

# AGRICULTURAL FOLK SONGS OF ARUNACHAL PRADESH



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**Bidyut C. Deka**



**ICAR-ATARI, Zone-III**  
**Indian Council of Agricultural Research**  
**Umiam, Meghalaya- 793103**

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## **FOREWORD**

*The ICAR-Agricultural Technology Application Research institute, Zone-III with its headquarters at Umiam, Meghalaya is the nodal institution for monitoring the extension activities conducted by the Krishi Vigyan Kendras (KVKs) in North East Region, which comprises of eight states, namely Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. All these states have the tribal population which gives them the unique identity as compared to the other part of the country. This peculiarity is due to the traditional wealth conserved by the people of this region from ancestors through oral traditions.*

*Folk songs in relation of agriculture are one of the traditional assets for this region. These songs describe the different aspects of nature in general and agriculture in particular for understanding them in a comprehensive way. It simply shows the close liaison of the native people with the natural phenomenon.*

*I appreciate the effort and hardship of the KVK staffs in general and editors of this publication in particular for bringing out such a useful document for the benefit of all the stakeholders working for the prosperity of indigenous people.*

*Umiam, 2016*

*Bidyut C. Deka  
Director,  
ICAR-ATARI-Umiam,  
Meghalaya-793103*

## **PREFACE**

*Traditional wealth is the cultural heritage, which is conserved from generation to generation and peculiar to the particular locality. Traditional media is one of the dimensions of traditional wealth. This wealth is mainly expressed through folk lore, folk songs, storytelling, poem reciting etc. Traditional media can be observed in any field such as health, nutrition, meteorology, agriculture etc. Agriculture is a huge reservoir of traditional media.*

*North Eastern region of India is the land of traditional art due to the prevalent of tribal population in the hilly tract of this region. This part of India is one of hot spot for biodiversity in the world. The biodiversity of North East India is not only limited to the flora and fauna, but extended to the traditional media also. The rich cultural heritage of this region is still conserved and expressed through folk lore, folk songs, local paintings and so on.*

*The present document is the effort to compile the traditional folk song related with agriculture from the different states of North East India.*

*The editors would like to place on record the deep sense of gratitude and indebtedness to all the resource persons i.e. Programme coordinator, Subject Matter Specialists and Programme Assistants of different KVKs of North East India for helping in compilation of this resource book.*

*The editors, dedicate this publication to the farming community of North East India. We look forward to contribute more for the betterment of farming community in entire North East Region. We also welcome the suggestions for further improvement.*

Umiam, 2016

The Editors

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## INTROCUCTION

Arunachal Pradesh, North east India's remotest state, also known as 'Land of the Dawn-lit-Mountains' is the first Indian soil to greet the morning sun. Arunachal Pradesh is the north-eastern tip of India with its borders touching China, Bhutan and Burma (Myanmar). Towards the south is Assam and Nagaland. It is rich in flora and fauna which attract any tourist. The state contains more than 500 rare species of Orchids. Its mysterious, powerful and beautiful rivers with faces and moods that change dramatically ever so often form the colourful lifelines. It is ideal for rafting and angling and the rugged terrain is ideal for trekking, hiking and holidaying in a serene atmosphere. River Rafting routes include Kameng (Seppa-Bhalukpung), Subansiri (Taliha- North of Daporijo), Siang (entire course), Dibang (Anini- Assam Border). The best time for trekkers is in the month of May and October. Bomdila- Tawang area is the most interesting choice for trekking especially around the Tawang Chu. The trek starts from Jong, located between Se-la and Tawang, to Mago amidst forests studded with waterfalls. Besides the World's second highest pass, the Se la Pass through a high altitude lake is located here. The sixth Dalai Lama was born in the soil of Arunachal Pradesh and the 13th found refuge and safety here. The main destinations of Arunachal Pradesh is Tawang, Bomdila, Tipi, Itanagar, Ziro, Daporijo, Along, Mechuka, Pasighat, Roing, Anini, Tezu, Hayuliang, Parsuramkund, Namsai, Miao and Changlang.

Arunachal Pradesh has different climate which varies with the altitude. The southern part of the state has hot and humid sub-tropical climate. The central region is cooler while there is alpine climate in the higher altitudes. Rainfall is unevenly distributed and continues throughout the year. The rainy season are the months from May to September. The best time to visit Arunachal is Mid September to mid December and mid March to mid June when the sky is clear and the cold weather is bearable.

is predominantly dominated by tribal people and there are about 20 - 26 major tribes which are divided into a number of sub tribes. The principal tribes are Adis, Nishi, Apatani, Tagin, Mismi, Khampti, Noite, Wancho, Tangsha, Singpho, Monpa, Sherdukpen and Aka. These tribes have their own dialect. The major social and cultural events of the state are very much associated with the tribal life. Assamese, Bengali and Hindi are the major languages spoken in the state. Buddhism religion dominates in Arunachal, the others are Hindus, Muslims, Christians and Sikhs etc.

The shifting cultivation also known as *Jhuming* which means collective farming occupies the central position in Arunachal Pradesh in the field of agriculture. This is the form of cultivation that sustains majority of the people in the area which has been practiced from earlier days.



*Jhuming* involve cutting and burning of forests after a particular number of years called the jhum cycle, dribbling seeds into the cleared patch by the help of a poker. Management includes weeding at least four times, watching and protecting the growing plants from the wild animals and birds. Finally, harvesting was done after 5 to 6 months for feeding the workers - men, woman and children who had put hard labour into the patch with small yield.

The major crops grown are paddy, millet and maize are Sweet potatoes, brinjal, ginger, chillies, pumpkin, cucumber, and local cowpea are the indigenous vegetables. Fruits such as pine apple, oranges, lemon, lichi, papaya, banana and peach walnut, almond etc are also grown in Arunachal.

### **FESTIVALS OF ARUNACHAL PRADESH**

Arunachal Pradesh is a state of distinct culture and is amongst the most wonderful places in India. There are different tribes that inhabit the state making it quite colorful with its diverse culture and traditions. One can rightly call Arunachal Pradesh as one of the best places for cultural holidays in India. The festival seasons are simply the best times to visit this culturally rich state as one has the opportunity to learn more about the diversity. There are many agricultural, religious and socio-cultural festivals where people dance, sing, pray, pay gratitude and make merry as a community. These festivities indeed add to the reason why one should visit Arunachal Pradesh. Some of the most popular festivals celebrated in the state are:

### **SIANG RIVER FESTIVAL**



The Siang River Festival is celebrated for communal harmony in Arunachal Pradesh. Previously this festival was celebrated in Tezu and Pasighat in the form of Brahmaputra Darshan Festival but after the year 2005, the festival is celebrated as Siang River Festival in places like Tuting, Yingkiong and Pasighat in the month of December each year. It is one of the most popular festivals in Arunachal Pradesh. This festival attempts to promote eco-tourism and offer a lot of adventure and fun activities like elephant race, traditional boat race, Didi – the mock war game of Mishmis, River rafting, Food Festivals, Folk dances, Cultural Shows, Hot air balloon & Para gliding and Exhibition of local model house. Exhibition of handloom and handicrafts by the different districts is also organised.

### PANGSAU PASS WINTER FESTIVAL



This festival started in the year 2007 which was celebrated during winter season and since then has been gaining a lot of popularity in the state. This festival is celebrated in Nampong which is situated in Changlang district of Arunachal Pradesh. Pangsua Pass Winter Festival (PPWF) is a three-day fest that takes place in the month of January each year. At this festival, the people of Arunachal Pradesh celebrate their extravagant ethnicity and perform folk dances and sing folk songs. Exhibitions are organised for handicraft and handloom articles in different parts of the state. Along with displaying the variety of culture and tradition of Arunachal, PPWF offers a platform for the neighbouring country of Myanmar to exhibit its culture as well. The festival was joined together with the tribes of both North East and Myanmar and gives them the opportunity to showcase their culture and traditions to each other.



## ZIRO FESTIVAL OF MUSIC



This festival is Arunachal's own version of the Sunburn Festival. Ziro Festival of Music is the biggest outdoor music festival in the state and is the most happening event in Arunachal Pradesh as well. Music lovers from all over the state and the North East region gather at Ziro, where this festival takes place. It is a four-day festival where the music lovers enjoy the performances of international and domestic music artists. Folk acts from all across the North East are also organized; therefore it is a good opportunity to learn about the different cultures here. People make merry and spend four unforgettable days at the Ziro Festival of Music.

## SOLUNG



Solung an agriculture festival is celebrated in the month of monsoon (July / August). It is celebrated for 10 days in West Siang district, East Siang district, Lower Dibang Valley district, Upper Dibang Valley district and Upper Siang district by the Adi community. The festival date varies from year to year and is decided by Kejang or the village council keeping the convenience of the villagers in mind and once the date is fixed the preparation of the local beer Apong starts. Indian Bison along with pigs are slaughtered on the first day in the early hours of the morning. On the second day, 1/3rd of the meat is distributed among the relatives; also a grand dinner feast is arranged for neighbours, women and children. On the fourth day of the festival which is also called the Oinnyad, one of family member goes to the field and sacrifices a fowl especially for 'Kine Nane'. On the seventh day or Ekob, men assemble at the village dormitory known as 'Mosup' to make bows and arrows, which are then fastened on the doors of every house in the village. On the last and final day of the festival, village people uproot the weak and affected plants of paddy that get spoiled by worms and insects and this process is known as Irni. This is practice in the hope that 'Kine Nane' (the Goddess) will drive away the worms and insects out of the fields.

## NYOKUM



Nyokum is an important festival of the Nyishi tribe which is celebrated for the harmony and prosperity of the people. Nyokum is usually organised on the 28<sup>th</sup> of February every year in East Kemang district, Lower Subansiri district, Kurung Kummey district and Papumpar district. The term Nyokum is derive from the two native word Nyok meaning Land and Kum meaning People. The festival is organized for 2-day festival by the Nyishi tribe which includes singing, dancing and gathering up. Men and women hold



hands and form a circle to perform a traditional dance. The high priest performed major rituals and prayers are offered to the spirits to bring tranquility and prosperity to each household.

## LOSSAR FESTIVAL



This festival is celebrated by the Monpa tribe in Arunachal Pradesh to welcome a new year. Monpa is the dominating tribe of Tawang and West Kameng district; therefore one can consider Lossar as one of the major festivals here. Visiting Tawang during the festival is indeed the ideal time for tourists. The festival is usually celebrated in the month of February or in early March and lasts for about 8 to 15 days during which homes are cleaned, prayers are offered, religious flags are hoisted atop each house, holy scriptures are read and lamps with butter are lit in all the houses. The Monpas worshipped local deities for the benefit of the society and the people. Lossar is also the time to taste the local made drinks and savour the traditional cuisine.

## DREE FESTIVAL



Dree Festival is a crucial part of the Apatani tribe of Lower Subansiri district and celebrated with great zeal and enthusiasm. Ziro is the ideal place to see the celebration of Dree. During the festival people offer sacrifice of fowls, eggs and animals to the Gods and pray to the deities of Tamu, Metii, Danyi and Harniang. Prayers are offered to God Tami so that he protects the plants from harmful pests and insects. Metii is worshipped for controlling of famine and epidemics. Danyi, on the other hand is offered prayer for the protection and prosperity of mankind. God Harniang is worshipped for ensuring the fertility of soil and preventing the paddy plants from getting dried. Individual household prepared a local beer called Apong during this festival. The high priest (Nyibu) decided the venue for the worship, which is usually located near the paddy fields.



## BOORI BOOT



This festival is celebrated after harvesting of crop to offer gratitude for successful harvest of the crops. It is a 3 days festival that is celebrated by the Hill-Miris in the Upper Subansiri and Lower Subansiri district in the month of February (4 - 6 Feb). Boori Boot means to get together irrespective of caste, creed, age and sex to celebrate the arrival of spring. Another aspect of this festival is that people pray to the spirit of Boori Boot so that it blesses them with prosperity and frees them from diseases. People from all over Arunachal Pradesh gather to Upper and Lower Subansiri districts to be a part of this festival and actively participate in all the activities organized during the fest. The high priest who is known as Nibu' performs the rituals and conducts the sacrifice on behalf of the people.



## LOKU FESTIVAL



Loku is the main festival of the Nocte Tribe of Tirap district which is celebrated to bid farewell to the winter. The term Loku came from two words from the local dialect – Lofe, which means to drive out and Rangku, which means the season. Loku or Chalo Loku is celebrated in the month of February and is considered an agriculture festival. The elders decided the date of the festival which fall according to the days of the waxing moon. It is a 3 days festival. The first day was called Phamlamja; on this day animals like pigs and buffaloes are slaughtered for meat and the village people engage in preparations for the next day. Also people check their traditional costumes, which would be worn during the celebrations. The second day of the festival is known as Chamkatja and on this day the Noctes enable the male members of the family to become full-fledged members of the Paang (decision-making committee). It is in fact mandatory that each household performs a ritual called Chamkat for each of its male member who has attained adolescence on the day of Chamkatja. The third and final day is called Thanlangja, and on this day villagers, irrespective of sex, age or social status participate in folk dances. The dances are performed at the house of the Chief and in the premises of the Paang. The families who have observed Chamkat invite the dancers to perform at their houses and in return offer food and drinks to the participants. Thanlangja is also a day for the people to visit their relatives and friends.

## Sanken



Sanken is one of the important religious festivals in Arunachal Pradesh and is celebrated on 14<sup>th</sup> February each year. It is mainly celebrated by the Khampti tribe of Lohit district; however, it is celebrated in entire Arunachal Pradesh. Sanken or Sangken is a three-day festival in which people bathe the idol of Buddha. The festival also marks the beginning of the New Year. On the first day of the festival prayers are offered for the well-being of all by beating of drums and gongs. During the entire festival, people abstain from killing animals, taking intoxicating drinks and indulgence in illicit sexual activities. People also refrain from all forms of manual work, gambling and even cutting trees. After ritual bathing of the images of Buddha and holy shrines, people sprinkle clean water on each other and exchange greetings. On the final day, the idol of Lord Buddha is installed back in the main temple and a community feast is organized.

### **Other Festivals in Arunachal Pradesh**

Apart from the above mentioned festivals, there are many other festivals that the people of Arunachal Pradesh celebrate throughout the year. These festivals also revolve around the successful harvest seasons, religious beliefs and socio-cultural norms. Khan, Gomkum Gompa, Si Donyi, Mopin, Aran, Tamaldu, Shapawng Yawng Manau Poi, Reh, Oriah and Mol are other festivals celebrated in Arunachal with equal zeal and enthusiasm.

**Agricultural  
Folk Songs of  
Arunachal Pradesh State**

**STATE: Arunachal Pradesh**  
**KVK: East Kameng**

**1. Title of the Song** : Numtung Rungduk  
Recorded date : 16.09.2015  
Language of recording: Nyishi  
Location of recording (Address) : Kafia Village

<i>Lyrics of song</i>	<i>Meaning</i>
<p>Numtung rungduk hay ngoluga opaku Rakho oduk hay ngoluga opaku Charmuk hocham nga chamdu opaku Molo hocham nga chamdu opaku</p>	<p>The season for our cultivation has come, the god and goddesses of the cultivation too are welcoming and wishing for healthy harvesting</p>
<p>Gangte yarte ga asi sote ga Defu paner ham diya paner ham Ngolu rakri sam ripo tayu Numtung rungduk hay ngoluga opaku</p>	<p>The debris created and deposited due to flood of rivers and wind has to be cleared as the season for cultivation has come.</p>
<p>Rakho oduk hay ngoluga opaku Charmuk hocham nga chamdu opaku Molo hocham nga chamdu opaku Dabe patha hai bingling rekunang Diyam pingchang hai bingling rekunang</p>	<p>As the seasonal animals and birds giving us the indication for the cultivation seasons. As the harvesting seasons come we the youth too gets excite with flavor of the new grains</p>
<p>Charmu likung ngolu lilac toku Ompong ponglong hai pongling rekunang</p>	<p>As the season for cultivation has come, lets cultivate with gaiety.</p>
<p>Mikpong pong ponglong hai ponglong rekunang Dene tongpa ngolu hingpo toyu Numtung rungduk hay ngoluga opaku Rakho oduk hay ngoluga opaku Charmuk hocham nga chamdu opaku Molo hocham nga chamdu opaku Amtuk mitak hai tukling rekunang Amge mige hai baling rekunang Parte deng ngolu sungchang sona Numtung rungduk hay ngoluga opaku Rakho oduk hay ngoluga opaku Charmuk hocham nga chamdu opaku Molo hocham nga chamdu opaku</p>	<p>As we start harvesting, the god goddesses of grains too get happy. As the season for cultivation come, lets cultivate with gaiety.</p>

Name of Singers: Robo Brey, Meme Brey, Molou Gungli, Ramesh Taba, Ramoti Gungli, Yashap Gungli  
Recorded by: KVK East Kameng  
Collected and recorded by: Dr. S. Borthakur, PC, Mr. PP Tripathi, SMS (PP), Miss Habung Ganga SMS (Home Science).



**2. Title of the Song** : Modi Aniya Kaniya Tajo  
 Recorded date : 18.09.2015  
 Language of recording: Nyishi  
 Location of recording (Address) : Pampoli

<b>Lyrics of song</b>	<b>Meaning</b>
Modi Aniya Kaniya Taju – 2 Ashi Aniya Nglu Kaniya Taju – 2 Nglu ge sangcha so kataju Lungki Dadi – 2	Let us enjoy the beautiful mountains and spring of water around us in the period of our young and growing stage of life.
Namtung Aniya lo Rungniya Taju – 2 Rakhon Aniya lo Rungniya Taju – 2	Cultivation of different crops to be undertaken by adopting different varieties with traditional culture.
Modi Aniya Kaniya Taju Ashi Aniya Nglu Kaniya Taju Nglu ge sangcha so kataju Lungki Dadi	Now time has come to bring the new harvest of different crops viz., paddy and others.
Aamge Aniya Geniya Taju Mige Aniya Nglu Geniya Taju Nglu ge sangcha so Aamge Aniya Geniya Taju Nglu ge sangcha so Mige Aniya Nglu Geniya Taju	Let us learn about the useful technologies and methods of cultivation from outsider too.
Sambo Aniya Kaniya Taju Hambo Aniya Nglu Kaniya Taju Nglu ge sangcha so Sambo Aniya Kaniya Taju Nglu ge sangcha so Hambo Aniya Nglu Kaniya Taju	Let us visit KVK to learn about cultivation practices.
KVK Ga Tamsar Tataju KVK Ga Koniya Tataju	We shall plant litci, cole crops and others in our field.
Modi Aniya Kaniya Taju Ashi Aniya Nglu Kaniya Taju Nglu ge sangcha so kataju Lungki Dadi	Let us enjoy the beautiful mountains and spring of water around us in the period of our young and growing stage of life.
Lechi puli la leba Taju, Kobi puli la leba Taju	
Modi Aniya Kaniya Taju Ashi Aniya Nglu Kaniya Taju Nglu ge sangcha so kataju Lungki Dadi -2	

Name of Singers: Mepoli Rimo, R.F. Rimo, Lodari Rimo, Megung Rimo, Chungni Rimo, Tachi Rimo, Rashni Taba, Mei Rimo, Yajik Rimo, Pule Taba  
 Recorded by: KVK East Kameng  
 Collected and recorded by: Dr. S. Borthakur, PC, Mr. AK Pandey, SMS (Soil Sc.), Dr. M.K. Singh SMS (Horti), Mr. S. Kumar SMS (Fishery) Miss H Ganga SMS (Home Science)





**STATE: Arunachal Pradesh**  
**KVK: East Siang**

**1. Title of the Song** : My Village (Esing eme)  
**Recorded date** : 24.04.2015  
**Language of recording** : Adi  
**Location of recording (Address)** : Runne Village of Pasighat

<i>Lyrics of song</i>	<i>Meaning</i>
<i>Esing eme yaying yage komporuna among alop mo telo ngoluke dolug, mo telo ngoluke dolug.</i>	<i>A beautiful greeneries and natural sceneries exists in a short distance making my village beautiful... and I can see it from my village.</i>
<i>Esing eme yaying yage komporuna among alop mo telo ngoluke dolug.</i>	<i>A beautiful greeneries and natural sceneries exists in a short distance making my village beautiful... and I can see it from my village.</i>
<i>Nguk dolung mimi bulu lamku lo kiro gela, monam lo esing tado.... losi lobag ati kama-pe, mo telo ngoluke dolug.</i>	<i>Beautiful ladies of the village with wooden sack in their back go to jungle to collect fire woods without fear and bore.</i>
<i>Esing eme yaying yage komporuna among alop mo telo ngoluke dolug....</i>	<i>A beautiful place with greeneries and natural sceneries exists surrounding our village.</i>
<i>Nguk dolung Bibing bulu, eging em pirate tula, monam lo esing tado... losi lobag ati kama-pe, mo telo ngoluke dolug.</i>	<i>Handsome gents of the village sharpen their axes and goes to the jungle to collect fire woods without fear and bore.</i>
<i>Esing eme yaying yage komporuna among alop mo telo ngoluke dolug.</i>	<i>A beautiful place with greeneries and natural sceneries exists surrounding our village.</i>
<i>Nguk dolung Babu bulu, Yoksik lok rigo em ido, losi lobag aati kama-pe..</i>	<i>Grandfathers and elderly peoples of the village sharpen their knife at home and m prepares ropes from creepers and bamboos.....</i>
<i>Ngoluke dolug nane bulu longeme sipiak em, doket em etki ...etki...</i>	<i>Grandmothers and elderly women were busy making thread from cotton collected from nature...</i>
<i>losi lobag aati kama-pe, mo telo ngoluke dolug...</i>	<i>Without feeling tired and boring.</i>
<i>Esing eme yaying yage komporuna among alop mo telo ngoluke dolug, mo telo ngoluke dolug.. mo telo ngoluke dolung..</i>	<i>A beautiful place with greeneries and natural sceneries exists surrounding our village.</i>

*Name of Singers: Mrs. Obi Darang*  
*Recorded by: KVK East Siang, CHF, CAU, Pasighat, Arunachal Pradesh*  
*Collected and recorded by: Mr. Naloh Darang (Supporting Staff, KVK East Siang)*  
*Any other relevant information: The song is sung during paddy jhum cultivation.*





**2. Title of the Song** : *Let's go (Kaju angong gila ju)*  
 Recorded date : 24.04.2015  
 Language of recording: *Adi*  
 Location of recording (Address) : *Runne Village of Pasigha*

<b>Lyrics of song</b>	<b>Meaning</b>
<i>Kaju angong gilaju nana pora punkolo, Kaju angong gilaju Jojer appun punkolo, payi patta ru ru rungkolo, payi patta ru ru rungkolo</i>	<i>Come friends, let's go...to a place where beautiful flowers and creepers grow... Come friends, let's go...to a place where we find seeds we eat....a place where birds also live happily..... Where birds also live happily.....</i>
<i>payi patta ru ru rungkolo, payi patta ru ru rungkolo</i>	<i>Where birds also live happily..... Where birds also live happily.....</i>
<i>Donyi sango danpeya, o.o.o.. Donyi ogo danpeya a a a ... Silok lokgling lingko lo, Tagat galling lingko lo... payi patta ru ru rungkol...., payi patta ru ru rungkolo</i>	<i>Ooo ..Where the sun rises... Ooo ..Where the sun rises...where big tree red flowers of big grows... lets go there..</i>
<i>Kaju angong gilaju nana pora punkolo, Kaju angong gilaju Jojer appun punkolo, payi patta ru ru rungkolo, payi patta ru ru rungkolo....</i>	<i>Come friends, let's go...to a place where beautiful flowers and creepers grow... Come friends, let's go...to a place where we find seeds we eat....a place where birds also live happily..... where birds also live happily.....</i>

Name of Singers: *Mrs. Obi Darang.*

Recorded by: *KVK East Siang, CHF, CAU, Pasighat, Arunachal Pradesh*

Collected and recorded by: *Mrs. Nabum Yadi, Training Asst. KVK East Siang.*

Any other relevant information: *The song is sung during winter season.*

**3. Title of the Song** : Let's work. (Ager Ila)  
**Recorded date** : 24.04.2015  
**Language of recording:** Adi.  
**Location of recording (Address)** : Runne Village of Pasighat

<b>Lyrics of song</b>	<b>Meaning</b>
Ager ila dudo ngolu agi ekum lo.... ngila hola gido ngolu angong ekum lo... oi angong ekum lo....	We are happy working at home... so do happy going and doing at friends home...
Losi lobag na ami sim ila mang..., ngina romna ami si; sim ila do oi, sim ila do...	People who feel boring and tired can't do that...we who don't feel boring can do it with joy..
Losi lobag na ami sim ila mang..., ngina romna ami si; sim ila do oi, sim ila do	People who feel boring and tired can't do that...we who don't feel boring can do it with joy..
Ager ila dudo ngolu agi ekum lo.... ngila hola gido ngolu angong ekum lo..oi angong ekum lo....	We are happy working at home... so do happy going and doing at friends home.....
Lendak adak de lokke, sim ager si...ilen boto ane -abu sim ager sim oi, sim ager si...	Working as taught by our grandfather and Grandmother and doing it so, on and on.
Ager ila dudo ngolu agi ekum lo.... ngila hola gido ngolu angong ekum lo..oi angong ekum lo....	We are happy working at home... so do happy going and doing at friends home...

**Name of Singers:** Mrs. Obi Darang.  
**Recorded by:** KVK East Siang, CHF, CAU, Pasighat, Arunachal Pradesh  
**Collected and recorded by:** Mrs. Nabum Yadi, Training Asst. KVK East Siang.  
**Any other relevant information:** This song is sung to encourage the villagers for work.







**STATE: Arunachal Pradesh**  
**KVK: Lohit**

**1. Title of Song** : Lik Hong Khan Khao (Lakshmi ma ki avahaon granth)  
**Recorded on date** : 04.09.2015  
**Language of recording** : Tai Khampti  
**Location of recording (Address)** : Momong

<b><i>Lyrics of song</i></b>	<b><i>Meaning</i></b>
<b><u>LIK HONG KHAN KHAO</u></b>	<b><u>LAKSHMI MA KI AVAHAON GRANTH</u></b>
Namo Tasa Bhagobatu arohatu samma som Buddhasa. Nele sing kha pansu Chou ewan hong pu ya mon chou lai kha kam pha jim mou sak sak sang jung pah phan hao mao ya pung lung. Khan pou tou jim khai hao yu lom. Khan pou tou jim khai hai yu lom kang ye kha khan nihoong hi kang kai kang na japa mao mi mang mut sing khan pu tu hot luk kup lan lai mon. khey tu fat kha khon ni hong kham yon fik tao. Ma ley ma ta pin kang na khao hoong koon mit fi ka aan nap lum pak pai fom kujou hom ngi tang lung neo wan ma ley ma ta ma khan ya pai la. Khing kao mou sing tai khup tha mong tao nam owan.khing kao ma-ma hong lai kha khou khen tou su jao ma kin koi, ooi khong kin ku ju fom fup jou to tam ma namg phun pu ning ya pan kon kom. Ma ley ma ta ma kin pa koup khong owan. Ma kin khong hom jou lai pan pu ya. Ma kin suk ni kon khai kham khao lon. Ka aan sak sak jou mou mun pan kon hit ma. Jang ti wang pan khong ni khao kang na nop aap. Maley ma ta ka aan tun pai hai sum lom se sang tan chou phak	Samyak sambuddha ke charan me namasker kar ke mantra path kar raha hu ki homara purbas purus se paalaniya avom kheti karna aur kheti morai ke bad niyom-niti bhavishya me hamara pota-puti purna gyan ke liye aaj lakshmi ma ki avahaon karta hu Lakshmi maa oy 120 bidh bidhi sompurna karke ke aapku sah-sanman se nimontran karta hu ki homara ghar ka bhandar me dhan -chaol, nana bi, sak- sabjian, kand-mol, aalu-kasu, aadi se bharpur ho ke salbhar kha ke avong samaj ko aur dharam-karm me dan-dakshina kar ke aur pashu-pankshi aadi ko khilake homara upalabdh hona he jaise hamlog sukhi hota hu aise sabhi prani sukhi hona chahiye.

ka.

*Name of Singers: Chow Lumang Mannoï*

*Recorded by: KVK Lohit, Namsai District, Arunachal Pradesh, under: ICAR-NRC on Yak, Dirang, West Kameng, Arunachal Pradesh*

*Collected and recorded by: Chow Kulenda Khunchow*

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**STATE: Arunachal Pradesh**  
**KVK: Lower Dibang Valley**

**1. Title of Song** :\_Origin of grain  
**Recorded on date** : 4.10.2015  
**Language of recording** : Idu Mishmi  
**Location of recording (Address)** : Ezengo Village

<b>Lyrics of song</b>	<b>Meaning</b>
<p><i>Keme-ha keme-ha keme-haloso ena ,iniye inye keba</i>  <i>Inye inye keba..aruji hambho tambho gaji.</i>  <i>Apesha chime kepi weya mo...sopne hayi ne</i>  <i>Sopne hayi ne ,inye keba keira-ha ga weya</i>  <i>Kepi me nui braimbha..aaya hone epi me libane apesha gachi.</i>  <i>Ke aala gado aaku logoney</i>  <i>Ke-aapi gyina</i>  <i>Keme-ha ena inyige gaji..keme-ha ena iniyige gaji</i></p> <p><i>Aapimey aalimey lane hanega naja..</i>  <i>Lala pimz ne....aapi aalimey lane hanega naja</i>  <i>Aaduya aapesha khuna gene..asi ha atha..ha lagaja</i>  <i>Aapipu ame..ja lona gene, keme-ha na gaja</i>  <i>Keme-ha keme-ha keme haloso ena</i>  <i>Inyine inyi keba aruji hambho tombo gaji</i></p>	<p><i>An epic untold a faint memory from the pages of idu-mishmi .god and men were equal in everything what differ was that got had different power than men. God were envious for men where in prosperous living. What men did not have was the food grain, now the men's were worried, why on earth was our paddy not growing?.</i>  <i>The priest found out that god had cheated us the gain which was been sent by the god with half cooked grain. And thus the paddy plant had no germination. Now the people decided to reply to their trick and called their priest andizru to send espionage in the land of god. Andizru send ipih and peka the birds as they were the tiniest bird .the place were called apesha.</i>  <i>Apesha was a place of prosperity and bewitching blessed with grain filled. The place were only for the gods and goddess guarded by apeh milih and apeh golloh. The birds anyhow managed to bring the grain and maize on his back hidden in the feather. Soon on the land of people cleared the jungle and yield the crops and now the people were in rejoice for they had tricked the god too. And thus feast began.</i></p>

**Name of Singers:** Mrs. Jina Linggi, Mrs. Sima Mena, Mrs Aichu Mimi and Mrs Akubhi Mimi  
**Recorded by:** Dr. T.J. Ramesha-Senior Scientist and Head  
 Rural Youth assisted in recording Miss.Riya Tapo (Belong to Idu Mishmi Tribe),Ezengo Village,Lower Dibang Valley District  
**Collected and recorded by:** KVK, Lower Dibang Valley.



**2. Title of Song** : Making land for agriculture (paku johtah baji chi eney meyhha)  
**Recorded on date** : 4.10.2015  
**Language of recording** : Idu Mishmi  
**Location of recording (Address)** : Ezengo Village

<b>Lyrics of song</b>	<b>Meaning</b>
<p>Paku johtah baji chi e-nyi meyh-ha bipina.. e-nyi meyh-ha bipne            Apiya lakeh da e-nyi meha bipana , meyhne bipane.            Kache tama baji chi enyi meyhha bipne..e-nyi meyh-ha bipne            Apiya lakeh da e-nyi me-ha bipne ,mey-hne bipne.            Karoh phitah baji chi e-nye meyhha bipne..e-nyi meyh-ha bipne .            Apiya lakeh e-nyi meha bipne meyh-ha bipne.            Khe-li tama baji- chi e-nyi meyh-ha bipne..e-nye meyh-ha bipne.            Apiya lakeh da e-nyi meyh-a bipana , meyh-ha bipane.            Alicheta baji chi e-nye meyhha bipne..e-nyi meyh-ha bipne            Apiya lakeh da e-nyi meha bipne meyh-ha bipne.            Kehtre tama baji- chi e-nyi meyh-ha bipne..e-nye meyh-ha bipne            Apiya lakeh da e-nyi meyh-a bipana , meyh-ha bipane.            Alochi hano ma choc ho...paku johtah baji chi</p>	<p>All young man women my elders the day has come yet again god has blessed us to cut the forest and make a land for our food. Come lets begin with the burning of the forest. Oh my apiyas and men make your weopan(doa) as edge as a the mountain tip, women flok provide our apiyas and elder the yu(beer). So that they don't stop them from their task.</p> <p>Forest are cleared now its the time to pick the leftover of plants leaves branches and burn them as manure. Sisters and women lets yield the crop (paddy) for our family and prosperity of the village. Sooner the weeds and unwanted plants may grow, so again we have to clean up the land and save our food crops from geeting wild. Rain has been blessed upon us come lets praise the deity goddess nani intaya and seek her blessing.</p> <p>September has fallen keh-meha the grain are riped and harvesting has to be began. Come my aliyas apiyas and elders work together to get the fruit of our honesty.</p> <p>Oh u women! The strongest hold of all brings us the grain carrying it in the basket on your back. Prepare the grain to make it refine to be offered, separate the husk from the grain and grind it.</p> <p>Our feast is approaching nearer show us the path to true living so, that we never stop working hard. Lead us to our home nani intaya as to properly thank you and begin our feast of harvesting.</p>

**Name of Singers:** Mrs. Jina Linggi, Mrs. Sima Mena, Mrs Aichu Mimi and Mrs Akubhi Mimi  
**Recorded by:** Dr. T.J. Ramesha-Senior Scientist and Head  
 Rural Youth assisted in recording Miss.Riya Tapo (Belong to Idu Mishmi Tribe),Ezengo Village,Lower Dibang Valley District  
**Collected and recorded by:** KVK, Lower Dibang Valley.

**3. Title of Song** : Celebration of new food grain (Abuni keh-meh ma aswah hawa)  
**Recorded on date** : 4.10.2015  
**Language of recording** : Idu Mishmi  
**Location of recording (Address)** : Ezengo Village

<i>Lyrics of song</i>	<i>Meaning</i>
<p>abuni keh-me kemeri a halameh , abuni keh-mekemeri a halameh  kemeru seyachi amewey ...hm..hm  apoko hupoge teywe de , poko-humpo  siyachi...hm..hm  ako gowey machi... kolege thogala...dewey de,  machi kolaya kela  siyo ba-..hm..hm masi kela , yachime weyde  achi singo ba...ha achi yambu geweyde, abu  sihgo...ba..hm..hm  yabu yathre yowede , athre singo- ba..hm..hm  yathre perame tabi bawey-de ,peraa- singo-ho  ba ,  pera cebacha wey de ceba singho ba ceba....  amey chiru weyde hone ,singoho.. ba ,  yame..umpo larume de oweyde  umpo laru sima ba?, umpo yekraw deva a  yowoyde,</p>	<p>Two couples seating and encircling the fire place, today they have harvested the paddy. Grain has been bestowed upon us. It's a day of eating the new paddy brought from the field. Dear husband lets join our hand and pray to goddess (apesha), with the ceremony of burning the grain. Now let's have a feast together to show our gratitude. My dear husband what should we have with the steamed rice cooked? Oh my dear wife look into the basket you shall find a portion of meat i brought from hunting. Get me also the knife to tear the meat kept between the walls. Dear husband the knife has gone missing, Oh no! The mouse has taken to his hole. Dear husband where is the mouse? My wife the snake must have taken him as a prey .My husband then we must find out the snake. I heard the snake has been eaten by the bird, where the bird should be then? A man named larume umpo shot the bird. My husband where is he now? He is also no more the, he felt from the top hill during the hunting. My dear wife no one is left to give back what we seek for let's forget the knife and just boiled and gobble up I can't wait.</p>

*Name of Singers:* Mrs. Jina Linggi, Mrs. Sima Mena, Mrs Aichu Mimi and Mrs Akubhi Mimi

**Recorded by:** Dr. T.J. Ramesha-Senior Scientist and Head

Rural Youth assisted in recording Miss.Riya Tapo (Belong to Idu Mishmi Tribe), Ezengo Village, Lower Dibang Valley District

**Collected and recorded by:** KVK, Lower Dibang Valley.





**4. Title of Song** : A man's prayer been heard (apeh sah api giwaye)  
 Recorded on date : 4.10.2015  
 Language of recording : Idu Mishmi  
 Location of recording (Address) : Ezengo Village

<b>Lyrics of song</b>	<b>Meaning</b>
<p>epi kiri asi ha awu hega egu nga ga hmmm...  hega chi yape yambri yiedu hook inyi  lane tulu yasi ebi, ess.leba ,malu epi pila eto  yamu suyi  hili ati thruji maso  epi eli ato kiba chibi aa.. laga  maluo apo tine tulu yahi eku epro ..ee..  pene cheto di eku kepro pene eli miso hogene  la hm..hm  epi miailhi gena laga..hm..hm  eli mishu hoga epi midhi genalaga  eli miphu hoga epi mian mune  api ambri eli hume looga maso epi  ape heba ape eendo lila epi  asi limu nume...  epi nuya alem babi laga nidu  sluni pimbi aru moro epi asi lige  hone epi asi prabu laga epi yape  eendo yila epi yasi yiga hm..hm  ayu ape eendo loo mi yindro mugoss..  abe yacha eba yime pichi muye  ayu yape eendo dronga yindro mugo  yipi andu bruga yindro yizoo muda hm..hm,  yasa...eba yimi pichi muhe kera aka eme  ahoruga pehimuye hm..hm</p>	<p>A man worked for the day he had responsibility upon his brothers and sister. Now he was an old man men with no destine of his life. But he remain determined that god would hear his prayer. It was the midnight clock striking as usual he worked in his field, it was not for the fast time he felt the spark on the mountain area. He thought what could be the spark shinning has a diamond. He thought today am going to hunt for it. May be there is a salvation to my worth living till now. The man left for the spark. This mountain had been always known for its mysterious creature and awful happening named 'chilo' he thought that faraway spark could bring my family prosperous and to live ever after. He reached the mountain after a year of toil and return back. Now happiness could be seen a spark on his village. No more drought sufficient grain to feed the family at least for a year. He had achieved his longing waiting of prosperity.</p>

Name of Singers: Mrs. Jina Linggi, Mrs. Sima Mena, Mrs Aichu Mimi and Mrs Akubhi Mimi  
**Recorded by:** Dr. T.J. Ramesha-Senior Scientist and Head  
 Rural Youth assisted in recording Miss.Riya Tapo (Belong to Idu Mishmi Tribe),Ezengo Village,Lower Dibang Valley District  
**Collected and recorded by:** KVK, Lower Dibang Valley.

**STATE: Arunachal Pradesh**  
**KVK: Lower Subansiri**

**1. Title of Song** : *Uhi biniing emo*  
 Recorded on date : 26.04.2015  
 Language of recording: *Apatani*  
 Location of recording (Address) : *Village Kalung, P.O.-Ziro, Lower Subansiri district, Arunachal Pradesh*

<i>Lyrics of song</i>	<i>Meaning</i>
<p><b>Title : <u>Uhi biniing emo.</u></b>  <i>Uhi Bining emo ngunu litey talyi</i>  <i>Ayu daye ali oho budu pa</i>  <i>Hopa ngunu sillo miding lidu ku</i>  <i>Hopa ngunu sarse lidu ku</i>  <i>Hopa ngunu sillo andi lidu ku</i>  <i>Hopa ngunu sillo sarese didu ku</i>  <i>Ali oho aya yapa ngunu myoko mudu</i></p> <p><i>Uhi binimh emo ngunu litey talyi ayu daye</i>  <i>ali oho budu pa</i></p> <p><i>Sillo n gunu aji honi duku</i>  <i>Sillo ngunu yapio miini duku</i>  <i>Sillo ngunu taku mi pordu ku</i>  <i>Sillo ngunu tanyi mi pidu ku</i>  <i>Tachang tiyo pima yapa ngunu dree miidu</i></p> <p><i>Uhi binimh emo ngunu litey talyi ayu daye</i>  <i>ali oho budu pa</i></p> <p><i>Ngunu dudo hemi dree miikang sa</i>  <i>Ngunu sando hemi dree sokang sa</i>  <i>Ali oho mi aya giini pa</i>  <i>Diinii tups mi aler ginii pa</i>  <i>Dree myoko uhi mi ngunu bulyu masa</i>  <i>Uhi binimh emo ngunu litey talyi ayu daye</i>  <i>ali oho budu pa</i></p>	<p><b>Meaning of song : Song of Bumper Harvest</b>  <i>Let us go and plant the grain given by god</i>  <i>So that, it shall will bring bumper harvest till the end</i></p> <p><i>So today we prepare nursery bed</i>  <i>So today we are planting rice grain</i>  <i>So today we plant millet seed</i></p> <p><i>Let us go and plant the grain given by god</i>  <i>So that, it shall will bring bumper harvest till the end</i></p> <p><i>Today we plough the paddy field</i>  <i>Today we plough the millet field</i>  <i>Today we are plucking the cucumber</i>  <i>Today we are harvesting the maize</i>  <i>We celebrate Dree festival to prevent the pest</i></p> <p><i>Let us go and plant the grain given by god</i>  <i>So that, it shall will bring bumper harvest till the end</i></p> <p><i>Until we survive we shall celebrate Dree festival</i>  <i>So that we have bumper harvest</i>  <i>We shall never ignore Dree Myoko god</i>  <i>Let us go and plant the grain given by god</i>  <i>So that, it shall will bring bumper harvest till the end</i></p>

Name of Singers: *Mrs. Kalung Diming (Leader, Mrs. Lod Asha, Mrs. Kalung Ampii, Mrs. Kalung Onya, Mrs. Kalung Opi, Mrs. Kalung Odii, Mrs. Subu Onko, Mrs. Lod Pubyang, Mrs. Subu Yadi, Mrs. Subu Konya,*  
 Recorded by: *KVK Lower Subansiri, Arunachal Pradesh*  
 Collected and recorded by: *Aka Kalung, Programme Assistant (Computer Science)*





**2. Title of Song** : Nentu rungo tuko  
 Recorded on date : 03.05.2015  
 Language of recording: Apatani  
 Location of recording (Address) : Village Kalung, P.O.-Ziro, Lower Subansiri district, Arunachal Pradesh

<b>Lyrics of song</b>	<b>Meaning</b>
<p>Sillo allo so ngunu patang,            Sii anii ranchi ka pido kamo            So aba rantii ka hada roto            So solii aya mi soka talyi            So ngarlui aya mi ngarka talyi</p>	<p>Today, our farmer group            Descendent of mother ranchi            Descendent of father rantii            We shall play joyously            We shall smile happily</p>
<p>La Diima tulyang la rando akhii            La kappa siito la Lanyang tassang            La langko taying la kapo siito            La Huttu kobyang la hurang gakhe            La kapo siito la Muko bihang            La riku yachu la kapo siito            La nentu talyi la tuka talyi            La riingo Talyi la puka talyi</p>	<p>Our hair been neatly combed            With beautiful beads necklace around the neck            With beautiful bangles in the wrist            With skirt beautiful tied with thread in the waist            We shall go and work in the agricultural field</p>
<p>La mudo tapang ka tapang aji            So mudo siijo ka siijo aji            so Tasser baju ka piimi gyoda            mi banyii giito la Tapi yatii            ka piyyo khana mi banyo giito            la tapang simo ka koma riyang            Mi dori talyi la tuka talyi</p>	<p>To the paddy field of mudo tapang            To the paddy field of mudo siijo            Carrying basket and umbrella in the back</p>
<p>La taley chunyi ka jiji mormo            Mi haju talyi la pyaka talyi            La olyo nuri ka chanja bosi            Mi dori talyi la tuka talyi</p>	<p>We shall pick and collect the beautiful water beetle of Taley</p>
<p>La ngunu patang si sillo alo            Si tagyang kua ka bemo bero            Mi tagyang hiimey pa dori talyi</p>	<p>Wriggling in the field            Today, our farmer group            We shall pick and collect the grasshopper            For our kids those waiting at home</p>
<p>La tuka talyi la tapi gonchi            ka bemo bero mi mudo hiimey            la haju talyi la pyaka talyi            hiila garpi achang ka mitey tassang            ka miigo bolyo mi tagyang hiimey            pa haju talyi la pyaka talyi            ka garpi achang ka ngerlo ngyi            ka ami bosi mi mibyo bosi            hiimi ngunu ane biinii pa dori talyi            La tuka talyi la silo simo            Ka ata gole mi ngunu aba            Pa haju talyi la pyaka talyi</p>	<p>We shall catch the dragonfly, those flying            For the kids at home            We shall pick and collect larva/molt swimming in the trench            For the kids at home            We shall pick and collect fingerlings swimming in the trench            For the kids at home            And for those old man and women waiting at</p>

<p> <i>La palii mili mi anu mili  Pa sedu giitola keley miley  Mi abang miley pa sedu giito  La ngunu mundo ka nentu tugo  La bipo bosu mi sansung bosu  Mi mikhung bodu mi diinyi talyi  La keeley miley mi abang miley  Pa sedu giito la mi siipe  Mi tanye talyi la bilo bosu  Mi riipong bosu mi yobii chago  Mi pulyang talyi la chape talyi  La yacho khogo mi chibu talyi  La chigung chape talyi la ngunu patang  La chalyang doku pa dodu doku  Pa paru doku pa ngego doku</i> </p> <p> <i>Pa silo alo so ngunu patang  Si kamo chini si silyi chini  Si diting kendo ku kamo ronii  Si roting kendo ku diibo talyi  Si Boka talyi ku nentu tugo  Ngunu tupe biilyi riingo pogo  Mi pope biilyi ku ngunu patang</i> </p>	<p> <i>home</i> </p> <p> <i>With khurpi and weed scraper  We shall control the growth of weeds in bunds  and field</i> </p> <p> <i>Today we shall overcome the work bestowed  upon us</i> </p> <p> <i>Today, our farmer group  As the dawn is approaching  It is getting darker  We shall go back to our home</i> </p> <p> <i>We have completed our today's task</i> </p>
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Name of Singers: Mrs. Kalung Diming (Leader, Mrs. Lod Asha, Mrs. Kalung Ampu, Mrs. Kalung Onya, Mrs. Kalung Opi, Mrs. Kalung Odii, Mrs. Subu Onko, Mrs. Lod Pubyang, Mrs. Subu Yadi, Mrs. Subu Konya,  
Recorded by: KVK Lower Subansiri, Arunachal Pradesh  
Collected and recorded by: Aka Kalung, Programme Assistant (Computer Science).







**STATE: Arunachal Pradesh**  
**KVK: Papumpare**

**1. Title of Song** : *Debbe-Leyu*  
**Recorded on date** : 1996  
**Language of recording** : *Nyishy*  
**Location of recording (Address)** : *Doimukh*

<b>Lyrics of song</b>	<b>Meaning</b>
<i>Debbe- leyu ge..... Charin hin.... Nam  Anne .. Nam -2 ... Mingpo Do !  Abo.. Nam -2 ..... Mingpo Do !!</i>	<i>With the on-set of the spring season  O.. my Mother -2 . I do remember you.  O.. my Father -2. I do remember you.</i>
<i>Ngo Panne .. lerum so ...lekkar jakkam..  Ngo Manne .. Lerum so... Lakkar jekkam...  Ngollu Abo ge.. Nomtu.. tunam  ... Ngam Mingpo do.....!  Ho.. Ho.. Ngollu Anne ge ..... Rongo ..  Ronam...  Ngam Ngo ... Mingpo ... do !!</i>	<i>Even if I am moving and remaining out my village..  I do remember ... My Father's construction of our  Home.!!  Ho.. Ho.. I do remember.... My Mother's Paddy  Field....!!</i>

**Name of Singers:** *Mrs Taba Yal Nabam*

**Recorded by KVK:** *KVK, Papumpare*

**Collected and recorded by:** *(Name and details of KVK staff who recorded the folk song)- Dr. Taba Heli, Senior Scientist & Head*

**Any other relevant information:** *NIL*





**2. Title of Song** : Nyokum Alle  
 Recorded on date : 1997  
 Language of recording : Nyishy  
 Location of recording (Address) : Doimukh

<i>Lyrics of song</i>	<i>Meaning</i>
- Nyokum Alle.... Hayiku... Nyshi Sodde... Hayiku ...! Yullo Alle.... Hayiku... Booya Sodde... Hayiku.....!!  Solla .. Ju.. Ajin Tuul nga... Nirla ..Ju .. Orrum Tullu nga.... 2	With the of Nyokum Festival mood in February Nyishi Community remains in festive mood...! With the festive Nyokum celebration..... All Nyishi Community dance in giety.....!!  Oh... All My friends... Lets Dance with joy... Oh .. All My Friends .... Lets celebrate this Nyokum Day..

Name of Singers: Mr. Techi Tab

Recorded by KVK: NIL

Collected and recorded by: (Name and details of KVK staff who recorded the folk song)- Dr. Taba Heli,  
Senior Scientist & Head

Any other relevant information: NIL





## STATE: Arunachal Pradesh

### KVK: Tawang

1. Title of Song : Kokoley-ko  
 Recorded on Date : 27.04. 2015  
 Language of recording : Monpa tribe, of Arunachal Pradesh  
 Location of recording (Address) : Khum Studio Tawang

Lyrics of song	Meaning
<p>Kokoley-ko,kokoley-ko,ngeksi thoither langa wey                      Owla-hey,owla-hey,ngeksi thoither dozomo.                      Dozoh dozoh gungtsi sara, aara sara bangchang                      dota chomin chega                      ngocha sara,kota sara yangla sara                      nomlang tsangma sho sho, puna tsangma sho                      sho lakpar bapna                      blanpa rana, dozo dozo sho.                      Kokley-ko</p> <p>Zyomu shosa hotta wey, Tsering Geymo hotta                      wey zyokpo ngare                      hotta wey, kyampuk nisho hotta wey,                      zyuku yar koikhorsi, goga duktaichu ow                      ngai tsoring tsoringya, leka zyintaichu ow                      Ara shinna bangchang shinna, domshinya                      thonga.                      Kokley-ko</p> <p>Bobshe-baba,-Bobshe-baba, Bobshe-baba, Bobshe                      baba yangku aami                      yangrota,wongku aami wongrota                      Gamyé demu sho sho, brenye lhatu sho sho                      zya kila moshoru,yang mila moshoru                      Go tashi sho zyu yangcha sho, soinam sagu sho.                      Kokley-ko</p> <p>Puna shosa kapchang thonga,nomlang shosa                      kapchang thonga para puntsan                      kapchang thonga,youepa kharpa kapchang                      thonga ngoshe dikshe kapchang thonga,                      thongyuk nowthi deshi thonga desh                      nopti ngaiye ma-ngai, nogor langye ma-lang                      changsi nena khongpa ropna, tapsi tapsi                      thongyou.                      kokley-ko</p>	<p>I can hear the Voice "Kokoley-ko"(The alarm of the cock)                      its time to wake up, oh my dear friend.                      I can hear the voice "owla he" (The ridam song of                      farmer) Lets walk fast towards the field, oh my dear                      friends.                      Do it fast, pack the lunch and the local beer,sharp your                      tools and make your mind.                      Make the line of two, the youths in front and olds in                      second. Today its your turn to                      work hard for me, as I did in your farm.                      Kokoley-ko</p> <p>The company of my darling girl, Tsering Geymo boosts                      my energy, If she wouldn't have come                      today, I would have failed. Its a                      challenge for me to finish up today, but I do need some                      rest and some wine for a while.                      you can have your choice of brand, I have both beer and                      wine. Kokley-ko</p> <p>"Bobshe-Baba"(The God of crop) may he do a miracle                      this year May the goddess of luck                      hear our prayer and shower her blessings. May we all                      have a bumper harvest this season,                      may we celebrate the festival with best of health and                      prosperity. Kokley-ko</p> <p>Today I invite, all the friends, all the well-wishers, all                      the villagers and all the community to my place to                      celebrate the party of finishing of my field works                      Kokley-ko</p>

Name of Singers: Mrs.Kesang Lhamu, Miss.Tsering Lhamu  
 Recorded by: Kejang Droima Komu (PA computer)  
 Collected and Recorded by: Dr. Nitin Kumar PandeySMS (AE)





2. **Title of Song** : La Sho La  
**Recorded on Date** : 21.08.2015  
**Language of recording** : Monpa Tribe, Arunachal Pradesh  
**Location of recording (Address)** : Gyankhar Village, Tawang District, Arunachal Pradesh

<b>Lyrics of song</b>	<b>Meaning</b>
SHO..... LASHO.....LANI....LA..... SHO.....DANPOLA....SHO....SHO.... LA.... SHO.... THIDONLA.....LANI....SHO..... LA....SHO..... MA....GYARTAP...SHO...LA....SHO LA...SHO YUIPODE..... PHORAMLA....SHO.... LA.... SHO.... DINCHEN THA...PHORAM LA....SHO... LA...SHO.....MAYUR TAP...LA...SHO... LA....SHO....SHANPA DE....LA....SHO.... LA...SHO...SHENCHEN KARMO.....LA.....SHO.... LA....SHO....MA GYAR TAP....LA...SHO... LA...SHO..... MA GYUR TAP....LA....SHO....	We the people of this village pray to you The Almighty, to bless us as we are going to perform our daily farm work. Oh! Almighty shower us with your all power for good performance of our field. Please grant us with good yield and keep our field and crops away from evil spirits, insects and pests. Let the people of this village be blessed with all kinds of crops and let all be happy forever....

*Name of Singers: Rinchin Phuntso, Tenzin, Sang Rinchin, Dorjee Ngutup and Tashi Drema.*  
**Recorded by:** Kejang Droima Komu (PA computer)  
**Collected and Recorded by:** Dr. Nitin Kumar Pandey SMS (AE)





**STATE: Arunachal Pradesh**  
**KVK: Upper Subansiri**

**1. Title of Song** : Farming Season Song  
Recorded on date : 12.05.2015  
Language of recording : Tagin Dialogue  
Location of recording (Address) : Dugi Village

<b>Lyrics of song</b>	<b>Meaning</b>
Dene sitomngonuna Dene gitomngonuna Lemipolukarduku Lenipolukarduku Chirpirpapukmenduku Takampapukmenduku Gidhiapupuduku Geyuapupuduku	We all women group We women living together The month of April has come The month of April has come The bird chirpir -papok has started singing The bird Takam-papuk has also started chirping The Gidhi flowers has stated blooming Geyu flowers has also started blossoming.
Dene sitomngonuna Dene gitomngonuna Derianenyikumlaju Duguanenyikumlaju Milli lima lilaju Amli lima lilaju	We all women group We women living together Let us pay homage to our mother earth For a bumper harvest we should all pray to goddess Dugu Come let us sow millets Come let us sow paddy.
Dene sitomngonuna Dene gitomngonuna Yulupolukarduku Tenlupolukarduku Nyinji pare paduku Poji pare paduku Nyinjiruwaholaju Pojiruwa hulau Dene sitomngonuna Dene gitomngonuna	We all women group We women living together The month of June has arrived The month of July has come The paddy field has started to mature Flowers has also started to blossom in maize plant It's time for weeding in the paddy fields It's also time for weeding the maize field. We all women group We women living together

Name of Singers: Smti. YapiSikom, YapeDugi, YapakDugi, GanyaDugi, MeenaDugi, YagiDugi, Kaya Dugi, YakiDugi, Sri TalenDugi and AmaSikom

Recorded by: KVK Upper Subansiri, Maro

Collected and recorded by: Dr. Deepanjali Deori (Programme Coordinator), TageTabin( Programme Assistant, Comp), Arvind Pratap (SMS, Agron), GyatiYakang,(SMS, Home Sc.)

Any other relevant information: All the participant are from NggoNampo Farmer's club.



**2. Title of Song** : Deri Ngona Ane Ngona (We the goddess of Agricultural)  
 Recorded on date : 15.05.2015  
 Language of recording : Tagin Dialogue  
 Location of recording (Address) : Nima Village

<b>Lyrics of song</b>	<b>Meaning</b>
Deringonaanengona -3 Yariginchi lo gereplayeju Yaparginda lo gereplayeju Deringonaanengona -2	We the goddess of agriculture-3 Pick up our nariginchi (bag pad for carrying seeds) Pick up naperginda (bag pad for carrying firewood) We the goddess of agriculture-2
Momanamtu go rureplakuju Mamorengo go mereplakuju Deringonaanengona -2	Lets make ourselves busy in weeding Lets make ourselves busy in other agricultural operation We the goddess of agriculture-2
Chirmilimaloliliklakuju Melo lima lo liliklakuju. Deringonaanengona -2	Lets dibble paddy Lets dibble melo (local sorghum) We the goddess of agriculture-2
Mijurumalorungilakuju Amjuigmaloegngilakuju Deringonaanengona -2	Lets do weeding in millet field Lets do weeding in paddy field We the goddess of agriculture-2
Mijinimum e mumreprekunyi Millet flowering has started Kekepetanakelam lakuju-2 Deringonaanengona -2	Millet flowering has started Paddy flowering has started Lets scare birds away We the goddess of agriculture-2
Chirmeamchik go chikkumlaju Meloayor go yorkumlakuju Deringonaanengona -2	Lets harvest and collect paddy Lets harvest and collect local sorghum We the goddess of agriculture-2
Suridisi lo sikkumlakuju Sumkodeak lo agkumlakuju	Lets store properly the paddy grains in granary Lets store properly the grains millet in granary

Name of Singers: SmtiYanga Lute and her Party  
 Recorded by: KVK Upper Subansiri, Maro, Arunachal Pradesh  
 Collected and recorded by : Dr. DeepanjaliDeori, PC, ShriNyape Bam, SMS, Soil Sc., Miss GyatiYakang, SMS,  
 Home Sc. Sri TageTabin, P. A. (Comp)  
 Any other relevant information: SorumBarne SHG (Daporijo Camp)





**STATE: Arunachal Pradesh**  
**KVK: West Siang**

**1. Title of Song** : Tami Komji  
Language of recording : Galo  
Location of recording (Address) : West Siang

<i>Lyrics of song</i>	<i>Meaning</i>
Tami KomjiSisangadda, KajuaatoMopinmolaju Sigodogo tapa dobe kajuaato MojiMolaju JeliBelibumelelakajuakum to Gumsidogminbumelelelakajuakum to	My sisters come let's celebrate Mopin Let the world know about Mopin Wearing new traditional dresses Wearing our traditional necklace
NyigamKomjigisangadda KajuatoMopinMolaju Sigodogo tapa dobe KajuatoPopirpoglayju	My brothers come let's celebrate Mopin Let the world know about Mopin Let's dance together hand in hand Wearing traditional cloak Wearing tradition necklace and dresses
Tamgolalikkbumelelelakajuakum to Gumlidoglibumelelelakajuakum to BeliJelibumelelelakajuakum to Gumsidogminbumelelelakajuakum to	Let's make beauty our surrounding Mesmerize the peoples who listening to us Let's come and celebrate Let's invite the good sprite and to get blessing from them
Yitojagtodogo Kaken tayenmajidobe Popirponu lumen dobeakum to Augioglujigijogokakentayenmajidobe Ponurugum numen dobeakum to Tami KomjiSisangadda, KajuaatoMopinmolaju Sigodogo tapa dobe kajuaato MojiMolaju	To welcome the invitee sprite Priest will chanting them So Let's come together My brothers come let's celebrate Mopin My sisters come let's celebrate Mopin Let's pray for coming generation for their healthy, wealthy and wise So Let's come together
Nyitegamteayiaagamnur pinto be JeneKenelurdamogi kaka ju Tango lalikhumblelaKajuaakum to Dogliboglibhumlelakajuaakum to	
Todiamongutegamromojiamamigidobe Sine kagunbhume tope aakum to PinknPinkngirjupulumojiam Majidobe sine numerpururikdobeakum to NyigamKomjigisangadda KajuatoMopinMolaju Sigodogo tapa dobe KajuatoPopirpoglayju	
Ajjiloujuenagategamto be Moji mopingediagambuminkalaju	



JeliBelibumelelakajuakum to  
Tamgolalikbumelelelakajuakum to  
Gumsidogminbumelelelakajuakum to

Nyitegamteayiaagamnur pinto be  
JeneKonelurdamogi kaca jsi  
Tango lalikhumblelaKgeraakum to  
Nyogliboglibhumlebakajuakum to

Name of Singer: Marto, Rode, Tai, Karken and Mori

Recorded by KVK: West Siang

Any other relevant information: Song is collected by Dr. Moloy Sarmah Barua and Dr. Kangabam Suraj Singh

Translated into English and written Lyric in Galo language by: Tagam Bam (SSS), Jumkar Bam (T1) Karyom Bam (SRF-NICRA KVK), and Banu Bam (SRF-NICRA Research)





**2. Title of Song** : NgunnukDolu lo  
 Language of recording : Galo  
 Location of recording (Address) : West Siang

<i>Lyrics of song</i>	<i>Meaning</i>
<p>Ngunnukdolu lo mopinalo lo nyiboyameaaye            Alo lo myigodolatahenkahen hila            myamamadimengaye            Aayodoyimengaye.....            Ngunnukdolu lo.....</p> <p>Jesekorekakennamhumlaletumopinalo lo            gemendobe            Manputadokriminnamrilaletu,popirponu lo            gemendobe            Rayi bola kojidemennaruemrilaletu,            Ngunnukkemuemkalanamgolatadobe.....            Aayodoyimengaye.....            Ngunnukdolu lo.....</p> <p>Popirponuirga be pongmendobe,            bedubeloemginamgela            Mine paina pol airmen            dobe,opomonememmolerrtila            Kakamanamnyigamkomjinaruemensi hila ju            Nunukasinapukemlangendela.....2            Ngunnukdolu lo.....</p>	<p><i>In our village, during mopin, guest people (Gur) will come, They will stay, we will talk and know each other, Know each other In our village.....</i></p> <p><i>Traditional dress and belt, we have already kept ready for you all to wear during Mopin day</i>  <i>Traditional ornaments also we have kept ready to wear during (traditional) dance moment</i>  <i>From head to toe---everything to wear... All we have kept ready... To show what we have got In our village.....</i></p> <p><i>To make our dance (cultural) interestingly, lets wear our cultural dresses</i>  <i>Let's smear on face, lets drink Apong (fermented rice beer) we have made</i>  <i>Let's meet and know unseen girls and boys, They may take on heart... In our village.....</i></p>

Name of Singer: Jumyir and Linyir

Recorded by KVK: West Siang

Any other relevant information: Song is collected by Dr. Moloy Sarmah Barua and Dr. KangabamSuraj Singh

Translated into English and written Lyric in Galo language by: Tagam Bam (SSS), Jumkar Bam (T1) Karyom Bam (SRF-NICRA KVK), and Banu Bam (SRF-NICRA Research).



हर कदम, हर उगर  
किसानों का हमसफर  
भारतीय कृषि अनुसंधान परिषद

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