

The University Musical Society



The University of Michigan

Presents

Lhamo: Folk Opera-Theater of Tibet

SUNDAY AFTERNOON, NOVEMBER 2, 1975, AT 2:30

RACKHAM AUDITORIUM, ANN ARBOR, MICHIGAN

The Story of Pema Wemba

<i>The Fishermen and Hunters</i>	PHURBU TSERING, TSERING TOPGYAL, CHIMEE DORJE, TENZIN GOMPO, KARMA GYALTSEN
<i>The Royal Pair</i>	CHAMPA LUNG TOK, NGAWANG DHAKPA
<i>The Fairies</i>	KUSANG CHODON, PHURBU KYIZOM, SONAM PALMO, TSERING CHODON, TSERING EUDON
<i>The King</i>	PHURBU TSERING
<i>The Ministers</i>	KARMA GYALTSEN, TSERING TOPGYAL
<i>Swiftfoot (Minister)</i>	NGAWANG DHAKPA
<i>The Merchant</i>	CHIMEE DORJE
<i>Lharik Dhamso</i>	NAMGYAL LHAMO
<i>The Boatmen</i>	SONAM WANGDU, KALSANG WANGCHUK
<i>The Parrot</i>	DAWA THARGAY
<i>The Scorpions</i>	GOMPO DORJA, SONAM TSERING
<i>Pema Wemba</i>	TASHI THONDUP
<i>Street Urchins</i>	KALSANG WANGCHUK, DAWA THARGAY, GOMPO DORJE
<i>Old Lady</i>	SONAM WANGDU
<i>Queen of the Water Spirits</i>	TSERING CHODON
<i>Water Spirits</i>	CHIME DORJE, TSERING TOPHYAL
<i>The Demon Gods</i>	TSERING TOPGYAL, TENZIN GOMPO, KARMA GYALTSEN
<i>The Demon Queen</i>	CHAMPA LUNG TOK
<i>The Demon Children</i>	DAWA THARGAY, KALSANG WANGCHUK, GOMPO DORJE
<i>The Executioners</i>	CHAMPA LUNG TOK, CHIME DORJE
<i>Padmasambhava</i>	TASHI THONDUP
<i>Musicians</i>	LUTSA, SONAM TSERING
<i>Stage Manager</i>	RIMSHI PHATA
<i>Director</i>	NGAWANG DHAKPA, JAYANG NORBU

THE STORY OF PEMA WEMBA

The fishermen and the hunters perform a ritual dance to purify the soil. Then the soil is blessed by a dance of the Royal Pair. Finally, the fairies perform a special song and dance.

The mighty King Lok Pae Chu Chee is jealous of the intelligence of Norsang, chief of the merchants. He is afraid that one day, Norsang will overthrow him. Thus the King summons all the ministers and sends his trusted adviser Swift Foot to the mansion of Norsang. Lharik Dhamso opens the door and tells her husband that the "minister of the devil" asks him to come to the royal palace.

The King asks Norsang to get the wish-fulfilling jewel Gendhee Kungchung for him. Norsang offers the King a good luck scarf as a token of loyalty, but says that he is too old to make the voyage. The King is angry and threatens to punish Lharik Dhamso. Norsang yields to this argument.

After sailing for a few days the parrot relates his bad dream to Norsang: the ship will be destroyed by giant scorpions. The parrot flies back to India. The dream becomes reality. Norsang manages to cling to a wooden horse head, but the Bad Wind blows him to Singala (Ceylon), land of the demons. Thus Norsang does not return from his voyage.

From his heaven Guru Padmasambhava is surveying the ten corners of the universe. He happens to notice the mourning wife of Norsang. The Guru projects a ray of light into her body. After nine months she gives birth to a son. The goddesses wash the child, strew flowers and give the boy a name: Pema Wemba, The Son That Touches The Heart Of His Mother. The boy's stature and intelligence far exceed that of the other children. Three years old, he tells his mother that he will destroy the heretics and paint the noble Buddhist doctrines. His mother advises him to stay hidden for the present. But Pema Wemba does not want to become poor. He spins threads to sell at the market. At the market he meets an old woman. Under a palm tree he buys all the cowrie shells that the woman has for half his supply of threads. The old woman feels cheated and she calls Pema Wemba a bad son of a noble father. Pema Wemba is very curious and offers all threads and shells in exchange for the story about his father. With a heavy heart Pema Wemba goes home.

From the top of his palace the King sees through a telescope that an old woman under a palm tree has splendid threads. He almost falls down. Swift Foot is sent to the old woman to ask her from what strange foreign country the threads originate. When he threatens the woman with a sword, she tells the story of Pema Wemba.

The King sends for Pema Wemba. He tells him that he may be his son and charges him to get the wish-fulfilling jewel from the Queen of the Water Spirits. Pema Wemba thinks himself too young for such a task, but the King leaves him no choice. Pema Wemba's mother is stricken with grief and asks the goddesses for help. They tell her that her son will have to face three hardships. First he has to cross the endless ocean to get the jewel. Then he will go to the land of the demons to get a golden pan and stick. Last of all he will burn on the top of the Eastern Mountains. To protect him from these hardships the goddesses tell Lharik Dhamso to teach her son "potent mantras," the divine instructions.

Pema Wemba departs on his ship. When the giant scorpions attack him, he changes them into Water Sprits. He is permitted to pass through to the Queen. He teaches her the mantras and when she utters them she becomes young and beautiful. The queen asks Pema Wemba to stay. But she gives him the jewel and by the power of it Pema Wemba returns directly to his mother's mansion. Not until Pema Wemba recites the mantras will Lharik Dhamso open the door. She has also become young and beautiful.

But the evil King learns about the return of Pema Wemba and sends Swift Foot to bring him to the palace. The King is angry that Pema Wemba has not given him the gem and he orders Pema Wemba to go to the land of the demons to take possession of the golden pan.

The magic mantras help Pema Wemba to get through to the Demon Queen. The Queen tries to swallow the boy but his mantras save him. Greatly amazed by this incident the Queen gives the golden pan and stick to Pema Wemba. Pema Wemba changes the Queen and the four guardians into beautiful fairies and then leaves to see the Evil King. The King summons two executioners. Pema Wemba must be burnt because he has five queens, and the King has only one. The executioners take Pema Wemba to the top of the Eastern Mountains and place him on a huge pile of dry wood. Pema Wemba utters the mantras and does not burn. The executioners are very much afraid and, to save their lives, Pema Wemba burns himself.

The five fairies come to the top of the Eastern Mountains and they recite mantras. At the very moment a great wave of water covers the mountains. One of the fairies gathers the scattered ashes of Pema Wemba into a "wind summoning bag." On the spot where she drops the bag into the sea a great lotus plant grows. In the heart of the flower there is a baby. This child, the reincarnation of Pema Wemba, is the great Guru Padmasambhava. The Guru goes to a monastery accompanied by one of the fairies. The other fairies take the King and Swift Foot to the land of demons. These two evil men are eaten by the demons.

The Guru is crowned in a new palace and many people from all parts of the country come to pay him tribute. The Guru affirms that the heretics have been destroyed in favour of the Buddhist doctrines.

UNIVERSITY MUSICAL SOCIETY

Burton Memorial Tower, Ann Arbor, Michigan 48104

Phones: 665-3717, 764-2538

Kazuko Hillyer International, Inc.

Pacific World Artists Inc.
World Orchestras Ltd.
Master Artists Bureau
Special Presentation Division

A PROGRAM OF RELIGIOUS AND CEREMONIAL DANCES FROM TIBET

- ✓ 1. Shanag (The Black Hat dance)
- ✓ 2. Ne Sarpa (The Pilgrims dance)
- ✓ 3. Rang Shung Chinzee (The dance of the people of North Eastern Tibet)
- ✓ 4. Chibea (The youthful dancing spirits)
- ✓ 5. Nin Da Kar Sum (The dance of the auspicious sun, moon and star)
- ✓ 6. Yak Tse (The dance of the yaks)
- ✓ 7. Kalsang Gadon (The dance of the auspicious feast on the auspicious occasion)
- ✓ 8. Bak Cham (The sacred mask dance)
- ✓ 9. Dog Leg (The dance of the Nomads at work)
- ✓ 10. Tashi Shoelpa (The singers of good luck)
- ✓ 11. Pema Thang (A dance from South Tibet called Lotus Fields)
- ✓ 12. Dun Cham (The witches dance)
- ✓ 13. Mirig (The dance of the three provinces)
----- intermission -----
- ✓ 14. Rapa (The dance of the gypsies)
- ✓ 15. Sha Cham (The dance of the sacred stag)
- ✓ 16. Sakya tramo (A dance to celebrate the good beer of Tibet)
- ✓ 17. Shamba (The executioners dance)
- ✓ 18. Dur Dag Cham (The dance of the Lords of the cemetaries)
- ✓ 19. Arr She (The dance of the floor makers)
- ✓ 20. Dhoba (The drum dance)
- ✓ 21. Gyal Tsun thang Ringa (The dance of the king, queen and fairies)
- ✓ 22. Ngonpae Don (The ritual dance of the hunters)
- ✓ 23. LHA GYAL THEMBA (An offering of a prayer to the spirits of Tibet)