5774

FOLK SONGS

OF

THE PAITE



Directorate
For Development of Tribals & Backward
Classes : Manipur

Introduction

Collection, compiletion and tape recording of folk songs of the Paite is financed by tne North Eestern Council, Shillong under the Scheme of Documentation of Tribal Culture through the Directorate for Development of Tribals and Backwerd Classes, Menipur. This compilation aims at collecting specimen of eech type end kind of folk songs current in the tribe. There are many folksongs in each tribe but all the songs cannot be collected end complied. A representative verse of each type end kind of the folksongs with their free rending in English is given for easy understanding of the songs. Tape recording of the songs is done with the help of Prof. Shyam Sharma, Meneging Diroctor of the Menipur Film Development Council.

The traditional tunes of the folksongs are fest disappearing and forgotten now-a-deys. In order to preserve the tune of the songs as given in the text, the ooklet is to be accompanied with tape recorded cassettes. In the first phese, attempts had been mede to cover five mejor tribes like, Thadou, Tengkhul, Paite, Mao and Kebul. In due course more tribes may be covered. It is hoped thet the sample verses printed in the broucher end its tune tape recorded in cassette with their traditionelly eccompanied music will serve as a preservative mechenism of the songs and music and a besis for further studies of the folk music and songs.

Imphel,
the 20th Sep, 1989.

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DIFFERENT TYPES OF PAITE FOLKSONGS

There are different 34 types of Paite folksongs basing on the types. tunes and use. Specimen of the songs for each type are given below along with free rendering in English.

1. NAU-OIH LA (LULLABY)

Nau—oih La is a lullaby. It is sung by a baby sitter. Grand mother elder sister and mother of a child sing the song gently to allul a child to sleep.

1. Bawi aw hong khang mengmeng aw,
   Pam a luidawng hong bang aw;
   Paam a luidawng nong bat chiang;
   Nu tha khek aw pa tha dawn aw bawi aw e.

Free translation :

My child, grow luxuriantly,
As a luxuriant **luidawng** tree;
When you grow up as luxuriant **luidawng** tree,
Relieve the mother and the father of their burden

2. Ka pute sial ka chin in.
   Kanbe ip dim ka pua a;
   Ka kanbe puak ka nek kal.
   Ka sial suktai toutai e.

Free translation :

While looking after the mithuns of my maternal people
I took with me a bag of beans;
My mithuns run astray here and there,
While I ate the beans.

2. KHUAI LA (SONG OF BEES)

Khuai la is sung on the occasion of khodou festival on collecting bee hives containing the young ones of the bee. The songs are sung in accompaniment of gongs, trio—gongs and horns of mithun.

1. Khuai aw hon dehdeh lou aw,
   Gialgiak bu meek ding hi'ng e;
   Gialgiak bu meek ding hi'ng e,
   Sumtual a laam ding hi'ng e.

Free traslation :

Bees, do not sting me,
I am only to collect the nest of **gialgiak** birdie;
I am only to collect the nest of **gialgiak** birdie.
And I am to dance in the court yard of my house.

2. Vahkhuai in ka haang chi e,
   Tullel a sau suang aw e;
   Tullel a sau suang aw e.
   Tulta dawnlai khaam aw e.

Free translation :

The bee said that it was wild.
You are the one having the hive on the tree top,
You are the one having the hive on the tree top,
You control the tops.

3. HAAM LA : (Song of Dormitory)

Ham la is sung by the inmates of a dormitory called **haam** at night when they retire to sleep and at dawn before they get up.

1. Haampi chial nih a kidoh tang a vual aw,
Thai neiloute'n vasing bang tuanna'n nei;
Thai neiloute'n vasing bang tuanna'n nei,
Lal that lou suihlung ka muang lou lai hi e.

Free translation :

Age mates are on the two varendahs of a haam dormitory.
Those who are not having wife are on it;
Unmarried boys are on the Varendah of the dormitory,
I am not in peace of mind as I have not yet killed enemy.

2. Diaidiai aw ka selung aw,
Zankhua sawt a maimit siing maw'ng;
Ka senvual toh nahsing nuai ah sangsa ka vai;
Vaimang siamsil kouliang ah nga'ng;
Ka tawi kawlchiang sang in luankhi nul moh e.

Free translation :

My mind is restless,
In the late night I am sleepless;
In the woods I went for hunting with childhood friends,
I had my gun on my shoulder,
I wiped my tears in stead of wiping my gun clean.

4. LOULAM LA (SONG OF JHUM FIELD)

It is a song of work in a jhum field and sung during the process of weeding out the jhum; The theme of the song is usually longing for friends; It is sung without the accompaniment of musical instrument. The verses are not repeated in singing as in other cases of songs. It has two varieties of tunes.

1. Lawm aw, lawm lungching aw, lawm vual nuam aw,
Nang lou in sunni ka tumlah ding bang e;
Nang lou in sunni ka tumlah ding bang e,
Chikleh sawl bang baang diam aw lia lungzen aw.

My friend, a benevolent friend. a kindly friend.
It seems that I cannot pass the day without you ;
It seems that I cannot pass the day without you,
When I stop longing for you my beloved?

2. Kon ngai na chih tumtai bang ka vul na chih,
Vullou damtui bang na lehluanna hi e;
Vullou damtui a kal ah tuanglam lai ah,
Heisa'n paal vaw ke'n hon lou dih ve ning e.

You said that you are withering like a tumtai leave for loving me,
You are not withering like a leave but jilting me;
Your are not withering like a leave but jilting me,
I wish to pluck you if you were unfolding flower.

5. LAWM LA (SONG OF FRIENDS)

It is a song sung by a group of persons joined together for jhuming works like clearing forest sites and seed sowing. It is sung on the occasion of a festival called **lawm zunek** after seed sowing work. The song is sung in two responsive groups. It is sung in three voices. The musical instruments used are the simple horns of a bull mithun, a drum and a gong. It has as many as five different tunes.

1. Mi lawmpate khuamual ah au chiichiai.
Ei lawmpate'n omlai paitem bang kuah ;
Omlai na vei keiman paai bang kuah ning,
Taang lungtuak aw vathang bang hong vil aw.

The friends of other persons are making noise in happines,
But my own beloved has been ailing ;
Let me bear your ailment on your behalf
My lover please visit me as you used to visit the traps you set in the jungle.

2 Kapkap lou maumau lou aw ka vonseen aw.
Daiteng a zaal tuun ei thou lou ding hi ;
Daiteng a zaal tuun ei thou lou ding hi
Guksa suaksa'n tong ei dawng lou ding hi.

My young child do not cry and groan,
The dead mother will not get up again,
The dead mother will not wake up again,
The one reduced to bone will not respond.

3. Ka pu ka pa phatlai a ka laibaang ah.
Sangchih sumlu lenkhang kawlni liap bang e.
Sangchih nang sumlu leh aw sawmsial sumlu,
Va bang tuanna lai ah kaammei suak hi e.

During the prime perlod of my fore fathers,
The middle wall of the house borne skulls of all animals ;
The skulls of all hunted animals and the skulls of mithun,
And the place where they were kept reduce to ashes.

4 Ka tuun aw chi'ng ka zua aw chi'ng e,
Thei ka sen a kulsin tangta e;
Thei ka sen a sang ka gah in aw
Phualva lenglai sulzui nuam ve'ng e.

I call my mother and father
They passed away in my chidhood days;
I was orphaned in my childhood
I wished to follow the flying horn bill.

5. Ka ngaih aw ngaih paal aw, paamlou rawl ah.
Damtuuita'n na luang aw
Damtuita'n na luang aw
Tangni satleh sihsial bang zuan nuam ve'ng e.

My beloved one beyond the jhum field,
You please flow gently like water;
You please flow gently like a rippling stream,
So that I would come to you to quench my thirst.

6. HUIHNUNG LA (SONG OF BLOWING WIND)

It is a kind of song sung during the weeding of a jhum field and during harvest period. One verse of the song is not repeatedly sung as in the case of Loulam La mentioned above.

1. Huihkhi hong laang hiauhiau e mazap mun ah,
Ngaih' gim hong nam taang ka laikuai hi e;
Ngaih gim Huihkhi'n na hong seem ei maw e;
Taang duang ah sawl bang na hong baang ei mew e?

A cold breeze is blowing at a place where I work.
It carries the smell of my beloved to inflict me;
The breeze brings the pang of love for my beloved,
The pang of love saturates my whole body.

7. SAZOLH LA (SONG OF CELEBRATING KILLED GAME ANIMALS

These kinds of songs are sung on the occasion of celebrating game animals killed in hunting or in traping. It is not sung on ordinary occassion accept on this occasion of celebrating of wild animals killed in a hunt. It is sung in responsive manner while sitting in circle with one man dancing in the centre. It has different kinds of tunes.

1. Kil hong nawl, kil hong nawl e,
Paamlou nawl ah zuksialpa'n kil hong nawl e;
Ha hong taat ha hong taat e,
Paamlou nawl ah ngaltangta'n ha hong taat e.

A stag butts with its horns,
It butts with its horns beyond the jhum fields ;
A wild boar grinds its teeth,
It grinds its teeth beyond the jhum fields.

2 Zou a phualva hong leeng e.
Tual thang in tui bang la e;
Tual thang in tui bang la e,
Chiin Lun sung inn sa vung e.

The horn bill flys over the hill regions,
My son kills the bird,
My son kills the bird,
It made the house of the mother noisy with the ceremony of killing the bird.

8. LATOM LA (LITERALLY, SONG OF SHORT SONG.)

Sung on the occasion of offering rice-bear (nowa-nays tea) to mother's brother by sisters' children; The

occasion is called **Pu Zukholh** (offering of rice bear to mother's people). It is a kind of Lawmla in all respects as it can be sung in a group of three voices with the use of musical instruments.

1. Zaila bulpi Lamzangte aw,
   Na hong lenna Phuntong zawl aw e;
   Na hong lenna Phuntong zawl aw e,
   Siahpi'n tangtawi a lapna,
   Thangvan zawl aw e.

   The Lamzang group of Paite are the experts of songs,
   You came from where a cotton tree grew,
   You came from where the cotton tree grew,
   Where you performed all ceremonial rites,
   And the heavens are spacious.

2. Khau va pha'ng, khau va pha'ng e,
   Limsing nuai khau va pha'ng e;
   Limsing nuai i khau phah mun ah aw,
   Ngalpa lian sial bang khi'ng e.

   I set a trap and a trap,
   I set traps under the big tree;
   I set trap under the big tree,
   I caught a big wild bore.

9. LUM LA (SONG OF SHIELD)

It was sung on the occasion of celebrating a killed human enemy. It was sung alternately with Zangta La songs on such occassions.

1. Ka innkhang a bu al nelkai zilzial e,
Deih na ve'ng aw ka dou zaangta'n phai leng e;
Deih na ve'ng aw ka douzangta'n phai leng e.
Tuun aw mimkhau khuksiam aw zial nuam ve'ng e.

Down below my house there is a bundle of down feathers.
I like my beloved even she were an enemy or not
I like the one who is expert in spining
Even if she were a child of an enemy.

10. ZAANGTA LA (SONG OF ENEMY)

It is a song sung on many occassions like khodou festival, various ceremonies of killing wild animals, the killing of human enemies and in any drinking and feasting bouts. There are different kinds of the songs depending on the locality, length of the songs and villages.

1. Ka von tem bang na deihleh aw,
Zaangta va manta ve aw;
Zaangta na matzoh chiang in e,
Na deih bel paai ah kuah aw.

If you like my daughter,
You first get a human enemy killed;
After proving your bravery by killing an enemy,
You can take my daughter whom you like best.

2. Ka sung-inn a zaang sabuai aw,
Sung na kial chiang'n beel luh chia;
Buai aw, sabuai aw.
Uum luhta chia beel luhta chia
Ka nau sunsiah neksak chia,
Buai aw, sabuai aw.

The wild bear in my house,
You take food from the pot when you feel hungry;
The bear. the wild bear.
You eat from the pots and containers,
You ate up food meant for my child.
The bear, the wild bear.

3. Saai tuanta'ng saai tuanta'ng,
Ka lamtual saaituan ing e ;
Gou tuanta'ng gou tuanta'ng.
Sawmsial lian gou tuan ing e.

I repeat the dancing bout,
I repeat the dancing bout in my dancing ground ;
I repeat feasting bout
I made feasting bout by killing big mithuns.

4. Hei leplep e hei leplep,
Zaangleng phuaimul hei leplep ;
Zangleng phualmul hei leplep e,
Gohtam a simna hi e.

Fluttering and in rhymatic movement,
Feathers of the horn bill are dancing
Feathers of the horn bill are dancing,
It is a means of counting the number of animals killed for a feast.

5. Ka tem aw e. luunlai tem aw,
Zaangsuang ah va nawl ing e.
Zaangsuang ah va nawl ing e,
Ka dou lunlai saat ing e.

My dao the dao of the brave,
I sharpened it on a stone,
I sharpened it on a stone,
And used for striking my enemy.

11. LAAMPAAK LA (SONG OF DANCE)

It is sung on the seconday of khodou festival at sun set. It is also sung after the main songs for celebrating the killed game animals and human enemies. It has three different tunes.

1. Ka tuun aw e maang aw chi'ng e,
Kuahsuang phuh bang pou ve aw ;
Dai teng kuahsuang vaza.n bawm e,
Chin mang phungching in bawm e.

I wish my mother to be happy,
Let her be firm as suangkuah tree
(Endrithina indica)
A blooming suangkuah tree attracts all birds,
So mother attracts regards from all.

2. Zoulam a thuangvuah.
A nanna ding sialphaw kai ing e ;
Sialphaw sang in aw,
Tanguah saatle'ng ;
Khuam bang douna'ng e,
Khuam bang dou na'ng e.

For protection from the rains of the hills,
I had a shield made of mithun hide ;
In stead of mithun hide,
Let us use the leaves of plaintain ;
I will hold it and support it

3. Sen ngalliam mawng bang ka zu peem e;
Ka pemna khua a nuam a laimi ka man ;
Laimi aw ka man, ka lual in laimi a man,
Sii a man lou tang nah e.

I migrated to another village in my childhood day,
My new village was good and I capture an enemy ;
I captured an enemy and my friend also captured enemy,
Other people did not capture any foe.

12. SAPI LA (SONG OF BIG ANIMALS)

The songs are sung on the occassion of celebrating the killing of big game animals. The same songs can be sung in the tune of Zaangta La mentioned above.

1. Sa hong suak, sa hong suak e,
Sihluī ah sa hong suak e ;
Vual in kangthal a bulh e,
Umta na liailiai ung e.

A game animal comes fo a place,
Where there is a salt spring ;
A comrade fixed the arrow to the animal,
And we were gathering around the hunted animal.

13. LENGVATHUAI LA

It is a song of Khodou festival sung after the singing of Laampaak La mentioned above at serial No. 11, in the morning on the secoud day of the Khodou festival at sun raise.

Lengvathuai lengvathuai e,
Phaileng nuai ah lengvathuai aw e;
Phaileng nuai ah lengvathuai aw e,
Lanu ka snihlung lengthuai e.

I am longing and longing for.
My heart is longing
I am longing
I, a girl, am longing for.

14. AILAWNG LA :

This is also a kind of song sung on the occassions of Khodou festival, ceremonies of the killing of wild animals and of the human enemies. Only one drum is used in singing this song. It is sung only by the elderly mothers.

1. Ningzu khum peengmoh hen aw dawndawn le'ng e,
Thai lianu tulmoh hen aw, kawikawi le'ng e;
Thai lianu tulmoh hen aw kawikawi le'ng e
Pupa khosung mual bawl ah heihei le'ng e.

Let the rice beer never undergo dilution,
Let the wife never wither to retain vigour;
Let the wife never grow old to enjoy life with;
Let's live long in happiness in a village founded by the forefathers.

15. MALTAN LA

It is a ritual song sung on the occasion of celebrating the killing of human enemies at a particular stage of the celebration called Maltang. It was sung while dancing by going out from inside the house through the main door of the house

1. Kawi na kiimkiam kawina kiimkiam e,
Ka haikeng tawi kawi na kiimkiam e;
Taang in laithah tam ka sialna.
Ka haikeng tawi kawi na kiimkiam e.

It is crooked and bending
My gourd vessel (haikeng) is crooked,
It is a means of counting the number of killed enemies,
My haikeng vessel is crooked.

16. GAAL LAPI (SONG OF ENEMY)

It was sung on the occasion of celebrating the killing of human enemy. It is to be sung only before the singing of Zaangta La at a particular ritual stage of the celebration called Maltan.

1. Kuan suksukta'ng, luipi dung zui ing.
I khang vasih piau ah;
Leidou kaihbi bang ka zial hi e,
Zaangva haam e, heen aw thou zuk aw,
Ka tuun suihlung lau e,
Siang ah zingvai bang lap nuam ing e.

I set out by following the stream downwards,
On the bank of a river I treated an enemy as if it were a bundle of grasses.
A bird cried as if the dead enemy resurrected,
My mother at home was not in peace
I like to hasten to her.

17. HAAN LA (SONG OF BRAVERY)

It is sung on the occasion of a chieving great success like killing a game animal and a human foe. It is not actually sung but the form of singing is ululation to the top of the voice. It is uttered by the hunter to announce the bravery act of success.

1. Ka tuun hon tawi e.
   Phualva mei bang ka am e;
   Ka zua'n hon tawi e.
   Sa kamkei lai ka tan e.

   I was borne of my mother
   I am as shining as the feather of a horn bill;
   I was borne of my father,
   And I slaughtered a tiger.

18. TUAL LA (A SONG OF COMMUNAL SACRIFICE)

It is sung on the occasion of performing a village community sacrifice for the welfare of the people. It has three different tunes.

1. Mu hong leng mu hong leng e.
   Ei mu hai maw ?
   Mu khau lengte hong leng e,
   Thangvan saang e,

   A kite is flying in the air,
   Wheather it is our bird or not ?
   A kite flies in the air,
   High up in the sky

2. Kawlni suak e lungneem aw e,
Silhpuan nem zawn nuam ing e ;
Amah lungneem ka ngaih man in
Sianglam zon ka lel lou e.

The sun has raisen, my darling,
I like to share the same cloth togather with her.
For loving the kind hearted one,
I failed to return home.

3. Kumveina ding killam a tawmkhuang a ging,
Kiang awisa'n aw ka suihlung a zuang hi e ;
Kiang awisa'n aw ka suihlung a zuan man in,
Ninu siang lam bang ka son puan ang ka luai e.

The noise of the drum of dance for the change of time
The pang of thought is heightened for a widower like me
I went to my paternal aunt for I could bear no more thought.

19. PHAITU LA

Phaitu La is a kind of Sannem La. As such it can be sung all occasions where sannem La can be sung,

1. Leikhamang zongh simthu siam sa'ng,
Simlei tamlai, simlei tamlai ;
Puamsak lawm, puamsak lawm aw e,
Simlei tam lai puamsak e lawm ;
Tuansang min bang, tuan sang min bang thumsak,
Thuumsak lawm aw, thuumsak lawm aw e.

The queen of the white ants is clever,
It can raise a mould from a flat surface ;
It can make the mould to produce a noise.

20. TON LA (SONG OF FEAST OF MERIT)

It is a song sung on the occasion of performing feasts of social merit called Tong. It is a kind of encastral worship and the songs are sacred songs.

1. Ka tonkhuang a thang zaw'm maw e ?.
   Ka hankhuang a thang zaw'm maw ?
   Tonkhuang leh hankhuang thuah ta'ng e,
   Mual-ii hem ah thang ing.

   Is the drum of my feasting more famous
   Or the drum of death ritual more famous?
   I combine the drums of feast and death ritual
   It becomes famous even beyond the hills.

21. SAANNEM LA : (LOVE SONG)

It is one of the commonest songs. The tune and the songs are equally important. It can be sung in different styles. It is a song of melancholy, longing for a friend, near and dear ones and lovers.

(a) I aw saannem tualsung khat ah.
   Nang toh zaanglawi bang thang le'ng chi'ng e ;
   Nang toh zaanglawi bang thang le'ng chi'ng e,
   Besam puaksiam, besam puak siam,
   Phualgia bang ke'n zuan le'ng e.

   My beloved in the same locality;
   I do not mind if people speak of us,
   I do not mind if we are the talk of the people,
   I wish to trim your hair as a hornbill
   Trims its own feathers.

(b) Lia leh taang aw i saan lai chiat a,
I saan gimsi theng moh chiat hi e :
Saan gimsi leh tumtai in
Ka duang mimkhau bang zui lawm awi e.

Boys and girls while they are in love.
None can hardly forget one's consort ;
The pang of love and the tumtai flower
Pervade my whole body.

(c) I galdot ah mual limsun ah,
Tuita laivuh ging e lawm aw ;
Ging e lawm aw e,
Tulta laivuh ging e lawm,
Lungzuan kai bang zawl e lawm aw,
Zawl e lawm aw.

Far beyond there is the woman's smoking pipe,
It makes hubble—buble sounds.
The pipe makes bubble sound ;
It makes me more lonesome.

(d) Sing kichi sing namchih lai ah,
Lai ah nalun e, suanmawng nel aw e,
Suanmawng nel in kumchin ning nei e,
Vachih in luaichiang khaina'n nei e.

Amongst of all the trees,
A Banyantree has a big crown,
Every year the tree bears fruits,
The fruits attract all the birds.

e. Ami hiza'n simlei tual tuan,
Khaleinu beemtang ding lawm aw e,
Khaleinu lah beemtaang muang ding a,
Tungchiang thangvan sangsawn ah,
Laukha hei den ding aw,
Hei den ding aw e.

So many people born on earth,
They are all to be the ready food for the white ants;
The white-ants will be having ready food stock,
The people will have their spirits
Living in the heavens forever.

(f) Kawlhei liangbaat tulsing laivuh,
Laamtualkot a kiim aw lawm aw, kiim aw lawm aw e;
Lamtual kot kimm khotual sung ah,
Nunnuam zaichin thengta lawm aw, thengta lawm aw e.

Having an axe flung across the shoulder,
And all friends around the dancing ground;
In the dancing ground of the village,
The happy occassion is over.

(g) Kumkhen melthei pengpelep aw.
Gamlai tulta leldawn ah khuang e;
Lungzuan melthei gam khuva aw,
Tuukzin lummeii kai nuai ah,
Khuang kai nuai ah khuang e.

The seasional pengpelep bird sings,
On the top of the tree in the woods;
The lonesome wild dove coos in the rains
In the midst of foggy weather.

22. SILAP LA : (SONG OF DANCING WITH A CORPSE)

It is a song sung on the occasion of dancing the corpse of a person who could perform feasts of merit. There can be different tunes of the songs.

(a) Gamkhuva hong leng e diam laizawl ah,
Mualsip sang ah taanglaam e ;
Ka tuunnu aw sunmau lou aw,
Vualte toh taangtawi lap ni hi e.

A wild dove come flying,
It hovers over the hills,
Mother do not make lamentation,
We are making a feast of merit.

(b) Thel hongkia. thel hong kia e,
Khullan ah thel hong kia e ;
Ka pianna thaang bang ve'ng e,
Khullan tungthe bang hawm e.

The leaves of a tree are falling,
They fall on the grave.
I paid a visit to a place of my birth.
I am as empty as the cast of an insect.

23. SIMAAI LA :

It is a kind of mortuary song. The day after burial of the dead is called Langkhetni in ritual term. The song is sung on such ritual occasion after burial of the dead. The song can be sung after the singing of another mortuary song called Lakawi La mentioned below. A portion is sung silently in mind and the other portion is sung in normal way.

(a) I vangkhua a omlai laang lawmlawm,
Na chin ka that hiam aw ?
Na tuai batphu in ka zong hiam aw ?
Na chin that in suihlung tai la'ng e,
Namchih batphu laang e ;
Khomual ah mimthei ka lou hi e.

There is suffering in our village,
Did I kill your sibling ?
Did I take revenge on your child ?
I am not satisfied merely by killing your child,
And I killed many more people.

(b) Lai omvei a siamsil theihsa,
Nang ziak a se-ui aw lulvok ;
Lengkel in lah luut la'ng e
Lulvok lengkel a huang ah daai e,
Lai-om khûa thei le'ng aw laaltang,
Dai saat a hang cial le'ng e.

The responsible evil spirits are known for the illness,
The blood of dogs and pigs could not appease them ;
The offering of a goat did not help
If it can be done with strength of arms
I will invite daring person.

24. LAKAWI LA :

This is also a mortuary song. It is sung on the occasion of mourning the dead accorded full burial ceremony. In case of intants not accorded full burial the song is not sung on the occasion of mourning.

Ka tuunnu aw maangi tuunnu aw.
Ohkhi lai ah vei e ;
Tui a limnga bang a maang hi e,
Tui a limnga a lii ah lut e,
Sanggah kei ka nunnopna aw e.
Koi ah lan bang ka nga eita'm maw e ?

My mother. my majestic mother.
Dressed in a bunch of neclaces ;
She is as majectic as a fish in water,
A fish divers deep in the water.
I, an orphan lost the happiness,
Where I had lost my happiness ?

25. BEH LAPI (CLAN SONG)

Every Paite clan has its own exclusive songs. The songs are sacred songs and are dirgies. The songs are sung at wake and at the time of burial as a farewell song to the departed soul. The song cannot be either sung or narrate under ordinary circumstances of life in the house or in the jhum field.

(a) Guite Beh Lapi (Song of the Guite Clan)
Chiim khua a Puvon Thang in,
Pehsiik sa bang hawm e ;
Chiil bang a chit lawn in.
Zang a suak aw,
Hawm in phal aw chi e.

The ancestor at Chiimnuai village,
He was doling out iron as it were meat
He was magnanimous and kind hearted

(b) HAUZEL BEH LAPI (SONG OF THE HAUZEL CLAN)

Tennik pheivai in ka khai lou e,
Tulta nahsing zing nuai ah ;
Ka lal leidou luangsing bang ka khuk hi e.
Hau ii suan aw ka hauh thang na lawmlawm ;
Gual in hon siing omlou e,
Thangvanpi'n hon siing hi e.

I am not putting on a woman's petticoat,
Under the trees in the woods ;
I killed my human enemies,
The richness of Hauzel's descendants was famous;
No friend equalled me,
Only the heavens equalled me.

26. TANU KHAKNA LAPI : FARE WELL SONG TO A DEPARTED SOUL OF MARRIED WOMAN OF A CLAN.

Evey clan has a farewell song to a departed soul of a married woman as every clan has clan song to bid fare well to a departed soul of a man. It is a dirge sung at wake to bid farewell to a dead married woman by her natal people so that the spirit can join the ancestral sprits of husband.

(a) THAWMTE BEH TANU KHAKNA LA :

Kawlni suak a mazaam in kuan ing.
Laltang khuai bang hang ;
Laltang khuai bang hang,
Tuanglam tung ah ka thai ngul bang lum.

I set out at sun raise
My enemies were as wild as bees.
My enemies were as wild as bees,
My wife lied dead on the way.

(b) Ngai na ve'ng ngai na ve'ng e.
Von vang mah ngai na ve'ng e ;
Von vang mah ngai na ve'ng e.
Tuan a I pupate'n zongh.
Von vang mah ngai ing chi e.

I longed for my daughter.
I loved my daughter very much.
I longed for my daughter
The forefathers of ancient times also
Longed most for a married daughter.

27 TUAKKHIAL LA (SONG SUNG FOR UNMARRIED PERSONS)

It is a kind of mortuary song sung on the occassion of the death of unmarried persons. It is usually sung on the first night after burial along with other songs.

Tuakta khial ing tuakta khial ing e,
Lenlai vualdeih tuakta khial ing aw e ;
Lenlai vualdeih a tuakte'n aw e.
Na zaalmang in i na man hiam aw e ?

I failed to get a suitable mate,
I failed to get a mate amongst my age mates ;
Those who got a partner during their youth,
What dream did they dream ?

28. ZUNG LA :

This is also a kind of dirge sung during mortuary and mourning period. It was sung on **Langkhet** ritual at dawn to conclude the mourning by the visitors

Kakapta ung e vannuaisiah khua,
Miza gamgul bang a li hiam aw ?
Simlei mim bang a piang masa'n,
A luanli buan bang a nul hi e.

We are weeping and weeping under the sun;
Do men mould as snakes do ?
Those who are born first wipe away
The tears of other people.

29. THANGHOU—LIANDOU LA

It is a song relating to two orphaned brothers in a folktale

Thanghou a nu'n kuangpi khuhkhum,
A nuai ah siatlei a suak;
Siatlei suak al bang a dah,
Ninu'n naalgua bang a hah,

Thanghou was put under a big trough by the mother,
To become a piece of earth
For fear of turning into earth
The paternal aunt set him free.

30. CHIANGTUANG LA :

Chiangtuangte uital khawi aw,
Lian e lian e a haam in vangkhua thawn e;
Chiangtuangte sialtal khawi aw.
Lian e lian e a kii in zaangtual khon e.

Chiangtuangte aaktal khawi aw,
Lian e lian e a gil zawl ah kikingikngik;
Chiangtuangte aakpi khawi aw,
A nou keuh e simlei ah kuulkuul chi e.

The pet dog of Chiangtuang was big,
The barking of the dog echoed the village
The mithun of Chiangtuang was big,
It has very long horns.
The cock of Chiangtuang was big,
It crowed in its cage.
The hen of chiangtuang hatched the eggs,
They chirped in the ground.

31. SINGNUAI LA :

It is a song sung to mourn the death of brave hunters who were killed by wild animals. It can be sung to mourn the death of a family of such brave hunters. It is generally sung by elderly mothers and fathers in the house of the dead. It can be sung in the tune of Zangta La mentioned earlier.

(a) Ka innkhang chiang ah sathei kung khat pou e,
Sang chih ka laakna ;
Sangchih ka lakna thai aw buhbel suang aw,
Min thei ka lohna.

Down the slope of the house grew a fruit tree,
By means of the tree I killed many animals ;
My wife, got a pot ready for cooking the meat,
It was a means by which I achieved fame.

(b) Khau va pha'ng khau va pha'ng e,
Limsing nuai khau va pha'ng e ;
Limsing nuai khauphah mun ah aw,
Ngalpa lian sial bang khi'ng e.

I set traps for animals,
I set traps in the jungles for animals ;
At a place where I set a trap,
A big wild bore was decoyed.

32, BEL A ZU LA : (SONG OF RICE BEER IN A POT)

It is a song sung during khodou festival in the dancing ground by two or three persons.

Beel a zu, beel a zu ;
Tungta tungtu beel a zu ;
A lai a naupang ka phuh ;
Simlei lengkel a ka nohna,
Zaila sakpih nuam ing e ;
Dawnta vengveng aw e.

The rice-beer in the beer-pot,
Is available in abundance ;
I inserted a pipe in the centre of the pot,
I offered a goat for the function ;
I like to enjoy the songs,
I sipped the beer through the pipe.

33. KHUPCHING–NGAMBAWM LA

It is a song of two lovers called Khupching and Ngambawm The songs are in responsive form between the two lovers. It is sung by men with the accompaniment of a flute. It can be sung by one person of three or four persons in different voices The women folk also sing. It can be sung with the accompaniment of gongs drum and flute.

Ka tuun va bia aw, ka zua va bia aw,
Khokhal tui bang kei hong la ve aw ;
Na tuun lah bia'ng e, na zua lah bia'ng e,
Khokhal tui bang lakna nai lou lai.

Approach my mother, approach my father,
And then came fetch me home.
I approached your mother and father.
A chance to take you home is remote.

34. DAWI LA : (SONG OF MAGICAL FORMULA

This is not actually sung in a form of song. Th songs are magical formulae ululated by the madicinma in exorcism rites. The words are not properly utterre so as to keep its secrecy. It is a sacred and confide tial possession of a madicineman. So it is not known the ordinary persons.

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