

# Agricultural Folk Songs of Tripura



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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,  
ICAR-ATARI-Umiam,  
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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

Tripura is declared as Union Territory on November 1<sup>st</sup>, 1957 and was elevated to the status of a full-fledged state on January 21, 1972 and is the second smallest state in India. It falls between latitude 22°56' and 24°32' north and longitude 91°10' and 92°21' east. To the west, south and north border by Bangladesh, by Assam on the north-east and by Mizoram on the east.

The state has beautiful scenery with hills and dales, deep and green valley's which have added beauty to its landscape. It is connected through Cachar district in Assam with the rest part of the country. The state has three districts with ten sub-divisions. The three districts are Tripura west with Agartala as its headquarter (which is also the state capital), Tripura north and Tripura south with Kailasahar and Udaipur respectively as district headquarters.

The main hill ranges along the east are the Jampoi, Sakham Tlang, Langtarai, Athara Mura and Bara Mura. The highest peak of the state is Be-talang-Shiv (3,200 ft) in the Jampoi hill range. A number of broad and elongated valleys - Agartala - Udaipur - Sabrum, Khowai - Teliamura - Amarpur - Silachari etc are located between the north-south trending, parallel to sub-parallel high ranges (topographic highs) such as the Baramura - Deotamura ranges, Atharamura ranges, Langtari ranges, Sakham ranges and the Jampui hill ranges.

In the valley, the soil is fertile with rich alluvial deposits and therefore suitable for the cultivation of paddy, jute, oilseeds, pulses, fruits and vegetables. The forest cover is about 54.5%. Only about 24.3% area is available for agricultural use.

The state is hot and humid climate. The average maximum temperature is 35°C in May-June and the average minimum temperature is 10.5°C in December-January. The average rainfall is around 230cm/annum. The monsoon starts generally in April and continues up to September. Summer starts in March and continues up to May and is followed by rainy season extending over about three-four months (May-August). The most favourable season is from September and October and then follows winter which continues up to February.

There are different ethnic group among the people of Tripura. There are two major racial elements, namely, the Indo-Aryans represented by the Bengalese and the Indo-Mongloids represented by a few communities like the Tripuris, the Reangs, the Jamatis, the Noatias, the Kukis, the Halams, the Chakma, the Mogh and the Lushai. Besides these nine major tribes, there are ten more tribes. All the nineteen tribes are classified as 'Scheduled Tribes'.

The original inhabitants of the state are the Tripuris also called Tripuras or Tipras. They constitute about a little over 16 percent of the total and 57% of the tribal population of the state. The formal rulers of the land are believed to be the descendants of the Kshatriyas. In course of time, a section of this community came

into close contact with the Bengali settlers, and was much influenced by their language, culture and custom. Then Natun Tripuris came as a new community, which is the group that break from the original (Puram) Tripuris.

A few among the Tripuris who were close to the royal family (known as Thakur) settled in and around Agartala. They are quite advanced in education and general enlightenment. High public officials, writers, musicians, engineers and doctors are found among them. The other group who live on the hill-slopes are not much improved regarding economic status or nature of occupation. They practice jhooming (or shifting cultivation), fetch wood from the forests, sell vegetables and bamboos. The women help men in jhooming, weave cloth on their traditional loin looms and take care of pigs, fowl etc. Their houses were constructed using bamboo, built five to six feet above the ground to avoid hazards from wild animals.

The Reangs is the tribal group constitutes about 14% of the tribal and 4% of the total population of the state. They are broadly divided into two groups. Meksha or Mechka and Marchai or Malchai. The former is again sub-divided into Masha, Raichak and some other sub-groups, while the principal sub-groups among the latter are Apet and Champung. The title Raj is given to the chief and the community is governed by a well-defined hierarchical institution. The Reangs are considered as one of the strongest pillars of the states military forces. The Reangs are Hindus and generally believers in the Sakti cult. Like other tribals they also believe in animism.

The Jamatia is another section of the Tripura community originated from jamayet, which means a gathering or mobilization. Like the Reangs, the Jamatias also constituted the fighting force during the time of Tripura King. Their system of worship comprises both Hindu practices and animistic rites. They have many social institutions in common with the Bengalese. The Jamatias plough the field for cultivation which is much preference than jhoom and are now settling down in the plain areas of the state.

Tripuris are under Hindu inspiration. They had their tribal religion modified by Hinduism. The cantais (the Tripuri high priests) and the Deodais are regarded as the custodians of the Tripuri religion and still occupy as exalted a position in society as the Brahmins in Hindu society.

The dominant religion among the tribes in Tripura - the Tripuris, Reangs, Jamatia, Noatias and Halams - is Hindus and practices all the Hindu religious rites. The Halam and the Noatias are generally the followers of the Sakti Cult, but most of the people belonging to the Kalai and Rupini sections of the former tribe follow Vaishnavism. The worshipping pattern is similar as that of Hindus, but they are animistic, and believe in the existence of God in all elements of nature. All places are holy as they are the seats of either good or bad spirits. The appeasement of the spirit is necessary so that people are saved from a calamity in the form of failure of crop, famine, flood, or epidemic.



Languages play a very important role in different transitional phases. About 420 languages and dialects of different languages families are used in a complex and wide ranging ethno and socio-linguistic configuration in north-east India.

The dialect of the Tripuris is known as Kak-Barak, the literal meaning of which is the language of men (kak means words and barak means men). The dialect belongs to the Tibeto-Burman group of languages and its root can be traced to Sino-Tibetan speech family. The Kal-Barak dialect lack script of its own and is written in Bengali script.

Bengali is the major languages of the state. The erstwhile rulers of the state accepted Bengali as the state languages and as a language of administration. About 80% of the people use Bengali in their day-to-day activities. Bengali script is used for Tripuri language. Almost all Tripuris can speak and understand Bengali. A large number of Tripuras (Tripuris) who know Bengali much better than Tripuri have recorded the former languages as their mother tongue.

The Tripuri is the next language after Bengali which is mostly prevalent in Sadar, Khowai, Amarapur and Kailashahar sub division, besides some areas adjoining the Chittagong Hill Tracts. Halam is the mother tongue of that tribe and Rankhal, is their dialect which is considered to be an offshoot of the Halam dialect. Majority of the Halam can follow Tripuri language. The influence of Bengali over the Chakma language is quite predominant. The Mogh community whose number is not large speak the language of Burma, and is found mostly in Sabrum and Belonia sub-divisions.

The State major concern is about agricultural development during the last decades for increasing production of food grains. Different technologies intervention are brought under consideration such as providing essential inputs in the form of improved seeds, fertilizers, plant protection chemicals and by increasing substantially the area of cultivation under HYV programme make it possible for the state to raise production of food grains.

Significant steps have been taken to bring larger and larger areas under the plant protection scheme. It is irrigation, the one input which can do a lot for diversification, multiple cropping and increasing yield of crops. But the progress on this front has not been satisfactory. Seed is another important input. The state government faced considerable difficulties in earlier times in transporting seed from outside the state due to high cost. But now, large-sized seed multiplication firms have been set up. Besides, a seed bank is operating. Large scale demonstration programmes are taken up covering all the branches with a view to transmitting scientific and progressive technology in the field of agriculture.

For sustainable production, soil and economic equality is essential to be considered. Measures to reduce inequalities should succeed in eliminating deterrents to work and aggregate labour utilization. But, the success mainly depends on the political climate.

The major thrust in land reforms is centred round the protection of interest of the tribals on land and restoration of alienated land to them. In September 1989 Tripura legislative Assembly passed a Bill relating to land revenue and land reforms, the important-provision of which are as follows.

- No land belonging to tribals can be sold to a non-tribal. Even a decree by a court of law will not entitle a non-tribal to take possession of tribal land.
- Land sold or transferred from a tribal to a non-tribal on or after 1st Jan 1969 will not be considered valid.
- No court of law will be able to pass a decree transferring the title of a tribal land to a non-tribal.

## Women's role in Agriculture:

### Kharchi Puja

Kharchi Puja is an important festival in Tripura. It's is celebrated for a week long and falls in the month of July on the eighth day of the new moon which inspire thousands of people. This festival held at Agartala (Puran Agartala) in the temple premises of fourteen gods. There are many ritual performed during the Poja in the temple areas which were attended by thousands of people.



The word Kharchi is derived from the word Khya which means earth. Kharchi Puja means worshipping the earth. This Poja is performed by the tribal which includes worshipping of fourteen gods and mother earth. The Poja was conducted to wash out the sins and to clean the post menstrual phase of mother earth's menstruation. It is performed for seven consecutive days. On this day the fourteen gods are brought to the river Saidra by the members of chantai for bathing in the holy water and are taken back to the temple. They put back in the temple and Puja is performed in which flowers and vermillion are used as offering. In this Poja, Goat and pigeon are sacrifice to Deity. People offer sweets and the sacrificial meat to god. This festival integrates tribal and non-tribal people along with festive mood on the people. Different cultural program and large fair are organized during this festival.

## Ker Festival



Ker Puja is performed after a fortnight of Kharchi Puja and is a traditional tribal festival. The deity of Vastu Devata is Ker meaning boundary or a particular area. This Puja is performed by former rulers in the past for bringing prosperity and well being of the people of the state. A large piece of bamboo is used to make Ker and this bamboo is then used by the priest to perform the Puja. This Puja is performed on a strictly basis because of the association of various beliefs and aspects. The deities of Tripura are worshiped in this Puja. To mark the performing of this Puja, every entrance or exit of the portion is entirely blocked. Expectant mothers and dying people are shifted to neighboring villages before starting the Puja. The people in the surrounded place are not allowed to go beyond the boundary till Puja gets finished. If by mistake any person enters the boundary, he is not allowed to move back from the place. The Ker Puja begins at 8 am to 10 am in the morning hours. There should be complete silent during performing Puja. This Puja is performed to protect the people from any misfortune, disease and poverty. The other reason is to save people from any external violence. Offering and sacrifices are an important part of Ker Puja. The people sing and dance as soon as the Puja is over.

## Garia Puja



Garia Puja is performed by the tribal people and is held on the seventh day of the month of April. This festival is celebrated as a harvest festival by the ethnic tribes and celebrations begin from last day of March-April. This festival is celebrated in a traditional way by the people of Tripura and celebrated throughout the state with a lot of splendor and joy. The children and youth sing and dance along with beating of drum in front of the Lord Garia for peasing the deity. People from different areas seek the blessing of Lord Garia. The Puja is mainly conducted by Jhumias. The tribal people worshipped the bamboo pole decorated with flowers and garlands which symbolizes the Lord Garia. Different items are used in performing the Garia Puja. The items used in the Puja are fowl chick, cotton thread, rice, eggs, riccha, rice beer and earthen pots. An important part of the Puja is sacrificing a fowl and offering the blood to the deity. This activity is done to please the deity and to seek his blessings. God Garia is worshipped to bless the people with animal, peace, children and wealth. The Poja used cocks as sacrifice to God. Singing and Dancing were performed after the Poja. The Tripuris and the Reangs mainly performed the Garia dance.

# **Agricultural Folk Songs of Tripura State**

**STATE: Tripura**  
**KVK: North Tripura**

**1. Title of Song:** O karim Bhai Chala langal chala

Recorded on date: 28.04.2015

Language of recording: Bengali

Location of recording (Address): West Panisagar, North Tripura

Lyrics of song	Meaning
<p>Ashad Shraban naya pani Jamin holo kala O karim bhai chala langal chala O karim bhai chala langal chala</p> <p>Hukka kalka loia hate Nerar agun jala, a a Birir agun jala Kar kar kar kar dake deoa Jhar Jhar jhare panire Tumi sabdhane samlaia raikhyo sabdhane samlaia raikhyo Panta bhaater thala O karim bhai chala langal chala Ashad Shraban naya pani Jamin holo kaala O karim bhai chala langal chala</p> <p>Sona mukhi dhaner chara jamine lagaore Aar ashwin kartik e dekho ashwin kartik e dekho Bhoira jayre gola O karim bhai chala langal chala Ashad Shraban naya pani Jamin holo kala O karim bhai chala langal chala</p> <p>Haler balad changa changa Moie pankhiraj re Panir upar pani paira Keno dubar chalare O karim bhai chala langal chala Ashad Shraban naya pani Jamin holo kala O karim bhai chala langal chala</p> <p>Ashad Shraban naya pani Jamin holo kala O karim bhai chala langal chala</p>	<p>During heavy rain in June-July when soil becomes blackish, all farmers are starting plough the land in paddy field.</p> <p>And also simultaneously burn the waste straw. Start ploughing safely when the monsoon shower continues and also put their lunch in good condition.</p> <p>The ladies also singing for the farmer to transplant good quality paddy seedlings during that time which will provide good yield during the month of September.</p> <p>Please plough the land with healthy bullocks and plough the soil again and again to prepare good field.</p> <p>During heavy rain in June-July when soil becomes blackish, all farmers are</p>



*O karim bhai chala langal chala*  
*O karim bhai chala langal chala*

*starting plough the land in paddy field.*

*Name of Singers: Swapna Das and her groups*

*Recorded by: KVK North Tripura*

*Collected and recorded by: Abhijit Chakraborty (Programme Assistant Comp. Sc.) , Abhijit Debnath (In-charge Programme Coordinator)*

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**2. Title of Song:** Chol Chashi bhai jaigo mathe bose thakbo na

Recorded on date: 29.04.2015

Language of recording: Bengali

Location of recording (Address): kailasahar, Unakoti district

Lyrics of song	Meaning
<i>Chol Chashi bhai jaigo mathe bose thakbo na Chol Chashi bhai jaigo mathe bose thakbo na Mathe jabo chash koribo Mathe jabo chash koribo korbo unnati hay hay korbo unnati Chol Chashi bhai jaigo mathe bose thakbo na Chol Chashi bhai jaigo mathe bose thakbo na</i>	<i>Let's go to farmer's field instead of wasting of time in others activity and they are very much confident for production of different crops.</i>
<i>Alu, Mula, Patal karibo , SRI dhan lagabo Fasal karbo kasto karbo korbo unnati hay hay korbo unnati Chol Chashi bhai jaigo mathe bose thakbo na Chol Chashi bhai jaigo mathe bose thakbo na</i>	<i>They are singing that they will transplant potato, Radish, pointed gourd and also SRI etc in their field and also production of good quality crops of the same by hard work.</i>
<i>Amaderi pahari bhai jum , chash kore sabai Jum chash kore tara korbe unnati hay hay korbe unnati Chol Chashi bhai jaigo mathe bose thakbo na Chol Chashi bhai jaigo mathe bose thakbo na Chol Chashi bhai jaigo mathe bose thakbo na</i>	<i>Our "Pahari Bhai" i.e. tribal farmers of this state are used to do Jhum cultivation and that's why the other community of farmers are addressing them to also join with them for production of different crops in large scale as well as jhum cultivation for development of not only their district but also in state.</i>

Name of Singers: Biswajit Debnath, Dakshina Nath

Recorded by : KVK North Tripura

Collected and recorded by: Abhijit Chakraorty (Programme Assistant Comp. Sc.), Abhijit Debnath (In-charge Programme Coordinator)





**STATE: Tripura**  
**KVK: South Tripura**

**1. Title of Song:** Agini dini borok rok

Recorded on Date: 21.07.2015

Language of recording: Kokborok

Location of recording (Address): KVK, South Tripura, Tripura – 799144

<b>Lyrics of song</b>	<b>Meaning</b>
<b>Title: Agini dini borok rok</b> Agini dini borok rok, bolong barai yo..... jadu Bolong baraiyo (2) Ho.....ho.....  Agini dini borok rok, bolong hoglai yo.....jadu Bolong hoglaiyo (2) Ho.....ho.....  Agini dini borok rok, maikailai yo .....jadu Maikailai yo (2) Ho.....ho.....  Agini dini borok rok, mairailai yo.....jadu Mairailai yo (2) Ho.....ho.....	<b>Title: During early period</b> During early period, ancient people lived in jungles on the hill region. Ho.....ho.....  During early period, ancient people roam in the jungles to find places for jhum cultivation. Ho.....ho.....  During early period, ancient people clean these places for jhum cultivation. Ho.....ho.....  During early period, ancient people cultivate their jhum and harvest and feast together. Ho.....ho.....

Name of Singers: Anuradha Reang (Instruments:Guitar: Rashi Mog, Flute: Bikash Mog, Dhol:Raju Mog)

Recorded by: KVK South Tripura

Collected and Recorded by Ingita Gohain SMS (H.Sc), KVK, South Tripura

Any other relevant information: Editing of song (Conversion from MP4 to MP3) done by Dr. Dhruvajyoti Das, SMS, Animal Science

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**2. Title of Song:** *Tripura ni hachuk kuchuk O.....*

*Recorded on Date:* 21.07.2015

*Language of recording:* Kokborok

*Location of recording (Address):* KVK, South Tripura, Tripura – 799144

<b>Lyrics of song</b>	<b>Meaning</b>
<p><b>Title:</b> <i>Tripura ni hachuk kuchuk O.....</i></p> <p><i>CH: Tripura ni hachuk kuchuk O, tongthai chini aro, Tongna tong baiya</i> <i>Chano, chabaiya, chini achaima hao le - 2</i> <i>Ho.....ho.....ho.....hi.....hi.....hoye</i></p> <p><i>Salthagwi horphaipike, changwo gola, yago damora</i> <i>Abosi chini tongthai,</i> <i>Haike si chini tongthai – 2</i> <i>Tong thaino chungle tong nai, khlaithaino chungle khlainai -2</i> <i>Tripura ni hachuk kuchuk O.....</i></p> <p><i>Twisi twigurung basagoi, Hathai haphong laisogoi - 2</i> <i>Tong thaino chungle tong nai, khlaithaino chungle khlainai -2</i> <i>Tripura ni hachuk kuchuk O.....</i></p>	<p><b>Title:</b> <i>Tripura has got very high hills.</i></p> <p><i>CH: Tripura has got very high hills and these hills are the best places for us to live. Although it is very high, we have no problem in living here.</i> <i>Ho.....ho.....ho.....hi.....hi.....hoye.....</i></p> <p><i>Girls collect water from nearby springs in the earthen pots and boys with the help of 'dao' cut and collect fire wood from jungles and use it for cooking.</i> <i>This is our daily activity and this is how we live.</i></p> <p><i>Crossing small lakes, high hills and valleys, we roam and live here happily.</i> <i>This is our daily activity and this is how we live.</i></p>

*Name of Singers:* Anuradha Reang (*Instruments:* Guitar: Rashi Mog, Flute: Bikash Mog, Dhol: Raju Mog)

*Recorded by:* KVK South Tripura

*Collected and Recorded by:* Ingita Gohain, SMS (H.Sc), KVK, South Tripura

*Any other relevant information:* Editing of song (Conversion from MP4 to MP3) done by Dr. Dhrubajyoti Das, SMS, Animal Science





**STATE: Tripura**  
**KVK: West Tripura**

**1. Title of Song:** Sad song

Recorded on Date: 01.05.2015

Language of recording: Bengali

Location of recording (Address): KVK, West Tripura, P.O. Chebri, Khowai, PIN 799207 (TRIPURA)

Lyrics of song	Meaning
Bazar dare babare Kilai.....Dukkhe pran o..jai.	Price rates hurts dad.....grief kills... Mom of son cries sitting at home.
Ghare boshe kande puter mai.	O my brothers.....sugar price worries as it takes 40 which dishonors if not taken with tea. Mustard oil Rupees 100, 30 rupees jaggery ...how to live in Tripura.... grief kills...
O..bhaire..bhai.....chinir dare chini mini 40/ taka kinna ani, dana khaile manir manya jai. 100/ taka sashyar toil, 30/ taka hoilo garur ghoil. Tripurate kemone bacha jai..dukkhe pran..o..jai	Mom of son cries sitting at home.
Ghare bashe kande puter mai...	O my brothers...Bridge broke at Amarpur riot created at Ampii..
O..bhaire -bhai--- Amarpure bhangche pul Ampii lagche gondagol	No information of six persons in riot. Son from mother's lap was killed by lancing at trees. How to live in Tripura.... grief kills... Mom of son cries sitting at home
Gondagole chajjaner..khabr barta nai. Mayer kule put niya mare gache bairiya..Tripurate kemone bacha jai, dukkhe pran o jai . ghare boshe kande puter mai..	O my brothers...huge number of people died injured filled hospital.. grief kills
O..bhaire bhai ..kota manush gelo mara ahata hatpatal bhora..dukkhe pran..O..jai....	Theme: By this folk song the farmer expressing his experiences of communal riot which took place in Tripura between the Tribal and Bengali community. This song describes the pain of a mother who lost her young child in the riot moreover this song also bringing out the condition of the farmer's family during the riot period when he hardly could visit market to sale his products and has to buy products of daily use like mustard oil, sugar etc. at a very high price. So it was very difficult period to survive for the farming community during that time.

Name of Singers: Mr. Nanigopal Das(Lead Singer), Others: Mr. Krishna Das, Mr. Dulal Das, Mr. Chandan Das

Recorded by: KVK West Tripura

Collected and Recorded by: Mr. D. Nath , I/C PC cum SMS (Agril. Extension), Dr. N. Islam SMS A. Sc, Mr. S.C Biswas, SMS Home Sc.





**2.Title of Song:** *Sad song*

Recorded on Date: 1.05.2015

Language of recording: Bengali

Location of recording (Address): KVK, West Tripura, P.O. Chebri, Khowai, PIN 799207 (TRIPURA)

<b>Lyrics of song</b>	<b>Meaning</b>
<i>Chal chaite parlam na dayal apan korma dushe , gelona amar dukkher kopal.</i>	<i>Meaning: O God....I become unable to cover the roof of house which was my bad luck</i>
<i>Langal dilam hal dilamre jami korba chash.asha koira gach lagailam fal khaba balere.gelona amar dukkher kopal</i>	<i>Ploughed the land to cultivate..planted trees with hope to have fruits but my bad luck did not go away</i>
<i>Jal dite parlamnare dayal Shukaiya gelo gacheri dal gelonare dukkhere kopal..dayal</i>	<i>O God... I become unable to irrigate Stem of tree become dry.. O God my bad luck did not go away</i>
<i>Asha koira ghar banailam dayal basat korba bole , tofane uriya nilo chal apan korma dushe gelonare dukkere kopal dayal.</i>	<i>O God..I prepared a house with hope to dwell but storm damaged the roof which was my bad luck and my bad luck did not go away</i>  <i>Theme: Through this folk song the farmer expressing his grief, where he is explaining that he has devoted everything while cultivating crops. But , unfortunately due to various natural calamities(drought and cyclone) he has to suffer crop failure moreover due to heavy cyclone his home also get damaged and his life style remains the same so he is complaining almighty for this situation by this folk song.</i>

Name of Singers: Mr. Khirod Deb.

Recorded by: KVK West Tripura

Collected and Recorded by: Mr. D. Nath , I/C PC cum SMS (Agril. Extension), Dr. N. Islam SMS A. Sc,  
Mr. S.C Biswas, SMS Home Sc.



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

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