

AGRICULTURAL FOLK SONGS OF MIZORAM



A. K. Bhalerao
Bagish Kumar
A. K. Singha
P. C. Jat
R. Bordoloi
A. M. Pasweth
Bidyut C. Deka



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

AGRICULTURAL FOLK SONGS OF MIZORAM

**A. K. Bhalerao
Bagish Kumar
A. K. Singha
P. C. Jat
R. Bordoloi
A. M. Pasweth
Bidyut C. Deka**



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

FORWARD

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

CONTENTS

SL. No.	KVK District	Title of Song	Page Number
		Introduction	07
01.	Champhai	<i>Kan sawmfang dum dur (Our magnificent paddy field)</i>	15
02.	Champhai	<i>Turnipui kan dodai (Beating the scorching sun)</i>	17
03.	Kolasib	<i>Kan Sawmfang dum dur</i>	19
04.	Kolasib	<i>Turnipui Kan Dodai</i>	21
05.	Lawngtlai	<i>Kan Sawmfang (Our Luscious Green Rice Field)</i>	23
06.	Lawngtlai	<i>Turnipui Kan Do Dai (Beating The Scorching Sun)</i>	25
07.	Lunglei	<i>Sawmfang Hmun Nuam (Beautiful Fields)</i>	27
08.	Lunglei	<i>Lawmrual Feh Hla (Song of Farmer and their Helpers)</i>	29
09.	Mamit	<i>Kan Sawmfang dum dur (Our beautiful green paddy field)</i>	31
10.	Mamit	<i>Turni pui kan do dai (Hot sun cannot stop us)</i>	33
11.	Saiha	<i>Vesi Sokha Zama Na Hnei.</i>	36
12.	Saiha	<i>Kaw thao thala vesi no y.</i>	38
13.	Serchipp	<i>Chhawl minthuai</i>	39
14.	Serchipp	<i>Kan sawmfang dumdur (Beautiful paddy field jhum)</i>	41
15.	Serchipp	<i>Sawmfang hmun mawi</i>	43

INTRODUCTION

Mizoram, in the local language, means the land of Mizos. Mizo itself means highlander. Mizoram was known as Lushai Hills district since during British rule. The name was changed to Mizo Hills district after 1954. In 1972, when it was made into a union territory, it was named Mizoram. Mizoram became the 23rd state of the Indian union on February 20, 1987.

Mizoram is located from 21-58^o to 24^o 29' north latitude and 92^o 29' to 93^o 22' east longitude. The tropic of Cancer passes near the capital, Aizawl town. Mizoram occupies the north east corner of India. Its shape is rather like a narrow and inverted triangle. On the northern side it is bounded by the district of Cachar (Assam), on the east by Manipur, on south by Chin Hills and Arakan (Myanmar) and on the west by the Chittagong hill tracts of Bangladesh and the state of Tripura. Mizoram borders three states of India - Assam, Manipur and Tripura. Its geographical borders with Assam, Manipur and Tripura extended over 123 km, 95 km and 66 km, respectively. Mizoram is a hilly region in which the ridges run from north to south. They have an average height of 900 metres, the highest point being the Blue Mountain (2165 metres).

The state gets a good rainfall. During rainy season the climate in the lower hills is humid and enervating. Malarial fever was a common feature during and after rains particularly in the lower area. The climate is quite cool and pleasant on the higher hills, even during the hot season. During the month of March-April occurrence of violent storms was common. Heavy storms come from the north-west and they sweep over the hills in the entire state.

The rainfall is generally evenly distributed. The crops seldom suffer from drought. The average rainfall in Mizoram is 3,000 mm with Aizawl town having 2,380 mm and Lunglei 3,178 mm. Winter season is from November to February with average temperature of about 12^o C and summer temperature of about 30^o C. Rainfall was scarce during winter months. Then spring starts at the end of February and continues till the middle of April. When storm start in April then summer starts. The temperature can go up to 30^o C during the month of April and May.

The hills are covered by a haze. There was heavy precipitation from the month of June up to August. Then follow by Autumn season which start from September and end in October with temperature ranges from 19^o C to 25^o C

The people were called Mizo from the word Mi mean People and Zo mean Hills. There are a number of separate tribes under the general ethnic broad group of Mizo.

Mizos included the following tribes - Ralte, Paite, Dulien, Poi, Sukte, Pankhup, Jahao, Fanai (Molienpui), Molbem, Taute, Lakher, Dalang, Mar, Khuangli, Falam (Tashous), Leillul and Tangur. The three main sub groups are Lushais, Pawis and Lakhers.

The Lushais were described as short, sturdy and heavy people of Mongolian type. Generally the heights of men were between 162cm to 170cm and the women's height varied from 140cm to 160cm. They people have dark brown to light yellow complexion.

In the Lushai clans both the sexes are slight in build. The colour of their skin varied from dark yellow, brown, dark olive, copper and yellow olive. Beards and whiskers were almost unknown and a Lushai, when he could grow a moustache, would pull out all the hairs except at two ends. The hair was worn by both sexes in a knot over the nape of the neck, and carefully parted in the middle. The children's hair were left to grow freely till it was long enough to be tied in a knot. The young men dressed their hair with much care using pig's fat. Widows allowed their hair to hang loose.

Average women can give birth five to ten children. Only two to three children could become Adult as the infant mortality is high. The people have the ability to walk long distance and are able to swim. The Lushai are naturally hills climber.

Some mental abnormalities were found in the people of Lushai Hills. There were common cases of transvestites, when some men would dress and live like women. They were accepted as such in the society. One would also come across cases of lunacy rather frequently. Suicide was quite common particularly amongst old people. The difference between the clans was mostly evident in the different methods of performing the Sakhua sacrifice to the guardian spirit of the household. The tribes such as Fanai, the Ralte, the Paite and the Rangte are not absorbed by the Lushais but were greatly influenced by the Lushais.

The Fanais (earlier known as Molienpui) occupy the south Lushai Hills, inhabiting the land between the rivers Tuichawng and the Kolodyne on the west and the Tao and the Kolodyne on the east. Their southern boundary was the ridge running from the Darjaw Range towards the Blue Mountain. Further south the Pawi tribes inhabited the territory on both the Indian and the Burma sides. The term 'Pawi' was used by the Lushais for all the people living near the Kolodyne. Further south, were the people belonging to the Lakher tribe.

Some tribe called themselves as Lai, which literally meant middle. The name was given to them because they inhabited the central area of the Chin Hills. One of the sub-tribes of the Lais had a chief named Tlang Hang who used to frequently raid villages in the Arakan and Chittagong. These tribes along with sub-tribes were known as Shendus. The Lushais used the name Pawi for the Lai tribes. The Pawis were settled in Lunglei sub division. They had their own distinct language and wore their hair in a knot

on top of their head. Their distinctive cultural features were in songs which were broadly categorised into two groups -funeral songs and songs for other occasions. To the south of Pawi villages live the Lakhers. There were inter-marriages between the Lais, the Tlang and the Lakhers. In the Lushai hills most of these people were living in the north and the east of the Blue Mountain. They were collectively called Shendus by the tribes in the western hills and the plains which dreaded their frequent raids. The Shendus were also called as Lakher-Pawis or Lakhers.

The Lakhers call themselves Mara, but the Lushais call them Lakhers. The term appears to have originated from the practice of plucking cotton. The Lushais used to pluck cotton from the fruit with their hands whereas the Lakhers did it with a stick. The name Lakher came from this method of plucking cotton with stick, la meaning 'cotton' and kher meaning 'to pluck or remove with stick'.

There are different conjectures as to the origin of the name Mara. Probably it came from 'Mirang', a name of one of the hordes of the tribes presently inhabiting the Arakan Hills. The Mirangs were called by different name that came from central and eastern Burma such as Rakhong or Kalasa or Mara.

The Lakhers are physically fit and well built. The average height of the men is about 5 feet and 6 inches. The Lushais are shorter than them with their physical fitness compares very favorably with that of their neighbours. The women are taller than Lushai women and are of very good physique. The Lakhers are darker than the Lushais with brown complexion. They have broad noses, high cheek bones and mongoloid eyes.

There are six principal groups of Lakhers, each with a number of sub-clans. The six principal groups are: Tlongsai, Hawthai, Zyhno, Sabeu, Lialai and Heima. Of these, the first four are the dominant. Jhumming/Shifting cultivation is major cultivation system of the Mizos with mixed farming. The principal crop is paddy and others are maize, cucumber, beans, arum, ginger, mustard, sesame, cotton etc. After clearing the burnt jhum, seeds for crops other than paddy are sown. Rice is sown towards the end of April near the full moon time. There are mainly two types of paddy seeds sown in the same field - early paddy and principal paddy. Yield of early paddy is rather poor but it ripens early and provides sustenance till the principal paddy is harvested.

The state can be cultivated with different type of crops such as tapioca, sugarcane, cotton, pulses and oilseeds. In Jhum area pulses like cowpea, rice beans and French beans can be grown and Oilseeds crops like sesame, mustard and soybean are mostly cultivated.

In Mizoram the crops is wholly depend on rain water due to non availability of irrigation facilities. Therefore yield per hectare is quite low. Some of the project area that are irrigated were Champhai, North Vanlaiphai, Mat valley.

Out of the 15 agro-climatic regions in the country, Mizoram falls under the Eastern Himalayan Zone. It enjoys a tropical and sub-tropical climate where most of the horticultural crops flourish. Of the total 21 lakh hectare of land in the state, about 4.40 lakh hectare are suitable for horticulture. In horticulture, the main crops now grown in Mizoram are orange, banana and pineapple. In recent years there has been a sharp increase in the area and production of these crops. Of the total area of 21,087 sq km in the state, bamboo orchards occupy an area of 7882 sq km.

Spices are widely grown in this area due to favorable climatic condition. Ginger, turmeric, chilli, pepper, cinnamon, large cardamom and citronella grow very well in the state. At present ginger, turmeric and chillies are commonly cultivated. On hill slopes, cinnamon of the wild variety is available in plenty. Large cardamom is thriving well in higher altitudes of 600-1500m. Ginger is traditionally cultivated in jhum areas.

The state can also produce cash crops like coffee, rubber and tea. Rubber grew indigenously in Mizoram as the land and the climate are suitable for rubber cultivation. The Rubber Board has opened a sub-station at Kolasib. Tea is traditionally grown in Mizoram in small homestead plots for family consumption only. Tea is highly suitable in the state.

Festivals of Mizoram

Anthurium Festival

The most important festival of the state is Anthurium festival which is organized to promote tourism. The Anthurium Festival is organized annually by the Tourism Department in collaboration with the Horticulture Department. The Central Government provides the financial support.



The dual purpose of promoting this festival is; promoting the cultivation, marketing of the enthralling flower and attracting more tourists to the scenic beauties of Mizoram It is organized during

the month of September at Tourist Resort Reiek. The Festival fall during the peak season of the flower. The festival is a three day extravaganza of culture, music, dance, games, sports, fashion, handloom, handicrafts and local cuisine. Archery, rifle shooting, and angling competitions are also major features of this festival. The Festival is held at Reiek Mountain, which is situated at a height of 1584 meters and is an hour drive from Aizawl. Thick lush green temperate trees and bushes surround the Reiek Mountain. The mountain boasts the legendary work, folk lores and feats won by Mizo chief. The mountain acted as a hunting preserve for the Mizo chief. The festival refreshes the mind and the body, thus removes the stress and monotony of daily life. The different tribes of Mizoram join together to create oneness among them. Anthurium festival is an entertainment festival which showcases the past and present prospect of Mizoram and also to promotes the Mizo culture. The festival has attracted domestic and foreign states to the beauty and culture of Mizoram.

Chapchar Kut

Chapchar Kut is named after bamboo that has been cut and is drying. This agricultural festival is celebrated before pre sowing of crops. The festival is celebrated in the month of March. Cheraw or the bamboo dance is a big part of the festival. Different styles of dance performances take place amidst beats of drums. Art, handicrafts, concerts, flower shows, and cuisines also play a major part of this festival. Towards the end of February, the Mizos prepare the land for fresh planting. After the planting, a few days of relaxation are followed before the serious business of sowing. The Chapchar Kut festival is celebrated during this relaxation period with merriment and enthusiasm.



On this day people of all ages, young and old, men and women get dressed up in their colorful costumes. Distinguishing head gears and jewelries are paired with the traditional colorful dresses.

Various folk dances and traditional songs are accompanied by beating of drums, gongs and cymbals. They dance in blissful celebration of life, each team displaying the preeminent of its region. Some dances are firmly martial dance performed by warriors with their weapons and trophies. Bamboo dance is another feature which is performed with the help of long bamboo staves. Bamboo dance is considered as the most colorful and distinctive dance of the Mizos and this dance form requires skill and an alert mind. Khuallam, Chheihlam, Chai and Sarlamknce performances performed during this festival.

A feast was organized during the festival. Friends from nearby villages are invited to this feast and Khuallam which is the welcome dance is performed to greet the visitors and guests. Exhibition and sale of native Handloom and Handicraft products are organized during the festival. Other tourist attractions like flower show, food festival, music competition and different traditional games are also organized during the festival.

Thalfavang Kut



Thalfavang Kut is observed in Mizoram every year, to promote tourism and preserving the cultural heritage of the people. It is organized during the month of November. It is a pre harvest festival while the farmer is still waiting for the tough task of harvesting. This festival is celebrated in rural areas for promoting tourism in the area. The celebration includes displaying of cultural dances, music, flower show, exhibit and sale of local handloom and handicrafts, demonstration and sale of local Agriculture / Horticulture product and by-product. All the tribal groups of Mizoram participate with keenness in different attire and participate in various cultural events which are organized during this festival. The festival includes dancing and singing of local songs, which are sung by the farmers while they dance. People engross in the feast as a part of this celebration. The festival also significantly allows the tribal groups of Mizoram to represent the natural cultural trend of their community. The tribal people participate from far flung areas and represent their cultural features and also get a chance to interact with

people from remote corners of Mizoram. Celebration start after the weeding is completed and also serves the next step in preparing the land for the next harvest. The Thalfavang Kut festival is exceptionally successful in depicting the cultural heritage of Mizoram.

Khuado Kut



It is the major festivals of the Paite community which is celebrated as a thanksgiving festival when all the harvesting work is done. This festival is organized when full moon nights which are regarded auspicious for this event. The term Khuado is a combination of two terms - khua and do. Khua means a village or town.

Khua indicates night time or darkness. Khua also refers to the deity Khuanu/Khuazing of the past animistic Paite Zomis. Do on the other hand means to defend oneself. Khuado is celebrated by the villagers for fighting back the evil spirit and engage themselves in a sort of spirituality. This was done to predict the well being of the village and also wish to have a good harvest for the next season. The festival marks organizing of a mega feast where the whole village, young and old alike share an extravagant meal till the last day of the festival.

The Khuado festival is organized by the village chief who also consults the other elders of the male clan in the dormitory of the village. Depending on the size of the village, one or more male dormitory can be present. Resin collection from the forest pine to serve as lighting purposes and lighting of torch to chase the evil spirit spirit. They celebrated with joy and happiness by making loud noise by using drums, gongs, cymbals and pipes.

Agricultural Folk Songs of Mizoram State

STATE: Mizoram
KVK: Champhai

1. Title of Song : *Kan sawmfang dum dur (Our magnificent paddy field)*
Recorded on date : 25.04.2015
Language of recording : Mizo
Location of recording (Address) : KVK, Training Hall. Champhai District, Mizoram

Lyrics of song	Meaning
<p><i>Vawiin chuan ramtuan kan rel e vangkhaw zauvah, Lawm lungrual kan ngir e, chhuahtlang mual mawiin; Kallai relin lamtluang kan zawh vangkhaw daiah, Tin, kal zelin chawlhna hmun tlang kan thleng thin. Tahchuan ka han thlir a lang e kan sawmfang dum dur, Kiva léng rual muroa te leh thlakawi an leng e; Hmatiang hlen tur lawm lungruala sir kan sawnna, Leh kan bukthlam sawngka dawhrem tlaitlan nen.</i></p> <p><i>Kallái rélin luipui kam chu kan zuk thleng a, Siktui thiang dawn zaa sakruang kan bualna; Tahchuan nilen chàm ka nuam e chhuihthangoala'n, Mahse kan thlawh sawmfang rualin min lo au ve. Kawltu chawiin kal lai rel i lawm lungrual zawng zawngten. Kan sawmfang bukthlam runhmun chu kan thlen hma loh chuan; Siahthing zar lo awiin hui'va hram thiam zai leh, Lentu kar lel zaiten min lo au mah sé.</i></p> <p><i>Tin kal zelin bukthlam hmun chu kan han thleng a, Chhunting, zantiang dawna thinlai</i></p>	<p><i>Today, we decide to set out for a work in the farm, We gather in the village yard As our walk towards our field progresses, We reach a resting spot, from where There is a clear view of the magnificent Paddy field, the birds and our farm hut.</i></p> <p><i>As walk toward the paddy field progresses further, we reach a river bank, where everyone enjoys the fresh cool and soothing water, though I long to spend the whole day here relaxing and have a dip,, but there's a call from the paddy field. So the entire group head towards the call with hoe in our hands Even as the birds in the trees with their chirps entertain us while we progress in the woods, we have to march towards the call.</i></p> <p><i>We now reach the farm hut which we remember all through day and night As the green paddy begins to turn yellow, we are filled with bliss A joyous sight which heartens the mind of this lad, But as I ponder, its such a pity that this lovely paddy field, after harvest will soon turn dry and be left</i></p>

lunglenna;
Lawm ru kan sawmfang hring del a lo eng tan
ta,
A mawi zual e, rairah thinlai min hnemtu.
Mahse hma te'n tukram chul hnu a lo chang
leh mai tur;
Tinkim dawna tan chang lung tileng zual tur
reng hian,
Ka vau maurua, thing lenbuang leh siahthing
zarah;
Mimsirikut, thuvate'n zaiin lo awi.

barren/deserted, despite the enchanting
chirping of the beautiful birds, the various
species of bamboos, trees, shrubs and weeds
alike.

Name of Singers: B.Lalchhanchhuaha, Ramdinsanga, Lalawmpuia, Lallianmawia, Lalbiakenga, Lalrinmuana
Laltlankimi, Lalrinnungi, Lalrinkimi, HC.Laltanpuui, Lalmuanpuui, Lalngaihawomi, Lalrinmuana,
Lalmuankimi

Recorded by: KVK Champhai District

Collected and recorded by: KVK, Champhai District.



2. Title of Song : Turnipui kan dodai (Beating the scorching sun)
 Recorded on date : 25.04.2015
 Language of recording : Mizo
 Location of recording (Address) : KVK, Training Hall. Champhai District, Mizoram

Lyrics of song	Meaning
<p><i>Kan lenna tlang dum dur, Lenrual kim kan lenna;</i> <i>Kan thlawh sawmfang hring nghial karah, Kawltu kan chawi nilen;</i> <i>Mahse kan zam bil lo, Turnipui hrang hnuaia'n;</i> <i>Lawm lungruual hlim thawm nui ri nen, Turnipui kan do dai.</i></p> <p><i>Thangoan dumpawl riai e, Sawmfang hring no nghial e, Rambuk, Thlam sawangka dawh sanga'n;</i> <i>Ka thlir ning thei dawn lo. Ka vau zotui thiange't'n, Hahchhawol dawwi ang min dawm,</i> <i>Mimsirikut leh Thuva te'n; Hlim zaiin min lo awi.</i></p> <p><i>Kan sawmfang hmun chamdel, Thinlai riang min hnemtu, Thli te'n rawn chhem an fawn dim e; Lawm lungruual dung an thul. Turni hrang vung na e, Zaleng zam lo na e, Hahchhawol dawwi ang min dawm turin; Lengi'n tui rawn chawi e.</i></p> <p><i>Kan thlawh fang mual lianpui, Zaleng lam ang her nan, Sirtiang kan sawn kan fawn dim e; Hlim lai par ang kan tlan, Tinkim dawn zel ila, Tukram chul hun tur te, Lenrual kim te'n kan tuanna tlang; Nghialh ni awm tak ang maw!</i></p>	<p><i>Even under the heat of the scorching sun, we are not daunted, with hoe in our hands, we carry out the necessary work in our dark green paddy field, joyously, with merry-making and laughter, beating the blazing sun until it falls down..</i></p> <p><i>From the comfort of the farm hut I cannot get tired of enjoying the lovely sight of. Our rice fields blessed with green growth, The dark blue sky above, There is a pure water that runs down along the nearby stream, to quench our thirst With the melodious voices of the birds entertaining us.</i></p> <p><i>The sight of the vast green rice plants brings pleasure to the mind The cool breeze blowing The harsh heat of the sun, however, doesnot weaken the zeal of the team To quench the thirst of the lads while in rest , the maiden fetches nature's pure water from the nearby stream.</i></p> <p><i>In our vast rice field, the team progresses sidewise in their work, enjoying themselves and having a good time, If one goes on to think further when this field where the group of friends toil, shall become a deserted piece of land, One wonders if the good time would ever be forgotten !</i></p>

Name of Singers: B.Lalchhanchhuaha, Ramdinsanga, Lalawmpuia, Lallianmawia, Lalbiakenga, Lalrinmuana

Laltlankimi, Lalrinnungi, Lalrinkimi, HC.Laltanpuii, Lalmuanpuii, Lalngaihawomi, Lalrinmuana, Lalmuankimi

Recorded by: KVK Champhai District

Collected and recorded by: KVK Champhai District.





STATE: Mizoram
KVK: Kolasib

1. Title of Song : *Kan Sawmfang dum dur*
Recorded on date : 24.04.2015
Language of recording : Mizo
Location of recording (Address) : Vengthar, Kolasib

Lyrics of song	Meaning
<i>Vawiin chuan ramtuan kan rel e vangkhaw zauvah,</i>	<i>We plan to work in the hillside today from our lovely village</i>
<i>Lawm lungrual kan ngir e, chhuahtlang mual mawiin;</i>	<i>We gather along the cottage and proceed on and follow the same path</i>
<i>Kallai relin lamtluang kan zawh vangkhaw daiah,</i>	<i>Leading destination to the paddy field, we have promises to toil.</i>
<i>Tin, kal zelin chawlhna hmun tlang kan thleng thin;</i>	<i>While going there, from a distance we reach the resting place</i>
<i>Tahchuan ka han thlir a, a lang e kan sawmfang dum dur,</i>	<i>Where we gazed at our paddy fields</i>
<i>Kiva leng rual murva te leh thlakawi an leng e;</i>	<i>Birds seem to enjoy their lives over there</i>
<i>Hmatiang hlen tur lawm lungruala sir kan sawnna,</i>	<i>It's the place where we spent our joyous moment</i>
<i>Leh kan bukthlam sawngka dawhrem flaitlan</i>	<i>And the thatched hut where we rely our weary selves</i>

<p>nen.</p> <p><i>Kallái rélin luipei kam chu kan zuk thleng a, Siktui thiang dawn za a sakruang kan bualna; Tah chuan nilen chàm ka nuam e chhuihthangoalan, Mahse kan sawmfangte chuan min lo au ve; Kawltu chawiin kal lai rel i lawm luengrual zawng zawngten, Kan sawmfang bukthlam runhmun chu kan thlen hma loh chuan; Siahthing zar lo awiin huiwa hram thiam zai leh, Lentu kar lel zaiten min lo au mah sé.</i></p> <p><i>Tin, kal zelin bukthlam hmun chu kan han thleng a, Chhunting, zantiang dawna thinlai lunglenna; Lawm ru kan sawmfang hring del a lo eng tan ta, A mawi zual e, rairah thinlai min hnemtu; Mahse hma te'n tukram chul hnu a lo chang leh mai tur; Tinkim dawna tan chang lung tileng zual tur reng hian, Ka vau maurua, thing lenbuang leh siahthing zarah; Mimsirikut, thuvate'n zaiin lo awi. (in lo awi, Mimsirikut, thuva te'n zaiin lo awi.</i></p>	<p><i>While proceeding we then be in the riverside Its where we drink and do the bathing on Me, maid long to halt the whole day long there</i></p> <p><i>But our paddy field welcomes to reach me soon Then with weeding tools we proceed the whole friends gleeful Proceed on and on till reaching the hut on the field</i></p> <p><i>Cuckoo singing gayfully there on the branch And the insects cheerping welcome me from ravine</i></p> <p><i>While proceeding we be there on hut of field</i></p> <p><i>It's a place of longing for the long day and night thro' Be glad that the hillside paddy be a bright granary</i></p> <p><i>We rather make living as dependence of poor family But soon be there the fallow paddy field by now on</i></p> <p><i>Be there the lonesome field while on visiting</i></p> <p><i>The boulder bamboo and branches of green trees there Beautiful and longing birds sing melodiously</i></p>
---	---

Name of Singers: KVK Kolasib Choirs

Recorded by: KVK Kolasib.

Collected and recorded by: Programme Coordinators and Staffs, KVK Kolasib.



2. Title of Song : Turnipui Kan Dodai
 Recorded on date : 24.04.2015
 Language of recording : Mizo
 Location of recording (Address) : Khuangpuilam

Lyrics of song	Meaning
Kan lenna tlang dum dur, Lenrual kim kan lenna; Kan thlawh sawmfang hring nghial karah, Kawltu kan chawi nilen; Mahse kan zam bil lo, Turnipui hrang hnuaia'n; Lawm lungrual hlim thawm nui ri nen, Thangvan dumpawl riai e, Sawmfang hring no nghial e,	The enchanting hills where we dwell alongside our beloved companions In the green fields, we toil endlessly with tools which crave for our touch But we neither grumbled nor complain Rather the air is filled with each other's laughter Making it a comfortable working place despite the unbearable sun The blue sky so pretty, the paddy field enchanted

<p><i>Rambuk, Thlam sawngka dawh sanga'n; Ka thlir ning thei dawn lo. Ka vau zotui thiangte'n, Hahchhaw! dawi ang min dawm, Mimsirikut leh Thuva te'n; Hlim zaiin min lo awi.</i></p>	<p><i>On the view hut of the field therein, we never tire to view The fresh stream down the hills, that relieves us from thirst Of the varieties of birds that sing with grateful song</i></p>
<p><i>Kan sawmfang hmun chamdel, Thinlai riang min hnemt, u, Thli te'n rawn chhem an fawn dim e; Lawm lungrual dung an thul.</i></p>	<p><i>The serene green fields are our shelter and comfort The crops sway along the gentle breeze Just like the farmers who work in their fields in harmony</i></p>
<p><i>Turni hrang vung na e, Zaleng zam lo na e, Hahchhaw! dawi ang min dawm turin; Lengi'n tui rawn chawi e.</i></p>	<p><i>The intolerable heat determines us to strive even harder As our dear ones serve water to quench our thirst.</i></p>

*Name of Singers: KVK Kolasib Choirs
Recorded by: KVK Kolasib
Collected and recorded by: Programme Coordinators and Staffs, KVK Kolasib.*



STATE: Mizoram
KVK: Lawngtlai

1. Title of Song : *Kan Sawmfang (Our Luscious Green Rice Field)*
 Recorded on date : 12.10.2015
 Language of recording : Mizo
 Location of recording (Address) : Chawnhu, Lawngtlai District, Mizoram

Lyrics of song	Meaning
<p><i>Vawin chuan ram tuan kan rel e vangkhaw zauvah</i> <i>Lawm lungrual kan ngir e chhuahtlang mual mawiin</i> <i>Kallai relin lamtluang kan zawh vangkhaw daiah</i> <i>Tin kal zelin chawlhna hmuntlangkan thleng thin</i> <i>Tah chuan ka han thlira a lang e kan sawmfang dum dur</i> <i>Kiva lengrual murvate leh thla kawian leng e</i> <i>Hmating hlen tur lawm lungrualte sir kan sawnna</i> <i>Leh kan bukthlam sawngka dawhrem tlaitlan nen</i></p> <p><i>Kallai relinluipui kam chu kan zuk thleng a Siktui thiange dawn za a sakruang kan bualna</i> <i>Tahchuan nilen ka nuam mange chhuihthang vala</i> <i>Mahse kan thlawh sawmfang chuan min lo auve</i> <i>Kawltu chawiin kallai relin lawm lungrual zawng zawngte</i> <i>Kan sawmfang bukthlam runhmun chu kan thlen hma loh chuan</i> <i>Siahthing zar lo awiin huiva hram thiam zai leh</i> <i>Phengphe kar lel zaiten min lo au mahse</i></p> <p><i>Tin kal zelin bukthlam hmun chu kan zuk thlenga</i> <i>Chhunting zantiang dawn a thinlai lunglenna</i> <i>Lawmru kan sawmfang hringdel a lo eng tanta</i> <i>A mawi zual e rairah thinlai min hne mtu</i> <i>Mahse hmaten tukram chul hnu a lo chang leh mai tur</i></p>	<p><i>Today our folks plan to work at jhum field, We waited at our village entrance.</i> <i>We approach the jhum land.</i> <i>then we came across a resting spot, then we had a glance of our luscious jhum lands,</i> <i>a place where birds make merry, a place where folks will work merrily and a beautiful farm hut can be seen.</i></p> <p><i>Proceeding we reach a soothing hill stream where we quench our thirst and cleans our body,</i> <i>As for me i want to stay here for long, but chores calling to proceed to jhum land.</i> <i>We proceed with our implements until we reach our farm hut.</i> <i>those birds on the trees calling us by their melody from the woods.</i></p> <p><i>Then we reach our farm hut a place in our heart day and night.</i> <i>Happy!! our rice has become golden, the beauty of rice fills my heart.</i> <i>Alas!! within a few time, it will be fallow</i> <i>When I look back it will just be a beautiful memory.</i> <i>The nearby woods where the birds singing a melodious lullaby.</i></p>

*Tinkim dawn a fan chang lung ti leng zual
tur reng hian
Ka vau maurua thing lenbung leh siahthing
zarah
Mimsirikut thuva ten zai lo sa e.*

*Name of Singers: Zadaungi, Lalthlamuani, Liannnguri, Lianziki, Vawmhrangi, Lalthankhumi, Khumtiri,
Darthluaii, Sangkimi, Zarmawii, Khualluti, Sangkhar, Ngurdawola, Nibuanga, S.Theily, Badura, Maawii,
Lalawmpuia, Sikulsanga, Lizy, Zoramawii, Kalvaritlangthangi, Vanhlupuii
Recorded by: KVK Programme Assistant (Computer Programmer), KVK Lawngtlai
Collected and recorded by: All staffs of KVK Lawngtlai.*



2. Title of Song : Turnipui Kan Do Dai (Beating The Scorching Sun)
 Recorded on date : 12.10.2015
 Language of recording : Mizo
 Location of recording (Address) : Chawnhu, Lawngtlai District, Mizoram

Lyrics of song	Meaning
Kan lenna tlang dum dur Lenrual kim kan lenna Kan thloh sawmfang hring nghial karah Lawltu kan chawi nilen Mahse kan zam billo Turnipui hrang hnuaiah Lawm lungrual hlim lawm nui ri nen Turnipui kan do dai Thangvan dum pawl riai leh Sawmfang hring no nghial e Kan bukthlam sawngka dawh sangah Ka thlir ning thei dawn lo Ka vau zo tuithiang te Hahchhawl dawi ang min dawm Mimsirikut leh thuoaten Hlim zaiin min lo awi Kan sawmfang hmun cham del Thinlai riang min hnemtu An fawn dim e Lawm lungrual zawng zawngte Turni hrang vung na e Zaleng zamlo na e Hahchhawl dawi ang min dawm turin Lengin tui rawn chawi e Kan thlawh sawmfang mual lianpui Zaleng lam ang lenna Hmatiang kan sawn kan fawn dim e Hlimlai par ang kan tlan Tinkim dawn zel ila Tukram chul hun tur hi Lenrual kinten kan tuanna tlang Nghilhni awm tak ang maw	Our beautiful and luscious hamlet, Dwelled with merry folks, Weeding whole day but no worries, merry making with folks, under the scorching sun. Under the clear blue sky; Our luscious green rice field, A view from the porch of farm hut, nothing compares the scenic beauty. The mesmerizing sound of the clear stream and chirpings of birds, tranquil the tired body The luscious green rice field fills my lonesome heart. Like the rice being waved by the gentle breeze, We work in unison. though under the merciless scorching sun, none felt the pain. To quench our thirst, maidens offer us cool stream water. Our luscious green rice field; A place for folks, where we work merrily. Then I imagine; a time when our field be fallows, a time and place of merry making with folks, Not to be forgotten in time.

Name of Singers: Zadaung, Lalthlamuani, Liangguri, Lianziki, Vawmhrangi, Lalthlankhumi, Khumtiri, Darthluaii, Sangkima, Zarmawii, Khualluti, Sangkhar, Ngurdawla, Nibuanga, S.Theily, Badura, Maawii, Lalawmpuia, Sikulsanga, Lizy, Zoramawii, Kalvaritlangthangi, Vanhlupuii
 Recorded by: KVK Programme Assistant (Computer Programmer), KVK Lawngtlai
 Collected and recorded by: All staffs of KVK Lawngtlai.



STATE: Mizoram
KVK: Lunglei

1. Title of Song : Sawmfang Hmun Nuam (Beautiful Fields)
 Recorded on date : 24.04.2015
 Language of recording : Mizo
 Location of recording (Address) : Chanmari, Hnahthial

<i>Lyrics of song</i>	<i>Meaning</i>
<p>SAWMFANG HMUN NUAM Vawiin chuan lenrual zawng nen ramtuan relin, Kan thlawh Sawmfang cham duai ka thlir vel a, Turnipui hrang bum hnuaian ka chuan vel a, A kai chia e romei zam leh chumchi leng vel nen.</p> <p>** Lungrualten chuan ka nuam e Sawmfang hmun nuam, Thalfavang turni nem duai hnuaian maw, Duhten hril dun ila lungrual thu di zawng, Hmating sawna len dun ka nuam kan Sawmfang hmun mawiah.</p> <p>Mahtea ram tuan rela ka dawn changing, Kawplai di then hnu kha a tho leh e, Nang ang tawn ni a her lawng maw ka chuan vel a, Hlimten tuan zai reng ka rel lo kan Sawmfang hmun mawiah.</p> <p>Nang ngaih kum tluang hrui ang a sei dawn ngei e, Lam ang let leh hianin I mawi si lo, Tiam thu di nem ten min hlan zawngte kha, Min fan chhuak e vawiin ni chuan kan Sawmfang hmun ngeiah.</p>	<p>BEAUTIFUL FIELDS On this sunny and beautiful clear day; Together with our dear friends, we plan to go to the fields which has been beconing us for a long time.</p> <p># O...how I wish to be with my love ones on this enchanting Autumn season. Telling each our hopes and unity for taking steps, clearing fields, sharing love and happiness.</p> <p>When I visit this place, it reminds me of those good old days when we worked together. How I wish to turn back the happy moments of our field days together.</p> <p>Those missing memories lingers. How I wish to turn back those moments when we work sincerely, together sharing our happiness and love. I wish all those past moments to be true once again. Oh! How I wish it was true again.</p>

Name of Singers: Hnahthial Farmer Group
 Recorded by: KVK Lunglei District, Mizoram
 Collected and recorded by: Programme Co-ordinator and Laldinpuia, Programme Assistant (Computer Programmer).



2. Title of Song: Lawmrual Feh Hla (Song of Farmer and their Helpers)

Recorded on date: 24.04.2015

Language of recording: Mizo

Location of recording (Address): Chanmari, Hnahthial

<i>Lyrics of song</i>	<i>Meaning</i>
<p>LAWMRUAL FEH HLA</p> <p><i>Vawiin chuan ram tuan kan rel e vangkhaw zauvah Lawmlungrualkanngir e chhuahtlangmualmawiin Kallairelinlamtluangkanzawhvangkhawdaiah Tin kalzelinchawlhna hmun tlangkanthleng e.</i></p> <p><i>Tahchuankahanthlir a alang e kanSawmfangdumdur Hmivalengrualmurovate leh thlakawi an leng e Hmatianghlen tur lawmlungrualte sir kan sawn a Tin kanbukthlamsawngkadawhremtlaitlannen.</i></p> <p><i>Kallairelinluipuikamchukanzuthleng a Siktuithiang dawn za a sakruangkanbualna Tahchuannilengchamkanuam e chhuihthangvala Mahse kan thlawh Sawmfang chuan mi lo au ve.</i></p> <p><i>Kawoltuchawwiinkallairelinlawmlungrualzawngzawngte KanSawmfangbukthlam run hmun chukanthlenhmalohchuanin Siah thing zar lo awiinhuiwahramthiam zai leh Lentukarlezaiten min lo au mahse.</i></p> <p><i>Tin kalzelinbukthlam hmun chukanzuthleng a ChhuntiangZantiangdawnathinlailunglenna LawmrukanSawmfanghring del a lo eng tan ta A mawizual e rairahthinlailunghnemtu.</i></p> <p><i>Mahsehatentukramchulhnu a lo chang leh mai tur Tinkimdawna fan chang lung tilenzual tur renghian Favangmaurua thing lenbuang leh siahthingzarah Mimsirikut thuvaten zai an lo awi.</i></p>	<p>SONG OF FARMER AND THEIR HELPERS</p> <p><i>On this beautiful day, we plan to go to our fields with all our neighbours, We happily leave our home and cheerfully follow the path with a happy heart that leads to the field</i></p> <p><i>Far above, lovely appears our field alongwith our little thatched farm hut , in the midst of flying and chirping sound of birds that make more exciting and enthusiastic for us to reach the place.</i></p> <p><i>We reach a place where a stream joyfully roll down the river which fills our thirst and make our body clean wanting to spend the whole day but just a few take more steps which becon us to our fields.</i></p> <p><i>Every workers happily carries their farm implements along before we reach the farm hut, always being entertained by chirping and melodious voice of beautiful jungle birds.</i></p> <p><i>As we keep on walking, we reach the place which we dreamt of day and night. Be happy, our destination the green fields are ready for harvest.</i></p> <p><i>Oh! Thinking about the field,which has to be abandoned so soon; that make me gloomy where I think of the autumn bamboos, trees and chirping birds grow and live happily. Why! Oh why/ why everything has to end so soon! Alas! This will be only a memory after sometime.</i></p>

Name of Singers: Hnahthial Farmer Group

Recorded by : KVK Lunglei District, Mizoram

Collected and recorded by: Programme Co-ordinator andLaldinpuia, Programme Assistant (Computer Programmer).



STATE: Mizoram

KVK: Mamit

1. Title of Song : *Kan Sawmfang dum dur (Our beautiful green paddy field)*
Recorded on date : 28.04.2015
Language of recording : Mizo
Location of recording (Address) : KVK Training Hall, Lengpui, Mizoram.

<i>Lyrics of song</i>	<i>Meaning</i>
<p>1. Vawiin chuan ram tuan kan rêl e, vângkhaw zauvah, Lâwm lung rual kan ngîr e, chhuahtlâng mual mawiin; Kal lai rêlin lamtluang kan zawh vângkhaw daiah, Tin, kal zêlin chawlhna hmun tlâng kan thleng thîn. Tahchuan ka han thlîr a, a lang e, kan sâwmfâng dum dūr, Kiva lêng rual mûrva tê leh thlakawi an lêng e; Hmatiang hien tûr lâwm lungruala sir kan sâwnna Leh kan bûkhlâm sawngka dawhrem tlaitlân nên.</p> <p>2. Kal lai rêlin luipui kam chu kan zuk thleng a, Siktui thiang dawn zaa sakruang kan bualna; Tahchuan nilên châm ka nuam e chhuihthang vâlan, Mahse kan thlawh sâwmfang chuan mi lo au ve; Kâwltu chawiin kal lai rêl i' lâwm lungruala zawng zawngten, Kan sâwmfâng bûkhlâm rûn hmun chu kan thlen hma loh chuan, Siahthing zâr lo awiin huiva hrâm thiam zai leh Lentu kâr lel zaiten min lo au mah se.</p> <p>3. Tin, kal zêlin bûkhlâm hmun chu kan han thleng a, Chhûntiang, zântiang dâwna thinlai lunglênna; Lâwm r'u, kan sâwmfâng hring dêl a lo êng tan ta, A mawi zual e, rairah thinlai min hrêmtu. Mahse hma te'n tukram chul hnu a lo chang leh mai tûr, Tinkim dâwna fan châng lung tilêng zual tûr rêng hian, Ka vau maurua, thing lenbuang leh siahthing zârah, Mîmsîrikût, thuva te'n zaiin lo awi.</p>	<p><i>We decide to go out farming today, this blissful spring Happy are we, beautifying our busy pathways Chattering sweet words as we set out for our fields By and by we reach our resting grounds From there we could see our blooming fields Different birds swing and sway above With those whom we plough and sow together And our field barn where we rest and sing.</i></p> <p><i>2. Faring ahead we reach the bank of that river Where we quench and bathe our sweats away We long to stay the whole day and play But our fields – they call us back Fetching and filling our water tubes, we set out again Till we reach our barn which we long to reach Listening to that pigeon on that oak tree Though far flung friends call us in memories.</i></p> <p><i>3. As we go on, we reach our barn Day in day out where our mind stays Rejoice, our green fields starts turning golden It soothe the mind of this lonely tramp But one day, this field will be left fallow To be nostalgia when we speak of it together again Those bamboos and trees and branching oaks Where doves and pigeons feast their share.</i></p>

Name of Singers: Mr. Zohmachhuana, Mrs. Hmingi, Mrs. Lalhmuchhuaki, Mrs. Lalramthanpuii, Mrs. Madini, Mr. Dawnga, Mr. Chhuanga, Mr. Zochhuana, Mr. Tawoka, Mr. Lalhriata, Mr. Lalrina, Mr. Mama, Mr. Vanlala & Mr. Awmpuia.

Any other relevant information: Song No. 2 was not translated due to limited time.



2. **Title of Song** : *Turni pui kan do dai (Hot sun cannot stop us)*
Recorded on date : 28.04.2015
Language of recording : Mizo
Location of recording (Address) : KVK Training Hall, Lengpui, Mizoram.

<i>Lyrics of song</i>		<i>Meaning</i>
1. Kan l�nna tl�ng dum d�r, Lenrual kim kan l�nna; Kan thlawh s�wmf�ng hring nghial k�rah K�wltu kan chawi nil�n Mahse kan z�m bil lo, T�rni pui hr�ng hnuai�n, L�wm lung rual hlim th�wm nui ri nen T�rni pui kan do dai.	3. Kan s�wmf�ng hmun cham d�l, Thinlai riang min hn�mtu, Thli te'n rawn ch�m an f�wn d�m e, Lawm lungrual dung an th�l. T�rni hr�ng vung n� e, Zal�ng z�m lo n� e; Hah chh�wl dawi ang min dawm t�rin, L�ngin tui rawn chawi e.	
2. Thangv�n dum p�wl ri� e, S�wmf�ng hring no nghial e, Ram b�khl�m sawngka dawh s�ngan, Ka thlir ning thei dawn lo. Ka vau zo tui thiange'tn Hah chh�wl dawi ang min dawm; M�msirik�t leh thuvate'n Hlim z�in min lo awi.	4. Kan thlawh-f�ng mual lianpui, Zal�ng l�m ang her na'n, Sirtiang kan s�wn kan f�wn d�m e, Hlim lai p�r ang kan tl�n. Tinkim d�wn z�l ila, Tukram chul hun t�r te; Lenrual kim te'n kan tuanna tl�ng, Nghilh ni awm tak ang maw!	

Name of Singers: Mr. Zohmachhuana, Mrs. Hmingi, Mrs. Lalhmuchhuaki, Mrs. Lalramthanpuii, Mrs. Madini, Mr. Dawnga, Mr. Chhuanga, Mr. Zochhuana, Mr. Tawka, Mr. Lalhriata, Mr. Lalrina, Mr. Mama, Mr. Vanlala & Mr. Awmpuia.

Any other relevant information: Song No. 2 was not translated due to limited time.





STATE: Mizoram
KVK: Saiha

1. Title of Song : Vesi Sokha Zama Na Hnei.
Recorded on date : 25.04.2015
Language of recording : Mara
Location of recording (Address) : DZ tlang Saiha, Saiha District

Lyrics of song	Meaning
<p>VESI SOKHA ZAMA NA HNEI Vesi sokha e...zama acha e..e. ta khela Cheido puchhih e...hraikho sanei e....e...ta maw o Vesi ma a...a kaw tlo awh e...ta nei e... Kaw tlo maw nata e.... Mara lacha e..o awh e....</p>	<p>My dear fellow farmer Now that you have finished harvesting And would be gone home ahead of me. If the village folks ask you how much paddy I've harvested. Inform them that I have padlocked my grains upon king Chiedo's grange. Also that this years harvest did not reach my expectation. What would be the reason, this I know not. Oh, I have built a huge storage bin for my grains. Hoping to get a good harvest. But how sad, my grains could hardly even reach half the storage bin this year</p>

Name of Singers: FC Minela, David Azyu, Teddie T.lalnunrema, P.Beingiaparona, KT.Rosepawpi, C.Rachael, Beizi, HC.Malsawmthanga, Kalvari Hlychho, Walden, Dency khithie, Eunice, Dorkas, C.Lalramhlunmawii, Nana, H.Vanlalhruaia.

Recorded by: KVK Saiha.

Collected and recorded by: Smt. C.Rachael SMS (PP), K.T.Rosepawpi (farm manager), H.Vanlalhruaia (P.C), Beizi (M.R), Lalmuankima (Driver) and they were accompanied by professional Cameraman.

Any other relevant information: The songs are the traditional folk songs from the village of Mawhrei, eastern parts of Saiha District.



2. Title of Song : Kaw thao thala vesi no y.
 Recorded on date : 25.04.2015
 Language of recording : Mara
 Location of recording (Address) : DZ tlang Saiha, Saiha District

<i>Lyrics of song</i>	<i>Meaning</i>
KAW THAO THALA VESI NO Y E....Ezeno y...kaw thao thala Ehe hlochi vesi no y Rahne thli ma cha chape, cha chape.. Rahne thli ma cha chape Che...kaw thao thala Ehe hlochi vesi no y Rahne thli ma cha chape, cha chape Rahne thli ma cha chape	ARISE MY CLANDESTINE PADDY Wake up and arise my clandestine paddy How sad that thou have fallen. Which tempest wind have paid you a visit To make you fall and wither Wake up and rise again my beloved paddy To deliver a healthy and an abundant harvest.

Name of Singers: FC Minela, David Azyu, Teddie T.lalnunrema, P.Beingiaparona, KT.Rosepawpi, C.Rachael, Beizi, HC.Malsawmthanga, Kalvari Hlychho, Walden, Dency khithie, Eunice, Dorkas, C.Lalramhlunmawii, Nana, H.Vanlalhruaia

Recorded by: KVK Saiha.

Collected and recorded by: Smt. C.Rachael SMS (PP), K.T.Rosepawpi (farm manager), H.Vanlalhruaia (P.C), Beizi (M.R), Lalmuankima (Driver) and they were accompanied by professional Cameraman.

Any other relevant information: The songs are the traditional folk songs from the village of Mawohrei, eastern parts of Saiha District.



STATE: Mizoram
KVK: Serchipp

1. Title of Song : *Chhawl minthuai* (means a lover who go home first will keep something (eg.young cucumber) on somewhere on the way to jhum field, so that the other one aware that his or her partner already went home from jhum field. This is very special dedication and the song writer got this special gift.)

Recorded on date : 23.04.2015

Language of recording : Mizo

Location of recording (Address) : Ace recording studio, Aizawl.

Lyrics of song	Meaning
<p>1.Ka thlawh lai Pangpui chu fam lul suh, fam lul suh Ka bel ang che van zawl ni dulloh changin Awi maw va tingreng, va tinreng, an kaina thuum liailuai Awi maw thuum liailuai, thuum liailuai, thuum liailuai Ka bel ang che van zawl ni dul loh changin Awimaw va tingreng, va tinreng an kaina thuum liailuai</p>	<p>A lady was in her jhum field, in her farm she has Pangpui tree, which was big and has a beautiful branches. She says to Pangpui tree, "Please dont die","Please dont die","Please dont die","You are very important for me", "You give me shade when the sun is scorching with heat. And your branches where the birds take rest and and sucks juices from your flower".</p>
<p>2.Berh va ten hawngah mi sawm em ni, mi sawm em ni Kan la tiam lo hmatiam kan hlen rih dawn e, awi maw mi u an, mi u an au lo e saw ralah. awi maw saw ralah, saw ralah, saw ralah. Kan la tiam lo hmatiam kan hlen rih dawn e, awi maw mi u an, mi u an au lo e saw ralah.</p>	<p>When she was working in her farm, she can hear the cuckoo bird which reminds her to go home. She can also hear the whistling call from her boyfriend which is the signal for going home. But she has not yet completed her work, so she was not able to go home with her boyfriend.</p>
<p>3.Fanghma tuai tirte a chhawl min thuai, chhawl min thuai Changlo mahse a chi ah dah ka nuam e awi maw vanneih thil, vanneih thil thuan a to mahna awi maw to mahna, a to mahna, a to mahna Changlo mahse a chi ah dah ka nuam e awi maw vanneih thil vanneih thil thuan a to mahna</p>	<p>After completing her work, she went home. On the way she saw "chhawlthuai" which was left by her boyfriend. It was very special for her that she kept chhawlthuai for seed purpose. She feels that fortunately if the seeds can germinate. (the seeds of chhawlthuai (Cucumber) is not ripened and is not ready for seeds purpose</p>

Name of Singers: Join YMA Standing Choir North Vanlaiphai.

Recorded by: KVK North Vanlaiphai, Serchhip District

Collected and recorded by: K. Lalramchama Programme Asst. (Computer)



2. Title of Song : Kan sawmfang dumdur (Beautiful paddy field jhum)
 Recorded on date : 24.04.2015
 Language of recording : Mizo
 Location of recording (Address) : Ace recording studio, Aizawl.

Lyrics of song	Meaning
<p>Vawiin chuan ramtuan kan rel e vangkhaw zauvah lawmlungrual kan ngir e chhuahtlang mual mawiin kal lai relin lamtluang kan zawh vangkhaw daiah tin kal zelin chawlhna hmuntlang kan thleng thin Tah chuan ka han thlir a a lang e kan sawmfang dumdur Ki va lengrual ngurvate leh thlakawi an leng e Hmatiang hlen tur lawm lungrual a sir kan sawnna leh kan buk thlam sawngka dawh rem tlaitlan nen</p> <p>Kallai relin lui pui kam chu kan zuk thleng a Siktuihiang dawn za a sakruang kan bualna Tahchuan nileng cham ka nuam e chhuihthang valan Mahse kan sawmfang te chuan min lo au e Kawltu chawiin kallai rel e lawmlungrual zawng zawng ten Kan sawmfang buk thlam run hmun chu kan thlen hma loh chuan Siahthing zar lo awiin huiva hram thiam zai leh lentu kar lel zai ten min lo au mahse Tin kal zelin Buk thlam hmun chu kan han thleng a Chhun tiang zan tiang dawnna thinlai lunglenna Lawmru kan sawmfang hring del a lo eng tan ta A mawi zual e rairah thinlai min hnemtu Mahse hmaten tukam chulhnu a lo chang leh mai tur tin kim dawn a fanchang lung ti leng zual tur reng hian Ka vau mau rua thing lenbuang leh siahthing zarah Mimsirikut thuva ten zaiin lo awi Min lo awi Mimsirikut thuva ten zaiin lo awi</p>	<p>Today, a farmer along with his Lawmrual went to Jhum field for Weeding. On the way, they take rest in Waiting shed.</p> <p>From that, he can viewed his Paddy field which was very beautiful. The birds are flying above the paddy field. He was remembering how happily he has completed his 1st weeding with Lawmrual.</p> <p>They began walking after taking rest in waiting shed. Then, they reach a river where they used to take bath and wash their clothes after completing their work. He was wishing to spent all day in river with his friend without going to paddy field. But it was not possible to do so as his Paddy fields are time for weeding.</p> <p>They keep on walking alongwith spade and Dao. He can hear the birds singing. At last they reach his Paddy field. When he look at his Paddy, his Paddy was turning yellow which means that his paddy starts ripening. He was so happy that he invite his friends to share his happiness because he was fully depend on his paddy field. But he was feeling sad for the time when his paddy field will be kept fallow. He will only remember the the birds singing around his paddy field.</p>

Name of Singers: Join YMA Standing Choir North Vanlaiphai.

Recorded by: KVK North Vanlaiphai, Serchhip District
 Collected and recorded by: K. Lalramchama
 Programme Asst. (Computer)



3. Title of Song : Sawmfang hmun mawi
 Recorded on date : 26.04.2015
 Language of recording : Mizo
 Location of recording (Address) : Home Records, K.Lalramchama, North Vanlaiphai.

Lyrics of song	Meaning
<p>Vawiin chuan lenrual zawng nen ram tuan relin, kan thlawh sawmfang cham duai ka thlir vel a, Turnipui hrang vung hnuaian ka chuan vela, A kai chiaie romei zam leh chumchi leng vel nen.</p> <p>Lungrual ten chuan ka nuam e sawmfang hmun nuam, Thalfavang turni nem duai hnuaian maw, duhten hril dun ila lungrual thu D zawng, Hmatiang sawn a len dun ka nuam kan sawmfang hmun mawian.</p> <p>Mahte a ramtuan rel a ka dawn changin, kawplai D then hnu kha a thar leh e, Darang tawn ni a her lawng maw ka dawn vel a, hlim ten tuan zai reng ka rel lo kan sawmfang hmun mawi an.</p> <p>Nang ngaih kumtluang hrui ang a sei dawn ngei, Lamang let leh hianin i mawi silo maw, Tiam thu D nemten min hlan zawng te khan, Mi fan chhuak leh vawiin ni chuan kan sawmfang hmun ngeian.</p>	<p>Today a farmer whose wife passed away went to his paddy field (Jhum field). On reaching his paddy field he took rest in his farm shed (Thlam). He was looking at his paddy field; the climate was cool and cloudy. It was a sweet autumn season. He can hear the chirping of birds and small insects are flying.</p> <p>The farmer wishes that he would like to be with his wife on that memorial season telling each other about their feelings of love on their paddy field. He would be very happy if they are working together on their field.</p> <p>At the moment he was remembering his wife. How both of them lovingly spent their time in their paddy field. He knows that he will never see his wife again, and that hurts himself.</p> <p>His loneliness will last forever and she will never come back on his field. And today her worm voices telling that "she loves him" are still on his ear in his lovely paddy field.</p>

Name of Singers: Mr. Hmingthanmawia, North Vanlaiphai, Serchhip District.
 Recorded by: KVK North Vanlaiphai, Serchhip District
 Collected and recorded by: (Name and details of KVK staff who recorded the folk song): K.Lalramchama Programme Asst. (Computer).



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

Agrisearch with a human touch

Correct Citation: Bhalerao A.K., Kumar B., Singha A. K., Jat P.C., Pasweth, A.M., Deka Bidyut C., 2016, Agricultural Folk Songs of Mizoram, ICAR-Agricultural Technology Application Research Institute, Umiam, Meghalaya, India

Published by: The Director,
ICAR-Agricultural Technology Application Research
Institute, Umiam (Barapani), Meghalaya-793103
Email: icarzcu3@gmail.com
Website: <http://icarzcu3.gov.in>
Phone no. 0364-2570081

Edited by: Amol K. Bhalerao, Scientist (AE)
Bagish Kumar, Scientist (AE)
A. K. Singha, Pr. Scientist (AE)
P. C. Jat, Sr. Scientist (Agro)
A. M. Pasweth, SRF-NICRA
Bidyut C. Deka, Director, ATARI Umiam

Word Processing: A. M. Pasweth and Synshai Jana

Cover Design: Johannes Wahlang

Layout and Printing: Technical Cell, ICAR-ATARI, Umiam

DISCLAIMER:

Information in this publication is compiled from various secondary sources by subject experts and compiled by editors. The information in this book is meant to supplement the knowledge about agricultural folk songs and festivals in NE region. The publication contains information about [festivals and folk songs], the information is not advice, and should not be treated as such. Compilers & editors are not responsible for any mistake or lacuna or plagiarism in this ebook as individual songs are compiled by contributors, singers etc. and festival information, pictures etc. from various secondary sources like internet. This publication is only for academic purposes, and not for commercial use. The main idea behind this publication is creating awareness and sharing information. Although the editors and publisher have made every effort to ensure that the information in this publication was correct at publishing time, the editors and publisher do not assume and hereby disclaim any liability to any party for any loss, damage, or disruption caused by errors or omissions, whether such errors or omissions result from negligence, accident, or any other cause. This is pre-publication copy, uploaded to be reviewed by authors and peers.

