

AGRICULTURAL FOLK SONGS OF ASSAM



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ICAR-ATARI, Zone-III
Indian Council of Agricultural Research
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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
Director,
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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

Previously, Assam was known as 'Kamarupa' or 'Pragjyotish'. About 2000 BC human inhabitate in traces area. The Assam people were originated from Burma and China. They reached Assam after the mongoloid migration. They reached Bihar and North Bengal after preceed from Punjab. Thus Assam constitutes both Mongol-Aryan culture. Assam history is believed to be of the Varman dynasty. This dynasty reign from 400 AD to 13th century. Huien Tsang visit Assam during the 7th century at the time of Kumar Bhaskar Varman. The Ahoms entered into Assam in About 1228 AD. The kingdoms of Ahom and Koch were fully established by 15th century. The history of Assam bear a witnessed change during this period.

Earlier in the 18th century the Ahom Kingdom was weakened due to internal conflicts. The political authority in Assam was run by the Burmese thus appealed to the British counselling to conquer the Burmese. After English defeat the Burmese, peace was restored by the treaty of Yandaboo in 1826. The British then layout the administration, transport and communication. Apart from other changes, the construction of railways; introduction of tea plantation, discovery of coal and oil etc. are very useful to the British during the World War II. After Independence of India, Assam was divided into different territories. In 1948, NEFA (Arunachal Pradesh) was separated. In 1963 Nagaland was separated. In 1972 Meghalaya and in 1987 Mizoram.

Assam gave shelter to different races of people with diverse cultures and trends of civilization. Austro-Asiatics, Negritos, Dravidians, Alpines, Indo-mongoloids, Tibeto-Burmese and Aryans enter into Assam from different routes. They bestowed in their own way towards the establishing of a new community which came to be known in later history as the Assamese. Assam, however, remained predominantly a land of the Tibeto-Burmese. The different sections of the peoples of Assam belong to either to this clan or owe their origin to the fusion of this clan with other racial groups.

The Assam climate is distinct by its extreme humidity. The most important quality is the copious rainfall between March and May at a time when precipitation in upper India is at its minimum. Climatically the year may be divided into the cold season and the rainy. The cold weather lasts from October to February and the rest of the year is rainy. The southwest monsoon begins from middle of June.

This joint family system appears to be traditional among both the tribal and non-tribal village communities of Assam; it is based on blood relationship. In the case of inheritance, the *Dayabhaga* system was followed in olden days, as at present. As long as the father lives, the sons cannot claim any share in the property. So the father is the centre of the family and he rules supreme.

Agriculture is the important occupation of the people and along with the allied occupations it accounts for 63 percent of the state's work force. Cultivation of rice is the main occupation of those engaged in agriculture as it is the staple food of the people. Crops like pulses, jute, tea and fruit cultivation are the other agricultural produce. Sugarcane, potatoes, cotton, oil seeds, coconut and areca nut cultivation is also practiced on a small scale apart from the horticulture. Rice cultivation account for about 67 percent of Gross cropped area, out this about 16-17 lakh hectares of land (67 %) again is taken up for the cultivation of *Sali* paddy.

The centre and the state are playing an important role in giving agriculture a big thrust and to bring a second green revolution in north east India. The tribal farmer practices Jhum cultivation or shifting cultivation, burn selected areas of forest land and use it for cultivation in a cyclic period, is a problem in Assam. Restricted to its two hill districts which are inhabited by tribal people, efforts are being constantly made to wean the people away from this rather expensive form of cultivation.

Fruits such as oranges and other citrus fruit, bananas, guavas, pineapples and mangoes are grown in these area. To increase the cultivation of these fruit products and market them, extensive plans has been made to bring greater advantage to the farmers.

About 35 lakh hectares is the gross cropped area in the state, out of which 26 lakhs is under rice cultivation alone. Forest is an important part of Assam's economy. Timber and bamboo are major forest product of the state, generating substantial revenue and adding to its wealth. Assam is well known for its tea plantation which is one of the major cash crops. World's total production of tea comes from the tea gardens of Assam which is about 15 percent which generate employment to more than a million people.

More than half of that in direct form in the tea gardens and factories turning green leaves into dry tea for home and hotel consumption. Tea cultivation occupies a little less than a tenth of the cultivated area of Assam and 75 percent of the tea gardens are located in the Brahmaputra districts of Darrang, Sibsagar and Lakhimpur. Cachar district accounts for 20 percent of the balance and the remaining 5 percent being accounted by the lower Brahmaputra valley. In Assam, Guwahati centre has become the biggest centre of auction of CTC tea in the world.

FESTIVALS OF ASSAM

Karam puja



Major festival of tea tribe communities of Assam is the Karam puja with an outlook to propitiating "Mother of Earth" - the goddesses of creation. It is usually celebrated on the night of "Bhado Ekadasi" which is generally in the mid of August and it is related to agriculture. Blessing received from God "Karam" is believed to get good harvest of crops and that their family will be saved from evil. It is also belief that the desire of a man germinates seed in human body is answer by the worship of mother earth. More over woman pray for better married life. "Jhumair Nritya" is the dance perform in the night of Karam Puja which is a group dance perform by the rhythm of "Dholi" and "Madal" by a group of young man and woman.

Assam Tea Festival



The Assam tea festival is usually organised in various parts of the state of Assam in the month of November every year. Assam Tourism department organized the program. In Jorhat the festivities are apparent during the tea festival in Assam. It is a unique festival. The festival comes across as an exquisite blend of pleasure and work. To address the current issues of the tea industry, conferences and delegates are being held from different parts of the world come to attend them.

The festival comprises tour of the tea estates and gardens that present in the state of Assam. Cruising on the cold river waters is practiced during the festival. Visiting the Guwahati Tea Auction Center is also organised during the tea festival of Assam. The visitors enjoy evening time with a warm refreshing cup of tea with various flavors from the tea gardens of the state that are reputed all over the world. Assam is the largest producer of Tea. In this Festival golfing is also organized in the 'Jorhat Gymkhana', which is the world's third oldest golf-club. Ethnic fairs and food fests are held, tours are made to the various part of the tea heritage sites, and people take part in a number of adventure sports, like rafting and angling. The beauty of the state and the spirit of the people of Assam come alive during the festivities. The Assam tea festival flaunts the Specialty of the state of Assam, tea, which has earned its fame all over the world. The Assamese people are known for their hospitable nature and this is best revealed during the festive time.

Kati Bihu or Kongali Bihu



Kati Bihu or Kongali Bihu is an agriculture related festival. It is mainly celebrated on the first day 'Kati' month in Assamese calendar and also known as Kangali, "Kongal" means "Poor" because there is not enough food to eat at this time of the year.

Tulokhir tole tole!!

Mrigo pohu sore sore!!

Oi ram kar gore loi harinam!!

In various parts of Assam lighting of lamps or candles is celebrated in the evening time. Worshipping, praying and welcome of Goddess Lakshmi home, lighting earthen mustard oil lamps in the fields where paddy is growing, in front of the sacred Tulasi plant, store (bharal ghar) etc done particularly by the women and long for about whole month. In Hinduism culture, Tulshi plant is very secret and auspicious. A special type of lamp known as 'Akaxh Banti'(Sky candle) lit up in paddy fields which attract insects in the paddy fields and fall prey into the fire of these lamps and help the crops to be healthy and free from insects. These lamps are lit up high on the tips of tall bamboo. They pray for the blessing and good health of their crops.

A Festival of Mishings Society_ Ali Aye Ligang



The main festival of the ethnic Mishing community which is the second largest tribe of Assam is Ali Aye Ligang, in which the traditional rituals and dances is performed. It is usually celebrated on the first Wednesday of the Phagun month, which starts from mid-February. The words ALI AYE LIGANG means stand for first sowing of roots and fruits in which 'Ali' stands for seeds. 'Aye' for Fruits in which 'LIGANG' for sowing. Since time immemorial lives started in the Mising people as agriculturist. The staple food of livelihood in the hills were roots and fruits. The Aryan culture influence the plains in which their ways of living have been changing gradually and rice cultivation has become a part of their agricultural production.

AHU paddy was the main product wherby jhuming or ploughing cultivation was practices. ALI AYE LIGANG was celebrate with the arrival of 'AHU' and BAU season. It marks the beginning of agricultural cultivation. The festival mainly includes prayer, dance and feast. Previously LIGANG festival was not a fixed one but varies depends on the satisfaction on the locality, their social structure and geographical situation as well. Through education and modern civilization it create unity in the mind of Mising people. The Mising "NANE KCBANG" which was the Biggest Socio-Cultural and Economic organization begin to commenorate the LIGANG festival in the year 1956. It was then decided to celebrated on the first Wednesday of the month of phagun which is regard as a hopeful day. The Mising people considered this day as LAKSHMI day.

The head man of the family on that day sown the seeds in their respective field with a YOKPA, APONG, PURANG, TAKE, PEERO, SI-PAG,SI-PAG ONNO preferably carrying in a VGVN (cone shaped structure made of bamboo etc.). A small patch of the land is clean using YOKPA, in the eastern part of the field and

is decorated with the PEERO and SI-PAG ONNO in a square of a circular pattern (size about 2feet x 3feet). The APONG, PURANG, TAKE and SI-PAG are placed at appropriate places within the decorated area then the seeds are sown over the area and chant the forefathers 'SEDI MELO, KARSING-KARTAG, DO:NYI-PO:LO etc. to bear witness the sowing seeds into the womb of mother earth for abundant crops, good harvest etc. Upon completing sowing of seed they make promise of sharing the harvest with the benefactors and the beggars. LIGANG festival begin and headman returns home and is completed usually in the forenoon. During daytime, the women get busy preparing APONG and PURANG which are both an essential items of LIGANG. NOGIN and PO: RO are the two varieties of APONG which are prepared in adequate quantities for serving guest and visitors. The special unavoidable item of LIGANG is the PURANG. They serve elders and visitors irrespective of age, sex and social status with PURANG, APONG along with delicious fish curry and the whole village continues to offer in this manner. The head of the family in the evening hour again pray to their forefathers which includes 'KOJE YANGO (Goddess of fertility). Then dancing begin after feasting which was known as. It is a combination of dance and beating of drums and cymbals. According to the Mising people if GUMRAG SO: MAN is conduct during LIGANG day Lakshmi will satisfy and bless for good harvest. Hence it is basically an appeasing dance of the Goddess of fertility. People of the village young and old irrespective of sex can take part in the PAKSONG MOMAN (Dance Song). The youth initiate and dance follows the rhythmical tunes of the drums and cymbals. The important feature of the GUMRAG in LIGANG is the wearing of woven dresses of the participating youths reflecting their culture self image and identity. The menfolk wear GONRO UGON, MIBU GALUK and DUMER and the womenfolk wear EGE, RIBI GASENG, GERO SEGREG etc. then the womenfolk with their fine movements enact paddy transplanting and harvesting in dance of the expressive drum beats by the young men. GUMRAG dance is followed by appropriate songs also. GUMRAG SO: MAN usually last the whole night. In some village house to house dance is replaced by single GUMRAG SO:MAN collectively by the village people. The villagers observe a period of abstinence from field works ranging from one to three days and break it known a 'YODLEN KUNAM' by instituting a brief function calling upon the Forefathers. This marks the ending of ALI AYE LIGANG and the people start devoting their time in the field works of cultivation. The celebrations of ALI AYE LIGANG not only reflect the socio-cultural identity of the Mising people, but also have a definite role in the cultural convergence with the greater Assamese society. The educated Mising people nowadays is living in cities and towns and celebrate the festival in town halls, auditoriums etc. inviting GUMRAG parties from different location. It signifies their feeling to focus other people enabling to understand the significance and importance of ALI AYE LIGANG

Magh Bihu Or Bhogali Bihu (Bihu Of Enjoyment)



Magh bihu or Bhogali bihu or Maghor bihu which is a harvest festival and marks the end of harvesting season is comes from the word Bhog that is eating and enjoyment. It show the end of harvesting season in the month of Maagha (January–February). It is the Assam celebration of Sankranthi, with feasting and eating lasting for a week as the harvesting of crops is over. On the eve of the bihu, called 'uruka', young men go to the field, preferably near a river, build a makeshift cottage called 'Bhelaghar' with the hay of the harvest fields and the 'Meji', the most important thing for the night. At night time, people prepare food and there is community feasting everywhere. The entire night (Uruka) is spent around the Meji with people singing bihu songs, beating 'Dhol', a typical kind of drums or playing games. Magh Bihu is celebrated at a season when winter is about to get over. It is believed that the fire of Meji burns the winter out. On the next day the main Magh Bihu is celebrate. In the very early morning, people take bath and burn the main 'Meji'. People gather around the 'Meji' and throw 'Pithas' (rice cakes) and betel nuts to the fire while burning it at the same time. They offer their prayers to the God of Fire and mark the end of the harvesting year. On the following day celebrations over the entire community with rice cakes being distributed to all. People visit relatives and friends to convey and exchange Bihu greetings. Women prepare and cook various snacks, sweets, for this day. During Bhogali Bihu days they carry their food items to the auspicious Meji spot. Different varieties of Jolpan and pitha are served to everyone. The elder are shown respect with Gamosa like in other Bihu. To make the festival more entertain a traditional "Buffalo Fight" is organized in some parts of the state. Other types of sports like Egg-fight, Cock-fight, Nightingale-fight etc. are also organized throughout the day. There are other traditional festivals observed by various "ethno-cultural" groups. Me-dam-me-phi , Ali-aye-ligang , Porag, Garja, Hapsa Hatarnai, Kherai are few among them. The koch celebrates this bihu as pushna.

Bohag Bihu Or Rongali Bihu



Another important festival of Assam is the Bohag bihu commonly known as Rongali bihu is celebrated in Assam during middle the month of April. It is the most popular Bihu usually celebrates during Assamese New Year (around April 15) and the arrival of of Spring. This marks the first day of the Hindu solar calendar and is also observed in Bengal, Manipur, Nepal, Orissa, Punjab, Kerala and Tamil Nadu though called by different names like Pongol in south India, Baisakhi in north India. It is usually celebrated throughout the whole month. April 15 is the new year in Assamese calendar. The new year starts with the month 'Bohag'. This is the reason why Rongali Bihu is also called 'Bohag Bihu'. The word 'Rongali' is derived from 'Rong' which means Happiness and celebrations. So this festival show happiness of the society. The three Bihu festivals of Assam are related to harvesting. Rongali bihu is celebrated at the times when there is no work for the cultivators but still there is abundant in the store to enjoy. Bihu marked the symbol of joy in Assam since it is an agricultural state. It is also the biggest festival in Assam and celebrated in every part of the state. On the eve of the Bihu the womenfolk clean the clothes and prepare special Bihu delicacies like 'Chira', Pitha, etc. In the rural areas the men folk remain busy in collecting important items such as 'Tara Pogha' (ropes for the cattle) prepared out of slices of 'Tara' - (an indigenous creeper) and vegetables such as raw turmeric, brinjal, gourd etc for the next days 'Garu Bihu'. Cattle (Goru), such as cows and bullocks is dedicated on the first day as a source of livelihood. The cows and bullocks are ceremonially bathed in a river and ponds early in the morning on that day. Their feet are washed; horns and hoofs are painted with various colours, adorned with flower garlands and are fed with cut pieces of the vegetables like brinjal, gourd etc. Their old ropes are cut and they are let loose for the day. On this day, they are permitted to pasture in any field without restraint. On returning from the river

verybody takes a special bath and the younger people seek the blessings of their elders. In the evening, when the cows return home, they are tied with new ropes (Pogha) and are entertained with cakes especially prepared for them. Some people also light oil lamps and incense in the cowsheds to ward off mosquitoes and illness. On the following days, called Manuh Bihu, special dishes were made of flattened rice, curds, and jaggery and sweets are prepared and eaten. 'Bihu Husori' is formally inaugurated at the Namghar (Prayer hall) on this day. The third day is dedicated to worship of deities which is called Gosain Bihu.

During these three days of the festival, troupes of musicians and dancers visit houses and perform the Bihu dance in the open. The young boys and girls wear new dress on this day and after relishing the special arrangement of the Bihu, egg fight ('Koni Juj') were amused by the young boys and girls, singing songs of love and romance. Such assembly are called "Mukoli Bihus" (Open Bihus). The songs are very popular among all sections of the people. The folk songs connected with the Bohaag Bihu are called "Bihu Geets" or Bihu songs. Young men and women perform bihu dances and sing with backing of drums and pepa, a flute made of buffalo horns. Gaiety mood is present everywhere with fairs are organized at different places. Ko-pou flowers are used for embellishing the girls hair where available.

Husori : Village elders enter from household to households singing carols, also in the style of bihu geets, called husoris. Hachari might possibly derives from the Dimasa Kachari word formation ha (land) and char (move over). There are more than one Husori band in a village, and they would visit households in a village non-contiguous to itself, first singing carols at the Naamghar. The husori singers then visit individual households, by first announcing their arrival at the gate (podulimukh) with drum beats. The singers are conventionally welcome and then present a ring dance in the courtyard. Expressing their gratitude upon their performance tamul were serve in a xorai, whereupon the singers bless the household for the coming year. If the family were not invite which may be due to dismiss or illness in the family, the husori singer performed and offers blessings from podulimukh and move on. Generally the singers are all male.

Mukoli Bihu: Young unmarried men and women performed dance in traditional golden silk muga attires and sing bihu songs in the open fields. The theme of the songs was base on romance and sexual love, requited or unrequited. It also depict tragic events too, but treated very lightly. The dance celebrates female sexuality.

Jeng Bihu: This dance is celebrate only for women. The name "jeng" derive from the fact that in ancient days women in the villages used to surround the place of their performance with sticks, dug into the ground called jeng in Assamese.

Rongali Bihu reflects the rich culture of Assamese society. Bihu songs involve various indigenous Assamese musical instruments like pepa, gogona, dhol, toka, taal, hutuli, etc. The Bihu dance reflects rich colourful attire of the Assamese culture. This Bohag Bihu also involves various delicious Assamese recipes. The first thing that reaches the mind of people coming to Assam is nothing but Bihu, to be more specific, Rongali(Bohag) Bihu which reflects Assamese culture and society. The styles of Bihu celebrations have changed to a great extent with the advance of times for people residing in the cities. Mukoli Bihus are not popular any more. In towns and cities Bihu is celebrated in Clubs, committees and Associations which organise Bihu festivals where professional and amateur groups perform. Different contests are also organized where young men and women compete in Bihu dancing and the best dancer of each category is awarded the title. But, in most of the rural areas its originality and emotions of Bihu are very much alive.

Agricultural Folk Songs of Assam State

STATE: Assam
KVK: Cachar

1. Title of the song: Dhaner Sas (Song at the time of ploughing in paddy field)

Recorded on date: 25.04.2015

Language of recording: Bengali

Location of recording (Address): Raipur village

Lyrics of song	Meaning
<i>Khete dhan koro re haal sas koria O bhai Khete dhan lagao re...o bhai dhan lagao re... Dhan na hoile amra khabo ki kore.. o bhai khabo ki kore...tumra dhan lagao re... o bhai dhan lagao re....</i>	<i>Grow paddy in the field through desi plough..... Hello brothers grow pady in the field..hello brothers grow pady.... If we do not grow paddy then how we will survive... Brothers how we will survive.... So you all go for paddy cultivation.....</i>
<i>Dhan amader jivan, dhan amader moron Dhan na hoile amra khabo ki kore... o bhai dhan lagao re...o bhai dhan lagao re..... o bhai dhan lagao re.....</i>	<i>Our life and death mainly depend on rice Without rice what we will eat and how we will survive..... So brothers grow paddy in the field.....brothers grow paddy in the field... brothers grow paddy in the field...</i>

Name of Singers: Mr. Amol Das

Recorded by: KVK Cachar, Assam

Collected and recorded by: Dr. Ridip Ranjan Saharia, SMS, Agril. Extension, KVK, Cachar, Assam

Any other relevant information: The song is basically related to main crop of Assam i.e. Rice and the song is sung at the time of planting.



2. Title of the song: *Dhaner Ropan (Paddy Transplanting song)*

Recorded on date: 25.04.2015

Language of recording: Bengali

Location of recording (Address): Raipur village

Lyrics of song	Meaning
<i>Krishok bhai, krishok bhai, krishok bhai..... Ami boli suno bhai...suno bhai... Krishi amar pradhan karjyo.... Krishi amar pradhan karjyo... . Krishi hoite pai amra dhan aar saul..... Krishi hoite pai amra dhan aar saul..... Krishok bhai, krishok bhai..... ami boli suno bhai Tumra sobai mile krishi khet koro...pabe je anando Amra sobai mili krishi khet kori..Solo pabe je ananda.... Krishok bhai, krishok bhai.. Ami boli suno bhai Krishi sara ai jivane bachar upai nai.... Krishi sara ai jivane bachar upai nai.... Krishok bhai krishok bhai, ami boli suno bhai.....</i>	<i>Krishok bhai...Krishok bhai...krishok bhai..... I am telling, just listen brothers.... Agriculture is our main activity (2)... We get rice and grain through agriculture. We get rice and grain through agriculture. Krishok bhai..i am telling just listen... You all do cultivate which will give you happy and prosperous Lets We all together involve in cultivation for happiness Krishok bhai...Krishok bhai ..I am telling, listen brothers.... There is no option to survive in this life without cultivation. There is no option to survive in this life without cultivation. krishok bhai...Krishok bhai ..I am telling, listen brothers....</i>

Name of Singers: Mr. Amol Das

Recorded by: KVK Cachar, Assam

Collected and recorded by: Dr. Ridip Ranjan Saharia, SMS, Agril Extension, KVK, Cachar, Assam

Any other information: This folk song is also sing by farmers at the time of harvesting of paddy.

3. Title of the song: Dhaner Ropan (Paddy Transplanting song)

Recorded on date: 25.04.2015

Language of recording: Bengali

Location of recording (Address): Raipur village

Lyrics of song	Meaning
Sas amader jivan, sas amader jivan... Sas sara amar upai aar nai.....	Cultivation is our life..... We have no option to live without cultivation
Sas amader jivan, sas amader jivan... Sas sara amar upai je nai.....	Cultivation is our life..... We have no option to live without cultivation
Sas na hole amra sukhe morbo bhai.... Sas na hole amra sukhe morbo bhai.... Tai boli sobai tora sas koro re...o bhai sas koro re.....	If cultivation is not possible then we will die in hunger..... If cultivation is not possible then we will die in hunger.....
Sas amar aapon jon aar keo nai re.... Sas amar aapon jon aar keo nai re.....	So do cultivate all of you.....
Sas koro sas koro sas koro bhai re.....	No one else is our own except cultivation No one else is our own except cultivation
Sas koro sas koro sas koro bhai re.....	So do cultivate all of you.....
	Do cultivate...do cultivate ...do cultivate brothers

Name of Singers: Mr. Amol Das

Recorded by: KVK Cachar, Assam

Collected and recorded by: Dr. Ridip Ranjan Saharia (SMS, Agril Extension, KVK, Cachar, Assam)

Any other information: This folk song is also sing by farmers at the time of harvesting of paddy.





STATE: Assam
KVK: Darrang

1. Title of Song : Rice Harvesting Song
Recorded on date : 07.05.2015
Language of recording : Assamese
Location of recording (Address) : Gargari, P.O.: Burhinagar, Mangaldai, Darrang

Lyrics of song	Meaning
Folk song during harvesting of paddy Ek para hullo munhi girhostoke bhitor kori Haribol Haribol Hari hey.....	One pigeon, sixteen persons including house owner Oh God, Oh God Hey God
Oi Aakiyal hou oi guriyal hou Aji kotha bhal dekha nai a hey ya	Look at the front, look at the back of the field Otherwise harvesting will not be completed today
O kat kat nora Jodi kalik legi Chari jon maan manuh maat Ghorok legi jaa Jodi lai haakor bhate a ya	Harvest the crop, if not completed today Call four more labours for tomorrow You can take meal with leafy mustard (Lai) curry

Name of Singers: Neelaram, Baruah, TankeswarBaruah, UpenBaruah, Kamal Baruah, RantiramBaruah, Chandan Bhattacharyya, MahendraBaruah, DhrubajyotiSaikia
Recorded by: KVK Darrang
Collected and recorded by: Mrs. Sanjukta Saikia (SMS), Mrs. Rupjyoti Bhattacharyya (SMS), Mrs. Chayanika Nath (PAC), Mr. Bipul Das (PA), KVK, Darrang



2. Title of Song : Rice Grinding Song
Recorded on date : 07.05.2015
Language of recording : Assamese
Location of recording (Address) : Gargari, P.O.: Burhinagar, Mangaldai, Darrang

Lyrics of song	Meaning
<p>Folk song during grinding of rice <i>Handah khundu dhapat dhuput tetelire paat</i> <i>DorarMak ulai aisi kudal haan daat</i> <i>Lahe lahe bhaja baideu nokoriba khar</i> <i>Dorar baapek ulai aisi uthi aise jor</i></p> <p><i>Handah khunda Handah khunda</i> <i>Malbhog dhanor handah</i> <i>Aiye nakhai, bapai nakhai kak nu toi dibi</i></p> <p><i>Kachkul tolit lukai monor manuh tok buli</i> <i>Pak ghoror konat dim bor topola khuli</i> <i>Dheki bhanga thura bhanga chira nohoi</i> <i>chepta</i></p> <p><i>Aula mura chira dili tor nohoi jora</i></p>	<p><i>Grind the rice with paddle grinder (Dheki), tamarind leaves</i> <i>The bride's mother with spade like teeth is coming out</i> <i>Fry the rice with low flame, do not make deep fry</i> <i>The bride's father come out having fever</i></p> <p><i>Prepare the rice flour, prepare the rice flour</i> <i>With malbhog rice</i> <i>Parents don't take the rice flour, to whom will you give?</i> <i>Hide the flour under arms for her beloved</i> <i>Give the flour at the corner of the kitchen</i> <i>The handle of the grinder is broken, so the rice is not turned into beaten rice</i> <i>You have given the non beaten rice to eat , you will remain unmarried</i></p>

Name of Singers: JayasriBaruah, SubhadraBaruah, JaymotiBaruah, ParbatiBaruah, PranatiBaruah, BhagyaBaruah, minatiBaruah, ChampaBaruah, SoneiBaruah, BhamitraBaruah
Recorded by: KVK Darrang
Collected and recorded by: Mrs. Sanjukta Saikia (SMS), Mrs. Rupjyoti Bhattacharyya (SMS), Mrs. ChayanikaNath (PAC), Mr. Bipul Das (PA), KVK, Darrang



3. Title of Song: Rice Grinding Song

Recorded on date: 07.05.2015

Language of recording: Assamese

Location of recording (Address): Gargari, P.O.: Burhinagar, Mangaldai, Darrang

Lyrics of song	Meaning
<p>Folk song on grinding of rice during marriage ceremony Barua Aam khori katilu jam khori katilu Barua katilu Poinalor dheki naloi Barua Poinalor dhokite moi chira khundilu Barua bor sahabore bheti naloi</p> <p>Barua bor sahabe hendur di pothaise Barua aina sai mariba phuta naloi Mojida phuti ansilua hai Phuti ru bakhar sitka, boniyar soku phuta Mojida najau buli kua hey</p>	<p>Barua, have cut the mango and jamun fire wood Barua, prepared the traditional grinder with governor's plum tree Barua, made the beaten rice with the governor's plum tree grinder Barua, only for you</p> <p>Barua the groom has sent sindur for taking bindi Barua, take the bindi in front of the mirror Majida, take the ear ring One stone is missing in the ear ring, the goldsmith is blind So, Majida don't agree to go with the groom</p>

Name of Singers: Minati Baruah, Fuleswari Baruah, Mridulabaruah, Bakuli Baruah, Jitumani Baruah, Madhuri Baruah, Nirupamabaruah, Bhumita Baruah

Recorded by: KVK Darrang

Collected and recorded by: Mrs. Rupjyoti Bhattacharyya (SMS), Mrs. Sanjukta Saikia (SMS), Mrs. Chayanika Nath (PAC), Mr. Bipul Das (PA), KVK, Darrang.



STATE: Assam
KVK: Dhemaji

1. Title of Song: *Oi ni:tom*

Recorded on date: 05.05.2015

Language of recording: **Missing**

Location of recording (Address): Patiri Gaon, Silapathar, Dhemaji, Assam

Lyrics of song	Meaning
<i>Yi'rma: ne' so:ma:n'em me'yoka ajona</i>	<i>O' dear friends, don't give up merry making</i>
<i>Yi'rma:ne' so:ma:n'em me'yo</i>	<i>aside,</i>
<i>Turrangou du:dakso yi'rma:ne' so:ma:ne'</i>	<i>Never give up dear</i>
<i>Yi'rma:ne so:ma:ne'm me'yo</i>	<i>There is nothing special as merry making in our</i>
	<i>life</i>
	<i>O' dear don't give up merry making.</i>

Name of Singers: *Bhanti Doley*

Recorded by: KVK, Dhemaji

Collected and recorded by: Monuranjan Gogoi, SMS (H.Sc)



2. Title of Song: Oi ni:tom

Recorded on date: 05.05.2015

Language of recording: **Missing**

Location of recording (Address): Patiri Gaon, Silapathar, Dhemaji, Assam

Lyrics of song	Meaning
Kaje' oiya mola:je' Ajjoudaggom okumko Bornoi a:ne' re'kamso Do:nyi- Po:lol du:nape'	O' dear, let's build a house Whether it may be big or small Near the bank of river Brahmaputra(Bornoi) Where do we cultivate That will protect us from the ray of the Sun and the Moon.

Name of Singers: Bhanti Doley

Recorded by: KVK, Dhemaji

Collected and recorded by: Monuranjan Gogoi, SMS (H.Sc).



3. Title of Song: *Oi ni:tom*

Recorded on date: 05.05.2015

Language of recording: *Missing*

Location of recording (Address): *Patiri Gaon, Silapathar, Dhemaji, Assam*

Lyrics of song	Meaning
<i>Oinok riks'eng ari'gdo deuroi</i>	<i>Dear, in your private farm(paddy field)</i>
<i>Re'miyou je'mi:pe'</i>	<i>The sweet breeze is making the environment so nostalgic</i>
<i>Oinok ni:tom monamde'm</i>	<i>My desire of hearing your Oi-ni:tom(love songs)</i>
<i>Tadla tatti': suma:ne'</i>	<i>Is increasing with the time.</i>

Name of Singers: *Bhanti Doley*

Recorded by: *KVK, Dhemaji*

Collected and recorded by: *Monuranjan Gogoi, SMS (H.Sc).*





STATE: Assam
KVK Dhubri

1. Title of Song : Goalini goalini hatiya aaiso dhire
Recorded on date : 24.04.2015
Language of recording : Assamese (Goalparia)
Location of recording (Address) : Futkibari, Dhubri (Assam)

Lyrics of song	Meaning
Goalini goalini hatiya aaiso dhire O' tok rojar beta kanaihya re O' tok kenaba dakaise O' tor gaoer manjon dekhiya re O' tok kenaba dakaise	Farm women (goalini) please come slowly Son of king – Krishna (kanaihya) has called you, but don't know why To see the cleanness of the village, Krishna (kanaihya) has called you, but don't know why
Aare hemati-bitiri aro dhan phelailong jomine Aare roibar nong aai mui roibar nong Mui jaim kanaihyar sathe re Aare chawal rojai diche aro pan rakhichong jatone Aare roibar nong aai mui roibar nong Mui jaim kanaihyar sathe re	We have broadcasted paddy seed in the field I will not stop ,I will not stop today I will go along with Krishna Rice is going to cook ,betel leave & nut has been safely kept I will not stop ,I will not stop today I will go along with Krishna
Okhi bhala bhala re bhala khopati goalini bara bane re Goalini goalini mathay chadar Goalini nas kore banglar bhitor Goalini goalini mathay chadar Goalini nas kore banglar bhitor Okhi bhala bhala re Komor dholi goaloni bara bane re	Farm women put cloth over their head & dance in their home Farm women put cloth over their head & dance in their home Its very pretty that farm women mills rice by bending forward
Okhi bhala bhala re Komor dholi goaloni bara bane re Aji sajilo golalini re ,Aji sajilo golalini re	Its very pretty that farm women mills rice by weaving waist Today farm women will dress good, Today farm women will dress good
Kaati jaya aghon poril Khetot pokil dhan Sajilo goalini re Hate niya joler jhari Mathai jolpan Sajilo goalini re Hate niya joler jhari Mathai jolpan Shajilo goalini re	After crossing Kati mah (October), when it is Magh mah (December-January) the paddy become matured And the farm women dress well & takes water pot in their hands And took tiffin box on their head And the farm women dress well & takes water pot in their hands And took tiffin box on their head
	Farm women makes the bundle of harvested

*Goalinir tole dhan kanai sajai gari
sajilo goalini re
Aaji hasi kheli goalini chaliya jaire bari
Chalilo goalini re Aaji Chalilo goalini re*

*paddy & the farmer (Krishna) makes ready
bullock cart
Then the farm women returns back to their home
with smiling face
Farm women goes, today Farm women goes,*

Name of Singers: Sambhu Charan Roy, Progressive Farmer

Recorded by: KVK Dhubri

Collected and recorded by: Mr. Abhijit Paul, SMS (Fishery Sc.), & Mr. Dipankar Bora, PA (Computer)

Any other relevant information: Local Musical Instrument, "Dotora" played by Sambhu Charan Roy & "Dhol" played by Gopal Roy. Both of them are progressive farmer.



2. **Title of Song** : Koi magur singhi maas
 Recorded on date : 24.04.2015
 Language of recording : Assamese (Goalparia)
 Location of recording (Address) : Futkibari, Dhubri (Assam)

Lyrics of song	Meaning
Koi magur singhi maas dharte dibona	It will not allowed to catch Koi , Magur & Singi fish
Koi magur singhi maas dharte dibona Maner mato rasik paile go ami chariya dibo na	It will not allowed to catch Koi , Magur & Singi fish
Maner mato rasik paile go ami chariya dibo na	If I get a person closed to my heart I will not allow him to leave
Koi magur singhi maas dharte dibona	If I get a person closed to my heart I will not allow him to leave
Koi magur singhi maas dharte dibona	It will not allowed to catch Koi , Magur & Singi fish
Maner mato rasik paile go ami chariya dibo na	It will not allowed to catch Koi , Magur & Singi fish
Maner mato rasik paile go ami chariya dibo na	If I get a person closed to my heart I will not allow him to leave
Jakha nilam khaloi nilam, namlam jalote	If I get a person closed to my heart I will not allow him to leave
Jakha nilam khaloi nilam, namlam jalote	If I get a person closed to my heart I will not allow him to leave
Bhug bhuja bhuj maas dhari go ami jalar bhitora	We carry Jakoi, Khaloi (local fishing craft) and got into the water
Bhug bhuja bhuj maas dhari go ami jalar bhitora	We carry Jakoi, Khaloi (local fishing craft) and got into the water
Koi magur singhi maas dharte dibona	We catch a lot of fish inside the net
Koi magur singhi maas dharte dibona	We catch a lot of fish inside the net
Maner mato rasik paile go ami chariya dibo na	It will not allowed to catch Koi , Magur & Singi fish
Maner mato rasik paile go ami chariya dibo na	It will not allowed to catch Koi , Magur & Singi fish
Chil maria chikon chira, goalparar doi	It will not allowed to catch Koi , Magur & Singi fish
Chil maria chikon chira, goalparar doi	If I get a person closed to my heart I will not allow him to leave
Basen bandhu khaiya jango	If I get a person closed to my heart I will not allow him to leave
Amar bondhu asil koi	In local mill we prepare thin & fine flat rice (chira) and managed famous curd of Goalpara
Chil maria chikon chira, goalparar doi	In local mill we prepare thin & fine flat rice (chira) and managed famous curd of Goalpara
Chil maria chikon chira, goalparar doi	We wish our friend will come and have a taste of these
Basen bandhu khaiya jango	But where is my friend
Amar bondhu asil koi	In local mill we prepare thin & fine flat rice (chira) and managed famous curd of Goalpara
Koi magur singhi maas dharte dibona	In local mill we prepare thin & fine flat rice (chira) and managed famous curd of Goalpara
Koi magur singhi maas dharte dibona	We wish our friend will come and have a
Maner mato rasik paile go ami chariya dibo na	

<p><i>Maner mato rasik paile go ami chariya dibo na</i></p> <p><i>Barir pichilar jikar sak majar torkari</i></p> <p><i>Barir pichilar jikar sak majar torkari</i></p> <p><i>Basen bandhu khaiya jango</i> <i>Ami jika bhajachi</i></p> <p><i>Basen bandhu khaiya jango</i> <i>Ami jika bhajachi</i></p> <p><i>Koi magur singhi maas dharte dibona</i> <i>Koi magur singhi maas dharte dibona</i></p> <p><i>Maner mato rasik paile go ami chariya dibo na</i></p> <p><i>Maner mato rasik paile go ami chariya dibo na, chariya dibo na, chariya dibo na</i></p>	<p><i>taste of these</i></p> <p><i>But where is my friend</i></p> <p><i>It will not allowed to catch Koi , Magur & Singi fish</i></p> <p><i>It will not allowed to catch Koi , Magur & Singi fish</i></p> <p><i>If I get a person closed to my heart I will not allow him to leave</i></p> <p><i>If I get a person closed to my heart I will not allow him to leave</i></p> <p><i>From the kitchen garden we collect Ridge gourd leaves & prepared fish curry</i></p> <p><i>From the kitchen garden we collect Ridge gourd leaves & prepared fish curry</i></p> <p><i>My friend please sit and taste the items</i></p> <p><i>We have prepared fried Ridge gourd</i></p> <p><i>My friend please sit and taste the items</i></p> <p><i>We have prepared fried Ridge gourd</i></p> <p><i>It will not allowed to catch Koi , Magur & Singi fish</i></p> <p><i>It will not allowed to catch Koi , Magur & Singi fish</i></p> <p><i>If I get a person closed to my heart I will not allow him to leave,</i></p> <p><i>If I get a person closed to my heart I will not allow him to leave</i></p>
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Name of Singers: Sambhu Charan Roy

Recorded by: KVK Dhubri

Collected and recorded by: Mr. Abhijit Paul, SMS (Fishery Sc.), & Mr. Dipankar Bora, PA (Computer)

Any other relevant information: Local Musical Instrument, "Dotora" played by Sambhu Charan Roy & "Dhol" played by Gopal Roy. Both of them are progressive farmer.



STATE: Assam
KVK Dibrugarh

I. Title of Song : *Lo: Le song*
Recorded on date : 18.04.2015
Language of recording : *Mishing Language*
Location of recording (Address) : *Panimiri Gaon, Barbaruah block, Dibrugarh*

Lyrics of song	Meaning
<i>Lo: lo:le, lo:le, lo:le, Dabo lo:le, lo:le, lo:le, Yo dummlabim lammo sutoka Le:ti dumlabim lammo sutoka Yo, deire pongkir la :je Gi:dang deire la :je Yo dumdumim di:lig toika Taga dumdumim di:lig toika Sisug sugobo sugbo bodiya Rengam gambo gambo bodiya</i>	<i>O' come on my friends Young boys and girls Get your hair cumbed beautifully Beat the drum Let us dance and enjoy Before being our youth Wilted away, as days passed by We are sure to be- Come crippled like the incubating Hen and old dog with their Head bending down.</i>

Name of Singers: Anima Panging, Priya Mili, Kalpana Panging, Bonti Mili, Sumitra Bora, Minakshi Mili, Junu Panging, Binita Yein, Subo Mili, Rajib Mili, Baba Mili.

Recorded by: KVK Dibrugarh

Collected and recorded by: Mr. K. B. Chetry, PA (Computer)

Any other relevant information: Gumrag dance is associated with Ali Aye Ligang, the seed sowing festival of the Mishng tribal community of Assam. The festival is observed in the month of Phalguna, when it is time to sowing of Autumn (Ahu) paddy. The festival is celebrated in the first Wednesday of Phalguna month. The sowing of Ahu seed commences from that auspicious day onwards. The Gumrag dance a special feature of the Ali Aye Ligang festival, is agro related in its strict sense. A particular song called "lo: le" associated with the Ali Aye Ligang festival, is included the Gumrag dance

2. Title of Song : Bihu xuria farm song
Recorded on date : 22.08.2015
Language of recording : Assamese
Location of recording (Address) : KVK Dibrugarh

Lyrics of song	Meaning
<i>Doloni potharot rubole nideu tuk Do juk lagibo gaat Dhan katibole nideu tuk jabole Dhan pate katibo gaa Kali rue jua bari rua vora Kune gosokile ali Khujot sini palu matot buji palu Paribo nuwaru gali Kothiyani barit e pani solu solu Jakoi khua serek bao Pau ne napau dighol loi donikona Montu potiyae sau Epare mur ghor hepare tur ghor Majote doloni pothar Doloni pothare koru aha jua Bharite moh juke khai Ture potharot bhue rue aselu Meli madhari thuk Muke bya pai anak val pale Aji pora namatu tuk Potharor majote dhane dai asele Ghila sokoliya muthe Sau soku furai kaneu nedekhu Sau sotiyonat uthe Dhan dai golai uloti nasala Eri la senehor thuk Baame pai lakhute ji dore erile Haidore erile muk Bojarloi goiselu khili paan anilu Tuke dim moi buli Pothare pothare bisare furilu Tuke napalu sini O' eti budha goru O' eti budha goru Dora chomai napai kheti khon koru Dota somah karone jurabo paru moi Baki somahloi tan</i>	<i>You will be not allowed to do transplanting in swampy field as leech will bite you. You will not be allowed to do reaping as the paddy leaves will hurt you. Yesterday the field was transplanted but who stampede the ridges and destroyed? Your foot prints could be identified, your voice could be identified, but you can't be rebuked. The transplanted field is filled with water; let us catch fish with "Jakoi" Whether available or not let's try to catch long "Dorikona" fish and satisfy ourselves. My house is in this side and yours on the other, In the mid lies the swampy field. While passing though the swampy field, big leech sticks on foot. I was transplanting your field with "Meli Madhuri Bunch" You disliked me and love others, from today I will not talk with you. In the paddy field you were reaping paddy, I looked for you but I could not find you. After reaping paddy you did not looked me back and left the bunch as it is. After reaching the bank you left alone, just as you left the walking stick wherever it is, I went to the market to buy "Khili pan" for you, I search and searched but I could not find you. Oh! An old ox, Oh! An old Ox, you could not be sold in high price in the market, Let us start cultivating, rice. The first six months will continue smoothly, but the next six months will continue in hardship,</i>

Name of Singers: Mrs. Rekha Dutta & Mrs. Sumita Dutta

Recorded by: KVK Dibrugarh

Collected and recorded by: (Name and details of KVK staff who recorded the folk song): Mr. K. B. Chetry, PA (Computer).



STATE: Assam
KVK Goalpara

1. Title of song : Hamjar song (Rabha)
Language of recording : Rabha
Location of recording : Pacchim Dairong village, PO: Khardang, Goalpara, Assam

Lyrics of song	Meaning
(1) Riba Riba Riba Phui Riba Chakaya Chongi Doumdakai Riba Haruina hachuina Tachi Bakeng Rai Mane Chakayan Hamjhar Bona.	(1) Let the villagers be together taking Da ¹ and axe to clear the jungle for Jhum cultivation. ¹ Da is an traditional implement used for cutting various things.
(2) Haba Hachu Bona Chime Pan Biri Tana Chime II (Twice) Kharai Bakhu Rai Mane Kangka kadal Rai Mane II (Twice) Hamjharon Grama. Hur Hur Hurchei Hurchei Phui Phui Hamjhari Kami Rana. Hur Hur Hurchei Hurchei	(2) Let us clear the jungle of hill from bottom to top with Da, axe and hoe to prepare the land for jhum cultivation.
(3) Maichari Phuna Masi Chari Phuna Rarong Ragota Danga Khin Rong Khin Gota Donga Hamjhari Kami Rana. Hur Hur Hurchei Hurchei	(3) Let us go together for sowing the seed of rice and Kumni ² after cleaning plot for jhum cultivation.
(4) Ton Chara Donga Ban Chara Donga Haba Khocha Donga Kami Khocha Donga Nihar Chani Urgino Mama Chari Urgrno Hamjhari Kami Rana (Twice) Hur Hur Hurchei Hurchei (Twice)	(4) To have good harvest we have to work sincerely and also have to worship Lakshmi Devi heartily.
(5) Dey Dey Dey Dey Chakayan Mai Masi Phuna Gaphung suning sona Ganda Mai Dagonowan Borong Karong chinaneke Nimin sithonowan Hur Hur Hurchei Hurchei	(5) Let us sow the seed; these will produce golden grains tomorrow that will create a scenic beauty to enjoy from the watch tower. We will reap the crop at the bottom and top of the hill that we produced encountering severe sunshine and rain.
Haba Hashu Hamjhari Masi Dakongwan chime Mai Khannowan Phashi chake Kami Rakai Tebe Manowan chime Nuki Rangowan Khoki Khoki choke chime	We all will take the grains home in lonki ² . First we will offer it to the Goddess and then use for our sustenance. Let us now go home.

*Nuki Rangowan²
Khoki Khoki Shoke Chime
Nuki Rangowan²
Baiyana Panthi Urgimane
Chakaya Chanowan Mandai
Charpak Khengowan
Hur Hur Hurchei Hurchei
Phui Phui Chakayan
Nukina Renga.*

Name of the singer: (i) Shri Merendra Rabha, (ii) Ms. Gitanjali Rabha and (iii) Ms. Priti Rabha

Recorded by: KVK Goalpara, ICAR-NRC on Pig, Dudhnoi-783124, Assam

Collected and recorded by (Name and details of KVK staff who recorded the folk song):

Collected by: Dr. U. K. Baruah, Programme Coordinator, KVK Goalpara

Still photograph: Dr. Rupam Pathak, Contractual Veterinarian, KKV Goalpara

Video: Sri Jitumoni Kalita, SSS grade, KVK Goalpara

Any other information: This village is selected under the PM's My Village My Pride scheme

*Source of collection: Shri Tarun Chandra Rabha, Chairman, Rabha Hasong Autonomous Council, Dudhnoi
- 783124, Goalpara, Assam.*



2. Title of the song : Bahurongi Song(Rabha)
 Language of recording : Rabha
 Location of recording : Pacchim Dairong village, PO: Khardang, Goalpara, Assam

Lyrics of song	Meaning
(1)Aya baikho urgino Chay Chayrunge Changba tamo kham daydi Changba Chungo brangching ^{twice} Tamo gamena krop krop Aro kachani khuri Bai chungkai urgino Kan pithari hi hi (2)O' momo tongbamun bichi hi hi O' momo tongchabamun bichi Charkai milai na bono Phedar dobai hi hi ^{twice}	(1)We will worship Goddess Baykho with song Someone will play 'Khamdoyadi' ¹ Someone will play flute We will play 'Gagana' ¹ and 'Taal' ¹ Along with bell metal bowl We will pray the main God With wholesome body. ¹ Traditinal musical instruments (2) Hello sister where were you? Hello sister where were not? Let us go for fishing together In 'Fedar doba' ² ² Natural waterbody
(3)Phedar dobayan Chukung chera chera Hai oi chukung chera chera Chabra kayara milai sime Charkai Chukung Chanowan ^{twice} (4)Na bona chupung chapang Dungjo narana Hai oi dungjo narana Na bobayan dagojo Kumpakni hona hi hi ^{twice} (5)Choreng mungjo dobayan Khukdur chengiyen Hi oi khudur chengiyen Tachini changkha mungjo Rongchai jarayana (6)Na bona bochano phedar dobai Hi oi phedar dobai Charkai milai koi chano Dodan hachui hi hi (7)Momo phui ghurai ghurai renga nukina Hi oi renga nukina Charkai milai aro ribino Chancha na bona	(3)Lots of snails are there in 'Fedar doba' Let us catch and eat together Along with all the members of the family (4)While fishing got a Sol fish While catching the fish Lost the nose ring. (5)Fastening the 'Khaloi' ³ at the waist Taking 'Jakoi' ³ in hand While fishing at 'Fedar doba' Lost the bangles ³ Traditional fishing implements (6)After fishing at 'Fedar doba' We all sit together at 'Dodan' ⁴ Hill and Eat betel nut ⁴ Name of a hill. (7)Come sister, let us go home We will come together for fishing Again some day

Name of the singer: (i) Ms. Jiwika Rabha, (ii) Ms. Mayani Rabha and (iii) Ms. Barnali Rabha

Recorded by: KVK Goalpara, ICAR-NRC on Pig, Dudhnoi-783124, Assam

Collected and recorded by (Name and details of KVK staff who recorded the folk song):

Collected by: Dr. U. K. Baruah, Programme Coordinator, KVK Goalpara

Still photograph: Dr. Rupam Pathak, Contractual Veterinarian, KKV Goalpara

Video: Sri Jitumoni Kalita, SSS grade, KVK Goalpara

Any other information: This village is selected under the PM's My Village My Pride scheme.

Source of collection: Shri Tarun Chandra Rabha, Chairman, Rabha Hasong Autonomous Council, Dudhnoi - 783124, Goalpara, Assam.



STATE: Assam
KVK Golaghat

1. Title of Song : **Paddy sowing song**
 Recorded on date : 6.05.2015
 Language of recording : **Mishing**
 Location of recording (Address) : Birina gaon

Lyrics of song	Meaning
Kapoi kanganou Mishing Taniyou Ali Aai Lrigadok Aam pridogoh Dou Er pongkripou Gomrag choh you Moupohlo grilennai Aarrig erkoloh Turnam lougapou Aager gerkoloh Aarrig eechong emamriloh Ookom dohla turyoun Rougama moupohlo grilennai Aarrig erkoloh	The society of Mishing people is very joyful and lively. Ali Aai Lrigang is the main festival of Mishing community which is celebrated on the 1 st Wednesday of the month Falgun (15 th Of March – 15 th of April). On that special day they start paddy cultivation by sowing paddy seeds. During this festival people wear their traditional colourful dresses and perform “Gomarak” dance. For their survival agriculture is must and therefore whole society comes together enthusiastically for paddy cultivation.
Kapoi kanganou Mishing Taniyou Ali Aai Lrigadok Aam pridogoh Dou Er pongkripou bumrag choh you	The society of Mishing people is very joyful and lively. Ali Aai Lrigang is the main festival.....

Name of Singers: Ms. Dipali Kari, Mr.Hemonta Doley, Mr. Joyanta pegu, Mr Chandra Doley, Ms. Manju Pegu
 Recorded by: KVK Golaghat
 Collected and recorded by: Ms. S Mahanta (i/c Programme coordinator), Mr. H Gogoi (SMS Agri. Econ)
 Ms. M Gogoi (SMS Soil Science).



2. Title of Song : Rice cultivation bihu song
 Recorded on date : 6.05.2015
 Language of recording : Assamese
 Location of recording (Address) : Maidamoni gaon, PO: Bor jaan

Lyrics of song	Meaning
<p>Chote goi-e- goi –e bohage palehi Phulile bhebeli lota. Jethor khor marile kothia Xukale Kothia rubole nai. Meghe gorojile boroxun Aahile do mati upor koribor hol.</p>	<p>Usually in Spring season, plants like Bhebeli lota (a medicinal plant) blooms. But the advent of summer has dried the paddy seedlings; no seedlings are available for transplanting.</p>
<p>Chotote chokori dodai o Bohagot babori dodai o jethote amona dhan, Goru Bihur dina dodai o bostra daan koriba dodai o tehe paba baikunthat sthan.</p>	<p>But commencement of sufficient rainfall has again inspired the farming community to prepare their land for paddy cultivation.</p>
<p>Do maati moyyai dim kothiya moi bulai dim guchi guchi kori ruba hera nachani xari xari kori ruba.</p>	<p>Women are busy in weaving traditional gamocha in the month of Chaitra (15th of March – 15th of April) for welcoming the month of Baisakh (Bohag Bihu is celebrated during Baisakh) and the farmers get ready for cultivation. To get heavenly peace people provide foods and cloths for needy people.</p>
<p>O bandhoi oi chukor mati dorat dangori erila biriya bhagile batot Chutike bahere biriya bonalu dangori aanime buli dangori aanute biriya bhagile batote porole guti.</p>	<p>After proper land preparation line transplanting has been performed by women maintaining the proper number of seedlings / hill. During transportation of harvested crop (rice bundle) from field to the storage proper care has been taken to reduce post harvest loss.</p>

Name of Singers: Mr. Ritul Duarah,, Mr.Mridul Gogoi

Recorded by: KVK Golaghat

Collected and recorded by: Ms. S Mahanta (i/c Programme coordinator), Mr. H Gogoi (SMS Agri. Econ)

Ms. M Gogoi (SMS Soil Science.



STATE: Assam
KVK Hailakandi

1. Title of Song : “Education for all”.
Recorded on date : 15.07.2015
Language of recording : Bengali
Location of recording (Address) : KVK Hailakandi ICAR (RC) for NEH Region Lakshmisahar Hailakandi, Assam

Lyrics of song	Meaning
<p>!. বীজেরে ভতির বৃক্ষ গণোপন, ফুলেরে ভতির ফল য়ে রয়। আজকরে শিশু শিশুর পতি, কালকে সে হবে নাশ্চয়।।</p> <p>যতন করে বীজ লাগালে, সুন্দর হয় ফলরে বাগান। শিশুকে শিক্ষা না দলে, কে করবে দেশেরে কল্যাণ। সর্বশিক্ষার এই অভয়ান পূরণ করবে-া সমুদয়।।</p> <p>সন্তানেরে উজ্জ্বল ভবষিয, চায় সকল পতি-মাতা, কবো জানে কে-ন সন্তান, গণোপন রয় দেশেরে পতি। আমাদরে সংকল্প হথো, সর্বশিক্ষার পরচয়।।</p> <p>সর্বশিক্ষার সুরে সুরে, সুর মলিয়া আলাউদদনি। আয়রে সবাই দেশেরে সবেয়, নজিকে করেতে বল্লীন। সবার চে-াথে স্বপ্ন নবীন, ভবষিয হো-ক আলোময়।।</p>	<p>A tree lies inside the seed; Fruits lie inside the flowers which feed. The child of today certainly; Will be the father of tomorrow.</p> <p>If you reap seeds with care Beautiful garden will develop of-course not rare. Unless you provide your child proper education Who will care for the welfare of the nation? So, collectively implement we all; The mission of “Education for all”.</p> <p>All parents desire for future of bright; Providing education to children at right. Who knows, in which child in fashion; Lies the future of the father of nation So, it should be our contemplation Manifesting in “Education for all”.</p> <p>Poet Allauddin sings for “Education for all”. And invites every one to dedicate without fall; For the new dream and bright future for fall.</p>

Name of Singers: Md. Sarufuddin Laskar

Recorded by: KVK Hailakandi, ICAR

Collected and recorded by: Mr. Th. Bablu Singh Prog. Asstt. (Computer Application), T-4, KVK Hailakandi, ICAR.



2. Title of Song : Village life versus town life.
 Recorded on date : 15.07.2015
 Language of recording : Bengali
 Location of recording (Address) : KVK Hailakandi ICAR (RC) for NEH Region Lakshmisahar Hailakandi Assam.

Lyrics of song	Meaning
<p>আমরা পল্লীবাসীরাে ভাই, আমরা গায়েরে চাষী / (যথোয়) দোয়ালে-কোয়ালে পাখী গান গায় বারমাসী।</p> <p>রোদ- বাদলে শূকায় ভজি, মোদেরে শরীরখানি, সবার মুখে অন্ন জুটাই, খাটদিনি রজনী। (আমরার) – বাঁশবতেরে ঘর ছনরে ছানি, প্রমে কুটিরি নবাসী।</p> <p>গোয়াল ভরা গরু- মহষি, আছে মুরগী-হাঁস, গোলা ভরা ধান আছে, আর পুকুর ভরা মাছ। (আমরার) – সবুজ গায়েরে মধুর বাতাস, প্রাণ করে উদাসী।</p> <p>জারিসারাি বাউল- ভাইটালি, রাত্রেরে যাত্রা গান, গাজীর পালায় চড়ে তুলে যায়, আনন্দরে তুফান। ওরে- আলাউদ্দিনেরে পল্লী গান, বাজায় রাখাল বাঁশী।</p>	<p>We the people of village and the farmer; Where the birds sing throughout the year.</p> <p>We feed the every mouth by burning; In the sun and wetting in rain; We live in houses of bamboos; And of grasses, but with love and no pain.</p> <p>Our sheds are full of live-stock; Abundant of paddy and rice's stock. Ponds are full of water and fishes; Our mind filled with fresh air and breezes.</p> <p>Winds of joy creates wave in the minds; Listening folk-songs and drama in nights. Country songs of Allauddin Mingled; With the sounds of flute of cow-boy.</p>

Name of Singers: Md. Sarufuddin Laskar

Recorded by: KVK Hailakandi, ICAR

Collected and recorded by: Mr. Th. Bablu Singh Prog. Asstt. (Computer Application), T-4, KVK Hailakandi, ICAR.



STATE: Assam
KVK Jorhat

1. Title of Song : Assamese Bihu Geet
Recorded on date : 27.04.2015
Language of recording : Assamese
Location of recording (Address) : Gohain Gaon, Jorhat

Lyrics of song	Meaning
<p>Sawnor potharot bhui rui aachila Rode borokhune titi Tomake dekha pair obo moi nuwarilu oi Ochoroloi aahilu chaapi.</p> <p>Sawnor potharot bhui rui thakiba² Tumi hoba ruwoni Moi hom haluwa Kothiya bhar bulai dim guchi nu ghuchi kori² Tololoi mur kori Ruba hera naachani Tololoi mur kori rubaa.</p> <p>Joha dhanor kothiya Ruba nu ghone kori Tehe paba aaghonot Tehe paba aaghonot dhaan.</p> <p>Aghonar maahote lakhimi oi kaatiba Bhoralote sumuwai thom.</p>	<p>(Was) Transplanting paddy in the month of July Drenched in the rain and baked in the sun Can't wait to see you dear Come near me.</p> <p>Keep transplanting paddy in July (And) You will look a beautiful planting girl. I shall be with the plough nearby I shall lighten your seedling (Paddy) load So that you can plant effortlessly</p> <p>Keep your head down while planting my love Keep your head down.</p> <p>Plant "Johaa" (Sented rice) in close spacing So that you can reap a good harvest in November</p> <p>Harvest the golden grain in November And keep it in barn.</p>

Name of Singers: Sri Haren Buragohain, GohainGaon, Jorhat

Recorded by: KVK Jorhat

Collected and recorded by: Sri Sanjib Ranjan Borah, SMS(Soil Science), Sri Samiron Bhattacharjya, SMS(Agronomy), Sri Biraj Bikash Sharma, PA(Fishery), Mrs. Binapani Deka, SMS(Home Science), Mrs Ira Sarma, SMS (Horticulture).



2. Title of Song : Mising Bihu Geet
 Recorded on date : 25.04.2015
 Language of recording : Mising
 Location of recording (Address) : Neulgaon, Jorhat

Lyrics of song	Meaning
<p>Oi ye AAdu bo Budu Aapun pundubo Budu Aapun pundubo No Phuli dubo De Ge ne de nadubo.</p> <p>Aali-Aai ligang aadubo Aali-Aai ligang aadubo Gomraag mandobo Oi no aayong pungu dubo.</p> <p>Oi no aayong legang chulatumang Aaloi eyame Dum dum mannappe Oi no aayong legang Naadubong nok gibong Aapunaarung pundubong.</p> <p>Aaperaweng nokgibon Aali-Aai ligang nok giyabone Aali-Aai ligang aadubon Aali-Aai ligang pundubon Eyame eyame aaloi eyame Dum dong Aali-Aai ligang.</p> <p>Oi eya aadubone Burdu aapun undubo Gomrag machon chadubo Aali-Aai ligang Aali-Aai ligang dum dum mannape.</p>	<p>New Year is coming The flowers are newly blooming "Aaghon" (November) month is coming The time of weeding at "Aahu" (Assamese rice variety) Paddy is coming.</p> <p>"Aali-Aai" (Mising festival of paddy cultivation) is coming "Gomraag" (a Mising dance festival) is coming Let's come; it's the time for Bihu (Assamese festival).</p> <p>It's the time for "Bohaag Bihu" (Assamese festival) New flowers are blooming My mind is diverted Cattles were tied in the field It's the time to bring them home.</p> <p>Beautiful girls are harvesting paddy It's the time to bring the paddy bundles from field My mind is full of joy It's the time for harvesting paddy It's the time to marry you dear You are beautiful Remembering you dear</p> <p>The field of "Aaghon" is filled with paddy It's my beautiful village You are my sweet angel It's my beautiful village with beautiful girls.</p>

Name of Singers: Sri Dibyajyoti Pegu, Neulgaon, Ms. Bibhamoni Pegu, Borpachi

Recorded by: KVK Jorhat

Collected and recorded by: Sri Sanjib Ranjan Borah, SMS (Soil Science), Sri Samiron Bhattacharjya, SMS (Agronomy), Sri Biraj Bikash Sharma, PA (Fishery), Mrs. Binapani Deka, SMS (Home Science), Mrs Ira Sarma, SMS (Horticulture).



STATE: Assam
KVK Kamrup

1. Title of Song : Mili juli kheti koru aha
Recorded on date : 07.08.2015
Language of recording : Assamese
Location of recording (Address) : Borni, Kamrup

Lyrics of song	Meaning
<i>Suna suna bandhu gon.. o mur krishak bhai sakal milijlui sabe ami khetit dio aha mon.</i>	<i>Oh my fellow peasants, come, lets devote ourselves to farming together.</i>
<i>Ahu salir pothar khoni dekhil suwani o bhai dekhilo suwani.. ruwani e bhui rui boka panit gham pelai garhise dhanoni bhai suwani kori</i>	<i>The paddy fields looks beautiful in all seasons and farmers toil hard to prepare the barren fields for farming and field so prepared speaks of the great perseverance by the farming community, how they work hand in hand.</i>
<i>kheti amar sajan o bhai amar jibon borosun nohole kheti jabo athale hobo amar moron o bhai hobo amar moron..</i>	<i>For a farmer, farming is more than life for him; their lives will be spoiled without the help of mother nature in farming.</i>

Name of Singers: Md. Nurul Hussain; Md. Khuajuddin Ahmed;Md. Abdul Ali

Recorded by: KVK Kamrup

Collected and recorded by: Mr. J. Kalita, Dr. S.C. Kalita & Mr. B. Deka

Any other relevant information: The song belongs to a category of Assamese folk songs called "Kamrupi Lokgeet", which is popular among the farmers of the undivided Kamrup district of Assam.



2. Title of Song : *Aghon mahor sonowali pothar*
Recorded on date : 07.08.2015
Language of recording : Assamese
Location of recording (Address) : Borni, Kamrup, Assam

Lyrics of song	Meaning
<p><i>Aghon mahor pothar khnone mati ase mok... sun guti poki ase kasi khon dia oi..</i></p> <p><i>ki oi... jeth mahot koitha pari pothar koru suwani rubar bela panitupi nai nangol jongal samori garu halo dilu besi petor bhokat din jabo soli</i></p> <p><i>bhor barisar prabal bane sois nile dhui pori roila hulabari bhoral khonu roila khali petor bhokat din jabo soli</i></p>	<p><i>The golden paddy fields in autumn waves the farmers for harvesting and dying to go with his sickle.</i></p> <p><i>Farmers toil hard to make the field green starting from sowing; he's engulfed with worries of shortage of water which may even lead to selling of his bullocks and plough and die of hunger.</i></p> <p><i>On the contrary, flood washes out the crops with leaving nothing for farmers to store which leads to die of hunger.</i></p>

Name of Singers: Md. Nurul Hussain; Md. Khuajuddin Ahmed; Md. Abdul Ali

Recorded by: KVK, Kamrup

Collected and recorded by: Mr. J. Kalita, Dr. S.C. Kalita & Mr. B. Deka

Any other relevant information: The song belongs to a category of Assamese folk songs called "Kamrupi Lokgeet", which is popular among the farmers of the undivided Kamrup district of Assam.



STATE: Assam
KVK Karbianglong

1. Title of Song : Rit nongchingdi
 Recorded on date : 25.04.14
 Language of recording : Karbi
 Location of recording (Address) : Karbi Anglong

Lyrics of song	Meaning
Si supli mu marli Ajang kechanri Jirdetlo nangji Krungsai kechanri Emu Elongki Acharnam meri	Once upon a time there was an old man who live in a village and had many children. One day a meeting was organised by the village head for the upliftment of the village and suggested to go for Jhum cultivation. Each and every person of the village had agreed the proposal of the village head.
Si puthot asompri Amelong meri Sami thareri La jengtoi jengni Lokhi ametri Durmi sik meri	Next day they work together hand in hand and started Jhum cultivation in the hilly areas of the village.
Si Durmi ton angdi Durmi pharlep ri Ason pajut ri Si Erui pen ruini Lokhi nangbarri Tan jilon ongti Krim ma krimchong Krim krim chong	Two weeks later the broadcasted seeds started sprouting and by seeing positive result everyone feel very happy and live very peacefully in the village.

Name of Singers: Jorsing Bey

Recorded by: Pranjit Baruah, Programme Assistant (Computer)

Collected and recorded by: Sanjib Bhuyan, SMS (EE), Minika Rongpharpi, Programme Assistant (Agri).



2. Title of Song : Dinila Seneni dang Yawai
 Recorded on date : 25.04.14
 Language of recording : Dimasa
 Location of recording (Address) : Karbi Anglong

Lyrics of song	Meaning
<p>Dinila Seneni dang Yawai Magara Garani dang Yamai Lowonai Boworai Dadongdi Babani Haboma Kunglanlbi Heiss Nagamo Babaraw</p> <p>Ejang Phai Nowainantni Habase Hai Khudiphong Galaojang Duyanaw Yaiesebi Yawdabo Replong Di Hai Rikhuma Rikhawdan Ganiga</p> <p>Ganiha yakasi bawkhu long Rajamphai phanthaubar phainyarawo Rajamphai phain hari solori Nokhaasao hayakho girimdu Hayung thi hagama mungini Sainyung jang dungjaore phuyamu Hayung jang sijawre phunugmu Hai rabani sibani barahi Hayung jang sijawba girikho</p> <p>Hayung ni mukhumu dagiba Haphai di hayung ma haphaidi Hayung ni mukhumu dagiba Hayungma haphaidi hayungma Hayung ni dao kungai buthu luguro Hayung kho daha thilangdi Hayung kho ha daha thinagmu</p> <p>Darow ni bhakhani joyakho Sainyung jang dungjaore phuyamu Hayung jang sijawre phuyamu rabani sibani barahi hayung jang sijawba girikho sainyung ni yung sele buthu raw</p>	<p>The youths are asked that today in whose farming will be done together as the large ancestor farming land is their , so we should work hard without feeling lazy .They are asked to mark the land while hoeing with their long handle of the hoe.</p> <p>The youth girls are wearing beautiful cloths with brinjal like flower and at that time the sky is full of clouds but not yet rain.</p> <p>The youth girls do not want to work at bright sun shine because of sun burn, but ready to work at rain. So it's better to work at rain but till now they didnot work at rain accept the dew drops.</p> <p>But at same time mushroom of the small hillock is so beautiful and contrasting in colour so rain should come as after the rain the mushroom will come out.</p> <p>Small birds wish to tell the clouds not to rain now because their brothers are not completed the hat to protect them from rain and similarly cicada insect also wish not to be bright sun shine as for girls also their sisters have not complete the waving of cloth that they use to cover their head during cultivation.</p> <p>While all the climatic condition will be ok they will sow paddy which is black in colour and also a traditional fruit call thaisuru which is very tasty. So all the youths requesting each other to hoe with long handle so that they can complete the cultivation.</p>

Name of Singers: Bikram Napen
 Recorded by: Pranjit Baruah, Programme Assistant (Computer)
 Collected and recorded by: Sanjib Bhuyan, SMS (EE).



STATE: Assam
KVK Karimganj

1. Title of Song : Assamese Bihu song
Date of recording : 28.04.2015
Language of recording : Assamese
Location of recording (Address) : Village – Adarkona, P.O. Adarkona, District – Karimganj (Assam), PIN-788701

Lyrics of song	Meaning
<i>(Girls)</i> <i>Haal bai haalowa gharaloi najaba,</i> <i>Kkathiya ruboloi baaki</i> <i>Kathiya diba patharat</i> <i>Aami roome bokate naami</i> <i>(Boys)</i> <i>Maase maariboloi nidio tomak jaboloi</i> <i>Boka pani lagibo gaat</i> <i>Saonar patharat dhaane rui thakote</i> <i>O mor nachani tomare laoni dehati</i> <i>O mor nachani, son baranar poka poka poka</i> <i>dhanani.</i>	Bihu Song <i>(Girls)</i> <i>Do not go home just after completing ploughing the field.</i> <i>Transplanting of paddy seedlings is still left.</i> <i>Seedlings are to be carried to the field,</i> <i>So that we can complete transplanting.</i> <i>(Boys)</i> <i>I shall not send you for fishing,</i> <i>Because for fishing you need to smear mud in your body.</i> <i>While you were transplanting in the field</i> <i>You looked so beautiful.</i> <i>You appeared as bright as the golden ripe paddy field.</i>

Name of singers: Mrs. Brinda Rani Chutia, Mrs. Romila Chutia, Mrs. Marami Chutia, Mrs. Kalpana Chutia, Mrs. Prabha Chutia, Mrs. Junita Chutia, Ms. Chancala Rani Chutia, Mr. Manoj Saikia, Mr. Ponakan Chutia

Recorded by: Mahesh Kalita, Pritam Saikia, Hiranya Kumar Deva Nath, Dr. F. U. A. Ahmed

Collected and recorded by: Mahesh Kalita, Pritam Saikia, Hiranya Kumar Deva Nath, Dr. F. U. A. Ahmed

Any other relevant information: This Bihu song is sung by farmers in group while performing agricultural operations like ploughing, transplanting of paddy and harvesting. Also the performers express care and affection to their dear ones.

2. Title of Song : Bengali Folk Song
Date of recording : 28.04.2015
Language of recording : Bengali
Location of recording (Address) : Village – Lalarchowck, P.O.- Lalarchowck District – Karimganj (Assam)PIN- 78871

Lyrics of song	Meaning
<p>Bengali Folk Song <i>Chalre sabai aamra saachi bhai, aamra mathe mathe sach kari.</i> <i>Greeshma, Varsha reetu aailo, aailo baan dhaiya.</i></p> <p><i>Krishak sakal bhai paaiya kapite lagala.</i> <i>Dhan ruila krishak sakal aaro nanan sabjee,</i> <i>Garib dukhee phasal bessi sab hailo dhani,</i> <i>Bhairs Radha Raman bale shoon krishak bhai.</i> <i>Aei sab phasal tule nijer pran bassai.</i></p>	<p>Bengali Folk Song <i>Dear farmer friends, let us go to the field for cultivation.</i> <i>Flood arrives with the arrival of summer and monsoon seasons.</i> <i>Farmers got scared.</i> <i>Farmers grew paddy and various vegetables.</i> <i>Selling the produce poor farmers became rich.</i> <i>Brother farmers, listen to what the Almighty says:</i> <i>Save your lives by growing like this.</i></p>

Name of singers: Mrs. Nandita Das, Miss. Leela Laskar, Mrs. Madhabi Dutta, Mrs. Anjana Dey, Mr. Madhab Deb, Mr Nilotpal Laskar

Recorded by: Mahesh Kalita, Pritam Saikia, Hiranya Kumar Deva Nath, Dr. F. U. A. Ahmed

Collected and recorded by: Mahesh Kalita, Pritam Saikia, Hiranya Kumar Deva Nath, Dr. F. U. A. Ahmed

Any other relevant information: This Bengali folk song is sung by farmers in group after completing days work in the crop field.



3. Title of Song : Bengali Folk Song
 Date of recording : 28.04.2015
 Language of recording : Bengali
 Location of recording (Address) : Village – Lalarchowck, P.O.- - Lalarchowck, District – Karimganj (Assam), PIN- 788713

Lyrics of song	Meaning
Bengali - Dhamail <i>Aamra sach kari aanande re bhai, sach kari aanande, Mathe mathe bela khate sacha matir gandhere bhai, sach kari aanande Bela gelo sandhya hal ghare ghare batire bhai, sach kari aanande Kodal diye maati kure dhan phalay sachi re bhai sach kari aanande, Boder suna sabete aaj maatir aachale re bhai sach kari aanande Baan aailo barisha aailo re dhaiya re bhai sach kari aanande, Kheter jami nasta kare jaay re chaliya re bhai sach kari aanande.</i>	Bengali – Dhamail <i>We cultivate in happiness We spend hours amidst smell of tilled land, We are happy Hours gone and its evening – we return home We farmers, we till land with hoe and we are happy We work in the field happily in the sunny weather We work happily in days of monsoon and in flood We are happy even crop is damaged in flood Brother, we cultivate happily.</i>

Name of singers: Mrs. Nandita Das, Miss. Leela Laskar, Mrs. Madhabi Dutta, Mrs. Anjana Dey, Mr. Madhab Deb, Mr Nilotpal Laskar

Recorded by: Mahesh Kalita, Pritam Saikia, Hiranya Kumar Deva Nath, Dr. F. U. A. Ahmed

Collected and recorded by: Mahesh Kalita, Pritam Saikia, Hiranya Kumar Deva Nath, Dr. F. U. A. Ahmed

Any other relevant information: This Bengali folk song is sung by farmers in group in which the singers mention about growing different crops in different seasons of the year.

STATE: Assam
KVK Kokrajhar

1. Title of Song : Nehai Adaman
Recorded on date : 29.04.15
Language of recording : Bodo
Location of recording (Address) : Vill: Jaynagar, P.O.- Gossaigaon, Dist.: Kokrajhar, PIN: 783360

Lyrics of song	Meaning
Nwi hai adamwn Gayaram, Baliram, Sayaram nainw aram Awng labwbai jwng hala dwntodw Ating akai sudw awngkam jafwigrwdm	Hello Gayaram, Baliram, Sayaram- handsome friends All come, meal ready for you, relax ploughing Wash your face, fill your bowel.
Dihai adamwn aliya kwtdw de haya fwmwndw de Maikwi gainwswi jwng lari lari Kwtiya funwswi jwsa maibra fari fari	O brothers, make small bundh Plough the soil We shall transplant the paddy in rows By uprooting the Jaha & Barni seedling
Nwi hai adamwn Gayaram, Baliram, Sayaram nainw aram Awng labwbai jwng hala dwntodw Ating akai sudw awngkam jafwigrwdm	Hello Gayaram, Baliram, Sayaram- handsome friends All come, meal ready for you, relax ploughing Wash your face, fill your bowel.
Jwng jabai maona jagra adaibari Dang jwngnao gori taijwi kantal owa bari bari Dang jwnggha damnai denai, danai, lunai boro harinubi	We are all peasant We have fruits - arecanut, mango, jackfruit & bamboo for hut, musical tools and handlooms in our Bodo habitat
Nwi hai adamwn Gayaram, Baliram, Sayaram nainw aram Awng labwbai jwng hala dwntodw Ating akai sudw awngkam jafwigrwdm	Hello Gayaram, Kaneram, Sayaram- handsome friends All come, meal ready for you, relax ploughing Wash your face, fill your bowel.

Name of Singers: Hirani Brahma, Manomath Narzary, Nizira Narzary, Ladura Narzary, Nakul Narzary (Serja), Jail Singh Narzary (Kam)
 Recorded by: KVK Kokrajhar
 Collected and recorded by: Mahadev Uzir Basumatary (SMS, Agronomy), Mridul Kumar Haloi (Programme Assistant, Computer), Dr. Rajeev Bhandar Kayastha (Programme Assistant, Animal Science).



2. Title of Song : Gangai Sani (Jhum Cultivation)
 Recorded on date : 28.04.15
 Language of recording : Rabha
 Location of recording (Address) : Vill: North Hatibandha, P.O.- Debitola, Dist.: Kokrajhar, PIN: 783339

Lyrics of song	Meaning
Phai nagi Lougajung Samay sak phaiou nangi dino sak phaiou Hangai Naougou hamaiman Kalo Kurung Kurung Baimasi Kurung Kurung Dino Salai phaiou sai nang (2)	Hello, come all friends to the field Moment has come, our days have come In the sweet waves of flute, We will shine our days in the rest camp
Go go budi pharang sao pha dakaiman Go go budi sisam sao phongo tataikhan Boumin zahar housur hao Nangoun hawaiiya phai Nangoun hawaiiya se phai	We sharpen our dao even it was rusted and get handled To clear the jungle in the jhum field of Boumin hillock
Kadal budi pharang pha takaimoun Kadal budi sisam sao phongo tataisoun Boumin zahar housur hao talai jagrabou dawaitano Nagoun papaiya phai Nagoun papaiya se phai	Though spades are old , it will be sharpen and handled To till the soil of Boumin hillock
Bahou budi phar sao pha takai moun' Baouhoun budi sisam sawo phongo tatai moun Kocha ruchung hog mamed Mai tai tam mayo Nagoun kaiya phoi jinou Nagoun kaiya phoi jinou nang	Together we all sisters, come out Sharp our hoe and get handled To cultivate our Taitam paddy And to enlighten Rabha tradition
Phai nagi Lougajung Samay sak phaiou nangi dino sak phaiou Hangai Naougou hamaiman Kalo Kurung Kurung Baimasi Kurung Kurung Dino Salai phaiou sai nang (2)	Hello, come all friends to the field Moment has come, our days have come In the sweet waves of flute, We will shine our days in the rest camp

Name of Singers: Sailesh Hawry, Binanda Rabha, Hasani Rabha, Jumila Rabha, Harani Rabha, Atiram Rabha (Madal), Rabiswar Rabha (Flute), Rahul Rabha

Recorded by: KVK, Kokrajhar

Collected and recorded by: Dr. Manoj Kumar Bhuyan (Programme Coordinator), Mahadev Uzir Basumatary (SMS, Agronomy), Mridul Kumar Haloi (Programme Assistant, Computer), Dr. Rajeev Bhandar Kayastha (Programme Assistant, Animal Science).





STATE: Assam
KVK North Lakhimpur

1. Title of Song : Kachari Kachari Sonowal Kachari (Sonowal Kachari Bihu)
 Recorded on date : 27.04.15
 Language of recording : Assamese (With some Sonowal Kachari local words)
 Location of recording (Address) : Gagldubi, Lakhimpur

Lyrics of song	Meaning
Kachari Kachari Xonowal Kachari Aami Xonowal Kachari Lora. Naaktoo Bheteka, Kolaphul Lodhoma Oi Dekhilei Sini Muk Paba. Kothiya Tuli Asila Jaan Tumi Potharat Ali Par Kati Silong Moyu Usorot. Jouban Jilikisil Tumar Titinoo Ghaamot Taake Sai Thakongte Moi Kati Lolung Aanguli Murot. Jurkoi Siyorilu Aangulir Bikhhot Tumi Ahi Dhorisila Murei Moromot. Tumar Kothai Kore Amoni Rati Xopunot Ketia Tumi Hoba Buwari Amare Ghorot. Tumak Pale Hukhi Hom Jana Hochai Jeevanat Buwari Buli Matibo Tumak Maaye Moromot. Ruwa Tula, Rondha Borha Koriba Tumi Murei Moromot Lokhimi Buwari Hoi Thakiba Aamarei Ghorot. No Suali, No Buwari Murei Hridoyot Ei Maan Rakhiba Jana Ure Jeevanat.	Kachari Kachari Xonowal Kachari. We are Xonowal Kachari Boy. You will recognize us by seeing our flat nose and saggy legs. I was cleaning the bunds near to you, my sweetheart, when you were uprooting the paddy seedling in the field. Your youth dazzled to my eye seeing your sweaty body. I cut my finger staring at you and cried in pain. Hearing my cry, you ran to me and embarrassed with love. Thus you make me crazy & often come to my dreams. I shall be really happy in my life if you will be mine. My mother will call you as 'Buwari' (daughter in law) with love and you will take all the responsibilities of my home & my home will become heaven. You will remain as goddess of my home forever. You will always remain as the only woman in my heart and please do keep my faith in all my life.

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Namee of Singers: Pabitra Dhekial Phukon

Recorded by: KVK Lakhimpur

Collected and recorded by: Rupjyoti Chutia, PAC, KVK, Lakhimpur & Bhupen Daflari, Prog. Asstt.
 (Fisheries) , KVK, Lakhimpur.



2. Title of Song : O Jaya Mai Ruwa Tula Hikilane Nai (Sonowal Kachari Bihu)
Recorded on date : 27.04.15
Language of recording : Assamese (With some Sonowal Kachari local words)
Location of recording (Address) : Gagldubi, Lakhimpur

Lyrics of song	Meaning
Oh Jaya Mai, Ruwa Tula Tumi Baru Hikilane Nai?	Oh dear, have you learnt to transplant in the paddy field?
Muloi Ahile Oh Jaya Mai, Do Potharot Bhui Rubogoi Paribane Nai?	If you come to my life, can you go with me to the field for transplanting?
Jodiu Hika Nai, Lom Tumak Hikai.	If you haven't learnt yet, I shall teach you. Will you fear to leach?
Do Jukoloi Tumi Baru Bhoi Khuane Nai?	Oh dear, will you come to a farmer boy?
Oh Jaya Mai, Kheti Kori Khuwa Dekaloi Jabane Nai?	Have you ever done the Ahu and Sali rice cultivation?
Oh Jaya Mai, Sali Kheti, Ahu Kheti Kori Tumi Paisane Nai?	If you haven't learnt yet, I shall teach you.
Jodiu Hika Nai, Lom Tumak Hikai.	If I teach you, will you like to learn?
Hikai Dile Tumi Baru Hikiloba Nai?	Have you ever done the Ahu and Sali rice cultivation?
Tumak Hikai Dile Baru Tumi Hiki Lobane Nai?	Will you fear to leach?.
Oi Ahu Kheti Sali Kheti Kori Tumi Paisane Nai?	
Do Jukoloi Bhoi Tumi Khuane Nai?	

Name of Singers: Pabitra Dhekial Phukon

Recorded by: KVK Lakhimpur

Collected and recorded by: Rupjyoti Chutia, PAC, KVK, Lakhimpur & Bhupen Daflari, Prog. Asstt. (Fisheries), KVK, Lakhimpur.



3. Title of Song: *Kombang Polo Adubone (Mising Bihu)*

Recorded on date: 24.04.15

Language of recording: Mising

Location of recording (Address): *Kawoi Bhuruka Gaon, Lakhimpur*

Lyrics of song	Meaning
<i>Kombang Polo Adubone Nei Nengam Ngandubone Ngolu Mimbir Yame Gumrag Soman Sodubone. O... Lole Lole Lo Dabo Lole Lole Lo Sisu Chungbo Bodiya, Regam Gambo Gambo. Silo Yayange Yampo Yayange Ngoluk Dirbi Yogala Giadung. Kai Ajon Gilaboi ajonang adiye taletu Kombong Apun Pinman Pai. Kai Ajona Kai Gijona Aike Dirbisem Aiye Mosilai. Polo Lolad Kamamil Takar Lolad Amimme, Aike Dirbi Kamamol Amik Dirbi Amime.</i>	<p><i>With the arrival of the Phalgun month, new leaves come out in the trees and youths enjoy Gumrag dance.</i></p> <p><i>People gathered by hearing the ring of the traditional bell and start the festival. In the festival, people enjoy the food prepared from the animal they hunted.</i></p> <p>.....</p> <p><i>The traditional culture has been lost gradually.</i></p> <p><i>Come my dear friends, let's go to the tall hillock/hill to bring 'Kopou' flower(orchid) for my dear.</i></p> <p>.....</p> <p><i>Come my dear friends, let's save our own tradition.</i></p> <p><i>As moon illuminates more light than all the stars; like that way, without our own culture, no other culture can give us pleasure.</i></p>

Name of Singer: *Tulsi Mili*

Recorded by: *KVK Lakhimpur*

Collected and recorded by: *Rupjyoti Chutia, PAC, Dr. Prodip Handique, SMS(Agril Extn) & Bhupen Daflari, Prog. Asstt. (Fisheries), KVK, Lakhimpur.*





STATE: Assam
KVK Nagaon

1. Title of song : Dhanani Patharat Dhane Dai Thakote
Recorded on date : 2.05.2015
Language of recording : Assamese
Location of Recording (Address) : Vill: Borbheti, G.P: Borbheti, Block: Khagarijan, Dist: Nagaon)

Lyrics of song	Lyrics in English
Dhanani Patharat Dhane Dai Thakote Sunilo Senaire oi Mat Senair mat suni Raba Moi Nuwaro oi O Ari Jao Petare bhat.	In rice field while harvesting Heard the voice of beloved Hearing his voice I can't stop myself And I flew away with empty stomach
Dhane daboloi a Padum nideo tumak jabaloi a Padum nideo tumak jabaloi Sela Juke Dharib Gat Mati ruboloi a Padum nideo tumak jabaloi Boka Pani Lagib Gat	I will not allow you to go for harvesting rice Oh Padum, Cendipede & leech is going to bite you Oh Padum, I will not allow you to go for transplanting Muddy water will make you dirty
Meaning	
<p>1. Through this song they also mean that while harvesting the crop, they heard the voice of their lovers and they cannot stop themselves and flew away to their lovers even with empty stomach.</p> <p>2. Through this song they mean that Padum is the name of a lover. The beloved of Padum told her that you cannot go to the field for harvesting, transplanting of rice. If you go to the field the leech will bite in your fee and the muddy water will make you dirty.</p>	

Name of Singers: Mrs. Minu Devi, Mrs. Nirupama Devi, Mrs. Purnada Devi, Mrs. Dipali Devi, Mrs. Bidyabati Devi, Mrs Jonali Devi, Mrs Tarulata Devi

Recorded by: KVK Nagaon

Collected and recorded by : Dr. C.K. Deka, SMS (Agril Extn), Mrs. S. Bhagawati. SMS (Soil Sc), Mrs. P. Nath, SMS (Home Sc), Mr. N.J. Bordoloi, Farm Manager, Mrs. A. M Deka, SMS (Agron), Mrs. S.Das(Hort), Mr. R. Borah, Data entry operator (SATHGURU)

Any other relevant information: The present time is neither the transplanting nor the harvesting time of any field crops. Hence the recording was done in standing crop i.e Boro rice. At harvesting or transplanting time we will do the video recording in actual situation.



2. Title of song : O Dehi Aghonar Mahate
 Recorded on date : 2.05.2015
 Language of recording : Assamese
 Location of Recording (Address) : Vill: Borbheti, G.P: Borbheti, Block: Khagarijan, Dist: Nagaon

Lyrics of song	Lyrics in English
O Dehi Aghonar Mahate Hai oi Hali Jali O dehi Dhane Katisilu Hai oi Hali Jali O Dehi Aye Bopaye Hai oi Hali Jali O dehi amaku Tulile Hai oi Hali Jali O Dehi Lokor nu Ghar Suwani Kari lehi O dehi Nasonu Hali Jali Oi Kakal No Bhangi Bhangi oi Niyorate Tiwai Jao Bhari.	Oh dear in the month of November (Aghon) Oh we dance and swing Oh dear harvesting rice Oh we dance and swing Oh dear mom & dad Oh we dance and swing Oh dear they brought us up Oh we dance and swing Oh dear beautifying others house Oh dear we dance & swing Oh we shake our waists Wetting our feet in dew drops
Dalani Patharate Dhane no Dai Thakote Sunilu Moi Senaire Mat Senaire Mat suni Raba Moi Nuwaro Ari Jao Petare Bhat.	In rice field while harvesting Heard the voice of beloved Hearing his voice I can't stop myself And I flew away with empty stomach
Meaning	
<p>1. A group of farm women during the harvesting of rice crop in the month of Aghon (English Month i.e Nov-Dec) enjoying their life by dancing and through this they forget the tiredness of their work.</p> <p>2. Through their songs the farm women danc bihu merrily even during their hardship for hasvesting rice. They are brought up by their parents with lots of love and care only to beautify other's house oneday.</p> <p>3. Through this song they also mean that while harvesting the crop, they heard the voice of their lovers and they cannot stop themselves and flew away to their lovers even with empty stomach.</p>	

Name of Singers: Mrs. Minu Devi, Mrs. Nirupama Devi, Mrs. Purnada Devi, Mrs. Dipali Devi, Mrs. Bidyabati Devi, Mrs Jonali Devi, Mrs Tarulata Devi

Recorded by: KVK Nagaon

Collected and recorded by : Dr. C.K. Deka, SMS (Agril Extn), Mrs. S. Bhagawati. SMS (Soil Sc), Mrs. P. Nath, SMS (Home Sc), Mr. N.J. Bordoloi, Farm Manager, Mrs. A. M Deka, SMS (Agron), Mrs. S.Das(Hort), Mr. R. Borah, Data entry operator (SATHGURU).

Any other relevant information: The present time is neither the transplanting nor the harvesting time of any field crops. Hence the recording was done in standing crop i.e Boro rice. At harvesting or transplanting time we will do the video recording in the actual situation.



STATE: Assam
KVK Nalbari

1. Title of Song : *Matiyei Matree*
Recorded on date : 29.04.15
Language of recording : Assamese
Location of recording (Address) : Sariahtali, Nalbari

Lyrics of song	Meaning
<i>Matiya matree krishiye krishti, Mati nepelaba san mur khetiok</i>	Assamese Lokogeet(Folk Song) <i>Land is our mother and farming is the culture, so my dear friends don't let the land be fellow.</i>
<i>Edora matite nana bidh sashya kariba bidhe bidhe,</i>	<i>On the same piece of land you can grow different crops one after another.</i>
<i>Jyaibic Saarok koriba prayoug, Utpadan adhik phal paba</i>	<i>Use organic fertilizers to get more production from your land.</i>
<i>Mur khetiok mati nepalaba san, Mur khetiok.</i>	<i>Donot let your land be fellow my dear farmer friends</i>
<i>Ahu, Sali Kheti Keteki Ranjit Kribaha bidhe bidhe Jyaibic Saarok koriba prayoug Utpadan adhik phal paba Mur khetiok mati nepelaba san...</i>	<i>Grow Ahu rice, Sali rice and Keteki joha, Ranjit to get more production with organic fertilizers. Donot let your land be fellow my dear farmer friends</i>

Name of Singers: Mr. Chandra Rajbanshi and Mr. Mahesh Rajbanshi.

Recorded by: KVK Nalbari

Collected and recorded by: Manashi Chakravarty, SMS (Soil Sc.),Juli Sharma, SMS(hort.),Debabrat Malla Bujarbaruah, Programme Assistance Computer,Mrinal Ballav choudhary, Farm Manager.



2. Title of Song : Chand mai okole ulali O
 Recorded on date : 29.04.15
 Language of recording : Assamese
 Location of recording (Address) : Sariahtali, Nalbari

Lyrics of song	Meaning
Chand mai okole ulali O Chand mai tiyahor jail nalo Ami Apisoli jola jui O Sarute Sardadi Jakhe boi disili O Puan mass marim buli nalo Ami Apisoli jola jui O Chotalor agote ajupi Khutura O Bhaji khao bhaji khao lage nalo Ami Apisoli jola jui O Jethore mahote Sali dhan sichilu Aghunor mahote sapua samay nalo Ami Apisoli jola jui O	Kamrupee Loko geet(Folk Song) A very beautiful young village girl named chand mai. Her beauty is compared with a tender cucumber. The girl feels that her beauty acts as aburning fire. In the childhood the young girl mentioned in the song, used bamboo made fishing tool gifted by her younger brother to catch small fishes. The girl feels that her beauty acts as aburning fire. She liked to take khutura saak (indigenous leafy vegetables) from the back yard with fish. The time of sowing of Sali rice is Jeth (mid April to mid May) and harvesting time is Aghon (mid November to mid December). We are young girls and our beauty acts as aburning fire.

Name of Singers: Mr. Chandra Rajbanshi and Mr. Mahesh Rajbanshi.

Recorded by: KVK Nalbari

Collected and recorded by: Manashi Chakravarty, SMS (Soil Sc.), Juli Sharma, SMS (hort.), Debabrat Malla Bujarbaruah, Programme Assistance Computer, Mrinal Ballav choudhary, Farm Manager



3. Title of Song : Borai Nai Methai
 Recorded on date : 15.07.2015
 Language of recording : Bodo
 Location of recording (Address) : Dolbari, Alakjar

Lyrics of song	Meaning
<p>Asumai nao Salimainao.</p> <p>Duadubini besor bibarao Aio hubab sailen jine nibo harmoni.</p> <p>Sachi thara bile nibo harmoni Sachi thara bile nibo namabu aio</p> <p>Oo aio rathom ali aio Junhani ting bangla silikha bifango Dao banai aksho taka ni duisho taka ni Mou chou hali khoilai soriao gan</p> <p>Aksho taka ni duisho taka ni Alokjararoi khorge senjeraia Binoiou gon oi age soroli binoiou gon.</p>	<p>Ahu and Sali rice cultivation is going on . Farmers prayer to the GOD so that they can harvest a good crop and can store in their storage.</p> <p>In low land flowers of mustad crop falls on the ground. Sailen, one farmer is singing about that to shows his sorrowness.</p> <p>Sachi thara lake which is near by also shows the same feeling by the motions of its water and small fishes.</p> <p>Rothom ali is sitting under the Silikha tree and thinking about the bullocks which have been bought for hunders of rupees And who will plough the fild.</p> <p>The young boy named Kharge from Alokjar village will plough the field with these bullocks.He is my brother in low.</p>

Name of Singers: Ms. Budbari Bodo, Ms. Jamini Bodo, Ms. Meena Bodo, Ms. Rimi Bodo, Mr. Sarbeswar Bodo,

Mr. Jogen Narzari, Mr. Mojin Narzari, Mr. Manik Narzari.

Recorded by : KVK Nalbari

Collected and Recorded by: Manashi Chakravarty, SMS (Soil Science, Juli Sharma, SMS (Horticulture), Mr. Debabrat Malla Bujarbaruah, Programme assistant, computer.

4. Title of the Song : No Lo Ching Ching
 Recorded on date : 15.07.2015
 Language of recording : Bodo
 Location of recording (Address) : Dolbari, Alakjar

Lyrics of song	Meaning
No Lo Ching Ching Chamo khola dao aio Chamo khola dao aio Alokjorare bure ferailai Hathe hathe harao harao ulai Hathe hathe harao harao ulai	Under grasses of the river bank, The stroks used to eat the snails. Old couples of Alokjara village have their loose gums and teeth.

Name of Singers: Ms. Budbari Bodo, Ms. Jamini Bodo, Ms. Meena Bodo, Ms. Rimi Bodo, Mr. Sarbeswar Bodo, Mr. Jogen Narzari, Mr. Mojin Narzari, Mr. Manik Narzari.

Recorded by: KVK Nalbari

Collected and Recorded by: Manashi Chakravarty, SMS (Soil Science), Juli Sharma, SMS (Horticulture), Mr. Debabrat Malla Bujarbaruah, Programme assistant, computer.



STATE: Assam
KVK Sonitpur

1. Title of Song: *A: ne' ruyi ruyi:de'*

Recorded on date: 12.08.2015

Language of recording: Missing

Location of recording (Address): Village –Baligaon miri gaon, P.O:- Khonamukh, Dist:Sonitpur

Lyrics of song	Meaning
<i>A:ne' ruyi ruyi:de' ngoluk ari'g ikonge'</i> <i>Ge'yuboi geyuppe' re'yaboi re'yappe'</i> <i>Ka: poi kangane' i'rgangoi onjale'</i> <i>Si': sang mi'mbi'r ko: ne'nge'</i> <i>Gapa gale ge'ge:la</i> <i>Lamkud i'gi'n ge'ge:la</i> <i>Ari'g ikol gi'dune'</i> <i>Ka:poi kangane'</i> <i>I'rgang onjale'</i> <i>Si': sang-ya:me mi'ji'nge'</i> <i>Gonro ugon ge'ge:la</i> <i>Pe'rog kokdi'd darobla</i> <i>Ari'g ikol gi'dune'</i> <i>Ka:poi kangane'</i> <i>I'rgang onjale'</i>	<p>Our crops fields are in the banks of the river The crops growing in lines are dark green. The scenic beauty of the new leaves has been eye-ca The young girls wearing Gapa-Gale with food for th are moving towards the field. The young boys and the old people wearing the Gor are proceeding to the field at the dawn.</p> <p>* Gapa-Gale: Traditional attire of female of th community.</p> <p>* Gonro ugon: Traditional attire of male of the community.</p>

Name of Singer: Mrs. Purnima Payeng

Recorded by: KVK Sonitpur

Collected and recorded by: Dr. P.C. Deka (PC KVK Sonitpur), Mr. Rituparna Pegu(PA, Fishery),
Dr. B. K. Neog(SMS, Animal Science).

2. Title of Song: *Amdang a:mde'm letungai*

Recorded on date: 12.08.2015

Language of recording: Missing

Location of recording (Address): Village –Baligaon miri gaon, P.O:- Khonamukh, Dist: Sonitpur

Lyrics of song	Meaning
<i>Amdang a:mde'm letungai asiye'm kagli'g kagli'gla Oinom asin otungai Miksiye'm di'le'g di'le'gla O oiya;kerelade' kodagne' la:ra dolasin O oiya;asinange' odagne' Mo:te':pe' du:lasin</i>	<i>I was transplanting the paddy crops by watering m It reminded you my dear! Even when I ate bitter gourd, I recall you as you ar away.....I wept in your fond memory.</i>
<i>Amdang a:mde' a:mde' pupo jarpon idodo Pu:mi atse' ni:yupto Kape'I iye'n re'ngamse' Okom dola turye'ne' Bolop ka:tom ka:begma Tolop ka:tom ka:begma Pu:mi atse' bityutto</i>	<i>The paddy crop tillering profusely has been submer by the flood. What will be the consequence of the poor people? A big void wherever we look! The flood has ruined everything.</i>

Name of Singer: Mrs. Purnima Payeng

Recorded by: KVK, Sonitpur

Collected and recorded by: Dr. P.C. Deka (PC KVK Sonitpur), Mr. Rituparna Pegu (PA, Fishery),
Dr. B. K. Neog(SMS, Animal Science).





STATE: Assam
KVK Udalguri

1. Title of Song : Kati Forbini Aaraj
Recorded on date : 28.04.2015
Language of recording : Boro
Location of recording (Address) : Sialmary, Daifang, Udalguri District, BTAD, Assam, India

Lyrics of Song	Meaning
<p style="text-align: center;"> ƳæÚÁ çŌÍæϕ ρæçĭ ÈρæðÚŌæðçÛ ƳæÚÁ ŌŌ»æðÍæÚ ×ñ¹éÛŌŌ (ãçÚ"â»æ) - ŌæÁé Úæ× ŌÚŌ (ãçÚ"â»æ) SÍæØè- ÈñŕÍæð Èñŕ..... ƳÚâéçÛ çŌ×æ ×æŞÚæß ƳÚâéçÛ çŌ×æ ×æŞÚæßH 1çĭ Ƴ<ÛÚæ- Ƴæâé ×æŞÚæß ×æŞâæçÛ ×æŞÚæß ŌæðÚæŞ ŌæÍæñçÛ çÈŕâæÁæð Ōæ<çæçÚ-¹é×æçÚ Úæãæç»çÚ ×éÛé»çÛ çÁçŌ¹æñ ÈρæðÍæϕ»æðÚæH 2çĭ Ƴ<ÛÚæ- ¹æçĭ ÍæÛçÛ ÎéçŽÛ ŌæçÚŌæß Áæð´çĭ ×æçĭ âæðÚç»¹ ÁèϕŽÚæ© ¹æϕÚæØ çŌ×æ ×æŞÚæß-çŌ×æ ×æŞÚæßH 3çĭ Ƴ<ÛÚæ- ¹éÛé×æð Áæðϕ Ûæðϕ¹æñ ƳÚâæØæð Áæðϕ ƳæÚÁ »æŌÚæ ƳÚæØ â×æßH </p>	<p style="text-align: center;">(Prayer on Kati Bihu ritual)</p> <p>The song is related to agril field Crops like Rice, Maize, toria etc.</p> <p>This song is specially sings for the purpose of Kati Bihu festival by lighting in the paddy field at evening time to welcome the almighty goddess "Laxmidevi".</p> <p>Another purpose is to destroy the insect pest by lightening in the field at the time of panicle initiation of the rice crop.</p>

Name of Singers: Saken Boro, Panchairam Boro, Hiteswary Basumatary, Raju Boro, Kanchan Basumatary, Dineswar Daimary, Bhabendra Boro, Rupeswar Boro, Rewati Daimary, Durg Boro (Daifang village)
Recorded by: KVK Udalguri
Collected and recorded by: Mr. Pranabesh Barman, PAC, Ms. Sharmistha Borgohain, SMS, Ms. Pallabi Deka, SMS
Any other relevant information: Musical instruments used: Flute and Dholok.



2. **Title of Song** : MainawAaaraj
 Recorded on date : 28.04.2015
 Language of recording : Boro
 Location of recording (Address) : Farmer's Field, Sialmary, Daifang, Udalguri District, BTAD, Assam, India

Lyrics of Song	Meaning
<p> ¥æÚÁ çÕíæ¢ ×æ§Ùæß ¥æÚÁ ÒÒÕæíæñ ¥æÚÁÓÓ(¢æ. Ûæ¢çã¢ çìçÙ¥æçÛ) - ÛÙçÁÛ Ìññ×æçÛ (Ûæ¢çã¢ çìçÙ¥æçÛ) SíæØè- (Ûñ ¥æ§ ×æ§Ùæß ÕéÚñ)² âæðÙæ¢ Áæð´çí ×ãÚ ÛæÙæÙñ Áæð´ âéÕé¢¹æñ ×éÛé»çÛ »æâñÕæð âéÕZ¹æñ (ÕØ¹æñÕæð ÁæãæðÙæ ÕæðâæðÙ äæðÙæ Ûæç¹ÕæØ Áæð´¹æñ Ûæð¢)²H çí ¥ÙÚæ- ¥æ§ ×æØÙæßçÛ ¥ÙÚæØæß çÕ×æ ×æ§ÙæßçÛ ÕæðâæðÙæß Û¹ÓÓçÛ »ÍÓ »ÓíæØ âéÕé¢¹æÙè (â¢âæÙæß Íæ¢ÙæÙñ ÍæÙæð Áæð´ ¹æÕé ×æðÙÕæðÕæØ)²H çí ¥ÙÚæ- Áæð´ ×æßçÛØæ ÕÚÓ äæçÛ¹æñ äæÛ ×æßñ-×æßñ ¹æÛ Áæßñ-Áæßñ çÕ×æ Õñâæð×éçíÁæð´ »æðÙæðÕÙæ âæðçÛÙæÙñ ÍæÙæð Áæð¢¹æñ ÕæðâæðÙ äæðÙæ¢ÕæØ (Áæð¢çÛ ¥æ§ ×æ§Ùæßæ)²H </p>	<p> MAINAW AARAJ The song is sung by Boro community of Udalguri district adjacent to the KVK named Daifang village. The song is explained that the village communities celebrates and pray the almighty for safe and enhanced production of field crops they have planted. This enhanced production will lead them satisfaction in full filling their basic needs and will remove from hunger. Again praying the almighty that village youths to live happily and give enough strength to dedicate them to perform their daily field activities. </p>

Name of Singers: Saken Boro, Panchairam Boro, Hiteswary Basumatary, Raju Boro, Kanchan Basumatary, Dineswar Daimary, Bhabendra Boro, Rupeswar Boro, Rewati Daimary, Durg Boro (Daifang village)
 Recorded by: KVK Udalguri
 Collected and recorded by: Mr. Pranabesh Barman, PAC, Ms. Sharmistha Borgohain, SMS, Ms. Pallabi Deka, SMS
 Any other relevant information: Musical instruments used: Flute and Dholok.



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

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