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KONKANI SONGS FROM GOA
GOENCHIM KONKNNI GAIONAM
CANÇOËS GOESAS EM KONKANI

INTRODUCTION

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¹ Goans have three names, namely a personal name, the name of her or his father and the name of the home village or town plus *-kar*, meaning “from”. Thus a “Priolkar” comes from “Priol”. Chodnakar is my traditional surname in this case, Chodna being the Konkani version of Chorão, my home village. The Portuguese surnames of the Portuguese sponsor (godfather or godmother) were given to Goans in the 16th century in the course of their baptismal ceremony. My forefathers then received the surname “de Noronha”.

A traditional Goan way of expressing love:

“Xiuntim mogrim ghe rê tuka,
Sukh ani sontos dhi rê maka.”

These Jasmine flowers I give to thee,
Joy and happiness give thou to me.

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1. Preface

Aiz hem pustok Goenchim Konknni Gaionam uzvaddak haddunk amkam vholdd sontos ani obhiman bhogta. Ami rautanv konknni bhas uloitole ani ti apli Maim-bhas mhunn manun ghetele hem pustok khoxalkaien vapuddtole mhunn.

My father, António Vicente de Noronha, first introduced me to a study of Konkani Songs in our home village Chorão, Goa during my youth and in July 1981, a few months before his death, he dictated the translation of about 130 *mandos* and *dulpods* into English to me. It is my hobby collecting and studying songs in Konkani. I am classifying the types *deknni*, *dulpod* and *mando* as the “Luso-Indiano Song of Goa in Konkani” in this introduction, since these songs originated during the Portuguese presence in Goa from 1510 to 1961.

The Luso-Indiano Song is a living culture among Goans at home and abroad. It is gradually acquiring an academic status with a Ph. D. Thesis being written (2011) at the University of Music and Performing Arts, Anton-von-Webern-Platz 1, 1010 Vienna, moderated by Dr. Werner Schulze who was in Goa a number of times.

Since the publication of these songs are local and short-lived and the manuscripts are available only to a small circle of acquaintances of the author, I have decided to create this website www.songs-from-goat.at as a data bank which should be available to Konkani speakers for their personal use but also to researchers. I am re-publishing the songs as the authors had them written down. The spelling of Konkani words is also retained as written by them. I have also published the music of these songs as transcribed by them. I have left the various versions of the same song intact in order to enable the researcher to make a comparative study.

The plural of *deknni* in Konkani remains the same, that of *dulpod* is *dulpodam* and that of *manddo* is *mandde*. In English it is *deknnis* and *dulpods* in the plural, *mando* in the singular and *mandos* in the plural. The translation into English should help those who are not fluent in Konkani to understand the text but claims no literary merit. Some botanical terms in Latin have been provided and some ethnographic terms have been explained. The aspects “type, source, lyrics, music, date, musical form, literary form, published, translation” have been introduced by me. The entries are incomplete.

I had returned to Goa in December 2000 with the intention of making it again my permanent residence and doing field-research on the Konkani Song. I, however, had to leave Goa for health reasons.

The copyright for the *dulpods* and *mandos* published by André Xett and translated by António Vicente de Noronha have been handed over to me by them. I would be only too glad if they are freely used worldwide. I claim no copyright for them.

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2. Short biographies

2.1. José António André Fernandes

Written by Romano Juliano Abreu

Mr. José António André Fernandes is the 9th son of Mr. André Luis Fernandes and Lauriana Soares. He wrote the genealogy of his family and his autobiography on his 87th birthday in 1970 in Romi Konkani and in the Portuguese language. His granduncle was working in the Portuguese mint. This *Casa da Moeda de Goa* was established in 1516 (Xavier, P.D. 1992: 17). Hence he and the following generations got the name of *Xett*, a Konkani word for “goldsmith”.

José António was born on the 28th of April, 1884 in Boctavaddo, Chorão² and died in the same village on the 2nd of December 1980. He studied vocal music and violin in the school of St. Bartholomeu Church³, Chorão and attended the Portuguese Primary School in Chorão. He then attended an English-Medium School in Arpora, Goa and continued his schooling at St. Xavier’s School in Bombay (now Mumbai). He worked in Cox & Co. Banking in Bombay for thirty Indian Rupees per month and in 1910 he travelled by steamer to Mozambique, then Portuguese Africa. He started as a peon and was promoted to the status of a clerk in a bank in 1914. After retiring he returned to his home village where he took an active part in the local cultural activities. He published four booklets with Konkani prayers and hymns in 1930, 1940, 1951 and 1954 and an *Album Cantarancho*⁴ in 1953 containing 104 *mandos* and 24 *dulpods*. He also handed over to posterity a manuscript dated 1971 with *mandos*.

2.2. António Vicente de Noronha

written by his son Alfredo Francisco Noronha

António Vicente de Noronha was born in Pandavaddo, Chorão on the 14th of March, 1895. He was the older of two brothers. His father Lourenço was a professional violinist in the service of the Maharaja of Baroda. His brother Anicio Sabino worked in the same profession in Kuala Lumpur, Malaysia.

At a very tender age, as was compulsory in those days, António Vicente attended the Village Church School of Music in his home village. At the age of 20 he passed the Indian Matriculation Examination held at St. Xavier’s (Jesuit) College of the Bombay University, where he had studied, and thereafter joined the Posts and Telegraphs Dept. in Bombay as a clerk. In March 1919 he left for Tanganyika, being recruited by the Crown Agents Messrs. Cowasjee Dinshaw, Bombay. He sailed in an Arab dhow from

² Chorão, the present Portuguese version, was originally known as Chudamani (Xavier, P.D. 1993: 6). The inhabitants call it Chodna when speaking Konkani. (L. Noronha).

³ In addition to the existing village schools established by the Indian rulers of Goa since the 10th century, Primary Schools corresponding to those in Portugal were established under Viceroy, Dom João de Castro in 1545 by an Order of King João III of Portugal (Xavier, P.D. 1992: 192). It was a *de facto* compulsory education. European music was taught in these schools. It laid the foundation for the Luso-Indiano Song. (L. Noronha).

⁴ A copy of the original publication is kept in the library of the Institut fuer Volksmusik und Ethnomusikologie of the University of Music and Performing Arts (Universität für Musik und darstellende Kunst), Anton-von-Webern Platz 1, A-1030 Vienna, Austria.

Bombay to Dar es Salaam in just under three months. He worked in the District Administration in Tanganyika from 24.07.1919 to 03.07.1945, first as a clerk and then as an Accounts Officer.

After returning to India from Tanganyika, he took his wife, two daughters and four sons to St. Paul's (Jesuit) High School in Belgaum, Maharashtra for schooling. There he worked in the Maratha Light Infantry from 15.09.1945 to 31.01.1946 and later as Supervisor in the Ration Office for about three years. He visited Tanganyika in 1949 for a short time and then returned to his home village Chorão, where he shared with André Xett their common interest "The Konkani Song".

António Vicente was fluent in Konkani, Portuguese and English and had a good knowledge of Hindi and Kiswahili. Due to a disciplined life and constant reading he was able to maintain his intellectual status and orally translate about 130 Konkani songs into English in July 1981 at the age of 86. His son Lourenço, the editor of this compilation, noted down the translation. António Vicente passed away peacefully on the 7th of January 1982 in Mapusa "Asilio" Hospital and is buried in the cemetery of the Bom Jesu Church in Nachinola, Goa.

2.3. Prof. Dr. Olivinho J. F. Gomes

University of Goa
Taleigão Plateau
Goa 403 206

Information taken from the backcover of his publications.

Olivinho Gomes was born in Santo Estevam, Goa in 1943. He studied at the Portuguese Lyceum followed by studies in an English Medium College, acquired a Ph.D. in Sociology and attended courses in Bharatiya Vidya Visharad (Indological Studies). He expired on 31st July, 2009 in Goa.

He was (2002) Director, Centre of Konkani Development Studies, Head, Dept. of Konkani and Dean, Faculty of Languages and Literature, University of Goa. He was a member of the Goa Konkani Akademi and of the Executive Board of the Sahitya Akademi (National Academy of Letters) in New Delhi.

Just four of his numerous publications are mentioned in this short biography:

(Editor) Konkani Ramayana (Pre XVIth Century Ramayana in Konkani), 328 pp. Published in 1996 by The Registrar, Goa University, Taleigão Plateau, Goa 403 205.

Village Goa. A Study of Goan Social Structures and Change (his Ph. D. Thesis), 432 pp. Published in 1996 (1987) by S. Chand, New Delhi 110 055.

Old Konkani Language and Literature – The Portuguese Role, 924 pp. Published in 1999 by Konkani Sorospot Prakashan in Carvorim, Chandor, Goa 403 717.

Konkani Manasagangotri. An Anthology of Early Konkani Literature, 342 pp. Published in 2000 by Konkani Sorospot Prakashan in Carvorim, Chandor, Goa 403 717.

2.4. Alfred Francisco Noronha

House No. 321
Pandavaddo, Chorão, Ilhas
Goa 403 102

Alfredo Francisco Noronha was born in Tabora, Tanganyika, now Tanzania on 5th March, 1930 where his father António Vicente de Noronha worked in the District Administration. He attended St. Thomas' Primary School in Aldona, Goa and St. Paul's High School in Belgaum, then British India. He worked as an Auditor of Government Accounts in Tanganyika and Kenya from 1st June 1949 to 31st July, 1966 when he retired as Examiner of Accounts. He then returned to Goa and is residing in his ancestral home in Chorão. His hobby is field research on the Konkani Song. He has translated hymns, *deknnis*, *dulpods* and *mandos* for this website with the help of competent advisors.

2.5. Romano Juliano Abreu
House No. 885
Bambordem. Moira, Bardez
Goa 403 517

Romano Juliano Abreu was born in 1935 in Chorão, Ilhas, Goa. He attended the Portuguese Primary and Secondary School in Goa and then did his Interscience at the Karnataka University in Physics, Chemistry, Maths and Biology. He has also attended courses in Horticulture, Vermiculture, Mushroom Culture and Forestry. He started work with Chowgule and Company in Vasco da Gama, Goa and was then transferred to the Chowgule Mines in Sirigão, Goa where he developed his own plant nursery and developed plants for the entire unit.

His hobby is the Konkani Language and its Songs and was hence willing to contribute to this website www.songs-from-goat.com of his brother-in-law Lourenço de Noronha. He has taken advice from professors at St. Xavier's College in Mapusa, Goa for this work.

2.6. Miho Lee⁵ (The Koreans place the surname first, hence Lee Mi-Ho).

M/s Lee Mi-Ho was born in Seoul, Korea. She studied music at the Seoul National University and then migrated to Vienna where she studied Music-Science (Musikwissenschaft), Theatre-Science (Theaterwissenschaft) and German Studies (Germanistik) at the University of Vienna, and graduated with an M.A. She is at present (2009) working on her Ph.D. Thesis and is also Lecturer for Korean Language and Literature at the University of Vienna. She has defined the "musical form" of all the *deknnis*, *dulpods* and *mandos* on this website.

⁵ A Korean name consists of three syllables. The first is the surname, the second is common to the brothers and sisters of a family and the third is the proper name, e.g. Oh Hyun-Ah, Oh Hyun-Sook, Oh Hyun-Ju are sisters.

3. Some types of traditional Konkani songs besides *deknni*, *dulpod* and *mando*.

Fugrhi: Dance song at Hindu religious festivals e.g. Ganesha

Launnim: Popular songs with religious themes.

Zotti: Songs with Indian epic themes.

Duvallo: Pregnancy songs.

Palnam: Lullabies.

Ovi: Songs with nuptial themes whose form was used by the early Christian missionaries for Catholic hymns and also (partly) adopted for the text of the *mandos*.

Banvarh: Religious songs for the deceased.

Talgarhi: Songs of the Gaurhe and Harvi (Fishermen).

Fell: Songs of the folk drama.

Theatro: Songs of the stage drama.

Zagor: Songs of the Kunnbi folk play.

4. Outstanding composers⁶ of *Mandos*⁷

The orthography of the titles corresponds to that used by José Pereira. It differs to some extent from the common way of writing Konkani in Roman letters, e.g. “Tsondrimm” (the moon) in the version of José Pereira is usually written as “Chondrim”.

Costa, Alexio António (+ c. 1940) from Loutulim, Salcete

Pondra solla vorsam zallim

Costa, Ligório (1851-1919) from Curtorim, Salcete

Sokanny´m furhem uttunum

Tambrhe rozanch´ tuje pole

Tuzo mogu chintileari

Costa, Mariano (1898-c.1931) from Curtorim, Salcete

Dony tiny vorsam dekun raulim rê y aum-um

Coutinho, Caetano (1918-c. 1964) from Divar, Ilhas

Tsondrimm rê udelo

Dias, António João (Chaplain in Benaulim: 1914) from Benaulim, Salcete

Sangatu moga tuzo

Sontap Distat Teã Cazareãchê

Estibeirol Viegol dol, Ermína (1890-1962) from Curtorim, Salcete

Tuzo mogu mum rê y anjlo

Fernandes Inácio (1872-1927) from Curtorim, Salcete

Aitrach´y aum-um missa´ votalim

Estrelo faleavelem

Fernandes, Sebastião Costa (1875-1948) from Curtorim, Salcete

Bollkvancheri rê boisotam

Zaito tempu zallo

Figueiredo de, Torquato (1876-1948) from Loutulim, Salcete

Adeus kortso vellu pautlo

Kedim´chintily´m naim re y avem

Soglem dizgras mujem tsounum

Mascarenhas, Domingo (1864-1919) from Sangolda

Medanha e Costa, Luís (fl. 1922), Penha de France, Ilhas

Mello de, Frederico (1834-1888) from Benaulim, Salcete

Sorgu nitoll go nirmollu

Menezes de, Arnaldo (1863-1917) from Curtorim, Salcete

Anju munnum tum sorgintso

Donim tiny chari muinnem zallo

Eko vorso zaly´m re moga

⁶ Most of the composers of *deknnis*, *dulpods* and *mandos* have remained anonymous. The wording of the lyrics make it presume that they were *mestres* - music teachers in village schools who also gave private lessons in homes of the *battkars* - and Catholic priests, one of them being António João Dias who composed Sangatu Moga Tuzo, a touching songs of love. The names mentioned here are taken from Pereira, José/ Martins, Micael. 2000. Song of Goa. New Delhi: Aryan Books International. pp. 62-63 and 179-213.

⁷ It is commonly accepted that the “classical” *mandos* should be classified according to the three villages in Salcete in which they were composed, namely Benaulim, Curtorim (Curtolim) and Loutulim.

Kosle zall vollvolle saiba
Noketrancha porzoll' saiba
Suropaiech' muja y anja
Tsondrimancha uzvarhanum
Vintsun karhilolea suka
Zaitim dukam rê varoilim
Menezes, Eduardo (1862-1922) from Loutulim, Salcete
Anju tum archanju
Ek vorso maizo zalem
Mirhmirheanchem mujem vido
Menezes, Luís Manuel (1866-1936) from Divar, Ilhas
Rebello, Gizelino (1875-1931) from Vernem (Verná)
Koslem dizgras mum rê mujem
Nitoll nirmoll sarkem anjachem
Surya noketranche porim porzolleta
Rodrigues, Luzitano (+1943) from Raia, Salcete
Donim chari vorsam zalim
Dove rozeritso kollo
Estrel fanteaparavelem
Mirhmirheantso mogu y amtso
Silva, Paulo Milagres (1855-1931) from Loutulim, Salcete
Eko vorso bolanddilem

5. Fauna, flora and ethnographic terms⁸

Abolim (Abulim)

Amaranth

Crossandra Undulaefolia

Two to three feet tall shrub with dark green leaves and flowers used to make garlands.

Agsall (N)

Rice with a spicy sauce

Akli (N)

Green mango preserved in salt and water eaten with a rice soup-type gruel called *kanji* or *conji* or *pez*.

Champo

Champakaw Pagoda Tree

Plumeria Acutifolia (Michelia Champaca ?)

A small tree with a smooth stem and scented flowers, red, yellow and white in colour.

Condo Man

Bamboo

Bambusa Bambose

Tall perennial grass with hard stem used to build huts and to make mats.

Corno

Indian Oleander

Thevetia Nerifolia

Small sized tree with long narrow shiny leaves and yellow bell shaped flowers. It is infested with bumble bees.

Erond or Galamarac

Erond

Jatropha Curca

A soft wooded shrub used for green fencing.

Kajol (N)

Expectant mothers use *kajol* made of soot mixed with coconut oil on the eye lids. It is meant to avoid the “evil eye” of those who may be jealous of the expected child.

Kumkum and Soubhagya or Tillo or Tillak (N)

Only married women should wear this circular vermilion dot on the forehead called *soubhagya* or *tillo* or *kumkum* which is made of turmeric, alum and lemon juice.

Miskut (N)

⁸ Information received from Romano Abreu. Those marked with (N) are entered by Lourenco Noronha from the publications: Braganca Pereira, A.B./ Reprint 1997. Etnografia da Índia Portuguesa (2 Vols.). New Delhi: Asian Educational Services. English Translation: Couto, Maria Aurora. 2008. Ethnography of Goa, Daman and Diu. New Dehli: Penguin.

Green mango pickled with spices.

Mogrim

Jasmine

Jasminum Species (Jasminum Sambaca ?)

Shrub with weak skin which needs support. It bears white scented flowers which are used in making garlands and adorning a woman's hair.

Patodio (N)

Sweets made of rice flour and jaggery steamed in turmeric leaves.

Pongero

Coral tree

Erythrina Indica

Medium sized soft wooded tree with thorny trunk. It bears flame red flowers in summer. The wood is very light, hence used for boat-making.

Tandull (N)

Rice grains.

Tulsi

Ocinum Sanctum

A sacred plant which stands in the inner courtyard. It is venerated during the ritual washing (ablutio).

Xiuntim (Xiumtim)

Chrysanthemum

Dendranthema Species (Chrysanthemum Indicum ?)

Small shrub bearing big flowers with many petals used in garlands and bouquets.

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⁹ Most of these books and articles are to be found in the libraries of the Institut fuer Ostasienwissenschaften und Tibetologie of the University of Vienna, Spitalgasse 2, A-1090 Vienna, Austria and Institut fuer Volksmusik und Ethnomusikologie of the University of Music and Performing Arts (Universität für Musik und darstellende Kunst), Anton-von-Webern Platz 1, A-1030 Vienna, Austria.

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