

# NOCTE LOVE SONGS



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# **NOCTE LOVE SONG**

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## FOREWORD

Shri T. K. Baruah has brought out a compilation of "Nocte Love Songs". He is the first researcher who has taken the pains to collect and translate to writing the folk lore of Nocte tribe. Having no script of its own, the Nocte tribe has no literature and this has made the task of Shri Baruah a very difficult one. As the word by word translation or reproduction of Nocte Love Songs into English or other language is not possible in writing, this book contains the gist or paraphrasing of the renderings.

The Love Songs of Noctes contain deep imprint of Nocte culture and every number, verse or rhyme has special significance which is not usually understood by a lay man. It is this field of Nocte culture which nobody has so far attempted to study. This study involves lot of thinking and insight into tribal traditions and culture. Shri Baruah's endeavour in this direction is simply praise worthy and deserves all encouragement. I should say that Shri Baruah has made an excellent beginning and I have every reason to believe that he will continue to maintain the tempo in this direction and publish more works of this type in the near future.

T. L. Rajkumar

## PREFACE

A year ago, I compiled some hundred love songs of the Wanchos, a neighbouring tribe of the Noctes. While doing my field studies on the Wancho love songs, I got chances to present and discuss many a matters on folk-culture with a few educated Nocte youths who happened to be known to me intimately. They, with their elegant views, insisted upon me to take up the Nocte love songs for study and enabled me to collect about three hundred of their love songs. They in fact, sometimes sang for me, gave the meanings of the songs they sang, which I had used with profit. The present compilation, is in fact, the outcome of the generous urge put on me by this group of young boys.

The Noctes, a major tribe of Tirap district, with a population of about 24,500 inhabit in the central and lower belt of the mountainous regions of the district adjoining Dibrugarh district of Assam in the north. The Nocte language consists of nine dialectical groups—*Hawa, Photung, Khapa, Hakhun, Domlak, Jope, Dadam, Laju* and *Sangnyak* which phonetically differ from each other to a considerable extent. The people speaking the *Khapa* group of the Nocte language (i. e. people of Naksa, Tupi and Polung villages) are known as traditional singers, and the songs prevalent among them are sung by all the Noctes belonging to the other dialectical groups. So it happens, that the people of other than the *Khapa* group cannot give the exact meaning of the songs they sing.

Nocte love songs are traditional which have passed from generation to generation. Since the Noctes are trained in songs from childhood and practice singing constantly, there is nothing astonishing in their ability to burst into singing without notice.

Their Love songs are impressive. These songs express the lover's attachment and attraction to one of the opposit sex, the sweet-heart.

Usually, both the boy and the girl sing, one answering the other, on the question of love making.

The warmth and tenderness which young lovers feel for each other, find expression in the Nocte love songs. Serious obstacles may arise to marriage of the lovers because

the boy may belong to the wrong group, or the girl's parents may not consent to the union. So the lovers see themselves in the midst of risks and anxieties. Such feelings are embodied with open passion in some of the songs with a taint of melancholy sweetness. The frank approach to the ups and downs of love, and the determined attitude of the partners to overcome the hurdles, are the subject matter of many a Nocte love songs.

The songs recorded in this book were collected mostly from Tupi and Naksa villages and their meanings were obtained from a few enlightened locals of these villages. I confess—I have never been a professed student of Linguistics and connected subjects of human interest and my knowledge of the Nocte language is of the rudimentary type. What I have put here, is my amateurish observations for whatever they are worth, in a spirit of utmost sincerity. I crave the indulgence of the scholars and the Nocte people in general for the faults of omission and commission and errors in giving the meaning of the songs. I caution the readers that the meanings of the songs as being put in the book, are just the broad based sense the songs convey and not the word by word interpretation.

I am very much indebted to Shri T. L. Rajkumar, the Honourable Speaker of the Arunachal Pradesh Assembly, for sparing his valuable time for a critical reading of the manuscript and contributing a learned foreword to this book. I cannot forget the youth section of Naksa and Tupi villages who helped me in collection of the various songs recorded in this book and giving their meanings.

I take the opportunity to put at contact with civilization has disorganised and disintegrated the traditional life everywhere and the people living in the hills, have been detribalised to an appreciable extent in recent times. Today, in every walk of life, the value-attitude systems of the Noctes are tuned to the changing conditions. Even the hard core culture religion is indicating sings of acculturation as menifest in the dying out of social institution like Morung etc.

I wish in this stride to be developed and advanced, may the Nocte donot lose his moorings with his traditional past, denounce his rich treasure of cultural heritage and particularly his dance and songs, and see if these could bring to him a recovery of his nerve which he is going to lose.

KHONSA  
August 15th, 1983

Tapan Kumar M. Baruah

To  
My dearest

BULUMA and KUKU

with  
affections.

"PITAR"



## NOCTE LOVE SONGS

### I

Boy— Fuyu Surupa a, Babang Pahila-me  
Kemne Yang Mang-ma-ya  
Kemne Yang Khan Khai-a

Meaning—From the olden days, the Surupa  
[Members of a particular Morung] boys used to  
make love with you.

Girl— Taini Ngeni Namra  
Namgai Arak Ma-u  
Thangai Asak Ma-u

Meaning—Nowadays, no one in his youthful days  
pays concern to modesty. He is like a crab which  
does not have flesh on its body.

Boy— O teni Ngeni Namra Tapa Ipa Sangai  
Khobin-ta Kethuru Te-ta Kope-so-ru

Meaning—Nowadays, one is inclined to snatch  
the flower on seeing it, and talk much.

Girl— Ara-ra Jang-ja-me Kimkhu Fowabang Tu-a  
Kanu-ja Nak Khowa-yang Kim-owa Ngabang Tu-a

Meaning—If our love be true, we may wander  
about and dine together.



Boy— Ara-ra jang-ja-le Lang-lowam cang sowanya  
Fe Matang Mata Fanhe jatang jata-fanhe

Meaning—For the sake of Sowanya, my first lover, let me live or die.

Girl— Ara-ra Jang-ja-le Long-lowam Cang  
Sowanya  
Fe Matang Mata fanhe Jatang Jata  
fanhe

Meaning—If our love be true, I will not worry about it the Surupa youth [my lover] runs away to Assam. I will feel his presence by my side.

Boy— O Langlam Cang Sowanya O,  
Kha-koye Namnak Khowa-kai-e,  
Yathe Kere Lamne Nak Lemete Lamnei

Meaning—My lover Sowanya, we will elope together through the small path and not through the road consisting of bridges.



Girl— Teni Ngeni Namra Asam Tela Taja  
Ara-ra Lang Lewe Huyang Rangme Baja

Meaning—If your saying is true, then to go to Assam, one must know many a things of Assam and many a languages.

Boy— O Teni Ngeni Namra, Ruhan Ruge Dakge,  
Nin-ka-ra-e Khukhe, Sabit Ruba Mebe

Meaning—Nowadays, people wear turban composed of currency notes and carry key-rings in their hand.

Girl— Kemra Le-a Yuta, Ki-ra Sowanya Rachi  
Naru rowan Le-ge-a, Khu Towan Lege-a

Meaning—While I sleep, your remembrance makes me awake and I raise my head with a startle.

Boy— Langlam Gang Wainya, O Kemra Le-a Yala  
Cyemang Lelang Lang-a  
Haksu Lekhang Lang-a

Meaning—For my thinking of you, I donot feel hungry, and to do any work.

Girl— Ara Ralang Lewe, Pa that Ci-yet Khana  
Camiyang Le-tat Khana

Meaning—If your saying is true, we may elope together to the plains and earn our livelihood by ploughing the field.

Boy— Kemra Le-a Yula, Nge-ma-jak Paktu-a  
Nge-ka-ke Naktu-a

Meaning—My thinking of you, makes me inactive and motionless.



Girl—Lingnyu-a Jyaka Na ge  
Dakhan-a Sowanya Ra ji  
Khu Fowa-a Milam Te-a  
Jak-kha-a Papam Te-a

Meaning—I Sowanya, have grown up in the plains below the hills. I am fond of wandering about. My soul aches to wander about like the restlessness caused by the nettle leads.

Boy—Kemfe Ne-o Langbe, Mata-tha Mare-a  
Yu Powa Mang Ma-me-a

Meaning—While being by your side, the feelings of doing work do not arise ; nor I remember my mother's advice.

Girl—Teni Ngeni Namra, Luye Songhan Letha  
Jangsu Fasa Te-ha

Meaning—Nowadays, the old practice of sacrificing buffalo in ceremonies is no longer in vogue. It is, by offering of a handful of rice everything is managed.

Boy—Langlam Cang-a Ngowanya  
Ara-ra-o La be Ratam Talak Bang  
Sali Tabak Bang

Meaning—O my first lover Ngowanya, if your love be true, do not forget me. Continue giving of 'Pan' [betel leaf and betel nut] to me as before.

Girl—Ara-ra-a jang-jale  
Methet-la Ma-Kha-na,  
Babang Kim-mang Cama  
Mathet-la Ma-kha-na  
Cilik-fa Den-kha-na

Meaning—If our love is genuine, we will run away holding each other's hand and cross the river Silik [Tissa].

Boy— Langlam Cang Ngowanya  
Fuyu Curupa-be kena-mata-khana  
Dihing ne Dien khana  
Alen Ne Len khana

Meaning—My first lover Ngowanya, if your love to me, a boy of surupa group is true, we will cross over the Dihing river and elope to a distant place.

Girl— Mungcam-a Curupa-be  
Khang-ra Tam-me Cen-no  
Lang-lam-ki Lang-lam-ci  
Fowaba-e-tam-rano

Meaning—May my fate be linked with that of my lover Ngowanya. May the God show us the path.

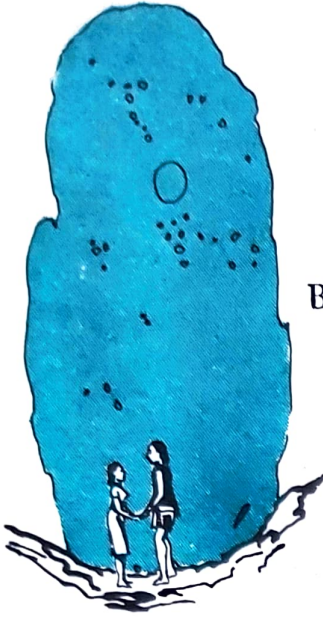


Boy— Ara-ra-o Lang be  
Lang-lam Cang Ngowanya-fe  
Nge-jang-be Lo tam Jang  
Khuku Rang-e Tam pang

Meaning—If my love with my lover Ngowanya is true, let it happen what is destined to the fate. May the God Rang bless us.

Girl— Langlam-a Ki Langlam-ne  
Jayang-hi Dowa-jame  
Jak Mainang-me Lanla  
Da Me-a-thang-me Kanla

Meaning—Could you really give attention to your lover? Would you mind if I carry the basket with its lid upside down?



Boy— Rowake Kemra Yula  
Mungcam-a Kem-mang Cam-ma  
Cyamang-a Lelang Lang-a  
Mungcham ki Mungcam  
Flaksu Lekhang Lang-a

Meaning—My thinking of you, takes away my hunger. In my grief, I find no word to say.

Girl— Jakjing-tim Jakjing-ge  
Meruwan Cara-ra-e  
Thela De-pa Dowaja  
Culang-de-ra Dowaja

Meaning—Could you, my loving youth, take me away be holding my hand?

Boy— Babang-a lang-lam Mang cam  
Ara-ra Jang-jale  
Khowa Towa Lamrel To-o  
Jak Jing-e Thel To-o

Meaning—My first lover, if our love is true and genuine, I am prepared to take you away by holding your hand.

Girl— Taha Jelak-lane  
Khukha-a Medi Khana  
Jayang Langhi Beji  
Mepam Laji Khana

Meaning—In the night today, we shall wrap ourselves with a single piece of cloth and sleep together. If we feel like, we may embrace each other while sleeping.

Boy— Bahan-a Meruan Mang-cam  
Fuyu-a Surapa-jo  
Mung yyang-cam Dowa jame  
Jatang-lam Dowa-jame

Meaning—My first lover, are you really giving your heart to me? Shall I have to wait for long to get your heart?

Girl—Jahi-a ja-a Lela  
Kithowa Yyangra Acyya  
Mame-a Mila Hu-ge  
Mat kap sali khuge

Meaning—May be, you are interested in your meternal uncle's daughter. In that case, why are you winking at me by offering "*Sali*" [a kind of bark chewed with betel leaf].

Boy— Kemja-a Langhi Beji  
Ningca-a Kimning Cale  
Taknanye-a-ne Cebanle  
Katang-ne-a Leban le

Meaning—If you give me your earnest love, I will throw my first lover back and put her away from me [I will turn back my face to her and give her up].

Girl—Kera-a Jahi Gana  
Teni-a Ngeni Namra  
Camyang Yang-ya Banle  
Baga-a Cyuca Barle

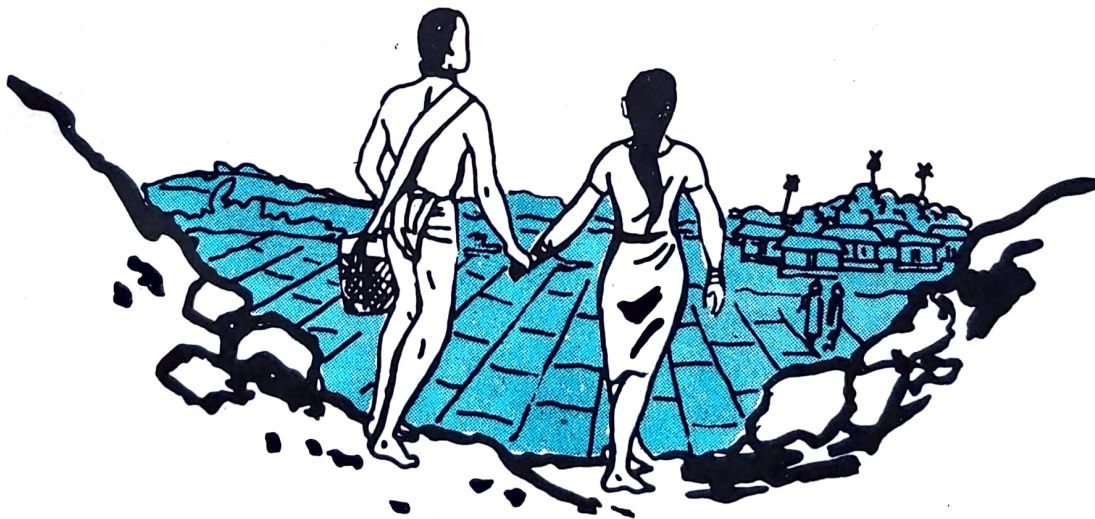
Meaning—Let us make love together all the day long. Without doing any work, we will bring white rice from the plains and cook them and eat.

Boy— Babang-a Meru wan Mangbam  
Tyate-a Leta Towage  
Khu-fowa-a Galang Lebai  
Rang-a Melap Gana  
Tang-a-a Mekhap Gana

Meaning—My first lover, there is no need of repeating what you have said. If you are keen in wandering about, I am prepared to accompany you even to the heaven.

Girl— Kena-a Jahi Gana  
Ara-a Rajang Jale  
Kema-a Maye Thowaja  
Takhang-e khange Raja

Meaning—If our love is true, we shall continue love making. We will put it bare to every body's sight and bring our fates into an unison.



## II

Boy— Khuyang Fowa Dowaja  
 Babang Mang-cum Mayang-ma Dajale  
 Dakla Namra Dake  
 Biyang Namka cyage  
 Ledang Bela Meta  
 Cirre Pabe Maitam Janglale  
 Lungnyu Jagai Can-de-tam Lang Lale  
 Langlowam Cang Cowanya

Meaning—Would you join me in my wanderings throughout our entire life in the soil of our village. Could you die with me? If we agree, we may leave the village. I will throw myself into the water. I will accept any weapon injury beneath the hills. O Sowanya, my old acquaintance.

Girl— Methang-me Nga-li-ji Pava-ne Daliji  
 Jai Tulang-le-be-ki Lang Luwang Sowanya  
 Khowa Towa Lamrel Dowa jya  
 Jakjing-ge Thet Dowaja

Meaning—I shall accept death together with my lover. O my old acquaintance, if you just fancy upon me and if your love is true, you may take me away holding my hand.

Boy— Ara-ra Lang Lebe  
 Longlowam-cang Cowanya  
 Namkhu Fowa-ra Ngejang-be Tamjang  
 Maitam Jang Lacan-de Tam-lang-la  
 Lang Lowam Cang Cowanya

Meaning—O my old acquaintance Cowanya. If I say 'yes' [i.e. our love is true], would you follow me carrying all your belongings? Let it happen to what we are destined. Let the waters engulf us; let us be cut by 'dao'.



Girl— Namthane Kafane  
Lesang Jangma A-ni-ju-ra Khaingma-ani  
Namthane Kafane

Meaning—O my old acquaintance. Before we arrive to our old place, will the tendrils of *Lesang* leaves come out ?

Boy— Ba Manhe Bang-ga  
Kafade Banga  
Lang Lowam-cang Cowanya  
Dakala Namra Dake

Meaning—O my old acquaintance, we shall make love in the jungle throughout our life. And for our making love, we need not return back to our home to stay in.

Girl— Dakla Namra Dake  
Nam-menuwa fa-nu-age  
Ra-ra-be Leiyang Lang  
Mangcam-be Ledang Lang Le-khuyya

Meaning—We shall make love in the jungle throughout our life. And for our making love, we need not come back to our home to stay in.

Boy— O Dakla Namra Dakge  
O yyu-e Keran  
Natakyang Meyu-wata Sawan  
Sawanyang Mefola

Meaning—We will not remember anything throughout our life. What my mother had advised to me, have just passed into the air without entering my ears.

Girl— Khufu-wage A-le-la  
Meruwan-de o-le-la  
Mota Tamra-la

Meaning—While roaming about through joy, let it be late in our cultivation work.

Boy— O lang Lowam-cam Sowanya  
Jaitu Lang Lang-lebe Aliyen-ne Lenga na  
Dihing-ne Den Khana

Meaning—O my old acquaintance Sowanya, by making love, we will go far away and cross over the Dihing river.

Girl—Mang cam-be Lang-le-be  
Fa Fakoyya Khana  
Lamba-ge Ma-kha-na

Meaning—In the pursuit of love with my beloved I am prepared to stay in the jungle depending upon wild fruits of trees for food and shall not come back to my home.

Girl [again]—Mongcam-ra-e Funla-te Fage  
Kilang Lowam .Sowanya ne  
Sanglade Khage

Meaning—My lover is telling a lie. His sayings are of *boiled* [undecisive] nature.

Boy— Mong cam cam Sowanya  
Jahila Mangbak a  
Kathen thenla Fak-a

Meaning—My lover Sowanya, I am eager to go to you. But I cannot.



Girl— Radak Namra-dak-ge  
Mara-i-tam Dowaja  
Khangra-Lam-cam Dowaja

Meaning—Throughout my [your ?] whole life,  
are you prepared to clear the jungle on the path  
leading to the place of my cremation ?

Boy— Dakla Namra Dakge  
Namyu-e Leiyang Ji-a Leiyang  
Leiyang ji-a Leiyang  
Tande Tamda Cakha Tam Cata

Meaning—Throughout my life, my mother looks  
at the path and awaits for my arrival. Let my  
parents not wait for me and have their food in  
my absence.

Girl— Sowanya Ange-bedi  
Roban Keni Madak  
Fangka Sowage Manak

Meaning—Had my mother been alive, I could  
have remained unmarried for another twelve  
years.

Boy— Ra-ge Le-li-be  
Jang-ba-tha Khuren  
Yyam Na-ba Matkan

Meaning—Had we been of the same age, we  
could have run away together and paid the bride-  
price whatever it amounted.

Boy [again]—Ra-je-ge Le-li-be  
Mongcam-be Sowanya  
Lamba-ge Ma mang  
Fa-fak cya-cya Mang

Meaning—O my lover Sowanya. I wish, we have  
been of the same age. Let us not retreat from the  
midway. Let us die wherever the death falls on us.

Girl—Ki Lang Lowam Sowanya  
Ni-than Raban-e  
Ranglam Kang Daban-e

Meaning—I am, your lover Sowanya. Age will not make me old. And I will cross over all the hills whatever be their number.

Boy—Lang Lowam Cang Sowanya  
Biyang Nam Kasa Rangsa  
Keni-ma Khowa-lik Khowa-la-ha

Meaning—My lover Sowanya. Night never falls in our village. You will never find another village like our's. Better, you do not make love with boys of other village.

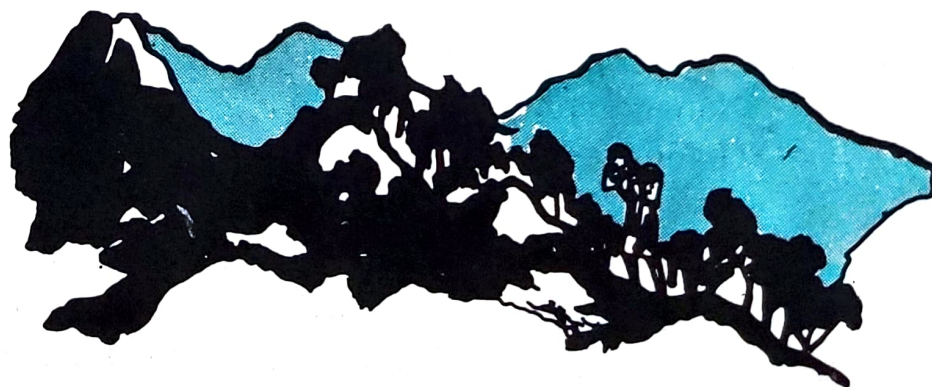
Girl—Asala Kilang Lowam Sowarya  
Rina Jatak Makhai  
Mat-Khang-ja Manai

Meaning—And here I am, your lover Sowanya. Now I am young enough to make love with you.

Boy—Ara-ra-o Langbe  
O Langbeng Takhan La Khankha  
Tamala Mangma

Meaning—If your love is true, I will accompany you without caring for any consequence.

Girl—Lung-nyu-ja Nak-khowa  
Ra Dak Mang-ma-me  
A Ma-ta Tha Mare-a



Meaning—My village lies below the hills. And I live there yet immature to make love.

Boy—Lang Lowam Cang Sowanya  
Fuyu Baru-pa  
Nya Kaing Ngu-i-pa  
Cyame Jak Ca-i-pa

Meaning—O my lover Sowanya, guests from other village come to the Morung of our group of boys.

Girl—Rojela Mang cam  
Kirra Nacha-ru-e Melam-ge  
Fura Cyura-pa Nge-cali Ma-Bakla

Meaning—O the company of my life. How am I to forget my lover? With what kind of 'Chali' [a kind of chewing bark] I shall entertain my lover?

Boy—Lang Lowam Cang Sowanya  
Nge ra Lam Laktu  
Fura Cura Payang Nge-cali Baktu

Meaning—O my lover Sowanya. To forget you is out of question. The 'Chali' of the Morung house of Ceiyang group is itself delicious.

Girl—Pahila Mangcam  
Boyang Naccha  
Mowami Lekhu-a

Meaning—O my lover of old days. The girls of Tupi village are all handsome.

Boy—Fu yu Cura Pa-o Gui  
Ayu Wanya Acya  
Lekhang Kak-ra Dage

Meaning—The Wanya boys of *Lekhang* [a part or ward of the village] belong to our Morung.

Girl— Kimkhu Fowa-man Camra  
Lengnyu Janak Khowage  
Kasa Tam-me Fang-ra

Meaning—May the villagers be aware of our intimacy after we elope.

Boy— Fuyu Baru Pak Wai  
Paijang-khu Ren-pa  
Ciyet-fa Cyen-pa

Meaning—All the surrounding villages fall at the vision when looked around from our Morung. Oh, it is a pleasing sight.

Boy [again]—Fuyu Baru Pak Wai  
Cyai kane Pakai  
Range Kacet Pakai

Meaning—The God Rang and the people of our village like our Morung.

Boy [again]—Sowanya Kimru Dak Mang cam  
Kasya Tam-me Fang  
Nakra Tom-me Lang

Meaning—When my Sowanya will grow young, may the village boys run amuck to win her love.

Girl— Ara-ra Lang-le-bi  
Nite Matat Daja  
Cali Hungmat Daja

Meaning—If you are prepared to elope me, fix up the date for the same.

Boy— Ara-ra Lang-be  
asam Lamnyu Abe  
Leho jam cya Menyu

Meaning—If you are sure to run away with me, the plains of Assam, where there is enough to eat is not far off from here.

Girl— Dakla Namru Dak  
Makli Hahim Ruje  
Pacim Ruje

Meaning—Our lives are as facetious as the  
flower that emits scent.

Boy— Lang Lowam Sowanya-fe  
Lang-le-bi Nakle  
Mete Lamne Yathe Kere Lamne

Meaning—If my Sowanya be with me, I shall  
walk upon the untrodden path not being seen  
by others.

Boy [again]—Lang lowam Cang Sowanyare  
Tamla Mang-ma-e  
Ta-ha-ta Khu-ha-a

Meaning—If my Sowanya be with me, I shall  
live even without food.

Girl—Nasa Dak Bang-tu-a  
Ranglam Kangrang Hangme  
Kima-mah Bowam Cilama  
Rala Li-la-ma

Meaning—We are girls, but we shall grow as the  
tree grows. May you not forget me throughout  
your life.

Boy— Kufa Ta-a-lang-be  
Patmang Ma-din-la-le

Meaning—My mother will shed tears if she knows  
of our roaming about throughout the whole day  
long.

Boy— Mang-cam Sowanya fe  
Khuku Rang-e  
Tamhowan Ya-me fa-e  
Tam kan

Meaning—My lover Sowanya, may the God bless you and agree to your feelings.

Girl— Kilang Lowam Sowanya-i  
Kufa Mali Te-o  
Tante Masi Te-o

Meaning—Your lover Sowanya has not given up her wandering, and is not keeping time of anything.

Boy— Long Lom Sang Saniya-fe  
Habai Tam Renu  
Khangra Tam-me San-o

Meaning—May the God bless my lover Saniya and approve of her being with me.

Girl— Kimkhu fowage Lela  
Beikhu Duta Tam-tan  
Can-nya Lowa-la Tamhen

Meaning—Let our parents keep on waiting for us while we are roaming about and call us from the platform of the house.

Boy— Lang Lowam Cang Sowanya-ne  
Tamla Mung-ma-a  
Biyang Namka Cyage  
Takhala Khan-kha-a

Meaning—My lover Sowanya of Tupi Village, I am making love with you and this gives me pleasure.

Girl— Khu Fowage-o Lang-be  
Tahala Khufayyu  
Biyang Namka Cyage  
Takhala Khan Khaiya.

Meaning—When you are with me at our village Tupi, I feel like wandering about with you.



Boy— Daknga Namru Dakge  
Namkhan Langkha Hage  
Langtam Thaye Tamsip  
Jak-khu Ci-tam Mirip

Meaning—For the sake of love between you and me, I am prepared to accept death in whatever form it comes.

Girl— Khufowage Lang-le-bi  
Manne Khalang  
Ma-cak Khula Dugai Betak

Meaning—Let people question our love with rage. Let it happen whatever there is in the lot.

Boy— Ayu Nganya Acya  
Rudak Namra Dakke  
Teikhu Cage-o  
Kaye Ma-ma-ge-o

Meaning—Our vociference makes our heads heavy and blurs our eyes.

Girl— Ru Ru Masak bilo  
Rang-yang Ngapau-pafe,  
Khangra Macchen Ge-a  
Habai Ran Ge-a

Meaning—Let people question our love with rage. But may the God Rang bless us.

Boy— Biyang Namka Cage  
Yyuje Ca-cāi  
Yakhui Nui nui

Meaning—Inside our village Tupi, no one will question any one's making love and concord of the lover's.

Girl— Cimnya Angui Besi  
Lemu Mude Macya Rudak  
Namra Dakge

Meaning—Had my mother been alive, I would have got my sustenance without toiling for the same.

Boy— Babang Pauhi Lapang  
Kemne Yang Jahi-la  
Kemne Jam Mowa-di-la

Meaning—Our love has its record in the past—  
it is pretty old.

### III

Boy— Jaile, Babang Mung-cam-le  
Bonla Nyu Jali

Meaning—Is my lover coming out for a leisurely walk ?

Girl—Jaila lea Kanyu Jage  
Khu fowa Le-ta-a  
Mowang-a Le-la-a

Meaning—I live in the village down below the hills. I take fancy in wandering about and I will wander about.

Boy— Jai le a Thouwame Acyale  
Cangra Bowan-ge-li

Meaning—Come once, my lover, to sit lonely in the jungle.

Girl—Jaile Baba Mang-cam-le  
Neke Ban-la-le

Meaning—My love, which way shall I follow (to join you and talk of love) ?

Girl [again]—Jailela a, Biang Na-ca le-la-a  
Ranglan Jingei le-la-a

Meaning—Girls of Tupi village are crowding on the way.

Boy— Jaile-la Kira te-la  
Khufowa le-la, Mowanga-le-la

Meaning—Like you, I am also fond of wandering.  
I am prepared to go anywhere.

Girl— Jai-le-la Kaja Naca-le-la  
Khufuwa le la Mowanga Naca-le-la

Meaning—I am a girl fond of roaming about  
down below the hills. I will roam about with you.

Boy— Jaile-la Babang Mongcam le  
Ringla Nija-le

Meaning—O my lover, may not the age make  
you old.

Girl— Jaile-la Kanu Jakai le la  
Lejing lang Lela  
Lecing lang Lela

Meaning—In my village Tupi, I shall never  
grow old. I shall remain ever young.

Boy— Jaile la-Ti thowa Asya  
Khu fowa Le la Mowanga Le la

Meaning—O my love, my mind becomes  
preturbed on seeing you.

Girl— Jaile-la Thowame A-cala  
Songra Bange-le  
Songra Cowage-le

Meaning—Come once, my beloved, we shall sit  
together.

Boy— Jaile la Kanyu Jage Lela  
Khufuwa lela, Mowanga Lela

Meaning—I belong to the hills, I wish, I could  
roam about with you.

Girl—Jaile la Thowame Cabe lela  
Cangmang Mame, Powamang Mame

Meaning—Only the sitting with my lover, does not make me happy.

Boy—Jaile la Babang Mang cam-le  
Meyang Langa-a

Meaning—When we two will meet together, we won't go back to our home.

Girl—Jaile la Kaja Nacale  
Leyang Langa-a

Meaning—I belong to the hills. After I meet my lover, I will not return to my home.

Boy—Jaile la Kira le la  
Khufuwa Le la

Meaning—I am of your age and like to wander about and enjoy.

Girl—Jaile la Raje Mungcam le  
Cangra Bange-a  
Cangra swogele

Meaning—O my lover of old acquaintance, come once to sit together.

Boy—Jaile la Tamje a  
Yule Ngege Bonla

Meaning—O my lover, you have now become the mother of a child. You should not now roam about.

Girl—Jaile la Meruthan Cyale  
Bowan la Yu jale

Meaning—You are also the father of a child. Are you coming out for wandering about?

Boy— Jaile la Kanu Jage lela  
Lecing lang Le la  
Lering lang Le la

Meaning—Even you say so, I am not yet old  
and cold in my spirit (I am still young).

Girl— Jaile la Kanu Jage le-la  
Khufuwa Lamle Le-la  
Mowanga Lamte le-la

Meaning—I am a girl belonging to the hills. I am  
searching for a man to wander about with me.

Boy— Jaile la Meru cafe le la  
Leyang lang le la

Meaning—Even you are the mother of a child,  
I will roam about with you and not go back to  
my home.

Girl— Jaile la Khufowa Lamle Le-la  
Mowanga lamle-Le-la

Meaning—I am searching for a young man to  
accompany him in his wanderings.

Boy— Jaile Baba Mung-cam-le  
Ngeke Bonla

Meaning—O my first lover, I am in search  
for you.

Boy [again]—Babang Mongcam Alien ne  
Len Dowaja  
Dihingne Den Dowaja

Meaning—O my first lover, could you walk a  
long distance? Could you cross even the Dihing  
river?

Girl— Babang me Mang cam Ngejang Bila  
Tamjang Kha Bane Yamlang

Meaning—O my first lover, when our hearts are in concord, let it happen to what we are destined. Let us be cut by some one's dao even.

Boy— Kanyu Nyakla Jage Asam  
Lamnyu Aba Lehu Jamsya Manya

Meaning—As you had given your love at down below the hills, the same could be given at the plains also. The plains are not far off.

Girl— Jai Tulang Le-be Jakjing-ge  
Theyel ge-a khowa Towa Lam  
Ret ge a

Meaning—When you have fancied upon me, we will elope together holding each other's hand.

Boy— Fule Labele ma Sange Ca-be  
Le-ma

Meaning—I have fancied upon you. Let me go ahead in arranging the marriage.

Girl— Kemja Langhi Beji Nakle Mete  
Lamne Yathe Kere Lamne

Meaning—If you have fancied upon me, let us run away through an untrodden path.

Girl— Kang Je-ge-fagana  
Yak jege fagana

Meaning—Had we been flowers or leaves, we would have faded on the same branch.

Boy— Babang Meru Wanru Pathat  
ci-e Rame Mahu Hanbe Rame

Meaning—For our love, we will elope to Assam state and earn our livelihood by ploughing the field.

Girl—Nakthe Kere Lamne  
Khuyang Malak hana Mung yyang  
Matagana

Meaning—If your love be true, then let us elope  
through a different path (unknown to others).

Boy—Tamja Lang hi wi  
Lelap Cakham Taktu  
Rangme Nyakai Raktu

Meaning—For your making love with me, I shall  
find out a different route for our elopement.

Girl—Jayang Hidowa Jame Nakle  
Mete Lamne Yathe Kere Lamne

Meaning—I am prepared to die by jumping from  
the bridge, if only I can fathom your mind.



Boy—Kifa Cayang Cayang  
Thet-la-te Patuwa  
Khuila-de Raduwa

Meaning—I shall steal you from the care of your  
father if only I can catch your mind.

Girl—Ine Mangle Minyak Ek-ji  
E-ja Lacchip

Meaning—Your contact does not appear to be  
loathful to me.



Boy— Ruci Merun Mangcam  
Rudak Mang-ma-me  
Ma khowan Ma Khang te

Meaning—O my lover, we have not been able to stay together for a long while.

Girl— Thame Usa Arra ra Jangjam  
Yakhu-ha Nai Nai

Meaning—My lover, is it true what you have said ?

Boy— Kenama Tagana Cayang  
Cang Cu Tuna Tamjang  
Ka Lu-tu-na

Meaning—I shall take the consent of your father and then take you away.

Girl— Namru Dake Rare Enge le-le  
Ringtai Nge Lete

Meaning—If your love is true, my father will not raise any objection.

Boy— Kemja Lahing Beji  
Pulam Jege Khama  
Ka ba Jege Riamang

Meaning—If your love to me is sincere, I wish to walk on the same path with you.

Girl— Hiyanyakem Hiyafe  
Jatanahi Dowaja me  
Matang Di-Dowaja me

Meaning—Could you really encounter death along with your lover ?

Boy— Nge Jangbe Tamjang  
Dila Lang ta Me-a  
Kaku Cangta Me-a

Meaning—Be it happen what is to be. If it is ordained, let us be cut with daos.

Girl—Jahi Tulang Le be  
Cangcen-cya Jam-ge-a

Meaning—If you are really agreeable, then offer me a seat (a wooden slab or a bamboo mat) to sit on.

Boy—Bang yang-re Maikhung tu  
Matnu wa Fyu-la-ka Ma Jowa

Meaning—I (of the Bangyang clan) am proposing to elope with you. Would you agree to this?

Girl—Camjang Lamnyu Aba  
Jahi Tulang Lebe Lehu  
Jamsa Minya

Meaning—To wherever we elope, will appear to be nearer to us if our love be true.

Boy—Lang Lowam Cinyara Lang Lebe  
Cimgoye Kecim Mebang  
Cyage Kelim Mebang

Meaning—My lover Cinya, I do, and shall make much love with you.

Girl—Mongcam Cowayang Raye  
Cimge Kecim Powa  
Kesak-i Powa

Meaning—I enjoy the fragrance of many flowers in the presence of my old companion Cowayang.

Boy—Babang Mang cam Cowayang Raye  
Soniya Lang-lam Raye  
Cangra Kimang Cam Caiyang-e  
Ringla Kapa Bela Naiyang  
Majak Te-a

Meaning—Your lover Cowayang has not got the company of his lover Soniya for a long since.

Girl— Coiyang-ra Ipale Amte Jang Go-tu-te  
Nameka Natang-de-ge Masibla  
Caktowa

Meaning—I shall kiss the flower and wear it on my right ear lobe given to me by Coiyang.

#### IV

Girl—Babang Cangyang Dangkam Moside  
Fuyu Tang-ra Dage Inyang Mamede

Meaning—I have not arranged a house to stay on, and I will not go back to a home.

Boy—Ha Babang Ngabup Lang Lowam  
Nam Namjalang-hi A-gaye I-jege  
Babang Kimlang Lawamfe  
Kamjege Dang Banle

Meaning—O my lover Lang Lowam. When our minds agree, let us die together staying in the same house.

Girl—Coniya Ra-e Khufowa  
Ki-be-o Mangcam Ma Malite

Meaning—I Coniya, have been making love with you till now.

Boy—Ababang Coyang ra Langlowam  
Namja Langhi Agaye Ngejang Bila  
Tamjang Kacya Tame Fangla Nakjya  
Tam-me Langla

Meaning—O Lang Lowam, you belong to me (soyang). Let us not care if the village people know about our love making.

Girl—Hoyang Hani Hat Gai  
Samiyang Fajang nai Cam jege  
Tamlang Ge

Meaning—Let us be cut with a *dao* purchased at the 'Saturday Haut' (market held on Saturday).

Boy— Ha Babang Soniya-ra Langlowam  
Nam Kemja Langhi Agaye Hijege  
Cayangra Kakuwe Rujege  
Tam Cik-ge

Meaning—My lover Soniya, for the love we have  
(to each other) let us be tied together by the  
same rope.

Girl— Namfa tam Le-la-ma  
Janglam-ta Candu  
Kilang Lowam Seniya-e  
Mangkha Metam Du-e

Meaning—For our love, let us be cut into pieces  
by our parents.

Boy— Ababang Soniya-ra Lang Lowam  
Rilang Kap-a Bela Ngematha  
Ngabuyang-ra Pa-ga-ye  
Ngematha-e Langma

Meaning—My old lover, age cannot destroy your  
beauty. (Even if you grow old, your beauty will  
not fade away). So says the boys of Ngabuyang  
group of our Morung.



Girl—Thowame Yang-ra Pakoye  
Thanne Jangta Mebang a  
June Bela Dirra  
Mane Dela Cira

Meaning—Unlike the youths of other Morungs  
the members of Thowame Morung adore me.

Boy—Ha Babang Kimlang Lowam  
Namja Langhi Agaye Tamjang  
Nakhowa Namnak Khowage  
Khuku Rang-e Tampang

Meaning—My old lover, we are lovers in the  
village. May the God bless us.

Girl—Kemja Langhi Beji  
Kimni cing Cangdu  
Mangcam Coyang Kemja  
Langhi Beji Kamkha  
Me Mang Do-a

Meaning—If you give me a place in your mind,  
I am prepared to go to you even as a second  
wife. I will not create any disorder in your  
house.

