

AGRICULTURAL FOLK SONGS OF NAGALAND



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

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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
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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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INTRODUCTION

Nagaland, the 16th state of the Indian Union became a full fledged state on 1st Dec 1963. It is bounded by Assam in the west and north, Tirap district of Arunachal Pradesh in the north east, and Manipur in the south. On the east it shares India's international boundary with Myanmar, Burma. The state is divided into Eight districts: Kohima, Phek, Mokokchung, Wokha, Zunheloto, Twensang, Mon and Dimapur. The terrain is hilly, rugged and mountainous. The highest peak is Saramati in the Twensang district which is 3840 metres above sea-level. The average height of the peaks is between 900 and 1200 metres.

The main rivers that flow through the state are Dhansiri, Doyang, Dikhu, Tizu and Melak. There is no waterfall in Nagaland. Lacham is the only known lake well which lie to the east of Mehiri. It has large forest area. The terrace field in the Angami region are highly attracted.

Nagaland is receiving large amount of rainfall between 175cm and 250 cm. Most of the heavy rainfall is during the 4 months from June to September. Strong winds blow from the North West in February and March. There are only tribal people in Nagaland. The Nagas belong to the Indo-Mongoloid family. The fourteen major Naga tribes are the Angami, Ao, Chakhesang, Chang, Khemungan, Konyak, Lotha, Phom, Pochury, Rengma, Sangtam, Sema, Yimchunger and Zeliang. The Chakhesangs were earlier known as Eastern Angamis and are a combination of the Chakri, Khezha and Sangtam sub-tribes. Now the Chakhesang tribe is split further; Pochury's who were earlier a part of it now claim a distinct entity. Different tribes have different languages and cultural features. Literacy is 61.30 %. The origin of Naga have different stories. The Angamis, Semas, Rengams and the Lotha's subscribe to the Kheza-Kenoma legend. There was a large stone slab having magical properties in which they believe when paddy is spread on it to be dried it doubled in quantity by evening. The three sons of the couple who owned the stone used it by rotation. One day there was a quarrel between the sons as to whose turn it was. The couple, fearing bloodshed, set fire to the stone which as a result cracked. It is believed that the spirit in the stone went to heaven and the stone lost its miraculous properties. The three sons thereafter depart Kheza-Kenoma, move in their own ways and became the forefathers of the Angami, Sema and the Lotha tribes.

According to another legend, to which the western Angamis subscribe, the first man evolved from a lake called Themiakelku zie near Khonoma. The Rengmas and Lothas formed one tribe according to Rengmas. The Aos and the Phoms trace their origin to the Lungterok (six stones) on the Chongliemdi hill. The 'kiratas' were believed to be Indo-Mongoloids which is mentioned in the old Sanskrit literature of whom 'Nagas' were a sub-tribe.

The hill tribes in the areas now known as Nagaland had no generic term applicable to the whole race. The word 'Naga' was given to these hill tribes by the plains people. This proved to be a great

unifying force to the tribes now classified as Naga. Nagas are of sub-medium height, the facial index is very low, the nasal index corresponds to a medium nose, the hair is generally straight, the skin is brownish yellow. The eyes lack Mongolian form.

It could broadly be said that they are straight forward people, honest, hardworking, sturdy and with a high standard of integrity. They lack humility and are inclined to equate a kind and sympathetic approach with weakness. The Nagas have a very strong sense of self respect and would not submit to anyone riding roughshod over their sentiments. The most influence political groups is the Angamis. The Zeliang and Pochury tribes in Kohima district are comparatively simple and unsophisticated. The Tuensang tribes are un-spoilt children of nature. A remarkable character of the Naga tribes is their hospitality and cheerfulness.

Different tribes have different languages. In the same tribes the languages may be different from villages to villages. There are about thirty languages. The multiplicity of Naga languages is mainly because of the living condition in the past, when villages were isolated and there was little of friendly inter-communication between them.

According to the Tibeto-Burman family, the Naga languages is divided into three groups; the western sub-group, the central sub-group and the eastern sub-group. The western sub-group comprises Angami, Sema, Rengma and Chakhesang languages; the central sub-group include Ao, Lotha and Phom languages; while the eastern sub-groups is made up of among others, Chang and Konyak languages.

Hindi is well understood in Nagaland - even in the interior areas. The state Assembly, in a resolution adopted on 18th September 1967, recommended that English be used for all official purposes within the state of Nagaland indefinitely, and that English be included as one of the languages in the VIII schedule of the constitution. However, only few people in the state speak or write English with some degree of accuracy.

The marriage in Naga tribes follow the exogamous principle. Marrying of the same clan is highly forbidden. The only special exception is the Konyak chiefs whose principal wife must be a woman of the same clan. The Sema's have a legend about the origin of exogamous clans. It is said that Nikhoga, the first man, had six sons but was able to find a wife only for the eldest. This led to intrigues between the brothers. Eventually Nikhoga got disgusted and drove away all the remaining five brothers who, in due course, founded exogamous clans.

Among the Angamis, a young man having fixed his choice up on a certain girl tells his father, who sends a friend to ascertain the wishes of his parents. If they express conditional approval, the bridegroom's father puts the matter further to the test by strangling a fowl and watching the way in which it crosses its legs when dying. If the legs are placed in an inauspicious attitude, the match is immediately

broken off. Otherwise the girl is informed of the favourable progress of negotiations. At this stage, she can exercise a power of veto, as if she dreams an inauspicious dream within the next three days, her suitor must search a bride elsewhere; if all goes favourably the wedding day is fixed. Proceeding start with a feast at the bride's house and in the evening she proceeds to her husband home; but though she sleeps there, he modestly retires to the bachelor's club. The next was follow by feasting whereas the young couple still separated at night. They visit the field on the third day. Only after eight or nine days have complete, then the village priest called in, and the happy pair allowed to spent the night together and make their wishes come true.

The Mongsen tribe among the Aos had a peculiar custom. After engagement, the couple went for trading expedition for twenty days. If the expedition was profitable, the marriage preparations were proceeded with, but if there was a loss (it was considered as inauspicious omen) the engagement was broken off.

The Naga women are well built, hard working, fairly pretty but short in stature. They are never seen idle. Their chores include fetching water, cutting wood, cooking food, brewing liquor, working in the fields and weaving cloth at home. The young girls were continuously shaving their head periodically until they reached the marriageable age. The idea is that she is not expected to look attractive and have physical relations with the opposite sex until that age.

Pre-nuptial license varies from tribe to tribe. Among the Angamis it is normal for a girl to have a lover, but the society is strict and the boy and the girl are not expected to go beyond a reasonable limit. The Sema's guard their girl with the greatest care, the reason being that a girl fetches a handsome price at marriage and this price would be substantially reduced if she got involved in a scandal. The offenders in this respect are made to pay heavy fines. The amount of fine would depend up on the social position of the girl's father and would also be in proportion to the girl's anticipated marriage price. The Ao society is comparatively permissive. In earlier days, the Ao girl as soon as she reached puberty, slept in a separate sleeping house with a couple of other girls, there she would more often than not admit her love at night. Among the Konyaks, pre-marital promiscuity is common.

In earlier days, Inter-village feuds between the tribes were the order of the day. So the selection of the sites for the village was largely influenced by considerations of defensive strategy. They were usually built on top of the hills, well fortified with stone walls, sharp pointed bamboo spikes, heavy wooden gates and deep ditches around. The remnants of such defences can still be seen in villages like Kohima or Khonoma. The villages were named after some local characteristic of the site or after their chief or the person who establishes the village.

The administration of the village community differs from tribe to tribe. The Angami, Lotha, Rengma and Ao villages have a democratic structure. Among the Angamis, although the chief is chosen for his wealth, physical prowess and skill in diplomacy, the decisions are taken collectively by all the villagers. The Semas have a system of hereditary village chief. The chief is the overlord of the village and all others are 'mighimis' or dependants. The chief looks after the mighimis, gives him land, helps him financially, protects him and even arranges a bride for him if the mighimi is not in a position to pay the marriage price. On the other hand, the mighimi considered the chief as his father, works for him, fights for him and obeys him in all matter of village administration. They are also under an obligation to work for 12 days in a year in the chief's field and it is an offence to leave the village without the chief's permission.

The Chang follow the same policy as Semas, but the Chang chief do not have the monopoly of the land so are not as powerful as their Sema counterparts. The Konyak chief called 'Ahngs' are sacrosanct bodies. They wear special dress which are richly ornamented and they are given great respect and are considered sacred. Among the Aos, the village community is governed by a Council of Elders (Tatars) each village is a small republic and they are thoroughly democratic. The eldest have the right to start his own villages which was allotted to him from his father estate. If an objection is made by the village to allot the land to him, then the son could go to another area, clear or conquer that place and establish his authority. Thus the Sema society encouraged expansionist colonization. A pig is sacrifice after forming a new village at the site and stolen water from the well of a prosperous village is pour into the village well. Nagaland people depend their livelihood on agriculture. A great ambition of the villager is to have a bumper harvest. One of the important motivation behind the practice of head-hunting in the past, was the belief that it would ensure a good harvest.

A remarkable feature of economy, is that there are no absentee landlords and there is no class of landless peasants. The village society is so organised that the basic requirement of food, clothing and shelter are guaranteed to all the members. The population as a whole remain gainfully employed in productive activities and there is no surplus labour. During the Kheti season, it becomes difficult to get hired labour and if at all they are available, very high wages have to be paid. There is, however, a system of providing communal labour by forming what are called 'field companies' of men and women of the same age group. Every member of the company gets the benefits of company's labour by turn. The major source of revenue for the government until recently has been the house-tax. Now the revenue has increases by the sale proceeds of forest products and tax of urban commodities.

In tribal area like Nagaland, the obstacles to economic development generally arise out of the prevailing physical, social and economic conditions. The physical condition relate to the hilly terrain,

dense forests and difficult communications. The social obstacles are the people's initial apathy to any kind of innovation, lack of education and primitive methods of production. The economic difficulties are the dearth of capital, absence of marketing centres, and similar other factors. To these we may also add the political condition arising out of the subversive activities of the underground Nagas. Nevertheless different effort being made to circumvent these bottlenecks and develop the area.

There is a positive progress in education and road building. The urge for education has today replaced the old craving for heads. A girl may refuse to marry an uneducated man in the same manner as, in the earlier days, she refused to accept a partner who had not taken a single head. In the field of education Nagaland is not so developed. Even though there are educated people, they prefer white-collar employment. They hesitate to take agriculture as occupation. Hence, government has to take steps to find suitable employment opportunities for them.

There were hardly any motor able roads in the Naga hills (except the highway from Dimapur to Morch in Manipur) till Independence. Now, the total road length is about 9,315 km. Dimapur is the only place where rail and air services are available. In road-building, the efforts of the state government have been adequately supplemented by the border roads task force. The roads cut by the border roads, between Kohima and Meluri, Mokokchung and Tuensang and Akhegwo and Tuensang are feats of engineering skill.

There has been a slight expansion of medical and public health facilities. To overcome the shortage of doctors, the State Government has been granting liberal stipends to students studying medicine. Water supply schemes have been set up so that the women folk do not have to walk long distances for this basic necessity of life.

Forests being an important source of revenue, different action have been initiated to develop them. Forests area is divided into three categories: Reserved forests, protected forests and Private forests. Forest cover area about 33% of the the total land area. The forest department has initiated to established wild life sanctuaries, zoological park, botanical garden, forest training schools and a seasoning and treatment plant.

Electricity has now reached the interior villages from where darkness has been displaced. Nagaland was the first state in the North-east to achieve 100% rural electrification by 1988.

A department of geology and mining was set up. Extensive and intensive mineral survey and investigation show an encouraging picture of the mineral potential of the state. The important minerals include high-grade limestone, coal, copper, chromium, slate, oil and natural gas etc. Social welfare has not been neglected. Different schemes for the care of the mentally and physically handicapped are being implemented. A few vocational training centres have been started.

Nagaland has basically an agricultural economy. Over 70% of the population is dependent on agriculture. The main crops are rice, millet, maize and pulses. Cash crops like sugarcane and potato are also becoming popular. Coffee, cardamom and tea are grown as plantation crops in Nagaland.

Rice is the main crop and also the staple diet of the people. It accounts about 84.4% out of the gross cropped area under food grains. Oilseeds is also an important crop. It includes Rapeseed, mustard etc. Coffee, cardamom and tea are grown as plantation crops in Nagaland. Principal crops are Arums, yams, millet, maize, potatoes and sugarcane. Vegetable crops are melon, cucumbers, spinach leaf, mustard, onion, chillies, carrots, tomatoes, brinjal etc. The two methods of cultivation among the Naga tribes are jhuming and terrace cultivation. About 87,339 hectares fall under jhum cultivation and under terraced cultivation is about 62,091 hectares. In jhuming, the individual divided his field into a number of plots and cultivates a particular plot for one or two years. In the following year, he shifts to the next plot and that also is cultivated for the same period. In this way, after the rotation is completed, the first plot is taken up again. The jungle is felled and burnt and the crops are sown on the ground fertilized by ashes. The complete rotation of plots may take between six to ten years depending upon the acreage of the field. The longer the gap duration is, the more fertile the soil becomes and better the crops are. It is highly adopted by the Semas, Aos and Lothas. Jhuming has its obvious disadvantages. A large area of land is required for cultivation. Besides, the crops are dependent on rainfall.

The modern method of cultivation is terrace farming which is highly adopted by the Angamis. The complete hillside is cut, beautiful terraces whose width would depend up on the gradient of the feature, are made. The fields are irrigated by a net work of water channels. Normally the terraces are so graduated that water flows down conveniently from one terrace to the other below it, and so on. Bamboo pipes act as water channel through which water passby. The excavating of the terraces requires a colossal effort, and one marvels at the amount of human energy expended in cutting them into shape, but these terraced fields, once prepared, are much easier to maintain than the jhum plots. They have also the advantage of being closer to the village site. The State Government is trying to persuade the villagers to change over from jhuming to terracing. It has under taken a number of irrigation projects, supplied pumping set to farmers, started community Development projects, set up seed farms and established an agricultural research centre. There has already been a sustained increase in the production of rice due to this effort.

Women's role in Agriculture:

FESTIVAL OF NAGALAND

Sekrenyi Festival of the Angami tribe

This festival is celebrated in the month of February. Celebrated by the Angamis of Nagaland, this festival falls on the 25th day of the Angami month of Kezei. The festival lasts for ten days and is also called

Phousnyi by the Angamis. Kizie is the first ritual in this festival. As part of this ritual, few drops of rice water are taken from the top of the jug called Zumho and is put into leaves. Then the leaves are placed at the three main posts of the house by the lady of the house. On the first day, all young and old men go to the village well to bathe and by night times cleaning of the well was followed. After the cleaning is performed, youth guard the well into the night to avoid anyone from fetching water. The womenfolk are strictly not allowed to touch the well water and are only allowed to see that water is fetched for the household before the cleaning of the well.



The next morning (during early hours) all the young men of the village wake up early to take a bath at the well. Young men then put two new shawls, the white Mhoushü and the black Lohe and sprinkle water on their breast, knees and on their right arm. This ceremony is called Dzuseva and is done to wash all the ills and misfortunes. A cock is sacrificed after returning from the well. The intestines of the fowl are taken out and are hung outside the house in the village. The elders then come and inspect it. From the fourth day onwards, a three-day session of singing and feasting begins. During Thekra Hie, which is considered as the best part of the festival, young people of the village sit together and sing traditional songs throughout the day. Rice beer filled with jugs and meats is served to the participants. The young men go for hunting on the seventh day of the festival. The most important ceremony falls on the eighth day. On this day, bridge-pulling or gate-pulling is performed. Inter-village visits are also exchanged. Field work is prohibited during this season of feasting and song.

Moatsu Festival of the Ao Tribe

It is organised during the first week of May every year with different kind rites and rituals. It is a post harvest festival. The festival time provides the tribal people a period of activity and entertainment after the stressful work of clearing fields, burning jungles and sowing seeds. The Moatsu festival include

singing song and dance and last for 3 days. Sangpangtu, is one of the main celebration where a big fire is lit and men and women adorned with best attire sit around it. Women serve the wine and meat to the attendees. Rice-beer is prepared and all the reared pigs and cows are kills during the festival. Women weave the traditional garments and adorn themselves with traditional jewelry. Women unite with the men in dancing, eating, drinking and composing warrior songs. Songs and dance are performed to express gratitude to the god for helping the crops to grow healthy and well. Before starring of the festival, the village gate is shut down and free entry or exit is restricted. This is done to prevent other people from entering the areas. These festivals also provide good opportunities for the budding generations for demonstrating their intellectual skill and physical powers. Game like tug of war including men and women are also conducted.



Hornbill Festival

This festival is named after the Indian Hornbill (the large and colorful forest bird which is displayed in folklore), Hornbill Festival is organized by the State Tourism and Art & Culture Departments. The Hornbill Festival showcases a combination of cultural display under one roof. This is held between the 1st and the 7th of December every year in Kisama which is about 12 km from Kohima. All the tribes of Nagaland participate in this festival. The main aim of organizing this festival focuses on the revival and protection of the rich cultural feature of Nagaland and also aims at displaying its spectacular traditions. For tourists and visitors it give an insight of understanding about the people and the culture of Nagaland. The visitor also get a unique opportunity to experience the local food, songs, dances and customs. This festival continues for a week and unites different tribes of Nagaland. People enjoy the colorful performances, crafts, sports, food fairs, games and ceremony. Different traditional arts are displayed which includes paintings, wood carvings, and sculptures. Traditional Naga Morungs Exhibition

displays sale of arts and crafts, food Stalls, herbal medicine stalls, flower shows and sales, cultural songs and dances, fashion shows, beauty contest, games, and Musical concert. Different folk songs and traditional dances were performed. Games and sports were also organized which followed by evenings showcase including music concerts and food to ensure the celebrations to continue through the night.



Agricultural Folk Songs of Nagaland State

STATE: Nagaland
KVK: Dimapur

1. Title of Song: *Mimkutt La (Mimkutt song- Mim-Jobstear, Kutt- festival)*

Recorded on date: 12.07.2015

Language of recording: Kuki

Location of recording (Address): Molvom village, Medziphema, Dimapur

Lyrics of song	Meaning
<i>Mimkutt tao te</i>	<i>Let's celebrate mimkutt ...</i>
<i>Jou mimkutt tao te</i>	<i>Let's celebrate mimkutt...</i>
<i>Jou mim vella khuva hat lom lom me</i>	<i>Planted in the far away hills with countless birds encircling it's field</i>
<i>Ase na ding tum song ka hol ka in</i>	<i>Before I could get a stone, to drive away the birds...</i>
<i>Chunga khai mun chembangin choijo e</i>	<i>Let an eagle up from above the sky carry them away like a machete (Dao)...</i>
<i>* Repeat 4 times</i>	

Name of Singers: Laljon, Lalsat, Paongam, Saopu, Abun, Khuphao, Seiminthung, Lamcy, Hoinu, Paotinlam, Henpu, Ngamjakai, Vumlen, Hellal, Sehchon, Nengrem, Lhunlal, Paotinlal, Thangin

Recorded by: KVK Dimapur

Collected and recorded by: Shri. Pynshailang Mawthoh, Prog. Asstt. Computer Applications T-, Dr. Ratnakar Singh Patel, Lab Assistant T-4

Translated by: Neivah Hangsing, SRF, NICRA project, ICAR, Jharnapani, Nagaland centre



2. Title of Song: Heijam

Recorded on date: 25.04.2015

Language of recording: Kuki

Location of recording (Address): Molvom village, Medziphema, Dimapur

Lyrics of song	Meaning
Hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho (khai khai nu ngah) hoi ho hoi ho hoi ho hoi ho hoi ho (khai khai kiseh un kiseh un) hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho (kiseh un kiseh un) hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho (kiseh un kiseh un) hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho (kiseh un kiseh un khai khai) hoi ho (khai khai) hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho hoi ho (Lu lu lu lu lu) ho	(At the time of sowing or harvesting/ threshing of paddy in jhum fields, the villagers usually gather to form a group of about 30-40 (varies) people, it may be a group of elderly women/men or youths. This song sung during such operation or mass work encourages and motivates the men folk/womenfolk to work harder and harder, better and better and to complete their task in the best way they can with unity. The song as such awakes the team spirit of the weary and tired workers, and enlightens them.)

Name of Singers: Laljon, Lalsat, Paongam, Saopu, Abun, Khuphao, Seiminthang, Lamcy, Hoinu, Paotinlam, Henpu, Ngamjakai, Vumlen, Hellal, Sehchon, Nengrem, Lhunlal, Paotinlal, Thangin

Recorded by: KVK Dimapur

Collected and recorded by: Shri. Pynshailang Mawthoh, Prog. Asstt. Computer Applications T-, Dr. Ratnakar Singh Patel, Lab Assistant T-4

Translated by: Neivah Hangsing, SRF, NICRA, ICAR, Nagaland Centre, Jharnapani.





STATE: Nagaland
KVK: Kohima

1. Title of Song: Lo Keron LÜ (A weeding song)

Recorded on : 25.09.2015.

Language of recording: Rengma Naga dialect.

Location of recording: Tseminyu village, Kohima, Nagaland.

Lyrics of song	Meaning
<i>Eshe, Ketsin hi se a tsego no</i>	Going to be happen true)
<i>Ketsin ajuÜ a logwa</i>	Yes, a party for me and my mother
<i>KeshvÜ le nthu hi sele</i>	Yes, tis my field party today
<i>Logwa lÜnyu ajuÜ hyÜdyÜ thyÜ</i>	My love, let my mother admire you
<i>Eshe ajuÜ no a-kenyÜ kon thyÜ</i>	And let my mother do her favour
<i>Eshe, nmhu a lo kensu shÜlo</i>	Oh! Shout and sing to honour my field
<i>Logwa lÜnyu rhenkelu nyule</i>	My love a highly regarded one

Name of singers: Kelesha (Leader), Yhusenle Khing (Leader), Asinle, Hilole, Lonyule Nsu, Ajwenle, Ngale, Agwale Kent, Gwanule Seb, Logule Kent, Lonyule Tep, Gwanyüle, Yhusenle Thyü, Yhusenle Kent, Sowi su, S. Logule Kent, Yhunyule, Gwahile, Khonkhele,

Recorded by Krishi Vigyan Kendra Kohima, Nagaland.

Collected and recorded by: Shri. Longma Yanger Pongen SMS(Agri Ext) & Shri Vevozo Nyekha , (Computer Programmer)



2. Title of Song: Tsangkegwa LÜ (A sunny day song)

Recorded on : 25.09.2015

Language of recording: Rengma Naga dialect.

Location of recording: Tseminyu village, Kohima, Nagaland.

Lyrics of song	Meaning
<i>Eshe, Tsangkegwa kale</i>	<i>A fine sunny day</i>
<i>Logwa ponyu le</i>	<i>A handsome boy</i>
<i>Logwa Lunyu zeng</i>	<i>with a beautiful girl</i>
<i>Lo lomvÜ ketsÜ le</i>	<i>In a solitary field</i>
<i>Eshe, LÜkegwe thyÜpe</i>	<i>Singing a joyful song</i>
<i>Nzen tile</i>	<i>For you</i>
<i>Eshe, gungÜ npvÜ njvÜ nyu</i>	<i>Return home to loving father and mother Shy to tell them</i>
<i>Khoka le zo keja le</i>	<i>Here comes, tell me again</i>
<i>ninyÜ-o a kazoo</i>	<i>Oh! My beautiful girl</i>
<i>Logwa LÜnyu le</i>	<i>Lost away from heavenly abode</i>
<i>Teronyu tson sha mvÜ-o</i>	<i>Feeling pity, my beautiful girl</i>
<i>NjÜn hon sele</i>	<i>Missing you dear</i>
<i>Eshe Nyu holo</i>	

Name of singers: Kelesha (Leader), Yhusenle Khing (Leader), Asinle, Hilole, Lonyule Nsu, Ajwenle, Ngale, Agwale Kent, Gwanule Seb, Logule Kent, Lonyule Tep, Gwanyüle, Yhusenle Thyü, Yhusenle Kent, Sowi su, S. Logule Kent, Yhunyu, Gwahile, Khonkhele,

Recorded by Krishi Vigyan Kendra, Kohima, Nagaland.

Collected and recorded by: Shri. Longma Yanger Pongen SMS (Agri Ext) & Shri Vevozo Nyekha , (Computer Programmer)



STATE: Nagaland
KVK: Longleng

1. Title of Song: Hashei bu bu-ow

Recorded on date: 10.07.2015

Language of recording: Phom (Naga)

Location of recording (Address): Lingtak Village, Longleng, Nagaland

Lyrics of song	Meaning
<u>HASHEI BU BU-OW</u>	Seed Sowing Song
OH... ola baü ü Yingli Phomjat labaiü ü	Oh we are the damsels of Yingli Phom tribe
OH.... obü denka aivang bü hi ba den ka	Oh please pause for a moment, lend us your ears,
OH..... lempüü om ngoi hanshing metpai phongling peih	Even as we unfold to you the song of joy and woes of the farmers;
OH..... Ketnyüü len vamküjü kahdü shapham nyieh	Come Ketnyüü month (December), it's time to fell our forest and
OH..... Yimnyüü owhap loihan tap ve-ei touh nyeih	Clear the shrubs to prepare for the new jhum land.
OH..... Hah li dongle mükoh ongjök shei-ei tem	We erect altar and call the name of God, for we want good harvest!
OH..... Vongli vanlang shemtu panglo hongma bam	When our field is burnt, we know its time to build our farm house,
OH..... Vang ngaihan long man vai vangyu bu den ka	Then we prepare the seeds of paddy, yam, maize, cucumber and pumpkin. Ceremonial bamboos are to be erected and prayers are to be offered
OH..... Pungmei leknung pha-shei man vai vangyiu nyeih	Invoking bountiful harvest;
OH..... Hepong vong nyeih dungbu pongli enyu shong	To beat the heat of the sun we shelter ourselves with bamboo shields;
OH..... Nukoi nuhem beyu vei-yong phamnyüü lak	Like the creeping cane and huge banyan, we stand firm to
OH..... Manvai kahsho lei-ao vamnyaüü yiu ying	Cultivate and nurture our fields.
OH..... Nulen bu kahsho yu panglak langi non	We relish ourselves with best rice brew;
OH..... Odai mao nya humlong nyu ngau dai mao nya	We sing as we fight with the weeds;
OH..... Phong jan tapnyu nongma humlongnyu ngau mei	The songs of happy maidens are heard even from distant land;
	The beautiful song from the farm hearths enchants even over yonder land.

Name of Singers: Chonglen, Nyimphen, Mankhau, Toinyei, Phathei, Changphen, Lungmei, Chingloi, Liphen, Manlih, Pungmei, Henyung

Recorded by: KVK Longleng, Nagaland

Collected and recorded by : Dr.Manoj Kumar



2. Title of Song: Kahmu Kesho Hapakei

Recorded on date : 10.07.2015

Language of recording: Phom (Naga)

Location of recording (Address): Lingtak Village, Longleng, Nagaland

Lyrics of song	Meaning
<u>KAHMU KESHO HAPAKEI</u> <i>Ohan nyu kao nyiem vang phak I shonglang shih Apma vangket pema thunglong kujuma Phom jat Phomli shum kao ya nyuk lem ongpha Shümlak lang-I phi-ei hepong vong kao yem Pai-shih vangmang phüjao yuh yang kho yem peih Pongmoi hevong küjao dapho yeang lingpeih Shi-yong nyio nyu len kao shu-ei yungle nyeih Nyü-ü man vai payü pungshu shelai nyeih An-aong eima meipü phunyülok. Heyoi pongma shemlak langnyai hupü mong.</i>	Weed Cleaning Song. <i>May we be protected from the scourging sun! May we be sheltered with the nyamvang leaves! If the year brings stiff weeds to our left and right, The farming youth of Phom land give them stiff fight in group; We pluck weeds and uproot shrubs and dry them in the sun, When heavy rain and storm assail us, We defend ourselves with balm leaf shields. We protect ourselves from the scourging sun with our cane shields, Though Shiyong Nyionyü (June and July) bring us starvation, Our mothers solace us with songs; Our fathers feed us with the roots and fruits from the wood. When the farmers work in company, even when sunset peep in, The farmers decline to depart from the field!</i>

Name of Singers: Chonglen, Nyimphen, Mankhau, Toinyei, Phathei, Changphen, Lungmei, Chingloi, Liphien, Manlih, Pungmei, Henyung

Recorded by: KVK Longleng, Nagaland

Collected and recorded by : Dr. Manoj Kum





STATE: Nagaland
KVK: Mokokchung

1. Title of Song: Intercultural operation song

Recorded on date: 30.04.15

Language of recording: AO (Naga)

Location of recording (Address): Chungtia Village

Lyrics of song	Meaning
<i>TaniTsüngiko tepongpi AnüngTsüngrem tepu banü moatsuogo Esüng temang longiemshir Pa ning Sanger kü Wadangkokroni Oh hi, Oh hi, Oh hi.</i>	<i>Today on this beautiful day That the Almighty God has bestowed upon us Let us unite together And praising his name Let us finish this intercultural operation. Oh yes, Oh yes, Oh yes.</i>
<i>Repeat 3 times</i>	

Name of Singers: K. Luin Lonkumer, Temjenpongla Longchar, Temsukala Kichu, Subosangla Longchar, Limanengsang Kichu, C. Longkoktsungba Kichu, Imkongtemjen Kichu.

Recorded by: KVK Mokokchung

Collected and recorded by : Dr. Rongsen, Renbomo. Ruyosu Nakro, Samuel, Bendangjungla



2. Title of Song: *Harvesting and Threshing song*

Recorded on date : 30.04.15

Language of recording: AO (Naga)

Location of recording (Address): *Chungtia Village*

Lyrics of song	Meaning
Soba tiaba Tanu alu jenti niko Arangtevu rangni Tani wadang bangko yala Yashi ku nangnu moavuang ni Repeat 3 times	Almighty, the creator of God On this day of harvesting and threshing You, God of blessing Plentifully bless us Oh, God of blesser Oh yes, oh yes, oh yes

Name of Singers: *K. Luin Lonkumer, Temjenpongla Longchar, Temsukala Kichu, Subosangla Longchar, Limanengsang Kichu, C. Longkoktsungba Kichu, Imkongtemjen Kichu.*

Recorded by: *KVK Mokochung*

Collected and recorded by ; *Dr. Rongsen, Renbomo. Ruyosu Nakro, Samuel, Bendangjungla*





STATE: Nagaland

KVK: Mon

1. Title of Song: Harvest folk song

Recorded on date: 26.07.2015

Language of recording: Konyak - Naga

Location of recording (Address): Krishi Vigyan Kendra, Mon, Nagaland

Lyrics of song	Meaning
<i>iinyih haupak iimei lulinge tanpe hanpak.</i>	Harvest folk song <i>Today is the day we long for, now is the time to gather all the fruits.</i>
<i>iilek iimei luk pete bin shong poih.</i>	<i>We are happy and giving thanks to our heavenly Father for blessing us to harvest plenty fruits.</i>
<i>Kulem wei iishe wei hiim me wangle poih thrah iimei wet lah touh.</i>	<i>Come friends, we will go back to our sweet home with the good news of harvest to our beloved villagers.</i>
<i>Jemzu eithra thrah iimei hin hei touh. Ponla shai le wangle hah.</i>	<i>Come friends, carry the beautiful fruits. Let your friends see you are in serious business and let them see</i>

Name of the singers : Mrs . Toithron Konyak , Mrs. Yanon Konyak , Mrs. Yathron Konyak , Mrs. Nepnoi konyak,

Mrs. Ngipkai Konyak

Recorded by: Martha Chakruno, SMS (Plant Protection), KVK, Mon, Nagaland

Collected and recorded by ; Martha Chakruno, SMS (Plant Protection), KVK, Mon, Nagaland



2. Title of Song: Seed sowing folk song

Recorded on date: 26.07.2015

Language of recording: Konyak - Naga

Location of recording (Address):Krishi Vigyan Kendra, Mon, Nagaland

Lyrics of song	Meaning
	Seed sowing folk song
1. Aizu Hah me meipu shiwang wa oh koi.	1. Let there be plenty of fruits in the field. Let my friends see happiness of the crops and let it be an admirable plan for the next year.
2. Yeh shon me lak wa okai, me rong en ko.	2. Don't let any seed spoil without growing or without bearing fruits,rather we wanted to see a beautiful bearing fruit in my field.
3. Ko fei ferong me Nah cham.	3. Today we are here to care and clean you,grow well and bear good fruits.
4. Aizu hah me kanyih wangmei Lalo pha , yah shi hing sha lem nang -oh.	4. Today we wanted to see a good weather while we are cleaning the field with my friends, so let it be a good day and sound mind.
5. Nyo Wang ko shon koh pe to,kat fei wenling pa fe nah rong oh	5. While we are singing our tiredness song, let my neighbours have a thought with pity and mercy.
6. Aiso zue zak tei tong iiniip wangpu hahso ma len, wangtei tong oh.	6. Oh.....The calling of the field owner for the meal, friends let it be done faster.
7. Thrizu nangu ei yutiongtah yu ehingto, ko vei Wang nang ngam ching to.	7. Oh....this morning we saw your bright sunshine but we know it's already evening now , we realize you are going back to your place. So,we are also going back to our sweet home, goodbye sunshine, see you again.

Name of the singers: Mrs . Toithron Konyak , Mrs. Yanon Konyak , Mrs. Yathron Konyak , Mrs. Nepnoi konyak,

Mrs. Ngipkai Konyak

Recorded by: Martha Chakruno, SMS (Plant Protection), KVK, Mon, Nagaland

Collected and recorded by ; Martha Chakruno, SMS (Plant Protection), KVK, Mon, Nagaland



STATE: Nagaland
KVK: Phek

1. Title of Song: Nyokro Kävü Chele (Song of pulverize the field)

Recorded on date : 04.05.2015

Language of recording: Chokri

Location of recording (Address): Sakraba Village, P.O. Pfutsero, Dist-Phek, Nagaland-797 107

Lyrics of song	Meaning
<p>*Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i)</p> <p>1. Hülü-ü natsih(hülü-ü natsih), Hülü-ü natsih(hülü-ü natsih)</p> <p>Hizo ta-e ho-o le-ü(hizo ta-e ho-o le-ü), Hizo ta-e ho-o le-ü(hizo ta-e ho-o le-ü)</p> <p>Ho-o ha-e ho-o(ho-o ha-e ho-o)</p> <p>Hi zhale-ü ho-yi(hi zhale-ü ho-yi)</p> <p>Ho-o hoh(ho-o heh)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i)</p> <p>Ho-o hi-ü ho-o he-ü(ho-o heh)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i), hi-I ho-i</p> <p>Repeat (1)</p> <p>2. Uko-ü ta-e zho(uko-ü ta-e zho), Uko-ü ta-e zho(uko-ü ta-e zho)</p> <p>Mirüsa-ü mo-o le-ü(mi rüsa-ü mo-o le-ü), Mirüsa-ü mo-o le-ü(mi rüsa-ü mo-o le-ü)</p> <p>Ho-o ha-e ho-o(ho-o ha-e ho-o)</p> <p>Hi zhale-ü ho-yi(hi zhale-ü ho-yi)</p> <p>Ho-o hoh(ho-o heh)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i)</p> <p>Ho-o hi-ü ho-o he-ü(ho-o heh)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i), hi-I ho-i</p> <p>Repeat (2)</p> <p>3. Do mü-ü cho-e ri(do mü-ü cho-e ri), Do mü-ü cho-e ri(do mü-ü cho-e ri)</p> <p>Rünyive-ü mo-o le-ü(rünyive-ü mo-o le-ü), Rünyive-ü mo-o le-ü(rünyive-ü mo-o le-ü)</p> <p>Ho-o ha-e ho-o(ho-o ha-e ho-o)</p> <p>Hi zhale-ü ho-yi(hi zhale-ü ho-yi)</p> <p>Ho-o hoh(ho-o heh)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i)</p>	<p>*Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i)(Folk tune)</p> <p>1. Will not remain young (Sung by the lead singers)2</p> <p>Will not remain young (Sung by the followers)2</p> <p>Like this forever(Sung by the lead singers)2</p> <p>Like this forever(Sung by the followers)2</p> <p>Ho-o ha-e ho-o(ho-o ha-e ho-o)(Folk tune)</p> <p>Hi zhale-ü ho-yi(hi zhale-ü ho-yi)(Folk tune)</p> <p>Ho-o hoh(ho-o heh)(Folk tune)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i)(Folk tune)</p> <p>Ho-o hi-ü ho-o he-ü(ho-o heh)(Folk tune)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i), hi-I ho-i(Folk tune)</p> <p>Repeat (1)</p> <p>2. If we are together(Sung by the lead singers)2</p> <p>If we are together (Sung by the followers)2</p> <p>We don't long for others(Sung by the lead singers)2</p> <p>We don't long for others(Sung by the followers)2</p> <p>Ho-o ha-e ho-o(ho-o ha-e ho-o) (Folk tune)</p> <p>Hi zhale-ü ho-yi(hi zhale-ü ho-yi) (Folk tune)</p> <p>Ho-o hoh(ho-o heh)(Folk tune)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i) (Folk tune)</p> <p>Ho-o hi-ü ho-o he-ü(ho-o heh) (Folk tune)</p> <p>Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i), hi-I ho-i(Folk tune)</p> <p>Repeat (2)</p> <p>3. Singing too lengthy(Sung by the lead singers)2</p> <p>Singing too lengthy (Sung by the followers)2</p> <p>is not sweet to hear(Sung by the lead singers)2</p>

Ho-o hi-ü ho-o he-ü(ho-o heh)
Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i), hi-I
ho-i
Repeat (3)
Ho-o hi-ü ho-o ho-ooooh

is not sweet to hear (Sung by the
followers)2
Ho-o ha-e ho-o(ho-o ha-e ho-o) (Folk tune)
Hi zhale-ü ho-yi(hi zhale-ü ho-yi) (Folk
tune)
Ho-o hoh(ho-o heh)(Folk tune)
Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i) (Folk
tune)
Ho-o hi-ü ho-o he-ü(ho-o heh) (Folk tune)
Hi-i ho-i(hi-i ho-i), Hi-i ho-i(hi-i ho-i), hi-I
ho-i(Folk tune)
Repeat (3)
Ho-o hi-ü ho-o ho-ooooh(Concluding tune)

Name of Singers: Nokrohulu, Zavehulu, Puhusalu, Vezapralu, Veponulu, Tavevolu, Ciekrosulu
Vezhohulu, Vekhozolu, Vekhusalu

Recorded by: KVK PHEK, Porba, Nagaland

Collected and recorded by: Er. Nukusa T Vadeo, Computer Programmer, KVK-Phek, Porba, Nagaland.

Any other relevant information: song is usually sing by a group of women/men folk/morung in a traditional
attire during breaking of clod and pulverization of soil in a field.



2. Title of Song: Chüte Chele (Song of Sowing Millet)

Recorded on date: 06.05.2015

Language of recording: Chokri

Location of recording (Address): Porba Village, P.O. Pfutsero, Dist-Phek, Nagaland-797 107

Lyrics of song	Meaning
<p>*Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü)</p> <p>1. Hi thatüso hi-ü hi dirihanü ye Hi zha-ü ho-ü ho-ü He hiyo-ü oh he-ü Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü)</p> <p>2. Hi lüshüyori hi shevotso ho le Hi zha-ü ho-ü ho-ü He hiyo-ü oh he-ü Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü)</p> <p>Ho-o oh-ü, ho-o ho-o Oh zhale oh-ü he-ü Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü)</p> <p>3. Hi di küthicenatsihhamothiye Hi zha-ü ho-ü ho-ü He hiyo-ü oh he-ü Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü)</p> <p>4. Hi khreküsanu hi hayetolumo Hi zha-ü ho-ü ho-ü He hiyo-ü oh he-ü Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) Ho-o oh-ü, ho-o ho-o Oh zhale oh-ü he-ü Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü)</p> <p>During lunch break:</p> <p>(First partner) Hiyo-ü he</p> <p>1.Naceküchozhohanülümüdo Hihozhale-ü hi-ü lohe le hi he-ü Naceküchozhohanülümüdo Zhale-ü ho-o zhalehelü hi-ü zho-ü</p>	<p>Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) (introduction)</p> <p>1. How lovely is the day today Hi zha-ü ho-ü ho-ü(folktune) He hiyo-ü oh he-ü(folktune) Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) (folktune)</p> <p>2. Love is difficult to defined Hi zha-ü ho-ü ho-ü (folktune) He hiyo-ü oh he-ü (folktune) Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) (folktune)</p> <p>Ho-o oh-ü, ho-o ho-o (folktune) Oh zhale oh-ü he-ü (folktune) Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) (folktune)</p> <p>3.Young was the time when we do anything we like Hi zha-ü ho-ü ho-ü(folktune) He hiyo-ü oh he-ü(folktune) Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) (folktune)</p> <p>4.Younger generation will overtake us again Hi zha-ü ho-ü ho-ü (folktune) He hiyo-ü oh he-ü (folktune) Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) (folktune) Ho-o oh-ü, ho-o ho-o (folktune) Oh zhale oh-ü he-ü (folktune) Hiyo he-ü(hiyo he-ü), Hiyo he-ü(hiyo he-ü) (folktune)</p> <p>*During lunch break time, a pair of partner use to sing trying to dominate each other in singing* (First partner) Hiyo-ü he (folktune)</p> <p>1. Thinking of lover the whole day Hihozhale-ü hi-ü lohe le hi he-ü(folktune)</p>

<p><i>Ho zhale-ü he-ü</i> Second Partner: Sopühlüshüzhosopühlümony <i>Hihozhale-ü hi-ü lohe le hi he-ü</i> <i>Sopühlüshüzhosopühlümony</i> <i>Zhale-ü ho-o zhalehelü hi-ü zho-ü</i> <i>Ho zhale-ü he-ü</i></p> <p>First partner: 2.No hanülü, zhoküve mi nülü <i>Hihozhale-ü hi-ü lohe le hi he-ü</i> <i>No hanülü, zhoküve mi nülü</i> <i>Zhale-ü ho-o zhalehelü hi-ü zho-ü</i> <i>Ho zhale-ü he-ü</i></p> <p>Second Partner: Münyedirizhohajoko ho le <i>Hihozhale-ü hi-ü lohe le hi he-ü</i> <i>Münyedirizhohajoko ho le</i> <i>Zhale-ü ho-o zhalehelü hi-ü zho-ü</i> <i>Ho zhale-ü he-ü</i></p>	<p>Thinking of lover the whole day <i>Zhale-ü ho-o zhalehelü hi-ü zho-ü (folktune)</i> <i>Ho zhale-ü he-ü (folktune)</i> Second Partner: Who will not think of love and remember <i>Hihozhale-ü hi-ü lohe le hi he-ü (folktune)</i> Who will not think of love and remember <i>Zhale-ü ho-o zhalehelü hi-ü zho-ü (folktune)</i> <i>Ho zhale-ü he-ü (folktune)</i></p> <p>First partner: 2. You are pretty to me and to all good others <i>Hihozhale-ü hi-ü lohe le hi he-ü</i> You are pretty to me and to all good others <i>Zhale-ü ho-o zhalehelü hi-ü zho-ü (folktune)</i> <i>Ho zhale-ü he-ü (folktune)</i> Second Partner: Feels your beauties even in your absence <i>Hihozhale-ü hi-ü lohe le hi he-ü</i> Feels your beauties even in your absence <i>Zhale-ü ho-o zhalehelü hi-ü zho-ü (folktune)</i> <i>Ho zhale-ü he-ü (folktune)</i></p>
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Name of Singers: Vephitha, Nucuhu, Kuthonolu, Kunecholu

Recorded by: KVK PHEK, Porba, Nagaland

Collected and recorded by : Er. Nukusa T Vadeo, Computer Programmer, KVK-Phek, Porba, Nagaland.

Any other relevant information: This song is usually sing during ploughing and sowing of Millet in a field by a young and youthful unmarried partners in full traditional attires



STATE: Nagaland
KVK: Wokha

1. Title of Song: *Wokhae Eran Lijon Khen*

Recorded on date: 26.04.2015

Language of recording: *Lotha(Naga)*

Location of recording (Address): *Wokha Village, Wokha, Nagaland*

Lyrics of song	Meaning
<i>Yonjak ejum enya.....</i>	<i>Its time to start weeding in the field otherwise we will gate late,</i>
<i>Ohoho.....oho....ho.....(3 times)</i>	<i>In the forest the leaves are drying out and if we don't work fast, we will not be able to complete our task,</i>
<i>Enongi yutsoro, owo lelle to</i>	<i>Time is nearing for tea break, so work fast n forest flower are fading so work fast before they fade away,</i>
<i>Ohoho.....oho....ho.....(3 times)</i>	<i>Time is nearing for Lunch break so work fast before its too late and before all the flowers fade away.</i>
<i>Ohoho.....oho....ho.....</i>	
<i>Etsen Jana thung Ekyio</i>	
<i>Yari Kiroa Kalo</i>	
<i>Ohoho.....oho....ho.....(3 times)</i>	
<i>Nshi jana thung Ekiwo Yari</i>	
<i>Yari Kiroa Kalo</i>	
<i>Ohoho.....oho....ho.....(3 times)</i>	

Name of Singers: Sungbeni Murry, Vandano Murry, Thechano Murry, Lobeno Murry, Yikhyalo Murry, Zanbeni murry, Zanbeno murry, Lolano murry, Chumbeni Murry, Tsenlumi murry, Khonbano murry, Mhonyani Murry, Anyimi Murry

Recorded by: KVK, Wokha, Nagaland

Collected and recorded by: Mrs Megokhono Meyase, ACTO (horticulture), KVK, Wokha & Mrs BL. Mhalo Tungoe, SMS (Ext), KVK, Wokha



STATE: Nagaland

KVK: Zunheboto

1. Title of Song: Ghokile (means song of Ghokimi village)

Recorded on date: 24.04.2015

Language of recording: Sumi

Location of recording (Address): KVK, Zunheboto, Nagaland University, Lumami, PIN-798627

Lyrics of song	Meaning
<i>Holo hovaye, Ishe henilo, Sülo Shenilo Ishe kucho vekhomla, ishe kucho vexamla Lojiliu nono külaku-u lumoniye aghi kuo sheye Nono sheye shekhamla aye Süphano pu akinino axishiwo cheye Akithino kulukiphe aunhe shiwo cheya. Lojiliu onguno osaluni aye Oxeuno sasü atsala phi aghulo phiwocheya. Lojiliu noye atsamügha shikutunu aye Holo hovaya, Ishehenilo, sülo</i>	<i>Hola hovaye, ishe henilo, sulo shenilo Sadly but truly no one can come in between us, no one can separate us. My lover, to avoid marriage you are waiting for paddy to bloom. You are trying your best to avoid. Cotton plants are blooming, perilla plants are setting seeds. Job's tear plants are about to bloom. My lover, your to be father- in- law is coming soon to take you. Your to be husband and to be father-in-law are counting the days to come and take you. My lover, you must complete all your garments to go. Holo hovaye, ishe henilo, sulo shenilo.</i>

Name of the singers: Hetokhu, Nizheto, Shihovi, Zhekhuvi, Tokhevi, Shihoto, Ikhuvi, Hukishe, Zhetovi, Zukhahe

Audio Recorded and Edited by: Mr. Imnameren (Compt. Programmer, KVK, Zunheboto)

Collected by: Mr. Imnameren (Compt. Programmer), Dr. RK Chaurasia (Programme Coordinator)

Translators: Er. S.V. Zhimomi and Ms. Edenly Chishi, SMS (Horticulture)



2. Title of Song: *Baghile* (means group song)

Recorded on date: 24.04.2015

Language of recording: Sumi

Location of recording (Address): KVK, Zunheboto, Nagaland University, Lumami, PIN-798627

Lyrics of song	Meaning
<i>Ohoishe kucho aghauno thosü Lojilimi sasü asü akelo kichelu shi aye. Timi küxü khiuno hilenoxü Ipu iza ghoshi khe lumoye. Akithi kumo dolo küghüna nikenö Cheju-puqho cheju-piqhi Aghomi alomi kilo wonithono Holo hova ishe henilo, sülo shenilo</i>	<i>Oh! even the birds with its lover With my lover I will sit on the top of the tree. How can humanely lovers will agree to the proposal of their parents? Parent's choice cannot be fulfilled always, rather choose partners for ourselves Till the death do us apart we are living together. Studying every detail of my love And marry the best choicest one. Holo hovaye ishe henilo, sulo shenilo.</i>

Name of the singers: *Hetokhu, Nizheto, Shihovi, Zhekhuvi, Tokhevi, Shihoto, Ikhuvi, Hukishe, Zhetovi, Zukhahe*

Audio Recorded and Edited by: *Mr. Imnameren (Compt. Programmer, KVK, Zunheboto)*

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

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Correct Citation: Bhalerao A.K., Kumar B., Singha A. K., Jat P.C.,
Pasweth, A.M., Deka Bidyut C., 2016, Agricultural Folk Songs of
Nagaland, 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>
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Cover Design: Johannes Wahlang

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

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