INTRODUCTION

Gāwdi is one of the dialects of konkani, spoken in the centrally administered territory of Goa. The speakers of this dialect belong to a tribal community called Gāuda. Pt. Mahadeo Shastri Joshi in his Bhartiya Sanskriti Kōśa says that Gāudas are related to Munda branch of Austroloid group. But, it is found, that both the customs and the language do not show any such relationship. On the contrary the Gāudas appear to belong to the people of this area from very early times, who have picked up the Indo-Aryan language of their neighbours.

Gāudas are both Hindus and Christians. Hindu Gāudas are not very different from other Hindus in Goa, either in their social life or their speech. They are also called 'kokś'. Christian Gāudas are 'kristāw Gāwē'. There are two kinds of Christian Gāudas. One such group of christian Gāudas worship tiger as their totemistic God, and never eat its flesh. They however eat the flesh of white rats from fields, which are specially needed for their rituals. Therefore, they are also nicknamed as 'undir Mama'- meaning those who eat rats. The other group however can and does eat the flesh of tiger hunted by themselves as a part of their ritual communions. The first group is found mainly
in and around the town of Madgaon; while the other group is found mostly in and around the city of Mapca.

Gaudas mainly eat rice and fish. The above mentioned dishes of rat and tiger are essential for ritual feasts and festivals. They are very fond of hunting. They like the flesh of wild boar and wild buffalo very much. The utensils that they use for their cooking are made of wood and clay.

The male Gaudas wear a loin cloth called kasti, a piece of cloth wound round their waist and reaching the knees. They do not wear anything on the upper part of the body. Women also wear only one garment for their clothing. They wear their sarees in such a way as to cover the whole body. Recently, men have taken to the modern clothes. Women wear ornaments made mainly of brass. Rich Gauda women use gold ornaments also.

Gaudas are mostly illiterate and are engaged in manual labour. Both men and women go out to earn their livelihood. The main occupation of the Gaudas is to work in the fields. Besides this women work as guides and porters. Some of the Gauda men, now-a-days, have taken up the work of electrician mechanics, carpenters, tailors etc. Gaudas are very skilful in making utensils and toys from the palm-wood and fans from the palm leaves.
Their houses are constructed of wattle and mud, thatched with palm-leaves.

Marriages in the Christian community of Gāudas are settled by the parents. They have a custom of giving dowry, but it is to be given to the bride not the bridegroom. It mostly given in kind and not in the cash. The purpose behind this custom appears to be to make the girl independent of her husband about her livelihood. Marriages are performed in churches by the priests in the usual Christian manner.

In spite of being Christians, Gāudas are terrified in their religious belief. Rat eating Gāudas, to whom the informant of this dialect belongs, believe the tiger as their protector. It is said that the tiger visits their villages once a year, and if this tiger is suffering from some discomfort, people begin to have troubles in the village. At such times, the chief of the village goes to the tiger and relieves it off the suffering, and the troubles in the village are eventually averted. Gāudas also believe in the spirits. These spirits are both benevolent and malevolent. Benevolent spirits are called 'dēosar', while malevolent spirits are called 'but'. Gāuda people perform animal sacrifices to remove the evil influence of the malevolent spirits. Gāudas have a
peculiar way of taking a vow. They carve their vows in some form or the other, on the trunk of the coconut-tree with a knife in the presence of a few witnesses. They believe that if the vows are not fulfilled in their life-time, they have to be fulfilled through others after death. In the same way, if the promises to a dying person, are not kept, the spirit of the dead destroys the whole family. This fear of the super-natural has helped them in preserving their moral standards.

Being christians Gāudas celebrate both Christmas and Easter with merriment. These festivals are a kind of social gatherings for them. They perform dances, dramas, fares etc., and sing songs in chorus. The farces are called 'ṭīyatṛ', and are specially meant for these festivals. The dramas are composed by themselves. They usually describe the events and the happenings of the year in the village.

Gāuda people are very faithful and reliable at the same time they are very violent by nature.

The informant of this dialect belongs to the rat eating group of Gāuda Christians. He lives in a village called /fatoddō / near Maḍgaon. He works as an electrician and hence comes in the contact of the city life very often, and is acquainted with the modern ways
of life. The informant is a monolingual and writes his dialect in the Roman script. The texts that are given in this thesis contains a few stories told by him, and a few others are the retold ones.

Gāudi is merely a spoken language. People, who are a little educated, use it for their letter writing. They write in Roman script. Gāudi has borrowed a large number of words from Portuguese. It has also borrowed from Sanskrit and Kannada. The element of free-variation is very prominent in this dialect. It is found both at the phonological and morphological levels. It shows that language has not been standardized as yet.

Gāudi shows a few peculiarities of its own. They have been summarized below-

A) Phonological features:

1. There are no aspirated sounds found in this dialect of konkani. The consonants / kh / and / ph / found in the other dialects of konkani, are represented by / f / in Gāudi. Similarly all other aspirated consonants are represented by un-aspirated ones, e.g.

a) G  c/-  ko.

foːd  fodiːt  khodiːdit = rough
fando  khando = shoulder
fiː̆l  khil = latch
fusí
fel
fél
fópti
a₂) fə́l
fat
ful
fodop
b) gə́r
bhalo
mə́țhə́

khusí
kheł
khel
khə́l
khöpti
phə́l
phaṭ
phul
phodop
shə́r
bhala
mə́țhə́

= happiness
= game
= play
= hut
= fruit
= back
= flower
= rock
= house
= spear
= fat

2. In initial position before front vowels, Gāudi shows phoneme / ʃ /, while / g/ is found in the corresponding words of the other dialects of konkani. e.g.

G    c/-        K
ʃilop
gilop    = 'to swallow'
ʃid
gid    = vulture
ʃə́lə
ɡə́lə    = went

3. Generally the Christian dialects of konkani show the vowels / o / and / o /, where the other non-christian dialects show the vowel / ə /. In Gāudi dialects of Christians, as given here, the vowels / o / and / o / are very frequent while / ə / is very rare. e.g.
<table>
<thead>
<tr>
<th>G</th>
<th>C/-</th>
<th>K</th>
</tr>
</thead>
<tbody>
<tr>
<td>kor</td>
<td>kər</td>
<td>= do</td>
</tr>
<tr>
<td>bos</td>
<td>bəs</td>
<td>= sit</td>
</tr>
<tr>
<td>duwɔr</td>
<td>duwər</td>
<td>= smoke</td>
</tr>
<tr>
<td>jənəl</td>
<td>jənəl</td>
<td>= window</td>
</tr>
<tr>
<td>gər</td>
<td>ghər</td>
<td>= house</td>
</tr>
<tr>
<td>pɔl</td>
<td>phəl</td>
<td>= fruit</td>
</tr>
</tbody>
</table>

4. There is sometimes a palatal release after the consonants, which gives rise to a contrast between simple consonants and the consonants with palatal release. This release has been transcribed as /-y/ here, e.g.

- muni 'having said' ≠ muni = say
- at 'hand' ≠ raty = night
- ut 'get up' ≠ muty = fist

5. No retroflex consonant occurs in cāwɔ in the initial initial position, while such consonants are found in other dialects of konkani.

a) /l/ freely varies with /n/ in the initial position e.g.

- lok - nok = people
- lisɔ - nisɔ = lesson
- lan - nan = small
- leš - nes = handkerchief
- layn - nayn = line
B) **Morphological features:**

1. Unlike other dialects of Konkani, the dative case in Gaudi, like the genitive enters into oblique construction before a post-position. e.g.
   
   dat. - maka = to me.
   
   maka + san = makosan = from me
dat. - tēka = to him
   
   tēka + ḫ + oycēn = tēkōgoycēn = than him

2. A peculiar type of future tense is found in this dialect which is used for the second person singular only. This expression is used in interrogative constructions only. e.g.

   sanśi = 'will (you) tell ?'

   kośśi = 'will (you) do ?'

   oysī = 'will (you) go ?'

3. A few compound tenses are formed, in this dialect, with the help of the auxiliary verb / as - sāh/ 'to be'. These are prospective and the continuous forms of the present, past and past perfect tenses.

   **Prospective -**

   **Pr.**  ospaha = 'is to go '

   **Past.** ospahlo = 'was to go '

   **past.** ospahlolo = 'had to go '

   **per.**
Continuous -

Pr.  ospaha  = 'is going'
Past. ospahlɔ  = 'was going'
Past. perf. ospahlɔlɔ  = 'had been going'

4. The suffix / aga / of the gerund is borrowed from a Dravidian language which sometimes gives rise to a double gerund in this dialect. e.g.

/ kor /  'do'- konnaga = 'having done'
/ pod /  'fall'- ponnaga = 'having fallen'
/ ɔ /  '-come' - ṭnaka  = 'having come'

5. Adverb of immediately completed action is formed by adding the suffix / tri / to the verb-stems. e.g.

bos + tri  = 'after sitting'
kot + tri  = 'after doing'
ʃɔ  + tri  = 'after taking'

6. The dative suffix is often dropped. E.G.

/muʃya bawa(k) apɔy /
'call (to) may brother'
/tɔka bospa(k) san/
'ask him to sit'
/teŋi maka fawpa(k)diɔ /
'He gave me to eat'

C) Syntactic features:

1. a) When a pronoun is used to qualify a noun, it occurs in its full case form and not in the oblique form.
b) If a preceding noun stands in apposition with the following nouns, they may also occur in the full case form.

/teni dadlyan kummaran sanlɔ /

'This man, the potter said'

2. There are the words used very often in the narration which do not have any specific meaning in the context. They are men clichés. e.g.

/to kallo espa laglo /

'he began to go (taking himself out )

/coylo muntokot to oytuf a rawlo /

' he saw (and therefore) kept going on '

/teni sanlɔ ki to uʃar mun /

'He said that he was clever (thus)'

3. In this dialect there is tendency to use the cognate objects e.g. here is necessery to use the cognate diacritor.

/e.g.

/to pɔtaʃ buken buklɔ /

'He was hungry by the hunger of stomach'
/ti eka monnaer moronk pauli /
'They were about to die on the death bed'

4. As this language is not written, there is a tendency to repeat a part of the previous sentence in a continuous narration. e.g.

/to oyta ani bapay bosta/ bosta ani ayta-oyta
ani ek dadao mewota /

 'He goes and father he sits (He sits) and as they proceed they meet one more person? '