

AGRICULTURAL FOLK SONGS OF MANIPUR



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

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FORWARD

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

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

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

Umiam, 2016

*Bidyut C. Deka
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

Manipur consist of two ethnic groups, the people who inhabit the hills called the Nagas and those who inhabit the valley called the Meiteis. The hills are also inhabited by the group called the Kukis. The capital of Manipur is Imphal. The earliest recorded history dates to 900AD. From the historic point of view, there have been several invasions from Myanmar (Burma) which borders with Manipur and numerous clashes with the Nagas. In 1826, Manipur was brought into India by the treaty of Yandavo by Raja Jai Singh with the British at the end of the Indo-Burmese war. This followed a dispute in accession to the throne. With the intervention of the British the dispute was settled. In 1891 Churachand was nominated the Raja and it came under British rule as a princely state. During World War II Imphal was occupied by the Japanese. After Indian independence, Manipur became a Union Territory and subsequently achieved statehood in January 21, 1972.

There are numerous small lakes and swamps along the valley. The hills around the cup-shaped valley add to the natural beauty of Manipur. The hills are part of the Himalayas and are termed as Sub-Himalayan ranges. They are spread into ranges with irregular serrated ridges with tapering cliffs. The Ranges are given by different names. On the west are Nunjaibong, Kala Naga, Chakka Nungba, Kanpum and Kopru-Laimotol. On the north are The Khhunho spurs, Thumion (Mayang Khang), Laison and Sirohi farar. On the East are Surameti or Chinganguba, Somrah, Kassom, Nupitel or Maphitel and Yomadoung and on the South is Hawbi. Among these Chinganguba or Surameti peak is the highest with 12,557ft. All the hills are covered with luxuriant growth of forests with Nagesar, Jurul, India-rubber, Tan, Oak, Ash, Teak, Palm (in eastern slopes). There are different varieties of bamboo all over Manipur. Pinus Longifolia is found in Somrah basin and in northern portion. It has been planted on the hillock adjacent to Imphal town. The forest department of Manipur should make it a policy of reforestation of these entire ridges if they are really keen on aesthetic reflection of Imphal town in its peripheries. In the high hills the red and white Rhododendron is seen. The flame of the forest trees are also found on the way to Tamenglong.

By virtue of its geographical situation, Manipur is a shining pearl in the Himalayan system. Manipuris call it as Meithei Leipak. In the valley Kongba (Imphal), Eeril and Thobal are the big rivers which originate from the hills and flow down into the valley and forms the drain for all waters flowing into the valley carrying them off by Sagnu river through the southern ranges of hills further into the Ningthee. The Bark river flows through its western borders. The natural lake Loktak is a big water reservoir of 36 metres depth. It is 8 miles long from north-west to south-east and 5 miles broad at its greatest breadth from the east to west. The dark green *Eichornia* (water Hyacinath) reed and other aquatic plants float on its surface abundantly.

The soil is considered fit for all kinds of grain crops, vegetables and fruits. Sirohee hill in Ukhrull is famous for the Sirohee lily. The species of this plant is endemic to that particular hill only.

People: There is less historical evidence available on the origin of the people of Manipur. There are different schools of thought regarding the origin. Some people considered Manipuris as the descendants of Tartar Colony from China. Others considered that the Manipuris were descendants of the surrounding hill tribes i.e. the big race of Nagas which was once in existence in many parts of the world. The Manipuris are related to the present Naga race of the hills also in respect of many customs still in existence in both groups. Some believe that Manipuris are a fine stalwart race descended from an Indo-Chinese stock, with some admixture of Aryan blood. Some scholars consider that the Manipuris are Kshatriyas as mentioned in the Epic, 'Mahabharatha'. Another school of thought considers Manipuris the descendants of Kiratas. The distribution of Kiratas in north-eastern region is one of the evidences to support this school of thought. Another school of thought considers Manipuris to be descended from the stock of Dravidians who migrated from south India to Manipur and Naga hills through Burma.

The Manipur population consists of different social groups. They are Meiteis, Nagas, Kukis and Miscellaneous groups. The entire population of Manipur is distributed into two regions: the hill population and the valley population. The valley people are believed to be the descendants of four old tribes called Khuman, Luang, Moirang and Maithai. The Naga and Kuki tribes occupied the Hilly region. The people of Manipur, both in the valley and the hills are having predominantly Mongoloid features. But can be easily distinguish between the valley and the hill people. The people from the valley show a developed sharpness in their features over their hill counter-parts. The valley population had numerous occasions to come in contact with the invaders and migrants through the valley. This contact over the ages regenerated a race of some peculiar characteristics, in physical features reflecting the basic Mongoloid characters with definite modifications, to a certain degree.

The remarkable characteristic of this state is unity in diversity. In the history of Manipur there has not been even a single instance of communal or ethnic dispute. But in recent times, Manipur has been the scene of bitter ethnic conflict. The ethnic animosity between the Kukis and the Nagas stems from xenophobic insecurity. During the past six years over 1,000 have been killed, more injured, houses burnt down and thousands rendered homeless, during the conflicts.

The people of Manipur are simple and largely untouched by the pollution of modern living. Their wants are few, they love outdoor life, find communion with nature and depend on the gifts of nature like rice for food, fish to supplement their dish. The general facial characteristic of the Manipuris are of the Mongolian type. There is a great diversity of the features among them. The people are very good looking and fair. It is common to meet girls with brownish black hair, brown eyes, fair complexions, straight noses

and rosy cheeks. The Manipuris are decidedly a muscular race. Fat people are rare. They have good chests and well formed limbs.

The Meitei language which is the language of the valley people is the official state language and other dialects spoken by the tribes in the hills are classified under Tibeto-Burman family. Meitei language has been borrowed by the Naga and Kuki people of the hills.

The dominant religion is Hinduism especially in the valley. There is no trace of Buddhism having been established here in any period of history. Islam entered through the Muslim migrants from East Bengal, but Muslim population in the valley is very little. Christianity, introduced by the British as a policy was not embraced by Meiteis in the valley but attracted almost entire hill tribes.

Agriculture: Agriculture and allied activities is the single largest source of livelihood of rural folk. The main crop grown here is rice. Manipuri rice is very tasty. It can be eaten without curry. Other crops are wheat, pulses, maize etc. There are two modes of cultivation viz, punghul and transplantation of seeds. In the hill area, Jhum and terraced cultivation are carried in the agricultural season. In general the land is cleared in the month of January and February. Crops are sown in May-June and harvesting starts in October and ends about in the early part of December.

The soil can be cultivated for all kinds of grain crops, vegetables and fruits. Sirohee hill in Ukural is famous for the Siroi lily. The species of this plant is endemic to that particular hill only. Fruits cultivated include pine-apple, arum, and orange. In some areas of the valley apricot, oranges, lemons and mangoes are also grown. Every kind of vegetables like cabbage, carrot, radish, beetroot, turnip, ladies finger, pumpkin and pulses are grown and the yield is very good. Vegetables also include chilly, potato, cabbage, pea, brinjal and tomato.

Festivals of Manipur

Manipur is a land of festivities. Merriments and mirth-making go on round the year. A year in Manipur represents a cycle of festivals. Hardly a month passes by without a festival which, to the Manipuris, is a symbol of their cultural, social and religious aspirations. It removes the monotony of life by providing physical diversions, mental recreation and emotional outlet, helps one to lead a more relaxed and fuller life.



Lai-Haraoba:- Celebrated in honor of the sylvan deities known as Umang Lai, the festival represents the worship of traditional deities and ancestors. A number of dances by both men and women are performed before the ancient divinities. The Lai Haraoba of God-Thangjing, the ruling deity of Moirang, is the most famous one and attracts huge gatherings. It is held in the month of May



Yaoshang(Dol Jatra):- This festival is celebrated for five days commencing from the full-moon day of Phalgun (February/March). Yaoshang is the premier festival of Manipur. The Thabal Chongba, a kind of Manipuri folk dance in which boys and girls hold hands and dance away their blues in festive tube-lit ambience is an inseparable part of the festival. Donation is collected by young and old folks from house to house and the money so collected is spent in parties and feasts. However, games and sports were organized during the festival. Athletes got a shot in the arm ever since.



Ratha Jatra:- One the greatest festivals of the Hindus of Manipur, the festival is celebrated for about 10 days in the month of Ingen (June/July). Lord Jaganath leaves his temple in a Rath locally known as Kang pulled by pilgrims who vie with one another for this honour.

Ramjan ID(The premier festival of Manipur Muslims):- Ramjan Id is the most popular festival of the Manipuri Muslims (Meitei Pangal) in Manipur and is observed in the usual spirits of joy and festivities as in other Muslim world. Ramjan is the ninth month of Hijri year since the time of prophet Mohammed and during this month the Muslims practice self denial by avoiding any food, drink and smoke from pre-dawn till sunset. The whole month is spent on prayers. After the month on the second day of shawl, when the new moon is visible they break fast and this fast breaking day is called Id-Ul-Fitre. On this day, they go to the mosques to offer prayers and take delicious dishes, exchange greetings and call on the friends and relatives.

KUT (Festival of Kuki-Chin-Mizo):- This festival is conducted by different tribes of Kuki-Chin-Mizo groups of Manipur during Autumn Season. The festival has been variously described at different places amongst different tribes as Chavang-Kut or Khodou etc. It is a happy occasion for the villagers whose food stock is bountiful after a year of hard labour. The festival is a thanksgiving feasts with songs and dances in merriment and joviality for all, in honour of the giver of an abundant harvest. It is observed on the 1st of November every year.



Gang-Ngai (Festival of Kabui Nagas):- It is a major festival of the Kabui Nagas celebrated for five days in the month of Wakching (December/January). The festival opens with the omen taking ceremony on the first day and the rest of the days are associated with common feast, dances of old men and women and of boys and girls, presentation of farewell gifts etc.

For 1997, it starts from January 21.



Chumphu (Festival of Tangkhul Nagas):- It is post harvest festival of the Tangkhul Nagas celebrated for seven days in the month of December. For three days different meetings were organized and entertainment. The women play an important role in the festival which is different from other festival. On the final day procession were organized in the village.



Christmas (Festival of Christians):- The greatest festival of Christian in Manipur is Christmas which is celebrated on December 24 and 25. The major part of the festival includes prayers, reading of the Gospels, eating, singing of hymns, lectures on Christ, sports etc. The celebration continues till January 1 in some villages which are highly devoted.

Cheiraoba (The Manipur New Year):- In this festival people decorate their houses and prepare special festive dishes which are first offered to various deities. It is celebrated during the month of April. According to their belief the villagers climb to the nearest hills tops so that it will enable them to rise to greater heights in their worldly life. The Pangals (Manipuri Muslims) also celebrated this festival.



Heikru Hidongba:- It is a festival of joy, with little religious significance along a 16 metre wide boat which is celebrated during September. Long narrow boats are used to accommodate a large number of rowers. Idol of Shri Vishnu is installed before the commencement of the race.



Ningol Chakouba (The social festival of Manipuris):- It is an important festival of the Meiteis. Married women of the family who were married to distant places come to the parental house along with her children and enjoy sumptuous feast. It is a form of reunion to revive family affection. Now-a-days this festival is also observed by the Pangals (Manipuri Muslims) in a certain extent. It is observed on the second day of the new moon in the Manipuri month of Hiyangei (November).

Lui_Ngai_Ni :- It is a festival celebrated by the Nagas which observed on the 15th day of February every year. This is a seed-sowing festival after which tribes belonging to the Naga group begin their cultivation. The program includes social gathering, songs, dances and different entertainment. The annual festival also plays a great role in boosting the morale and strengthening the bond of Naga solidarity.

Kwak Jatra:- In this festival Goddess Durga is propitiated with pomp and ceremony. It is celebrated in the month of October and represents the victory of righteousness over evil.

Yaoshang - The premier festival of Manipur Hindus

It is celebrated for five days starting from the full moon day of Phalguna (February/March). Yaoshang is the premier festival of Manipur. The Thabal Chongba - a kind of Manipuri folk dance, where boys and girls hold hands and sing and dance in a circle, is particularly associated with this festival. Boys and girls and old women collect donations from house to house and the money so collected is spent in a number of parties and feast. Indeed, Yaosang to Manipur is what Durga Puja is to Bengal, Diwali in north India and Bihu to Assam.

Agricultural Folk Songs of Manipur State

STATE: Manipur
KVK: Bishnupur

1. Title of Song : Loungak Esei
Recorded on date : 20.08.2015
Language of recording : Manipuri
Location of recording (Address) : Singjamei, Imphal

Lyrics of song	Meaning
<p>F-Ha, urinapangbinamanakaouitadabi, napanakaouikhumdabi Ya hoi hoi.....2Hohoyayaya.....2 M-Ha, chingsukhunulamleimalamgikhunusutharikipinangbuc heklanangnapakhanglaibakchaobaeibuchingnayenglera gacheklanangna kurku-2 hainamaktabukhongbadinapangkainabagikhongbarane hekla. CheklanangiYawakhonjeltareragaphakhanglaibakchaob aeigithamoipungamdenepombi, cheklaonekhonglaganuchakla o. F-Ha chekla kanano-2 etaroichingsugikhunukhongjombi, aa tamgikhunumeipombinangbucheklanakhoueponponpon binangakechoi hoi cheklanasingee panel thengallaktabutongladanakrukukukukukukhongbadi, ha cheklashakhangdabakanagimapaokhonbupurakparaneet aroi, adudinatrehairagacheklanarolgipakhongkhongbamakta buoirabadi, chekla o khonglaganukainameichakhenhallagano ..o..o..ochekla o. M-Ha, ha halbemanurathambalmaktabumanbinangbu. Panthougipamelpabalthak Khari louphamdapombicheklangaklibinujanangukanano, loimomphounakhoingangsanasatlakpamatamdakhangn abanakollure ho nungshibanabuhallurene, mapupankhrabileirangranatrehairagamapupandribisin gella, ningolsuyawanapao ha sengna-2 tammune-2 eingolda. F-Ha Ibungomigimachanesusakhangdabanangbungasikhorou numittasakhangdabananginapaomaktabutarabadingo lgipaimapibuksetingigumyangollekharagummipuksuhu redo nungshibanangbuningollaibakchaobidipalempanthougi engkholmashaigolningoleningekhatamnamaktabuleijari biningolni lei rangileikhoksangbakhoimu kana leijadekopamubanangbuHainingbatahaibiyu ho</p>	<p>It is a traditional folk song usually sung by a girl and a boy to express their desired and feeling about love while protecting rice field from the invading birds ;</p> <p>Boy: Have you ever been deserted by your lover kindly tell me the truth about your story otherwise I am unable to bear as my heart is about to broken.</p> <p>Girl: Ho birds have you brought any news from a stranger who is unable to express his feeling to his beloved.</p> <p>Boy: Ho pretty girl looks like a beautiful lotus who are protecting your field from birds, do you have a lover or are you still looking for a lover.</p> <p>Girl: When I hear your voice I would like to express my feeling that I am still a virgin girl staying with my parent and do not have any lover.</p> <p>Boy: Are you telling these sweet beautiful words from your lips or from your heart.</p> <p>Girl- Are you having may eyes like pineapple looking at many girls.</p>

tamningbatatambiyu..... ibungo.

*M-Ha, chinbandanalangbankhoihitei, thamoidana- 2
hoobuphumdunapakangthamoiphahiribi nangbu-2
nujakaripukchel no,chinbandanalangbankhoihitei.*

*F-Mitshnaleikaikoiganbanangbu,
leirangkhudinglamdanbanangbu panna
potlanchaganbanangbu yet-langkihom gum
mityambanangbuningolpukningnachingnajeinatattour
anu o
natattouranumaithakpaMitshnaleikaikoiganbanangbu.*

Name of Singers: Ms. Lourembam Bedabati& party

Recorded by KVK: Dr. R.K. Imotomba Singh

Collected and recorded by: Dr. R.K. Imotomba Singh, A. Tarajit Singh, Th. Shachimohon Singh

Any other relevant information: I. Lyrics 1. Bandana Ningombam

II. Translation Dr. R.K. Imotomba Singh.



2. **Title of Song** : LoktakNganei Esei
 Recorded on date : 20-8-2015
 Language of recording : Manipuri
 Location of recording (Address) : Singjamei, Imphal

Lyrics of song	Meaning
<p>F- Hung enungba.... Naaralchandouri y loimayaichingyakhangkharetorbungnungsitnamibimat arokikhangonbamalangnalirihumlare ho humlarehumlak a de.</p> <p>M- haaKowktaginungsitnamibamalanganalirihumbadining olgisamlangchoijairemougisingdabuchalhalli ho chalhallichalhalli da.</p> <p>F- maramnalamlenmadaimapoireinalamdamsulamnungsil aijaepakthannanganloktaklaijamingsel oi thangjingmanasuuphang oi inungbanumidangwairamdacheklana sang-2 paibadiningolsupukningnungolli.</p> <p>M-ha ha loktaklaijanairerengbung ho heidanasougrinasaba lam charangimainasiba lam ho pakhangpukningnakhoidare ho-2 phakhangipukningnanungollee</p> <p>F-Ha khoinouyengune yengu-2 lamlennaloktakkhongbansehanounadiesang sang ha khoinouyenguneyengu.</p> <p>Ha hakegephakhangkananomoirangiphakhangkananoibung o ha ibungokegepakhangkananomoirangipakhangnangbuka nanongasikorounumittaningollaibakchaobinapaiyachep si long sangaiyainabulongbudiningolgikhuttapairehairegaleml eingamimaktabuthebadipamubanasunglangini ho nungsisanahakthakkini a a ... ibungo</p> <p>M- ha hahaimemamigiho machasupamubinangbuningoloibinangithamoibuloibic hingdahoubapamensingjagumkhalleragapakhanggeigith amoinakabotensintenwamaktabuoireraganingoloibinan githamoibupakhanglaibakchaobaieigithamoinapamennas ingjalangbagumlangsinjarurenunungsibinangbuheigu mheisungnainagumseleirangleichasetnagumseunungsibi nangbuningoloibinangnapakhanggeigimongbamaranyai dalakadabakorounumitadubuloidamthajadoibemahaiibe manujahaibamataoireoirekopamubi.</p> <p>F-Maringitendinayatpithounaitendi kukupa yarounasangaimangoldathagadabatendubunungolgitha moilaiyumdatennathumnapalledo ho tenjeisatsisatngamde.</p>	<p>It is a traditional folk song usually sung by a girl and a boy to express their desire and feeling about love while fishing in the Loktak Lake;</p> <p>Girl: The sun is about to set. The slow mild breeze of Torbung started breezing.</p> <p>Boy: My wind of Kwakta unfurls the silky hair of yours and you are compel to become a woman.</p> <p>Girl: My heart is so eager to hear about him when the sun is about to set at dusk as the sun's image is floating on the surface of the Loktak lake.</p> <p>Are you belongs to Moirang or Khuman Clan who steals my heart who are fishing at the lake at the very hours of dusk.</p> <p>Boy:I wish to say my heart is filling love and to say I love you and would like to take you to my house to elope as by beloved wife.</p> <p>Girl: The arrow which is about to shoot at the heart of Sangai (Brow antlered deer) is hitting my heart which cannot be un plugged from my heart</p>

Name of Singers: Ms. LourembamBedabati& party
Recorded by KVK: Dr. R.K. Imotomba Singh
Collected and recorded by: 1. Dr. R.K. Imotomba Singh
2. A. Tarajit Singh 3. Th. Shachimohon Singh
Any other relevant information: I. Lyrics 1. Bandana Ningombam
II. Translation Dr. R.K. Imotomba Singh.



STATE: Manipur
KVK: Senapati

1. Title of Song : *Lusom lii*
 Recorded on date : 02.05.2015
 Language of recording : *Maram (a recognized scheduled tribe)*
 Location of recording (Address) : *Th. Thumbu's Residence, T. Khullen village, Senapati*

Lyrics of song	Meaning
<p><u>Lusom lii</u></p> <p><i>Nyiimotmei heiosa, nyiikilong ai roilatde O nyiimot mei hang o, Pwipfiina joileime, Pwipfiidoi doi tehiidaime rei, Wuitoom kabi meilosa gongrou bamle, Gonroule, gongroule, Anai kabi ai tousa sangram hoiniroule</i></p> <p><i>Sanglunei tingche bitakle, Nle rahangpiina repyile, Repyile repyile a, Repyiku nang nrou supa pungleipo? Lusom lukia hai nna, Kahing hai nna kahing.</i></p> <p><i>Ntoulou rou ntoulou rou, Rangpongna ranii tou tou, Ranii touranu. Sagoi gangle, raliipei pwi, Sagoi gangle, raliipei pwi, Goina gangsulo, goina gangsulo, Sagoi kagangtei raliipei pwile.</i></p>	<p><u>Transplantation Song</u></p> <p><i>Let us work, yes, with all co-workers, O all co-workers, your parents arranging marriage. Even, you are helping the parents. Though the bride price is Ox or Buffalo, I can't agree with, I can't go with, I cannot live in strange villag by leaving a good fellowship and generation of our village.</i></p> <p><i>Beautiful lady, how good, your firewood, yes, it is arranged by the handsome gentleman, Are you not ashamed to carry it? Season sets in for transplantation Yes, season comes.</i></p> <p><i>Transplants the terrace fields The terrace fields are resemble to the monuments. It is the time to rest, Yes, it is to stop the work. Delaying by the mother, Yes, the mother of the girl.</i></p>

Name of Singers: *Th. Thumbu, (leader), K. Kalong, H. Kanguba, Mrs. Rangponga, Mrs. Pungdila, Mrs. Kanga*
 Mrs. Reishila, Mrs. Kareila, Mrs. Kareila Kangpwi
 Recorded by KVK: Senapati
 Collected and recorded by: (Programme Coordinator & Staff).

2. Title of Song : *Lakakgui*
 Recorded on date : 02.05.2015
 Language of recording : *Maram (a recognized scheduled tribe)*
 Location of recording (Address) : *Th. Thumbu's Residence, T. Khullen village, Senapati*

Lyrics of song	Meaning
<p><u>Lakakgui</u> <i>Oh - oh, Oh ah</i> <i>Oh - oh, Oh ah</i> <i>Oh - he he, ah he he</i> <i>Oh hou oh hou</i> <i>Oh hou</i></p>	<p><u>Ploughing Chants</u> <i>Chanted by the Maram Naga tribe while ploughing the field that gives physical strength.</i></p>

Name of Singers: Th. Thumbu, (leader), K. Kalong, H. Kanguba, Mrs. Rangponga, Mrs. Pungdila, Mrs. Kanga

Mrs. Reishila, Mrs. Kareila, Mrs. Kareila Kangpwi

Recorded by KVK: Senapati

Collected and recorded by: (Programme Coordinator & Staff).



3. Title of Song: *Ramsei Ningranggui*

Recorded on date: 02.05.2015

Language of recording: *Maram (a recognized scheduled tribe)*

Location of recording (Address): *Th. Thumbu's Residence, T. Khullen village, Senapati*

Lyrics of song	Meaning
<u>Ramsei Ningranggui</u> <i>Hina hi ho, ho hi a Ho hi a, magulo, nlonglo Ho hi a, kangmei o, he mei o, ntulo rangalo. Ho hi a o hi a Hourailo, hirailo ho, hi a Ho hi a, kasoigo, kasetgo, Kasoigo kasetgo, hi na hi O hi a, Maramei ningrang gui Maramei ningrangui hina hi O hi a</i>	<u>Weeding</u> <i>Come with chants, come with chants Friends oh friends oh Be happy, oh be happy Yes, we are happy. Help the weak, yes help them, yes help them Marams, chants louder Yes Maram chant louder We are chanting louder.</i>

Name of Singers: *Th. Thumbu, (leader), K. Kalong, H. Kanguba, Mrs. Rangponga, Mrs. Pungdila, Mrs. Kanga*

Mrs. Reishila, Mrs. Kareila, Mrs. Kareila Kangpwi

Recorded by *KVK: Senapati*

Collected and recorded by: *(Programme Coordinator & Staff).*



4. Title of Song: Lompi Vailou Kon

Recorded on date: 09.05.2015

Language of recording: Thadou Kuki(a recognized scheduled tribe)

Location of recording (Address): Hengbung village, Senapati

Lyrics of song	Meaning
<p>LOMPI VAILOU KON Lompi vailou kon tau hite Bu chun mechun poh na din Lomnun vaibeng hinpo o.</p> <p>Lompi vailou kon tau hite Buchun mechun poh na din Lomnun vaibeng hinpo o Malam sonin Hei Ha!Hoi Ha! Ti in heijam sammin Ichung toni sa jong le Masonin tongute tongute lomgolte. Jaitha nemsah louvin jekhommute.</p> <p>(Hey Ha..Hoy Ha...)3</p> <p>Sun kim sunggil kelphat hita Sunyou bol djng tou tao te Buchun mechun lhamtao te Malam sonin hey ha..hoy ha.. Ichung toni sa jong le</p> <p>Masonnin tongute lomgolte. Nilhang kaita haiphat hita Khaije lomgol haitao te Inlam pheiphung song- taote Malam sonin hey ha.... hoy</p>	<p>TRADITIONAL JHUMING It's the time 'LAWMPI' to go for jhuming work Let the women folk who wore their hair in several plaits Braided in their head carry food for all in the basket.....</p> <p>Oh! its the season, let us sow seeds of all kinds of crops The birds singings in the sky sets our heart at joy Hey Ha! Hoy Ha! We took great pride using our Traditional implements for farming. Let us work tirelessly and ceaselessly With all our strength.....</p> <p>(Hey Ha..Hoy Ha...)3</p> <p>It's the time that we have our lunch in the mid-day To satisfy our hunger and thirst .let us look forward and Even the heat if the sun shall not stop our work.....</p> <p>Western-Hills .We shout at joy at the end of the day. Let the days and season past like on early crop as 'LAWMPI' awaits to celebrate the good harvest with Dance and drinking rice -beer.....</p> <p>{LAWMPI-a traditional form of institutions in which men And women engaged in agricultural activities and Social activities.}</p>

Name of Singers: Mr. Thanglal Kipgen, Mr. Seiminthang Chongloi, Kamtinsei Haokip, Lamgoungam Kipgen, Sengoulal Hangshing, Ms. Kimneineng Hangshing, Ms. Hoijavah Kipgen, Ms. Neijahat Lhouvum, Ms. Nemngaiching Hangshing & Ms. Nengminhoi Kipgen.
Recorded by KVK: Senapati
Collected and recorded by: (Programme Coordinator & Staff).



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

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