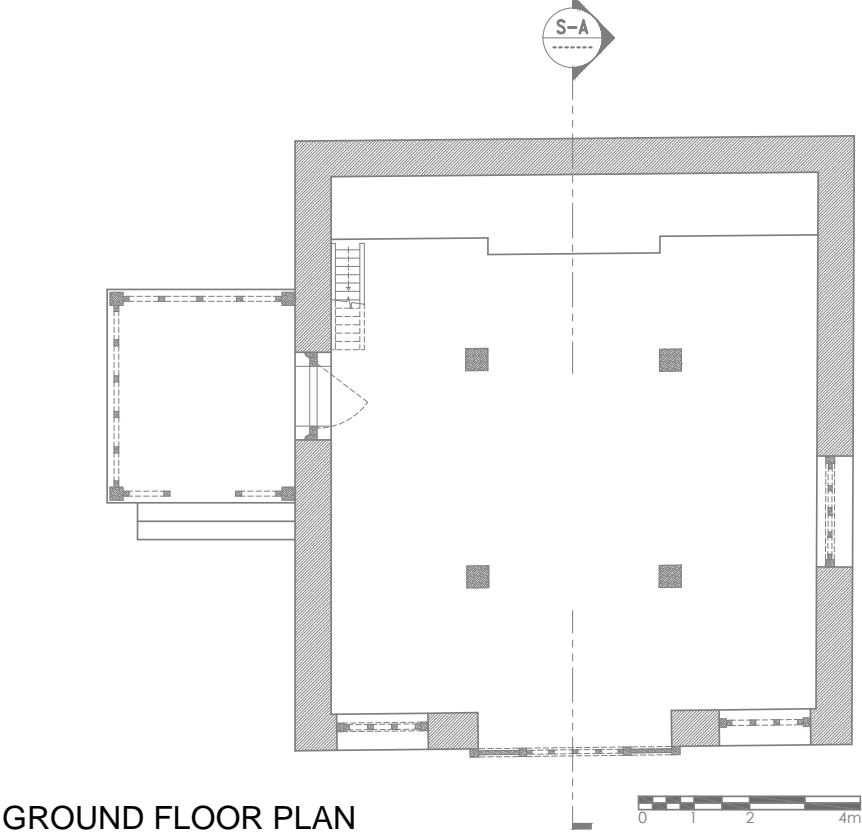
4.9.5 Pictorial Documentation



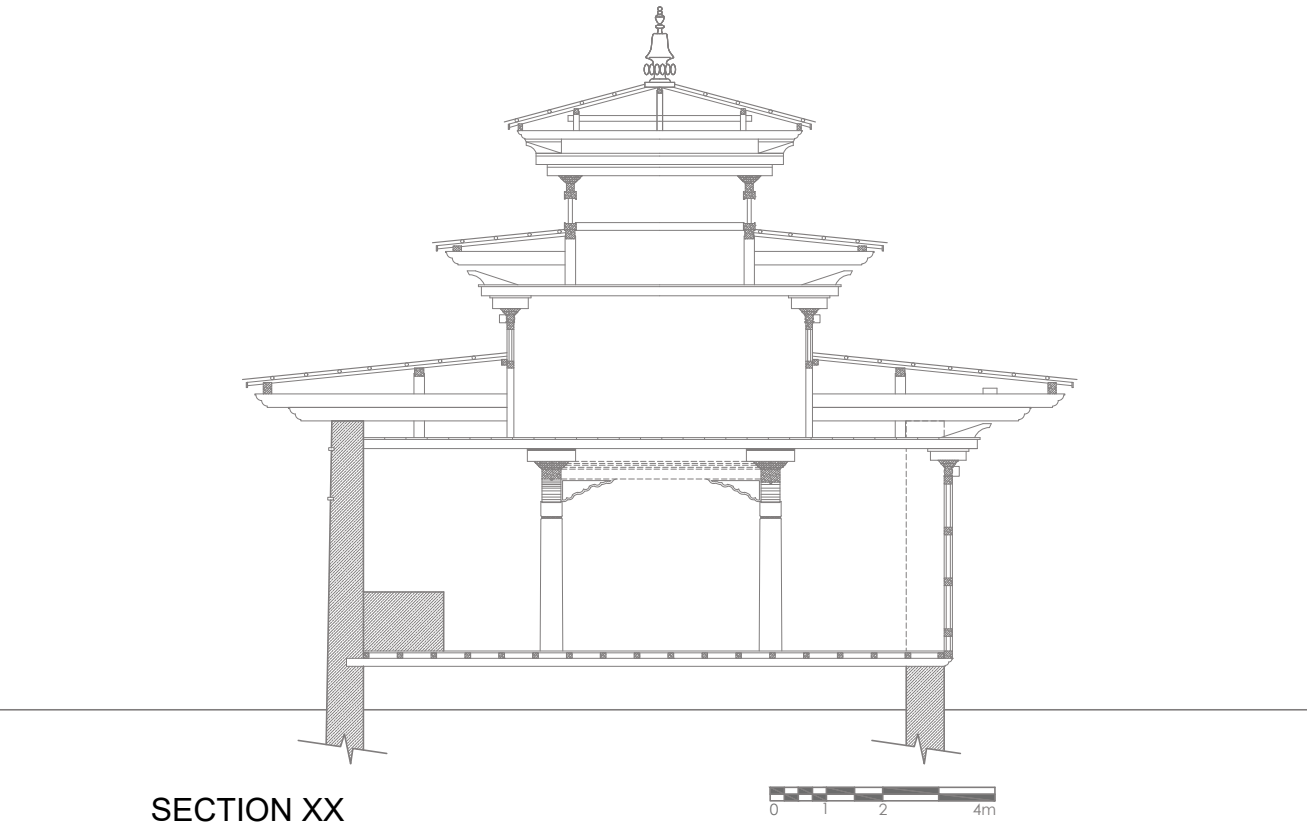
4.9.5 Pictorial Documentation



4.9.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX

4.9.7 Chronology and Architectural Observation

1471

Lungthung Goenpa which was founded and constructed in 1471 by Kagyue Lam Kinzang Rinzin.

2017

With no decendent to continue the lineage, the goenpa almost turned into ruins, thus trashigang dratshang & thrimshing gewog relocated & reconstructed the lhakhang

Ground floor plan

Section

Chronological Analysis

A. Front view of the lhakhang

B. Back view of the lhakhang

C. Attic of the lhakhang used as storage for religious texts and other stuffs

D. Lhakhang interiors

Architectural Observations



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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs





4.10. Guru Goenpa Lhakhang



4.10.1 Location



Sakteng Kushu *Guru Goenpa* is located on the opposite ridge of Borangtse Lhakhang at an elevation of 3286 meters above sea level with geographical readings of 27 24' 713" N and 091 55' 963" E. It takes around 2 hours to reach the *goenpa* on foot from Sakteng.

4.10.2 History

The site of *Guru Goenpa* was founded in 1851 by *Gaylong Lozang Thabkhay* who was the 8th reincarnation of Sakteng Kushu *Guru* while he was meditating at Jay Tho Gang in a small *goenpa* below the present lhakhang. In 1867, the foundation stones of the lhakhang were laid by *Lam Kelzang Doyen Tenzin*, the 9th reincarnation of Sakteng Kushu *Guru*. Subsequently, the present lhakhang was constructed by *Lam Kelzang Jurmed Namgyel*, the 10th reincarnation of Sakteng Kushu *Guru*, and named it Samten Choeling Goenpa. Until the 11th reincarnation Thubten Kelden, *Guru Goenpa* was owned and managed privately by the reincarnations and descendants of Sakteng Kushu *Guru*. The 12th Yangsi, Tenzin Thinley Namgyel was born on 11th August, 1968 to Yab Lozang Rabten and Yum Tsong Tsong Lopen's daughter Pema Choden at a place called Ramkem under Arunachal in India. Since the existing reincarnation of Kushu *Guru* lived in Shar Bumdeling in India, *Guru Goenpa* Lhakhang had to be managed and taken care of by the Sakteng community.

4.10.3 Significance

It is the seat of Sakteng Kushu *Guru* and his re-embodiments.

4.10.4 Description of Architectural features

The lhakhang is a two-storey structure. The main walls are made up of stone masonry and mud mortar. The doors, the windows, and the roof structural components are made up of timber. The flooring for both the floors is timber. The ground floor has the main altar and the first floor has several rooms where some rooms are used to store religious texts and some are empty. The temple has three layers of roof. A *Jabzhi* roof, a *jamthok* roof, and a *sertog* (golden pinnacle).

The structure has a large porch/foyer in front of the entrance to the main altar and a *rabse* in the front façade above the entrance to the porch/foyer.

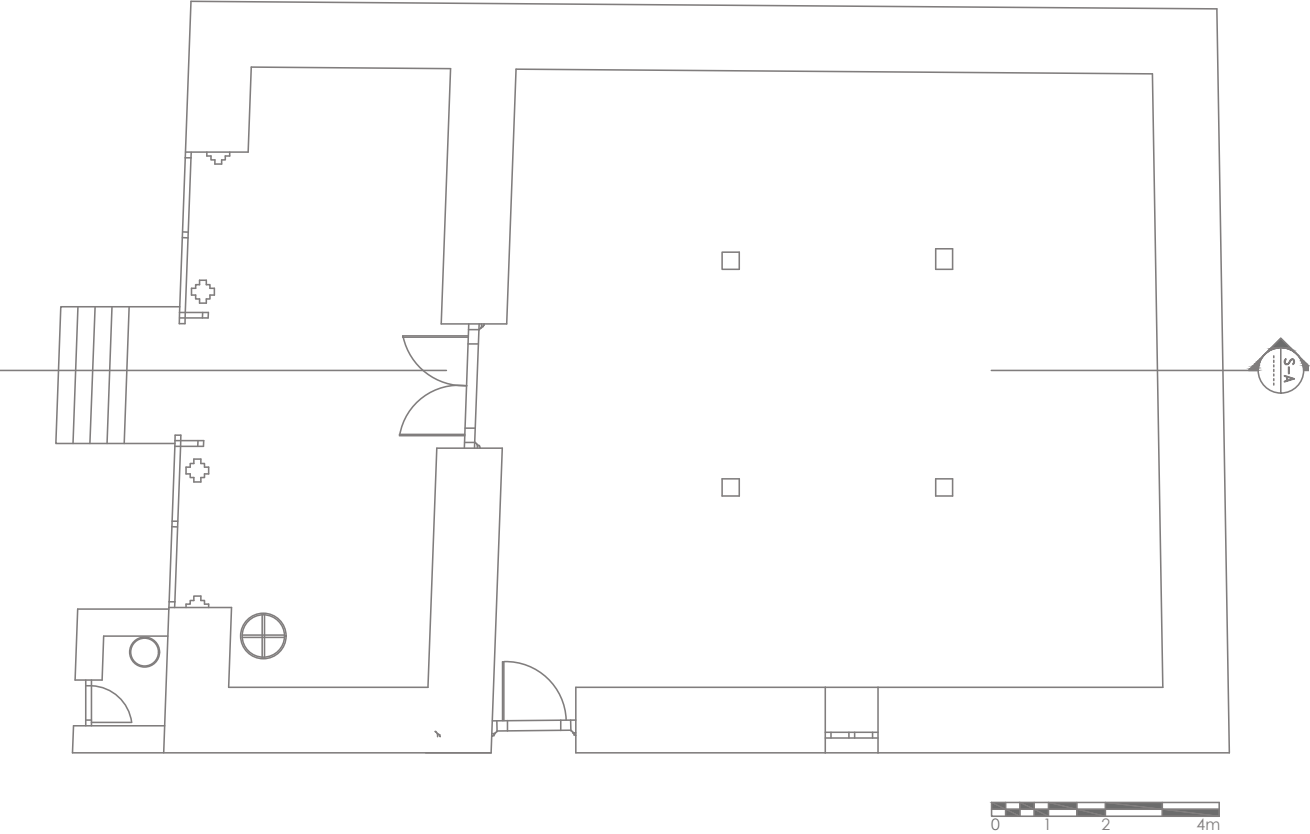
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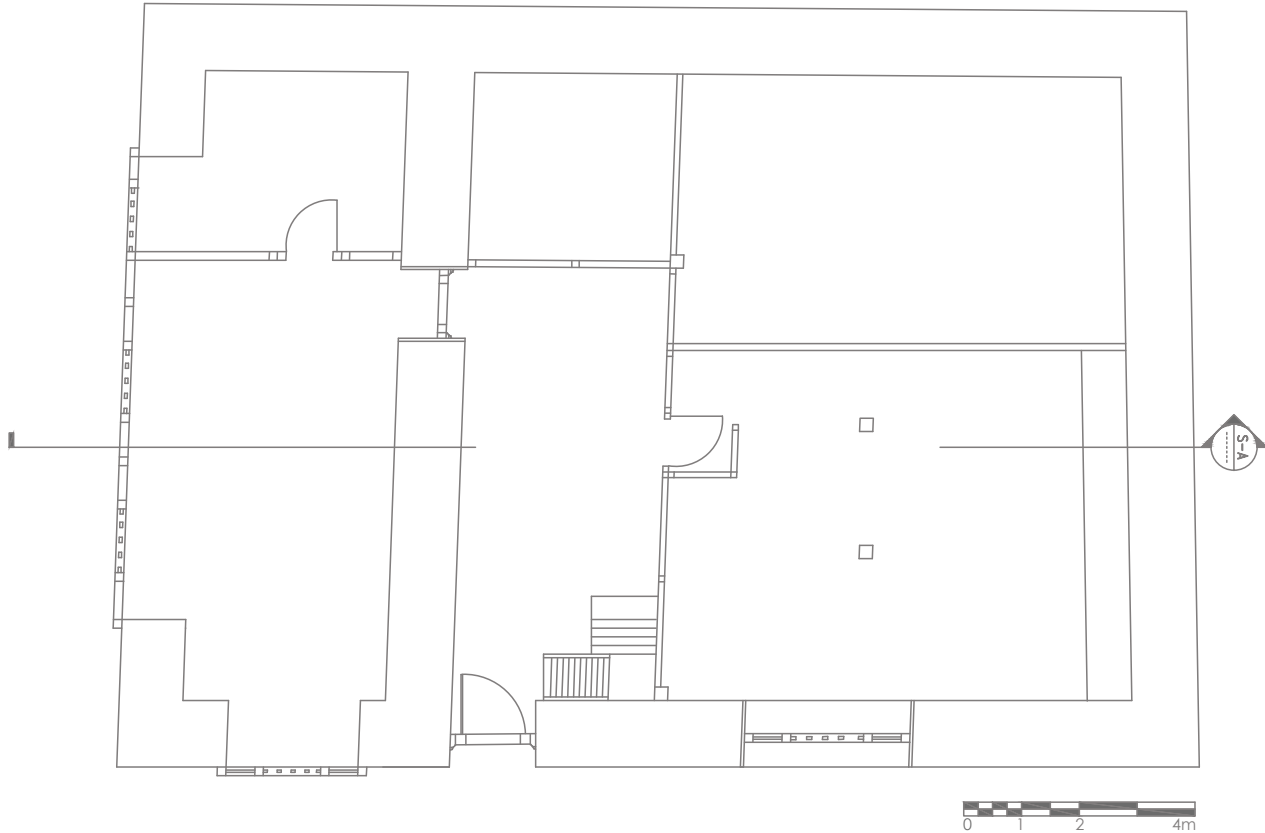
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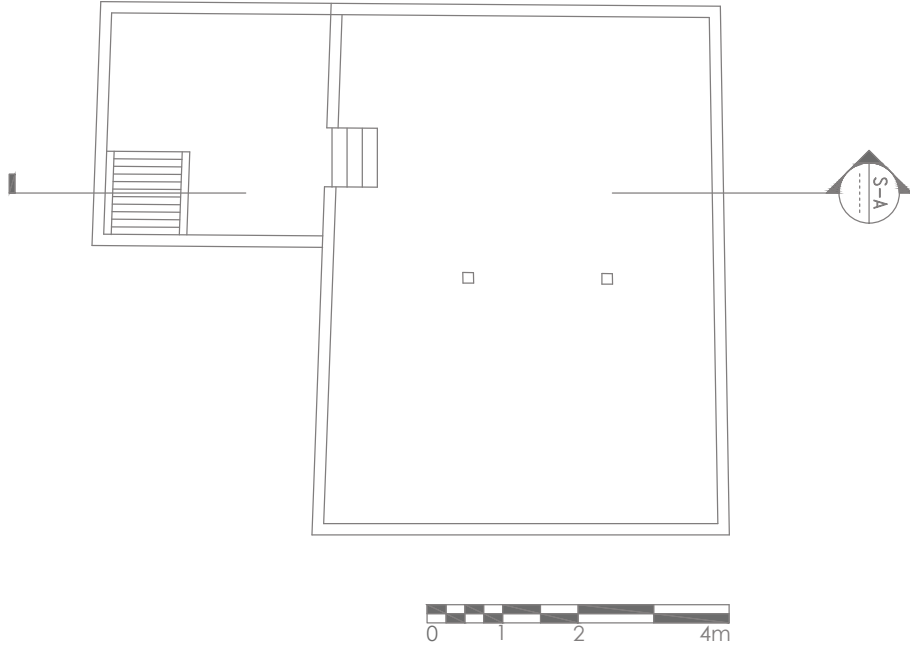
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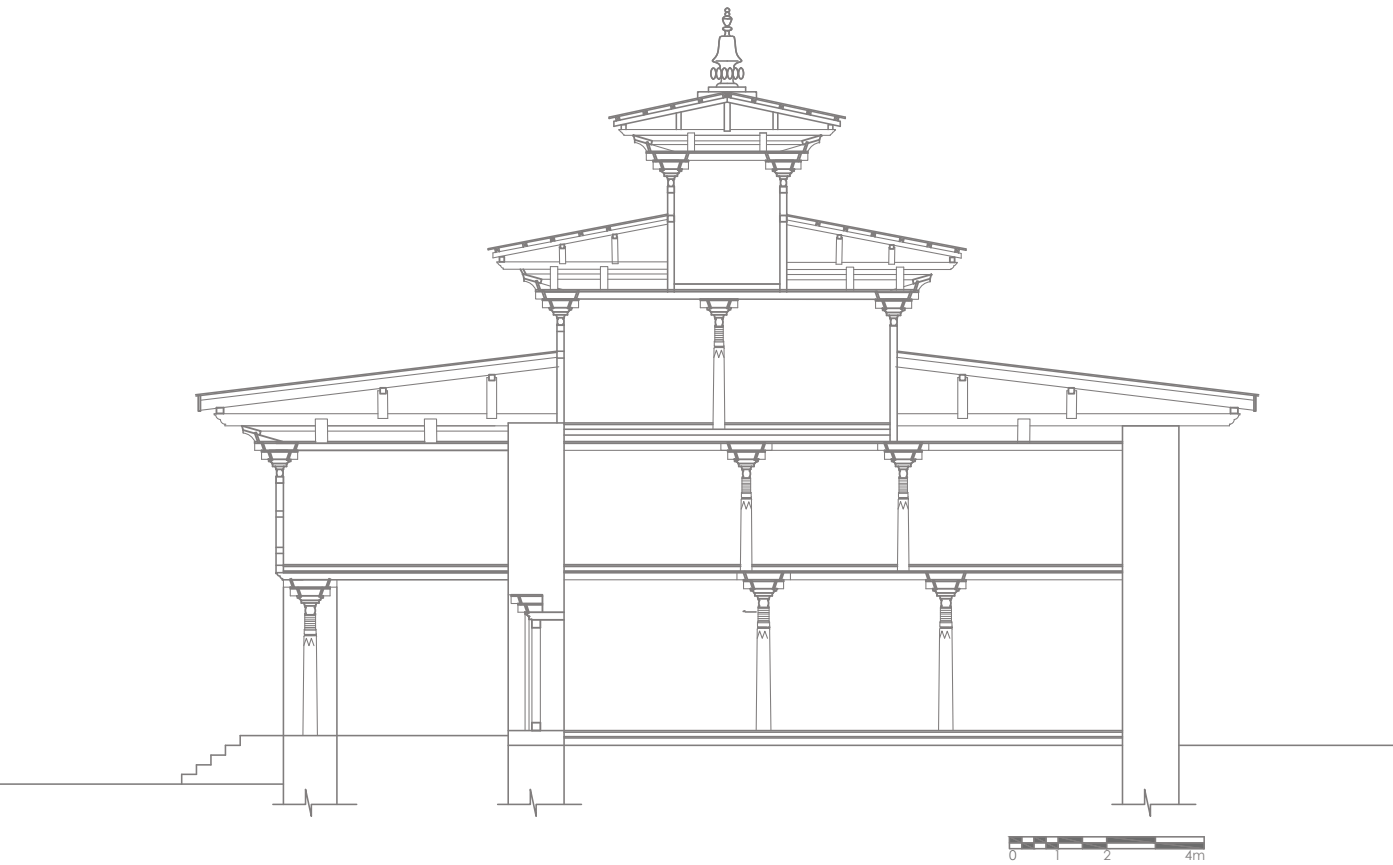
GROUND FLOOR PLAN



FIRST FLOOR PLAN



JAMTHOK FLOOR PLAN



SECTION XX



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DRAWING TITLE: Architectural drawing

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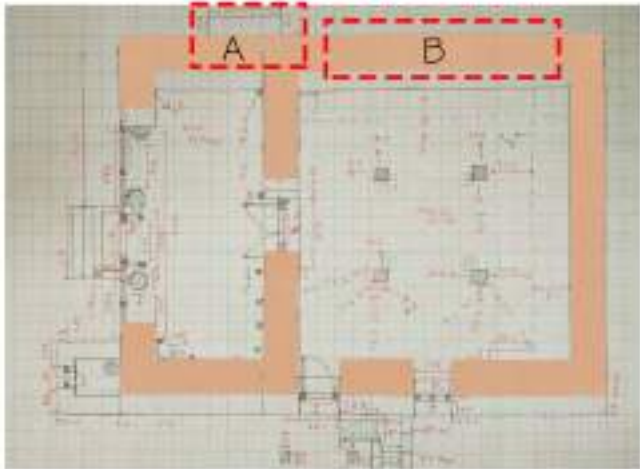
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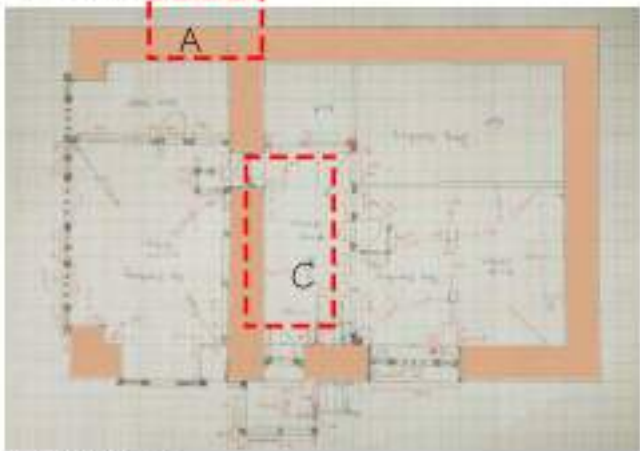
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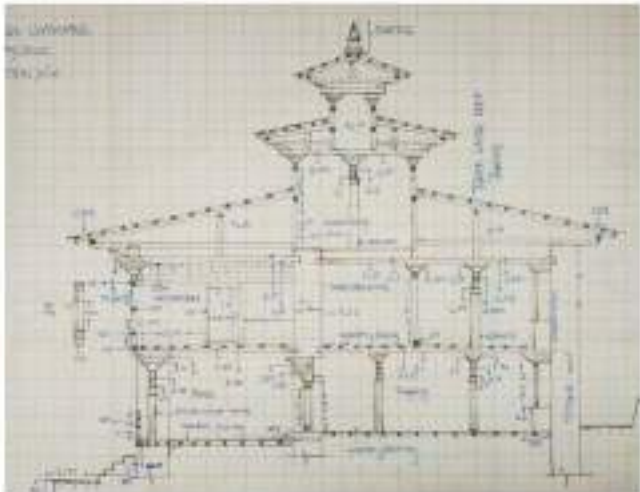
4.10.7 Chronology and Architectural Observation



Ground floor plan



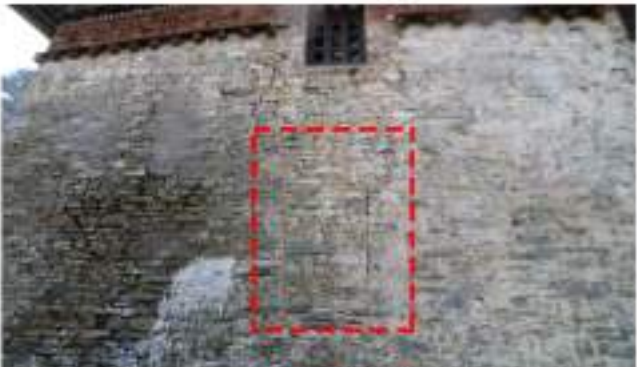
First floor plan



Section



A. Addition made to the lhakhang's first floor



B. Traces of old window covered up by stones



C. Uneven rough walls on the second floor



D. Debri damaged by the water seeping through the wall

Chronological Analysis

Architectural Observations



4.11. Borangtse Lhakhang



4.11.1 Location



Borangtse lhakhang is located on the ridge above Sakteng village. From Saramtse *dratsang*, it takes more than 30 minutes to reach the lhakhang by walk. It has an elevation of 3353 meters above sea level with a geographical location of 27° 18' 194" N and 091° 51' 515" E.

4.11.2 History

In 1347, *lam Jarepa* divided Tsholung lake (an evil lake that disappeared humans into clouds) into three ethnic groups of *brokpas* while he was escorting the *brokpas* from Tibet who are now settled in Merak and Sakteng. Each lake was named after three ethnic groups of *brokpas* (*Kom*, *Lon*, and *Rok*). *Kom* is Sakteng, *Lon* is Merak and *Rok* is Yamarong village in Tibet.

In the 15th Century *Lam Lozang Tenpai Drimed*, who was the reincarnation of Sakteng *Kushu Guru* was meditating in the forest of *Tsholung* with his disciple/soepen (cook) Kuenga.

In one of his dreams, *Lam* is said to have seen his riding pony and his dog being led into the sky by *Khandroms* (Dakinis). Subsequently, on one of the mornings when his disciple went to fetch water, he is said to have seen three beautiful girls standing near the water source. Probably the disciple and the *lam* must have been fetching water from one of the three lakes which still exist on the same ridge namely Sakteng *Tsho*, Merak *Tsho*, and Tibetan *Tsho*. Disciple Kuenga immediately ran back and reported what he saw to his *Lam*. When *Lam* heard of what his disciple had to say to him, he sent back his disciple to check on it again. This time, the disciple saw three pieces of radish lying on the same spot where three beautiful girls were standing. He took them with him and presented them to *Lam*. *Lam* asked his disciple to cook radish curry for all of them. While chopping the reddish, it is believed that the disciple has seen blood oozing out from the radish and so he didn't eat it while his *Lam*, the pony, and the dog ate it. After the meal, *Lam*, his pony, and the dog started rising up into the air supernaturally. The disciple was surprised at what he was seeing and asked *Lam* why it is not happening to him. His *lam* replied, "since you didn't eat the curry, you will not be able to enter the nirvana with us, but I will pray that we meet again in our next life somewhere on the same ridge". Saying this, three of them flew away and disappeared into the thin air. As prophesized by *Lam Lozang Toenpai Drimed*, the Borangtse lhakhang was founded and constructed in the 16th Century by *Lam Namkha Yoezer*, the reincarnation of *Lam Lozang Tenpai Drimed's* soepen/disciple Kuenga on the ridge which looks like *Tashi Bumpa* (Vase of luck) and named it as Tashichoeling Lhakhang. On the opposite ridge from Borangtse lhakhang, *Guru goenpa* has been founded by *Gaylong Lozang Thabkhay* who was the 8th reincarnation of *Sakteng Kushu Guru* in 1851, and thus, the *Guru* and his disciple re-united again on the same ridge as prophesized.

On the same ridge little further below the Tashichoeling Lhakhang, a new *Saramtse Dratsang* has been established by *Trulku Sangay Dorji* who is the present reincarnation of *Lam Lozang Toenpai Drimed's* disciple Kuenga

4.11.3 Significance

Tercham: A sacred dance of Sakteng: People of Sakteng claim that the story of *tercham* began in the court of the Emperor *Trisong Detsen* as part of an elaborate annual ritual performed by the emperor to safeguard his domain from natural calamities and diseases. Commemorating the poignant story of this diaspora, the naked dance called *tercham* is a unique mask dance performed in Sakteng on the 15th day of the fifth lunar month of the Bhutanese calendar. Locally known as *terkong cham* is performed only once in three years as the main event of the five-day long *Mang Kurim* to dispel misfortunes and evil spirits. Unlike in Nabji-Korphu and Jampa Lhakhang, *tercham* in Sakteng is performed towards dusk while those in Jampa Lhakhang and Nabji-Korphu take place closer to midnight. In 2002, *Dasho Drungpa* of Sakteng issued an order to change the dress code of naked dancers with instructions to wear short pants for the sake of modesty.

Three years later, when the Borangtse lhakhang caretaker and the dancers reopened the box, they found the *dorje gong* riddled with holes, destroyed by insects. They re-enacted the festival in its entire unadorned splendor, minus the intrusion of the official dress code. The end of the festival brings the naked dancers back to Borangtse Lhakhang, where the participants reunite in the temple sanctum to relinquish their respective masks and *dorje gong* to the lhakhang caretaker.

4.11.4 Description of Architectural features

The Lhakhang is a one-story structure. The main walls are made of stone masonry and mud mortar. The doors, windows, flooring, and roof structural components are made up of timber. The ground floor has the main altar and a *goenkhang* separated by wooden partition walls. The *jamthok* space is used as storage for important religious texts. The temple has three layers of roof. A *Jabzhi* roof, a *jamthok* roof, and a *sertog* (golden pinnacle). The porch attached to the south of lhakhang is characterized by a flushed *nyimchu rabse*



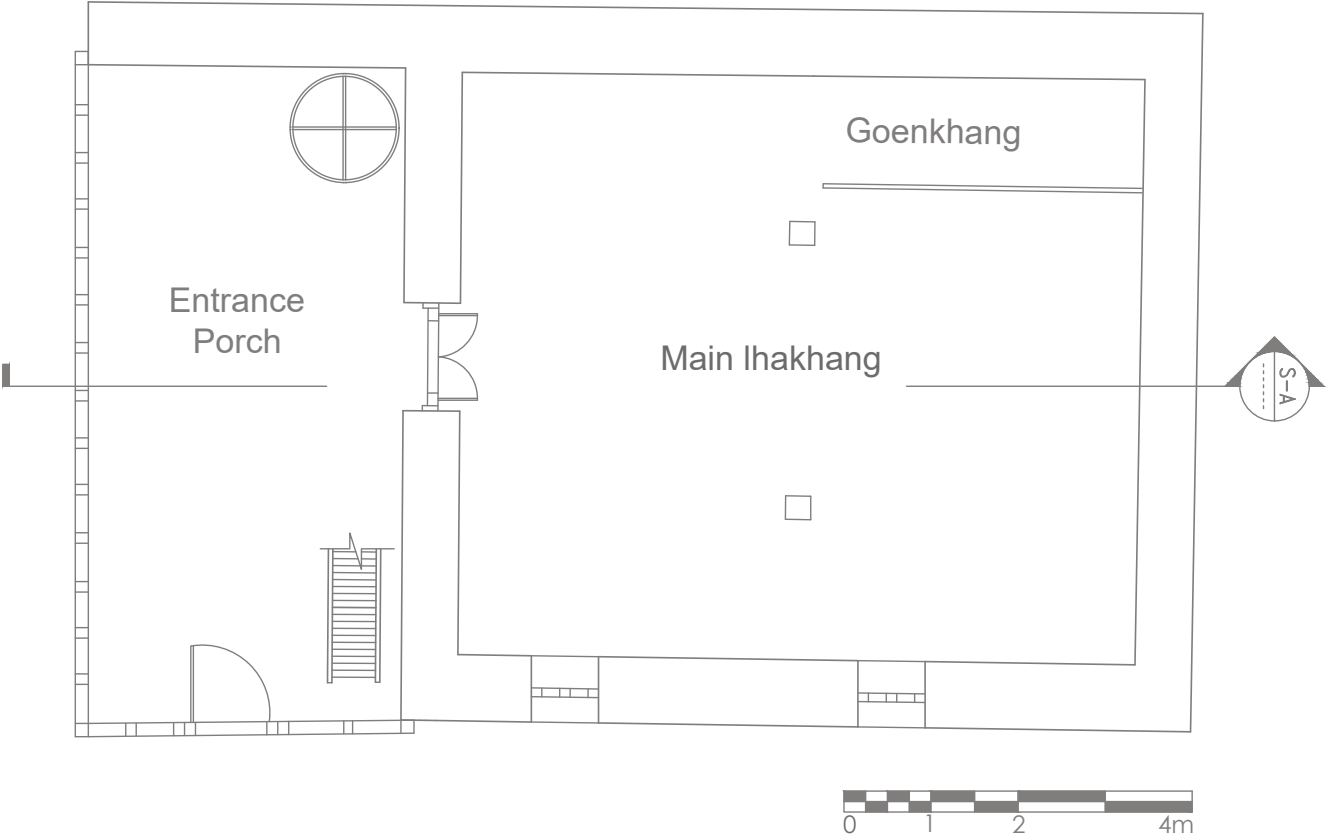
4.11.5 Pictorial Documentation



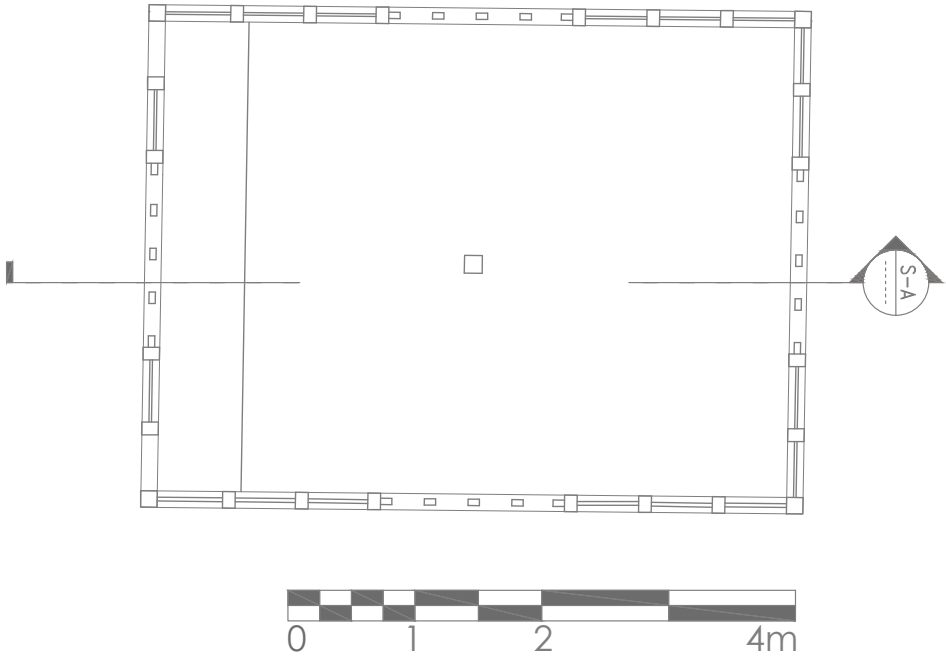
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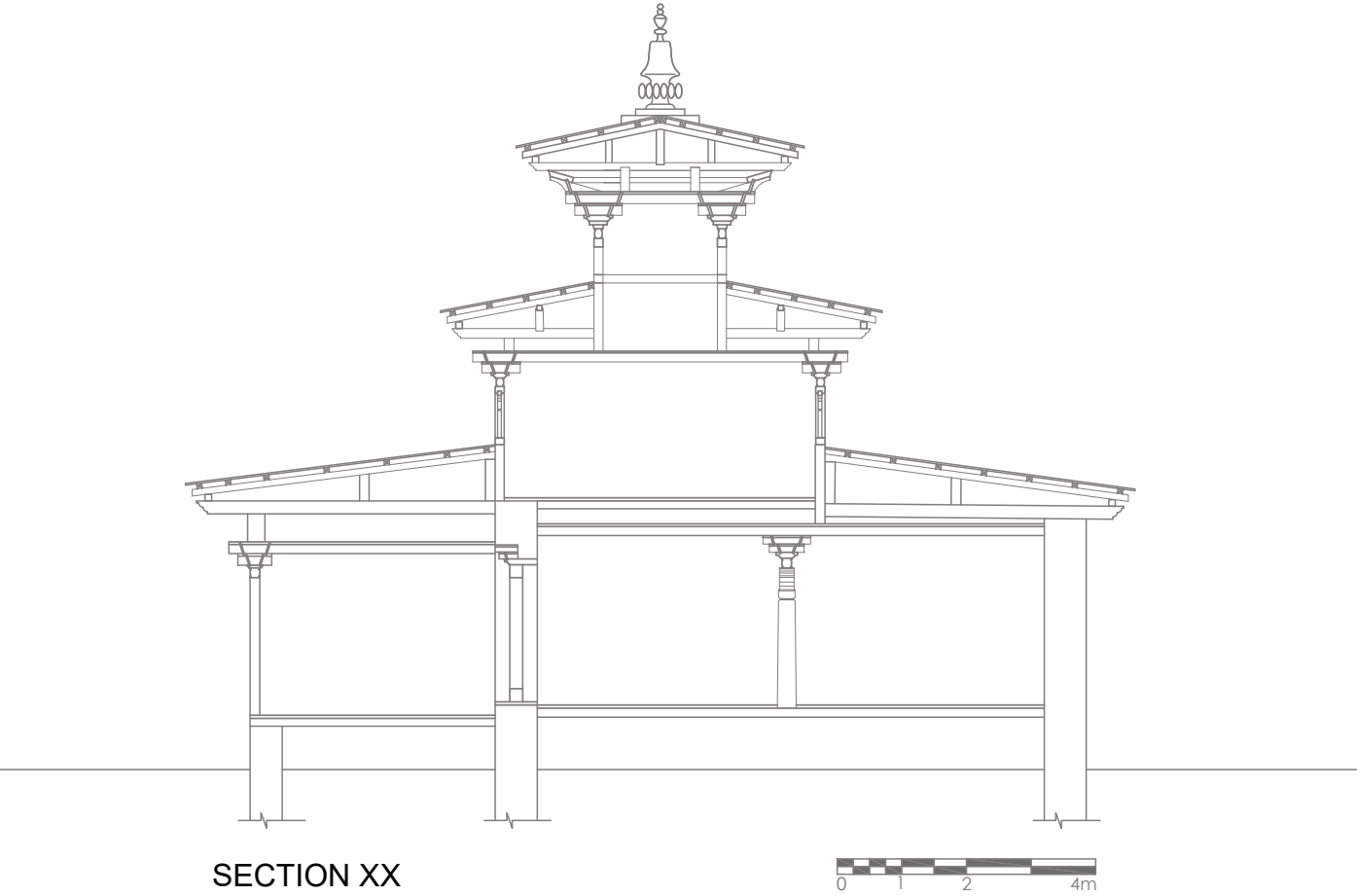
4.11.6 Architectural documentation



GROUND FLOOR PLAN



JAMTHOK FLOOR PLAN



SECTION XX



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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

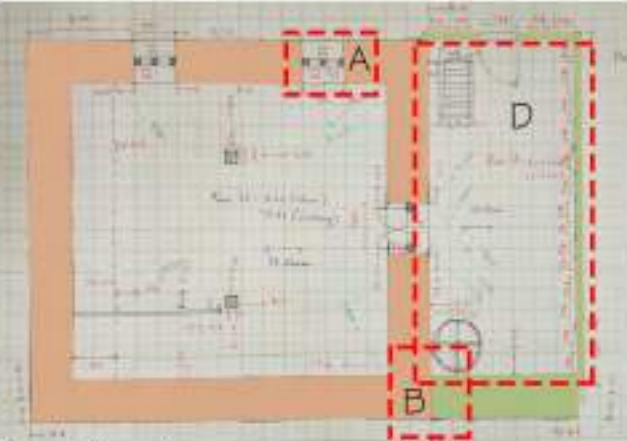
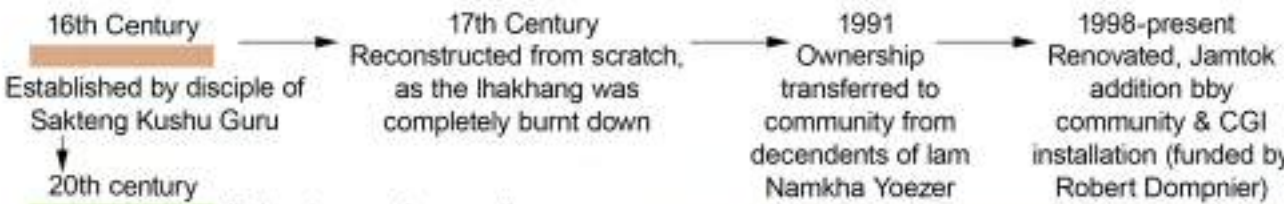


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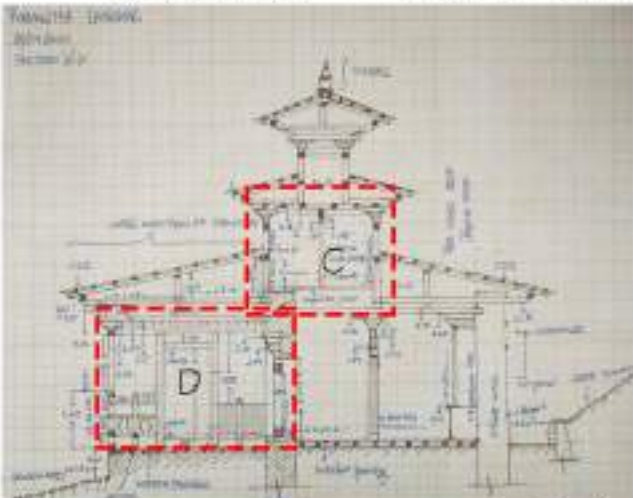
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4.11.7 Chronology and Architectural Observation



Ground floor plan



Section

Chronological Analysis



A. Old door half covered by stone masonry and made into a window



B. Trace of wall joint between the lhakhang and the porch



C. Attic of the lhakhang used as storage for religious texts and other stuffs



D. Extended entrance porch the with entrance to main altar in ground floor and attic

Architectural Observations



4.12. Jadrung Lhakhang





4.12.1 Location



Jadrung lhakhang is located at Drangrey village under Khaling gewog. It is located around 55 kilometers away from Trashigang Dzongkhag to the West and Warmrong Drungkhag to the North-East. It shares the border with Udzorong, Kanglung, Thrimshing, and Lumang gewog. The geographical location is at 27.20016°N and 91.58366°E with an elevation of 1927 meters above sea level.

4.12.2 History

Jadrung lhakhang was built by *Jadrung Yeshe* in the 17th century as a royal castle. The lhakhang was back then famously known as Bongar dzong. The dzong was used as the district headquarter and tax collection office. According to Ngawang Dendhup (2022), it is said that later in 1648, the dzong was lost to *Drukpa* led by Chogyal Minjur Tenpa who was the first Trongsa *Penlop* and it was put under *Drukpa* ruler. During the stay of Chogyal Minjur Tenpa in Khaling, he renovated the dzong and brought the carpenter and workers from Kengkhar, Mongar. The lhakhang has a huge copper vase which according to elders was brought by *meme Dangling*. The copper vase of *meme Dangling* is taken to a stone stove formed of three stones above Bremang village filled with *bangchang* (local alcohol) during the auspicious day as an offering.

4.12.3 Significance

The lhakhang is the oldest structure of the 17th century catering to communities of Dawzur, Bramed, Gomchu, Dreywang, Kuldung Goenpa, and Chema village as *kay-lha yi-lha*. The main statue of *Zhabdrung Sungjoen* is considered sacred and wish-fulfilling. The stone stove of *meme Dangling* is revered and on auspicious days, *bangchang* full of vases has to be offered.

4.12.4 Description of Architectural features

Jadrung lhakhang is a two-storied lhakhang constructed using stone masonry walls, timbers for windows and doors, and CGI sheets for the roof. The lhakhang has two *jamthok*. The ground floor of the lhakhang is being used as storage whereas the first floor comprises of the main lhakhang and *goenkhang*.

The lhakhang has a huge foyer with stairs leaning on the façade of the building with a *rabsel* directly above it. The foyer was later converted into the main door using partition walls. The *rabsel* is a three-tiered window popularly known as the *Parop rabsel* covering the entire façade of the first floor with *payab* embedded on the other faces of the lhakhang. Jadrung lhakhang has three layers of *jabzhi* roof with a *sertog* on top. The walls of the lhakhang are marked with *kheymar*.

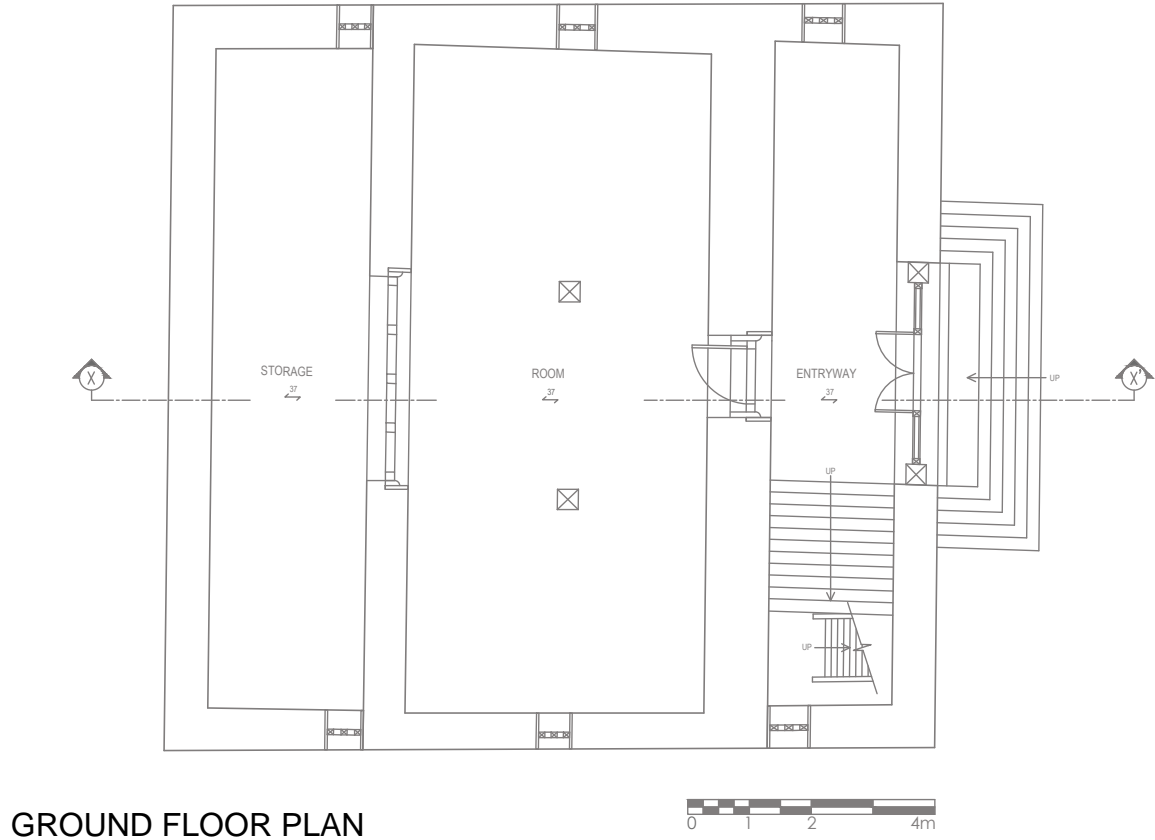
4.12.5 Pictorial Documentation



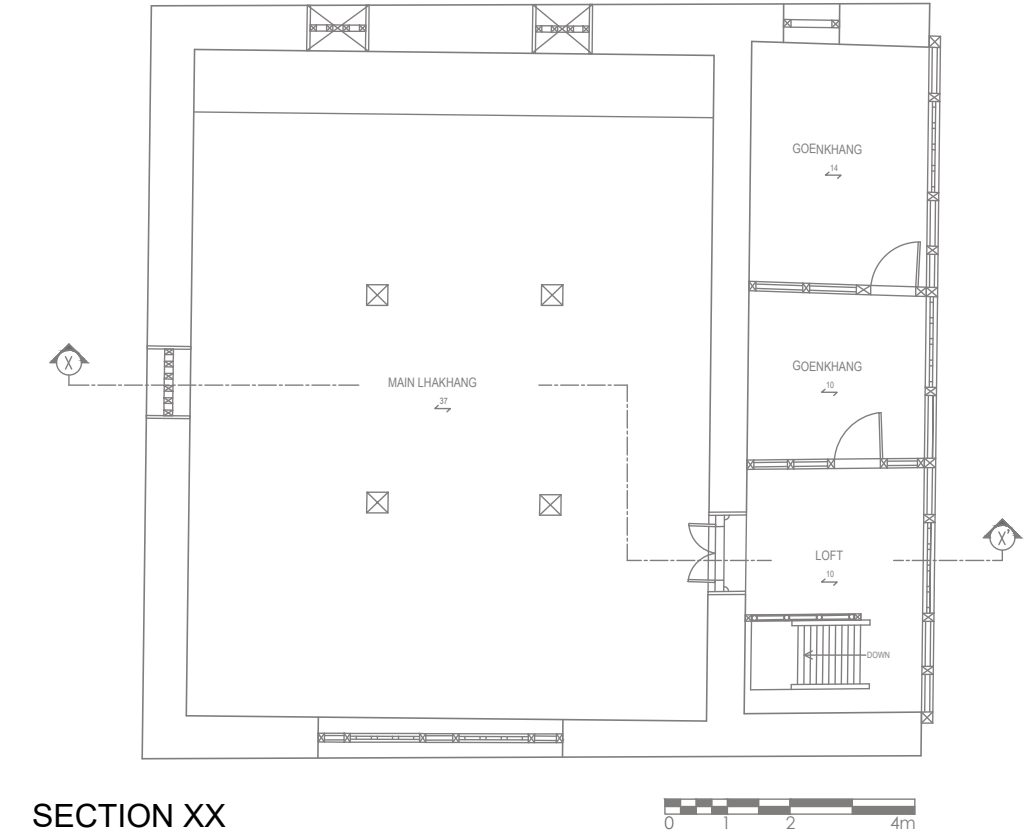
4.12.5 Pictorial Documentation



4.12.6 Architectural documentation



GROUND FLOOR PLAN



SECTION XX



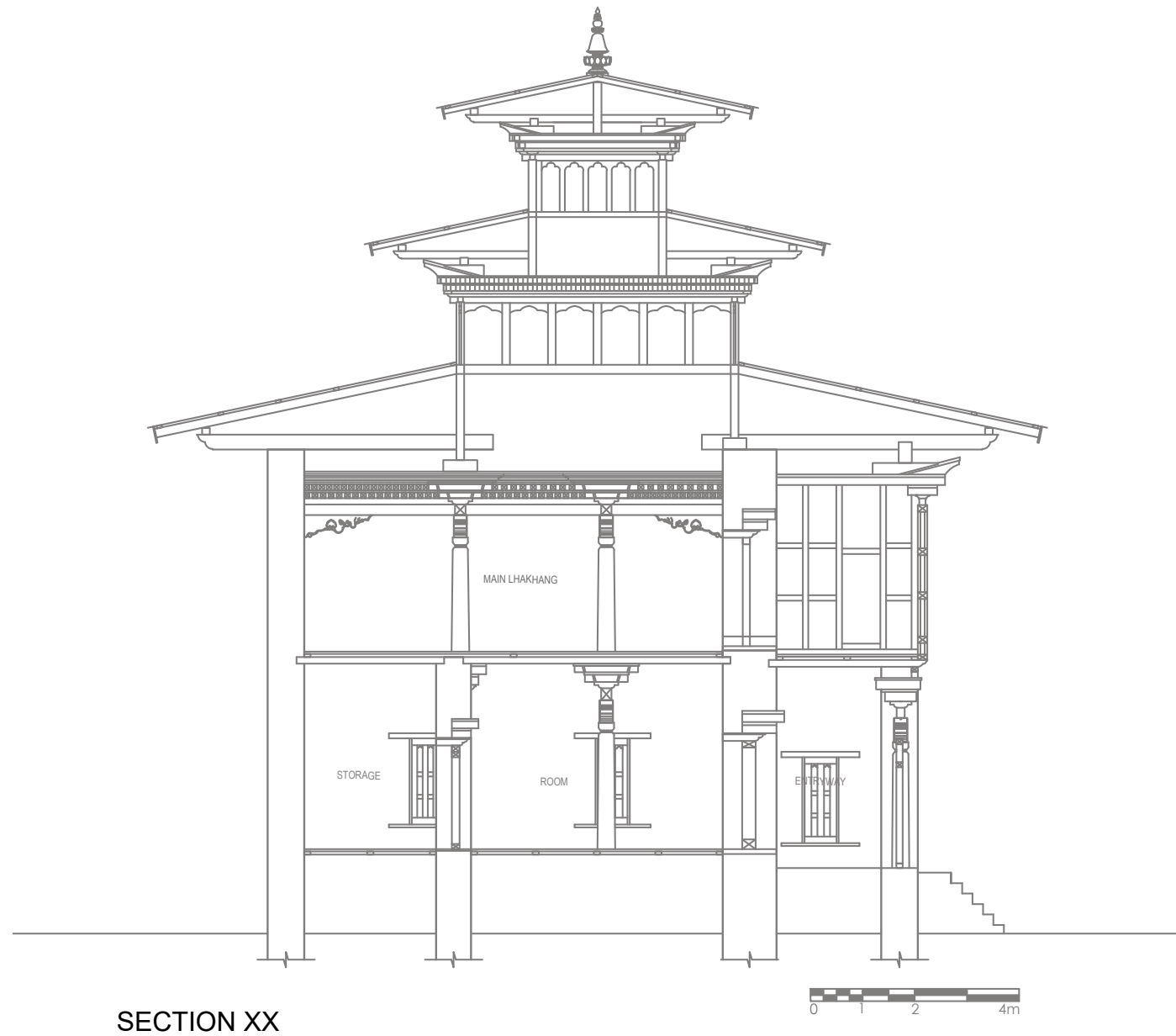
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

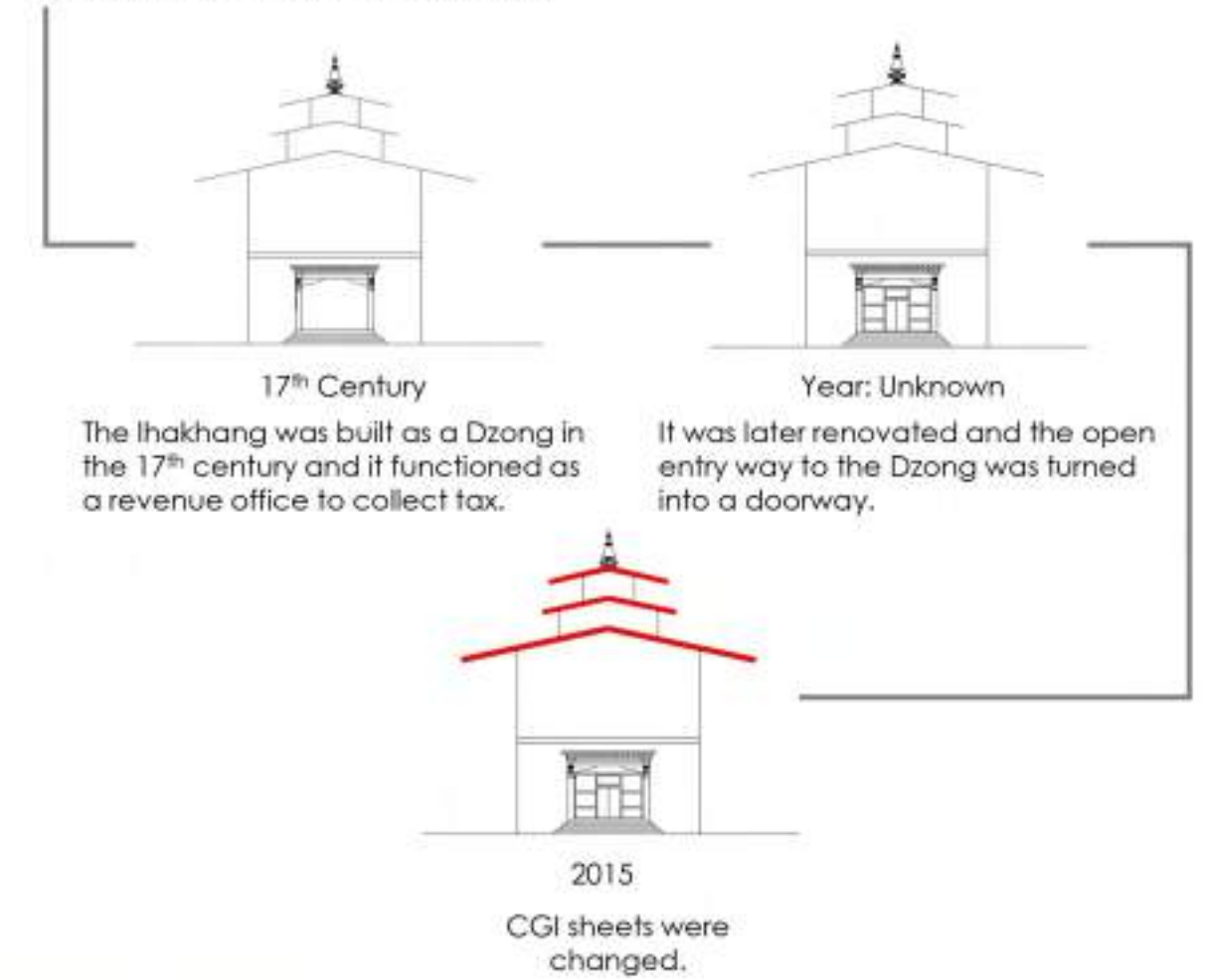
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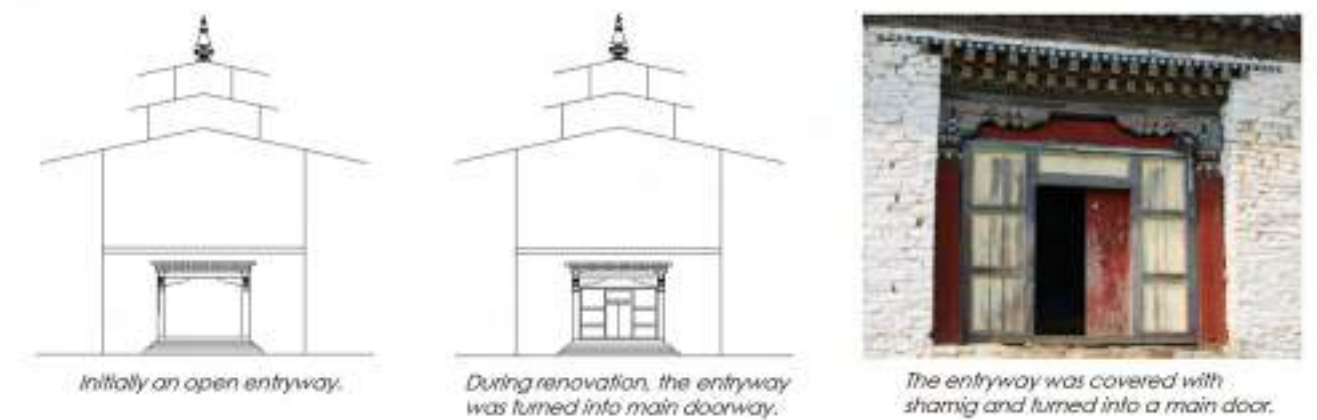
4.12.7 Chronology and Architectural Observation



CHRONOLOGICAL ANALYSIS



THE ENTRYWAY



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

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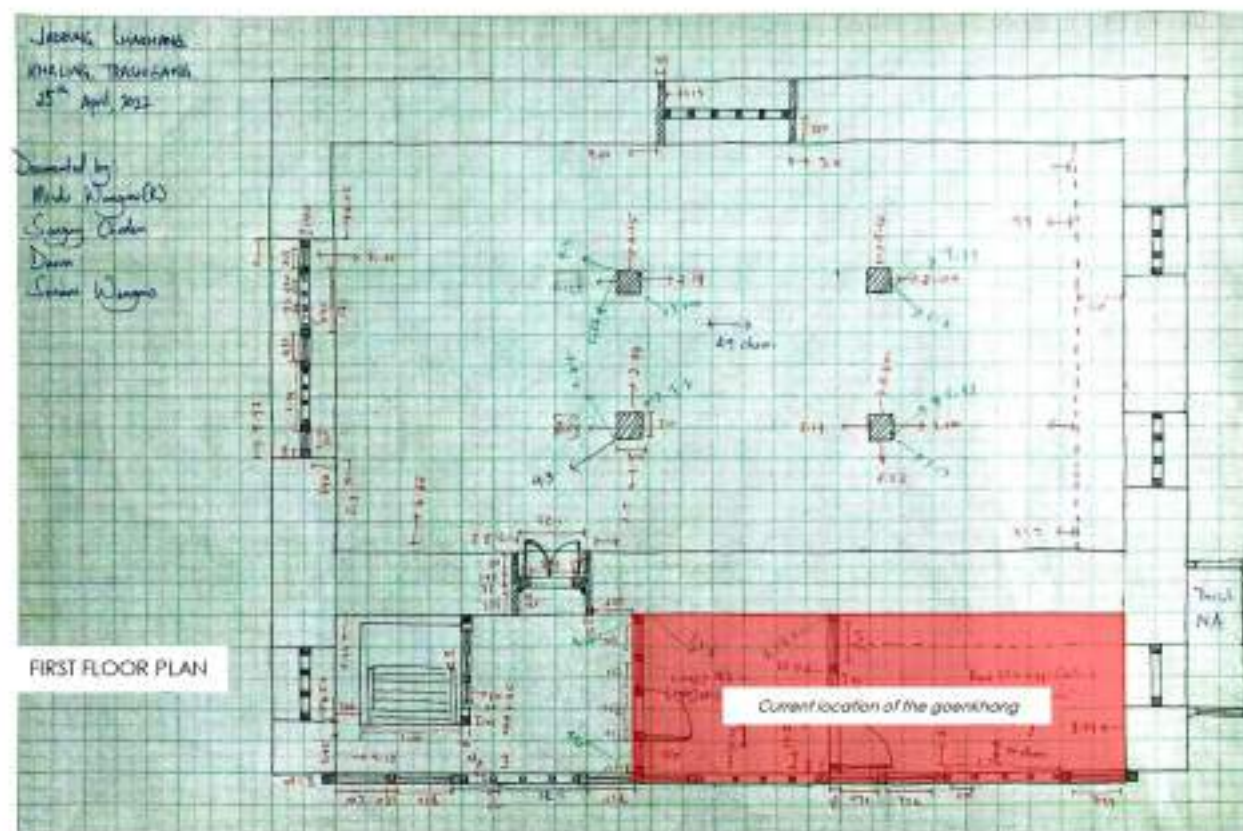
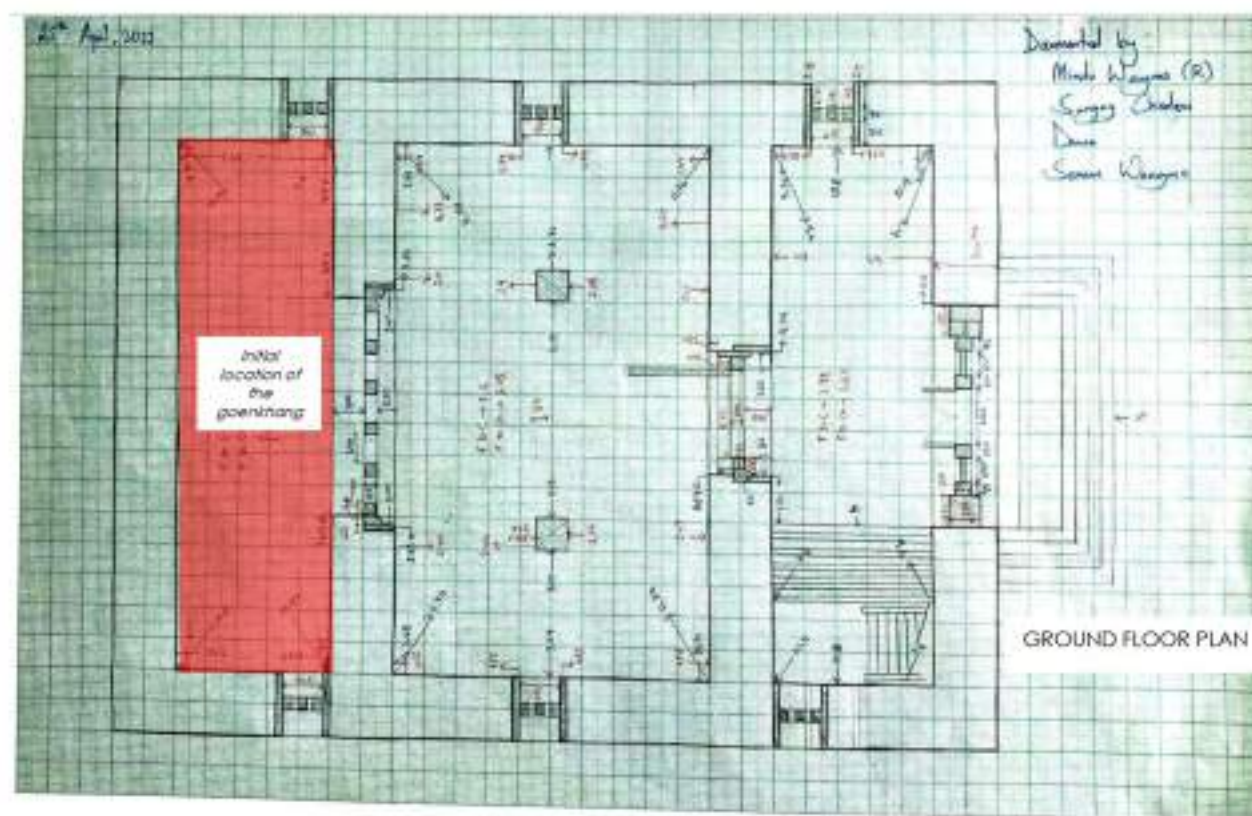


Page no: 386

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

Page no: 387

GOENKHANG



The goenkhang was initially at the ground floor behind the namda-gosum but later, it was moved to the first floor.

OBSERVATION



A major crack on the rear wall of the lhakhang.



The crack from the inside



Cracks visible on the left side of the lhakhang.

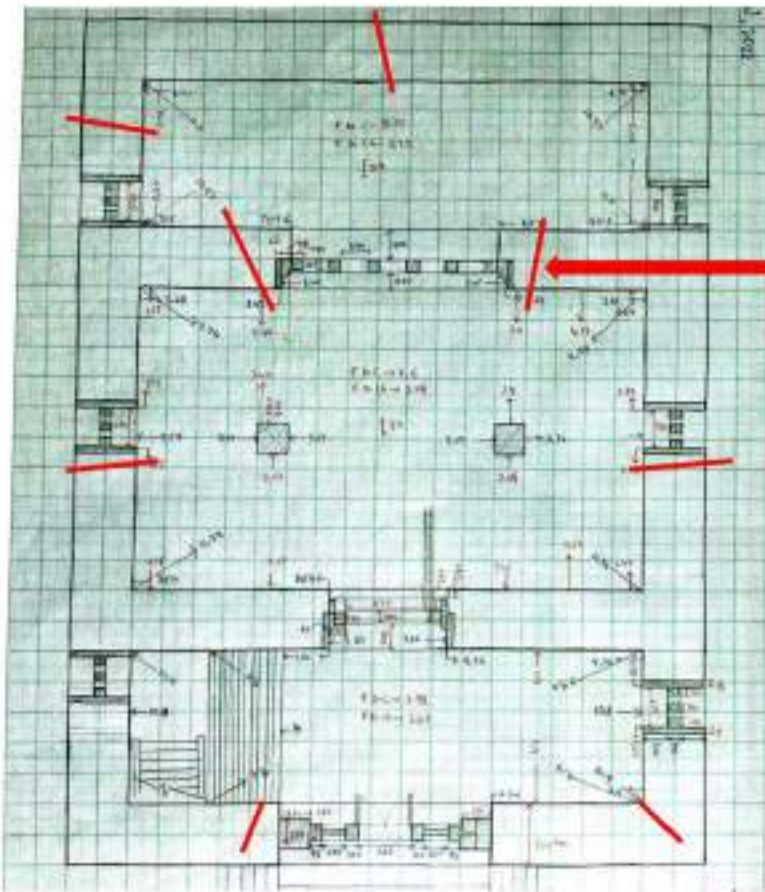


Cracks visible on the right side of the lhakhang.



The main wall of Jadrung lhakhang was in very poor condition with many cracks visible from both inside and outside of the structure.

GROUND FLOOR PLAN



On site drawing of the ground floor plan of Jadrung lhakhang showing the cracks.

legend

cracks



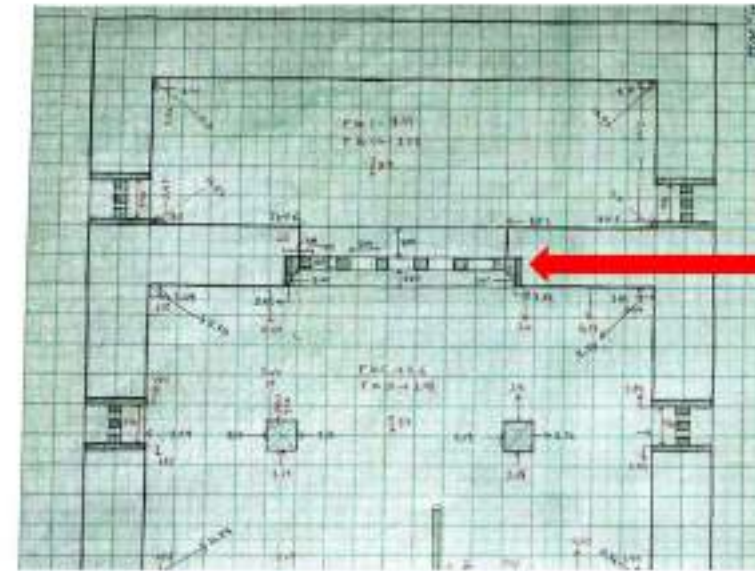
Major crack on the interior wall of the lhakhang.



Bulging of some walls on the ground floor can also be seen.



GROUND FLOOR PLAN



The boghkhep of the namdagosum was very thin and it was getting deformed.

The boghkhep has curved over time because of the weight on it.



The timber components have displaced over time and the kachens have slightly slanted too.



4.13. Tshenmey Chokhorling Lhakhang

4.13.1 Location



Tshengmey Chokhorling lhakhang is located around 30 kilometers away from Trashigang town at Gongthung village under Yangngyer gewog. The lhakhang is situated in the northwest of the Trashigang Dzong on the hill overlooking the settlements at the geographical location of 27.34455°N and 91.50481°E with an elevation of 1904 meters above sea level.

4.13.2 History

According to *lam* Pema Choeda (2022), it is said that in the past, there was a small lhakhang that was fenced and uninhabited by people but the founder and year of construction are not known. It is believed that the local deity was causing harm to the community and livestock thus, *Paljay Rinpoche* built the lhakhang in 1979. It was completely damaged by an earthquake in 2009 and reconstructed in the same year through government funding. Previously, the lhakhang was two storied with a towering statue of *Guru Rinpoche* covering both the floors which can't be seen today. It was previously managed by the *goenday* and then by *lam* Rinchen until it was handed over to the *zhung dratsang* in 2003.

4.13.3 Significance

The lhakhang was initially built for the well-being of the community to protect it from the local deity. The lhakhang caters to the community of Gongthung, Gongsor, Tekteypa, Shokhang, Kharza and Dorung villages as *kay-lha yi-lha*.

4.13.4 Description of Architectural features

Tshenmey lhakhang is a two-storied structure with a jamthok. The lhakhang was constructed using stone masonry, timber, and CGI sheets for the roof. The lhakhang comprises of a main lhakhang on the ground floor and a *choesham* on the first floor.

The façade of the lhakhang has a *zeeray* that overlooks the courtyard and just below the *zeeray*, there's an open porch. The *zeeray* can be considered as the main *rabse* of the lhakhang and it is called *gomang rabse*. The other windows are *payab* windows.

The structure has two entrances for the ground and first floor. Both entrances have an open porch before the main entrance. The lhakhang has two layered *jabzhi* roofs with a *sertog* on top and the lhakhang is marked with a red band called *kheyamar* around it symbolizing a religious structure.

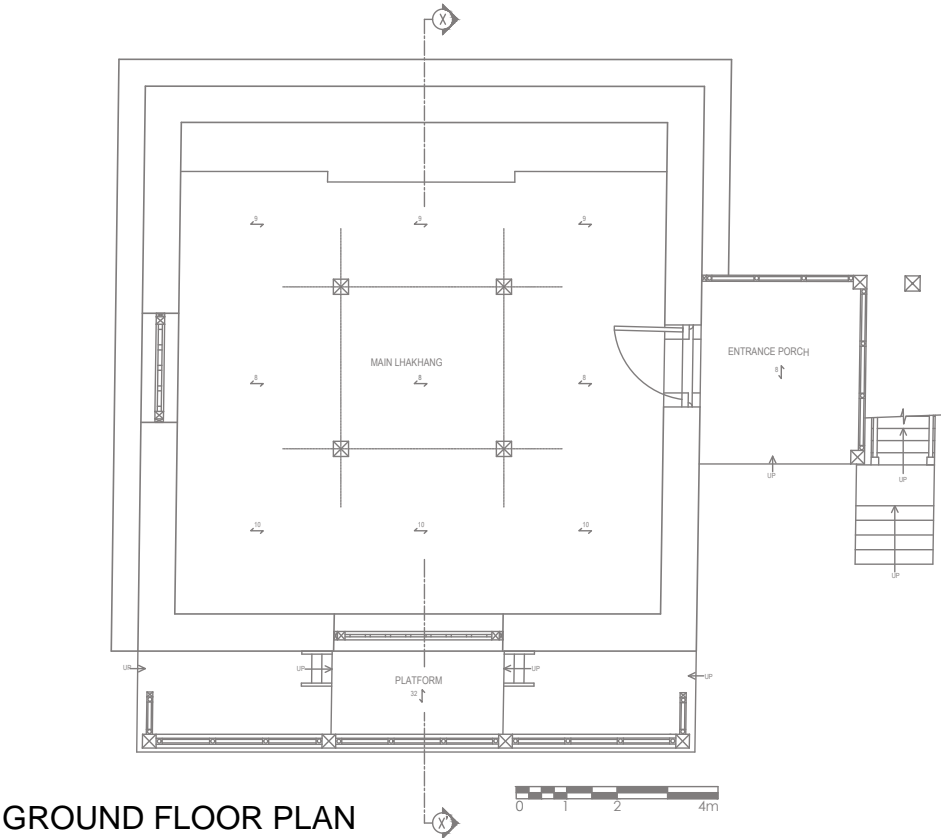
4.13.5 Pictorial Documentation



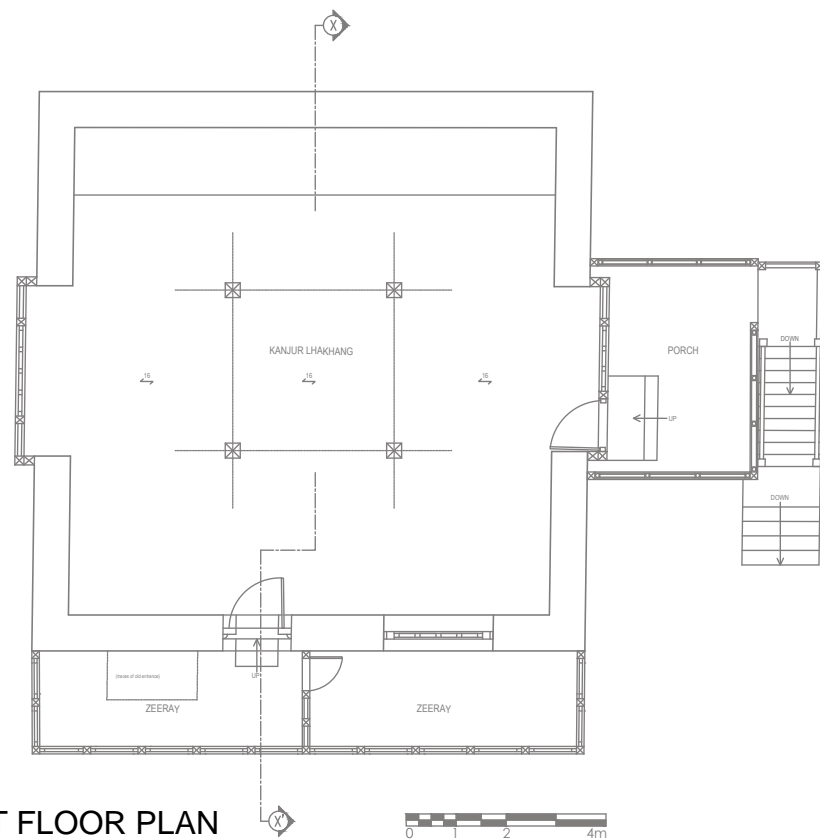
4.13.5 Pictorial Documentation



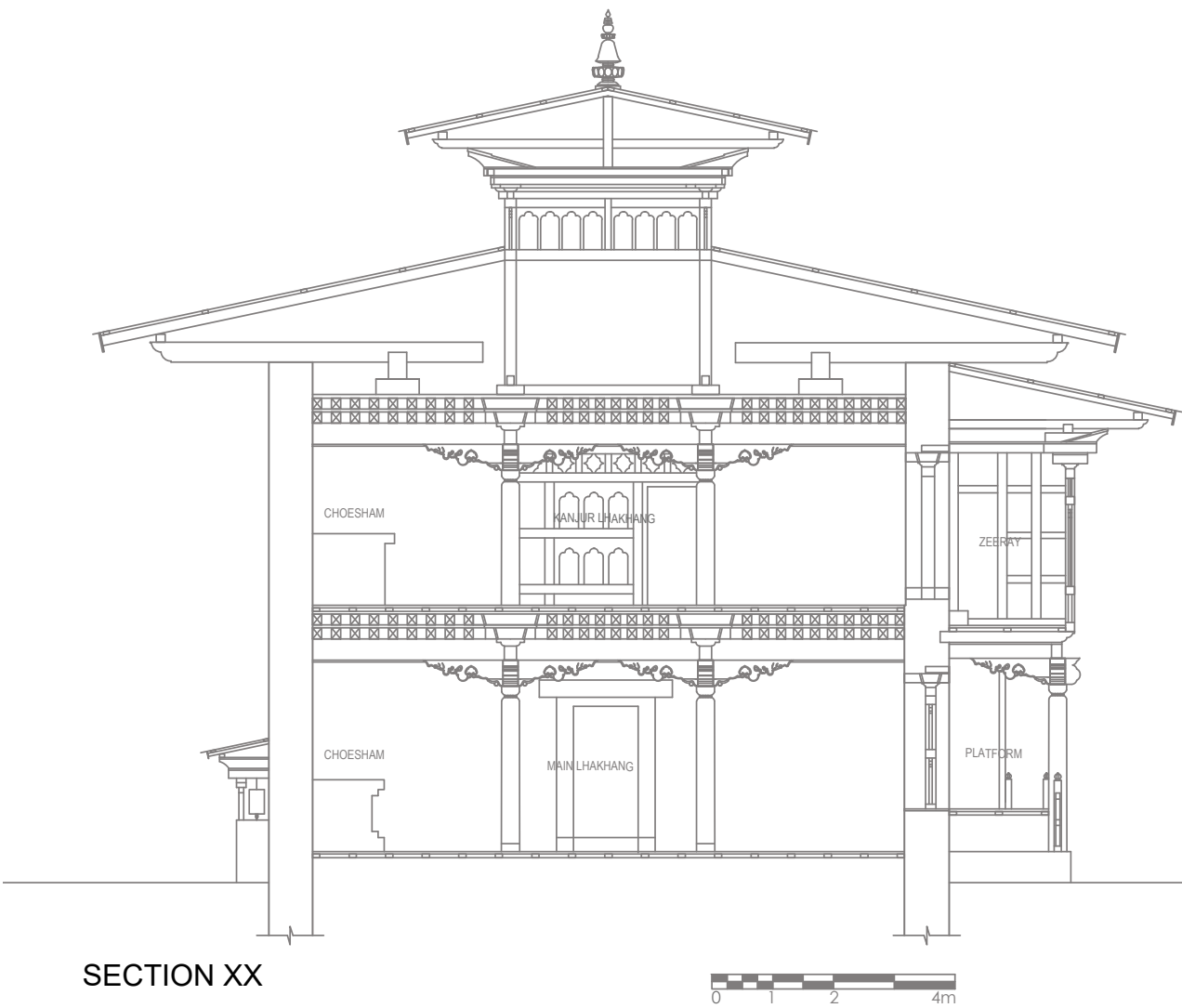
4.13.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECTION XX



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DRAWING TITLE: Architectural drawing

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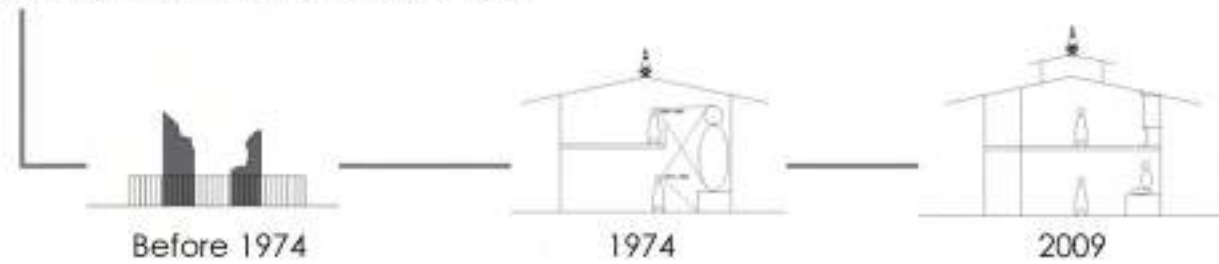
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan
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Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



4.13.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



Before Tshenmey lhakhang was built, there was a ruin which was fenced all around because it was believed to have caused harm to people and animals.

Paljay Rimpoche built the lhakhang in the year 1974.

Reconstructed

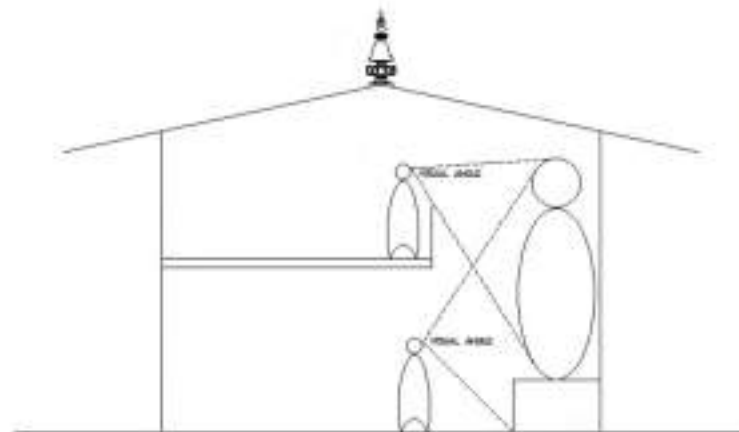


Illustration of what the old lhakhang could have looked like.

THE OLD LHAKHANG

In 1974, Paljay Rimpoche built the lhakhang for the wellbeing of the community who were being harmed by the ruins.

According to lam Pema Choeda (2022), the old lhakhang is said to be two floors with a towering statue of Guru Rimpoche that can be seen from both ground and the first floor.

THE NEW LHAKHANG

In 2009, the old lhakhang was destroyed by earthquake and in the same year, it was reconstructed to the current lhakhang.

However, during the reconstruction, the old interior was not maintained and the new lhakhang was built as two separate units with the main lhakhang on the ground floor and a choesham on the first floor.

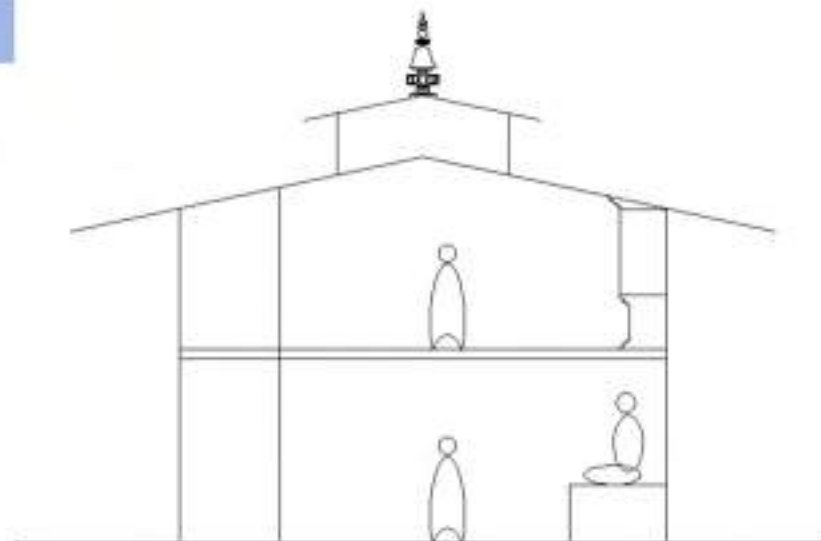
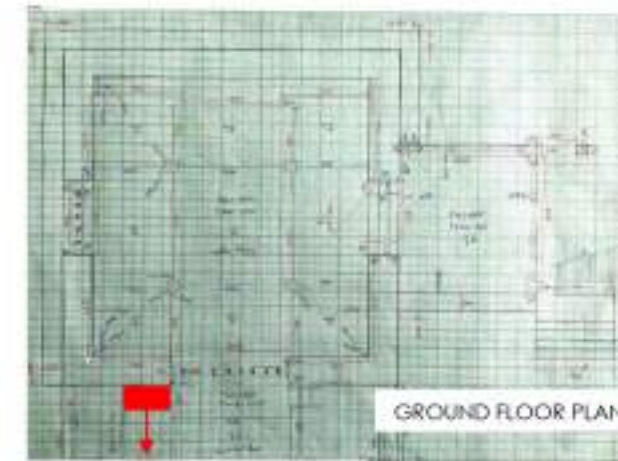


Illustration of what the lhakhang currently looks like.

THE OLD ENTRANCE

The structure currently has two entrances, one for the main lhakhang at the ground floor and another one for the choesham on the first floor but according to the lam, the entrance to the first floor used to be from the front side of the ground floor leading to the zeeray.



Old entrance to the first floor



Old entrance to the ground floor



Traces of the old entrance can be seen from the porch just below the zeeray



Traces of the old entrance that can be seen from the zeeray.

The traces of old entrance to the ground floor can be seen from the zeeray on the first floor.

The lam mentioned that during tshechus, the first floor was used as a chamkhang and changing room for the masked dancers, and they used to walk down the zeeray and onto the courtyard to perform.



Stairs leading to the first-floor porch.

The lhakhang now uses a rabsel at the left side of the structure as the entrance to the first floor. They have taken part of the rabsel and converted it into a door.



Part of rabsel that has been converted into a door.

OBSERVATION

Since the lhakhang was reconstructed in 2009, the main wall, the timber components and the roof were all in good condition. However, the threat of rain and wind has brought some problems to the exterior of the structure.



Rabsel at the left side



Rabsel that was converted into an entrance for first floor at the right side

Comparing the features at Tshenmey lhakhang, the rabsel at the left side looks much older, faded and in poor condition compared to the entry way at the right. The entry way at the right side still has vibrant colour paintings and the wooden components appears to be in better condition.

This is because the left side of the lhakhang is exposed to strong wind and rain thereby affecting the condition of the walls and the architectural features on it.

The lamai zhimchung and drasha was later built beside the lhakhang to protect it from the wind and rain. The lam said that the lhakhang has been in good condition ever since the two additional structures were built.



They have used CGI sheets to cover the windows at the jamthog to protect it from rainwater and further damage.



4.14. Radhi Namdrup choling lhakhang



4.14.1 Location



Radhi Namdrup Choling lhakhang is located around 35 kilometers east of Trashigang Dzongkhag on a north-facing slope at Radhi village under Radhi gewog. The gewog is surrounded by the pastoral-dominated gewog of Merak in the southeast and mixed pastoral and arable farming in the Phongmey and Shongphu gewogs in the east and west respectively. The geographical location of the lhakhang is at 27.36248°N and 91.70953°E with an elevation of 2056 meters above sea level.

4.14.2 History

Radhi Namdrup Choling lhakhang was established in the year 1906 through labor contribution from the people of Tshangkha and Bongman villages under the initiative of *Dronyer Ugyen Dorji*. According to *Iam Tempa* (2022), it is said to be built as per the promise made by *Dronyer* to build eight lhakhangs to cleanse his sin for executing warriors during the civil war. Radhi Namdrup Choling lhakhang is the last lhakhang he built. *Lam Choeda* is said to have visited the site in 1971 to spread Buddhism. The lhakhang was extended in 1973 to a larger structure. The lhakhang was initially built as a two-storied structure but later, it was renovated and *jamthok* was added in 1946 through kidu from the king. The *debri* was repainted in 1998 through private funding. The lhakhang is managed by *Garab Rinpoche* after it was handed over to him in 2013. Monastic schooling started in 2014 and currently, there are 20 monks enrolled in the school. It was blessed by *Aum Jomo*, *Gyalpo Gana Pati*, *Sersang lam Kintu Lekpa*, *Sungthrul Rinpoche* and *Dungtse Rinpoche*.

4.14.3 Significance

The lhakhang is an old living heritage site that is over 116 years old. It functions as a lhakhang as well as monastic school for around 30 monks. The site is spiritually blessed by great *lams*, *Rinpoches*, and *Aum Jomo*. The intangible value it shares is *Bonchoe* festival and it is the oldest festival dedicated to *Aum Jomo* linked with Bonism. It is conducted annually for seven days on the 7th month according to the Bhutanese calendar. Before the lhakhang was catering to only two villages but now, spiritually it is benefitting the community of seven villages like Tshangkhar, Melogkhar, Dungman, Chema, Radhi Pangthang, Dekiling, and Langteng.

4.14.4 Description of Architectural features

Radhi Namdrubcholing Lhakhang is a two-storied structure with two *jamthok* layers. The lhakhang is constructed using stone masonry with timbers being used for doors, windows, and structural components. CGI sheets were used for the roof. The lhakhang has three *choeshams*, one on the first floor which is the main lhakhang, another in the first *jamthok* layer, and the last one in the top *jamthok*. The lhakhang has a porch on the first floor that surrounds the structure, and it helps as circulation space for people to move around from the first floor to the jamthok areas.

The ground floor has windows (*payab*) embedded within the walls whereas the first floor has a *rabsel* which entirely covers the rear wall. The *rabsel* of the lhakhang can be categorized as *parob rabsel* as it has three-tier windows.

Radhi Namdrubcholing has 4 layers of roof including the *chenkhep* that covers the porch area. The roof of the main lhakhang and the two *jamthok* are *jabzhi* with a *sertog* on the top layer. Like any other lhakhangs, Radhi Namdrubcholing Lhakhang is also marked with a red band called *Kheyamar*.

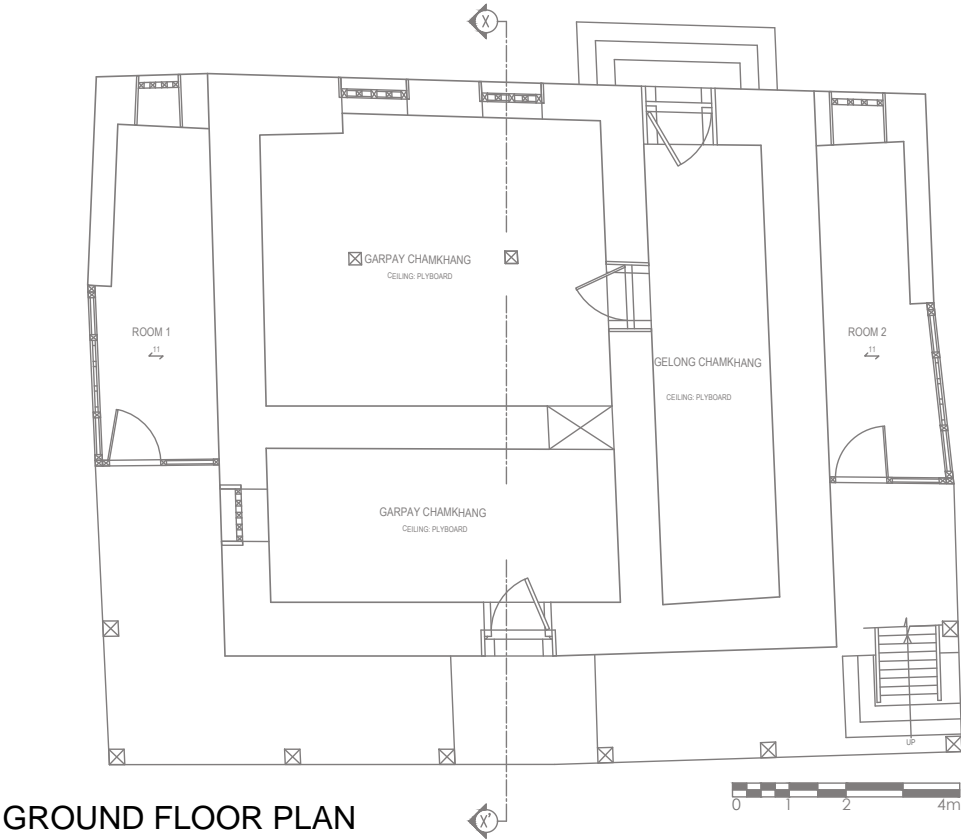
4.14.5 Pictorial Documentation



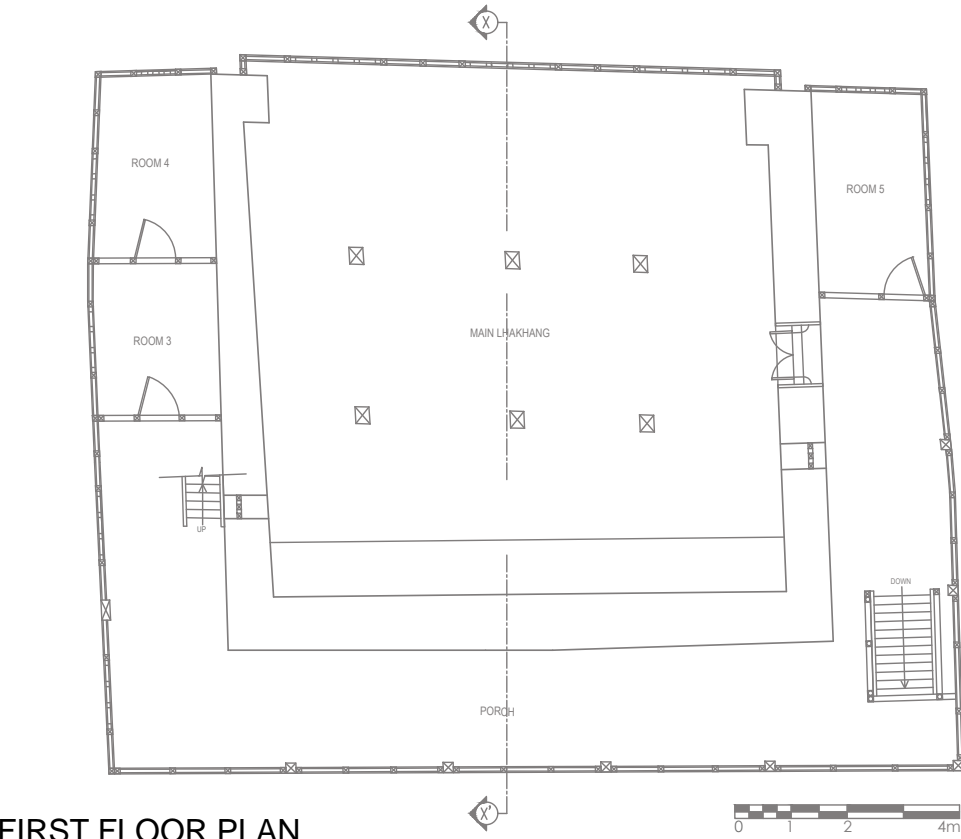
4.14.5 Pictorial Documentation



4.14.6 Architectural documentation

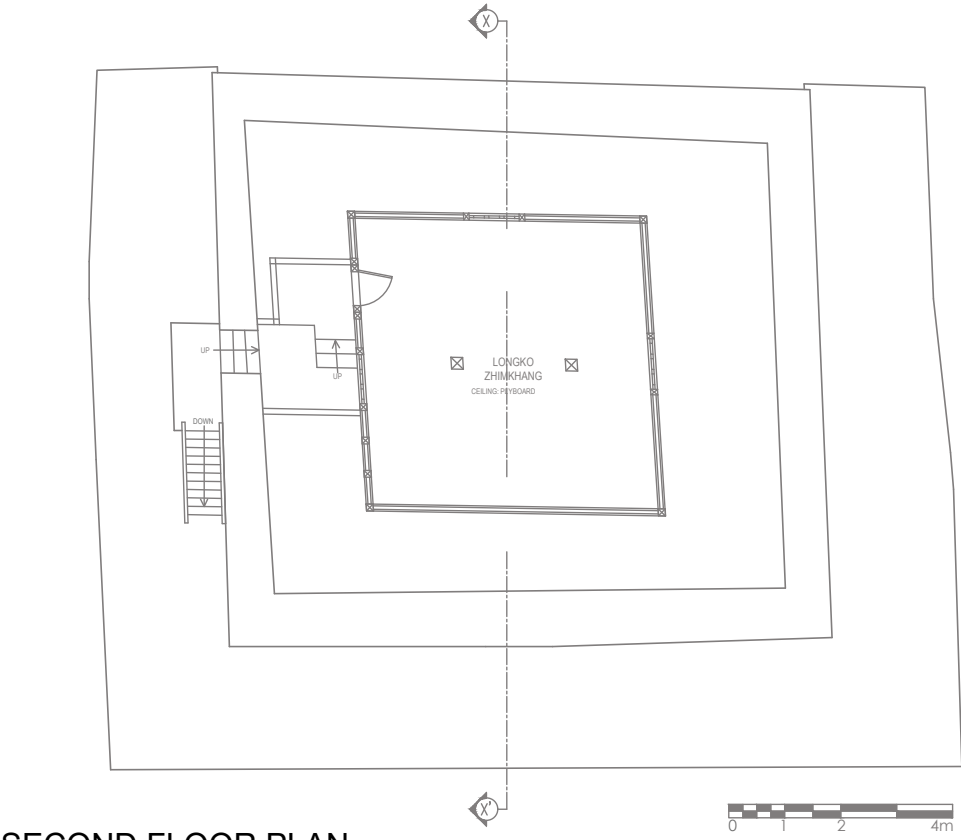


GROUND FLOOR PLAN

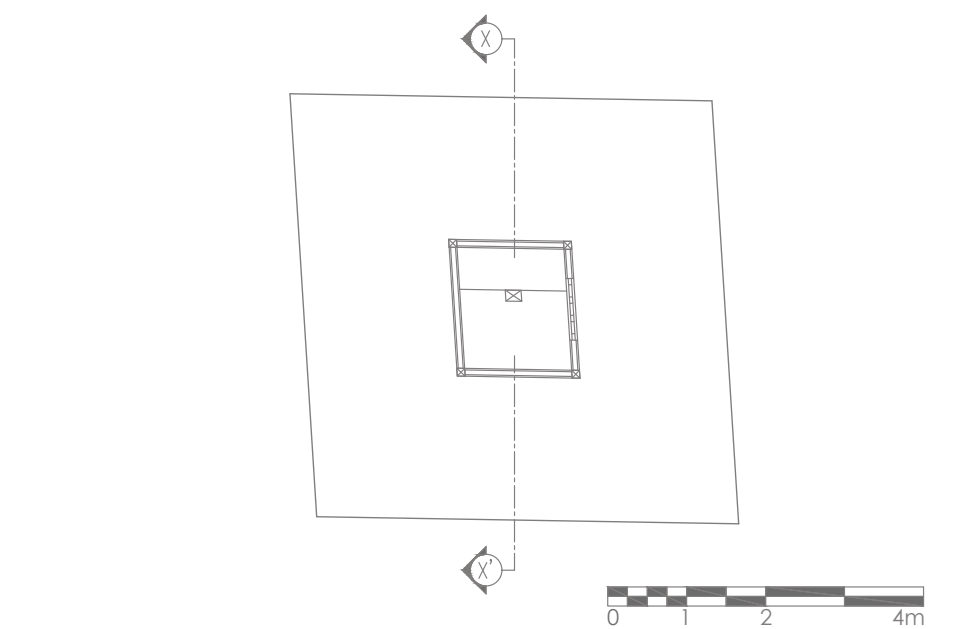


FIRST FLOOR PLAN

4.14.6 Architectural documentation



SECOND FLOOR PLAN



JAMTHOK FLOOR PLAN



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DRAWING TITLE: Architectural drawing

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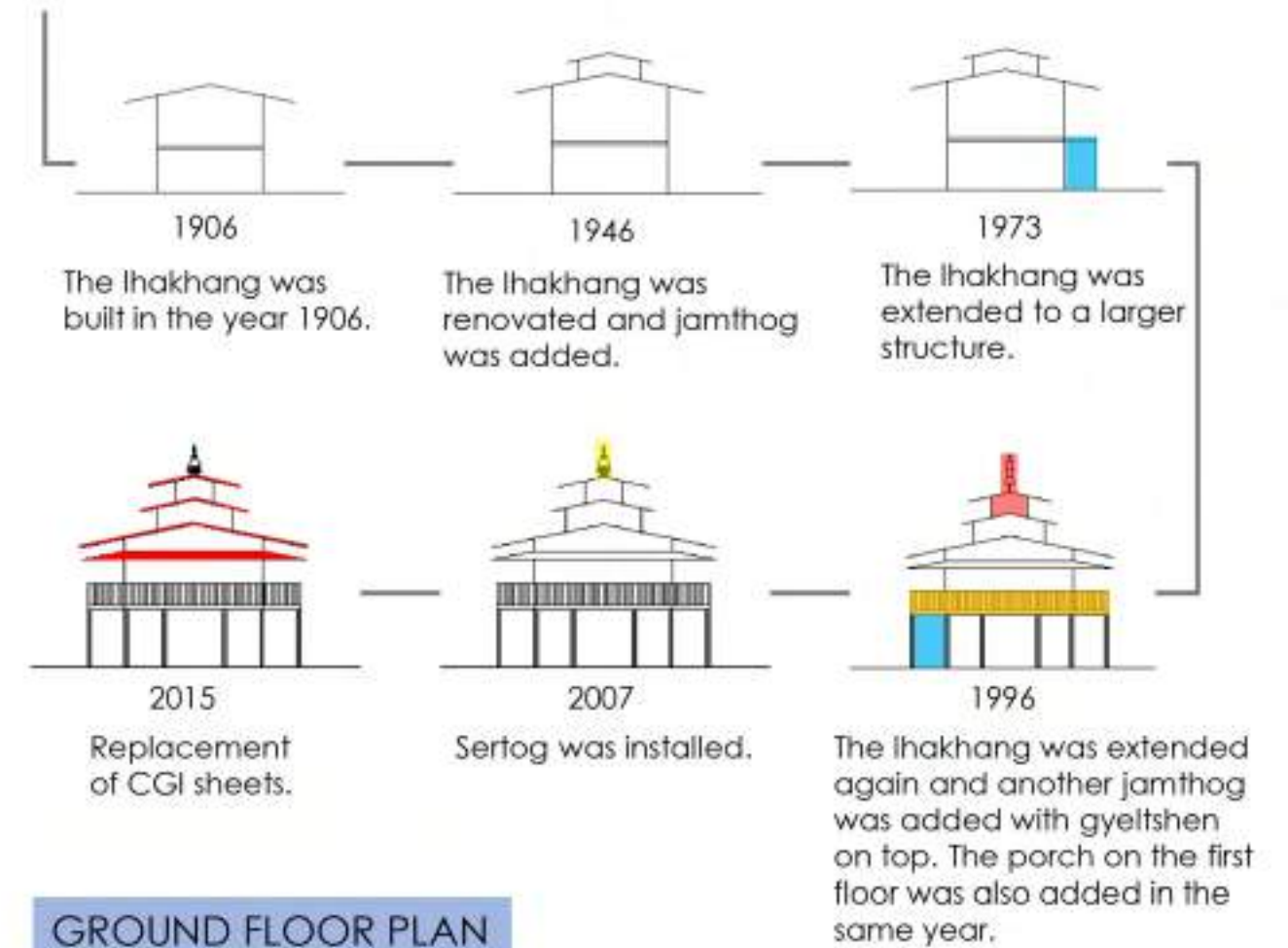
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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

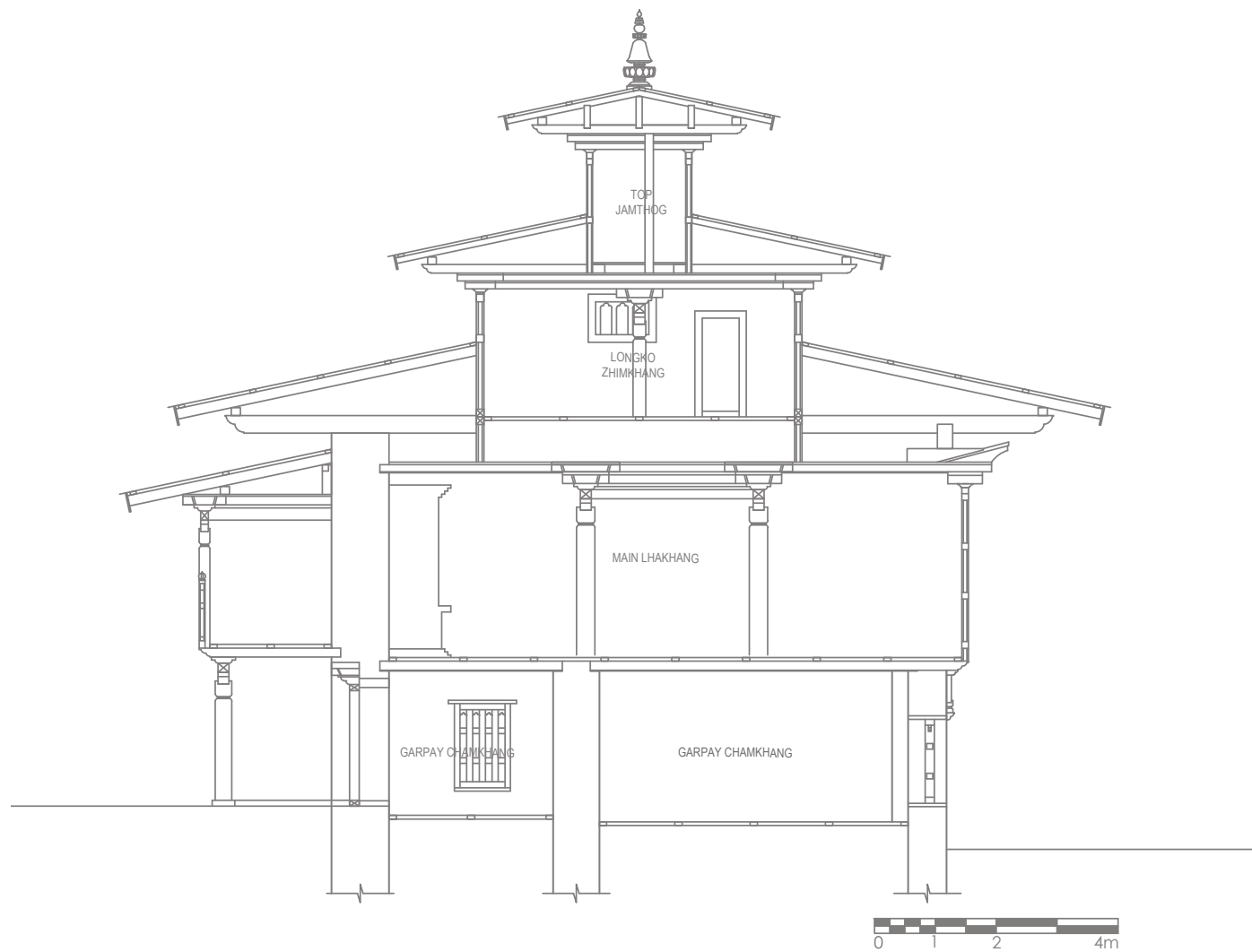
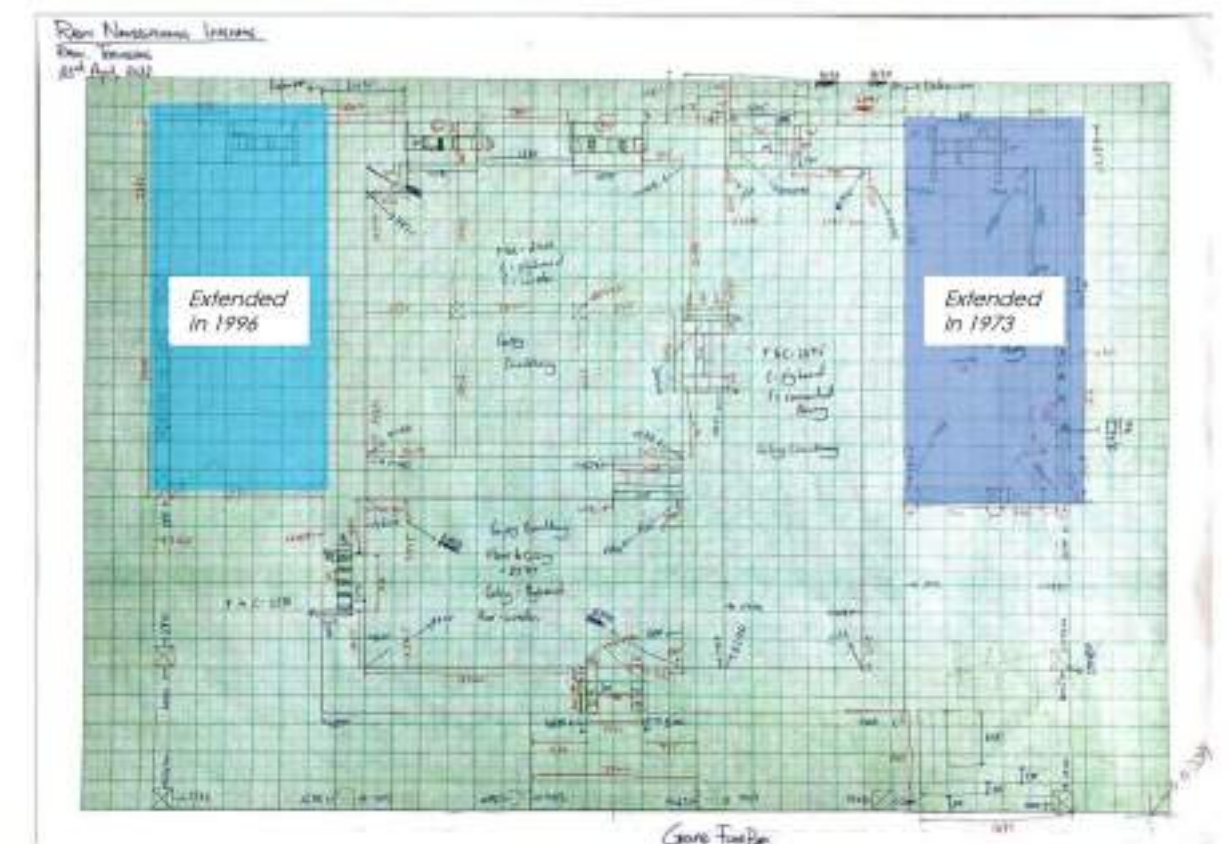


4.14.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



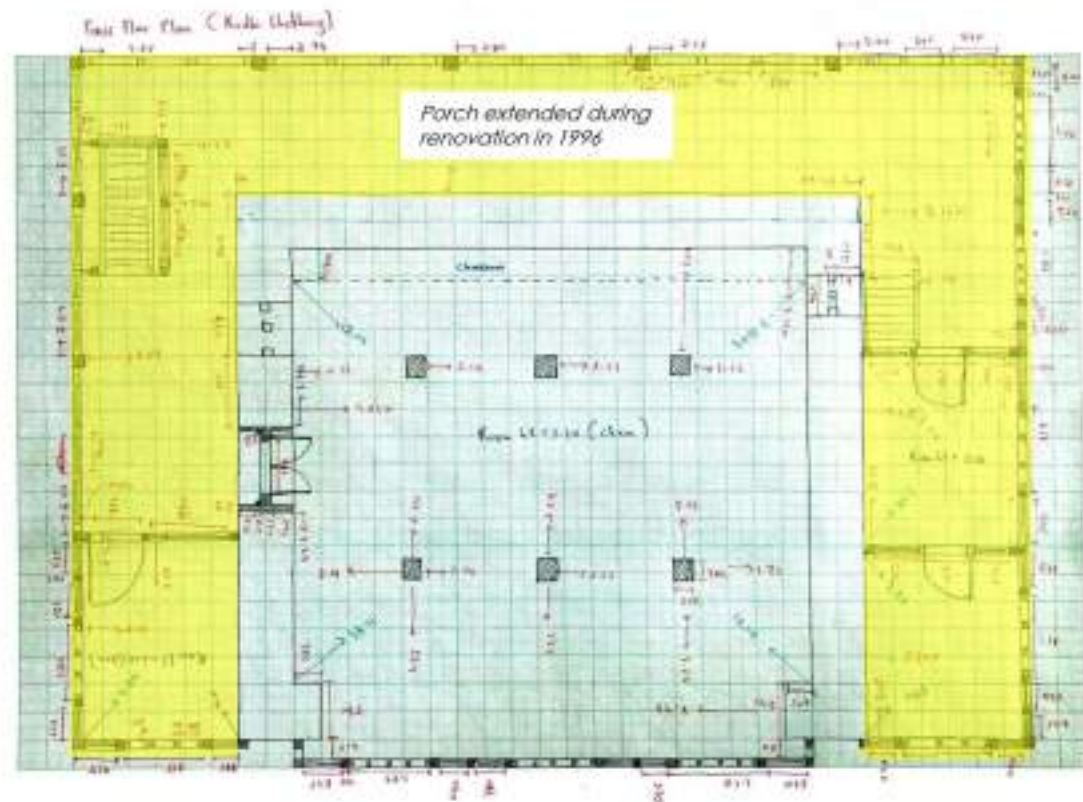
GROUND FLOOR PLAN



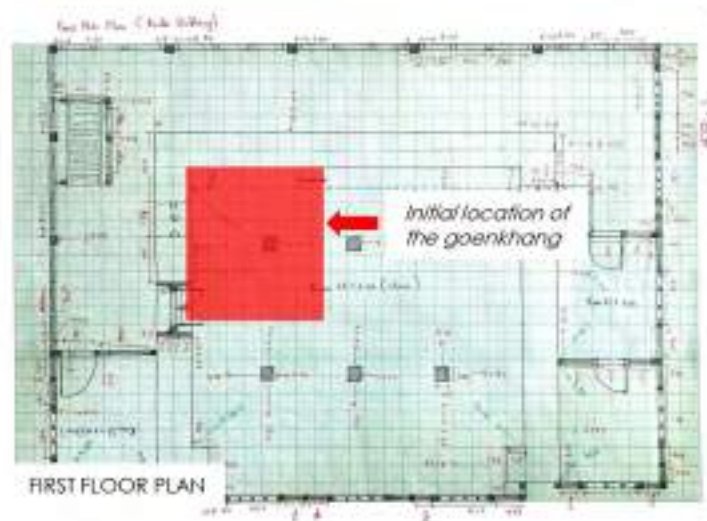
SECTION XX



FIRST FLOOR PLAN

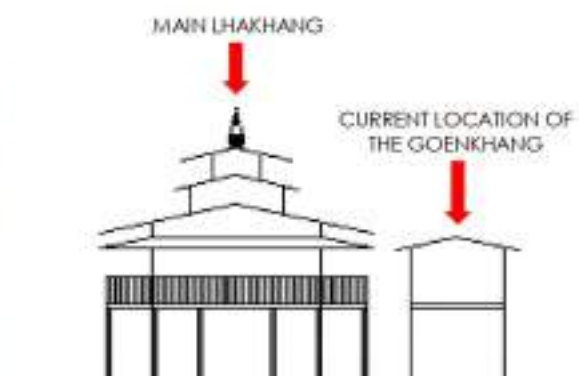


GOENKHANG



The goenkhang was initially on the first floor of the main lhakhang. It was later moved to make space.

The goenkhang is currently located on the first floor of the structure beside the main lhakhang.



OBSERVATION



Traces of vertical joints of the two extensions can be seen from the rear elevation of the lhakhang.



The base of the walls on the rear side of the lhakhang has become dark over time due to dampness.

Inside the main lhakhang, the pem choetse on the top of the kachens were coming off.

The lam mentioned that the chams on the ground floor have deteriorated so they have covered the ceiling with plyboards to hide them.



Pem choetse coming off.



Usage of plyboard to cover the chams that have gone bad.



4.15. Chador Lhakhang

4.15.1 Location



Chador lhakhang is located in Nangar-tsho under Bartsham gewog which is in the north of Samkhar, west of Bidung and east of Yangneer gewog sharing the border with Ramjar, Jamkhar and Yalang gewog of Trashigang Dzongkhag. Bartsham is 25 kilometers away from Trashigang town at 27.39573°N and 91.60593°E with an elevation of 2241 meters above sea level.

4.15.2 History

Chador lhakhang was initially built in the 12th century but the present lhakhang was reconstructed in 1986 by *Iam Pema Wangchen* who was famously known as *Iam Nagpo*, the disciple of *Dudjom Rinpoche*. It is considered to be one of the important and sacred lhakhang in eastern Bhutan due to the presence of a fascinating thumb-size replica of *Chador* (Varjapani). The lhakhang was earlier known as Goemba Ringbu however, it was renamed Chador lhakhang after the sacred treasure of *Chana Dorji*. Later, *Dilgo Khyentse Rinpoche* gave a new name Sangdag Gaypailing lhakhang. The sacred statue of Chana Dorji was a *terma* of *tertoen Pema Lingpa*. It is believed that two statues of *Chador Yabyum* had been concealed as a hidden treasure in the Yutsho at Khar in Pemagatshel Dzongkhag and were discovered by *tertoen Pema Lingpa*. Later, they were presented to the chieftain of Khardung (Dungsam Khar) and then, brought to Bartsham where the lhakhang stands today.

4.15.3 Significance

Chador lhakhang is considered as sacred lhakhang in eastern Bhutan due to presence of statue of Chador. It is believed to be wish-fulfilling, protects against snake bites, cures leprosy and blesses women with children. So, pilgrims from different walks of life across the country visits for the blessing from the statue.

Seldap tshechu is the oldest tshechu conducted on the 10th month from the 3rd to the 15th day for well-being. It is financed collectively by the Bartsham community. It caters to the community of Tashyang-tsho, Nangar-tsho, Dzongthung and Muktangkhar as a kay-lha yue-lha.

4.15.4 Description of Architectural features

Chador lhakhang is a two-storied structure constructed with stone masonry and finished with white lime washing on the exterior wall. A wide band of red *kheyamar* surrounds the lhakhang. The lhakhang is decorated with three-tier *Parop rabsel* on the South and West faces of the lhakhang and the other two sides of the lhakhang. The roof of the lhakhang is a three-storied *jabzhi* with *sertog* on top.

The entrance to the ground floor room is accessed through a porch on the west face of the lhakhang. The ground floor houses an entry lobby which leads to three other rooms which are mainly used as *chamkhang* and storage rooms for masks.

The first floor of the lhakhang is accessed by a wooden ladder located on the west face of the lhakhang. The ladder leads to an entrance lobby and caretaker's room. Right beside the caretaker's room lies a doorway leading to the main lhakhang which houses the statue of *Guru Rinpoche* and the sacred statue of *Chana Dorji*. The interior of the lhakhang consists of fascinating three-dimensional *debri* of *Gyeltshen Due Zhi*, *Nup Chen Mizang*, *Jang Namthay Sey*, *Shar Yue Khor Sung*, *Lho Phak Kadpo*, and *Kagong PhurSum* on the west wall and *Gongdu Lhatsho*, *Phurpa* and *Kajjud* on its east wall.

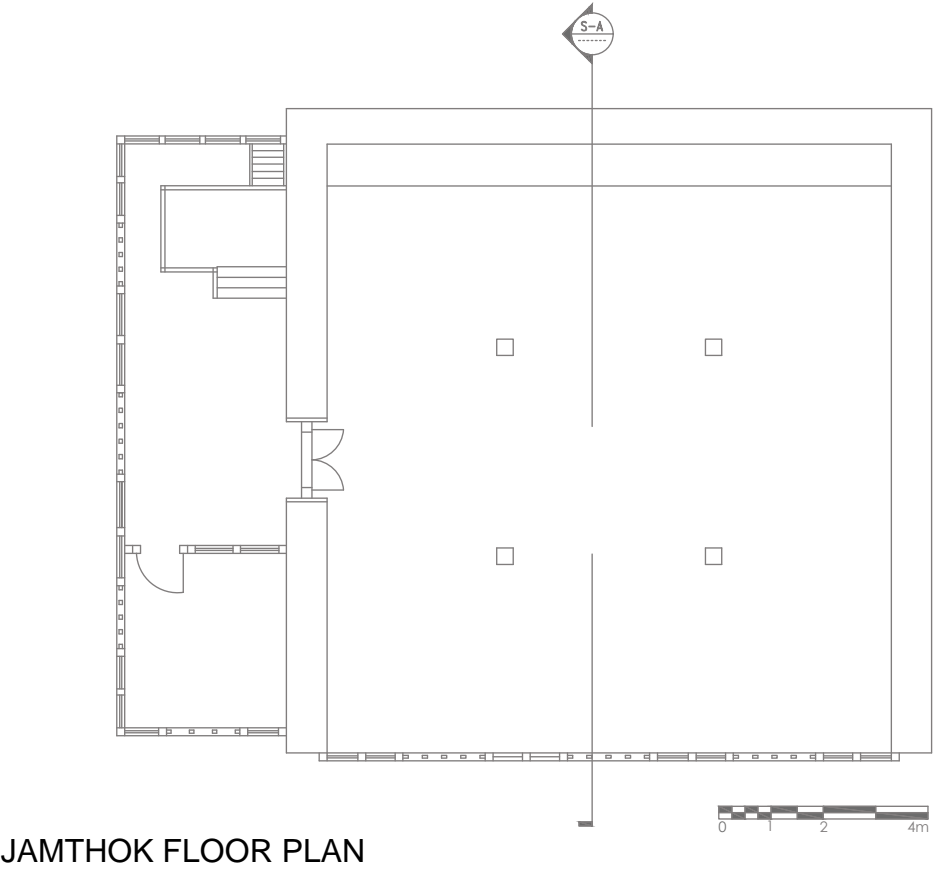
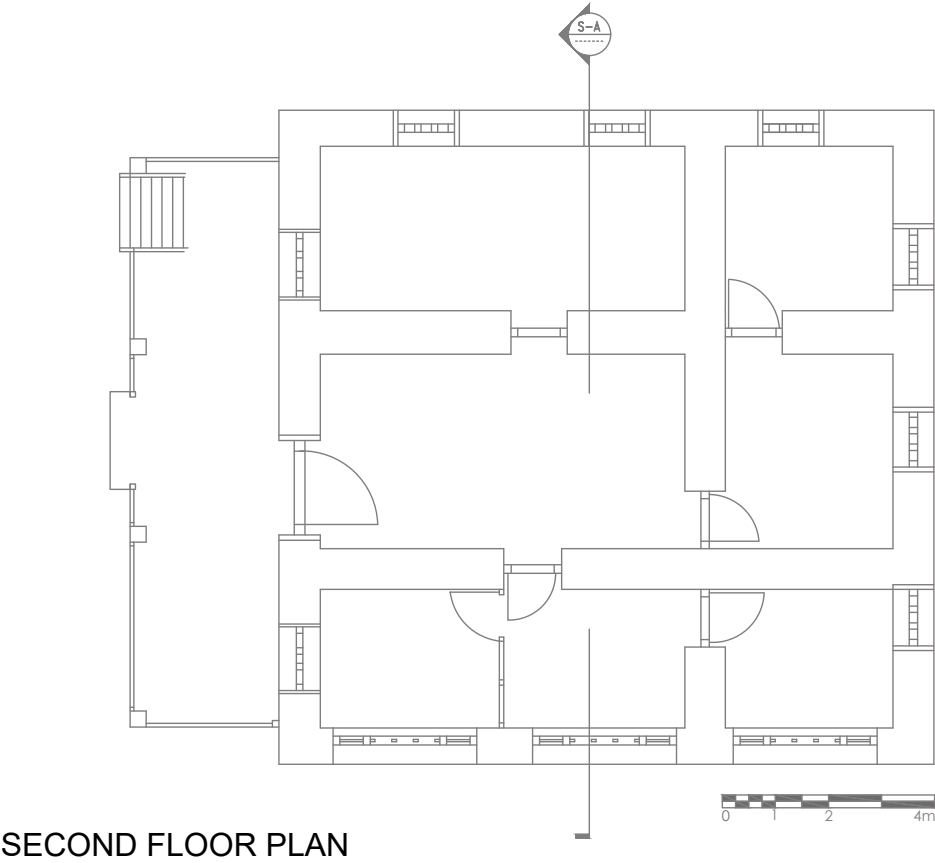
4.15.5 Pictorial Documentation



4.15.5 Pictorial Documentation



4.15.6 Architectural documentation



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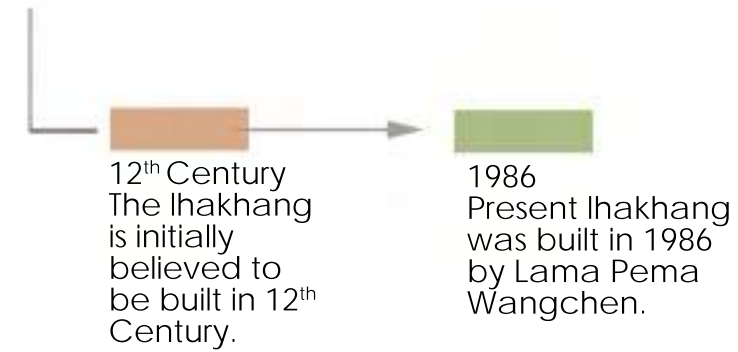
DRAWING TITLE: Architectural drawing

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4.15.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



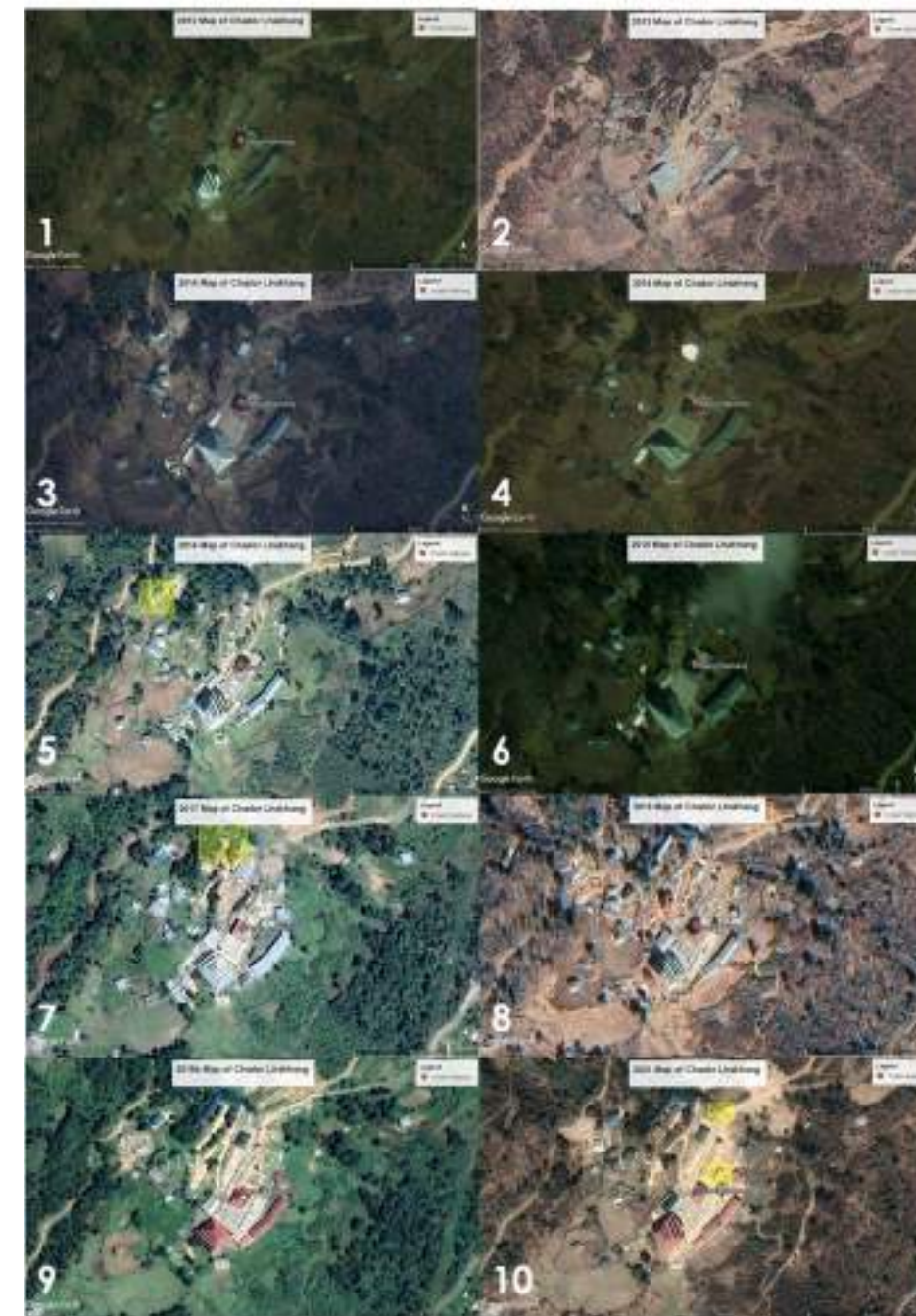
As per google map, the following changes on site was observed in the complex of Chador lhakhang.

-Lam's Zimchung was constructed in 2013 and completed in 2014.

-Guest house was constructed in 2017.

-Boundary wall, main gate and kitchen was added to the complex in 2019.

-Mani Dungkhor was constructed in 2021.



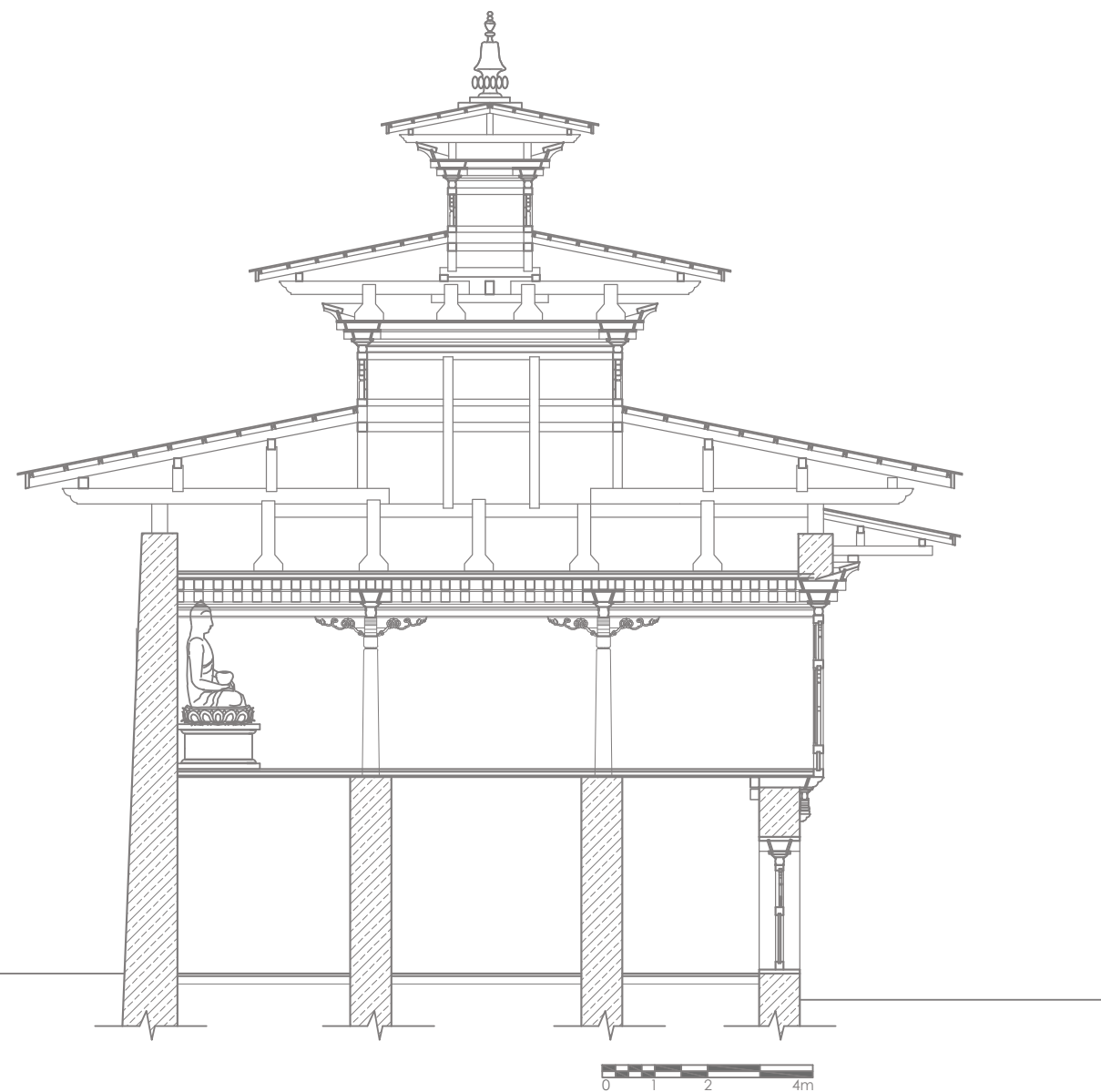
Guest house



Kitchen



Kamikhang



SECTION XX

PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

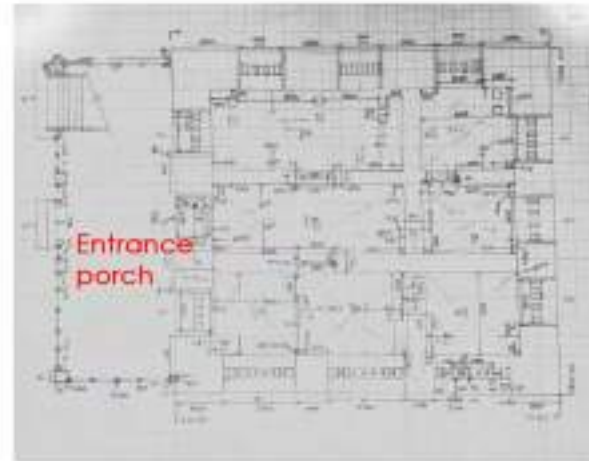
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OBSERVATIONS



The entrance porch leads to the rooms at ground floor and the wooden ladder on the side leads to the main lhakhang at first floor.



GROUND FLOOR PLAN



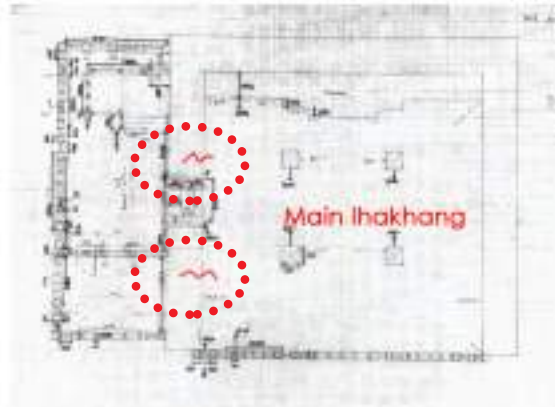
The front facade of the lhakhang is decorated with Parop Rabsel on first floor.



FIRST FLOOR PLAN



The roof of the lhakhang is a three layered jabzhi with sertog on top.



Two major cracks was observed inside the main lhakhang and few hairline cracks on the ground floor of the lhakhang.



4.16. Lhendup Chokorling Lhakhang



4.16.1 Location



Lhendrup Chokhorling lhakhang is located in Ghaling village under Shongphu gewog to the north-east of Trashigang Dzong bordered by Samkhar, Bidung, Radhi and Merak gewog. It has an elevation of 1685 meters above sea level with a geographical location of 27.33485°N and 91.64454°E.

4.16.2 History

Lhendrup Chokhorling lhakhang is popularly known as Dunjur lhakhang. The elders and caretaker say it was built by Dasho Dorji Tempa's grandparents but the name, as well as the year of construction, are unknown. The structure has the *chukhor-mani* inside the lhakhang is crafted with silver by *Memey Daza* from Bartsham and it is rotated by the streams which is believed to be *Phochu* (male) and *Mochhu* (female). The unique *kilkhor* (mandala) and masks were painted by *Memey Tshering Tobgay*. It was renovated in 1992 and currently, the lhakhang is undergoing renovation.

4.16.3 Significance

The lhakhang can be considered an old structure due to the presence of a niche on the blank wall constructed as a small *choesham* which is only found in the old structure. The lhakhang also has the oldest and finest mandala which is believed to be the first mandala crafted in the eastern part of Bhutan.

4.16.4 Description of Architectural features

Lhendup Chokorling lhakhang is a one-storied structure constructed with stone walls and timber components. The structure is a combination of lhakhang and a *chukhor mani*. The lhakhang is elevated about one meter from the ground level where a water channel runs below the lhakhang for *chukhor mani* to rotate.

The roof of the lhakhang is a simple CGI gable roof with *sertog* mounted on top. The windows located on the front elevation and side elevation is a simple *payab* with a blank wall on the rear elevation.

On the inside of the lhakhang, the lhakhang has four *kachens* and forms the main support for nine *Kilkhors* (mandalas) which are believed to be carved out of a single log of timber. Unlike the standard size of *bogh* and *phana*, the *bogh* and *phana* of these *kilkhors* is smaller than the usual size.

The *chukhor mani* is located in the south direction inside the lhakhang and is believed to be constructed with silver. Just behind the *chukhor mani*, there is a niche on the blank wall which has been constructed as a small *choesham*.

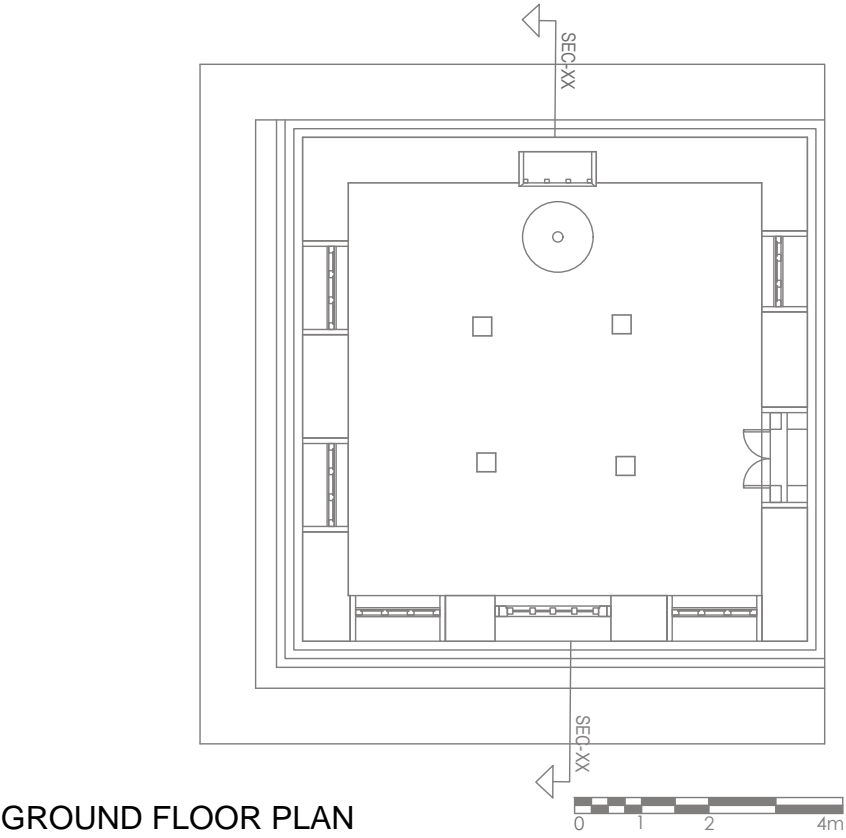
4.16.5 Pictorial Documentation



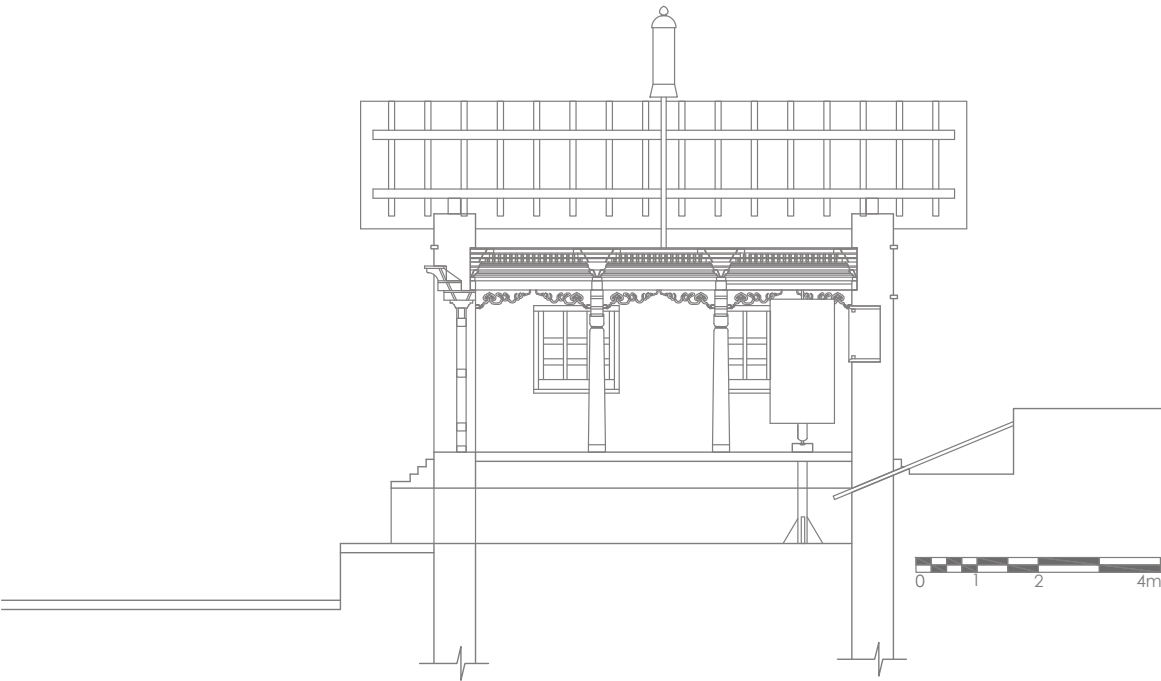
4.16.5 Pictorial Documentation



4.16.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



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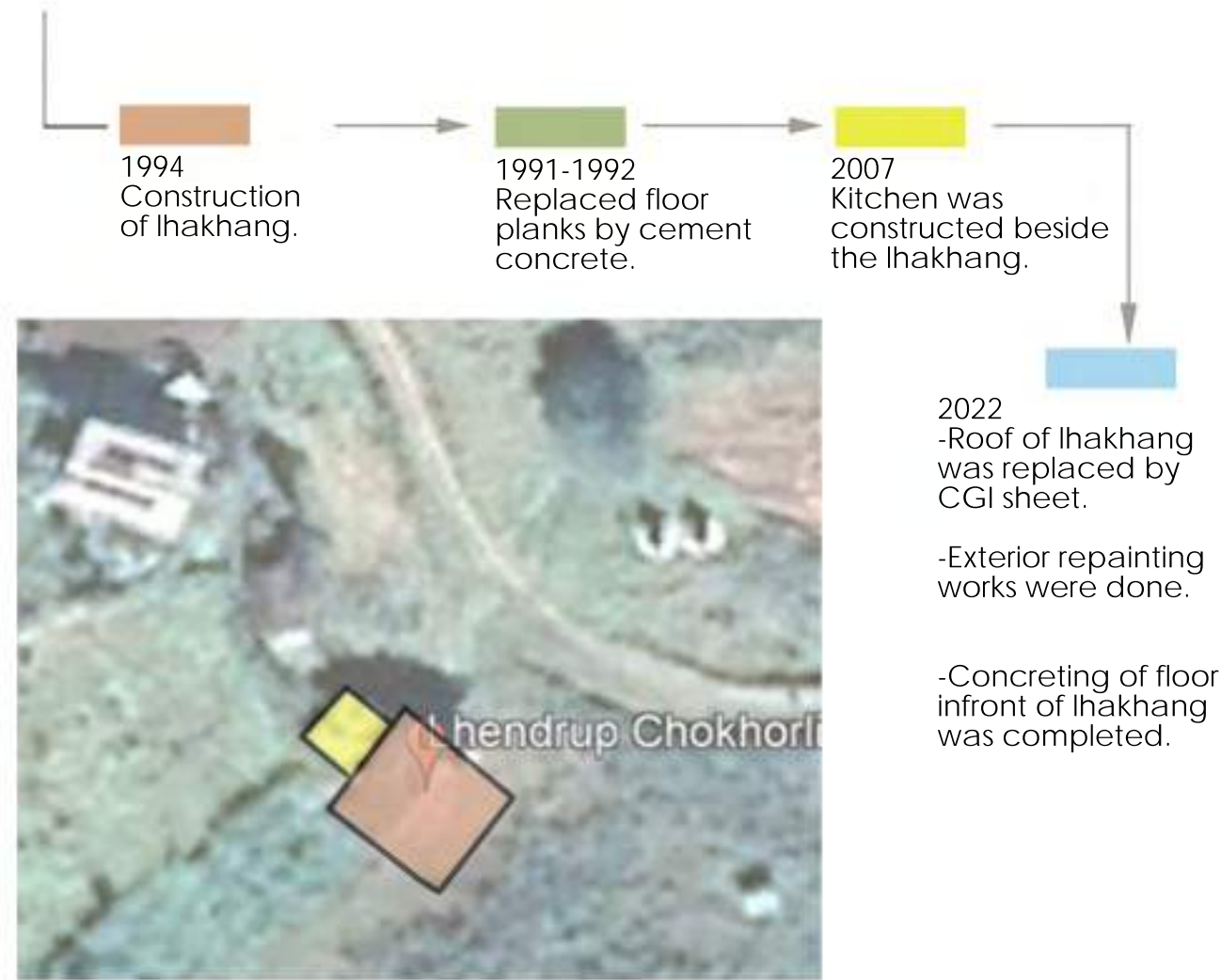
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4.16.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



Site plan of Ihakhang showing chronological construction of ancillary structures.



The current flooring of the Ihakhang is cement concrete.



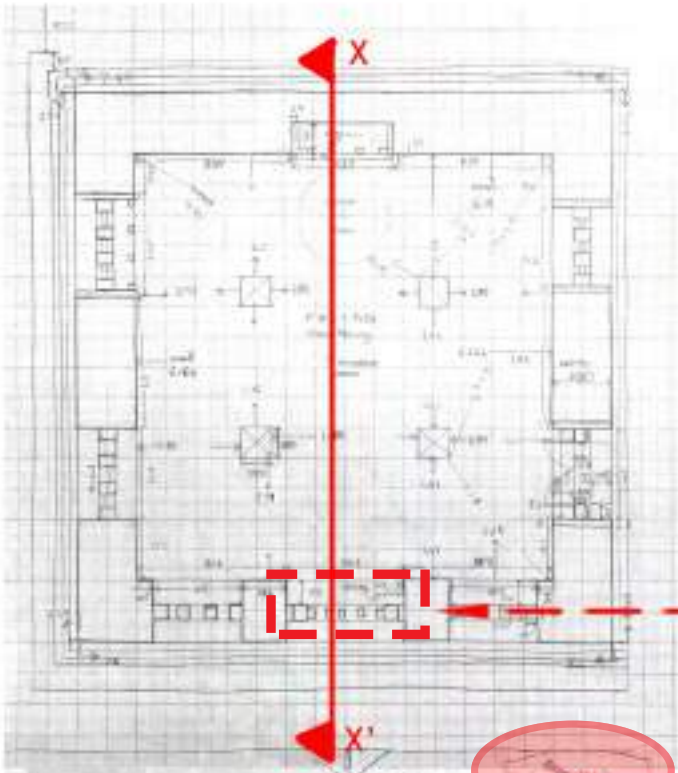
The current location of kitchen is beside the Ihakhang. (Above)

The completed concreting of floor in front of Ihakhang. (Below)



The ongoing repainting works in the month of April.

OBSERVATIONS

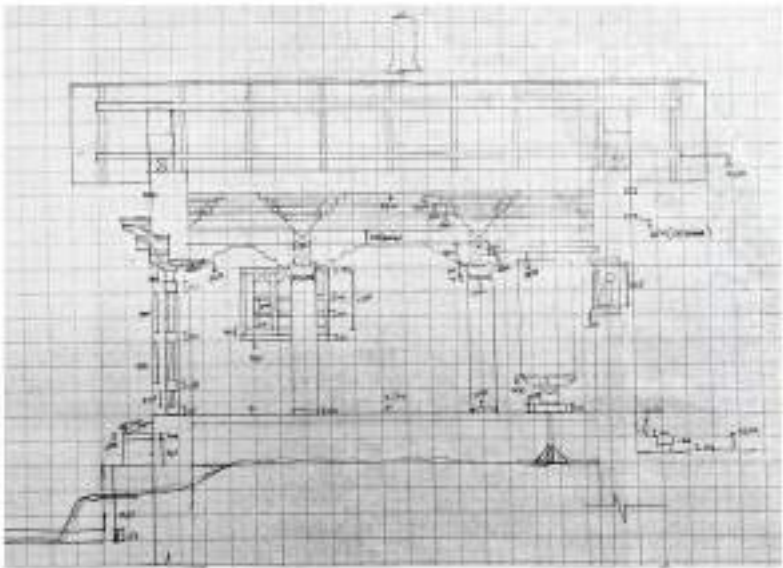


GROUND FLOOR PLAN

The zhabje of Tshaytshay kuzhay is present in front of Ihakhang.



The front facade of Ihakhang is decorated with two tier payab gochu in the middle which extends till the floor level and two smaller payab gochu on either sides.



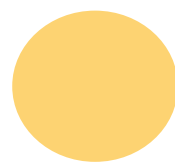
SECTION XX'

The chukhor mani is inside the Ihakhang.





4.17. Lhendup Samtencholing Lhakhang



4.17.1 Location



Lhendrup Samtencholing lhakhang is located at Merda-tsho village under Kangpar gewog which is at the south-east of Trashigang Dzong. It is bordered by Merak, Thrimshing, Khaling and Shongphu gewogs of Trashigang, and Gomdar and Shingkhar Lauri gewog of Samdrup Jongkhar Dzongkhag. It is around 30 minutes' drive from the Kangpar Gewog Office. The lhakhang is at an elevation of 1989 meters above sea level at geographical location of 27.14252°N and 91.72363°E.

4.17.2 History

Lhendrup Samtelcholing lhakhang is popularly known as Lamai Goenpa. It was founded by *Lopen Melam Rabzang* in 1930. *Lopen Melam Rabzang* from Tangsibji in Trongsa was also a disciple of Togden Shakya Shri. Lamai Goenpa is surrounded by a mountain pass called Chenla, which is also a pilgrimage site, and a steep cliff called Tshephu. There are many other pilgrimage sites of the deity *Ama Jomo* and *Drubthob Khijey* in the vicinity. The construction of the lhakhang was funded by *Sae Dopola*, who was Trashigang Dzongpoen.

After the death of the founder in 1945, the lhakhang suffered from negligence although *lams* had been appointed. Later, H.E. *Gyeltshen Trulku*, who was appointed as the third *Lam* in succession took the personal initiative upon the command of his root teacher to restore the lhakhang. Therefore, the renovation of the lhakhang was undertaken in 1986. A total of about 40 disciples led by a Lam and other teachers today occupies the lhakhang to practice the dharma.

4.17.3 Significance

The lhakhang is surrounded by the pilgrimage sites known as Chenla which is a sacred place of *Aum Jomo* and *Drubthob Khijey*. The foot imprint of *Abi Pangki* is unique and sacred. This signifies the determination of the ordinary to attain enlightenment. The lhakhang caters to the community of Merda, Threlphu, Zordung, Kangpar and Pasaphu Draktsen as *kay lha yue lha*. They worship their local deity Threlphu Phola.

4.17.4 Description of Architectural features

Lhendrup Samten Choling lhakhang is a two-storied structure constructed with stone masonry and finished with mud plaster up to the ground floor. The walls of the first floor are built with ekra wall. A wide band of red *Kheyamar* framed by wooden bogh on the upper and lower side surrounds the lhakhang. The roof of the lhakhang is a two-layered *jabzhi* with *sertog* on top. Unlike other lhakhangs with tapering walls, Lhendrup Samtencholing lhakhang does not have tapered walls.

The front elevation of the lhakhang is decorated with two-tier window *rabse* and *Nyimkhep* on the ground floor and similarly, the first floor of the lhakhang is decorated with *Nyimchu rabse*. The front elevation also has a small passage door below *rabse* which function as *lun-go* to protect the wooden floorboards from dampness.

The entrance to the main lhakhang is accessed through the porch from a North-West direction. The porch is partially covered with woven bamboo partitions and the two sides of the wall are decorated with mural paintings. The main lhakhang has an open floor plan with two wooden *kachens* supporting the main structure of lhakhang. The interior of the lhakhang consists of *choesham* on the entire length of the southwest face.

The entrance to the first floor is accessed with an exterior ladder located beside the entrance porch of the lhakhang. Right after entering the doorway to the first floor, it leads to a small lobby room leading to three other rooms. The first room in the North-West direction leads to a store room which previously functioned as a kitchen. The evidence here is that the traditional earthen stove still sits inside the room. The other two rooms from the lobby lead to Goenkhang and the former living areas of the Late Lam Melam Rabzang. As stated in history, the Lam had a cat as a companion and that is evident on the door whereby a small doorway for a cat can still be seen as a circular puncture on the main door and storeroom door of the first floor. On the rear side of the first floor, two overhanging latrines can still be seen which now is being used as a store room. The balcony on the front elevation of the first floor is about 900 mm cantilevered from the main wall and decorated with the traditional railing *Jadhang Tazi*.

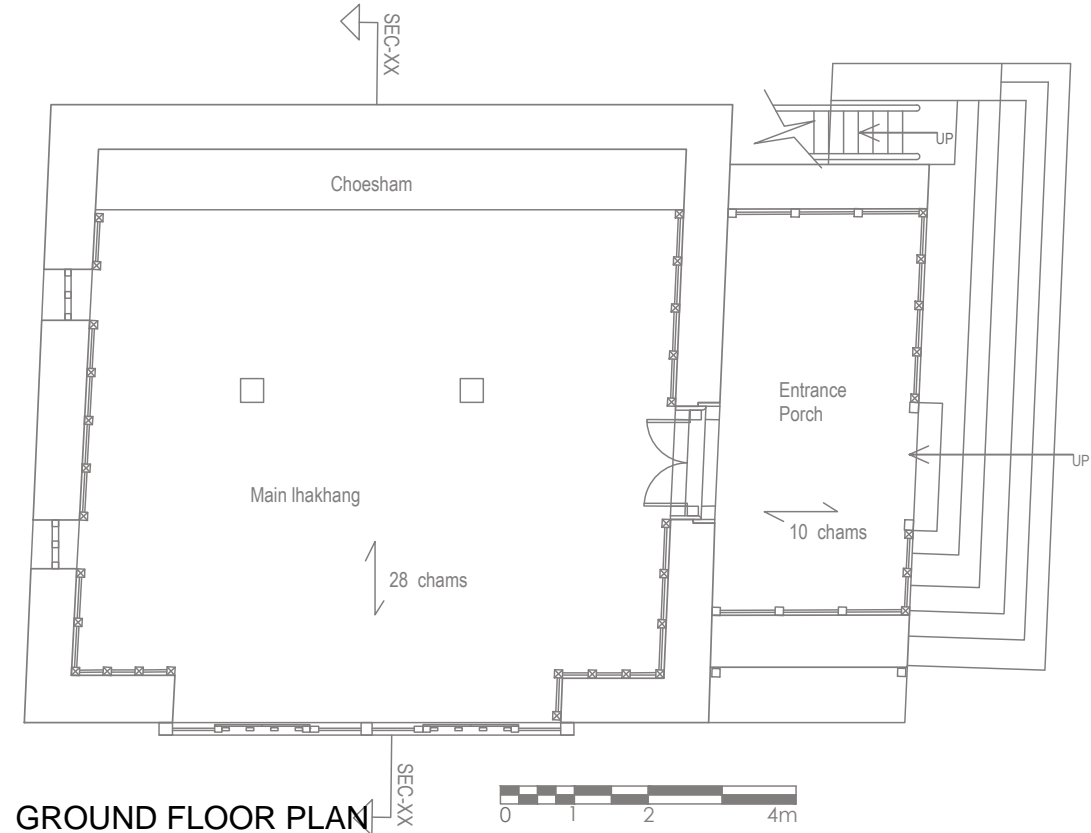
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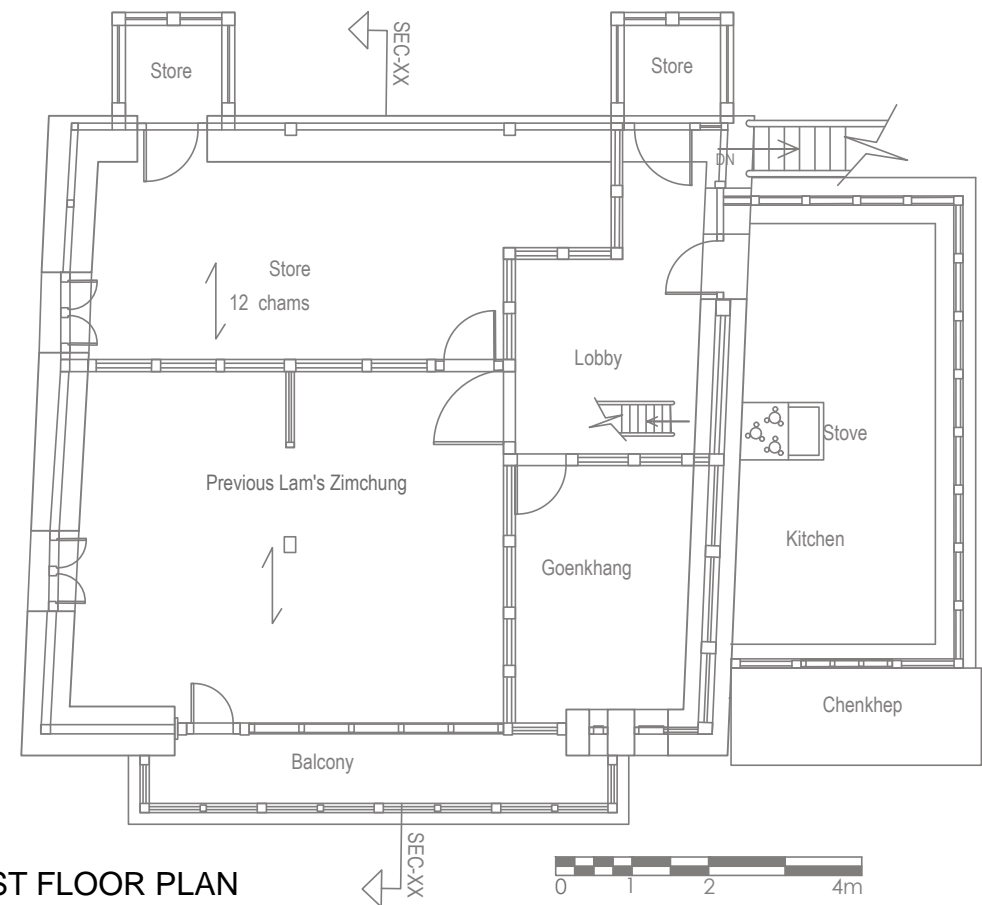
4.17.5 Pictorial Documentation



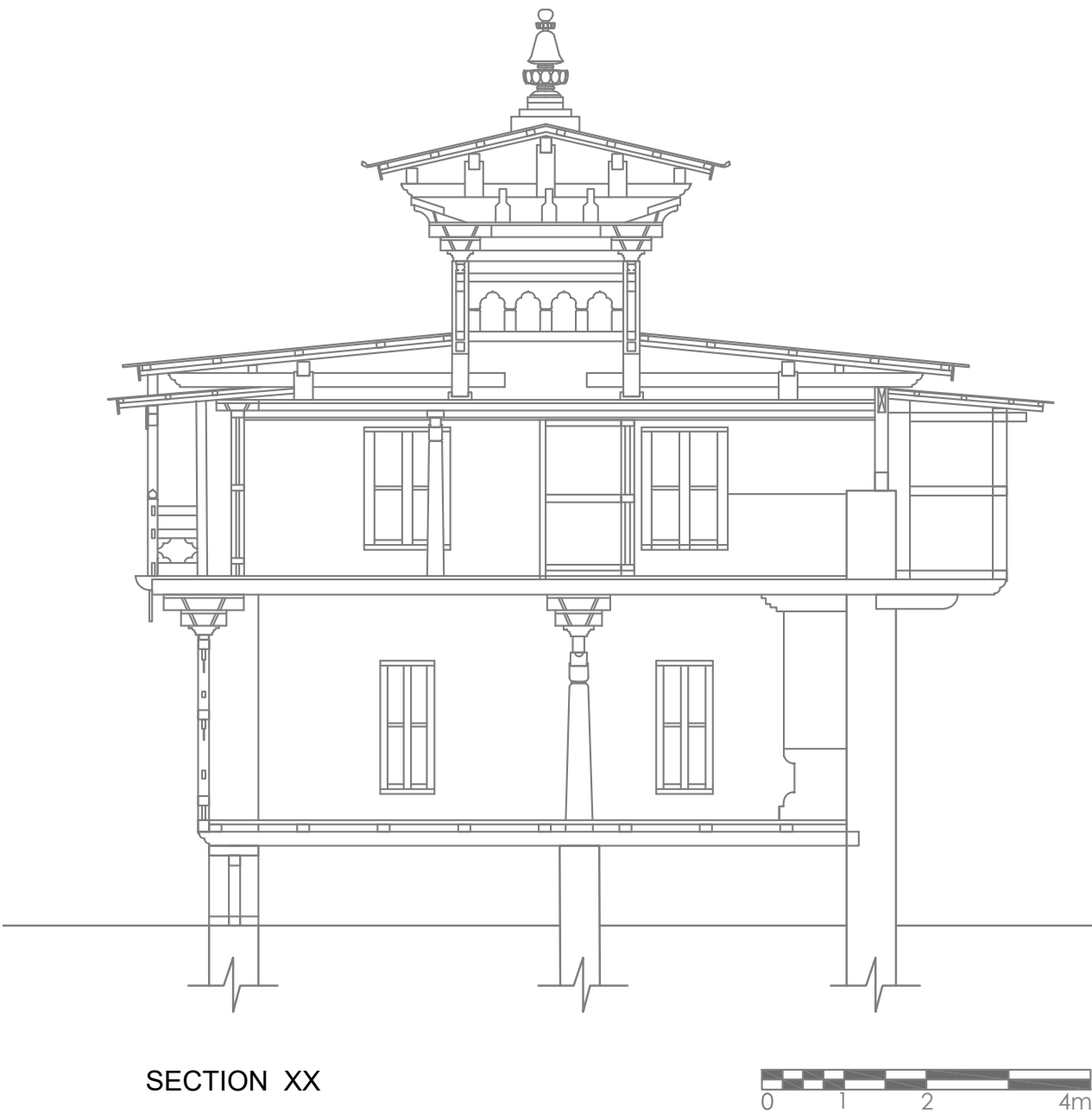
4.17.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECTION XX



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DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs



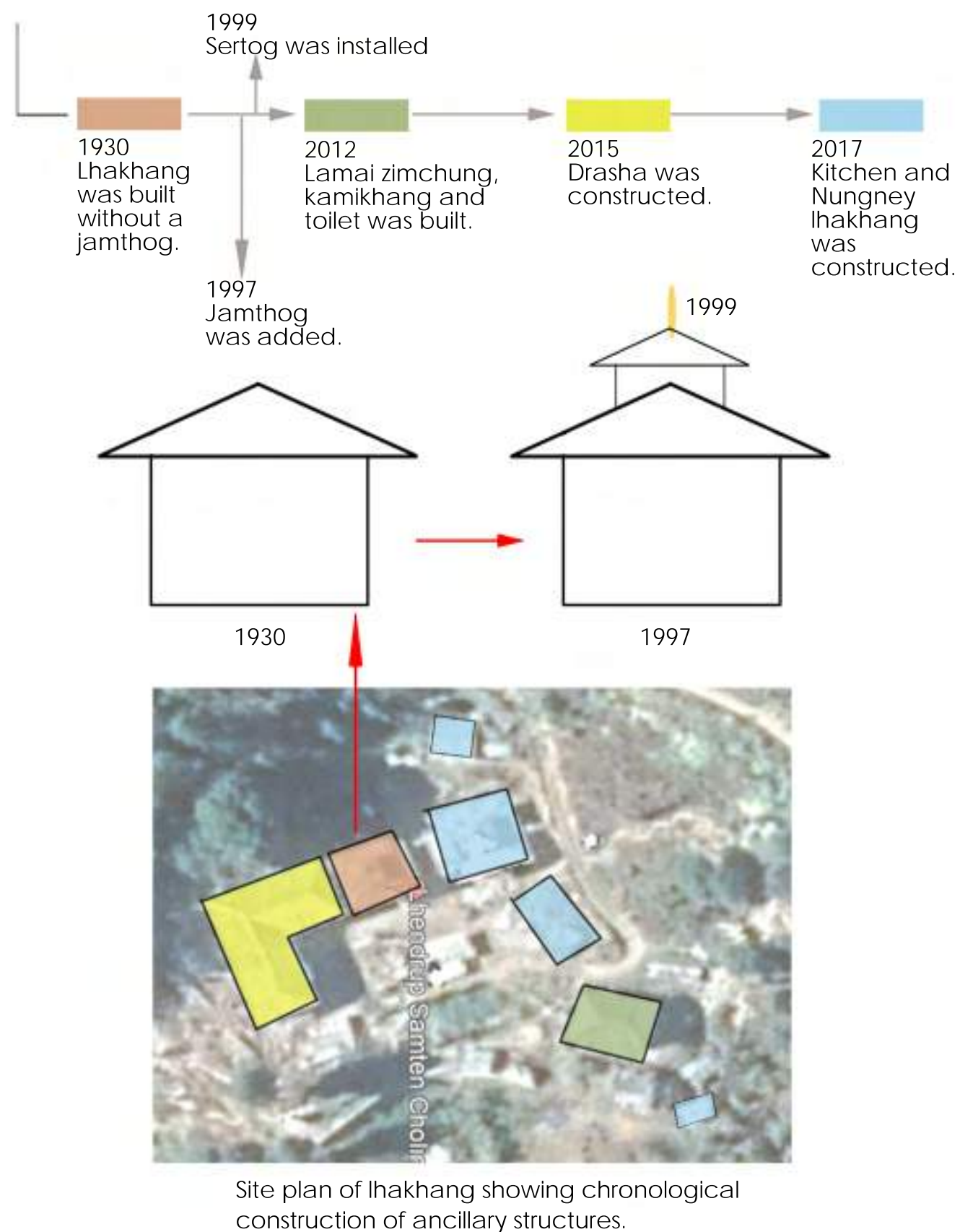
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan
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4.17.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



OBSERVATIONS



GROUND FLOOR PLAN

The walls of first floor has been built with ekra wall.



Gedka window has been provided on the side elevations of Ihakhang.

Two tier rabsel window with nyim khep and balcony on top has been provided on front facade.



The entrance porch leads to the main lhakhang.



The footprint remains of anim Pangki is left on the floor board inside and on the porch of lhakhang.



FIRST FLOOR PLAN

Two catilevered rooms previously being used as toilet.



Traces of old earthen stove still sits inside the kitchen.



4.18. Tashicholing Lhakhang

in Trashigang



4.18.1 Location



Tashicholing lhakhang is located 33 kilometers east of Trashigang Dzongkhag at Yueju village under Sakteng gewog sharing the boundary with Phongmey and Merak gewog. It is constructed on a plain area at the geographical location of 27.40226°N and 91.92185°E with an elevation of 2946 meters above sea level.

4.18.2 History

Tashicholing lhakhang is popularly known as Yueju lhakhang meaning “located at the end of the village” among the Sakteng community. The lhakhang was built by *Lam Lobzang Tenpe Dronme* who was the 4th reincarnation of *Guru Trulku* in the 16th century. According to Pema Sonam (2022), it is said to be built on the lake as per the prophecy to subdue the serpent causing harm to the community and livestock. During the reign of Trashigang *Dzongpoen* Sae Dopola, he undertook the renovation of the lhakhang, and the statue of *Guru Tshokey Dorji* and *Disum Sangay* was installed. It was initially built as a smaller structure but later extended into larger structure in 1998 through labor contribution by the community under the guidance of *gup* Lhedrup, *drungpa* Jigme Tenzin, and *tsozin* Jamphel Sherab.

4.18.3 Significance

The lhakhang is a sacred site of *Aum Jomo* whom they worship as their local deity and she has a greater influence on their spiritual path. Tashicholing lhakhang is the oldest structure built in the 16th century contributing to age value. The sacred treasure of *Neten Chudruk Kundra* discovered from Balung tsho of Sakteng is considered very sacred and wish-fulfilling.

4.18.4 Description of Architectural features

Tashicholing lhakhang is a one-storied lhakhang with a *jamthok* and *sertog* on top. The walls of the lhakhang are constructed with stone and finished with mud plaster. A band of red *kheyamar* surrounds three sides of the lhakhang.

The entrance to the ground floor is approached with an entrance porch decorated with *debri* paintings on the walls. The ground floor houses the main lhakhang and the wooden ladder towards *jamthok* floor is located on one corner of the entrance porch. Currently, the *Jamthok* floor is a storage room for religious texts.

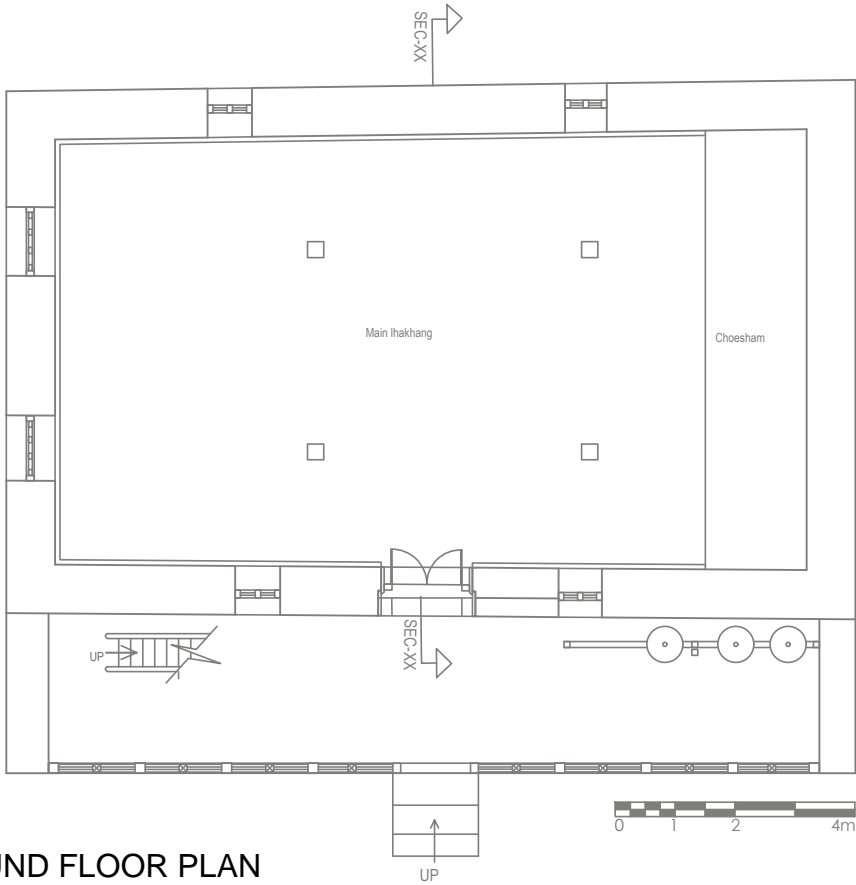
4.18.5 Pictorial Documentation



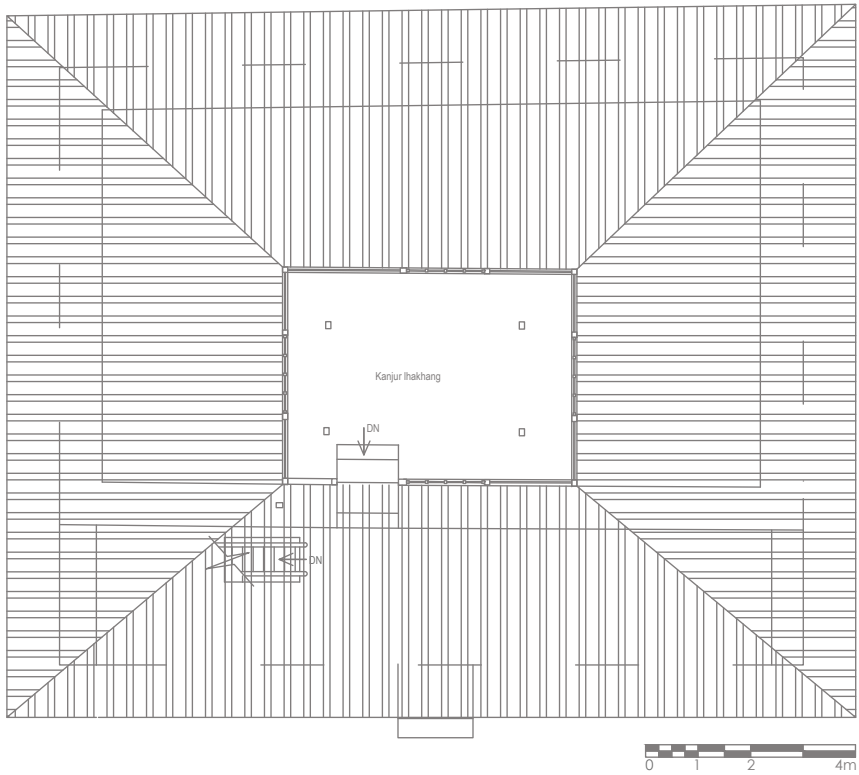
4.18.5 Pictorial Documentation



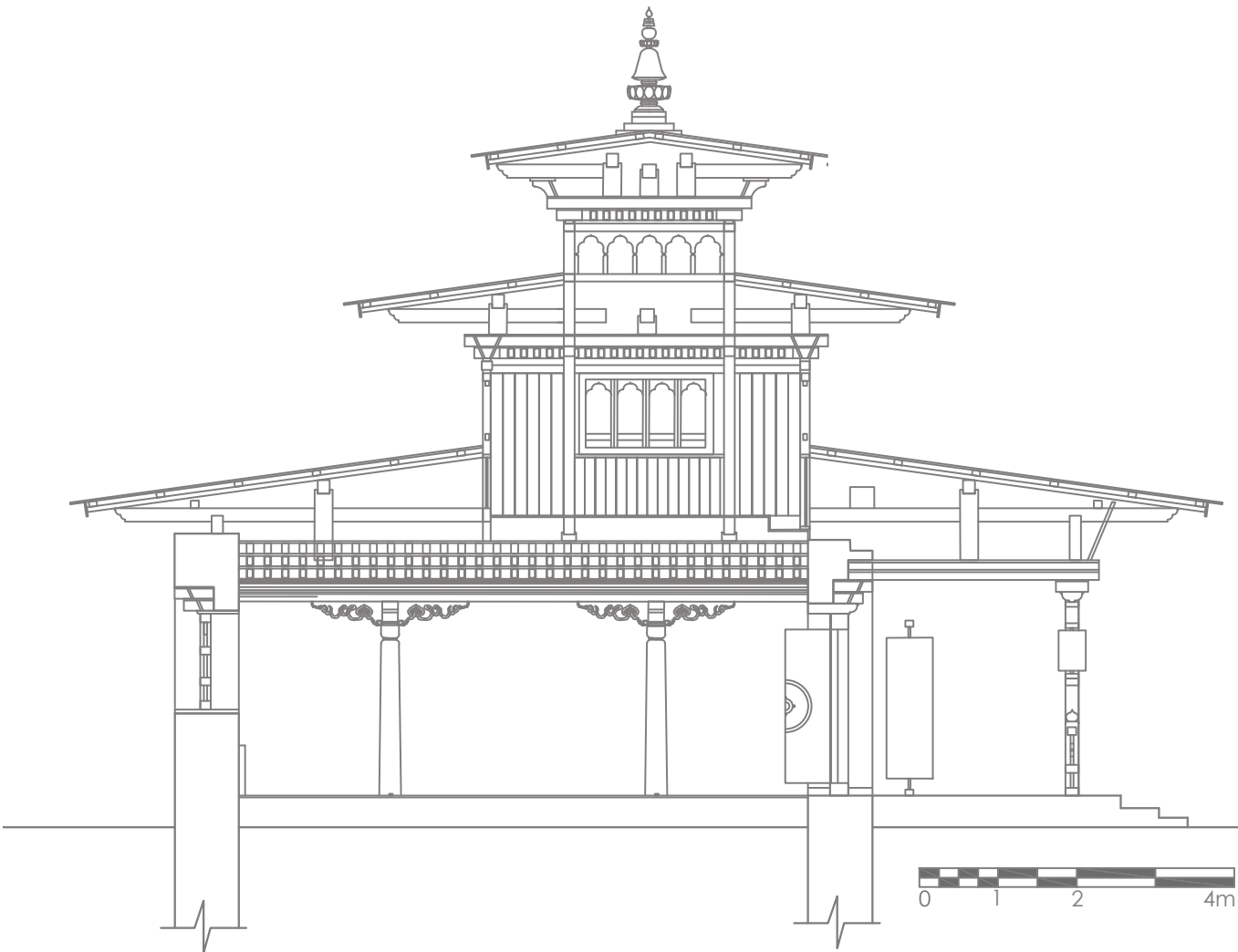
4.18.6 Architectural documentation



GROUND FLOOR PLAN



JAMTHOK FLOOR PLAN



SECTION XX



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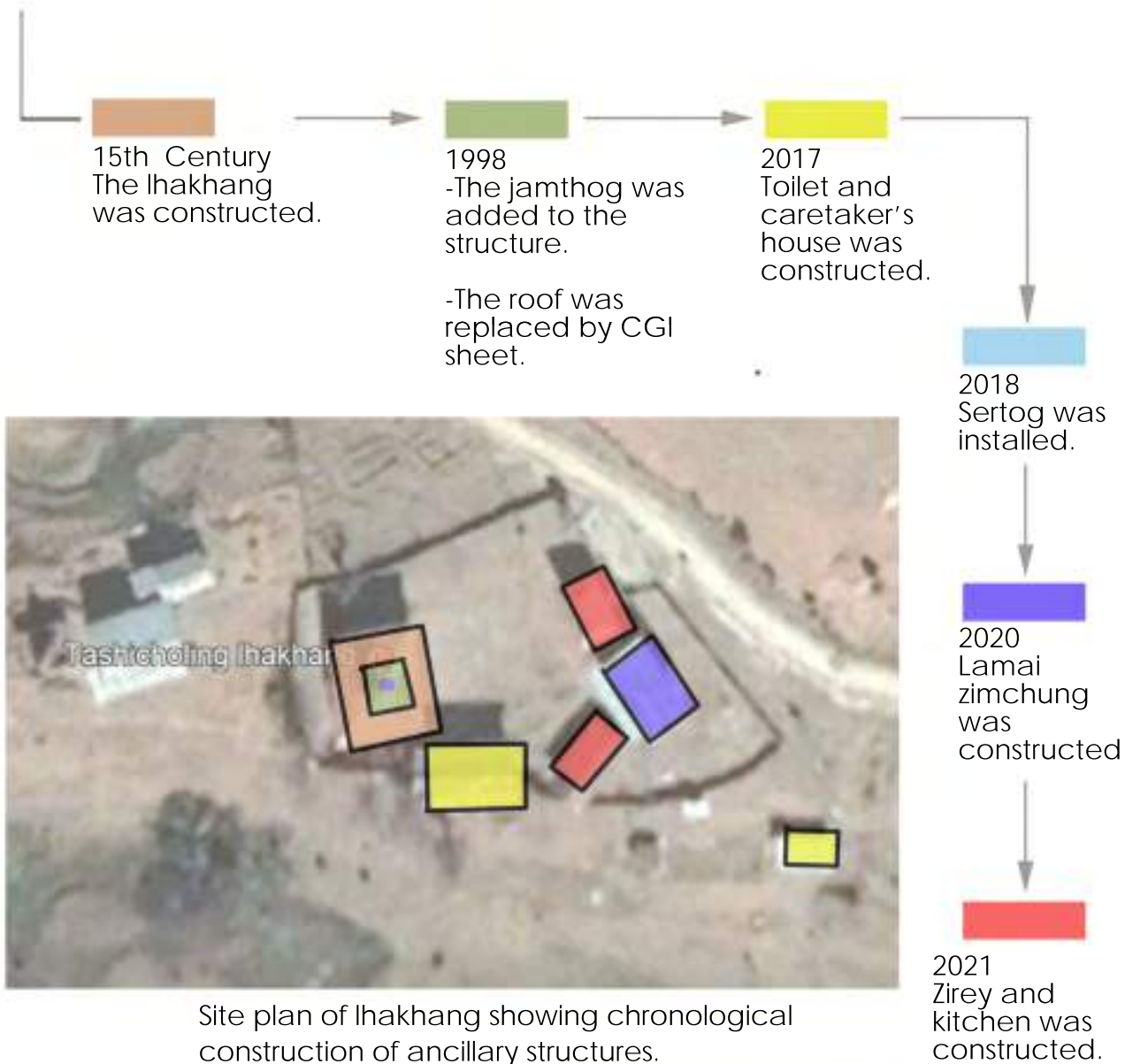
PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan
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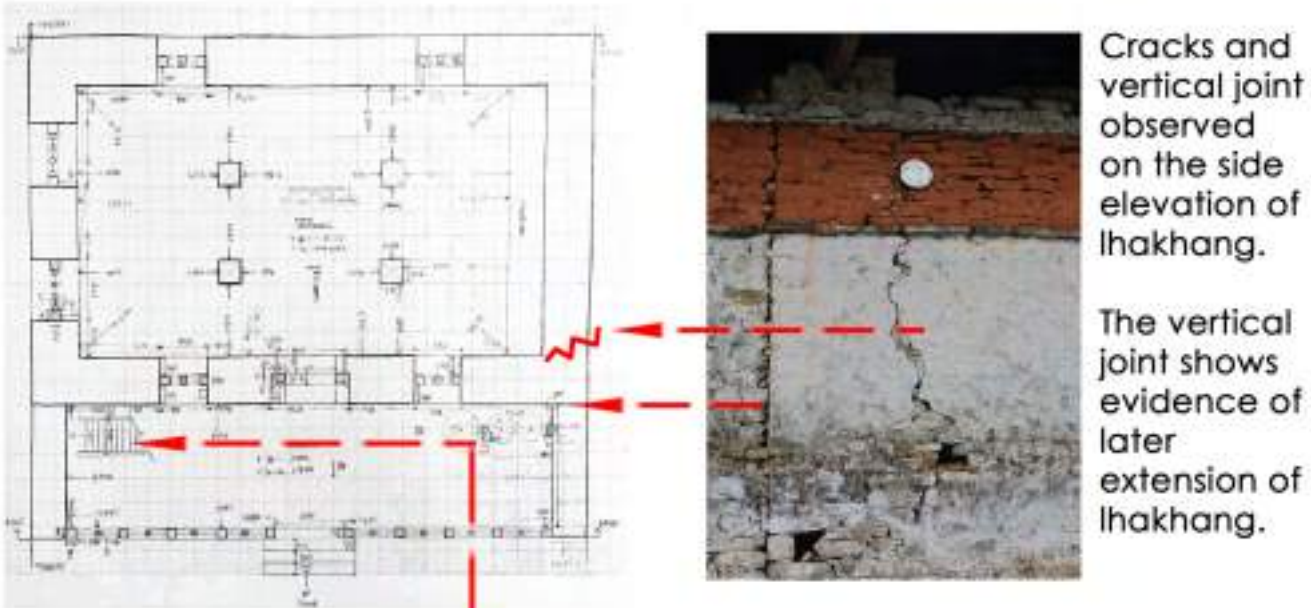


4.18.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



OBSERVATIONS



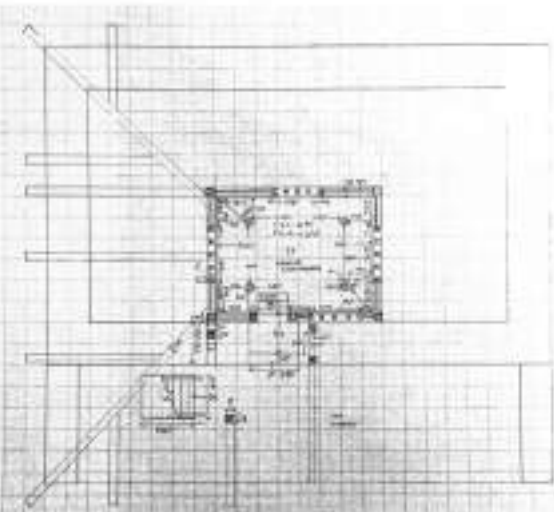
GROUND FLOOR PLAN



The staircase leading to jamthog floor is located on the porch area of Ihakhang.



The flooring inside the Ihakhang is unstable.



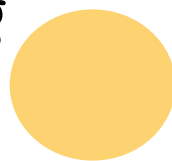
JAMTHOG FLOOR PLAN



The jamthog floor is spacious and it is mainly used for storing religious texts.



4.19. Tendey Drupkhang Lhakhang



4.19.1 Location



Tendey Drupkhang lhakhang is located around 110 kilometers away from Trashigang and strategically erected at the hilltop at Drupkhang village under Lumang gewog overlooking the beautiful village and settlements. The geographical location is at 27.17083°N and 91.50997°E with an elevation of 2401 meters above sea level.

4.19.2 History

Tendey Drupkhang Goenpa was initially built in 1853 by Drupthob Tenzin Choejey. According to Iopen Thinley Dorji (2022), the name of the lhakhang was derived from the *drupkhang* (meditation cave) of *Drupthob Ramsum* famously known as Tenzin Chogyel, Kinzang Lhendup, and Sangay Yeshey which is a few kilometers away from the lhakhang. They were believed to have meditated at Larjab Drakar Choeling lhakhang in Mongar Dzongkhag to attain enlightenment. Then, *Drupthob* Tenzin Choejey came to Lumang and built the lhakhang which later suffered deterioration due to age. Thus, the old lhakhang was completely reconstructed in the year 2013 and completed in 2017 through funding from the government. Adjacent to the lhakhang, there is a big tree known as *Ngawang Shing* which is believed to have grown from a lake, although there is no more lake today. The tree has nine varieties of other tree species growing from the same tree. It was previously managed by *Gomday* until it was handed over to the government in 2009.

4.19.3 Significance

The lhakhang is associated with the sacred mediation cave (*drupkhang*) of the great Drupthobs. It caters to the community of Lumang and Dungmanme village as *kay- lha yi -lha*.

4.19.4 Description of Architectural features

Tendey Drupkhang lhakhang is a two-storied structure constructed with stone masonry and finished with whitewash on the exterior wall. A wide band of red *Kheyamar* framed by a stone border on the upper and lower side surrounds the lhakhang. The roof of the lhakhang is a three-storied *jabzhi* with *sertog* on top.

The front elevation of the lhakhang is decorated with *gomang rabse* on the center of the first floor. The other four windows on the front elevation are *boego payab* with the main door at the center leading to the ground floor rooms of lhakhang. The ground floor has an open floor plan hall with cement flooring and later addition of partitions on the east face of the hall to make room for storage purposes. The four pillars supporting *chams* and floorboards are constructed out of reinforced cement concrete.

The entrance towards the first-floor lhakhang is accessed with a staircase located in the South-West direction. The first floor of the structure houses the main lhakhang. The interior of the main lhakhang consists of *choesham* covering the whole length in the north direction and ritual space.

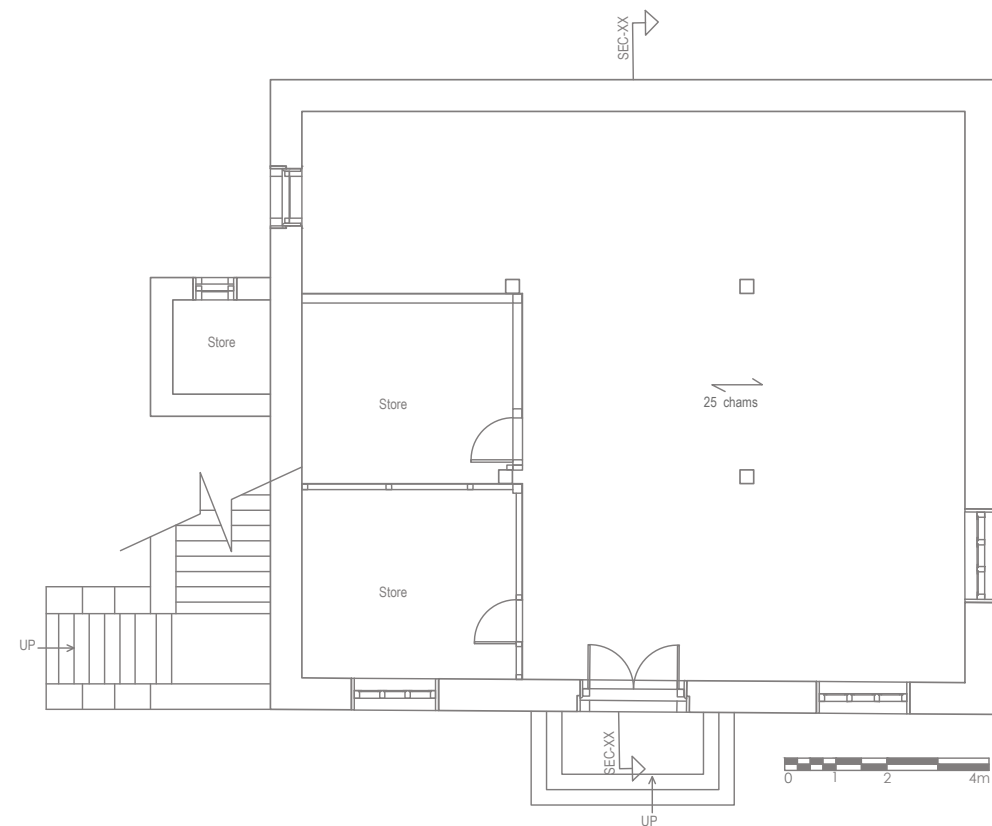
4.19.5 Pictorial Documentation



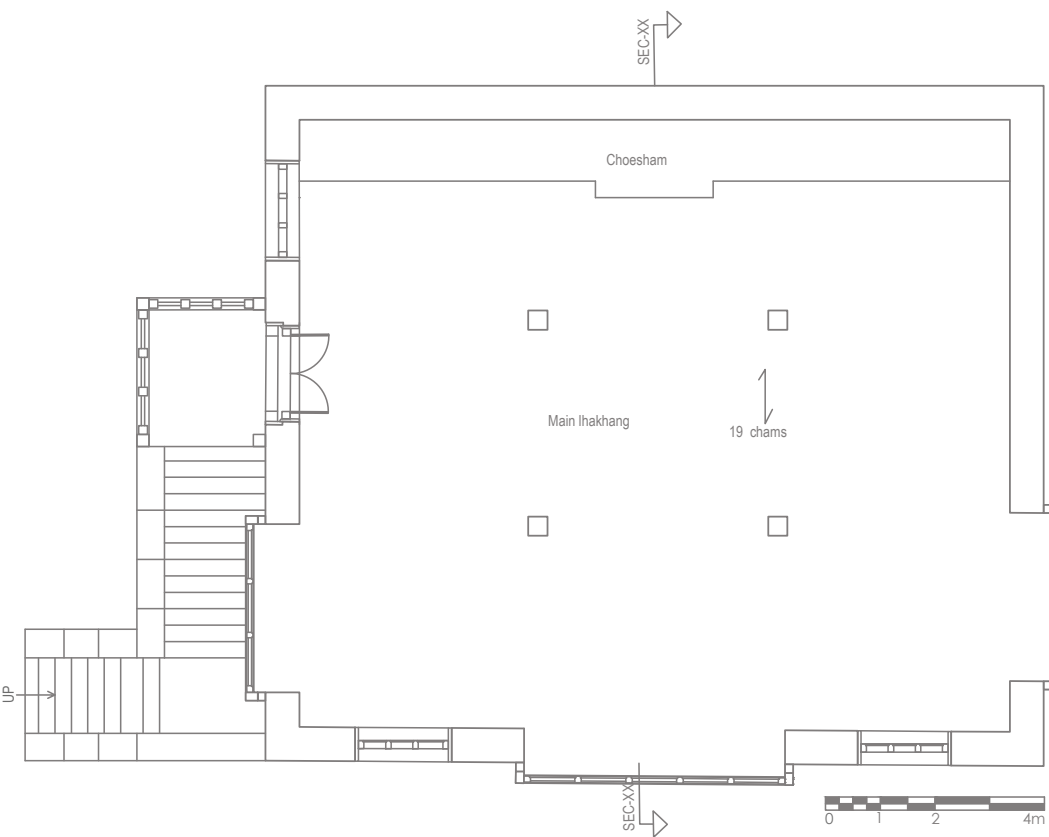
4.19.5 Pictorial Documentation



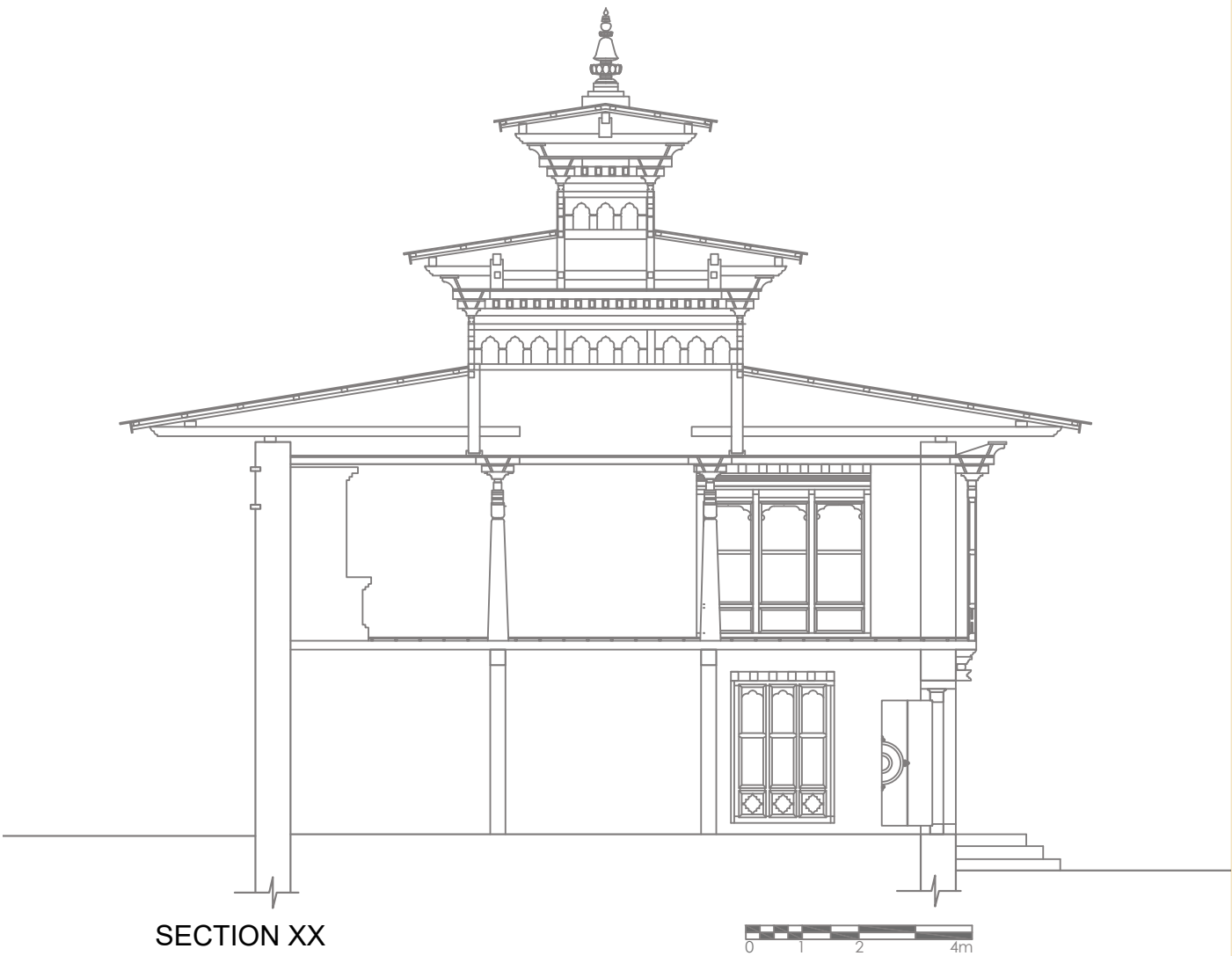
4.19.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECTION XX



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DRAWING TITLE: Architectural drawing

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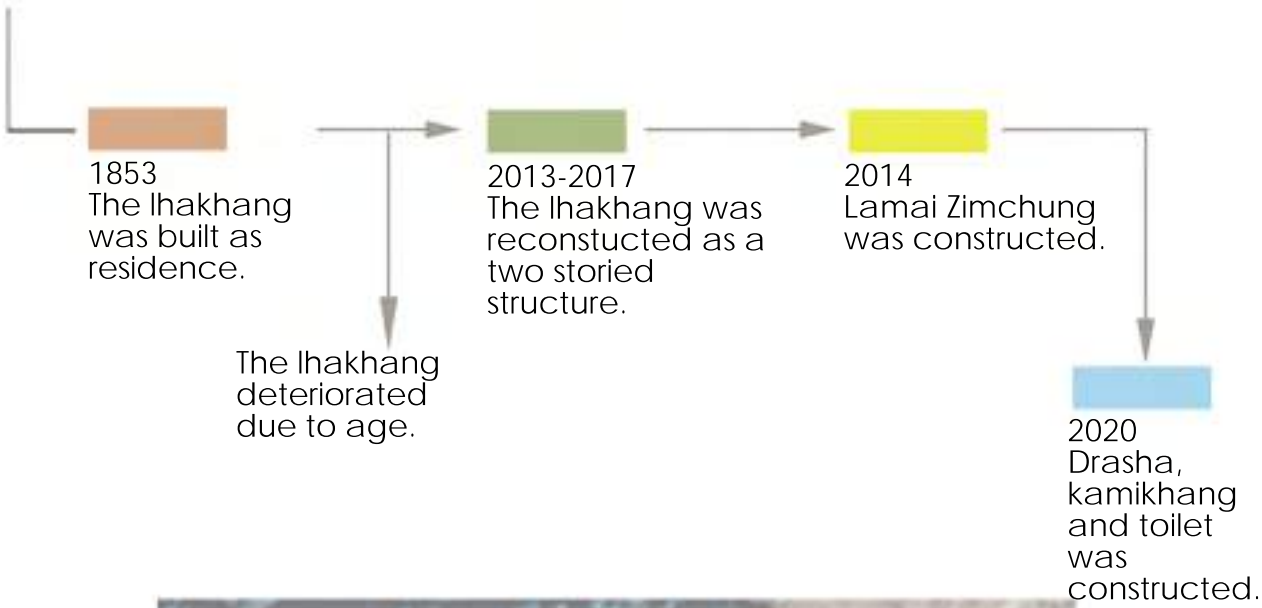
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4.19.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



Site plan of Ihakhang showing chronological construction of ancillary structures.



Ihakhang



Drasha (left)
Lamai zimchung (right)



Kamikhang

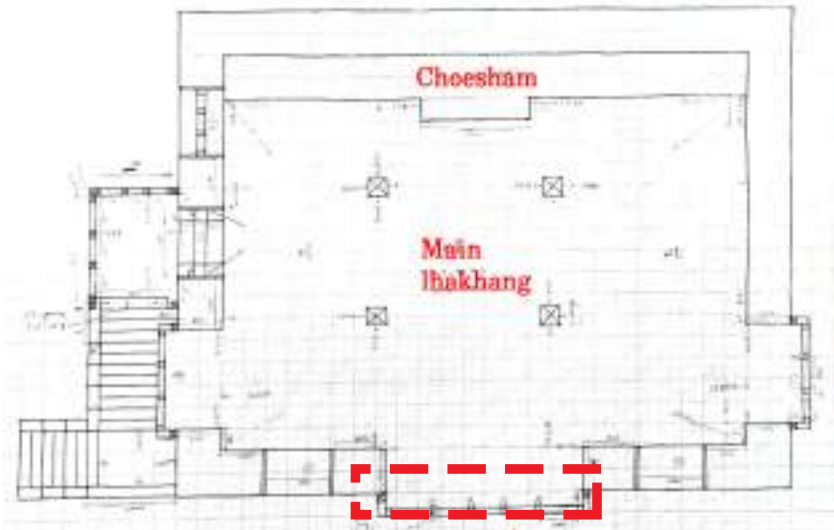
OBSERVATIONS



GROUND FLOOR
PLAN



The ground floor of
Ihakhang has a large open
plan hall and two rooms
partitioned with CGI sheet
to make room for storage of
mask and other stuff.



FIRST FLOOR PLAN



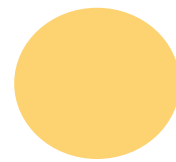
The Ihakhang has three
layered jabzhi roof with
sertog on top.

The front facade is
decorated with Gomang
Rabsel and Payab Gochu
on the sides.





4.20. Sangchen Pemagatshel Lhakhang



4.20.1 Location



Sangchen Pemagatshel lhakhang is located around 37 kilometers away from Trashigang Dzongkhag at Phimsong village under Phongsam gewog. The lhakhang is strategically built on a slope overlooking the village at a geographical location of 27.39484°N and 91.69501°E with an altitude of 1821 meters above sea level.

4.20.2 History

The old lhakhang is a one-storied structure constructed by *Lam Ngawang* as a residence but the year of construction is not known. However, according to Monlam Wangchuk (2022), it is said to be more than 100 years old. Currently, it houses *mani-dungkhor* after the main *choesham* was shifted to the newly constructed lhakhang. The new two-storied lhakhang was constructed in 1995 through community funding under the coordination of *ex-tshozin* Phurpa Tshering. In 2009, the lhakhang was damaged by an earthquake and is in a dire need of renovation.

4.20.3 Significance

The old lhakhang is the oldest structure with unique debris signifying the age value. It caters as the worship place for the Thimsong community as *kay-lha yi-lha*.

4.20.4 Description of Architectural features

Sangchen Pema Gatshel is a two-storied structure. The current lhakhang is the new lhakhang that was built in 1995. The old lhakhang still stands but it is being used as a *mani dungkhor* room right now.

The lhakhang is built using stone masonry, timber, and CGI sheets for the roof. The lhakhang consists of a ground floor that is being used as a storage and living space whereas the first floor is the main lhakhang. The lhakhang also has a *zeeray* porch attached to the rear wall overlooking the courtyard.

The *rabsel* is like any other *parob rabsel*, but the *horzhu* on the bottom of the *rabsel* is unique with pointed details on it. The other windows can be categorized as *payab gochus*.

The lhakhang has a four-layered roof including the *chenkheps*. The roof of the lhakhang is *jabzhi* roof and like any other lhakhangs, Sangchen Pema Gatshel lhakhang is also marked with a red band called *Kheyamar*.

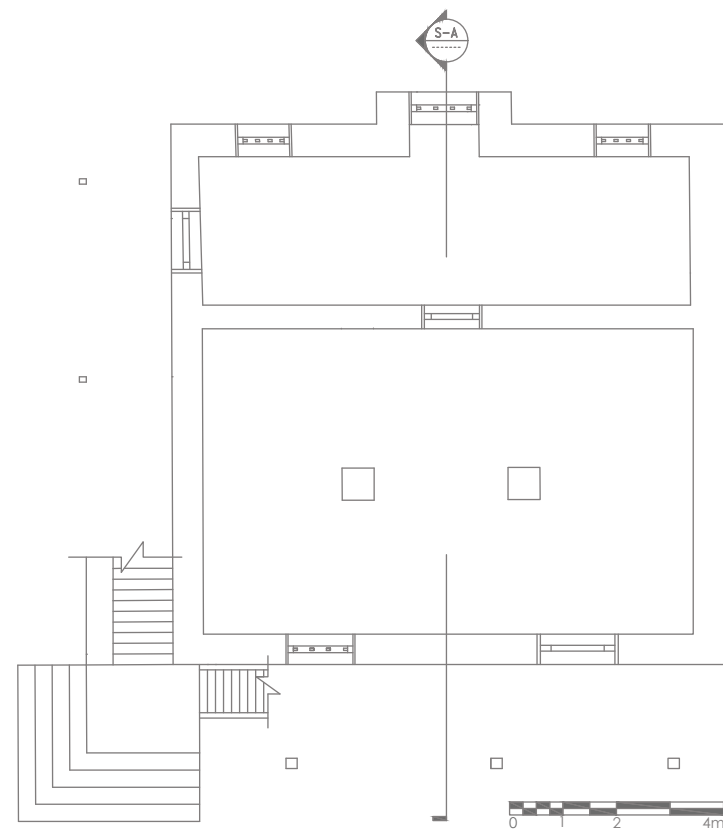
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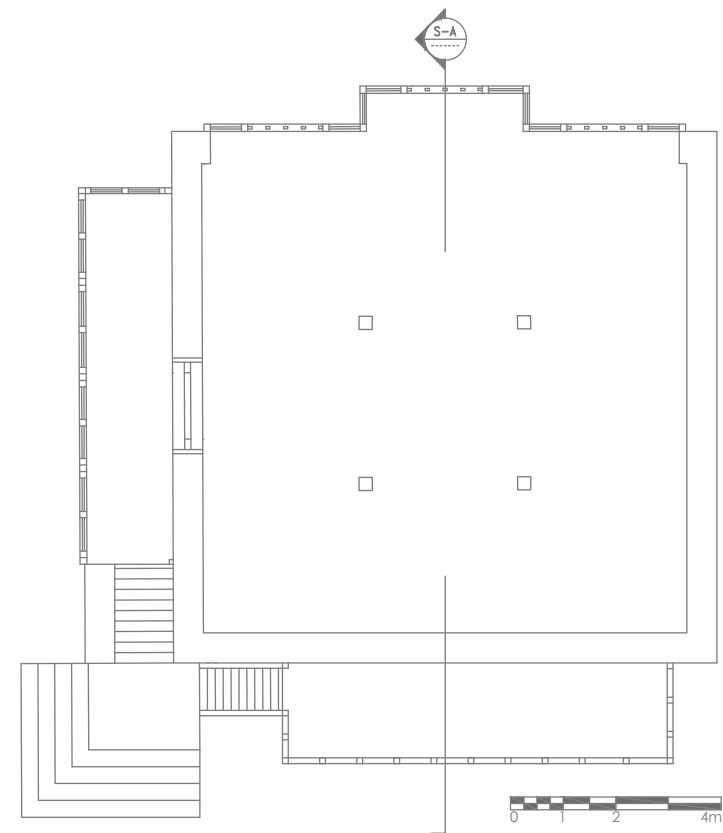
4.20.5 Pictorial Documentation



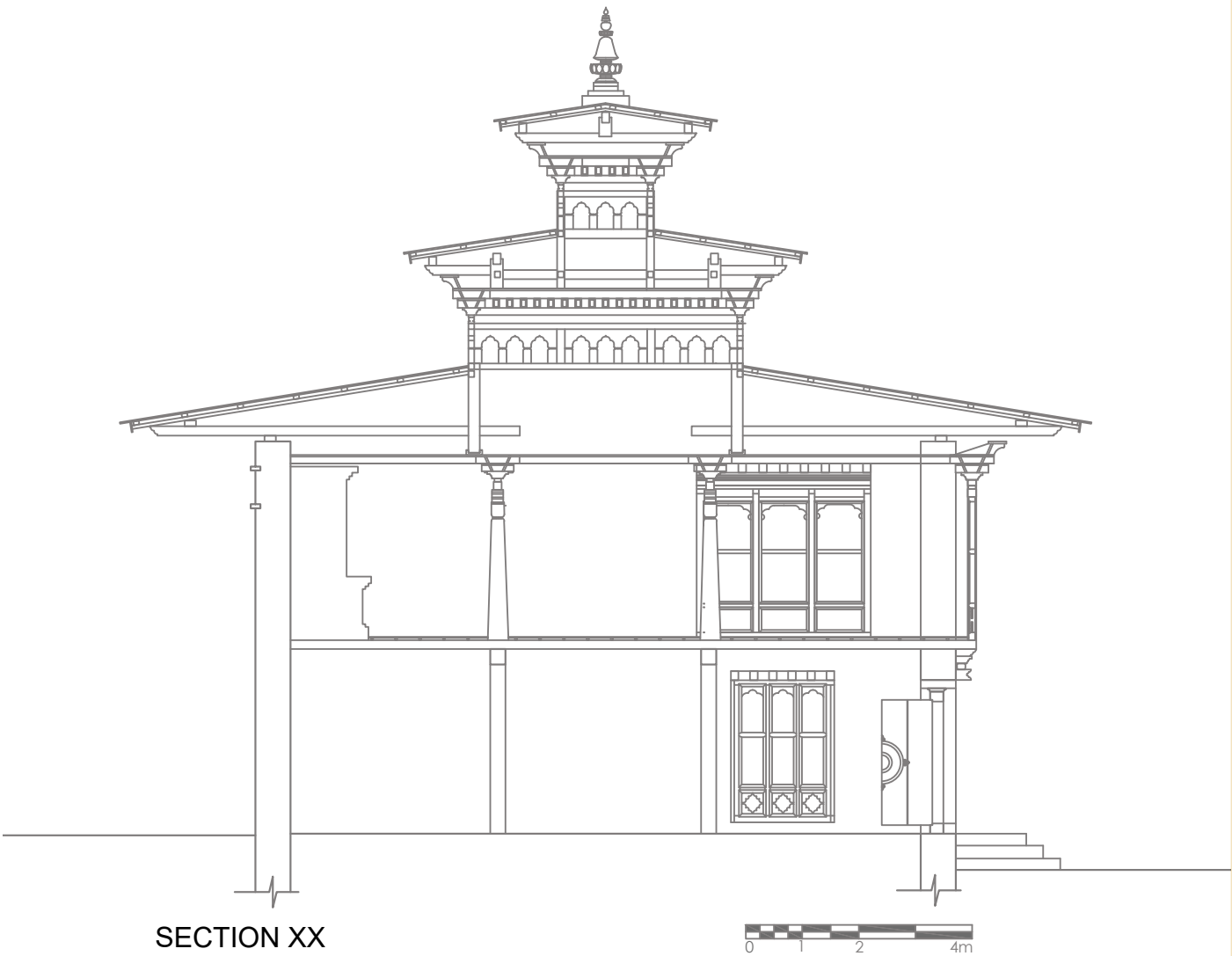
4.20.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



SECTION XX



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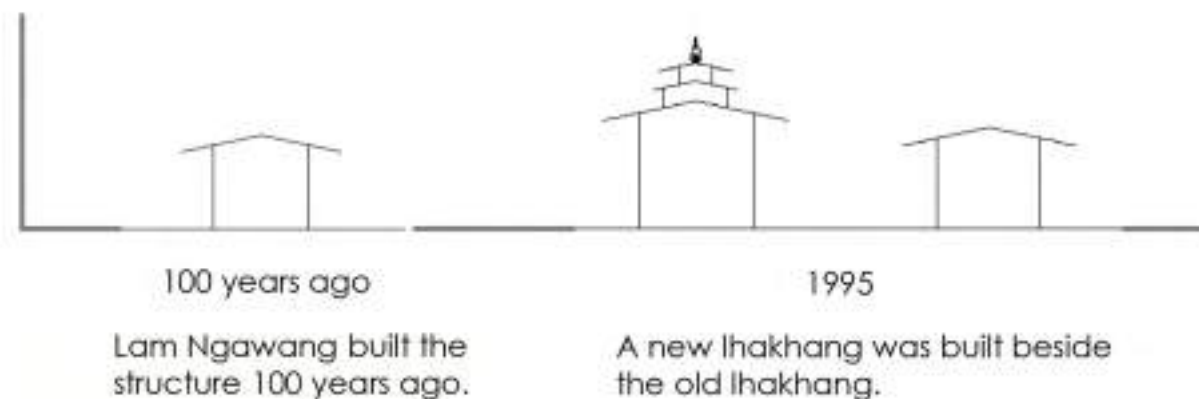
DRAWING TITLE: Architectural drawing

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

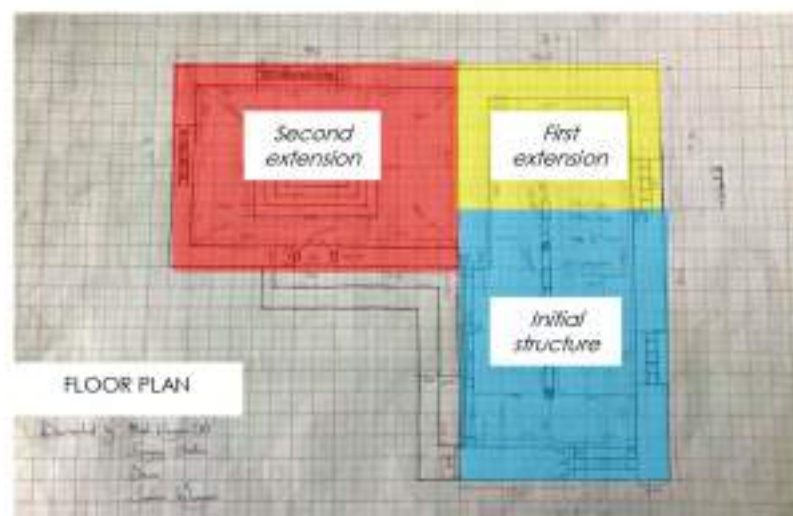


4.20.7 Chronology and Architectural Observation

CHRONOLOGICAL ANALYSIS



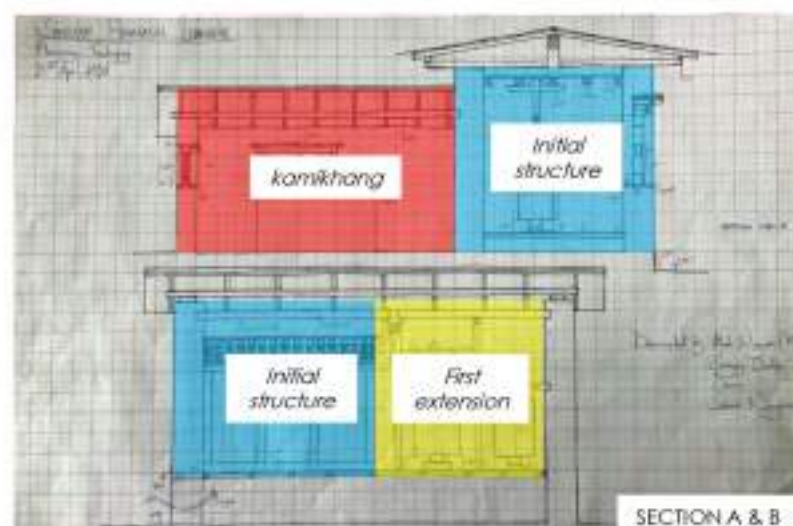
OLD LHAKHANG



legend

- Initial lhakhang
- Extension of the lhakhang
- Kamikhang

The old structure was built by lam Ngawang as his residence and later, it was converted into a lhakhang.



The lhakhang was initially a small structure with a square plan and had a mani dungkhor inside. Later, it was extended to make space inside the lhakhang.

Another extension was done on the structure to add the kamikhang.

Three mani dungkhors were later added to the structure.

The lhakhang was left as it is when a new lhakhang was built. The choesham was shifted to the new structure and currently the old lhakhang is being used as a mani dungkhor room.

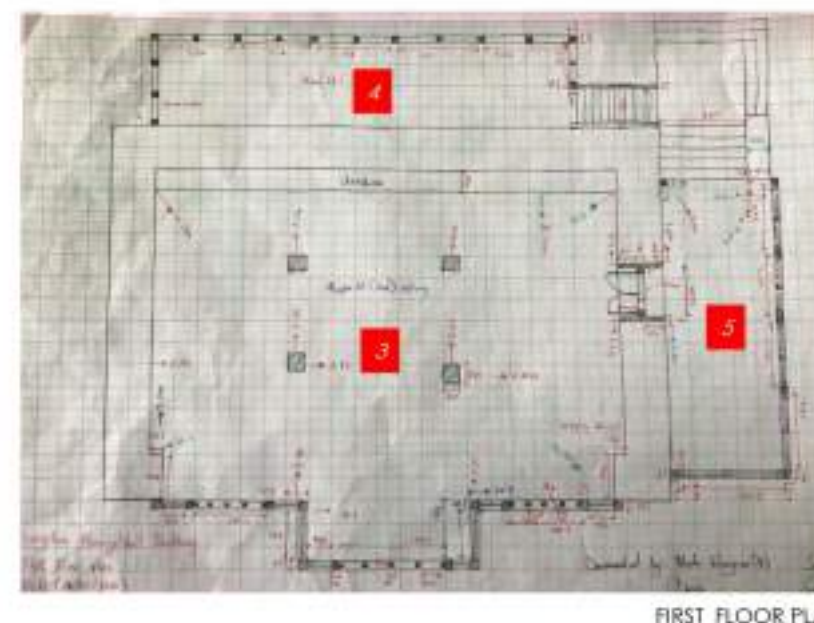
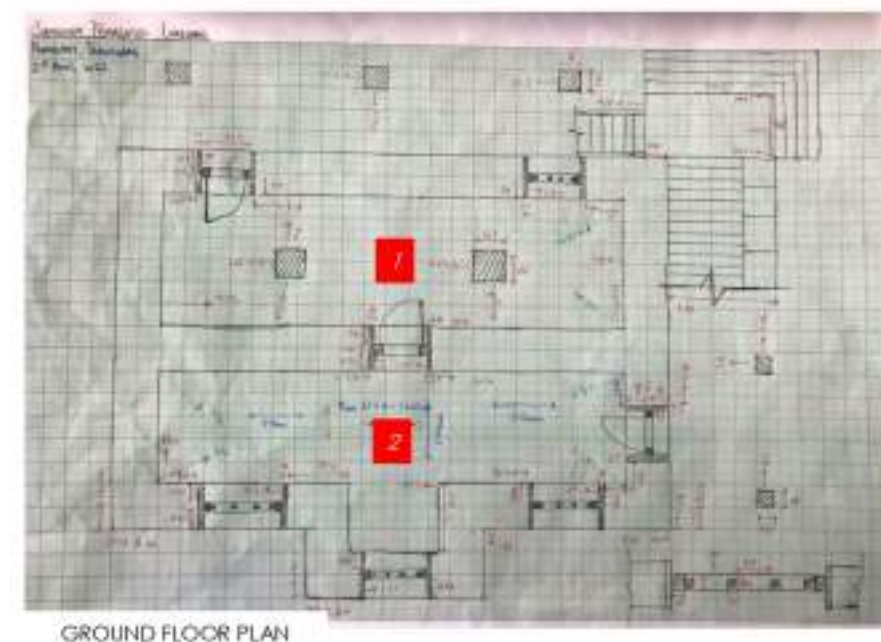
NEW LHAKHANG



The new lhakhang was built in 1995 through community funding. The construction was coordinated by ex-tshozin Phurpa Tshering.

Since the old lhakhang was very small, the new lhakhang was built as a 2-storied structure with enough space.

The choesham from the old lhakhang was moved to the new one.



legend

- 1 – Storage
- 2 – Living space
- 3 – Main Lhakhang
- 4 – Zeeray
- 5 – Entrance Porch

OBSERVATION

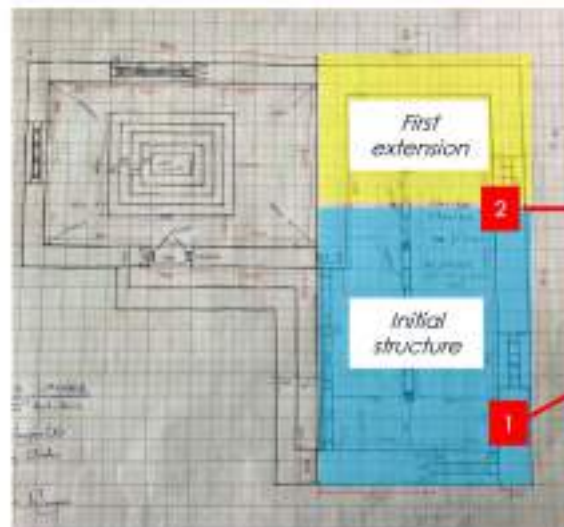
OLD LHAKHANG



The old lhakhang is a 1-storied structure with a kamikhang attached to it.

The entrance to the lhakhang is an open namda gosum.

The old structure currently serves as a mani dungkhor room with four mani inside it.



FLOOR PLAN



Traces of vertical joints can be seen on the North-East face of the old lhakhang.

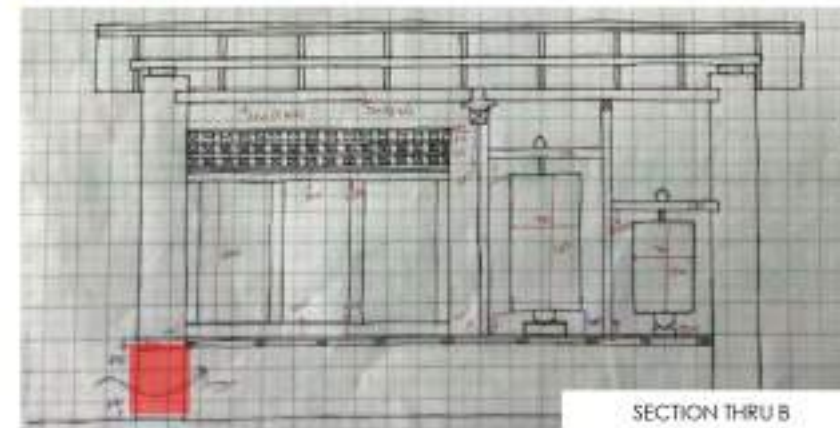
Traces of an opening that was later closed off can also be seen on the same face.



1 - Traces of an opening that was later closed



2 - Traces of vertical joints that validates the extension done on the structure.



SECTION THRU B

Lunggo

The structure was raised about 900m above the ground and there is a presence of *lunggo* which is usually built to let the air circulate beneath the structure.



The debris inside the lhakhang were in very poor condition. They have been detached from the wall with some getting faded over time and ripping off.

NEW LHAKHANG



The new lhakhang at Sangchen Pema Gatshel had a very unique detail. The window was a common 3-tier parop rabsel but the first tier of the window had a very unique horzhu feature.



Horzhu details are usually curved and forms a trefoil arch but the one seen on the new lhakhang had pointed horzhu which is very unique and not commonly seen.



Minor cracks can be seen on the exterior walls of the lhakhang.

The roof was also in a bad condition with many holes.



4.21. Tashicholing Lhakhang

4.21.1 Location



Tashicholing lhakhang is located around 32 kilometers away in the eastern part of the Dzongkhag at Gangu village under Merak gewog. It shares a boundary with Shongphu geowg in the west, Sakteng gewog in the north, Kangpara gewog in the south, and the Indian state of Arunachal Pradesh in the east. The geographical location is at 27.29747°N and 91.84608°E with an elevation of 3426 meters above sea level.

4.21.2 History

According to astrologer Jamba (2022), Tashicholing lhakhang was initially built by *Bodong Cholay Namgyel* in the 15th century which was a three-storied structure. It was said that the son of *Drubthob Thangthong Gyalpo*'s son *Kalwa Zangpo* passed away at Merak. Thus, *Bodong Cholay Mangyel* who was a close companion of *Drubthob Thangthong Gyalpo* was invited to Merak to build a lhakhang as a cementation ground (pur khang). Later, the lhakhang was relocated and built as a one-storied structure by *Sae Dopola* in the 19th century. The foundation ruins of the old lhakhang above the current lhakhang can be seen even today. It was renovated in 1998 and the jamthok was added. The place was blessed by *Aum Jomo*. The lhakhang is not open for three days if someone expires or gives birth. This tradition has been followed for generations and if it is not followed, the community is believed to face bad consequences like wind storms, and heavy rain for days, and people and livestock would fall sick.

4.21.3 Significance

Aum Jomo plays a vital role in framing the religious path. The tradition of locking the door of lhakhang for three days when people die or give birth is a unique tradition followed for generations. In the case of the holy site of *Aum Jomo*, people are not allowed to visit the sacred site on the 15th day of the 8th month for a year, if someone dies, and three days after someone gives birth. It showcases the strong belief in local deities which have a bigger impact on the lives of Merak community. The lhakhang shares age value which was built in the 19th century by Sae Dopola. It caters to the community of Merak, Gangu, Shingkar, and Khelephu worship as *kay-lha yi-lha*.

4.21.4 Description of Architectural features

Tashicholing lhakhang is a one-storied lhakhang built using stone masonry, timber, and CGI sheets for the roof. The lhakhang only functions as a lhakhang and it doesn't have any other spaces other than the main lhakhang and a small kanjur lhakhang on the *jamthok*.

The lhakhang has a big entrance porch facing the courtyard. It has two *mani dungkhor* on the left side of the wall and the entrance to the kanjur lhakhang on the right. There are three layers of *jabzhi* roof with a *sertog* and it is marked with *kheymar*.

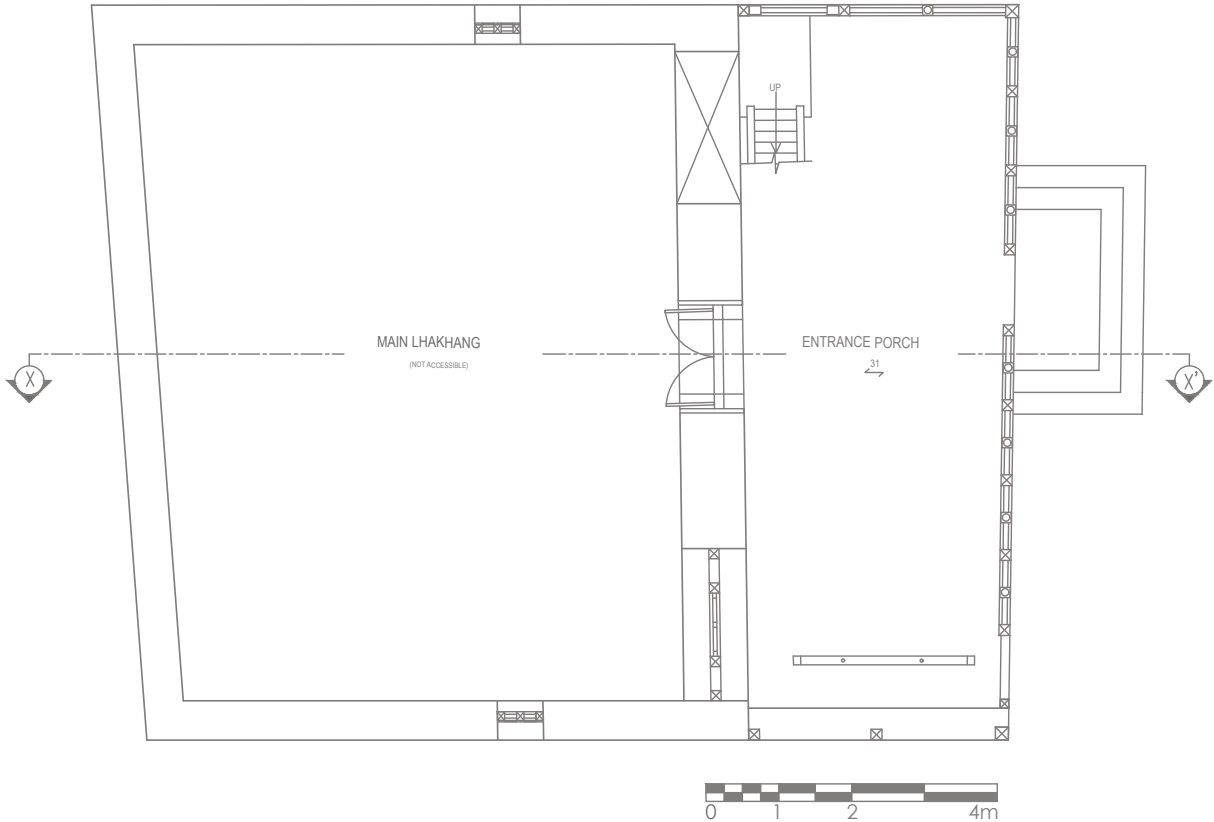
4.21.5 Pictorial Documentation



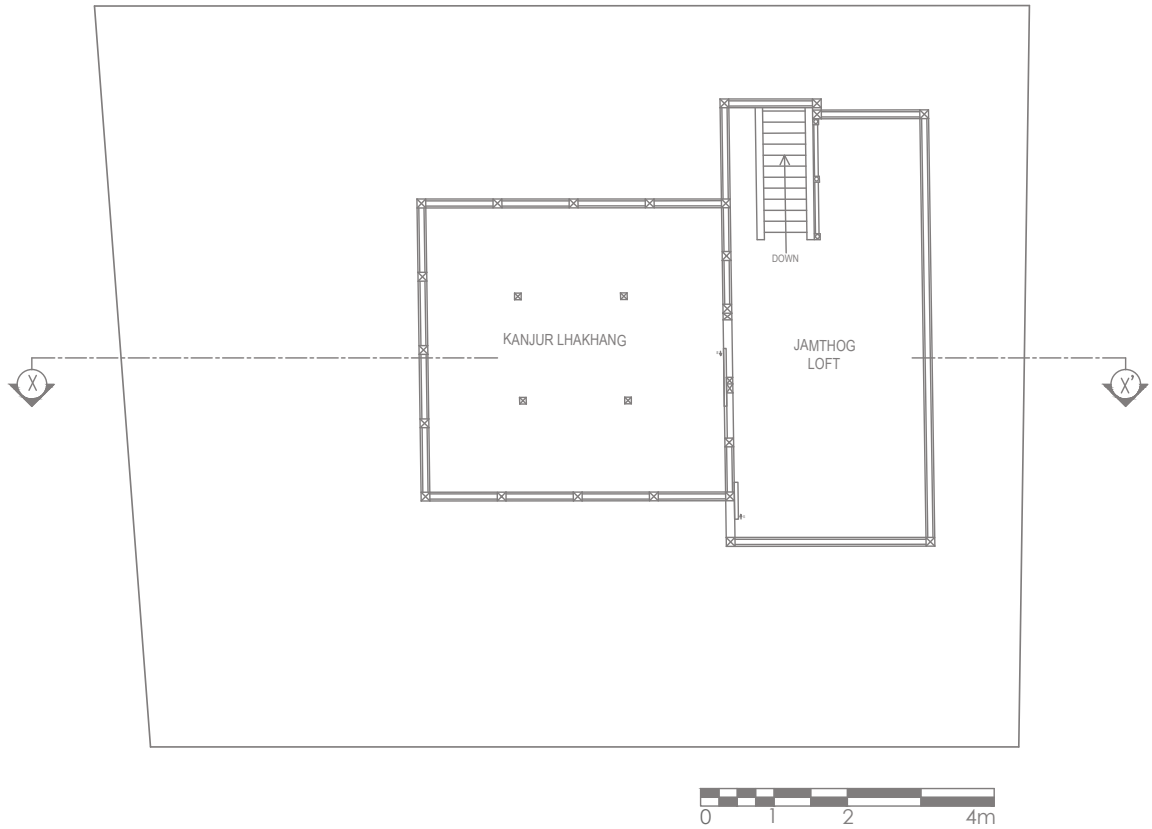
4.21.5 Pictorial Documentation



4.21.6 Architectural documentation



GROUND FLOOR PLAN



FIRST FLOOR PLAN



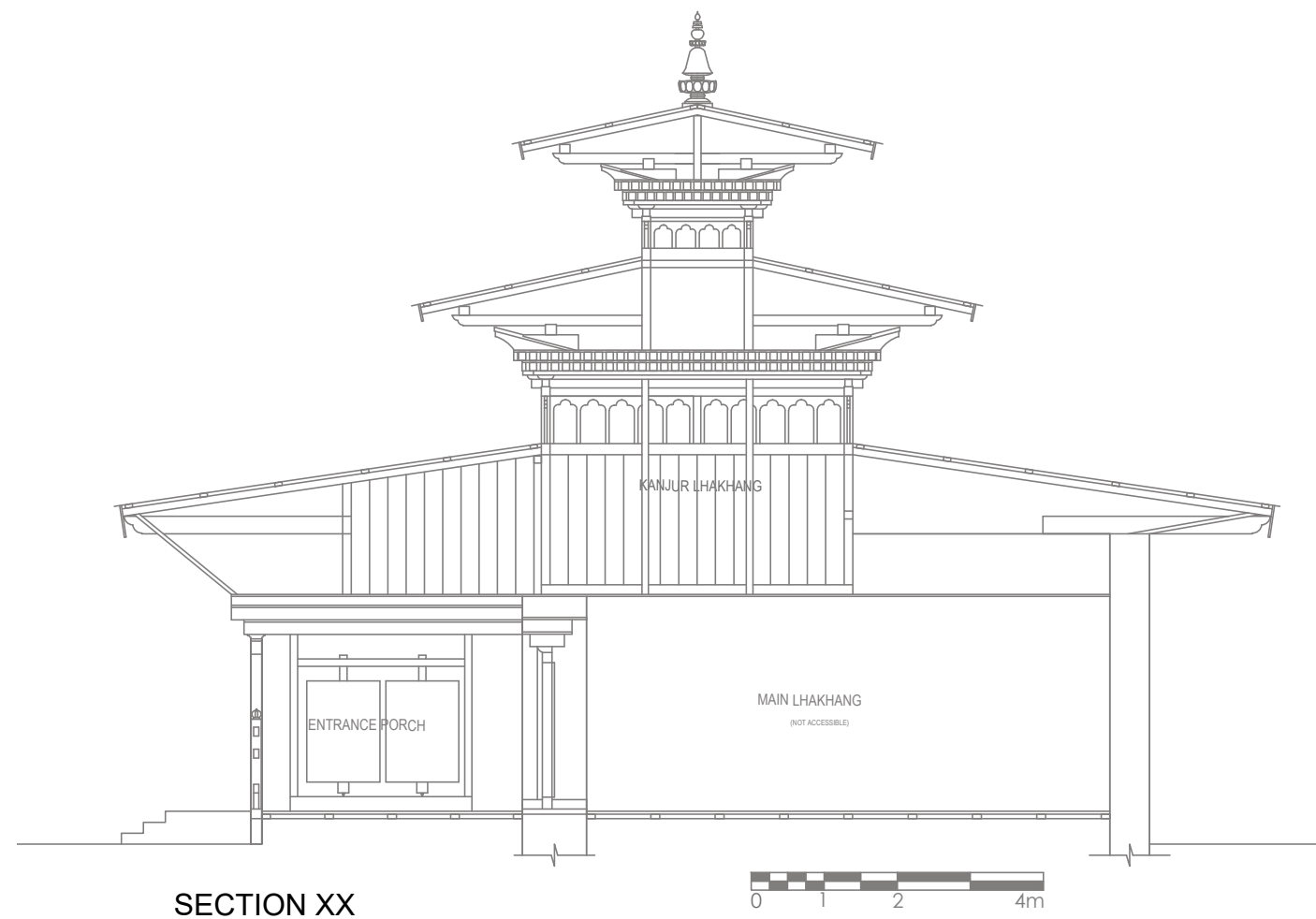
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DRAWING TITLE: Architectural drawing

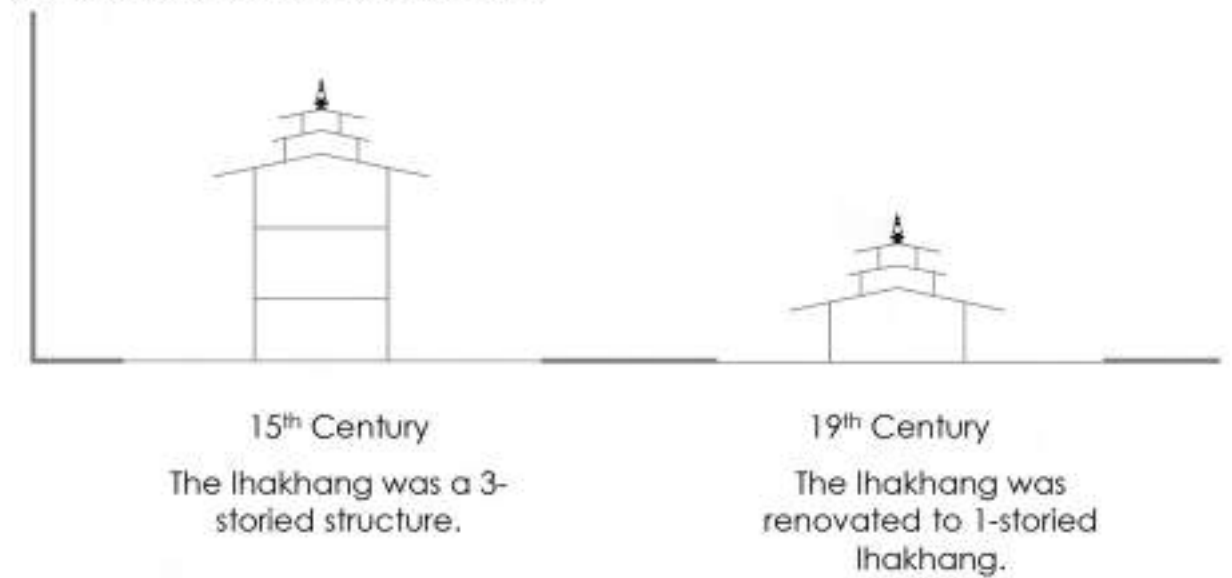
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4.21.7 Chronology and Architectural Observation



CHRONOLOGICAL ANALYSIS



Location of the current
lhakhang.

Location of where the old
lhakhang was.



PROJECT TITLE: Documentation and inventory of Heritage site in Bhutan

DRAWING TITLE: Architectural drawing

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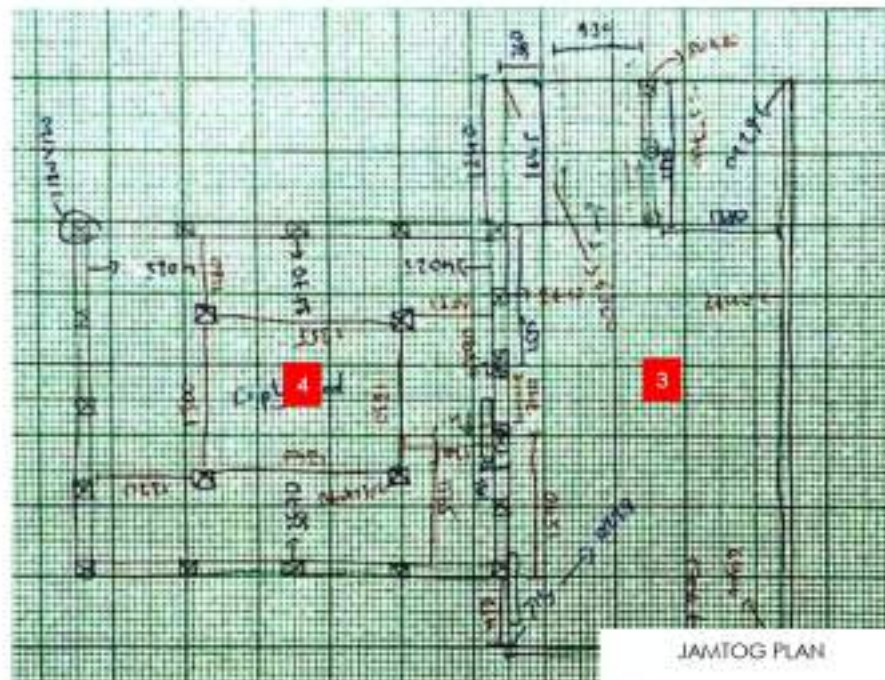
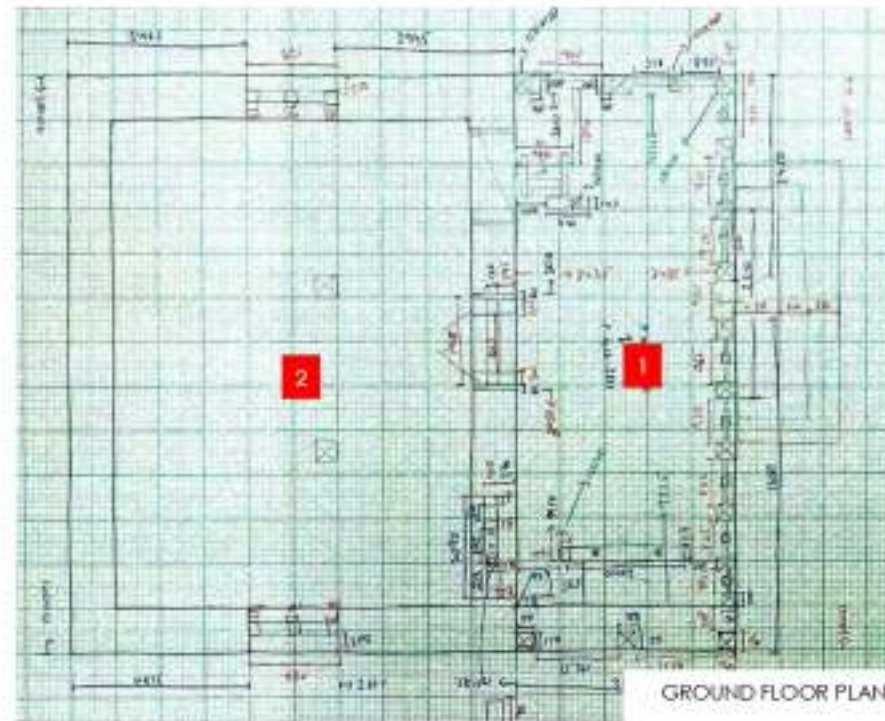


Page no: 468

Division for Conservation of Heritage Sites, Department of Culture, Ministry of Home and Cultural Affairs

Page no: 469

CURRENT LHAKHANG



legend

- 1 – Porch
- 2 – Main Lhakhang
- 3 – Loft
- 4 – Kanjur Lhakhang

OBSERVATION



The current lhakhang is in good condition. There are no visible cracks and no traces of any extension made to the structure.

OBSERVATION ON SITE



The foundation wall of the old lhakhang can still be seen today just above the current lhakhang. This is the only remains of the three storied lhakhang that once stood which was built in the 15th century by Bodong Choley Namgay. Imprints of hand, footprints and Zhugthril can also be seen around the site.



Hand imprint of Drupthop Thangthong Gyalpo.



Foot imprints of Kalwa Zangpo at the age of seven and twenty-five.



Throne of Kalwa Zangpo where he mediated.

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