

*Aramita is my name*

Type: Mando

Source: J.A.A. Fernandes<sup>1</sup>, vulgo: André Xett (1884-1980). Album Cantarancho. Song No. 74.

Bogtavaddo, opp. Saude Chapel, Chorão, Goa 403 102

Lyrics and Music: Traditional

Date: Unknown

Musical Form:

Literary Form: Dialogue

Published in this version in Album Cantarancho on 28.04.1953 and printed at the Cordialbail Press, Mangalore, Karnataka.

Translated by Antoniô Vicente de Noronha (1995-1982), House No. 321, Pandavaddo, Chorão, Goa 403 102, July 1981.

*Aramita:*

Aramita mojem<sup>2</sup> naum<sup>3</sup>,

*Aramita is my name.*

Chedvan bitôr famad aum,

*I am a popular girl.*

Saligão colegint rahonum,

*While studying in Saligão College,*

Pider kelem Papa-Mamanchem naum.

*I spoilt the name of my father and mother.*

*Chusmo / Refrain. Father:*

Kitem zatta<sup>4</sup> tem zaum,

*Happen what may,*

Guttan sangtam aum,

*I am telling you secretly,*

Pidder cor naca mojem naum.

*Do not spoil my name.*

*People:*

Ernest Bamnaló choló<sup>5</sup>,

*Ernest, son of a Brahmin family,*

Amigo zallo gô<sup>6</sup> tuguelo,

*Became your friend.*

Sodanch amrêchea<sup>7</sup> vellarô,

*Always at Angelus time.*

---

1 Most of the Mandos were composed in Salcette-Konkani. J.A.A. Fernandes has adapted them to Ilhas-Konkani.

2 *Mojem* in Ilhas and *mujem* in Salcette

3 An -u is added by the singer all through.

4 *Zatt'* in Salcette instead of *zatta* in Ilhas as elisions in Salcette-Konkani are common.

5 This is a satirical remark on the Brahmin sons who had to remain single in order that only the one married son could inherit the property. Sons and daughters with no children were not entitled to inheritance.

6 *Gô* and *rê* are aspects of a sociolect in Konkani. A Sudra addresses a woman with *gô* and a Brahmin with *rê*. Such distinctions are discouraged in present India.

7 The sun rises constantly during the whole year at 6am and sets at 6pm in Goa. It was customary in villages for all to return to their homes by 6pm as the streets were not illuminated and snakes lurk around. That was also the hour when Catholics prayed the Angelus, a prayer in honour of Mary, the Mother of Jesus. Ernest could presume that Aramita was at home at this time.

Aramita, visitac tuka etalo (*or ietalo*).  
*Aramita, he used to come to visit you.*

Page 3

*Chusmo / Refrain:*

*People:*

Visit corchem corun,

*Having visited you,*

Abras beiju<sup>8</sup> diuno,

*Embrassing and kissing you,*

Vetalo kuxalbôrit zauno,

*Was leaving in a happy mood.*

+

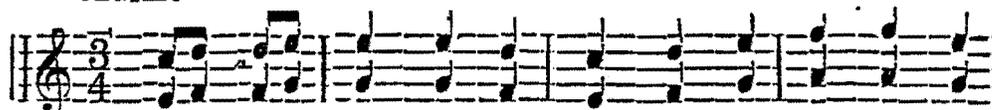
---

8 "Embrass and kiss", involving the touching of cheeks, was probably introduced into Goa during the presence of the Portuguese as a form of greeting. The traditional Indian way of geeting, known as *Anjali*, is to fold the hands at the breast when greeting acquaintances, to touch the chin with the tips of the fingers when greeting elders and to touch the forehead when greeting a monk or a deity. The Konkani word for "to embrace" is "*veng marunk*" and "to kiss" is "*maum geunk*".

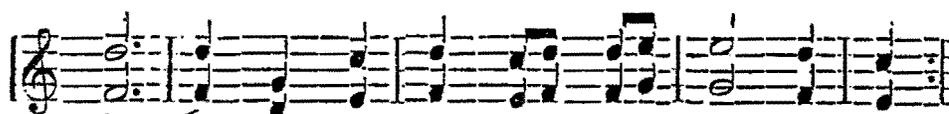
### Aramita Mojem Naum

1. Aramita mojem nãum,  
Chedvam bitôr famad ãum,  
Saligão colegint rahonum,  
Pirder kelem Papa-mamanchem naum.

Chusmo



Kit - tem zat - ta tem zãum, Guttan sangtam ã-



um, Pid-der côr na - ca mo - jem nãum.

- 2, Ernest bamnaló choló,  
Amigo zallo go tugueló,  
Sodanch amrêchea vellaró,  
Aramita, visitac tuca etalo.

Chusmo: Visit corchem cõrun,  
Abrás beijo diuno,  
Vetalo kuxalbõrit zauno.