

*Dzink* is a piece of bamboo bent to function as a tongs. This tool is used to transport the hot burning pots for lachhu application. *Zham* is a circular metallic tool used to remove the excess soil from inside the pot.

Pots are not made during the monsoon season, because the continuous rain disrupts the burning of the pots in the open area fire.

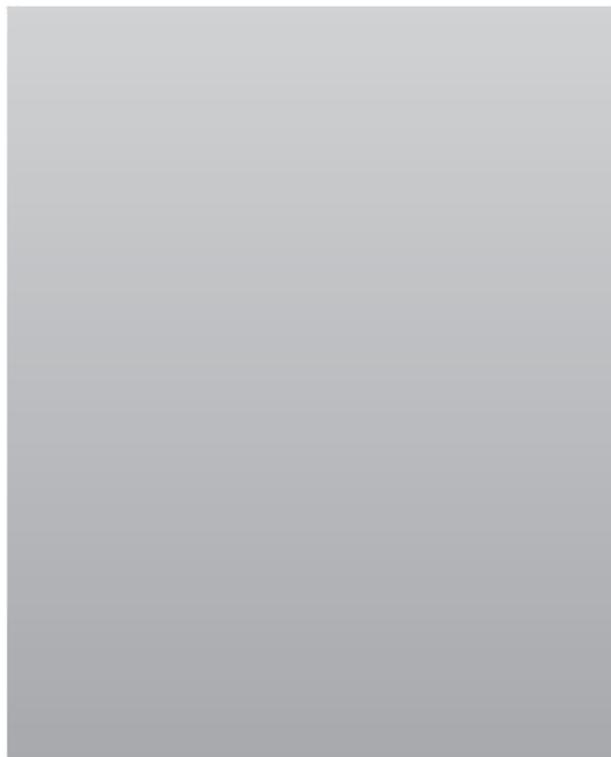
### 5.3.3. Bone/Horn/Tusk Work

Bone work, is also known as *ruezo* in Bhutan and it is one of the earliest tools used by humans for cutting, digging and hunting purposes. Bone work could therefore be one of the oldest craft which has taken firm roots in our culture. It is believed the craft had come to Bhutan from Mongolia via Tibet in the seventh century during the reign of King Songtsen Gampo. This craft is fast diminishing and needs to be revitalized.

5.3.3.1. From human bones the following objects are made:

5.3.3.1.1. *Kangdu*–Kangdu is a trumpet made from human thigh bones and used as an instrument during rituals performed by the monks and gomchens. It is decorated with silver and gold at the notch.

5.3.3.1.2. *Kapalee/kapala* –the human skull is used to offer *duetsi* – alcohol offering to the guardian deities. Most often the Kapalee is plaited with gold or silver from outside.



5.3.3.1.3. *Trangtring* – also known as damaru. Although wood is widely used for making damaru, a pair of human skull makes a special damaru to be used by highly learned gomchens.

5.3.3.2. From animal bones/tusk/horn of rhinoceros, takin, tiger, sambar deer, buffalo and oxen are used for making various kinds of products as stated below:

5.3.3.2.1. Rosary beads or prayer beads are also made of out of animal bones.

5.3.3.2.2. Elephant tusk are used to make decorative and ornamental items such as rings, earrings, necklaces, bracelet, etc.

5.3.3.2.3. Horns and bones of various animals are used for making items such as cup, *palang* or jandom (alcohol container) and handles of hand instruments.



5.3.3.2.4. Bones have also been used to make musical instruments such *Pchiwang* and dranyen.

### 5.3.4. Leather Work

*Kozo* is also an ancient craft practiced in Bhutan. The hides of ox that are older than seven years but not too old are mainly used for hide work. Other hides used are those of goats, deer and snakes. Owing to availability of cheaper leather goods from neighbouring countries, leather work in Bhutan is hardly practiced today and needs to be revived.

First the hide is dried in the sun by stretching it on the ground by wooden pegs on the edges or hanging them on frames. When the hide is fully dried, it is soaked in cold ash water. After draining out the ash water, the hide has to be stretched using wooden pegs in order to shave off the hair and any flesh remains. Once again ashes are applied and turned inside out to remove the skin. Next rancid butter or *shing mar* is applied on the clean-shaven hide which is then thrashed using heavy wooden club and periodically clobbered with legs. When the hide becomes softer and flexible, it is kept away from air to let it dry completely. Then it is cut into different shapes as desired and stitched.

Leather work produces the following items:

#### 5.3.4.1. Utility Products:

5.3.4.1.1. *Gew* - a leather sack used to transport grain/cereals.



5.3.4.1.2. *Do-de* - a leather rope that attaches plough to the yoke.

5.3.4.1.3. *Shada* - a long rope that is used to carry heavy load in rural villages

5.3.4.1.4. *Zhoenga*- a riding Saddle

5.3.4.1.5. *Ta-dro* - a square-shaped bag put on the horse back and used usually by high rank officials.

5.3.4.1.6. *Tai-thur*- a leather string tied around the face of the horse.

5.3.4.1.7. *Gi-shup*- a leather scabbard

5.3.4.1.8. *Ko-drom*- a leather trunk used for all sorts of domestic uses. Often the larger ones are made from fine cane or bamboo and strengthened with leather but the smaller ones are made with leather only. These trunks come in various shapes.



5.3.4.1.9. *Patathag-leb* – belt tied around the waist to hold the pata which is hung from the side.

5.3.4.1.10. *Ko-dre* – the leather crusher used for crushing the betel leaf and areca nut.



5.3.4.1.11. *Lakey*- cylindrical leather bag used for carrying fodder for horse while on a long journey

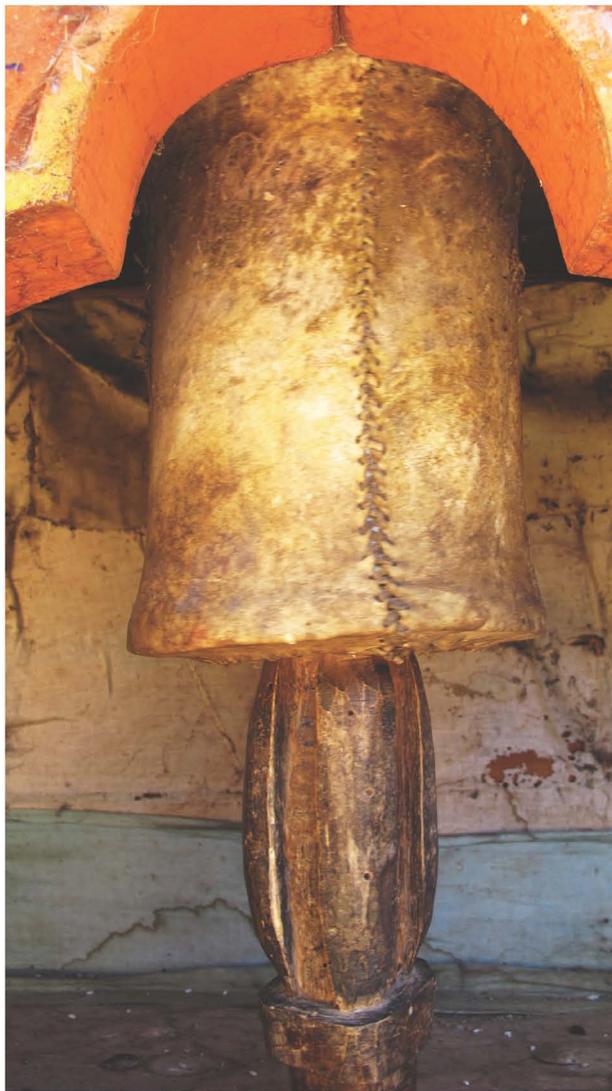
**5.3.4.2. Religious use:**

5.3.4.2.1. *Rem-thab*

5.3.4.2.2. *Dril-che thab*

5.3.4.2.3. *Mani la-khor* – the small prayer wheels which are turned by hand were made with leather in the earlier times.

5.3.4.2.4. *Nga*- drum used during Buddhist ritual ceremonies.



**5.3.5. Boot-Making**

Although the boot making craft (*Lhamzo*) is quite old in Bhutan, its origin is difficult to trace. The traditional knee length boots are made from leather using threads

made from yak hair. Today, the boots are made of both leather and cloth, which is hand stitched (*lagtshem*) and embroidered with colourful patterns. The traditional boots come in different colour patterns to denote the ranks of officials. It is mostly worn during the official functions. This dying art has now been revived with the government’s prerequisite for all the officials having to wear *tsho lham* when attending official functions.

The boots are classified as:

5.3.5.1. *Dra lham*– worn by members of the monk body, but this type is not mentioned commonly these days.

5.3.5.2. *Tshog lham*– this is popularly worn today by everyone including the royal family, members of parliament, and government officials.

5.3.5.3. *Thru lham karchung*– This is used by the officials and has green strip, red colour on the front and white on the either side (left and right).

5.3.5.4. *Dzom lham*– is worn by women and it is similar to *tshog lham*. It has red strips and the frontal portion of the boot is red in colour.

5.3.5.5. *Yue lham (gyus lham)* - is worn by ordinary people in the villages and is often sewn using animal hides. This was popularly worn in the ancient times in the absence of those imported shoes.

For details on the different parts of a boot, please refer to Section 3.2 in Chapter Three.

