

There are countless tongue-twisters in different languages in Bhutan. There is neither an age barrier nor the need for a good place to play this complicated word game, therefore young and old alike can play it anytime and anywhere. Nowadays, every district in Bhutan is experiencing the effects of rapid changes and the trend towards globalisation. Due to rural-urban migration and youngsters' involvement in modern education and other forms of entertainment, the tongue-twister game is increasingly left unpractised and consequently has now become an endangered oral tradition. Nevertheless, there are elderly people who have good knowledge of this game and there is still a chance to revive and document it.

Following are a few examples of the tongue twister.

1.3.5.1. Short Tongue-twister

Dzongkha:

- *Si si sha mu | ka sha tsa za sho*
- *Thab ki jab ki tsha ja zi | ka sha tsha za sho*
- *Thab ki jab ki ja zi nyim di tsha ja zi*
- *Gu mai shom da tu pag pa | se se shom da sab ke ke*
- *Nya rui li nya | li rui li li* (Nya means arrow and li means bow)
- *Pha gi lo gi ja; jai gu to tsha za sho.*

1.3.5.2. Longer Tongue-twister

In the longer tongue-twister, one goes on repeating the sentence as long as one's breath lasts without missing the order and clarity of the words.

Dzongkha:

- *Pchi me thang gi poen lop le | ji li ka thra chi da ma -thra nyi | ji li chi lu jum chi | ji li nyi lu jum nyi | ji li sum lu jum sum | ji li zhi lu jum zhi | ji li nga lu jum nga | ji li dru lu jum dru | ji li duen lu jum duen | ji li gye lu jum gye | bjili gu lu jum gu | bji li chu tham lu jum chu tham | (and so on)*
- *Ta chi ga chi sab chi thiw chi | ta nyi ga nyi sab nyi thiw nyi | ta sum ga sum sab sum thiw sum | ta zhi ga zhi sab zhi thiw zhi | ta nga ga nga sab nga thiw nga | ta dru ga dru sab dru thiw dru | ta duen ga duen sab duen thiw duen | ta gye ga gye sab gye thiw gye | ta gu ga gu sab gu thew gu | ta chu tham ga chu tham sab chu tham thew chu tham | (and so on)*

1.3.6. Childlore

Popularly known as *aloi lu* in Dzongkha, childlore is the folklore or folk culture of children and young people. It is concerned with activities which are learned and passed on by children to one another, through games, songs, chants and so forth. Childlore chants of western Bhutan have no tune so it is no more than just a recitation as a poem. Childlore in Kheng and eastern Bhutan comprises chants sung or recited without melody. There are a large number of childlore chants and songs in Bhutan with similar styles but in different language. Almost all childlore chanting contains rhyming words and lines linking from one to the other.

1.3.6.1. Western Region

Let the children play;
They need a small basket to play;
The basket needs canes to weave;
The cane needs a knife to cut;
But the knife is with the blacksmith;
You need *la-tsi* (musk) to please the blacksmith.
But, *la tsi* is with the brokpa;
You need *bangchang* to please the brokpa;
You need a *chang sho* to sieve the chang.

So, you want a mare;
And you want a foal from a mare;
You want to send the foal to India;
And bring money from India;
So you want to take money to Tibet;
And bring flag clothes from Tibetan;
And hoist a flag on the roof of your home.



1.3.6.2. Kheng Speakers (central Bhutan)

Brother Moon!
 Give me the leftover food;
 It was kept on a shelf;
 Where is the shelf?
 It was burnt in a fire;
 Where is the fire?
 It was put out by water;
 Where is the water?
 It was drunk by an ox;
 Where is the ox?
 It fell down a cliff;
 Where is the cliff where the ox fell?
 A flood washed it away;
 Where are the remains washed away by the flood?
 Artemisia plants have grown over it;
 Where are Artemisia plants?
 An ox has eaten them;
 Where is the ox?
 It was taken for ploughing;
 Where is the ploughed land?
 Maize has been grown;
 Where are the maize crops?
 It has been cooked;
 Where is the cooked maize?
 It was kept on a shelf;
 Where is the shelf?
 It was burnt by a fire.

1.3.6.3. Tshangla Speakers

Oh Brother Moon!
 Where do you sleep?
 On the bank of Kuri (chu);
 What do you eat?
 [I] eat rice;
 What is your curry?
 Fish from the Gongri (chu);
 Where is your leftover food?
 [Left] on the manual grinding stone;
 Where is the manual grinder?
 It was burnt by fire;
 Where is fire?
 It was put out by water;
 Where is water?
 It was drunk by *ja tsha* (a hybrid ox);
 Where is the ox?
 The ox was taken to the field for ploughing;
 Where is the field?
 It was scratched up by the chicken.
 Where is the chicken?
 It is on the man shing (name of a tree);

Where is the man shing?
 It was cut down by the axe;
 Where is the axe?
 The axe was thrown in the blacksmith's workshop with
 a clang.

1.3.7. Moral Instructions

Moral instructions deal with skills and qualities that should be learnt, secured and practised that have been formulated by thinkers, leaders, teachers and elders and other wise beings in accordance with the needs of worldly living. Sometimes they are also known as the oral instructions of spiritual teachers, who have created them as the guiding precepts for their followers and other lay people. As such, they are called *lab ja* (*bslab bya*) or *zhal dam* (precious words) in Dzongkha.

Once born into this world as human beings, it is most important that both the spiritual and temporal aspects of our lives be conducted in accordance with the dharma and with the law. Therefore, it is important to learn the meaning and implications of moral instructions so that we understand the difference between good and bad acts, so that can avoid bad thoughts and acts just as we reject poisons, and can embrace good thoughts and acts just as we cherish medicines. In this way it is possible to be of service in our beautiful mountain kingdom, just as the sun in a cloudless sky is able to send its light and warmth to all parts of the world in equal measure.

Moral instructions are given in order to guide others in their thoughts and acts. Therefore such instructions should be provided with a calm but assured approach, sometimes with great humility, sometimes with feeling, and often outwardly in a remonstrative manner. But

