

# MY VILLAGE MY CULTURE



Wangbama Central School

JUNE-2024

The Seven Gifts From the Learners-My Village My Culture

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Genekha, Thimphu, Bhutan, 2024

Layout & design: Karma Tshering

Second Edition: June, 2024



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## **INTRODUCTION**

The second issue compilation of “Seven Gifts-2024” by our learners showcases an impressive array of creative works, celebrating the talents and imaginations of our students. This edition covers diverse areas, including captivating stories, intricate patterns, melodious songs, fascinating games, vibrant dances, and delicious recipes. Each contribution reflects the unique perspectives and skills of our students, offering readers a delightful journey to the different regions of the country.

Dive into “Seven Gifts-2024” and enjoy the rich tapestry of creativity woven by our talented learners.

# STORIES





**NGAWANG SELDON**

**CLASS-12 Sci**

**PHONGMEY, TRASHIGANG**



**CHIMI YANGDEN**

**CLASS- 8A**

**CHAPCHA, CHUKHA**



**DAMCHOE DEMA**

**CLASS- 8A**

**MAEDWANG, THIMPHU**

## **THE VILLAGE OF JADINGKHA**



Once upon a time, in a nameless village, Lama Drukpa Kinley visited Aum Zam's house and asked for rice to eat. Aum Zam didn't have rice but offered Turnip porridge instead, which Lama Kinley enjoyed. He then prayed for Turnips to grow well in the village. After eating, he hid his plates and cups under a stone and warned Aum Zam

not to touch them, or it would bring trouble to the village.

Lama Drukpa Kinley transformed into a bird and flew away, giving the village its name "Jadingkha" which means "bird flew away." Before leaving, he planted a tree to protect the villagers from wild animals like cheetahs and tigers, ensuring they could watch the Turnips grow safely.





**NAMGAY DEMA**  
**CLASS-10 C**  
**RADGI, TRASHIGANG**

## **AMA JOMO**



In the tranquil village of Radhi, nestled amidst serene landscapes, lived a revered deity known as Ama Jomo. Her journey from the southern region of Jomang led her to a lush meadow where she encountered a diligent goat herder. Impressed by the verdant surroundings, she named the place Radhi Pangthang.

Ama Jomo's celestial aura attracted hospitality, as a wealthy farmer welcomed her into his house for the night. Despite being offered the altar room, she humbly chose to rest among the livestock on the lower floor. Little did the farmer know that his nocturnal curiosity would unveil a miraculous transformation—Ama Jomo revealed her mermaid form, a manifestation of her divine essence.

As dawn painted the sky with hues of amber, Ama Jomo bid farewell to her gracious host, carrying with her a sacred [peycha]. Journeying through uninhabited terrains, she paused at a secluded spot and, with a gesture of purpose, tossed the peycha towards its destined point. This act bestowed a name upon the location—Zhukthri—an homage to the mystical power she embodied.

The legend of Ama Jomo transcends time in Radhi, where whispers of her journey to the northern realms echo through generations. It is believed that her path led her to the tranquil shores of Bang Nga Cha Nga, a sacred lake veiled in enchantment. The community cherishes her legacy, intertwining myth and history, fostering a sense of reverence for the spiritual realms she traversed.

Through her encounters and blessings bestowed upon the land, Ama Jomo became more than a deity—she became a symbol of resilience, transformation, and the enduring spirit of exploration that continues to captivate hearts in Radhi and beyond.







**TSHERING DANKER**  
**CLASS-12 SCI**  
**KENGGHAR, MONGAR**

## **DUNGKAR LHANKHANG- MONGAR**

Dungkar Goenpa is one of the remote villages in Kengkhar, Mongar. It is located on the top hill above Gewog centre. Those people who live there are so culturing that they enjoy unwavering tranquillity in their lives because they are blessed with the relic treasure of Dungkar goenpa lhakhang.

Dungkar Goenpa lhakhang was built by our first monarch King Ugyen Wangchuck and considered to be the oldest lhakhang in Kengkhar geog, which contains important relics and treasures like the status God of compassionate [Chag Tong Chen Tong] golden script,[serge lakbam] and many people from many villages within Kengkhar geog perform religious activity led by his holiness Khenchen Katayana.

The reason for calling villages Dungkar is that the place resembles the shape of a conch (Dungkar) and another reason is that from Kurtoe Dungkar one white bird has flown from there without resting anywhere and had sunk in the lake where now stands the Kengkhar Dungkar Goenpa lhakhang.

### **Establishment**

The Lakhang is said to have been built in the year 1917 under the royal decree of First Druk Gyalpo Ugyen Wangchuck. As he saw a good place to have lhakhang

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at a particular place while he was resting at the place called Lopen Trongma. During the olden days, Kengkhar was the only main root way connecting the west of Bhutan and India. Contrary to this, few of the interviewee says it was built in the year 1916. But as our country is a country of democracy I could give due importance to considering the year 1917 as it was vocal in almost all the interviews.

### **Name of the person who built the Lhakhang.**

Some of the interviewees vocalized that in the past there was a small lake in which the present lhakhang is located and it served as an offering to god as yenchab. And there was a small lhakhang was built by one of the Dungkar Chojoe named Khan. But later Druk Gyalpo Ugyen Wangchuck ordered common people to build one big lhakhang on that particular place as the place resembled Mendroel Tshombur. Some might wonder how our Monarch can reach up there at Kengkhar since is the remote place of Bhutan. The main reason behind reaching here at Kengkhar was in the past Kengkhar was only the root way to connect the west of Bhutan and India. During the time of the travel from India to Trongsa Druk Gyalpo Ugyen Wangchuck felt tired and rested at the place called Lopen Trongma and he saw a good place to have lhakhang in that particular place where the present lhakhang is located. Then he ordered common people to help him in building the new big lhakhang and he promised to provide the main worker from the Trongsa. Later it was built with the help of common people in the form of woola. Some say it was built under the supervisor of Goenpa Khochi Tenzin Gyelpo but some say it was built under the supervisor of Lam Namgyal Chogyal of Chiphu. Therefore, there is no common answer to who built the Lhakhang. Druk Gyalpo Ugyen Wangchuck had just ordered the common people to build a new big lhakhang in place of have small one. From my side, I could conclude that it was built by Goenpa Khochi Tenzin Gyelpo under the order of our First Druk Gyalpo Ugyen Wangchuck.

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### **Reasons for building the Lhakhang in that particular place.**

Here there are many types of answers given by interviewees. Some say as mentioned earlier there was a lake in the particular place where the present Lhakhang was located but it was a good lake that served as an offering to the god as a yenchab. That's the main reason for building lhakhang on the top of the hill and on that particular place which has a lake. And some of the people argue that it was built under the order of the First Druk Gyalpo Ugyen Wangchuck as he had named this place as Mendroel Tshombur and others says that lhakhang must built on good-looking places and at the top of the hill to protect from enemy

### **Reason for naming Lhakhang**

It was unknown to everyone but everyone doubted that it was named after Lhakhang was built. They have named the Lhakhang Dungkar Goenpa lhakhang because the person who built this Lhakhang was from Dungkar from Kurtoe. They believed that our Lhakhang was similar to the Lhakhang at Dungkar Kurtoe in Lhuentse. And some people believe that there are only three Dungkar in our country namely Kurtoe Dungkar, Kengkhar Dungkar, and Khar Dungkar at Pema Gyatshel. Therefore, they consider it an important one.

### **Uniqueness of Lhakhang**

Every lhakhang in our country has some unique about it. Therefore, Dungkar Goenpa lhakhang too has some unique features. One of the unique ones is the statue of Namkhay Gyalpo commonly known as Chag Tong Chen Tong said by some of the interviewees. Kilkhor Dentoe, Ngapa Tshechu, Chupa Tshechu and Drupchen. About Chag Tong Chen Tong it is 3meters in height and it was the only statue in the country which has such great height. And if I share about Kilkhor Dentoe it is the only chham in the country. Nowadays as it is unique of all the chham, the community feels proud of its unique and they are ever ready to take care of their unique chham and statue. The community is performing Tshechu in

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their village to have a good life in their village and to cleanse their defilement. One is it was built using our natural resources such as mud, wood, and stone not like modern lhakhang using cement and metals. I too believe truly for that reason and I too think like that only.





**NAMGAY DEMA**  
**CLASS-10 C**  
**RADGI, TRASHIGANG**

## **THE RING OF DESTINY**

Once upon a time, amidst the tranquil embrace of nature, there stood a magnificent Rhododendron tree, adorned with vibrant blossoms and an enchanting aura. In the same picturesque landscape, resided Gamashing, a discerning creature with an eye for beauty. One day, the Rhododendron tree, captivated by Gamashing's grace and charm, mustered the courage to profess its love and propose marriage.



However, to the dismay of the Rhododendron, Gamashing, with a heart hardened by superficial standards, declined the proposal. He deemed the figure of the Rhododendron lacking in beauty, failing to see beyond its exterior. Undeterred, the Rhododendron gently pleaded, "Visit me during the splendor of spring, and witness my true essence."

As the seasons turned, the cold grasp of winter gave way to the vibrant rebirth of spring. Gamashing, intrigued by the promise of newfound beauty, ventured once more to the Rhododendron's abode. There, amidst a kaleidoscope of colors, he beheld the Rhododendron adorned in its resplendent glory, each petal

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a testament to nature's artistry.

Overwhelmed by remorse for his earlier dismissal, Gamashing was consumed by guilt. In a moment of despair and repentance, he retreated to the edge of a towering cliff, grappling with the weight of his shallow judgment. Yet, fate, with its unpredictable twists, intervened. As Gamashing teetered on the precipice of despair, a landslide ensued, propelling him into the abyss below.



In the aftermath of tragedy, amidst the chaos and rubble, the Rhododendron stood as a silent witness to Gamashing's fall. Though their love remained unfulfilled, their story served as a poignant reminder of the transformative power of perception and the fleeting nature of beauty. And amidst the whispers of the wind and the gentle rustle of leaves, the Rhododendron's blossoms continued to bloom, a testament to love's enduring resilience in the face of adversity.





**TASHI DORJI RAI**  
**CLASS-12 COMMERCE**

## **THE FLOATING BIRD**

In the mystical lands of the East, where the sun rises in a symphony of colors and the rivers dance with the melody of nature, there lived two majestic rivers, Kholong Chu in Trashi Yangtse and Drangme Chu in Trashi Gang, As they flowed through verdant valleys and majestic mountains, they held a sacred pact to journey with grace and tranquility, honoring the promise of their gentle embrace.

Yet, amid their harmonious descent, a curious bird, with feathers as radiant as the dawn, crossed paths with Kholong Chu. Perched upon a swaying reed, the bird chirped a melodious greeting, its eyes reflecting the azure expanse above.

“What are you doing, dear river?” the bird inquired, its voice as soft as the morning mist. “Drangme Chu has already reached the journey’s end, while you lag behind.” Startled by the bird’s observation, Kholong Chu felt a surge of urgency course through its waters. Ignoring the wisdom of patience, it surged forward, its currents churning with newfound determination.

But alas, upon reaching the journey’s end, Kholong Chu found no trace of Drangme Chu, only the echo of its own impulsive haste. Enraged and disillusioned, the river lashed out at the innocent bird, blaming it for the disruption of its once-gentle flow.

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In a swift decree, Kholong Chu condemned the bird to a fate both cruel and unusual – to drink the wind instead of the soothing waters of the river. And so, with wings heavy with sorrow, the bird took to the skies, its thirst unquenched by the invisible currents that whispered secrets of distant lands.

Yet, as the ages passed and the story faded into legend, the bird's plight became a symbol of resilience and grace. With each graceful sip of the wind, it soared ever higher, a testament to the enduring spirit of those who dare to challenge fate's whims with unwavering determination.

And so, to this day, as the sun sets upon the horizon and the wind whispers through the valleys, the bird remains a silent guardian of the skies, a reminder that even in the face of adversity, there is beauty to be found in every gentle breeze.

So , these days we can see ,The Bird is seen drinking wind in the midst of air Kholongchu as flowing in impulsive haste and Drangmechu in flowing gentle swiftly .





**TSHERING DAKER**  
**CLASS-10**  
**GENEY, THIMPHU**

## **GENEY GEW BOKTO (FOLKTALE)**

Once upon a time, in the village of Genekha, there was a man named Geney Gew Bokto. Despite being from a good family, he felt uneasy when his friends teased him about not having a wife. So, he made up a story, saying he was married to Gokpa Tsami Bhuti.

His friends were surprised and didn't believe him. They challenged him to prove it. So, Geney Gew Bokto pretended to visit Gokpa Tsami Bhuti's house every night, carrying gifts of flour. He would stay there until morning and then return to the village.

One evening, while he was on his way, Gokpa Tsami Bhuti sent her serpent to watch him. When she saw him offering flour, she decided to meet him. She asked him why he was doing this, and he admitted about the bet

with his friends. Feeling sorry for him, she agreed to help.

She let him take a bath and gave him nice clothes to wear. When he returned to the village the next morning, his friends believed that he was married to Gokpa Tsami Bhuti, and he won the bet.







# GAMES



**SANGAY LHENDUP**  
**CLASS- XII COM**  
**YUMDHANG, ZHEMGANG**

## **BAMBOO GUN TOY**

In the village of Zhemgang dzongkhag, we play a unique game called Mendha, also known as the Bamboo Gun. Though it was traditionally used as a weapon during wars, today it is a popular game among the kids in our community. The game is played between two teams, with each team comprising three to eight players.



### **Materials Required:**

**Bamboo** - A piece of bamboo hollowed out to serve as the shooter.

**Bullet** - Fruits/marbles are used as a bullet.

**Stick** - A sturdy stick to push the bullet inside the bamboo.

### **Procedure:**

#### **1. Preparation:**

- Insert the bullets (one or two fruits) into the bamboo. This will act as the projectile.
- Place another bullet at the bottom or starting point of the bamboo. This will be the first bullet.

#### **2. Shooting:**

- Use the stick to push the first bullet with considerable force.
- The force from the first bullet will transfer to the second bullet, propelling it out of the bamboo.

### **Background:**

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The game of Mendha has historical significance as it was originally used as a weapon by our ancestors during times of war. When guns were not available, our ancestors crafted these homemade bamboo guns to defend themselves. Over time, this weapon evolved into a recreational game, preserving a piece of our cultural heritage.

**Game Rules:**

1. **Teams:**

- Each team should have a minimum of two to three players and a maximum of six to eight players.

2. **Objective:**

- The objective is to hit the target using the bullets shot from the bamboo.

3. **Winning:**

- The team that hits the most targets or scores the highest points wins the game.

Mendha is not just a game; it is a tradition that connects us to our past, allowing us to cherish and celebrate our cultural heritage. Through playing Mendha, we honor the ingenuity and resourcefulness of our ancestors.





**SONAM YESHEY DORJI**  
**CLASS: XI COM B**  
**JAMKHAR, TRASHIYANGTSE**

## **TAGO TOPA GAME**

Tago Topa is a traditional game played using walnuts, enjoyed by boys and elder parents in the village. The game involves hitting walnuts placed in a drawn box and is both fun and competitive.

### **Rules:**

#### **1. Drawing the Box:**

Draw a box on the ground as shown in the figure below (Note: provide a drawing of a box if possible, for illustration).

#### **2. Placing the Walnuts:**

- Place one walnut at the edge of the box.
- Place another walnut at the center of the box.

#### **3. Distance:**

- Ensure there is a distance of 2-3 meters between the target (the box with walnuts) and the player.

#### **4. Throwing:**

- Players take turns throwing one walnut at a time towards the box.

#### **5. Scoring:**

- If a player hits and displaces the walnut placed at the center of the box, they win all the walnuts placed.

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- If a player hits the walnut placed at the edge of the box, they get to keep only that single walnut.

#### 6. Number of Players:

- The game can be played with a minimum of 2-3 players and a maximum of 9 players.

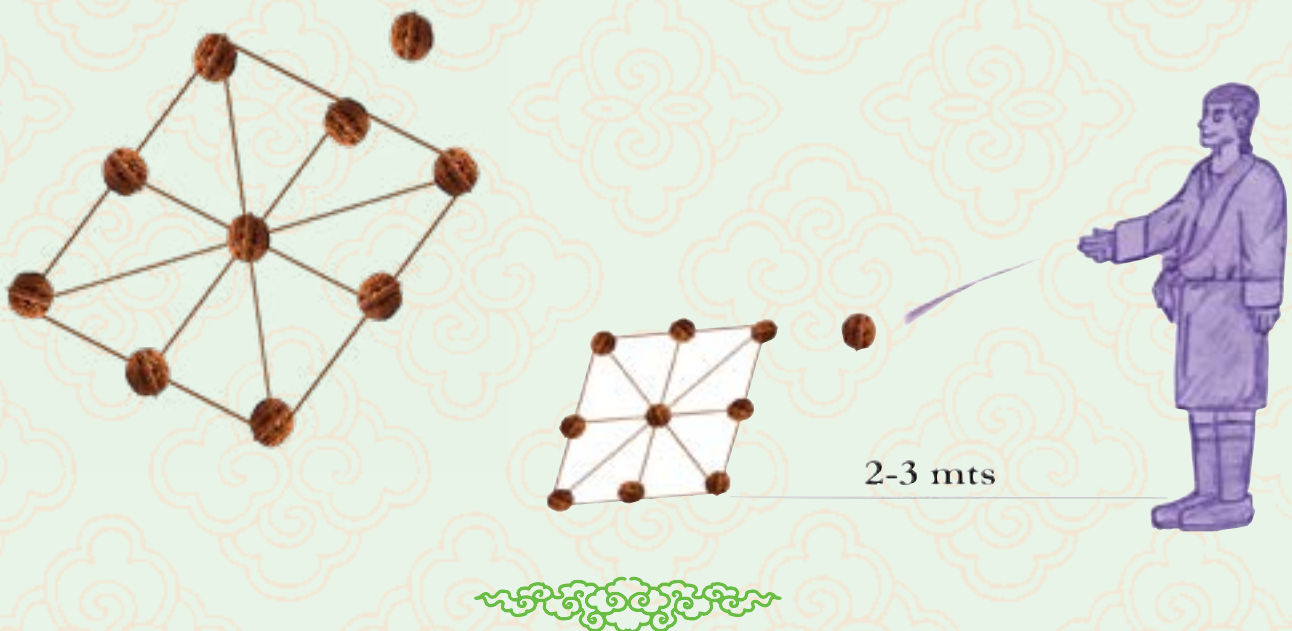
#### Equipment Needed:

- Walnuts: At least two for the targets and additional walnuts for each player to throw.
- Box or Chalk: To draw the box on the ground.

#### Objective:

- The main objective is to hit and displace the walnuts placed in the box to win them as per the rules. The game continues until all walnuts have been won or players decide to stop.

Tago Topa is a game that fosters precision and skill, providing entertainment and an opportunity for social interaction among players. It is a cherished activity that connects different generations through play.





# **PATTERNS**





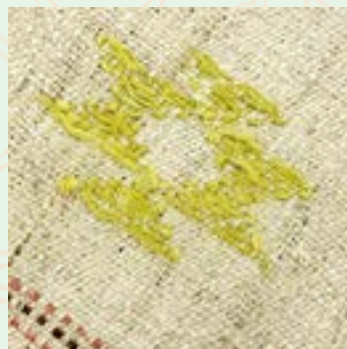
**JAMYANG WANGYEL,  
CLASS-12 SCI  
CHUPHUG, PEMA GATSHEL**

## **ZANGRU- NETTLE PLANTS**

Closely looking into the Eastern part of Bhutan, the people harvest the barks of different nettle plants to use in diverse methods. Commonly, people used it to weave clothes, bags, and to make ropes. Nettle plants are said to be the main source of cloth weaving materials during our forefather's time.

The procedure for making a wool out of nettle plant:

1. Harvest the barks from the plant
2. Boil the barks for 3-4 hours
3. Let it to dry for few days
4. Spin the fibers





KARMA DEMA  
CLASS-10

# སྐྱེལ་སྲེ།



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འཐབ་ཨིན།







**KARMA SHERAB JAMTSHO,  
CLSSS-XII Sci.**

## **BICHAB**



### **Uses:**

It is used to separate grains from husk with the concept of wind separation, where the grain and the husk are purposefully left to fall and the wind helps the husk to separate.

**Materials:** Bamboo & cane

Commonly used in: It is commonly used in the western and central parts of Bhutan





**REETA MAJA DARJEE**  
**CLASS- XII SCI**  
**TSIRANG**

## **DHIKI**

Dhiki is a traditional artifact that is used for pounding rice, maize, wheat, turmeric, chilli etc. It is commonly found in southern part of Bhutan, places like Samtse, Tsirang, and in Samdruphongkhar. Dhiki was popular during olden days when there were no machines but due to advancements in technology, it is not very common today.

Dhiki is operated using simple lever methodologies using wooden block and a pestle attached to it. The pestle goes into a hole made in on ground. We need two people to operate as one person need to press one end with leg and the other person to fill up the grains into the hole.







**KARMA JURME YESHEY**  
**CLASS- XI COM**  
**WANGDUE**

## **BAYLOO**

Dzongkha: Bayloo

Sharchop: Zappi

N



Bayloo is a bamboo or cane products. It is widely used by people of generation X as a hat to protect from heat and rain. It is intricately woven with generic patterns where generation Z and alpha lacks the concept of weaving.

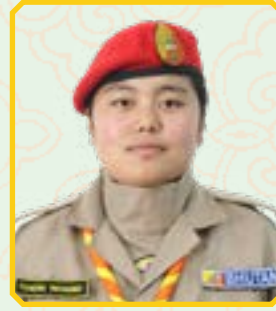


**FESTIVAL**





**SONAM CHOKI**  
**CLASS-11 SCI B**



**TANDIN WANGMO**  
**CLASS-11 SCI A**

## **PREW : RED EGG**

The festival commonly known as prew is celebrated in the Kurtoe region under Luntshe dzongkhag. The prew festival of kurtoe is associated with Guru Rinpoche. It is known that Guru Rinpoche visited Jasabe village and gave his blessings to the locals. Since then, they have been celebrating this festival to show how grateful and fortunate to him for the blessings.

Egg is red in colored as it symbolized the red scarfs of Guru Rinpoche. Early morning of 10th day of 4th lunar month before gathering at the Lhakang. We begin decorating our home and temple with flowers. we make water, food and smoke offering in individual alter. We also clean and often tshok at lubum.

Boiling eggs in rubia coldifolia plants to change the color of egg to red.





**DECHEN CHODEN**  
**CLASS-11 Sci "B"**  
**CHASKHAR, MONGAR**

## **KHAREM FESTIVAL**

Kharem festival is conducted to ward off bad luck. It is held around spring time to let crops grow without damage. It is also believed that this kharem festival will protect cattle and crops. At first we do prayers and make ashya thukpa (maize porridge) before consuming breakfast. We do some rituals and take the phallus to cowsheds and fields. It is believed that the phallus has ability to ward off bad luck and protect the castles from evils. Then the phallus is taken to house and we put the phallus on top of our individual house door. It is also believed to provide fertility.







**DORJI ZANGMO**  
**CLASS-10,**  
**GENEKHA, THIMPHU**

## **SANGAY SHAMU FESTIVAL**

The mushroom festival event falls during mushroom season in summer every year. The festival takes place in my village called Genekha. At the festival visitors from out countries learn to identify the different types of mushroom picking around the forests and hills. During the festival, diverse events such as mushroom hunting and cultural program are held by school. The main objectives of mushroom festival is to create awareness on the sustainable harvesting of local mushroom.





**CHENCHO TSHERING**  
**CLASS-IX A**  
**SHABA, PARO**

## **BONKO FESTIVAL**

It is a festival followed by the people of Haa and Paro to appear the local deity. It was started back from old generation in this festival all the people of our village gather and attend it. The bonko is also followed by the people of Paro shaba.

In this festival, only the men are allowed to attend and they have to wear the national dress set with kabney and pata. The men will gather with a shaman in the local temple. A long cypress tree would be in the middle and the man followed by the shaman have to make 108 rounds of it.

If a new born baby is a boy he has to attend in it or has to visit the temple after a day. After making the round the mass thrn make a whole round of the village by afternoon, the lunch is served by the people. Who are present on thw way towards the temple and by the people who look after the temple. The benefits of this festival is not only a believe but is really help in wellbeing if the village it occurs mainly during winter.







# SONGS



ཚོ་དབང་རྟོ་རྒྱུ།  
སྐྱོ་བ་རིམ་བཅུ་པ།  
མྱོང་གཞི་ཐིམ་སྤྱག།

## ཞབས་ལྷ (ལོ་ཨ་ལོ་ཨ་ལོ་ལ།)

ལོ་ཨ་ལོ་ཨ་ལོ་ཨ་ལོ་ལ། ། ལོ་ཨ་ལོ་ཨ་ལོ་ཨ་ལོ་ལ། །  
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ཐང་འདི་གི་གྲུ་ལ་ཤིང་ཅིག་འདུག་ལ། །ཤིང་འདི་ལ་ཡོ་ཡོ་ཤིང་ངོ་མ་ཤེས་ན་ལ། །  
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མི་འདི་ལ་མི་ངོ་ཤེས་ཟེར་ན་ལ། ། མི་འདི་ལ་ཡོ་ཡོ་གོ་སར་རྒྱལ་པོ་རེད་ལ། །

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མི་འདི་གི་སྐྱད་པར་གྱི་གཅིག་འདུག་ལ། ། གྱི་འདི་ལ་ཡོ་ཡོ་གྱི་ངོ་མ་ཤེས་ན་ལ། །  
གྱི་འདི་ལ་གྱི་ངོ་ཤེས་ཟེར་ན་ལ། ། གྱི་འདི་ལ་ཡོ་ཡོ་ཨ་པའི་དཔའ་རྟགས་རེད་ལ། །

ལོ་ཨ་ལོ་ཨ་ལོ་ཨ་ལོ་རེ་ལ་ ཟེར་བའི་ཞབས་ཁྲ་འདི་ ང་བཅས་སྲིང་བཞི་གི་གཡུས་ཁ་ལྷ་ གནམ་མེད་  
ས་མེད་ཡོངས་གྲགས་ཡོད་པ་ཡིན། དེ་འབད་མ་ལས་ ལས་རིམ་མ་འདུལ་གཅི་ནང་འབད་དེ་འབད་  
རུང་ ཞབས་ཁྲ་འདི་ གཡུས་ཁའི་མི་ ཆེན་གཞོན་མེད་པ་གོ་ར་གིས་ སྲོ་བ་བསྐྱེད་དེ་ར་རྒྱབ་སྲོལ་  
ཡོད་པ་ཡིན།



**RECIPE**





**YESHEY PELDROEN**

**CLASS-8B**

**PHUNTSHOTANG, SAMDRUP JONGKHAR**

## **KHA-TSHIRI MOMM**

Kha-tshiri is a flower widely grown in sub-tropical regions. It is scientifically known as *Adhatoda Vasical*. Kha-tshiri is commonly known in English as Malabar nut. It is a medicinal plant and totally native to Asia. The tiny foxgloves like flowers are collected from wild and are designed into a bitter vegetable as well. In our culture and tradition, we believe that the bitter flowers have medicinal properties. There are several ways in which the flowers can be prepared including with chilli and cheese, meat, stir-fried or made into a datshi.

### **Procedure:**

Step 1: Take out the carpel from the flower

Step 2: Wash out the flowers properly

Step 3: Cut the onion (1), tomato (1), and chilies (5)

Step 4: Put the ingredients (Katshiri, oil, salt, chilies, onion, and tomato).

Step 5: Put on the gas stove

Step 6: Boil it for 3-4 minutes

Step 7: After boiling, add 1 slice of cheese.

Step 8: Then, stir it after 1-2 minutes and cook for 1 minute

Ready to serve!





**TSHERING CHOKI, 8A  
LANGTHEL, TRONGSA**

## **WANGPEM TSIEM (TUPISTRA NATAN CURRY)**

Tupistra Natan (Wangpem: Bhutanese name) is an orchid belong to Liliaceae family rich in phenolic compound, bitter in taste with rich mushroom flavor. It possesses one of the highest anti-bacterial, anti-fungal, anti-diabetic, anti-cancerous, and anti-carcinogenic agent. It can be used against multi drug resistant issues and prevent heart diseases. It is widely found in sub-tropical regions of Bhutan. reduce the bitter taste.

### **Procedure:**

- Step 1: Wash Wangpem and separate the edible parts from the flower
- Step 2: Boil the water
- Step 3: Add butter, chilli powder and salt
- Step 4: Add Wangpem and boil for 3 minutes
- Step 5: Add cheese and stir it

Ready to serve!







**PURNI MAYA RAI**  
**CLASS-11 SCI A**  
**SAMTSE**

## **TITEY**

Titey is a special dish which comes from the southern Bhutan. It is made from the tender feathers of the chicken. It plays a vital role in lhotsham's culture. In addition, this dish is commonly served to adults with alcohol (locally brewed).



### **Procedure:**

Step 1: Uproot the tender feathers from the chicken and burn it till it turns into fine ashes. Then, refine the ashes using sieve and collect the ashes.

Step 2: Chop the chicken into smaller pieces

Step 3: Chop onion and chilies

Step 4: Heat up the pan and add oil

Step 5: Add onion, garlic, tomato and chilies

Step 6: Add chopped chicken and fry it for 3 minutes

Step 7: Add all the spices (Tumeric powder, chicken masala, etc) and fry for 3 minutes.

Step 8: Add the tender chicken powder and fry it for another 2 minutes

The dish is ready to be served with locally brewed wine!





**YESHI NAMGAY**  
**CLASS-11 SCI B**  
**BARSHONG, TRASHIGANG**

## **GUENTSUNG BOKPE**

Guentsung Bokpe is a dough made from buckwheat flour. It is usually eaten with spicy ezay and butter. In the olden days, the most affordable food to keep our people healthy and energetic was Guentsung Bokpe. Now, I have never seen people having it because of advancement in living standard of people. But I see my grandparents and some other old people enjoying it. Guentsung Bokpe is once recipe which is on the verge of disappearing today. And I feel that sharing about it is one important thing to let this recipe thrive in student's mind.



### **Procedure:**

Step 1: Boil water in a pot

Step 2: Add your required Guentsung Bokpe in a pot and check if it is enough to make a dough

Step 3: Mix well until it turn into a hard malleable dough.

Step 4: Now, pull a small chunk of the paste and mould into a plate and add butter.

Then, prepare a spicy ezay and have a Guentsung Bokpe with your family and friends.







**DECHEN PELZOM,  
CLASS-10  
YADHI, MONGAR**

## **ASHOM THUKPA - YOMRI**

Ashom Yomri is a popular dish in Mongar, often enjoyed during festivals. It is also given to those who are ill and lack appetite, as it helps to provide strength. This comforting stew is made from maize flour, and maize is a major cash crop in Mongar. The dish is not only delicious but also highly nutritious.

### **Procedure:**

Step 1: The maize is sun-dried and then the kernels are roasted in a pan.

Step 2: The roasted maize is pounded and washed to remove the outer coats.

Step 3: It is then boiled for an hour along with meat (pork or beef), most often using beef bones to enhance the flavor.

Step 4: Finally, onions, ginger, garlic, and wild pepper are fried and added to the stew.



Serve hot!!!





**SHERAB THARCHEN,  
CLASS-12 COM  
CHHUKHA**

## **ENDHO CHANGPA**

Endho is a Dzongkha term from turnip and this recipe is renowned nationwide, particularly in the Chukha district. It is commonly prepared during “lochoe” and family gatherings. Traditionally, our grandparents served this dish with boiled dough and pancakes. Nowadays, it is often enjoyed with drinks.

### **Procedure:**

Step 1: Cut the turnips into smaller pieces as needed and wash them thoroughly.

Step 2: Add three spoonsful of chilli powder.

Step 3: Add one tablespoon of salt and mix well.

Step 4: Add local cheese and wild pepper, then mix thoroughly.

Ready to serve!!!

