

Agricultural Folk Songs of Sikkim



**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 Sikkim

**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.	East Sikkim	<i>Ropana Ropa Hai</i>	16
02.	North Sikkim	<i>Mayul Lyang (The Hidden Land)</i>	18
03.	North Sikkim	<i>Ka Ku Ku</i>	20
04.	South Sikkim	<i>Jaivik Kheti (Organic Farming)</i>	22
05.	West Sikkim	<i>Asarey-monsoon</i>	25
06.	West Sikkim	<i>Damkey</i>	27

INTRODUCTION

Sikkim falls under Eastern Himalayas. Being a region which had its geophysical uniqueness owing to its location and climate conditions, human inhabitation was sparse. It was only in 1641 that it was given a political entity. The people residing in this area were of Indo-Mongoloid, Tibetan or Nepalese origin. The inhabitants are rural and tribal. Buddhism is a major religion in the state. The tribals are isolated from the rest of the country. Agriculture is the main occupation along with animal husbandary. The Lepchas and the Bhutias who came from the regions of Tibet settled in Sikkim.

Sikkim, the 22nd state of the Indian union, is a small mountain state in eastern Himalayas. On the North it is bounded by Tibet, Nepal on the west, Bhutan on the east and West Bengal lies to its south. It has the lowest population in the country. Sikkim is important as it linked the shortest route from India to Tibet.

The capital Gangtok, which is situated in the east district, is the principle urban centre; in this district more than one third of population resides now. The capital of the state can be said to constitute the focal point of all socio-political and cultural activities. It is connected by well-developed road links with all four districts. Gangtok, is the principal commercial centre of the state. Being the seat of the government, it has become the most important centre of administrative and political activities. The inhabitants of Gangtok are -the Bhutia-Lepcha, the Nepali and the plainsmen.

Sikkim is a land of rich and varied scenic beauty, magnificent mountains, eternal snows, dark forests, green fertile valleys, raging torrents and calm, placid lakes. Her magnificent variety of flora and fauna are the naturalist's dream; the steep variations in elevation and rainfall give rise to a glorious multitude of species within a comparatively limited area. The scenic grandeur of mighty snow-capped peaks, the highest of which is the 28,162 feet Kanchenjunga on the Nepal-Sikkim border, has been a symbol of romantic awe and wonder for the people. It is the world's third highest peak. Kanchanjunga has five satellite peaks: Jano, Kabru, Pandim, Narsim, Simiolchu.

Two important mountain ranges are the Singilela and Chola which start in the north and continue, following a more or less southerly direction. Between these ranges are the Principle Rivers, the Rangit and the Teesta, forming the main channels of drainage. These rivers are fed by the monsoon rains as well as by melting glaciers.

Sikkim's climate varies from the tropical heat in the valleys to Alpine cold in the higher altitudes. The Tropical climate prevails in the deep valleys with elevation up to 5000 ft. The temperate climate zone comprises areas having elevations between 5000 ft. and 13000 ft. Above 13000 ft are the Alpine climate Zones reaching upto 16000 ft which marks the beginning of the perpetually snow-bound zone.

Sikkim receives high amount of rainfall. On an average, Sikkim receives 125 cm rain. But the rainfall varies widely between various regions like sheltered valleys, foot hills and high mountains.

Different types of ethnic groups are prevalent in the state which have their own language and cultural pattern. They are the Lepchas, the Bhutia, the Nepali and the plainsmen. This cultural diversity of the ethnic groups who have no common racial backgrounds has become the central point of socio-economic and political problems in Sikkim. Over centuries, the narrow fertile valleys of the inner Himalayas and the rugged hill tracts of the greater Himalayas have been settled by the Tibeto-Burmese, Tibeto-Mongoloid and Indo-Aryan races who have adjusted themselves to the rigorous climate of this state. Thus Sikkim has become a state of multi-racial inhabitants. The oldest people residing here are the Rongs or Lepchas who migrated via Assam to this mountain state. Next came the Khampas from the Tibetan province of Kham, they are now commonly known as Bhutias. The Limbus who are considered by some as belonging to Lhasa gotra are believed to have migrated from Shigatse, Penam, Norpu, Giangtse etc of the Tsong province of Tibet. These Limbus and other Magar, Rai, Gurung, Murmi etc are allied races and in fact belong to the Kirati sub-cultural stock of the Nepali race who migrated to Sikkim from Nepal in the west.

The official language of Sikkim is English. The Lingua-franca is however Nepalese which closely resembles Hindi. The Lepcha language belongs to the Tibeto-Burman family. The languages of the Bhutias, Limbu, Murmi, Magar, Khamba and Mewar also belong to it.

Education is giving very high priority. Education is free upto the primary school level. While in the higher classes the fee is nominal, for girls education is free up to class XI.

In Sikkim, inter-marriage is not practice among the higher caste. Traditionally a Gurkha can possess any number of wives. A wife taken through formal ceremonial marriage is called a 'Behaite' while others are called 'Lihaites'. But this practice is now on the wane. Divorce is permissible. Both man and wife can refer any plea for divorce to the village elders who decide it.

Agriculture is the main economy of the people in which special efforts were made to develop agriculture on scientific lines. With the initiation of economic plans an agriculture department was established to look after the progress and development of this vital organ of the economy. New technologies intervention such improved varieties of seeds and fertilizers were distributed in all parts of the country and trained personnel were posted at various places to assist the cultivator in day-to-day matters relating to increased agricultural production. To control insect and pest, the use of pesticides were also distributed in areas where crops suffered from insects and pests.

Many personnel from Sikkim were trained in different agricultural research institutes of India. During the second plan a 200 acres (about 80 hectares) seed multiplication farm for paddy, maize and

vegetables was developed at Gyalshing. Another 150 acres (about 60 hectares) potato seed farm was set up at Ribdi in western Sikkim. Farmer orientation schemes were accelerated in the third plan. Extensive Plant Protection schemes were introduced in the state to save the valuable crops of paddy, maize, cardamom and oranges from insects and pests. The Government of Sikkim passed two acts, one preventing land-owners from terminating the cultivating rights of the tillers and receiving more than half of farm produce as share or rent and the other restraining the land lords from selling or otherwise interfering with land. This gives the tiller of the land a real sense of security against the menace of the feudal land lords. The Sikkim Government has initiated a plan of land survey and has also succeeded in procuring S.F.D.A (Small Farmers Development Authority) project for the entire state.

Sikkim is a land of villages. Agriculture has a history of its own in Sikkim. Sikkim's wealth comes mainly from agriculture and forestry where as the original inhabitants were not agriculturists. The people live a simple life by using wild roots, fruits, hunting and fishing were their means of livelihood. When Bhutia people migrated to Sikkim they started a semi pastoral economy and sedentary farming. They ploughed only the flat pieces of land available here and there. Settled agriculture started only with the arrival of Nepali immigrants. These sturdy, hardy, energetic and innovative people cleared large tracts of woodlands and made the land fit for cultivation.

Agriculture in Sikkim depends on the nature of the terrain and varied micro climatic conditions. Maize, paddy, wheat, barley and buck wheat are the main cereals grown in Sikkim. Sikkim has the largest area and the highest production of large cardamom in India. Cardamom and potatoes are two important cash crops. A special kind of tea much valued by the connoisseur for its taste and quality is also produced in the state. A government Tea Estate is being developed in Kewzing in the western part of Sikkim. There is one more tea estate at Temi. Both these estates extend over an area of 400 acres. Under horticulture, large quantities of oranges and apple are raised. Vegetables, pineapple and banana are other cash crops of Sikkim.

Maize is cultivated mainly in the humid tropical zone foothills of Southern Sikkim. Needing high temperatures and good amount of rainfall, maize is sown in early summer and harvested in September-October. Maize is an exacting crop and required a good amount of human labour for thinning and weeding process. To save the land from soil erosion longitudinal ditches have to be prepared in Maize fields. Maize is a staple food of this belt. Maize is also used for preparation of poultry feed and beer.

Paddy is another important crop of Sikkim. Paddy is a crop mainly of river valleys. Along river beds the crop is raised with the help of irrigation. Using of small channel for irrigating crop areas. On higher areas where temperature and rainfall conditions permit the cultivation of paddy, the crop is grown on terraced fields. Transplanting is practiced in low lying areas and Broadcasting is practiced in high lying

areas. Now with the assistance of Agriculture Department new high yielding varieties of paddy are grown on the terraced farms with Japanese method. Paddy is a summer crop and it is grown everywhere in the state except very higher areas and most of the paddy is raised on unirrigated fields. Because of copious rainfall during its growth period it is possible to raise paddy on unirrigated fields.

Wheat and barley are winter crops. Wheat is raised in Southern and Central Sikkim where temperature and growing period during winter permit the cultivation of this crop. In areas receiving less rainfall and short duration period during winter barley and buck wheat are raised. On the soils which are not fit for paddy or wheat cultivation or where short growing period does not permit the cultivation of superior cereals, millets are raised. Cardamom, oranges and apples are export to other country. Luscious oranges are grown in the southern warmer area of the state whereas apple is grown in elevated areas of Central and Northern Sikkim. Cardamom is a foreign exchange earner crop also. Therefore special steps are being taken to augment the production of cardamom.

Agriculture, horticulture and animal husbandry constitute a mainstay of the largest segment of Sikkim's population. Cattle, buffaloes, yak, sheep, goats, pigs, mules and ponies are the important domestic animals of Sikkim. Poultry birds are also domesticated in different parts of the state. Buffaloes and cattle are mainly limited to the tropical humid belt and temperate zone. Yak is the important animal in higher altitude. Animal husbandry is playing an important role in providing meat and dairy products, poultry birds and eggs. Different training were organised by Veterinary health department in raising animal and poultry farming. Exotic breeds of sheep that thrive well under the vagaries of climatic conditions prevailing in Sikkim were introduced in the state.

Women's role in Agriculture:

FESTIVALSOFSIKKIM



Sikkim is a land of festival. In one way or the other there are festivals and festivities throughout the year. This is a reflection of the rich cultural heritage of Sikkim. A cultural heritage which combines the flamboyant aspects of Vajrayana Buddhism and the equally splendid features of Hinduism with the original animist traditions of the Lepchas. Life in Sikkim, like in the rest of India, is rooted firmly in religion. Everything a person does is related to his faith and his daily life is governed by the patterns and customs of his religion. Even nature finds itself incorporated in this belief. The majestic Mt. Khangchendzonga- earth's third highest mountain -serene, proud and burnished in the splendour of its mythology, plays a dominant role in the Sikkimese life. This mountain represents the birth place of the Lepchas and is the presiding deity of Sikkim responsible for the peace and prosperity of the land and the people.

The important monasteries like Pemayangtse, Tashiding, (in West Sikkim), Tsuklakhang (the palace monastery in Gangtok), Phodong and Lachung (in North), Enchey (near Gangtok) and Rumtek (23kms from Gangtok) are the place where important Buddhist festivals in Sikkim is held. The lama dances complete with the fierce masks, the gorgeous brocade costumes, the exotic music and chants, may seem to the casual visitor a little bizarre. But this dance carries their own symbolism and meaning according to the participants and to the faithful. Most of these dances recreate legends and myths connected with the birth of Buddhism and also represents the eternal battle between the good and the evil and the eventual triumph of the virtuous. What makes the festivals and festivities of Sikkim more than just dry religious rituals is the communal participation. It is not an uncommon sight to see the Hindu population or those from other parts of India, in the monasteries watching and enjoying the lama dances or the other Buddhist ceremonies just as it is fairly common to see the Lepchas and Bhutias celebrating Dasain and Dipavali (festival of lights) with their Hindu friends. For visitors, the festivals bring opportunity to participate and sample the rich traditions of an ancient culture as well as the warmth and hospitality of a friendly people.

Different festivals:

Saga Dawa:

Saga Dawa is an important day for the Mahayana Buddhist. It is also known as the Triple Blessed festival. On this day (the full moon of the 4th month of the Tibetan Buddhist calendar) Lord Buddha is supposed to have entered the soul of this mother, attained Buddha hood and also Nirvana. On this day people in Sikkim go to the monasteries to offer butter lamps and worship. A huge colourful procession of monks with gyalings and ragdungs go around Gangtok with the holy scriptures (Kangyur and Tangyur). Rumtek ' Chaams' Rumtek monastery, which is 23 kms. from Gangtok, is the seat of the Kagyu order of Tibetan Buddhism. This monastery was built by the 16th reincarnate Gyalwa Karmapa, after he escaped from Tibet

and settled in Sikkim. The monastery is famous for its 'chaams' -- the ritual lama dances as well as the stylized 'opera' performed by the lay people who live around the monastery. The important 'chaams' of Rumtek are those performed two days prior to the Tibetan New Year and that performed on the 10th day of the fifth month of the Tibetan calendar. This 'chaam' known as Tse Chu 'Chaam' basically presents the eight manifestations of Padmasambhava. Padmasambhava (the lotus-born) was the Indian sage who was responsible for consolidating Buddhism in Tibet. He is also revered by the Sikkimese as Guru Rimpoche and during his travels he is supposed to have visited Sikkim. The dances in Rumtek celebrate the various episodes of his life and his battle against the forces of evil. The winter 'chaams' performed just before the



Losar present the battle between good and evil and the ritualised destruction of evil

Pang Lhabsol: It is a unique festival of Sikkim. It is an offering to Mount Khangchendzonga, the guardian deity of Sikkim and to Yabdul, the supreme commander of Mount Khangchendzonga. It is staged in front of the Tsuklakhang monastery. The essence of the dance is the war-like costumes of the dancers, the pomp and the pageantry. Khangchendzonga is represented in demonic form, wearing a red mask surmounted by flags and five human skulls and an apron over his brocaded robes with a fierce face. The God is accompanied by his supreme commander Yabdul wearing a black mask and attended by warriors in the ancient uniform of battle with helmets decorated with flags, bracelets, boots, swords, shields and daggers. A week before the dances actually take place, the lamas of Pemayangtse monastery start prayers at Tsuklakhang. The prayers are offered to invoke Khangchendzonga (commonly known as Dzonga) and Yabdul for peace and prosperity.

At the dramatic moment during the dance the God Mahakala makes his appearance. Shouts of victory greet his appearance as it is he who commands the god Khangchendzonga, to defend the faith and bring peace and prosperity to the people. Three horses with attendants in the fashion of Kham, from where the Namgyal dynasty came, are held ready to be mounted by Dzonga, Yabdul and Nyenchen Thangla, a mountain god from Tibet. Apart from the religious significance of the warrior dance, it was devised as combat exercises to be performed by the youth of the elite of Sikkim. Dancers must be physically fit with swift reflexes and should have skill in sword-manship. The dancers are thus required

to prepare for the dance by keeping themselves in seclusion for about 15 days prior to the festival, to keep themselves pure as demanded by custom. This dance was performed to show the feeling of brotherhood between the Lepchas and Bhutias and was performed on the 15th day of the 7th month of the Tibetan calendar (around September).

Kagyat Dance

This dance is organised on every 28th and 29th day of the 10th month of the Tibetan calendar and the monks dance in the Tsuklakhang (palace monastery) compound two days before Losoong (the Sikkimese New Year). This dance includes burning of effigies made of flour, wood and paper which symbolize the destruction of the forces of evil. The solemn nature of the dance is interspersed with comic relief provided by the jesters. The monks start praying inside the chapel before the dance and thousands of audience who flock to see the dance their attendance is confirmation of their inherent belief, that to see the dance is to participate in the exorcizing of evil and pray for peace and prosperity for the coming year.

Drukpa Tseshi

This festival was celebrated based on the first teaching of Lord Buddha (the turning of the Wheel of Dharma). On this day (4th day of the 6th month of the Tibetan Buddhist lunar calendar) believer go to the Deorali Chorten, near the Institute of Tibetology in Gangtok, to worship and offer prayers.

Losoong

This is the Sikkimese New Year. It is also called 'Sonam Losar' (or the Farmer's New Year) for the farmer's rejoice and celebrate their harvest. It is celebrated among family members and friends. Archery competitions was organised during the festival which entertain the people all over Sikkim. There are also lama dances held in some of the important monastries two days before Losoong. These dances symbolically driving away evil spirits of the past year and welcome the good spirits of the coming year.

Losara

It is the Tibetan New Year which is organized by inviting friends and relatives for family gatherings. Two to three days before Losar is the Guthor Chaam when colourful lama dances are held in the Pemayangtse and Rumtek monasteries to welcome the Tibetan New Year.

Enchey Chaam

It is an annual festival organized every year on the 18th and 19th days of the 11th month of the Tibetan calendar (corresponding to the month of December). Like the Chaams in other monasteries, here too, the

gathering watch the Lamas in their splendid costumes and fierce masks perform mystic dances. In Enchey the Drag-dMar Chaam of Padmasambhava in his wrathful form is the main ritual dance.

Dasain - Dipavali

Dasain is the largest and most important festival celebrated by the Hindu Nepali population of Sikkim. This festival begins on the first day of the bright lunar half of the month of Aswin (September-October). In private homes, on this day invocations are made to Goddess Durga and barley seeds are planted in the prayer rooms. On Ashtami (the 8th day) is the famous 'maar' when and goats are ritually sacrificed. On the Vijaydashami day the elders of the family put Tika--(a red powder with rice mark on the forehead) on the younger members and relatives visit each other.

The other important festival is Dipavali (the festival of lights). This is part of the Tihar festival which begins 10 days after Dasain. On the third day of Tihar Goddess Laxmi (the goddess of wealth) is worshipped. In the evening on this day, women, young and old, visit door to door singing Bhailo and accepting Bhaili offerings and gifts spreading the message of victory of good over evil.

Tashiding Bumchu/Sinek

The Bumchu is secret pot in which the level of water determine the luck of the year ahead. It occurs on the 15th day of first Tibetan month and continuous for three days when devotees from different parts of Himalayas come for blessings and celebrations at Tashiding monastery.

Tourist Festival

The Department of Tourism and Travel Agent's Association of Sikkim jointly organised Teesta and Tea Tourism festival annually during the month of December and January which highlights various activities and lets you participate to be a part of festival. Different events such as International Flower Show, food festival, various cultural show and exhibition are highlights of this festival including mountain biking, river rafting, rock climbing, hot air ballooning and archery competition. The festival was taking place in Sikkim, Darjeeling, Kalimpong and Dooars and promises fun and enjoyment for all. It has attracted many tourists and the local populatio

Agricultural Folk Songs of Sikkim State

STATE: Sikkim
KVK: East Sikkim

1. Title of song: *Ropana Ropa Hai*

Recorded on date: 30.04.2015

Language of recording: Nepali

Location of recording: Amba Village, East Sikkim

Lyrics of song	Meaning
<p><i>Aaa haa hai ropa na ropa ropare rani</i> <i>Ropa hai dhanko bew</i> <i>Ropa hai dhan ko bew hai</i> <i>Bhawsey lai dinchan dahi chewra khaza</i> <i>Halilai dinchan ghew</i> <i>Aaa haa hai halilai dinchan ghew rajai</i> <i>Halilai dinchan ghew</i></p>	<p><i>The song depicts to the farm women for quick and smooth transplantation of the rice.</i> <i>Traditionally, curd, ghee and flat rice are being fed to the ploughman and other male workers during the programme.</i></p>
<p><i>Aaa haa hai ashar raii lagyo chupuma chupu,</i> <i>Mutthi ma bokaw bew</i> <i>Mutthi ma bokaw bew hai</i> <i>Ana di dhanko patulo chewra,</i> <i>Hal goru sawney jew</i> <i>Aaa haa hai hal goru sawney jew rajaii</i> <i>Hal goru sawney jew</i></p>	<p><i>This stanza asks the farm women to carry the bunch of paddy seedlings in their palm during the arrival of paddy transplanting season. On the other hand, song also tells about the pair of bullocks with poor health due to continuous ploughing and puddling in the paddy field during the entire season.</i></p>
<p><i>Aaa haa hai ashare majhama</i> <i>Dahi chewra khanda sardiley samaula</i> <i>Sardi le samawla hai</i> <i>Fyawriko new le bhijhayo bhaney</i> <i>Khoki le satawla</i> <i>Aaa haa hai khoki le satawla rajaii</i> <i>Khoki le satawla</i></p>	<p><i>In the mean time, they warn themselves to avoid over consumption of curd and flat rice as it may cause cold and they themselves are telling not to splash muddy water to the female rice transplanters because they may suffer from cough and cold.</i></p>

Name of singers: Mr. Dharmananda Dangal and Mr. D.D. Mishra

Recorded by: KVK (ICAR Sikkim Centre) East Sikkim

Collected and recorded by: Mr. B. Lepcha, SMS- Horticulture, Dr. N.J. Singh, SMS- Plant Protection

Any other relevant information: The song is mainly song during the paddy transplantation in the field



STATE: Sikkim
KVK: North Sikkim

1. Title of Song: *Mayul Lyang (The Hidden Land)*

Recorded on date: 2.05.2015

Language of recording: Lepcha

Location of recording (Address): Gyathang, North Sikkim

Lyrics of song	Meaning
<p>Ho.. ho.. ho...</p> <p>Mayul Lyang arey sha purten arey</p> <p>Mayul Lyang arey sha Ningdi</p> <p>Knyot Kha, Jho Thyang tho Jho mal thyo (2 times)</p> <p>Jho Khup jho mu min lyal knon tho (2 times)</p> <p>Ek ka lay ek ka jokkup arey</p> <p>Ek nu lha thu ka syung tho kha (2 times)</p> <p>Mayal mu luk lyang abryang thup</p> <p>Rum thik bay thing knun na tho bu sukyo</p> <p>Rum knun bo tho bo gyo nu la tho ka khuk be ali (2 times)</p> <p>Ho..ho..hooo.h</p> <p>Knon kalay anum knon ka lay jo pum ka knon ka, knonka lay</p> <p>Knun ka lay amum knon ka lay jo pum ka knon ka lang knon ka lay</p> <p>Jomu sa jukup arey pum ko ley lam kop um ka ley</p> <p>Samrangthing khung sa kryot arey ka jyar tyolang om jang ming dab u</p> <p>Jo orey rem chunbunu pum ka lay lam ka pum ko lay</p> <p>Gyumnula aryum pum tho ka ren rik bhong chon lu la lynun tho ka</p> <p>Jo mu sa jukup arey pum ka lay lamka tyom ka lay.</p>	<p><i>In the fields of hidden land</i></p> <p><i>Preparing the land for zoom cultivation</i></p> <p><i>The paddy is mature and ready to harvest</i></p> <p><i>It's time to collect and dry the crop.</i></p> <p><i>Blessed by the Goddess Arnapura</i></p> <p><i>The hidden land in the mountains, the land of plenty</i></p> <p><i>Let us protect our crop</i></p> <p><i>Come brothers and sisters let us collect the harvest to the thrashing floor</i></p> <p><i>As our golden harvest is so lovely and attractive the</i></p> <p><i>Let us take it to the thrashing floor</i></p> <p><i>Come one come all young and old</i></p> <p><i>Let us do the thrashing</i></p> <p><i>Collect the grain properly one by one without wasting any and store</i></p>

Name of Singers: (i) Dawa Lhamu Lepcha, Laksomit Lepcha, Pem Choden Lepcha

Recorded by: KVK North Sikkim

Collected and recorded by: T.T. Bhutia (Programme Co-ordinator), Nakchung Bhutia (Accountant), Diki Palzom (Programme Assistant Computer), Rajesh Basnett (Driver)



2. Title of Song: Ka Ku Ku

Recorded on date: 2.05.2015

Language of recording: Lepcha

Location of recording (Address): Gyathang, North Sikkim

Lyrics of song	Meaning
<p>Ka Ku Ku Nam ta cha ka ku ku Hun death mo ka ku ku</p>	<p>Ka ku ku (name of a bird in lepcha) It is time to sow seed ka ku ku</p>
<p>Zen labo nam ta cha hun death mo ka ku ku Lyang thang bar yong thong bar play la rong shen la ka ku ku Num na nong ba nayag ka rong shen la Pyar sher sam dhar bhur layel luk ma oh ka ku ku</p>	<p>Time has come and the water has started to collect in the spring Brother and sisters come out and see the flowers are in full bloom</p>
<p>Zocup Zomal bhur tha zeat rayong rayong rayong Mang sayla mang ep mo aka to ding mo rayong rayong rayong Zo mal la zocup bhur tha zeat rayong rayong rayong Nang lam mang bar bhor death mo rayong rayong rayong</p>	<p>Its time to sow rice Lets prepare the fields It's time to do the weeding in our field</p>
<p>Damra zocup mantha chet rayong rayong rayong hon death mo rayong rayong rayong Chak don don chak don don chak don don fo go nam tha chat nak ka yo chak don don Dank ka thi ba phosur phosem apot zocung chak don don</p>	<p>It's time to harvest Chak don (name of a bird in lepcha) has come to visit the fields Chak don has come to eat the bamboo shoots</p>
<p>Panjak sede depka bam ha nan nung sa Fur fur pangko dhot lung sa chak don don Gona go pong na chu ni chu rong mo ka ku ku ka ku ku...</p>	<p>Now the birds are back into the dense forest Hiding and grooming themselves.</p>

Name of Singers: Dawa Lhamu Lepcha, Laksomit Lepcha, Pem Choden Lepcha

Recorded by: KVK North Sikkim

Collected and recorded by: T.T. Bhutia (Programme Co-ordinator), Nakchung Bhutia (Accountant), Diki Palzom (Programme Assistant Computer), Rajesh Basnett (Driver)

Any other relevant information: In the olden times the birds help indicate the farmers which season is approaching



STATE: Sikkim
KVK: South Sikkim

1. Title of Song: *Jaiwik Kheti (Organic Farming)*

Recorded on date : 1.05.2015

Language of recording: *Nepali*

Location of recording (Address): *KVK South Sikkim, Namthang*

Lyrics of song	Meaning
<i>Ho Ho Ho Ho</i>	<i>(Rise Sisters)</i>
<i>La La La La</i>	<i>(Wake Up Brothers)</i>
<i>Utha Thuli</i>	<i>(Rise Sisters Wake Up Brothers)</i>
<i>Jaaga Kanchi</i>	<i>(To toil in our fields)</i>
<i>Utha Thuli, Jaaga Kanchi</i>	<i>(To put in our hard work in each grain of soil)</i>
<i>Kheti garna Lai</i>	<i>(To fill our lives with Happiness)</i>
<i>Mato matoma Mehnat bagai</i>	
<i>Khusi bharna lai</i>	<i>(Rise Sisters)</i>
<i>Utha Thuli</i>	<i>(Wake up Sisters)</i>
<i>Jaaga Kanchi</i>	<i>(Rise Sisters Wake Up Sisters)</i>
<i>Utha Thuli, Jaaga Kanchi</i>	
<i>Hnida Kancha</i>	<i>(Let's Go Brothers)</i>
<i>Hnida Thuli</i>	<i>(Let's Go Sisters)</i>
<i>Kheti garnalai</i>	
<i>Mato matoma pasina pokhai</i>	<i>(To our lands to Farm)</i>
<i>Khusi bharna lai</i>	<i>(To soak in each particle of soil our sweat)</i>
	<i>(To Fill Happiness)</i>
<i>Hnida Kancha</i>	
<i>Hnida Thuli</i>	<i>(Let's Go Brothers)</i>
<i>Rasainik Ma-law Kitanashaklay</i>	<i>(Let's Go Sisters)</i>
<i>Jiwan Barbad Parcha</i>	
<i>Aayu Lamo Hunna Kanchi</i>	<i>(Synthetic Fertilizers and Chemicals)</i>
<i>Kaal Po Aghii Sarcha</i>	<i>(Our Lives it Ruins)</i>
<i>Swastha Mato Swatcha Hawa</i>	<i>(Our Lives won't be Long Sisters)</i>
<i>Chokho Paani Rakhna</i>	<i>(Death It Propones)</i>
<i>Jaiwik Kheti Uttam Honi</i>	<i>(Healthy Soil Pure Air)</i>
<i>Lamo Samma Bachnalai</i>	<i>(Clean Water To Keep)</i>
	<i>(Organic Farming is Best)</i>
<i>Utha Thuli Jaaga Kanchi</i>	<i>(To Lead a Long Life)</i>
<i>Kheti garna Lai</i>	
<i>Mato matoma Mehnat bagai</i>	<i>(Get up Sisters Wake Up Sisters)</i>
<i>Khusi bharna lai</i>	<i>(To farm in our Lands)</i>
<i>Utha Thuli Jaaga Kanchi</i>	<i>(To put in our hard work in each grain of soil)</i>
	<i>(To fill our lives with Happiness)</i>
<i>Mola Huncha Tola Huncha</i>	<i>(Get Up Sisters Rise Sisters)</i>
<i>Bazar Bhhaw Huncha</i>	
<i>Jaiwik Utpad HunayHo Kancha</i>	
<i>Sarai Mitho Huncha</i>	<i>(Value will be There)</i>
<i>Muhar Bhari</i>	<i>(Market price will There)</i>
<i>Chamakk Boki</i>	<i>(Organic Products will be There Brothers)</i>

<p><i>Dherai Bachna Lai</i> <i>Haara Bhaara Bannaaw Dharti</i> <i>Sabai Hasnalai</i></p> <p><i>Hhida Kancha Hnida Thuli</i> <i>Kheti garnalai</i> <i>Mato ma toma pasina pokhai</i> <i>Khusi bharna lai</i></p> <p><i>Hhida Kancha Hnida Thuli – 2</i></p> <p><i>Hamra Purhka Honi Kanchi</i> <i>Saaya Barsa Bachnay</i> <i>Hurki Jnagar Josh Boki</i> <i>Khaliyan Bhari Nachmay</i></p> <p><i>Hami Pani Josh Boki</i></p> <p><i>Nachdai Gnaawdai Bnadaaw</i></p> <p><i>Jaivik Kheti Angalnaaw Kancha</i> <i>Lamosamma Bachnalai</i></p> <p><i>Hhida Kancha Hnida Thuli</i> <i>Hhida Kancha Hnida Thuli</i></p> <p><i>Mato matoma pasina pokhai</i> <i>Khusi bharna lai</i></p> <p><i>Hhida Kancha Hnida Thuli</i> <i>Hhida Kancha Hnida Thuli</i> <i>Ho Hop Ho Ho</i> <i>La La La La</i></p> <p><i>Ho Hop Ho Ho</i> <i>La La La La</i></p> <p><i>Ho Hop Ho Ho</i> <i>La La La La</i></p> <p><i>Ho Hop Ho Ho</i> <i>La La La La</i> <i>Ho Hop Ho Ho</i> <i>La La La La</i> <i>Ho Hop Ho Ho</i> <i>La La La La</i></p>	<p><i>(Will be very Tasty)</i> <i>(In Our Faces)</i> <i>(Carrying Sparkle)</i> <i>(To Live for Long)</i> <i>(Green Earth Let us Make)</i> <i>(So That We all Smile and Laugh)</i></p> <p><i>(Let's Walk Brothers Let's Walk Sisters)</i> <i>(To our Lands To Farm)</i> <i>(To soak in each particle of soil our sweat)</i> <i>(And To Stay Happy)</i></p> <p><i>(Let's Go Brothers Let's Go Sisters)</i></p> <p><i>(Our forefathers they are Brothers)</i> <i>(Who Lived for a Hundred Years)</i> <i>(Grew Up with Zest and Enthuse)</i> <i>(Dancing amidst the fields)</i></p> <p><i>(Let us too with Enthuse)</i> <i>(Dancing and Singing Move Ahead)</i> <i>(Organic Farming Let Us Embrace Brothers)</i> <i>(To Live a Life Till Long)</i></p> <p><i>(Let's Go Brothers Let's Go Sisters)</i> <i>(Let's Go Brothers Let's Go Sisters)</i></p> <p><i>(To soak in each particle of Soil our Sweat)</i> <i>(To Fill Happiness)</i></p> <p><i>(Let's Go Brothers Let's Go Sisters)</i> <i>(Let's Go Brothers Let's Go Sisters)</i></p> <p><i>Ho Hop Ho Ho</i> <i>La La La La</i></p> <p><i>Ho Hop Ho Ho</i> <i>La La La La</i></p> <p><i>Ho Hop Ho Ho</i> <i>La La La La</i></p> <p><i>Ho Hop Ho Ho</i> <i>La La La La</i> <i>Ho Hop Ho Ho</i> <i>La La La La</i> <i>Ho Hop Ho Ho</i> <i>La La La La</i></p> <p><i>The song describes and gives the message to one and all to rise and wake up and embrace Organic Farming for a long and happy life. It suggests forgoing the use of all synthetic</i></p>
--	--

*chemicals and building healthy soil, pure air,
clean water and a green and Organic Sikkim.*

Name of Singers: Ganga Mukhiya and Geeta Sharma

Recorded by: KVK South Sikkim

Collected and recorded by ; Gajendra Dhungel, Programme Assistant (Computer); Dr. Chewang N. Bhutia, SMS (Animal husbandry); Pravesh Shivakoty, SMS (Plant Protection)



STATE: Sikkim
KVK: West Sikkim

1. Title of the song: Asarey-monsoon

Recorded on date: 15.07.2015

Language of recording: Nepali

Location of recording (Address): 5th Mile, Budang, West Sikkim

Lyrics of song	Meaning
<p>Affa/L Ho" s] 6xf/L v]t 9's' /} n' Sg] Ao" s;/L cfp'g' x] s;/L hfg' d' /nL h:tf] Ho". Dfw];} Hofgsf]lg nx/] lkkn d]gfn] v]k]s], 5'k' df 5'k' wfg]df /]Kg' lxn]n] 5]k]/. 5'k' df 5'k' wfg]df /]Kg' c:] /] kG>df, csfzdf nfug] Tof] O{G>;ef Nffu]5 r+>df, 5'k' df 5'k' wfg]df /]Kg' /fd ;]+nL ?b'jf, sL Nof]g' sGg]gL sL Nof]g' hf/L gNofpg' ljb'jf. lxdfn} r'nL Tof] kNnf] k6\6L ;';]nf km;]nf, xnLnfo{ v]hf bdO{nfO{ afh] uf]?nfO{ v;]nf.</p>	<p>Old Granpas field on the hill top where the pigeon can hide and play How can we come and go as body like a flute</p> <p>The peepal tree in the region carved by the parrot transplant the sapling by covering ourself with mud and dirt</p> <p>Lets transplant the sapling by puddling the field during the rainy season (Ashar- Nepali month)</p> <p>The moon is out in the sky where there is a rainbow, Lets transplant the sapling by puddling the field (Ram Saily – a widow)</p> <p>A man should always marry a spinster and not a widow</p> <p>The whistling, rustling on the other side of the hill top as there is food for the worker, instruments for pipers and fodder for bulls</p>

Name of Singers: Saraswati Rai, Purnima Pradhan, Shyam Kumari Rai

Recorded by KVK: West Sikkim

Collected and recorded by: (Ramesh Basnett, Programme Assistant, Computer)

Any other relevant information: This song is sung during June – July while transplanting the rice.



2. Title of Song: Damkey

Recorded on date: 24th April 2015

Language of recording: Nepali

Location of recording (Address): Sipsu, Malthek, West Sikkim

Lyrics of song	Meaning
<p>;'g\hf]vL tf]nf;'Gg'x]nf aunLdf P]gf nf]==== nf]==== d}gf=====@ nf;f k/of] lrgdf cfh lbgdf=====@ u/Ldf n}hfp xF;v]nf]=====@ nf]==== d}gf==== nf]=====@ df6]sf] ;l// df6}df==== nf]=====@ ul/asf] wg5 sfF6}df nf]=====@ 3fFd k' Uof] gf/f0f 8fF/}df=====@ dg k' Uof] gf/f0f efF8}df==== nf]====nf]==== d}gf=====@ kfgLnfo{ eg]{ kGw]/f]====nf]=====@ rf/} ;'/ eof] c+w]/f]. =====@ ds}nfO{ lk;L rfdn lk7f] =====@ sfd u/L nfOhf} x} l56f] l56f]. =====@ wfg sf6L JofF s'6L vfFp x} nf} efO{ aO{gL 5'6L vfFp x}=====@</p>	<p>Everybody listen and see this month through the mirror in your pocket Lets do our work with pleasure and ecstasy but now Lahsa belongs to China Lets look forward to the month..... Man is affixed to the soil and belongs to the soil as poor people's wealth relies on spade its time to fill our stomach as the sun is about to set Lets look forward to the month Fill the pitchers with water as its getting dark make the flour grinding the maize lets hurry finish the work gather the crops, crumble the seed now folks depart for the day</p>

Name of Singers: Rup Dhoj Rai, Mohan Kumari Rai, Samjana Rai

Recorded by KVK: West Sikkim

Collected and recorded by: (Ramesh Basnett, Programme Assistant, Computer)

Any other relevant information: This song is sung during April – May while performing maize inter-culture operation (roughing).



हर कदम, हर उगर
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 Sikkim, 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.

