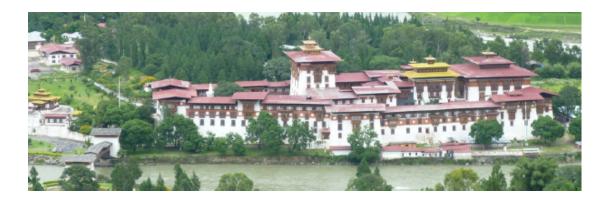
Drukpai Puna Dechen: A Song for Punakha Dzong



In one of his treasure texts, the Buddhist master Dorjé Lingpa (1346-1405) is said to have prophesied the main fort of the Drukpas will be built between two rivers (কুল্বান্টেই ক্রেল্বান্টেই ক্রেল্বন্টেই ক্রেল্বান্টেই ক্রেল্বন্টেই ক্রেল্টনেই ক্রেল্টনেই ক্রেল্বন্টেই ক্রেল্টনেই ক্রেল্

Punakha, the first capital of Bhutan, lies between two rivers: Pho Chu (Male River) and Mo Chu (Female River), both of which have spiritual significance. They represent the perfect balance of wisdom and compassion for the achievement of ultimate enlightenment. In another prophecy, the great guru, Guru Rinpoché, is said to have prophesied the construction of Punakha Dzong with the following lines:

At the base of a mountain that resembles the trunk of an elephant A noble person by the name of Ngakwang would appear.

(इ.स्.धॅट.कुर.पग्रीट.पर्टपु.झॅ.झेंट.थे। श्रिमा.सं.क्या.मैता.चे.तपु.भक्य.स्य.स्य.

As the second oldest dzong in the country, Punakha Dzong holds great significance for the people of Bhutan. Construction on Punakha Dzong began in 1637 and was completed a year later, at which time the Zhapdrung Ngakwang Namgyel (1594-1651) was the first religious political leader of Bhutan. Punakha Dzong was the seat of government until 1955 when the capital was moved to Thimphu, and it remains the winter home of the state monk body. The dzong has also been the venue for the coronation of every Bhutanese king.

"Drukpai Puna Dechen," is a *zhungdra* ($\P \subseteq \P$) song that recounts the glorious Punakha Dzong. One of the most popular folk songs from Punakha region, the song is classified as a *zhungdra* due to its long and slow tune. Typically this song is performed in tandem with a line dance classified as *dangrim* ($\P \subseteq \P \subseteq \P$), which means the song of a longer tune or line dance. The lyrics are comprised of a series of melodious five-line stanzas, each of which praise the architectural complex.

"Drukpai Puna Dechen" is considered to be one of the most popular and oldest *zhungdra*, and oral tradition traces its first performance to the consecration of the dzong itself, when local women sung it in the presence of Zhapdrung Ngakwang Namgyel himself. The song has also been performed to commemorate victories over invading Tibetan armies and it also as a gesture of appreciation to the protective deities Yeshé Gönpo (aranaga and Penden Lhamo (squaga and Penden Lhamo (squaga and Penden Lhamo). The structural and architectural features of Punakha Dzong are explained by the song's lyrics.

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पर्रियोत्तर्पुः ग्रिंट्यान्तर्पुः क्रेयी । वर्ग्रोबाङ्ग्राज्यत्पर्टाः हो । ब्र्राला भाग्नीः ग्रुपायान्तर्पायान्तरान्त्रः क्र्यायान्तरान्त्रः क्र्यायान्तरा
   Pungthang Dechen of Druk Yul,
   Resembles an Auspicious Many-doored Stupa (ন্সু বিষয়ের্ম এনে),
 Like a beautiful peacock resting on the ground
अस् तः योश्वरः स्वा त्यावात्राचा । त्यादः तः त्यायात्रावि तर्द्वावात्रा । श्रृःचा सः द्वायात्रात्रात्रः स्वायात्रात्रः स्वायात्रः स्वाय
 The dzong with its gold-plated pinnacle on the top,
 The dzong with its strong foundation at the bottom.
 It looks like a beautiful peacock resting on the ground.
पर्चियोतपुर घट तम् भ्रुं श्री विर्धित र्याप क्षेत्र प्राप्त क्षेत्र प्राप्त भ्राप्त भ्
The window of Tangdzong,
 Shines like a silver mirror.
It looks like a beautiful peacock resting on the ground.
पर्टीयो तपु क्रींटबा, बाट, ज्ञावा, बिर्बुच, ज्ञावा, वित्तुच, ज्ञावा, पर्टीया, ज्ञावा, क्रीं, प्राप्ती, क्रीं, देवा, ज्ञावा, पर्वा, क्रिया, पर्टी, क्रिया, व्याप्त, प्राप्त, व्याप्त, पर्वा, पर्टी, वित्त, व्याप्त, व्याप्त,
The bridge of Punakha Dzong,
Is like a gold and silver bridge.
   It looks like a beautiful peacock resting on the ground
\forall \exists a . \exists 
 The footpath lined with flags on both sides,
 Is like a path of white silken scarf leading to heaven.
 It looks like a beautiful peacock resting on the ground.
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This zhungdra song became popular in the time of Second King Jigmé Wangchuck (1905-1952), but at the time was only allowed to be performed during the Punakha Dromchö ($\sqrt[3]{3}\sqrt[3]{3}\sqrt[3]{3}$). However, during the Third King's time, the rules were relaxed and zhungdra was performed during other occasions as well. Today this song may be heard throughout Bhutan. The song is popular in Bhutan and sung on many occasions across

the country during the consecration of new dzongs, temples, and monasteries as an offering to the gods and goddesses. It is mostly performed by women.

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