

Vinayak Sadashiw Sukhthanker
1974
Tales and Tellers of Goa
(Songs of Goa)

Published by
Asia Trading Corp., 150, Brigade Road, Bangalore -25, India

Prostavna / Don Utram / Preface

Aiz hem pustok uzvaddak kaddunk amkam vhodd sontos ani obhinam bhogta. Ami rauntav Konkani Bhas uloitole ani ti apli Maim-bhas mhunn manum ghetele hem pustok khoxalkaien vapuddtole mhunn.

I have not been able to contact the author Vinayak Sadashiw Sukhthanker nor to get his biographical data. Since this publication is no longer available for sale, I am taking the risk of publishing his research on this website. I take this opportunity to thank him for his contribution to Songs from Goa in Konkani.

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.

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First Line of Mandos
arranged in alphabetical order

01. Amorechya velar r  moga
02. Choire moga
03. Diwadechya dongrar
04. Dongravoile Kalinguini
05. Kaulya kitak rodtai daran
06. Madar kadlyat kavlyan pette
07. Nekshetr fantya paraveilem
08. Oskit morun guelo tum puta
09. Pois mojo gaun ga
10. Surya doryant moga pavlo

Lyrics and translation of songs

Miho Lee has defined the “musical form” of all the deknis, dulpods and mandos on this website.

Miho Lee 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, where she graduated with an M.A. She is at present (2005) working on her Ph.D. Thesis and is also Lecturer for Korean Language and Literature at the University of Vienna.

Amorechya Velar Rê Moga

At the twilight hour

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 115

Lyrics and Music:

Date:

Musical form: (einfaches Volkslied) Simple Folksong

Literary form: Monologue

Published: 15.11.1974.

Translated by: Sukhthanker, Vinayak Sadashiw

Amorechya velar rê moga,
At the twilight hour,
Mogrek fula rê kole.
Jasmin buds begin to blow(bloom).
Tosle tuje dolle rê moga,
Choitat mojekodem!
Yours eyes resembling those buds.
Are looking on me dolefully,
At this parting hour,
Sweetheart mine.

+

Choirê Moga, Choirê Moga¹

Behold me, O my love, behold me!

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 117

Lyrics and Music:

¹ There is a tradition of charming sentimentality among Goan Christians which enjoins on the wedded couple, on the day of their wedding, to sing folksongs befitting this happy occasion in the presence of the marriage assembly. These songs which are addressed by the bridegroom and the bride to each other, are often composed by themselves and we find in them a lovely expression of their avowal of matrimonial fidelity. This song is one such wedding duet. It is sung by the bridegroom. The bride replies with Nekshetr Fantya Paraveilem.

Date:
Musical form: Ternary
Literary form: Monologue
Published: 15.11.1974.
Translated by: Sukhthanker, Vinayak Sadashiw

Choirê moga, choirê moga
Behold me, O my love, behold me!
Mogache dole lairê maca !
Behold me with your loving eyes!
Doryache lharanri,
I swear by the waves of the ocean!
Chodriyachya ujadari,
I swear by the lustre of the moon!
Tya tujya kensanchya fanteri,
I swear by the bewitching braid of your hair!
Jurar jatam tuje mukhari !
(I swear in your presence. LN)
Fidelidad guardar korchi !
Felicity will sweeten our lives for ever!
Amizad nhoirê sodchi
Steadfast will be our comradeship!
Dogain mogan ami bhouchi
We will move together rapt in love!
Hee maka jobor khoshi!
This, indeed, is my fond desire!
Choirê moga, choirê moga
Behold me, O my love, behold me!
Mogache dole lairê maca!
Behold me with your loving eyes !

+

Diwadechya Dongrar²
On the hill of Diwar Island,

Type: Mando as classified by the author
Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 120
Lyrics and Music:
Date:
Musical form: Binary
Literary form: Historical Narrative
Published: 15.11.1974.
Translated by: Sukhthanker, Vinayak Sadashiw

Diwadechya dongrar
On the hill of Diwar Island,
Hojarpanchshem goende!

² Refer to the comments on the *mando* Luizinha, mojea Luizinha.

rocks abound!
Tuje poticher podlye,
Gunde gô, Luizín!
There fell, alas, boulders
on your husband, O Luizínha!
Rodon naka!
Do not weep.
Luizín, rodon naka!
Luizínha, do not weep.
Diwadichya tarir,
On the ferry of Diwadi,
Pandu gabtyachem vodem,
Pandu, the fisherman plies his canoe.
Tujya potichem tantum yeta,
Modem gô Luizín!
In that canoe is coming O, Luizínha,
the corpse of your husband.
Rodon naka!
Do not weep!
Luizín, rodon naka!
Luizínha, do not weep.

+

Dongravoile Kalinguini³

Oh, Water-melon Nymph of the high mountain!

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 113

Lyrics and Music:

Date:

Musical form: Ternary

Literary form: Invocation / Prayer

Published: 15.11.1974.

Translated by: Sukhthanker, Vinayak Sadashiw

Dongravoile Kalinguini!

Oh, Water-melon Nymph of the high mountain!

Paus ghal gue saibini!

Pour down rain for us, Oh Mother!

Sant Anton cor caridade!

Oh, Saint Anthony of the lake!

Paus dee shetank!

Send rain for our fields!

³ This song is an example of customs among the Goan Christians, the origin of which can be traced to their Hindu forefathers. *Kalinguin*, which literally means “Water-melon Nymph”, is a pre-Christian deity in Goa. The Christian saints were entered later on. This song is sung by Christian children when the rains fall. They carry stones on their heads as penance and go in procession singing this invocation. (V.S. Sukhthanker: 80)

San Pedro chavi kad!⁴
Oh, Saint Peter, use your key!
Paus ghaluni Jesu Maenk!
Let, Mother of Jesus, send us rain!
Dongravoile Kalinguini!
Oh, Water-Melon Nymph of the high mountain!
Paus ghal gue saibini.
Pour down rain for us, Oh Mother!

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Kaulya⁵ Kityak Rodtai Daran
Why are you cawing, O Crow

Type: Mando as classified by the author
Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 118-19
Lyrics and Music:
Date:
Musical form: Binary
Literary form: Monologue / Narrative
Published: 15.11.1974.
Translated by: Sukhthanker, Vinayak Sadashiw

Kaulya kityak rodtai daran?
Why are you cawing, O crow
perching on the (open) door?
Konui marit tuka faran.
Someone may kill you by a gun-shot.
Mojya potichi khobor adlyai tuvem taran!
You have brought as if by telegramme,
the happy news of my husband!
Kaulyan recad maka dilo,
Mojo jeeu khusal jalo!
The crow has brought,
this felicitous message which has delighted my heart!
Rautam poticho mujya aikunc talo,
Eagerly I shall await now,
my dear husband's voice.
Mathyan malun zelo!
Wearing a garland of flowers in my hair!

⁴ In Matthew 16, 13-19 the risen Jesus hands over the Keys of Heaven to Peter. (L. Noronha).

⁵ If there is any creature which is hated in Goa, it is the crow. The crow is noted for its thieving deeds, even such as raiding and devouring eggs from the fowlyard. Yet Goans treat the crow with kindness owing to the superstition that it is a mascot-messenger. It brings, indicated by the peculiar animated way of its cawing, the happy news of the imminent homecoming of a long-awaited member of the family or the visit of a dearly-loved guest. In the following lovely lyric, by a young Christian woman Conçu (Conception), we find an emotional, idyllic play woven around the idea of this poetic superstition. (V.S. Sukhthanker: 84-85).

Mojo poti yetokuch gara,
When my husband comes home,
 Maka kapadan hadit bara
I shall have sarees twelve
bought by him for me.
 Tuka sagvadic tantyan ditam tera,
And then, I shall give you,
a present of eggs thirteen,
 Kaulya mojya dera!
O, crow, dear brother-in-law of mine!
 Kitlo temp hem dukh sonsum?
How long shall I suffer
Pangs of separation?
 Sodanch mejun aslim disu,
Sadly have I been counting the days!
 Kaulya ugadasan tujea ditelim misu,
O, crow, you will remembered,
when a Mass is given,
 Voni tuji Konsu!
by this sister-in-law of yours, Conceição!
 Mojo poti yetokuch jodun.
When my husband comes home
with his earnings.
 Novem ghor bandtelim modun,
our house will be rebuilt bigger.
 Kaulya sodanch maguir yorê amguer udun,
 Ghonter tujo sodun!
Then leaving your nest,
you shall always fly here,
and stay with us as our guest!
 Kaulo noirê uddun guelo!
The crow has flown away,
of a sudden!
 Mojo poti gara ailo,
And what a wonder,
my husband has come home!
 Anim sukadukhacho abras rê dilo,
He gives me an embrace
of joy and pain,
 Poly tencoun polo!
sweetly pressing his cheek on mine!

+

Madar Kadlyat Kavlyan Pette!⁶
The crow's young nest on the palm tree

⁶ The songs of Goan seamen are known as *voles* which literally means “oars”. These *voles* are short stanzas of two or three lines, composed in such a deft manner as can be sung with proper rhythmic accompaniment to the strokes of the oars. These *voles* usually refer to the delightful memories of their home surroundings. (L. Noronha).

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 119

Lyrics and Music:

Date:

Musical form: (einfaches Volkslied) Simple Folksong

Literary form: Folk Song

Published: 15.11.1974.

Translated by: Sukhthanker, Vinayak Sadashiw

Madar kadlyat kavlyan pette!

*The crow's young nest
on the palm tree.*

Tani ghetlyat haddyar donke1!

*They rest their yellow legs,
on their breasts.*

+

Nekshetr Fantya Paraveilem⁷

The twilight star from the sky

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 116

Lyrics and Music:

Date:

Musical form: Ternary

Literary form: Monologue

Published: 15.11.1974.

Translated by: Vinayak Sadashiw Vinayak Sadashiw Sukhthanker,

Nekshetr fantya paraveilem

The twilight star from the sky,

Udon ailem molbaveilem!

Has now indeed flown to me!

Ujwad mojer ghalrê tujo,

Shed on me the lustre of your love,

Aij noshib mojem ugtem jalem!

Tya devan nirmilolem!

My fortune destined for me by God,

Has at last blossomed today.

Yektoch tunrê moga,

You alone henceforth will be,

Adar atam mojo!

My sole strength and support.

Ujwad moga ghalrê tujo!

⁷ After the bridegroom has sung Choirê Moga at the nuptial feast the bride responds with this song (V.S. Sukhthanker: 83).

Shed on me the lustre of your love, my sweetheart.
Ujwad mojer ghalrê tujo!
Shed on me the lustre of your love.

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Oskit Morun Guelo Tum Puta

All of a sudden you died, my son

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 115

Lyrics and Music:

Date:

Musical form: Gegenbarform

Literary form: Elegy

Published: 15.11.1974.

Translated by: Sukhthanker, Vinayak Sadashiw

Oskit morun guelo tum puta!
All of a sudden you died, my son!
Zadar sovnim rottai tuka!
Birds on the trees are weeping for you,
Eklyach mojea puta!
Only son of mine.

+

Pois Mojo Gaun Ga

Far away in my village

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 121

Lyrics and Music:

Date:

Musical form:

Literary form: Folk Song (Ethnology)

Published: 15.11.1974.

Translated by: Sukhthanker, Vinayak Sadashiw

Pois mojo gaun ga
Far away in my village,
Rumdi bandari !
On the bund of Rumdi,
Sobit moji khomp ga,
Theinchya valari!
There by the side of a brook,
stands my lovely cottage.
Jot korung vetan ga,
Fantya parari!

*I go to my field,
at the early hour of dawn,
Kambol, bhuti, jinya bodi,
Marun khandari!
taking my blanket, bread, and Jino-tree staff.
Shirbo moja boel ga,
Jota nibori!
How well does the ploughing,
my darling, grey-coloured bullock.*

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Surya Doryant Moga Pavlo⁸
The sun has already sun in the sea

Type: Mando as classified by the author

Source: Sukhthanker, Vinayak Sadashiw. 1974. Tales and Tellers of Goa. Asia Trading Corporation, 150, Brigade Road, Bangalore-25, Karnataka. p. 114

Lyrics and Music:

Date:

Musical form: Binary

Literary form: Monologue

Published: 15.11.1974.

Translated by: Sukhthanker, Vinayak Sadashiw

Surya doryant moga pavlo.
The sun has already sunk in the sea.
Chondrimo kupantrê udelo!
The moon has begun to shine in the sky!
Amorecho vel komesar jalo!
This is the twilight (Angelus) hour,
Moga khoenrê tum pavlo?
Where are you, my love?
Sodanch amguer tum yetalo!
When you used to come to see me, my sweetheart!
Mogachyo khobri tum uleitalo!
This is the hour when I used to hear,
Words of love uttered to me by you.
Atan ingrat tum kityak jalo?
Why have you forsaken me?
Koslo gunyau moja tuvem dekhlo?
What is my guilt?
Sangrêmoga, koslo gunyav
Tell me, my love,
What is my guilt,
Majo tuven dekhlo?
Which you accuse me of?

⁸ Choosing one's own mate, instead of this being done by one's parents, is a common thing with Goan Christians. But freedom to choose one's mate does not always lead to a happy end, as seen in this song. (V. S. Sukhthanker: 75-76).

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