

A Study of Konkani Proverbs: Understanding its Impact and Relevance in the Contemporary Times

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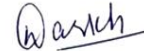
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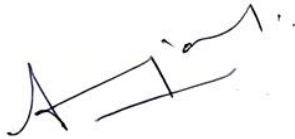
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This is to certify that the dissertation report “A Study of Konkani Proverbs: Understanding its Impact and Relevance in the Contemporary Times” is a bonafide work carried out by **Ms Akarsha Niwrutti Varkhankar** under my supervision in partial fulfilment of the requirements for the award of the degree of **Master in Arts** in English in the Discipline of English at the **Shenoi Goembab School of Languages and Literature, Goa University**.



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Abstract

This research delves into understanding impact and relevance of Konkani proverbs in the contemporary Goan Society. Goa has a rich cultural heritage and proverbs play an important role in preserving oral traditions of Goa. Proverbs shape values, beliefs and morals in a community. This study focuses on gender and caste related proverbs. Through a comprehensive study of these proverbs, this research aims to uncover issues of inequality that exist in Goan society and also aims to understand the significance of proverbs in shaping individual behaviours, societal interactions and cultural identity. The methodology involves qualitative analysis of Konkani proverbs thereby understanding its meaning and relevance in contemporary times. The finding of this study contributes to the broader understanding of oral traditions, linguistic preservation and cultural heritage. Hence, this research highlights wisdom embedded in Konkani proverbs and how it helps in navigating contemporary challenges in a rapidly changing world.

Keywords: Konkani, Proverbs, Gender, Caste, Goa, Contemporary

CHAPTER ONE

An Introduction

Proverbs are one of the important aspects of language and also one of the important mediums for transmission of thoughts, values and beliefs in a society. They convey beliefs and experiences of the users. Proverbs and sayings depict our lifestyle, history, traditions and culture. Proverbs enriches language by making it interesting and fun for communication. Language plays a different function and also acts as a primary vehicle in transmitting cultural norms and values from one generation to the other. Language acts as a mirror to reflect the past of a society. All of these cultural norms and traditional practices are recorded through proverbs. These proverbs give deep insights into lifestyle and socio- cultural norms of a particular society. The focus of this dissertation is to study Konkani proverbs and understand its meaning and impact on Goan society. Also, this dissertation will analyze gender specific and caste related proverbs. Proverbs play an important role in transferring traditional norms and values from one generation to the next.

Proverb is a short sentence that people often quote which gives advice or tells something about life. It is a traditional saying or phrase that expresses a perceived truth. The study of proverbs is known as *Paremiology* (Originated from Greek word *paroimia*). Proverbs often give practical advice and are based on shared human experiences. It also shows the way of life. Proverbs and sayings make communication as well as language interesting. Proverbs are considered to be imbued with ancestral wisdom and are passed down from generation to generation until they become part of oral traditions. Goa's oral traditions include kantar, ballads, hymns, proverbs, idioms etc. These oral traditions have passed down from generation to generation through the folk art forms. It is a part of oral literature and a form of unwritten communication. They are often metaphorical and symbolic in nature.

All languages have proverbs. India is a multilingual country and each language will have its own proverbs and sayings. The proverb of each community has their own characteristic peculiarities due to local historical traditions, socio- cultural settings, geographical and ecological factors and interest of the group. Konkani speaking people include various communities such as Gowda Saraswat Brahmins, Vaisyas, kunbis, Christians and Muslims. Konkani is an official state language of Goa. Konkani proverbs have arrived from the indigenous people of Goa. Among the masses, older people use more proverbs in their communication and that is how it has passed down to the younger generation. There are proverbs that reflect daughter in law and mother in law relation, for instance, “The mother in law does not remember the days when she was a daughter in law.” This clearly explains how the mother in law tortures the daughter in law and does not try to understand her situation. There are some proverbs which discriminate against people of lower communities. For instance, “To keep away from the low castes and dogs” here low caste people are compared to dogs and they are not given any respect in the society. Low caste people are not valued by anyone. Inequality still exists in some societies. Proverbs are also used to praise as well as to belittle someone. Certain proverbs reflect caste as well as gender discrimination. For instance, “ daughters are equal to the rotten fish in the house” this proverb explains that an unmarried daughter is equal to the dead fish and one should not keep an unmarried daughter in the house as they are a waste and they need to be sent away in marriage. This is the belief that people hold in the past. This dissertation will help us understand how proverbs have shaped Goan Society. Proverbs also gives some form of life advice. Some proverbs are universal “As you sow, so shall you reap” and are found in almost all languages whereas some are culture bound and language specific. Speakers can use proverbs to impart knowledge, offer advice, teach or reinforce morals and to inspire others.

Konkani is a very unique language spoken in the Konkan region. It is written in five scripts. It's a vibrant language but at one point it got impoverished because of less Konkani speakers but now people know the value of their Language and they try to preserve its own language by promoting it through various art forms. It consists of rich vocabulary. Konkani Language was influenced by Portuguese rule and people use Portuguese words while speaking in Konkani. In Konkani, proverbs are called '*Opari*' or '*Mhanni*'. Proverbs enrich languages by adding spice and humour. Konkani Language is influenced by the diversity of people, religious communities and dynasties that ruled over the region. Proverbs of different Konkani regions are rich in wit and wisdom. It also differs according to the dialect. Proverbs used in the northern region will be different from the proverbs that are used in the southern region. Goa is a beautiful state and its villages are filled with stories. Ancestors lived in villages and were engaged in different occupations like shepherds, fishermen, artisans, farmers etc. They were illiterate but these are the people who coined these wonderful expressions called '*Opari*' or '*mhanni*' from their own experiences. While doing hard labour from morning to evening, they created these wonderful expressions and today we use them in our daily lives.

Cultural norms and conventions of a society are recorded in proverbs. It gives deep insights into lifestyle, ethical standards and socio- cultural norms of a particular society. Gender based discrimination is everywhere. Language plays an important role in incorporating gender biases in society. The portrayal of men and women in Konkani proverbs intends to mark patriarchal trends in Goan society.

“When in trouble, we never know whose feet we have to touch for help” (oddchonek sampodtoch dusreacha pang dhorunk zai) (De Lima 1) .This proverb is commonly used in Goan society. It means that when we are in trouble we might have to ask for help from anyone and we might not know whether it's our enemy or our friend. We all need help at some point or the other and situations can take us on anyone's door. So one should always

stay grounded and should not boast about his/her life. This proverb comes from the experiences of people. That is the beauty of a proverb; it comes from experiences or wisdom of people. All of these proverbs were not written in books and it has passed down orally. In recent years some authors in Goa have written books on proverbs. The books include; '*The Konkani Proverbs*' by V. P. Chavan; published in 1923, '*Konkani Mhanisagar*' by Manohar Pai Dhungat; published in 2003, '*konknni Oparincho Kox*' by Edward de Lima,

In this dissertation, research is framed within the context of Konkani proverbs in Goan society. The present study utilises the theoretical framework of translation studies and cultural studies for their relevance to understand language and culture. These theories will guide the analysis and interpretation of proverbs. By integrating these theories, this study aims to identify gender and caste related issues as reflected in proverbs. It also aims to understand how language plays a role in transmitting cultural values and norms in a society.

The focus of this dissertation is to study Konkani proverbs and understand its impact and relevance in contemporary times. Proverbs that are analyzed in this research are from the days when Goan societies were not that civilized. It was from the time when people were engaged into farming activities and had no source of entertainment as we have today. These people started using language for entertainment and that is how these beautiful expressions were created. In the past women had no access to education and were forced to do domestic duties and certain proverbs were used against these women like “woman can show her smartness only in the kitchen” but such proverbs are not relevant in the present times especially in Goan society because women have build a space for themselves in the society. Today we see participation of women in each and every field. Some proverbs do have an impact on the reader. Proverbs have the power to transform one’s life and one’s thoughts. Even though they are short, they have a profound impact on the reader. For instance, “you cannot catch a fish without getting your loincloth wet” (*kaxtti bhizleabogor nustem dhorum*

nozo) this proverb means that nothing can be gained without effort. No pain, no gain. One needs to go through a painful state to gain something. This proverb is still relevant in contemporary times and it makes an impact on the reader. Hence, certain proverbs have lost their relevance in contemporary times but analysing those proverbs helps the reader in understanding how society was in the past and how some things have evolved over a period of time.

1.1 Importance and Reasons of the Proposed Research

The proposed research is a linguistic study focusing on Konkani proverbs and understanding its impact and relevance in the present times. This study is significant in understanding how language is used to portray gender inequality and caste identity. The importance of this research is to understand issues related to gender and caste hierarchy as reflected in the proverbs. Also, this research will help us to explore how Konkani proverbs reflect and shape values, beliefs and behaviours in the Goan community.

1.2 Scope and Limitations of the research

1.2.1. Scope

- Investigating the origins and cultural significance of Konkani Proverbs.
- To assess the role of Konkani proverbs in transmitting cultural values, ethical principles and traditional knowledge to the younger generation.

1.2.2 Limitations

This study is limited to the Goan Society.

This research is focusing on only one aspect of oral traditions/ folk literature that is proverbs.

This study is restricted to Konkani Language only.

1.3. Research Problem/Question

1. What is the significance and relevance of Konkani proverbs in contemporary society?
2. How do Konkani proverbs reflect and shape values, beliefs and behaviors in Goan society?
3. How is caste identity and gender inequality reflected in proverbs?
4. How do Konkani proverbs reflect the way of life of Goan people?

1.4. Relevance and necessity of the proposed research

1.4.1 Necessity in the field of Languages and Literatures

The proposed research is a linguistic study where one aspect of Language that is proverbs is analyzed to understand caste identity and gender inequality. Proverbs enrich language and make it more interesting to communicate. Proverbs are part of oral traditions which come in the category of folk literature and it is rich in wit and wisdom. “Ancient Indian society was caste ridden and therefore we have many proverbs which refer to certain castes, sometimes making fun of their poverty and trade. We have to understand the meaning of these proverbs in the social contexts of the times when lower castes were looked down upon and made fun of by the upper castes and the rich” (de Lima 26). The study of proverbs is necessary to understand how Language is used to discriminate people of lower caste and to highlight gender issues which are still prevalent in the contemporary society.

1.4.2 Relevance to the society

The proposed research titled, ‘The Study of Konkani Proverbs: Understanding It’s Impact and Relevance in Contemporary Society’ is the study of konkani proverbs and how it reflects class, caste and gender issues in a society. Patriarchal values still exist in our society. Goan culture is influenced by Portuguese and their influence is reflected in the Goan culture. It has

also influenced language. Lot of people even today use Portuguese words while speaking. Konkani proverbs reflect the mentality of the Goan people. This study would be relevant to understand gender identity and class hierarchy as reflected in proverbs through the contemporary lens. ‘’The use of proverbs was basically to correct social behavior and to indicate a life of hard work, prudence, honesty and well- being. As most proverbs were used by elderly people, they manifest the rich experiences of their lives. They encountered various kinds of people, overcame difficult situations as well as enjoyed the company of honest, kind hearted and knowledgeable persons’’ (de Lima 26). Proverbs are an important part of folklore, originating in folk tradition and this research is necessary to understand Konkani proverbs and its significance in the present times. It is important to highlight issues related to gender and caste to create a fair society.

1.5 Objectives

- To analyze Konkani proverbs and understand it’s meaning.
- To examine the portrayal of gender roles and stereotypes in Konkani proverbs
- To analyze caste identities represented through Konkani proverbs
- To understand the usage and prevalence of Konkani proverbs in contemporary society.
- To identify any biases, prejudices or discriminatory attitudes embedded within konkani proverbs concerning gender and caste.

1.6 Literature review

Konkani proverbs are rich in wisdom and cultural heritage. There are few researchers in Goa who has conducted research in the field of Konkani proverbs and also other researchers who have carried out research in the field of proverbs. Their research has been taken up for review under this study to understand more about the present topic.

‘Place of Proverbs in Linguistics studies’ by Ahmed ManeaHoshan (PhD), In this paper researcher has stated the importance of proverbs in linguistics studies. This paper focuses on the meaning of proverbs and how proverbs played a role in developing language. It also talks about characteristics of English Proverbs, structure, sources, function and comprehension and interpretation of English proverbs. Proverbs are found in all the languages and cultures and they are also found among literate as well as illiterate. This paper gives detailed explanations of what proverbs are in a language. This study would be useful for other research scholars whose focus is to study Proverbs. Proverbs are short, eloquent and wise forms of expression. This is an important research paper if one wants to understand the definition and origin of proverbs.

This research paper titled, ‘Proverbs from the viewpoint of Translation’ by AzizollahDabaghi, ElhamPishbin, Leila Niknasat. This research states classification, functions, importance and the origin of proverbs. Proverbs in local languages are translated into English to reach out to the wider audience. This study would be of great help as in this research paper Konkani proverbs will be translated in English. “Translating proverbs, the translator should know linguistic and non-linguistic features of both languages. By linguistic features we mean those elements which are not conveyed only through words, what is important here is culture. Each proverb conveys specific meaning in a specific context of the situation. Therefore, a proverb should be rendered with care to carry the same cultural conventions in the original proverb. It is not reasonable to translate a proverb while just looking at the first meaning of its words in a dictionary.” After translation, proverbs should be able to retain their original meaning. Disraeli (quoted in Trench 1853:4) points out the importance of proverbs in the following way: “Proverbs embrace the wide sphere of human existence, they take all the colours of life, they are often exquisite strokes of genius, they delight by their airy sarcasm or their caustic satire, the luxuriance of their humor, the

playfulness of their turn, and even by the elegance of their imagery, and the tenderness of their sentiment. They give a deep insight into domestic life, and open for us the heart of man, in all the various states which he may occupy; a frequent review of proverbs should enter into our readings; and although they are no longer the ornaments of conversation, they have not ceased to be the treasuries of thought.” This is very helpful as in this dissertation; researchers will translate Konkani proverbs into English.

‘The study of Proverbs from the perspective of intercultural analysis’ by Stepan Grabski, In this research comparison is made between Spanish and Armenian proverbs. Comparison helps students to discover the cultural values that are expressed in the Language they study. It is a pedagogical study for teaching foreign languages. This research is helpful for analyzing konkani proverbs as well as proverbs from other languages.

‘Exploring the significance of proverbs in English language’ by Mukhalad Malik,

This paper highlights the function of proverbs in a language, also exploring the significance of proverbs in the English language. This paper will provide general understanding about the significance of proverbs. It also explores the significance of proverbs at various levels of communication. “Proverbs make the Language more vivid and powerful tool of communication.” Hence proverbs are important for effective communication in all the languages. This research will help in exploring the significance of Konkani proverbs in Konkani language.

‘Fisheries and Ecology portrayed in Konkani proverbs’ by Pranita Harad, in this research article Konkani proverbs and phrases are reviewed which are used by various ethnic groups including fishermen. These proverbs articulate the everyday life of konkani people, especially in relation to their intersecting food habits. These proverbs provide sharp commentary on society. This article talks about fisher folk and proverbs that are used by these communities.

Language used by fishermen and women is filled with humour and satire. Also it explored proverbs that focused on the relationship between fishermen and water bodies. This article helped in understanding the proverbs used by fisher folk in their everyday life.

‘A Descriptive Study of Gender Inequality in Proverbs of Mewati Language’ by IramRubab, Saba Sadia and Muhammad Ajmal. This research explores the contribution of proverbs from Mewati language in the development of gender inequality and ambivalence in Mewati society. The findings of this study reveal that proverbs from Mewati language portray men positively, whereas the women are portrayed either in a misogynist manner or ambivalently suppressing their positivity, uniqueness and intellect. Gender based discrimination has been prevailing in every era and society. This research is very helpful for the current study as its aim is to explore gender inequality and class hierarchy in Konkani proverbs.

‘A Historian’s Reading of Konkani Proverbs Related to Conflict Management Down the Ages in Goa’ by Remy Dias. This research analyses numerous proverbs and popular sayings in Konkani language. It discusses the vast and rich repertoire of the Konkani community’s intangible cultural heritage in the form of proverbs that have helped in conflict management. This research focuses on proverbs that are conflicting. The researcher speaks about Goan society from the time of colonial rule. The aim of this research is to investigate if the Konkani community endeavoured to minimize affective conflicts at all levels. It tries to understand conflict, its causes and management. It also highlights issues related to women and lists out some proverbs concerning gender. This research helped in understanding conflict management reflected in Konkani proverbs.

The thesis titled ‘Relevance theory and Proverbs: Exploring content through Explicatures and Implicatures by Nicholas Toews; delves into the intersection of Relevance theory and the study of proverbs, aiming to unravel the nuanced layers of meaning encapsulated within these

expressions. He discusses relevance theory in linguistics proposed by Sperber and Wilson in 1986, posits that human communication is inherently guided by principles of cognitive relevance. He also mentions that proverbs serve as repositories of shared knowledge and social norms, often embodying metaphorical and figurative language that requires nuanced interpretation. This literature review provides a foundation for understanding theoretical framework, methodological approaches and research contributions relevant to Nicholas Toews' thesis on Relevance Theory and proverbs. By synthesizing insights from linguistics, cognitive science, cultural studies, and pragmatics, Toews' work promises to enrich our understanding of how proverbs convey meaning and relevance in communication.

1.7. Hypothesis

Konkani proverbs reflect gender inequality and caste identity, with certain proverbs reinforcing traditional gender roles and caste hierarchies, thereby contributing to the maintenance of social norms and power structures within Konkani speaking communities.

1.8. Research Methodology

The research methodology in the present research includes qualitative research methods to identify gender specific and caste related proverbs. Qualitative research method is used to analyze proverbs through the contemporary lens. It also includes close reading of the text to understand proverbs. Each and every proverb is analyzed through the researcher's point of view. The present study also discusses common place perception of the Konkani speaking community to understand the meaning of a proverb in a better way. Selected proverbs have been translated and transcribed into English language and categorized and interpreted with its relevance to gender, caste/class identity and also role it plays in the contemporary society. This study utilises the theoretical framework of translation studies and cultural studies. Translation theory is used for translating proverbs from Konkani to English language.

Cultural studies theory is used for interpretation of proverbs and also understanding the role of language and culture in society. It is easy for the native speaker of Konkani to identify the meaning of each proverb; there are in fact several layers of meaning that become apparent on closer examination.

Translation theory

Skopos theory

This theory aims to find the purpose of translation. This theory was developed by German linguist *Hans J. Vermeer*. It suggests that the purpose of translation determines the translation strategies. Proverbs are translated to understand issues related to gender and caste that exist in the Konkani speaking community. A translated proverb helps other communities who do not know Konkani language to understand the culture of a Konkani speaking community. This theory helped in understanding the purpose of translation. The main purpose is to communicate ideas, values and culture reflected in proverbs to the readers from all communities across the world. This theory is useful in order to find the purpose of translation. In this dissertation the main purpose of translating proverbs is to communicate wisdom embedded in proverbs across regions. Also to highlight issues that exist in the Goan community across cultures.

Cultural theory

Cultural theory is used in this study to understand the relationship of language and culture. This theory helped the researcher in understanding how culture shapes and influences human behaviour, beliefs and values. This theory examines how culture is intertwined with power dynamics, including issues of domination, resistance and hegemony. Language plays an

important role in shaping the culture of every society. Similarly, proverbs used in Goan society reflect cultural practices of Konkani speaking communities.

1.9 Research Design

1.9.1 Chapterization

- **Chapter 1 – Introduction**

- 1.1 Importance and Reasons of the Proposed Research

- 1.2 Scope and Limitations

- 1.2.1 Scope

- 1.2.2 Limitations

- 1.3 Research Problem/Questions

- 1.4 Relevance and Necessity of the proposed Research

- 1.4.1 Necessity in the field of languages and Literature

- 1.4.2 Relevance to Society

- 1.5 Objectives

- 1.6 Literature review

- 1.7 Hypothesis

- 1.8 Research Methodology

- 1.9 Research Design

- 1.9.1 Chapterization

- **Chapter 2 – Konkani Language: Understanding Oral Traditions and History of Language**

- 2.1 – Introduction

- 2.2 – History of Konkani Language

- 2.3 – Oral Traditions in Goa

2.4 - Translation Study

2.4.1 - Process of Translation

2.4.2 – Difficulties Faced In Translation

- **Chapter 3 – Gender and Caste: Analyses of Konkani Proverbs through the Contemporary Lens**

3.1 – Gender Inequality in Goan Society

3.2 – Caste Hierarchy in Goan Society

3.3 – Analysis of Gender specific proverbs

3.4 – Analysis of Caste related proverbs

- **Chapter 4 – “Hospitality is not just a word for Goans but it’s a tradition”:
Understanding Goan Culture through Proverbs**

4.1 – Popular proverbs used by people in Goa

4.2 – Proverbs that gives advice

4.3 – General proverbs

- **Chapter 5 –Conclusion**

Conclusion

Work Cited

CHAPTER TWO

Konkani Language: Understanding Oral Traditions and History of Language

2.1 Introduction

Goa has a rich cultural history and is one of the best tourist destinations in the world. Goa was under Portuguese rule for 450 years. Since the Portuguese were in Goa for more than four hundred years, they introduced their culture and traditions to Goan people. It also influenced language. Even today in Goa we see a lot of people use Portuguese words while speaking in Konkani. *Susegaddo, Escola, kadel, Janella, Sakrament* are the Portuguese words still used in Goan society. Also it influenced cuisine to the Goan people. Cafreal, which is a popular street food in Goa, was introduced by the Portuguese. Colonial rule also introduced Portuguese architecture in Goan society. There are many houses in Goa which have beautiful Portuguese architecture. There are many buildings built by the Portuguese. They also built huge churches, like the Basilica of Bom Jesus which has become a major tourist attraction worldwide. Along with all these things, Portuguese also introduced laws to the people like Uniform Civil Code. They also brought in Christianity and they started spreading their religion in Goan society.

The state shares its borders with Maharashtra and Karnataka. Western Ghats mountain range enhances its natural beauty, providing stunning background to the coastal region. There are many beaches, churches, temples and Forts in Goa. Paddy cultivation is very common in Goan society. Along with that people also plant vegetables like chillies, onion, groundnuts etc. Cashew is the most popular fruit of Goa and cashew *Feni* is made out by extracting cashew juice. *Feni* is also a popular beverage in Goa. Fish, curry and rice are the staple food and people live a laid back lifestyle. Portuguese houses are also very common in Goa and one could see beautiful Portuguese houses in the interiors of Goan villages.

Goa is also known for its vibrant and diverse festivals, which reflect the rich cultural heritage and religious diversity of Goa. People of all communities live together with peace and harmony. Some of the prominent festivals include Carnival, Shigmo, and Feast of St. Francis Xavier, Ganesh Chaturthi, Sao Jao. All people gather together to celebrate these festivals with joy and excitement. Carnival is the festival introduced by Portuguese rulers and is practiced even today. Also, tourists from all over the world visit Goa to enjoy this festival. Domestic tourists as well as international tourists visit Goa to experience different things happening in Goa. The state is not only about beaches, churches and parties but much more than that. There are unique traditions and festivals celebrated by Goans. Some Goans have even migrated abroad for employment purposes. Culture of Goa is unique and very fascinating.

2.2 History of Konkani Language

Konkani is an Indo Aryan language spoken by Konkani people popularly in Konkani region in the western coast of India. It is a part of the Marathi Konkani group of the southern Indo Aryan languages. Konkani is also spoken in parts of Maharashtra, Karnataka and Kerala. Its history dates back to ancient times from influences to Sanskrit, Prakrit and later languages like Persian, Arabic, Portuguese and English. The language has evolved over centuries, influenced by various rulers and cultures, including the Mauryas, Satavahanas, Kadambas, Chalukyas, and the Bahamani Sultanate. Konkani literature began to flourish during the 13th century, with notable works like the '*Bhaskarajakumara Charita*' by Ratnakara Varnekar.

During the Portuguese colonial era Konkani literature faced suppression, and the language was primarily written in Roman script. Konkani language was in decline during Portuguese rule; it is because of the use of Portuguese as the official and social language among the Christians, the predominance of Marathi over Konkani among Hindus, and the Konkani Christian Hindu divide. Looking at all of these things, Vaman Raghunath Varde Valaulikar

set on a mission to unite all Konkani speaking people, Hindus as well as Christians, regardless of caste or religion. He started communicating with people about this issue and he saw this movement as not just nationalist movement against Portuguese rule but also as the pre-eminence of Marathi over Konkani. He started writing his works in Konkani and he is regarded as the pioneer of modern Konkani literature and affectionately remembered as Shenoi Goembab. He is the man behind preserving the Konkani language. His death anniversary on 9 April is celebrated as world Konkani Day. However it continued to thrive orally through folk literature. With the decline of Portuguese influences in the 19th and 20th centuries and the spread of English education, there was a revival of Konkani literature. Writers like *Shenoi Goembab*, *Manohar Rai Sardesai* and *Ravindra Kelekar* made significant contributions to modern Konkani literature.

Even *Madhav Manjunath Shanbagh* played a significant role in the revival of Konkani language. He was an advocate by profession from Karwar, with a few like minded companions who travelled to all the Konkani speaking areas, and sought to unite the fragmented Konkani community. He brought all the people together under the banner of “*one language, one script, one literature.*” He was the one who succeeded in organising first ‘*All India Konkani Parishad* in Karwar in 1939’. Another man named *Pandu Putti Kolambkar* was a social worker who worked hard for the upliftment of Konkani language in Karwar. That is how the Konkani language gained popularity. Even though Portuguese tried hard to impose their language on the Goan community, they did not succeed in implementing it because of the strong leaders like Shenoi Goembab and others. Today people know the value of their mother tongue and they do everything to preserve their language.

Konkani is written in five scripts that is Devnagari, kannada, Malyalam, Persian and Roman. It is written by speakers in their native dialects. It is one of the 22 scheduled languages mentioned in the Indian constitution. There many Konkani dialects spoken along and beyond

the Konkani region, from Damaon in the North to Karwar in the South. It is also spoken by migrant people who migrate to Goa for employment purposes. Goa is divided into two districts, North Goa and South Goa. People in North Goa speak different dialects from those in South Goa. Konkani is the official state language of Goa.

After Independence there came some changes where efforts were made to standardize the scripts, leading to the adoption of Devnagari scripts as the official script for Konkani in Goa. In Karnataka and Kerala, the Kannada and Malayalam scripts are also used.

Today, Konkani is recognized as one of the official languages of India and has a rich literary tradition encompassing various genres such as Poetry, prose, drama and Journalism; it continues to evolve with influences from modern culture and technology.

2.3 The Origin of Konkani Proverbs

The first indigenous people of Goa were tribal people. These people were engaged in farming activities and had no source of entertainment. They were doing hard labour from morning till evening. There were craftsmen, woodcutters, painters, artisans etc. It is believed that since people had no source of entertainment they started using language to create fun and that is how these wonderful expressions called proverbs were formed. In Konkani proverbs are called *Mhonni or Oppari*. They started playing with language to create some fun activities. Goan society was not that civilized but after the Portuguese invasion things started to change in Goa. The Portuguese introduced a lot of things which changed Goan society completely. But some proverbs are still used by people for instance, *kaam zale voiz melo* which means that once the work is done, one forgets the person. It is said to those who use people for their own benefit. It is also said in other ways like “Kapat thum chapat.” (cheating never thrives) (De Lima, 83). Another example is “Ek Jiv Sada shiv” (one life, happy life)(De Lima, 68) which means that one is content being alone and not depending on others. Such proverbs are

still used by people and some proverbs have lost their relevance in contemporary times. For instance, “Women can show her smartness only in the kitchen” (De Lima, 334) which means that a woman's place is only in the domestic sphere. In today’s context this proverb has lost its significance especially in Goan society as women are showing their smartness almost everywhere. Women have taken up jobs of Pilot, drivers, advocate, doctors, police officers and many others.

The proverbs work under socio- cultural conditioning. Like the other genres of Folklore, proverbial literature also rises from society and is preserved in a particular environment and is modelled after cultural patterns. The proverbs of each community have their own characteristic peculiarities due to local historical traditions, socio-cultural settings, geographical and ecological factors and the interest of the group. Distinctiveness of each section is apparent in its typical associations of themes and particularly developed ideas. Traditions of a society correspond to its social life and thus proverbs also have their appeal limited to the particular social group.

Author V.P. Chavan states that proverbs in Konkani necessarily have four qualities: 1) Brevity or conciseness 2) sense 3) piquancy and 4) popularity. ‘’ all these four are to be found in Konkani proverbs. Although Piquancy is its chief characteristic, these short pithy sayings in Konkani dialect do manage to convey serious thoughts. They show the peculiar characteristics of the people, whose mother tongue it has been, presenting their ideals of life and conduct. They are, also, full of pungent criticisms on our daily life, with an eye to teach us the best way with which to fight the worries of our mundane existence.’’ (Chavan 2)

2.4 Oral Traditions in Goa

Oral tradition or oral lore is a form of human communication where knowledge, art, ideas and cultural material is transmitted orally from one generation to another. It refers to recall and transmission of preserved textual and cultural knowledge through vocal utterance. It includes proverbs, riddles, nursery, legends, myths, poems, epic songs, prayers, chants and dramatic performances. It is needed to preserve oral traditions in order to understand one's roots. It helps in understanding the history of our culture.

Goa has a rich tapestry of oral traditions deeply rooted in its culture and history. These traditions include folktales, myths, legends, and songs passed down orally through generations. These stories often contain moral lessons, historical events and cultural symbolism. Goa's rich tradition of Folklore extends from Pernem to Canacona, Folk songs reflect socio – cultural facets of the Goan community. Oral traditions continued to play a significant role in preserving Goa's rich cultural identity and heritage. It helps in passing knowledge, values and beliefs from one generation to the next. Proverbs are also a part of oral traditions in which the wisdom of the people is embodied. Oral traditions help in preserving cultural heritage of a particular region. During Shigmo festival folk artistes in various parts of Goa recite songs during the rituals. These songs express joy, sorrow and also ecological knowledge of the region. These folk songs tell stories of legends and history through oral traditions. In Sattari taluka at the foothills of Vagheri, the folk songs during the celebration of Chorotsav refer to the forests of mango, pandanus and other trees. Even during Dhalo people sing a song which tells the stories of everyday life. Dhalo is celebrated by ladies who come together at a sacred place and perform different folk art forms. The Goan culture and traditions are deeply influenced by forests and the environment of the region. The folk performances such as Dekhni, Fugdi and dramatic storytelling like Tiatr are integral part of Goa's oral traditions. Fugdi is the most significant oral tradition. The lyrics of Fugdi songs

often narrate stories of devotion, love, everyday life and Goan culture. Such art forms play a crucial role in preserving and transmitting Goan heritage and values from one generation to another.

The literature of Portuguese colonialism on Goan society has been centred on elite or upper caste and had no knowledge of subaltern groups. Oral traditions became an important source to access voices that could not be heard as the ones of Gaudde, who were the original group that were later split into three different groups: the Hindus, the Catholics and the Neo Hindus (Catholic Gaudde who became Hindu in 1928). Some Gaudde's were converted into Catholic Gaudde and even after conversion they kept alive the traditional practices like Dhalo rituals which were performed by their Hindu ancestors. The lyrics of the Dhalo songs were read in the light of Hindu logic but some names of Gods have been replaced by Christian saints.

Shigmo festival also shares oral folklore. The folk songs that are sung during Shigmo transmit wealth of folklore, legends and history through the oral traditions. All songs sung during Shigmo are very interesting and every Goan enjoys each and every word of a song.

“A lazy Carpenter blames his tools” (Nachunk kollna zalear, angann vankdem)(De Lima 289)

Proverbs are also a part of oral traditions which have passed down from generation to generation orally. Proverbs exist in all languages of the world. It is short sayings in general, used by people in their day to day life. Proverbs and sayings are used to give advice or to give moral lessons. Proverbs are an important part of language as it makes language more vivid and serves as an important tool for effective communication. It is said that these proverbs have come from indigenous people of Goa like tribal communities who were working in fields. They did not have any source of entertainment as we have today so they started using language to create some funny expressions and that is how Konkani proverbs came into

existence. Proverbs are a part of oral traditions along with folk songs, sayings, hymns, riddles, etc.

2.5 Translation Study

In this dissertation, proverbs from the local language Konkani are translated into English. Some translated proverbs could retain their equivalence but some could not. Konkani is a regional language and translation is needed to reach out to the wider audience. Translation helps in connecting people from all over the world. Translation also helps in introducing the culture of a particular region to the world. Proverbs carry values and beliefs in them which are passed down from one generation to the other orally. Translation facilitates communication and understanding between people who speak different languages. It allows ideas, information and culture to be shared across linguistic barriers, fostering collaborations, learning and exchange. Konkani is a language spoken in the south western coast of India. It has several dialects and is written in multiple scripts. It also has a rich literary tradition and is known for its cultural significance, especially in Goa.

2.5.1 Process of Translation

Translation theory is used while translating proverbs from Konkani to English language. Literal translation is done while keeping in mind the following points.

Equivalence: There are words in Konkani that do not have a proper equivalent word. For instance the word, *Susegad* which means laid back or relaxed but if you look at it in Goan context then it means content. Goan people are always content with what they have and live a comfortable lifestyle. Such words are written as they are. Most of the words have equivalent words and are translated into English. Process of finding an equivalent word was a little time consuming as it has to be accurate and should not change the meaning of a proverb.

Fidelity: This refers to the degree to which translated words reflect meaning, style and intent of the original words. It helps in maintaining accuracy of translation and also faithfulness towards the cultural context. Proverbs are translated by maintaining accuracy and cultural meaning. A Proverb has hidden meaning and deep message behind the literal meaning. For instance, “Nachung yeina angan vakdem”(Chavan 51) this means that if you cannot dance, you blame the floor that it is not even. Those who are not capable of doing something on their own, they start blaming outside circumstances to make themselves feel better. Literal meaning is very clear but it has a very deep meaning behind it. One should keep in mind fidelity while translating proverbs. A proverb is a short phrase but it contains a deep message in it.

Translating proverbs, the translator should know linguistic and non linguistic features of both languages. Here a linguistic feature means those elements which are conveyed not only through words but what is important is cultural meaning. After translation, cultural meaning should be retained.

Proverbs which are in Konkani have a stronger impact on the reader than those which are translated in English. Translation is done only to connect people from a wider spectrum. Konkani is a regional language and only few people who belong to that particular region will understand it. In Konkani we have a proverb that gives us advice as well as other proverbs which are very rude and problematic in nature. For instance, “Bail nachlim, loz vhogdaillim”; which means that dancing women loses her respect. Through ages women are considered as subordinate and it is believed that women should be submissive. People expect women to behave according to the expectations of society. If a woman dances then she loses her respect because it is not her job to dance. A woman is supposed to behave in a certain way and if she does not behave in a way expected by society then she loses her respect. While translating

these proverbs one has to be very particular about the meaning. Skopos theory tries to understand the purpose of translation.

Translation played an important role in this dissertation as Konkani proverbs were translated and transcribed into English. While translating some words could not retain the exact meaning of the original word. Translation helps in connecting with a wider audience. Selected Konkani proverbs are translated with the help of people who are well versed in both the languages. Translated proverbs should retain its original meaning so as to pass the cultural meaning to the reader.

2.5.2 Challenges faced in Translation

Problems are a part of every research. No major problems were faced in Translation. Trying to retain its cultural meaning was a little complex because proverbs which are in Konkani have a stronger impact on the reader than the translated one. A translated proverb has little less impact and becomes little less meaningful than the original one. After translation some proverbs lose their intensity while some continue to have similar impact in both the languages, for instance, proverbs like “as long as the man is alive he is worth a lakh of rupees; no sooner he dies, his worth is nothing.” This proverb has the same meaning in both the languages but proverbs like “Pouring water over a pot with its mouth turned downwards” have little less impact in English than in Konkani. Original text has a stronger punch than the translated one.

Following are the difficulties faced by the researcher in translation:

Language structure differences: Both the languages that are Konkani and English have different sentence structures, it makes it difficult to convey the same meaning in another language without altering the structure to the reader. Proverbs are written in a phrase and

sometimes some words rhyme which sounds more interesting but after translation the same structure of a phrase could not be retained in English. For instance, *korit toh bhogit* this proverb is translated as ‘one has to pay for his actions’. Here the meaning remained the same but the structure of a proverb in Konkani is more interesting than in English. Hence language structure difference is a common challenge for all the translators to maintain the structure of a sentence in two different languages especially when the phrase is translated which has rhymes in it.

Cultural nuances: Translating idiomatic expressions, humour, and culturally specific references accurately is challenging as they do not have direct equivalents in other languages. Humor of some proverbs becomes very difficult to translate in another language because direct equivalents are not available in other languages. In Konkani a word like *Sukh* has deeper meaning than in English which means happiness; but the word *sukh* has a stronger impact on the reader than the word happiness. To find a direct equivalent in other languages is a difficult task because some words do not have direct equivalence in other languages. A cultural nuance is a common issue faced by all translators. In order to preserve cultural nuance, translators require a deep understanding of Konkani culture, language and the context in which the proverbs are used. Some Konkani proverbs may contain words, phrases or idiomatic expressions which are specific to the Konkani language. For instance, ‘‘ To eat salt before rice ‘‘ (*Xitta fuddem mitt Khaunk*) (De Lima 461) which means that before getting victory, one is celebrating victory. This proverb sounds more perfect in Konkani than in English.

Multiple meanings: Words often have different meanings depending on its context, making it essential to choose the correct translation to accurately convey the intended message. Words like *Ful* in Konkani which means either a flower or a measure of rice. Also, *Bhaji* in Konkani which either means vegetables or something smashed up. While translating such

words it becomes difficult to convey the message through proverbs. A word containing multiple meaning makes it difficult for the translator to give the intended message to the reader. Multiple meaning is another major challenge faced by the researcher while translating proverbs from Konkani to English.

Technical Jargons: Konkani proverbs often use local terminology such as *abole, mazor, Massli, bokad*. These may not have direct equivalents in English. Translating technical terms accurately requires in-depth knowledge of subject matter in both the languages. Due to the lack of mastery in both the languages there can be misinterpretation of some terms. Proverbs mostly use metaphorical language so translators need to find these metaphors in translated language. Technical Jargon is also a common problem faced during the translation process.

Syntax and grammar: English and Konkani have different language structures. Hence grammatical rules differ between both the languages. Some proverbs have a rhythmic pattern which makes it difficult for the translator to maintain that rhythmic pattern in English. Translating grammatically correct sentences can be challenging when the grammatical rules differ between languages. It is really a difficult task to translate a grammatically correct sentence because it does not have proper grammatical structure.

Linguistic evolution: languages evolve over time, meaning that older texts may contain archaic language or phrases that are no longer in common usage, requiring translators to use historical contexts. Konkani has evolved over a period of time and some words like *Duddu* is no longer used by people. Linguistic barrier is another challenge for translation of proverbs.

Translator biases: Translators may inject their own biases or interpretation into the translation, affecting the accuracy of the final product. While translating some proverbs are modified based on the understanding of the translator. Also, meaning can be misinterpreted

while translating. A translator bias is a common issue faced by all the translators in translation.

Understanding oral traditions in Konkani is important to understand the history of Goan culture. The history of Konkani language dates back to centuries and it also shows the efforts of people who fought to preserve their language. Proverbs are a part of oral tradition. Oral traditions give overview of the cultural practices that have passed down orally through generations. To spread the culture to a wider audience, proverbs from the Konkani language are translated into English. Since everyone does not understand Konkani, it needs to be translated for the non native speakers. The process of translation is not easy and challenges faced in translation include cultural nuances, multiple meanings, technical jargon, syntax and grammar etc. Translation plays a crucial role in preserving one's tradition and culture and also helps in facilitating cultural exchange by making one culture accessible and understandable to people from other cultures.

CHAPTER THREE

Gender and Caste: Analyses of Konkani Proverbs through the Contemporary Lens

Gender and caste are two important aspects of society. In order to maintain equality in society there should be balance between the two. Gender and caste related issues are common in all societies. Language also plays an important role in shaping values in a society. Gender is a social construct and society plays an important role in determining gender of a person. Similarly, caste is a fixed social group in which an individual is born. Nobody can choose caste as it is hereditary. Gender and caste related issues are portrayed in Konkani proverbs.

3.1 Gender Inequality in Goan society

Gender is a social construct. Gender inequality refers to the unequal and biased treatment of individuals on the basis of their gender. This inequality happens because of socially constructed gender roles. Gender based discrimination has been prevailing in every era and society. Language is a major tool to incorporate gender biases in society. Women and men are not treated equally. It encompasses various aspects of Social economic and political life. Gender inequalities still exist in most parts of the world. For centuries women have been treated as subordinate. In patriarchal society issues related to women are very common. Man holds the powerful position in society and dominates over women. In the past women had no access to education, they were confined in the domestic sphere. Women were not allowed to enter out of the house at night time and were forced to do the household chores. Since women had no access to education, they were lacking basic skills like reading and writing but over the period of time women have been fighting for their rights demanding equality in the society. Since centuries women are facing problems of inequality, they are treated as weaker gender. Cases of rape, sexual assault, sexual harassment are common problems faced by

women since ages. In the past they did not have their own voice but as society is progressing and feminism is coming into picture there is light on woman's struggle. Gender is a serious issue, man and woman should be treated equally in every society. In this dissertation proverbs will be highlighted which reflects issues related to gender. Gender inequality is not only about issues related to women but it includes male, female, transgender and others. Issues related to women are very common, women are seen as weak and emotional and men are considered to be strong and powerful. Women in the past did not even have the right to vote but over a period of time they fought for their rights and today we have women political leaders. Women belonging to lower castes face double oppression. Equality is very important to create a fair environment, humans irrespective of their gender and caste, all should be treated equally because that would help in building up a better society for all of us.

The status of women in Goan society varied throughout time. Women faced a lot of oppression as they were considered as inferior sex and were subjected to innumerable socio-religious and economic injustices. The coming of Portuguese had a huge impact on women in Goan society. According to Sanford Pereira,' the status of women is an important aspect of study in every era. It is said that the worth of civilization can be judged by the position and status given to its women. India was and still is a patriarchal society, a society in which women live in the shadow of men. She was an unquestioning wife, a caring mother and an obedient daughter. This was the description of the perfect woman as per ancient scriptures.''' (Pereira, vol 2, 1)

When the Portuguese conquered Goa there was a gradual change in the status of women in Goan society. The Portuguese passed a number of egalitarian reforms and made an attempt to improve the position of women in Goa. Every aspect of Goan life ranging from food, language, dress to religion, economy and architecture was heavily influenced by Portuguese. Coming of Portuguese was a ray of hope for the miserable conditions of women in Goan

society. Alfonso de Albuquerque and his successors made conscious efforts to improve the position of women in Goa. He passed legislation banning Sati in the newly conquered region. Also the state and the church introduced many laws which aimed at the betterment of women in Goan society.

In Goa we don't see gender inequality quite often but it exists. Women equally enjoy freedom as men. People in Goa live freely. But gender inequality is still prevalent in some villages of Goa. Not only in Goa but everywhere women have undergone some or the other form of suppression, humiliation and violence. Society has built certain stereotypes against women. According to the society, the primary role of any woman is to look after the children, to manage all the household chores, to obey her husband and be submissive. In Goa there is no major gender inequality but there are some stereotypes associated with women. For instance, a menstruating woman is not allowed to enter religious places, she is sidelined and is supposed to stay in the dark room and should not touch anyone. This is still very common in some villages of Goa. Women should wear certain clothes and must not expose her body parts but as society is progressing women are into fashion and have changed their outlook towards all of these beliefs and have become more open minded and independent. Another taboo associated with women is that widow women should not participate in any fun activities or religious activities and she loses her respect after the death of her husband. A Widowed woman is supposed to live a life full of sorrow. These are some of the beliefs people still hold on to and they are reflected in proverbs. If a woman is unable to conceive then she is looked upon as a bad omen in the family and mother in law keeps on taunting her reminding her of her infertility. If a woman is advanced in age then she is married into a ruined house, this is another superstition people believe in. In Goa some people still have this kind of mindset that a family needs to have male child in the house to carry forward the family lineage. There are some proverbs speaking about the importance of male children in a

family. Male child is seen as a lamp of the house while on the other hand the female child is like a burden on the family. It is said that educating a girl child is like watering a plant in your neighbour's garden. Inequality between girls and boys still exists in Goan society but there are people who do not believe in all these things and are trying to bring some changes in society by changing the narrative. Domestic violence also exists in our society because there are husbands who are drunk and they beat their wife and there are proverbs associated with domestic violence that is if a wife is beaten by a husband then there is no harm and it is normal. Wife should face all the ill treatment given by her husband. This is how society looks at women. Patriarchal society gives man a dominating position and allows him to rule over woman. With feminism stepping in, demanding equality for women in social, political and economic framework; slowly and steadily laws are being implemented to protect the rights of the woman.

Gender biasness is not very common in Goa. Government is also very active in promoting gender equality by providing various schemes to the women in Goa. Programs like *Beti Bachao Beti Padhao* by the government of India also helped in saving girl children. There is a scheme of *Ladli laxmi* where in girls were given 1 lakh rupees for education and marriage of girl child. Also there is *Griha Aadhar Yojana* given as a financial assistance to housewives or homemakers. Even though there are schemes and laws protecting women, violence against women still exists. In this dissertation the researcher is looking at Konkani proverbs associated with women that reflect gender inequality and also examining portrayals of gender roles and stereotypes in Konkani proverbs.

3.1.2 Analysis of Gender Specific Proverbs

In Konkani there are numerous proverbs which are related to gender. Gender inequality is a common problem faced all over the world. Gender imbalances still exist everywhere but in Goa it's at a lower scale. In Goan society gender biasness is not very common but it existed in the past and still it exists but at grass root level. In this dissertation the researcher is looking at proverbs that reflect gender inequality. Certain proverbs sound very rude and are problematic in nature. Those proverbs will be analyzed keeping in mind its impact and relevance in contemporary times.

Proverbs have the capacity to examine the nook and corner of human life. As far as Konkani proverbs are concerned they give a systematic picture of the day to day life of Konkani people. These proverbs showed a clear picture of the relationship between people in society. The relationship between mother in law and daughter in law is reflected in proverbs. A daughter learns a lot from her mother and her grandmother.

“The mother died and the daughter got up” (aavoim melim dhuv uthalim) (Bai 64)

This proverb refers to the tradition in which a daughter always rests on her mother. The young daughter tries to imitate life from her mother. The way a daughter behaves, it directly or indirectly shows the values and teachings of her mother. After marriage if the daughter in law does something wrong then the mother in law directly taunts her mother. A mother is the first person in anyone's life. A girl child is expected to behave in a certain manner. The position of a girl in a family is seen through this proverb, ‘the girl is the property of another’ (chali dusrya ghorachem maal). It is believed that the female child is supposed to be the wealth of her husband and not her father.

‘Educating daughter is like watering the plants of your neighbour’s garden’ (Chaliyek shikovp, dusryacha jhadak udak ghalap ek samaan)

This proverb also means that a daughter will not remain in one’s house and will be sent away in marriage. Hence it is a waste of money to educate a girl child. In the present times this belief has changed in Goan society because parents educate their girl child as in Goa education is a basic thing. But in the past girls were abstained from education.

Children were not allowed to go to school because they believed that a girl’s primary duty is to do household chores like cooking and cleaning. In the present scenario this belief has changed and people in Goa educate their children regardless of their gender. In the past people believed that the only benefit of a girl child is that she will help the family members in the household. The activities of the daughter were mostly restricted and limited within the walls of a kitchen.

“Woman can show her smartness only in the kitchen” (Baile Chem xanneponn chulikodde). (De Lima 334)

This proverb clearly reflects the place of a woman in the family. Woman can show her skills only in the kitchen, that is her place. A woman was not allowed to do anything else besides household work. She is kept inside the kitchen by the force of customs and traditions. Cooking was the basic skill every girl should know and after marriage she should serve her husband. This was the teaching given to the female child in the past. In today’s context this proverb is irrelevant in Goan society because women are showing her smartness not only in the kitchen but everywhere. Today women have taken up jobs of painter, driver, engineer, doctor, and pilot. Today we see female leaders coming forward to work towards nation building. Women are showing their interest in social, economic and political spheres.

Daughter in her own house is always treated as a guest in her own family. Daughter is seen as someone else's property. Once the daughter reaches her age of marriage, she needs to be sent away in marriage. If she is married at the right age then she will end up in a good family. Once she crosses the age of her marriage then she is married into a ruined household. There is a proverb saying,

“A girl advanced in age is married into a ruined house” (vaddlem cheddum, moddlelea ghorak).(De Lima 443)

This proverb states that a girl should marry at a certain age and if she crosses her age of marriage then she will be married into a ruined house. This is why people believe that nobody wants to marry a girl who is older. This clearly shows the gender inequality. If man crosses his age of marriage then there is no harm but if woman crosses then it's a problem. This proverb is still relevant in some parts of Goa as there are people who still believe in these things. Women should be given liberty to marry at any age she desires.

“A grown up girl is like a rotten areca leaf” (Vadlali chali kusal povli) (De Lima 443)

This proverb clearly means that a grown up girl is of no use and is compared to rotten areca leaf which means that she won't be able to conceive once she crosses her age and she will look ugly and nobody will desire her. The condition of a marriageable girl is very precarious. Chastity of a woman is tested, there is a proverb “A chaste woman is like a lamp of the house” (Nitol bail ghoracho divo), A woman should be chaste and only then will she be considered a godly figure in the house. Man's chastity is never tested and it does not matter also to the society but woman's chastity is very important to check the purity of a woman. A girl has to listen to bad words of society if she is not chaste but man on the other hand is not even questioned about his chastity. Even today if a girl wears certain clothes then she is considered a slut or attention seeker. It was believed in the past that women should not

expose their body and must cover her body all the time. In today's developing world women have become more fashionable, adapting to the different trends and they can wear whatever they wish to.

“If the woman in the house is good then there will be progress in the house” (ghorkan bori zauxi, saroun ghorak zhorta toxi zhorxi) (De Lima 156) which means that progress of the house depends on the woman. Man is also equally important in the progress of the house but proverbs state that if a woman is good then there will be progress in the house. This proverb also states the convention role of a woman is to look after the household. Women are supposed to do all the household work and men should only go out and earn money. This again reflects the gender imbalance as man and woman both are responsible for the progress of the house.

“The desire of a woman is to get married first, then to get separated from the mother in law, and then beget children.”(Bailanchi khuxi poili kazar zanzvchi, dusri veglli sorchi, tisri bhurgeball zanzvchi). (De Lima 335)

This is how society looks at women's life. It is believed that a woman's happiness is to get married first then fight with mother in law and get separated and then look after children. In today's context women's life is not limited to these things. Women are bold and active and they have dreams to achieve.

Domestic violence was normal in the past. In patriarchal society the husband had the power to beat his wife but today domestic violence is prohibited under a law. Proverbs associated with domestic violence include, “there is no harm if husband beats his wife” (Ghovan bailek marlear demand na) (De Lima 165) this proverb states that beating wife was normal practice in the past in patriarchal society. Women were confined to the domestic sphere and were not exposed to the outside world. Husband when he returns home can remove all his frustration

on his wife. The poor wife had to bear it silently because in the past women had no voice. Society also believed that it is normal for a husband to beat his wife. This proverb has lost its significance in contemporary times as there is a law protecting women from domestic violence.

Society has certain expectations for a woman that a girl should behave in a certain way. She should not be too loud; she should be submissive and must treat her husband like a god. A girl should wear certain clothes and should only be in the house. But in Goa women have freedom to live her life the way she wants. There is a proverb, “A dancing woman loses her respect” (Bail nachli, loz vagddaili) (De Lima 334) this proverb states that women should behave in a certain way in the society. If she is dancing then she won’t get any respect from society and society will look at her as a slut or a woman who does not have any values. In the past there was a ‘*Devdasi*’ woman or the dancing girls which meant the servant of God. They were also called as ‘*Kalawants*’. These girls performed dance and sang for the local temple deities. Many a times these girls were offered to the temples as a gift by their families for granting them favour. In times famine, parents have sold their girl child to the temple in order to survive. This was value of a girl child. During Silahara – Kadamba period these devdasis were respected but the downfall of Kadambas their status degenerated. These girls were exploited and were forced into prostitution. They started becoming the servants of priest. These women offered their bodies to the priest and were ultimately considered as an offering made to the god. This was the state of woman in pre – Portuguese Goan society. woman was treated as a commodity owned by man. This practice no longer exists in Goan society. Today, Goan society is civilized and if woman is dancing then it's completely normal thing. Today girls are going for a party and enjoying themselves to the fullest. As society progresses, mindset of the people also changes over a period of time.

In the ancient times when women had no access to education they were lacking basic skills like reading and writing. As she was not educated rational thinking was also lacking and some proverbs are associated with woman's thinking, "A woman's mind work like a donkey" (Bailank ordea gaddvachem geinean) (De Lima 333) this is still used by some men to say that woman cannot think rationally. In the past when women were not allowed to educate, she was unable to think rationally but in contemporary times women can think rationally and make decisions in her life. Also, another proverb that says "woman have brains below their knees" (Bail munshyak dhopra sokoil budh)(De Lima 333) this means that women cannot think clearly. Situations have changed and some proverbs have lost their significance in contemporary times. But some proverbs are still relevant in the present times. "Temptation of woman is worse than the devil"(Bailechi nadd devchara poros padd) (De Lima 334) this proverbs means if woman wants something than she will achieve it anyhow so one should not show anything to the woman because her temptations are just worse. Another proverbs states that woman by nature is very talkative, "woman's tongue is like a tail of a goat" (Bailechi jibh bokddechi xempddi) (De Lima 334) this means that just as goat's tail keeps on moving similarly woman's tongue keeps on moving which metaphorically means that woman is very talkative, once she starts talking then there is no going back.

"Do not confide your secret to a woman, do not tell a lie to the king, and do not go against the wishes of the majority". (Bailankodden guth sangun naka, raiakodde fott uloum naka, chougamchem utor moddum naka). (De Lima 336)

This proverb clearly states that women cannot keep secrets which isn't true because there are women who can keep secrets. In patriarchal society people believe that if one tells a secret to a woman then there are chances she might make it public. Women cannot keep secrets and if one opens up to the women then that person may fall in trouble. "Woman is compared to a left foot's slipper". (Bail davea paianchi vhaan)(De Lima 336)this means that centuries ago

women had no respect in society. Women were considered inferior to men. Society looked at women as a weaker sex. They were not allowed to go out of the house and were exploited by the man. They did not have the right to education but today the situation has changed and women have earned respect by making a place for themselves in the society. Each and every woman knows her value and lives an independent time. This proverb was of the time when women were dependent on their husbands.

“Son is like a lamp of the house and daughter is like a nail on the wall.” (cheddo khoim ghoracho divo, cheddum khoim vonticho khillo.) (De Lima 182)

This proverb clearly shows gender biasness. Here girl child is like a burden on the family. The birth of a girl child is not celebrated whereas the birth of a boy child is seen as a light in the house. Male child will carry forward the family lineage whereas a girl child will be sent away in marriage. But in Goan society we hardly see this scenario because after the Portuguese inquisition life changed in Goa. The Portuguese introduced laws to ban ill treatment against women. They introduced a uniform civil code which gave the daughter a share in her father's property. This code was only in Goa and was unheard at the time in the rest of the country.

In Hindu tradition after the death of the husband, the widowed wife should live a life of misery. Husband can remarry after the death of his wife but widowed women remarriage was not permitted as per the Hindu laws. If a woman continued to live in the house after the death of her husband, she had to lead a life of seclusion and prayer. Widowhood was considered as a redistribution of sins of her past life. Widowed women are not even allowed to wear colourful clothes and must not participate in any fun activities. She had to face insults and was even ill treated and was also blamed for the death of her husband. She was not even allowed to use cosmetics. She was given one meal a day and had no social life. Widowed

woman was treated as a servant in her husband's house. She had no respect and was not given simple comfort. This was the state of widowed woman and proverbs associated with widowed woman, "Husband died, wife suffered in corner and wife died, husband thrived"(Ghov melo, konso ailo, bail meli, komprachi dukh bhogli) (De Lima 166)which means after the death of husband woman had to give up everything and sit in the dark corner of the house mourning the death of her husband where as on the other hand if wife dies then man was allowed to everything and even remarry. In contemporary times widowed women are no longer living the life of misery at least in Goa. They are even coming forward and getting married again. Gradually widowed women are breaking the stereotypes. "A woman without a husband is like the lamp without the flame" (Ghov nasli bail palailo divom) this proverb states the importance of husband in the life of wife. Husband is like a lamp in the life of a woman, without a husband her life is meaningless. This was the time when women were completely dependent on their husbands but today women are earning themselves and are living an independent life in Goan society. "An unwanted wife is hated by the public also" (Bamnaak naka zallim bail ganvchea lokang naka) (Bai 71). Nobody cares for a woman who is not respected by her husband. If a husband does not respect her wife then nobody respects her. A married woman does not have an identity of her own but she is judged based on her husband. In a marriage she is supposed to be loyal to her husband.

"A chaste woman is like a lamp of the house" (pativrata bail ghara divo) (Bai 71)

Chastity of women matters more than men. Nobody asks for the chastity of men but women's chastity is important. Woman is supposed to be chaste then only she is a good woman. This is the belief people hold but nobody questions man's chastity. This proverb clearly reflects gender biasness. In marriage a woman is supposed to stay loyal to her husband. A woman is expected to fully surrender herself to her husband but man is not expected to do so. It's always a woman who has to adjust in a marriage. A chaste wife is the fortune of the house.

When we look at gender inequality as reflected in proverbs we see that the role of a female child always differs from that of the male child. Gender biasness exists because the opportunities, duties and responsibilities are always different from the male child. Both the gender does not receive equal opportunities and hence the female child has to face all the traumas from the society. Goa was and still is a patriarchal society, a society in which women live in the shadow of men. She is an unquestioning wife, a caring mother, and an obedient daughter. According to society if she does not possess these qualities then she is not a good woman. The proverbs associated with women also paint a similar picture. The daughter is always treated as a guest in the house and after her marriage she is treated as an unwanted guest in her in-laws place. The freedom she enjoys in her own house is not provided to her in her husband's house. The daughter is allowed to play while the daughter in law is not. She is expected only to do household duties. The daughter relishes all the food prepared in the house while the daughter in law has to do all the work to cook food for her in-laws. Thus the positions of daughter and daughter in law are different. The Konkani proverbs reflect the discrepancy between daughter and daughter in law in the family. For instance, "for the daughter-in-law this diwali and that diwali, and for daughter this Friday and that Friday." (sunnek hya diwalik tya diwalik, dhuvek hya shukrara, tya shukrara) (Bai 67) This proverb clearly states that the daughter in law has to do all the work and the daughter can just enjoy in her family. Another proverb, "the scolding addressed to the daughter affects daughter in law" (chaliyek ulailem sunek lagtam) (Bai 67) also reflect the discrimination between daughter and daughter in law. All the taunts said to the daughter are indirectly addressed to the daughter in law. Another proverb that states "Give your daughter in marriage into a rich family, but get a daughter in law from a poor one." (Chavan 34) This shows the mentality of a people in a society. Daughter deserves the best but the daughter in law does not, she has to work hard and immerse herself in the service of her in-laws. If the daughter in law is from a poor family

then the mother in law always boasts about her luxurious lifestyle and treats her daughter in law with disrespect.

The position women hold in a society is different from the man and it is evident through the Konkani proverbs. Gender roles assigned to both the genders are not equal. There is biasness. Woman is expected to behave in a certain way, carry out certain roles and possess certain behaviour then only she is a good woman in the eyes of society. If she does something against societal norms then she is seen as a bad woman. The proverb says, ‘there are three causes of all fights: woman, money and property.’ Women are considered as the ones who always create problems. Man never creates problems but if women are there then there should be some problems. “If a man does something nasty then it is acceptable but if a woman does something nasty then it is not acceptable.” (Cheddvanim kiteim kelear dista, cheddeanim kiteim kelear fatra pondak lipta) This kind of gender biasness still exists in Goan society not at a major level but at a minor level. Even though Goan society is civilized, there are people who still believe in patriarchy.

Proverbs associated with women often reflect deeply ingrained gender biasness prevalent in society. These proverbs, passed down through generations, can perpetuate stereotypes and reinforce unequal power dynamics. Some proverbs portray women as overly emotional, depended, or limited in their roles, while glorifying traits like submissiveness or domesticity. Such proverbs not only reflect societal attitudes but also contribute to shaping and sustaining them over time. These proverbs provides insights into underlying cultural beliefs and norms that influence perceptions of gender roles and identities.

In contemporary times, Women in Goa have freedom to choose what she want but not all. In rural areas women are still confined to the traditional gender roles. Some women are coming forward to take part in political activities. Gender inequality does not exist at major level.

Goa also has progressive laws regarding women's rights, but enforcement and implementation is challenging. To achieve equality and empowerment, it requires continuous efforts across multiple sectors. Konkani proverbs depict a clear picture of gender stereotypes that exist in Goan society.

3. 2 Caste Hierarchy in Goan Society

Caste as a word originates from a Spanish and Portuguese word called '*casta*' which means lineage or race. It is derived from the Latin word '*castus*' which means pure. Castes in Goa consist of various jatis or sub castes found among Hindus belonging to the four varnas (Brahmin, kshatriya, vaishya, and Shudra) . Caste system still exists in Goa and there are a number of proverbs reflecting the caste system in Konkani language. Mostly, upper caste people that are Brahmins hold higher position in the society. Brahmins are considered as very intelligent and they hold powerful positions in a society. The Goan catholic community has retained the traditional hindu caste system. Dr. Ambedkar played a major role in fighting against caste discrimination in India. He fought for the rights of lower caste people.

When the Portuguese conquered Goa in 1510, they carried out mass conversion and many Hindus were converted into Catholics. Converted Catholics retained their traditional Hindu castes. Based on their occupation people were divided into different caste. The occupation determined which caste people belonged to. The main and the highest caste was Brahmins, they belonged to the highest caste and held a superior position in the society. Brahmins were mostly priestly class, taking upon occupations like trade, commerce and goldsmith. Brahmins were further sub classified as Gaud Saraswat Brahmins who were basically the landowners and most of them were engaged in clerical jobs, trades, priests and landlords. Another group was Kudaldeshkar Gaud Brahman was also a landowning class but they were associated with agriculture and trade. Chitrapur Saraswat Brahmins were associated with

trade and there was also a group of Saraswat Brahmins who were known as Bhalavlikar Saraswat Brahmins. Under Brahmins another group was Pancha Dravida Brahmins, who were known as Padye Brahmins and Bhatt Prabhus, popularly they were known as Bhatt or Prabhu, and they mostly associated themselves with Karhade Brahmins. This group was a landowning class and were also engaged as priests in the temples and also in money lending. Chitpavan Brahmins was another sub group of Brahmins who were known as ‘*Konkanastha*’ they had migrated to Goa from Northern Konkan in ancient times; they were employed as priests and astrologers. Another sub group was Kramavant Joshi or Kriyavant Joshi, they belonged to the caste of priests who officiated Hindu funeral ceremony and were looked down upon by the upper caste. After Brahmins it was the Kshatriya community who were called ‘Chardos’ before the Portuguese inquisition in Goa. Kshatriyas of Goa belonged to different clans, they were called Marathas. Some Hindu Kshatriyas were converted into Roman Catholic and in order to differentiate from them Hindu Kshatriyas along with other Kshatriyas of the Deccan, they began to identify themselves as Kshatriya Maratha. The community is considered as High caste and many of them are plantation owners (*Bhaatkars*) in their area and are active in political matters.

There was also a traditional community of traders who were known as Vani or Vaishya Vani. Another group was Daivadnya Brahman or Sonars were also known as Shett who were traditional jewellers. Other groups include Kalavants, Kharvi who were largely involved in fisheries, Artisan castes which include charis, chitaris who also call themselves Vishwakarma Manu Maya Brahmin, Sutars and Kasars. Besides all these other castes are Schedule castes of Goa commonly known as Dalits like Chambhar, Mahar, Bhangi, Mahyavanshi. Schedule tribes include Gavda, Velip, Varli Kunbi, Siddi etc. (Wikipedia). The community of Dhangars were also considered as a lower caste whose primary occupation was cow herding and looking after Shepherds.

In Goa people of different castes are engaged into different occupations. High caste people hold higher authority and low caste people belong to the lower authority. But slowly and steadily the situation is changing, even low caste people are placing themselves in higher authority. There are proverbs associated with lower caste like, (Caste is of Mahars so they can eat bones' ' (Zatichi Mharra jalya Haddam Khattit),(De Lima 94) which means that if they belong to Mahar community then they can eat bones. Mahar is a community of low caste people. Society does not respect low caste people and treat them in an inhumane manner. They are looked down upon in the society and some people are even scared of eating food from their houses. They are even scared of drinking water from lower caste people. High caste people use certain proverbs to taunt or belittle lower caste people. As we say that words have more power, they can even destroy one's life. There are some proverbs which are very harsh and rude. In this dissertation we are analysing proverbs which reflect caste identity in Goan society.

3.2.1 Analysis of Caste related Proverbs

Caste plays an important role in Goan society. People of different castes live together in Goa. Caste of a person is identified based on their surnames. In the past lower caste people were treated in an inhumane manner. As society is progressing, caste discrimination is slowly diminishing. The people belonging to the higher caste hold a superior position in the society. There are Konkani proverbs associated with the caste of people. Caste related proverbs portray the occupation of people and also the position they hold in the society. In Goa, Brahmins belong to the high caste followed by Kshatriyas, Vaishyas and Shudras.

In ancient times the whole idea of caste was to separate people based on their occupation. Brahmins were into service of God, Shet were into Jewellery making, Kharvi belonged to the fisherman community, Vani were into business, Mahar community was into shoe making etc.

In Goa, Brahmins are called *Bamonn*, kshatriyas are called *Chaddho*, Vaishyas are called *Vani* and Shudras are called *Sudir*. Along with them there is a community of Gavddi or Kunbi who were tribal people of Goa. They were mostly found in Canacona taluka but now spread all across Goa. When Hindus were converted into Catholics, they did not leave their caste behind and continued to follow their caste even in Christianity. There are proverbs in Konkani related to caste that are analysed in this dissertation.

Proverbs associated with Brahmins are, “son of a Brahmin and mouse pup can make place for themselves anywhere in the society.” (Bamnacho bhurgo ani hundracho pilo khuim tori korit billkutto) (De Lima 337) This proverb states that Brahmins have very high intellect and they can make a place for themselves anywhere in the society. Brahmins have ancestry that had higher position in the society and their successor also holds the higher position in the society. Hence it is said, Son of a Brahmin can make place for them anywhere in the society. Brahmins are high caste people, holding superior position in the Goan society even today.

“The one who educates among Brahmins becomes smarter than Brahmins.”(Bamnnat vaddlolo Bamnnam poros vorto) (De Lima 338)

This proverb means that the one who is learning among Brahmins becomes smarter than Brahmins. In Konkani, people say ‘Bamonn budh’ which means that Brahmins are very knowledgeable people with full of wisdom. Brahmins were mostly landowning class and were also engaged in clerical jobs, trade, priests and landlords. Some Brahmins are purely vegetarian. It is believed that Brahmins are born with wisdom. It is the highest caste in Hinduism. Another proverb “Brahmins bones destroy twelve villages' ' (Bamnnachem had, bara ganv padd) (De Lima 337) Brahmins are so smart that they can play tricks with people and can brainwash people into believing what they say. This is what was believed in the past.

Similarly proverbs associated with Mahar castes are “If they belong to the Mahar caste then they can eat bones.” (Zatichi mharan zalear, haddam khatir.) (De Lima 94) Mahar is a community of low caste people and they are treated as inferior in Goan society. In the past Mahars were seen as untouchables. Their traditional occupation was rope making and weaving baskets etc. Since they belong to the lower caste, it is said that they can eat anything. Low caste people are looked down upon in the society. They are not respected by the upper caste and they have to face the discrimination but in today’s context this proverb is not that relevant as there are people who do not believe in the caste system. On surface level it does not exist but under the surface it still exists in Goa. In the ancient times Mahar used to live in poverty and they did not have good living conditions. But today they are no longer living in poverty, they have basic needs and some have even taken up higher positions in the society. In Goa we don’t see poverty much as people have basic needs like food, clothing, shelter, education and health. Caste hierarchy still exists in Goan society. A girl is expected to marry in her own caste so we cannot say that the caste system does not exist, it still exists. In temples committee members are always high caste people. High caste people do not allow low caste people to take their positions in the society and it is reflected in Konkani proverb, “Great trees keep down the little ones.” (Vhod jhad lhan jhadak vadovnk dina) which means that high caste people do not give any opportunity to low caste people to climb up the social ladder. Yet in the present times, the situation has changed. Low caste people have reservations in different sectors and that is how they are coming up in the society and also they have talent and skills as high caste people.

Chamar is a community of low caste people in Goa and their traditional occupation is making shoes. There is a proverb which says, “Chamar’s eyes are on legs' ” (chamarachi dixtti paiar) (De Lima 174). Since their primary occupation is to make footwear, they have their eyes on

legs of the people. These people are not given any respect in society and they are treated as inferior.

“The skin may be soiled but caste is not soiled.” (katt mellear, zat mellea?) (De Lima 90)

This proverb states that a person can be dirty from outside, but is proud of belonging to a high caste. The skin can be dirty but caste is high. Hence what matters is the caste that one belongs to. One is born into a caste. Nobody can choose their caste; a person is born into a caste and he remains in that caste till his death. This proverb states that a person may die but his caste will never die. “Body died but caste remains.” (Munis morts pun zat urta)The body will die but caste will always remain with the person. One does not live in a caste even after death. Even in the present times caste is given so much importance. Through one’s surname caste can be identified but as the world is progressing, caste based discrimination is slowly diminishing in Goan society. In the present times nobody is treated as untouchable in Goan society. Another proverb states, “shoes are offered to Chamar’s god” (Chamarachea devak Zotanchi puza) (De Lima 175) In Hindu tradition whenever we are going in a temple we take off our shoes before entering the temple. Temple is a place of purity. But Chamar’s god is offered shoes which mean that this is what he deserves. As the other caste people who remove their footwear before entering the temple to sustain the purity of the temple, Chamars offer shoes to their God. Chamars are given low status in traditional Hindu society. They are economically disadvantaged castes and they live in poverty. In the past they were treated as untouchables and were forced to remain separate from the other Hindus. Their presence was seen as polluting. Today, untouchability does not exist in Goan society. Caste hierarchy is still there but it does not harm anyone. In the present times Chamar community does not face issues of caste discrimination as Goan society has evolved over a period of time. Konkani proverbs reflect how language was used to discriminate the people of lower caste. Chamar

were shoemakers, so it also portrayed the culture of the shoemakers' community. Every caste will have its own rules and regulations.

“The custom is according to the caste and the mud is according to the clay- pit.” (Zati sangddi riti, khonni sangddi mati) (De Lima 194)

This proverb states that each and every caste has its own rules of functioning. For instance, Chamar's traditional occupation is shoe making and in their culture they offer shoes to the gods. Chamars' strongly believe in the dangers of witchcraft and of the evil eye. They also have a number of resources to protect themselves from the evil spirits. The bearing of children, especially sons, is of utmost importance to Chamar women. Pregnant women employ some ritual and magical devices to obtain a son. In their community, they both burn and bury their dead. Hence every caste has its own rules and regulations.

Inequality exists everywhere whether it's in gender, caste or class. All the people do not get equal opportunities in society. Because of inequality there is conflict and violence among people.

“Some are given coconut shells and some are given coconuts.” (Thodyak naal, thodyak katti)

This proverb clearly explains the inequality that exists in Goan society. Some people receive good treatment while others receive ill treatment by the society because of the position they hold in a society. A poor person is not respected even if he does something good and a rich person is respected even if he does something bad. This type of inequality can be seen in the proverbs, “if rich man drinks alcohol then it's a classy but if poor man drinks alcohol then he is called drunkard.” (Girest soro pielear alegre mhuntat, dubllo pielear bebdo mhuntat) (De Lima 150) This shows that one's position in the society is more important than one's values and moral behaviour. If people belonging to the upper caste do something wrong then it is

acceptable but if a people belonging to lower caste do something wrong then he is punished for it and has to pay a heavy price for his deeds. Nobody speaks about these kinds of inequalities in society, everyone knows about gender inequality but inequality related to caste or class, nobody questions.

“If landlord farts then it’s a pleasant smell but if poor man farts then it’s a foul smell.”
(Bhattkaran fusko marlear pormoll, goriban marlear ghann) (de Lima 354).

Poor people are helpless and they do not have power of money so they are used by rich people. Injustice faced by them is so ridiculous but no one questions it because that is how people are. This proverb also clearly shows the inequalities that exist in Goan society. “Everyone takes off their hat to the rich”, a rich person is praised for having money and high social standards in a society. Issues related to caste are subjective and since caste hierarchy is there, there will be differences among people.

In Goa, Landowners are called Bhattkars and below them is the *Mundkaar*. *Bhattkar* is a person who owns a big area of land. These *Bhattkars* used to exploit the labourers who were working under him and proverbs associated with them are, “one land is for landlord, hundred is for tenant.” (Bhatakarakekbhatt, Mundkarak xembhor bhattam) (de Lima 350). The Mundkaar and Bhattkar system was prevalent amongst the people during the Portuguese colonial rule. Bhattkar was the landowner and Mundkar was the tenant farmer who was allowed to live and cultivate on the land owned by the Bhattkars in exchange of labour and share of the agricultural produce. This proverb means that Mundkar can work on any land and can go in anyone’s land. “The one working hard gets rice gruel, one who is sleeping gets rice” (Khonntaleak pez ani nhidteleak xit) These proverbs portray the inequality that exists in Goan society. The person who works hard gets less and the person who is not doing anything gets more. This is an unfair practice that is still prevalent in Goan society.

All of these proverbs tell us how the proverb reflects human relationship, between caste and between men and women in a given society. It shows how language is used to represent one's culture.

“These and many other proverbs similarly worded show that when proverbs of such rude and unpolished type were in vogue, the state of the society was not high up in the scale of polished manners. Besides, when a language gets elevated to the written characters it manages to absorb added lustre and polish not only from its prose writers but from its poets as well. The latter bring to it grace and beauty and adorn it with many a jewel born of their genius. The want of literature in the Konkani language due to then disturbed condition of the society, did not allow the Konkani dialect to get the necessary finishing touches.” (Chavan 6)

Proverbs act as a tool to say something indirectly by modifying language into something interesting. Proverbs are also used to belittle the lower community people. Caste based proverbs show that caste differences existed in the past and only people of lower caste were tortured and humiliated with harsh and rude words just because they belonged to the lower caste.

In conclusion, gender and caste specific proverbs offer valuable insights into the historical and cultural context of a society. After examining gender and caste related proverbs, it's clear that they serve as important cultural artefacts that reflect historical social structures, norms and power dynamics. After analysing gender specific and caste related proverbs it is evident that gender inequality and caste differences existed in the past when society was uncivilized. These proverbs provide insights into how different genders and castes were perceived and valued within the Goan community. It also highlights the roles and responsibilities based on their caste and gender. Some proverbs can be a source of cultural identity and pride for some people. As society progresses towards inclusivity and equality, there is a need to reevaluate

and re-interpret these proverbs to align with contemporary values. Furthermore, efforts should be made to promote proverbs that celebrate diversity, respect and equality among all genders and castes. By fostering a more inclusive narrative through language and cultural expressions, we can contribute to building a more equitable and harmonious society.

CHAPTER FOUR

“Hospitality is not just a word for Goans – but it’s a tradition.”: Understanding Goan Society through Konkani Proverbs

Proverbs make the language as well as communication interesting. In Goa especially elderly folk use proverbs in their communication. It sounds funny as well as it is full of wisdom. The tone in which elderly people say pronouns is very funny and one feels like listening to it. People in Goa are hospitable in nature and they always give a helping hand to the tourists. The proverb says, “Hospitality is not just a word for Goans - it’s a tradition.” (Goenkarank udarponn fokotek utorn hoi – ti amchi ek parompora) These proverbs prove that hospitality is in the blood of Goans and it’s not just a word but it’s a tradition for the people. Goans are always friendly in nature and they welcome tourists with a bright smile. Goans are known for their hospitality.

4.1 Popular Konkani proverbs used by people in Goa

Proverbs are mostly used by people who are living in village areas. Village life of Goan people is very simple. Every day in the morning and evening *Poder* (bread seller) takes a round in the entire village. Grandmother sits outside in the verandah singing Konkani songs in the evening and enjoying the fresh breeze. In the evening time, a woman of the house lights a lamp in front of Tulsi. Every Hindu household in Goa will have Tulsi in front of their house and Catholics have Cross. Usually when a group of grandmothers meet they use a lot of proverbs in their communication. There are many popular proverbs that depict Goan culture.

“Alcohol is good for health” (Soro jivak boro)

This is a very popular saying in Konkani. Alcohol is very cheap in Goa and it attracts tourists. Feni, Urrak are the popular beverages made in Goa. Alcohol is an integral part of Goan

culture and hence people in Goa believe that alcohol is good for health if it is consumed in a limited quantity. This saying is very popular in Goan society. When there is a drunkard in a family and he is not ready to give up on his drinking habits. When person is used to do something or he is addicted to something and it becomes difficult to give up on that habit that time this proverb, “when the cat leaves fish then only the drunkard will leave his liquor” (mazor maslli soddit ten’na sorekar soro soddtolo).

Addiction of liquor is very dangerous and once addicted it becomes very dangerous for a person to leave that habit. A cat cannot leave without a fish and so does an addicted man without liquor. Similarly it is believed that, “The qualities of men are destroyed only in the grave” (zal’leacho sobhav melea bogor vochona) (de Lima 193). This means that one’s behaviour is very difficult to change. It remains till the grave. It is so hard to change a person’s behaviour. Goans believe that once you are born with certain qualities, those qualities will remain with you till your death

.Goans are satisfied with what they have and that’s why they are regarded as ‘*susegad goenkar*’ and staple food of Goan people is fish, curry and rice. In every household one will find fish curry and rice. So they tell others by using the following proverb

“Rice and curry and I am happy” (xit – koddi, jiv poddlo toddi). (De Lima 464)

Goans they don’t need many dishes, just fish, curry and rice and they will be the happiest. Goans are satisfied with simple food. Since Goa is the coastal state, Fish is a staple food of Goa.

Goa is the biggest tourist destination in the world and tourists are attracted towards Goa for different reason, the most important ones include scenic landscape, beaches, Portuguese architecture and party life. Another reason people want to visit Goa is because of cheap

alcohol. In Goa, the price of alcohol is a little cheaper as compared to the other states. This is another major reason why domestic tourists visit Goa. Since Cashew is famous in Goa, beverages made out of Cashew are also very popular like Feni, Urrak. People of Goa also drink cashew drinks during summer. They believe that, A cup (alcohol) a day keeps you healthy and bay (Kotten zata tem dudvani zaina , kotten soro ditat kam fast zavpak jai mhunun).(de Lima 81) If one drinks a cup of alcohol than it will keep oneself healthy and energetic. Whenever Goans hire people to work in their fields, the workers are given a small cup of alcohol to keep them healthy and strong. It gives a boost to their stamina. While working Goans believe that you need to take a sip of alcohol so that you will get energized and work will be done faster. This proverb shows that alcohol was a part of their routine work life. Goa has twelve talukas and each taluka will have something or the other special about its place. There was one proverb that says, “Narvenchochor” (Thieves from Narva)(de Lima 285). Narva is a village in Bicholim taluka and in the past people believed that there were robbers residing in this village and they were super smart and that’s why whoever caught in robbery he was called Narvencho chor because Narve was famous for robbers.

There is an island in Goa which is named as Chorao in Tiswadi taluka. When a person is not aware that he is on island and he is trying to move out from the island but he still remains on island that time this proverb is used, “roaming and roaming but remains in Chodna ” (bhovon bhovon chodna.) (de Lima 363). This proverb is used when a person is trying to find new routes but always reaches the same spot. When a person revolves in one place only this proverb is used. In Goa shigmo is the biggest festival celebrated with great enthusiasm and it is celebrated in the month of March and April. These months are suppose to be hotter since it’s a summer season but when you get rain during summer season, when things does not take place at the right time then this proverb is used “rain for shigmo and summer for Ganesh

Chaturthi” (‘Xigmeant Paus, chovthent gim) (de Lima 461). For everything there is a time and when a thing does not go according to the time in that situation this proverb is used.

Some popular proverbs used by people in Goa include; “Aplea Rogot kallkhanth vollkhota” (Bad times will show the true blood) this proverb is still relevant in contemporary times as it has a deep meaning. This proverb is commonly used by people when they are in darkness. When a person is in trouble that time only one will recognise true people in their life. “The oversmart will be served rice made of stone” (Ati shaneak fatram shitt) . Over smartness is not good. This is another popular proverb used by people in Goa. If one is over smart than rice will be served on stone. “The blind are milling the flour while the dogs are eating it” (Andle dalttat, kutrem pith khattat). The one who is not capable of doing some work is doing something and benefits are taken by those who are capable. The blind are milling the flour while the dogs are eating it which indirectly means that people who are capable of doing something is not doing anything. “In the world of fools, even the little knowledgeable person is considered as king.” (Andle bhitara kuddo raja) This proverb is used when everyone is a fool and among fools one who has little knowledge is considered as king. “One marriage has twelve troubles” (eka lagnak bara vighna) (de Lima 74). This means that whenever there is a good function, it comes after a lot of troubles. One marriage comes with a lot of problems. Before good things come, one has to face lot of problems. When a bad thing happens before a function then this proverb is used. Proverbs are coming from the wisdom of people. Also there is popular saying, “evil which you wish for others comes around” (vaith chintat tem ieta ghara, Vochona xezara) (de Lima 442).If one wishes bad things for others then those bad things will come for you as well. Proverbs have rhyming and that is why they sound good. Rhyming makes proverb impactful for the listener. Rhymes add beauty to the words. “Teeth are mine and lips are also mine” (vothui moijhea dantui mhojea) this states that there is a quarrel between the teeth and the lips and we cannot take sides of either because both belong

to us. This proverb is used in a situation when both are your person and you cannot take side of one person because the other person will get hurt. When a person is stuck in a situation at that time this proverb is used, “Go that way and there is a river, and come this way and there is a well.”(Eka vaten darya, dusrya vaten bai) Sometimes whatever side we may turn to there is always a danger on either side. When a person is between the devil and the deep sea, and is stuck in between and doesn't know what to do at that time this proverb is used.

4.2. Proverbs that gives advice

Everyone needs advice in their life. In life we go through different phases, some phases are good and some are difficult. To deal with everything we need advice. Proverbs are known to be full with wisdom and they are frequently used to give advice. There are proverbs that inspire people to do something better in life. A good proverb can transform the life of a person. Elderly people often give advice to the younger generation. When their sons or grandson, daughter follow the wrong path they never fail to give advice and show them the right path through proverbs. There are proverbs in Konkani that can transform one's life.

“If you climb up half the coconut tree and if you let go of your hands, the result will be disastrous.” (ordea maddar chadon hath sodchom nhoim) (De Lima 1).

If you walk with the wise, you become wise without reading and study without going to school. (xannea sangatim bonvxi, vachinastana xanno zaxi, xis xis zainastana xikxi.) (De Lima 456)

A rope can wear out even a stone. (Razvan fator legit zhorta)

The first proverb is used to give advice to the people when they think of giving up in between. One should not give up heart when you have progressed half the way. Whenever people used to see someone leaving their work half way, they used this proverb as a piece of

advice. The second proverb states, it's very important to have a good company. One needs to surround themselves with the company of successful people. Successful people will help you become successful in life. Goans believe that one becomes wise when he walks with wise people. You are defined by the company you belong to. The third proverb states that perseverance is important and it prevails. It refers to an old Goan custom of drawing water from a well by pulling a rope against a huge stone. In spite of having difficulties one should not give up and should continue doing the same until success is achieved.

“Worry kills a cat” (Kallji marta mazrak)

“Problem never comes single” (Kul’li geli ordem bottui gelem)

“The hardworking man never remains jobless” (Khoimsorui gelear nangrak pallam addoltat.)

‘Truth never dies’ (Khoreak moron na) (De Lima 125)

The first proverb states that worry is not good for anyone. It is believed that cat has seven life but still worry can kill a cat. If worry can kill a cat then it can also kill humans too. One should worry less and should stay calm in life. Humans worry a lot about things and worry is not good for health. Worrying never helps so one should worry less and enjoy more. There is another similar proverb that says, *‘There is no sickness like sorrow and there is no evil like vice. Worry kills a man’* (Khonti sarki pida na, ougunna sarkem vaitt na.) This means that worry and bad habits can destroy a person's life. The second proverb states that a bad thing sometimes follows another bad thing. Problem comes with another problem and one should be strong enough to face any problems in their life. The third proverb states that a hardworking person will go jobless. The one who strive hard to do something will never go hungry. Hard work always pays off. This proverb teaches us that one should keep working hard because hard work will never go in waste. The fourth proverb states that truth always

wins. Truth never dies. This proverb teaches us that one should always speak the truth. The one who has courage to speak the truth does not fear anyone. Truth always prevails.

“Where there is will, there is a way” (khoxen korta taka sogle sogllem sompem.)

“If you have no sugar to give, speak sweetly.” (Godd na punn goddi sarki baat na?) (De Lima 154)

The first proverb states that if one has a will to do something then he/she will always find a way. If there is will then there is always a way. It teaches us that no matter how hard the situation is if one has a will then there will always be a way. The second proverb states that if one does not have anything to give then he should atleast speak sweetly.

In Konkani people say, “Sukh thai dukh” (without sadness there is no happiness). There is no person on this planet whose life is filled with only happiness. Happiness and sadness are a part of life. Everyone has happy and sad days in one’s life. This proverb means that with sadness comes happiness and one should not give up in life during sad days. “Appearances are deceptive” (bhair porvot, bhitor khovot) (De Lima 354). There are many people who put a mask of smile behind cruel face. They show themselves as the nicest person but from inside they are very cruel. One should stay away from such people. One should not fall for appearance but rather one should admire character, behaviour and inner qualities of a person. Also there are people who speak sweetly but inside they have poison in their stomach. They try to manipulate people by playing with their mind and will have secret interior motive behind a sweet smile. Hence the proverb says, “Sweetness in the mouth but poison in the stomach.” (Tonddant mog, pottant fog) (De Lima 222). This proverb is used for the people who talk sweetly but they have bad motives inside them. One should not go for words but should always observe actions. This proverb is still relevant because there are many people in the world who wear mask of goodness and then betrays. “All that glitters are not gold” (sagle

Chakchakta tea bhangar nhoi) which means that from outside it may glitter like gold but it's not gold so that's why one should not go for outer appearance. Goan people also believe that one should possess good behaviour and pure intentions then only he/she will succeed. Hence the proverb, "A simpleton will get a plantain and a crafty man will get a blow from God." In this world the simple and frank person succeeds better than the crafty man.

This teaches that one should always have good intentions and should do some work with a pure and clean heart. "Making stools on the leaf on which you are fed." (Jevlea pannar hagta) This proverb means to be ungrateful for the people who have done a lot of good things to you. When you betray a person who has done good things to you that time this proverb is used. Sometimes these things are very difficult to say directly in normal conversation. It becomes very awkward. In such cases proverbs are used to avoid awkwardness because proverbs convey indirect messages. Not everyone understands proverbs; sometimes some proverbs can be misinterpreted. Proverbs are subjective and it is open to the reader to interpret its meaning.

"The one who falls grows also" (Padta toh vadta) this proverb is commonly used for the people who feel sad after defeat. It is believed that with failure comes success, unless you experience defeat, you cannot win. In order to win one should accept defeats and move forward in life. These kinds of proverbs have so much depth; they can even motivate people to do better in life.

4.3 General Proverbs

Konkani proverbs hold a significant place in Goan society, serving as cultural gems that captures centuries of wisdom and local traditions. These proverbs offer insights into various aspects of life, including relationships, work, ethics, morality and social norms.

- “Today for me, tomorrow for you” (Aiz maka, falea tuka)

This means that whatever happens to others will happen to you as well. If something bad has happened to others then one day the same thing will happen to you as well. Never celebrate someone’s failure because you may never know what kind of days you have to see. In Goa, people use this proverb quite often

- “One, who gets mad with anger, forgets reason.” (Ati rag, bhik mag) (De Lima 3)

Anger is a destructive force. Nobody wants to be around angry people. In Goan society people believe that anger steals happiness. Anger will make a person beggar one day. One should know to control his/her anger, otherwise results will be disastrous.

- “Ill gotten ill spent” (Addechea ailem, addechea gelem) (De Lima 4)

A thing that comes easy in life also goes easy. Nothing comes easy and if something came easy then it will go also very easily. Whatever is earned after working hard will remain but things that come easy will go also easy.

- “Pour water on an upturned pot.” (omtea kollxear udok) (De Lima 5)

When someone tries to teach something to a person who is not interested in learning that time this proverb is used. It is a waste, when water is poured on an upturned pot. There is no point in telling someone things that he/she will never listen to.

- “A woman is like flower and a man is like a fruit.”(Ostori fullam, ani dadle follam.)
(De Lima 6)

Ancestors used to believe that woman is very delicate and beautiful like a flower, whereas Man is like strong fruit. Image of a woman is depicted as submissive, caring, sensitive and

innocent and on the other hand men are depicted as strong, powerful, and muscular. This image is built by society and it is not fixed. As a human one can be anything.

- “Every horse thinks his own pack is heaviest or the wearer knows where the shoe pinches.” (Ap-aplem ojem apnnak zad) (De Lima 8)

Everyone thinks that their problem is the biggest in the world. Each and every person goes through something in life and people only know their own struggle and they believe that their struggle is the biggest and cry over it.

- “Unless one suffers, he cannot understand the pain of others.” (pnnachem dukh bhoglea bogor dusreachem sukh dukh kollna) (De Lima 8)

This proverb talks about empathy. If one suffers then only he will understand the pain of the other person. In order to understand someone else’s pain one should go through it first then only one will be able to understand another person’s pain.

- “We remember God only when we are in danger.”(Akantak sampodtoch devacho ugdas ieta) (De Lima 9)

In happiness nobody remembers God but in times of sadness people remember God. When people are caught in danger then only people remember God. In times of danger God is the only hope people have so the proverb states that when we are in danger we remember God otherwise we are lost in our own world.

- “The first day he is a relative, the second day he is a burden.”(Alea disa soiro, dusrea disa bhor) (De Lima 11)

Relatives are good to entertain only for few days. Once the days pass relatives also become a burden in the house. In the initial days we enjoy with relatives but as days pass we started to feel relatives as a burden.

- “The wounds of the heart take a long time to heal” (Anga rog veta punn mona rog vochna) (De Lima 11)

The wounds caused to one’s heart take a longer time to heal than the wounds on one’s body. The wounds caused to the heart are very deep and it takes time to heal. When something breaks your heart it takes longer to get over it.

- “Every dog has its day” (char dis mainche, char dis suneche) (De Lima 176)

Everyone’s time will come. Even my mother in law was once a daughter in law. Once a mother in law becomes old it’s the rule of the daughter in law over the house. In Goan society people believe that everyone’s day will come one day whether it is bad or a good one but everyone has to go through sorrow and joy.

- “A man is known by the company he keeps” (Chandana aslolo rukh, cahndan zata) (De Lima 188)

It is very important to have a good company because one will become like his company. If one company has one successful person then one will become successful.

- “He has exalted the poor and brought down the mighty.” (Zath ani kulli, Devachea hatant soglleanchi mallesudi.) (De Lima 191)

God has power to do anything. One should not consider himself as superior and others as inferior because God can do anything.

- “Every man is the architect of his own fortune” (Zai zal’lem korta to naka zal’lem bhogta) (De Lima 193)

Every man has power to build his own life. A person is responsible for his actions.

- “Habits die hard” (Zal’le kuddik, kel’li sovoim.) (De Lima 194)

Once the habit is built it is very difficult to leave so one should be very careful before adopting any habits.

- “There is no use crying over spilt milk” (Zaunchem zalem, mel’lem gelem, tum konnak roddta?) (De Lima 196)

There is no point in crying over the people who have passed away. They faced whatever was there in their fate so there is no point in crying over the things that one cannot change.

- “The blind is leading the blind” (Kudd’deak vokol kiteak?) (De Lima 104)

This proverb is used when the person doesn’t know anything while teaching others. When blind person is leading another blind both have no vision and they will reach nowhere.

- “To throw pearls before the swine” (Kunnbeakode javadi dili, kunnbean ambili bori bazun kheli) (De Lima 105)

This proverb is used when one does not know the value of things. Swine does not know what the use of pearls is. When one does not use things that time this proverb is used.

- “To hide like a peacock with his head in the bush.” (Kuddeant tondd ghalun liplo) (De Lima 107)

This proverb states that face can be hidden in the bush but what about one’s body. So even if person is trying to hide himself, people will never forget the bad deeds.

- “Even a blind fly will not look at him.” (Kud’do mus porian taka pollen) (De Lima 108)

This means that nobody wants a person who is bad in nature, not even fly will go close to him. Nobody wants to be around a person who gives negative vibes.

- “The donkey praises its own tail” (Kelde aplem bonk tambddem mhunta) (De Lima 111)

This proverb is used when a person praises his/her own self. One should not praise herself/himself and should stay grounded.

- “Good accounts make good friends” (Kontak dukh na) (De Lima 114)

This proverb is used when a person returns the taken money on time. In friendship there should be give and take then only that friendship will last longer.

- “When you think of cakes, you think of grandmother.” (Khaji thoi aji) (De Lima 126)

This proverb is used when one wants help from someone and then speaks wetly in order to get that work done.

- “If I eat, it will be butter or I will remain hungry.” (Khain tor tupaxim, na tor upaxim) (De Lima 130)

In the past, it is believed that Hindu people were not eating chicken, fish and eggs. Basicallly they were not eating non – veg much. They preferred veg. Butter was their favourite and hence this proverb is used. If one wants then, he will eat butter only otherwise will remain hungry.

- “The enemy of the thief is a cough and a woman’s foe is a smile.” (Khonkli dusman choracho ani hanson dusman bailecho) (De Lima 135)

During robbery if a robber coughs then he is caught and when the woman smiles then she is interested. Hence the proverb says the enemy of a thief is cough and a woman's foe is a smile. That one smile can make her fall in trouble.

- “The one who does bad things cannot see the good things.” (Khotteponn korta taka, khoreponn dolleam mukhar naka) (De Lima 136)

This proverb is used for people who cannot accept good things. One who is a cruel person will never accept good things. The one who does bad things does not even wish to do good things.

- “Spend from your pocket and eat what you relish” (Ganttichem moddchem ani ruchichem khaunchem.) (De Lima 145)

When the other person is paying money, one cannot do what he wants but when one spends his own money that time he can eat whatever he wants so the proverb states that one has to spend his own money to fulfil his cravings.

- “The rich and the poor are equal before God.” (Girest ani dubllo, Deva mukhar sarko) (De Lima 148)

God never differentiate between people. For God the rich and poor are equal. Only humans make differences. Humans differentiate between rich and poor because people are not treated equally in society.

- “In the village of rich, you do not find a rag.” (Girestamlo vaddo, nesunk mellonam faddo) (De Lima 149)

This proverb states that there is no point in being rich if one does not value small things. Goans believe that a person should be rich at heart. A person should know how to treat other people with respect.

- “To add fuel to the fire.” (Gaiar bibo ghalunk) (De Lima 162)

When there is a fight going on, another person comes and adds more things to the fight to make that fight worse that time this proverb is used.

- “Wounds of the heart are hard to heal.” (Ghavo peklear, mav urta) (De Lima 163)

It takes time to heal the wounds that are deep. The pain caused by loved ones takes time to heal. Physical wounds can be healed but wounds of your heart are very hard to heal.

- “To make a mountain out of a molehill.” (Ghodo gelear, hot’ti gelo mhunn sangop) (De Lima 167)

This proverb is used for people who exaggerate things. They try to make a big issue out of a small thing. This can be said as Hyperbole, when one tries to make a big issue out of a small thing.

- “Much money, much worry.” (Chodd duddu tankam chodd usko) (De Lima 169)

When a person has more money, he is worried for keeping it safe. People are always scared of losing their money. They always stay in worry to protect the money they have earned. In such cases this proverb is used.

- “Too much strain breaks the rope.” (Chodd tannta thoim futta) (De Lima 170)

This proverb explains that too much of everything is always bad. In life there should be balance of everything. In the past people believed that if one is studying too much then he/she will go mad. This proverb teaches us that one should not access things and should try to maintain balance in everything.

- “If you are lucky, simple water cures you.” (Noxib aslear, vikh zata nirvikh) (De Lima 281)

This proverb states that if something is written in one's destiny then even poison can turn harmless. Nobody knows what is written in their destiny and what they will have to go through but one should never lose hope in life. If one is lucky enough then even simple water can turn into the best medicine.

- “New ministers, new laws.” (Nove Karbhari, Nove Kaide.) (De Lima 285)

This is a common proverb used by people in Goa. When a new minister takes over the charge, he brings in new laws.

- “Truth is bitter” (Nitt tem uloilear dusmanki zata, rinn maglear zhogddem zata) (De Lima 292)

The one who speaks truth will have a lot of enemies because truth is not expected by the people. People enjoy sugar coated versions of everything so if one is straightforward then he will have many enemies and if one asks for his debt then it will create disputes.

- “Every person has his place in society.” (Paianch vhaan paiank bori) (De Lima 309)

Each and every person has a place in society. This proverb is commonly used by people in Goa. One should stay at that place only. In Konkani, it is said as, place of a sandal is in the foot. Sandals should do the job of sandals only.

- “Sin is public, virtue is secret.” (Pap porgott, punnya gupt) (De Lima 304)

This proverb states that sins become public, which means whatever bad things one has done, everyone will know of it and the good thing that is virtue will remain private. People will always point out bad things and good things will remain hidden.

- “The sick needs the doctor, the hungry needs food.” (Piddestank goroz voizachi, bukhestank jevounachi) (De Lima 307)

This proverb states that needs are according to the situation. When a person is sick he needs a doctor similarly when a person is hungry he needs food. Things work according to the situation.

- “The innocent has nothing to fear.” (Pap na taka bhem na.) (De Lima 306)

This proverb states that one who has never committed any sins does not have to fear anything. In other words, one who does not commit sins fears nothing.

- “Small trees can never grow under the big pipal tree.” (Pimpla savllek rukh vaddona) (De Lima 309)

This proverb states that people who are in a higher position do not allow other people to climb up the social ladder. There are some people in Goan society as well who hold superior positions and they do not allow people of lower communities to level up their social status in a society.

- “Evil comes with the speed of a horse and goes away at the pace of an ant.” (Pidda ieta dhanvun, bholaiiki melta ravun) (De Lima 308)

This proverb states that bad things come very fast and go at the pace of an ant. Bad things come in one’s life very fast and it takes a long time to go away. Same way good things don't come easily but go very easily.

- “There is a conflict of desires or wishes.” (Putak naka lenkrum, ajeak Zai natrum?)

This proverb states that the son doesn’t want a child but the grandfather wants a child. Most of the time there is conflict of desires in a family. The wishes of people in the family may vary from person to person. In such a situation this proverb is used that there is conflict of desires or wishes in every family.

- “Even if a liar speaks the truth, none will believe him.” (Fottkireachem sotui zalear dubhavachem.) (De Lima 311)

This proverb is used for a person who always lies. When a liar speaks truth nobody will believe it and the truth will be considered as a lie only. Once a person gets a tag of a liar, then that person will be seen as a liar forever.

- “Truth is God’s child.” (Sotacho bapui morunk na.) (De Lima 471)

This proverb states that truth is the child of God and truth never dies. God is immortal and so is the truth. This proverb teaches us that one should never lie and should always follow the path of truth. This proverb is still relevant in Goan society.

- “The grass is greener on the other side.” (Poixile dongor sazre, lagxile dongor hagre) (De Lima 295)

This proverb states that whatever that is far away from us looks beautiful and people don't value the things that are near to them. People fail to admire things that they have and instead they crave for the things that look beautiful from far away.

- “Barking dogs seldom bite.” (Bhonkta tem sunnem chabona ani zhankta to monis vaitt korunk pavona.)

This proverb states that the one who talks big big things does not harm anyone but you have to be careful of the people who are silent. The barking dog is not dangerous but the dog that is silent is dangerous.

- “All are equal before death” (Mhataro ani tornno, mornnak sogott sarko) (De Lima 369)

This is a universal proverb which gives universal ideas like all are equal before death. Death is uncertain and it can come to anyone. Death never does partiality, everyone is equal before death.

- “Beating around the bush” (Lagim mavaddo, ghalta bhonvaddo) (De Lima 428)

The one who tries to change the topic while speaking. Instead of speaking straight away a person tries to mix up ideas.

- “Building castles in the air” (Varear bongle bandche nhoi) (De Lima 449)

This proverb is used for the people who speak big - big things and just fantasize about things. This is commonly used for those who live in the world of fantasy. One should build castles in the air as it is illusional, one should build a real one and show their capability rather than just fantasizing it.

- “ Self help is the best help” (Dusreanchea dantam poros apli dadd bori) (De Lima 251)

This proverb tells us that self help is the best. Instead of asking for help from other people, try to help your own self. Never depend on anyone else and should always be independent. Goan people strongly believe in this proverb as helping your own self is the best thing one ever does. One should not cry for help from others but instead should help themselves.

- “When god gives, he gives abundantly” (Dev ditana charui vattanim dita) (De Lima 108)

This proverb states that when God gives something, he gives abundantly. Never lose hope in life, sometimes god takes time to give the beat but one day he will give. This proverb is used for the people who have all the luxuries of life.

All of the above proverbs help us in understanding the mentality of Goan people. Some proverbs are universal in nature which one will find in different languages. But some proverbs are limited to the Konkani speaking community. It portrays the flow of thought of people. This chapter analyzed popular proverbs, proverbs that give advice and also general proverbs that are written in Konkani language. Proverbs act as a tool to communicate ideas and thoughts of people. Goans used proverbs to share their wisdom to the people. Some proverbs portray experiences, pain and sorrow that people go through.

Proverbs play a crucial role in shaping society by serving as concise yet powerful vehicles of cultural wisdom and values. Across diverse cultures, proverbs encapsulate centuries – old knowledge, transmitting moral, ethical, and practical lessons from one generation to the next. Proverbs serve as educational resources, teaching language, culture, and life skills, and they reinforce cultural identity by reflecting unique perspectives and experiences. In literature proverbs add depth and authenticity, enriching creative expression. Overall, proverbs are integral to the fabric of societies, influencing behaviour, communication and the preservation of cultural heritage.

CHAPTER FIVE

Conclusion

From this research, we can conclude that Konkani proverbs have impacted Goan society in some way or the other and some Konkani proverbs are still used in contemporary times. Proverbs serve several purposes in language as well as in culture. Usage of proverbs helps in conveying age- old wisdom, offering advice and moral lessons or insights into human behaviour and experiences of life. Proverbs also reflect cultural values, beliefs and norms of a particular society. It can also enhance communication by conveying complex ideas or emotions in an interesting way. Proverbs are also used in educational settings to teach values, ethics and practical knowledge to the students. Some Konkani proverbs have lost their significance completely but some are still relevant even today. The dissertation consists of five chapters, the first and the last being ‘introduction’ and ‘conclusion’ respectively, three core chapters are “Konkani Language: Understanding Oral Traditions and History of Language”, “Gender and Caste: Analysis of Konkani Proverbs through Contemporary lens”, “ ‘Hospitality is not just a word but a tradition’: Understanding Goan Society through Proverbs”. Each chapter offers insights into Konkani proverbs and provides analysis of each and every proverb through the researcher’s point of view. The ‘introduction’ of this study lays down the importance of proverbs in a culture; also it highlights the aim and objectives of this study, the research and methodology, scope and limitations and chapterization. The ‘Conclusion’ chapter provides an overall summary of the entire study.

The second chapter gives emphasis to Konkani language, elaborating on the history of Konkani language. It discusses how Konkani became the official state language of Goa in spite of facing major suppression during Portuguese rule. It also mentions the leaders like Shenoji Goembab who played a significant role in preserving Konkani language. This chapter

also speaks on the oral traditions of Goa. It describes Goa's rich cultural history. Understanding oral traditions in Goa helps the reader to glance through the cultural history of Goa. The cultural history varies from Pernem to Canacona. Further, it discusses the origin of proverbs. The origin of the proverbs tells us that proverbs have come from indigenous and tribal people of Goa. It originated from the time when there was no source of entertainment in our society. It was the time when Goan society was uncivilized. But over a period of time things have changed and today we live in a civilized society. This chapter also discusses translation study. Konkani proverbs are translated in English and it also explains the process of translation from Konkani to English. The process of translation includes, finding equivalence, fidelity and it uses Skopos theory of translation. The Skopos theory aims to find out the purpose of translation. It also highlights challenges faced by the translator in translating proverbs from Konkani to English. Some of the major challenges include, language structure difference, cultural nuances, multiple meanings, technical jargons, syntax and grammar, linguistic evolution and translator biases. The process of translation was a bit complex as proverbs are written in phrases and sentence structure of both the languages is different, making it difficult for the translator to convey the intended message without altering the cultural meaning of a proverb. Hence, chapter two gives the background to the overall study.

In the third chapter, Gender and Caste related proverbs are discussed. It also explains the gender inequality that exists in Goan society. Through research, the researcher found out that gender inequality does not exist at a major scale but at a small scale. In Goa, men and women enjoy equal freedom in society but there are inequalities that exist and it is reflected through proverbs. Proverbs are considered to be full of wisdom but some proverbs are biased. The status of women has changed over centuries and today's women are completely different from the women of the past. The proverbs related to gender are very harsh in nature and can

hurt the sentiments of a person. This chapter also analyzes caste related proverbs. It speaks about the caste hierarchy in Goan society. The caste hierarchy begins from Brahmins, Kshatriyas, Vaishyas and Shudras. The proverbs related to caste shows how upper caste people humiliate lower caste people in society. The upper caste people always hold higher positions and they practice their superiority over lower caste people. This type of inequality still exists in Goan society. Also proverbs reflect differences between upper class and lower class people in Goan society. It also discusses proverbs which are associated with *Bhatkar* and *Mundkar*. The differentiations based on class also exist in the present times. Hence, this chapter highlights the issues related to Gender and caste reflected through the Konkani proverbs.

The fourth chapter analyses general Konkani proverbs. It includes popular proverbs used by people in Goan society like “korit toh bhogit” which means one has to pay for his actions. It also includes proverbs that give advice. Since proverbs are full of wisdom, they offer advice in different stages of one’s life. Proverbs are used to motivate people. There are different proverbs in Konkani that give advice. These proverbs play an important role in shaping the lives of thousands of people. A good proverb can guide a person in the right direction. Goan society has developed a lot over a period of time and proverbs play an important role in shaping and preserving the cultural history of Goa. This chapter also tries to understand Goan society through proverbs. It offers insights into the thought pattern of people. “Hospitality is not just a word for Goans but it’s a tradition.” This title has clearly explained that Goan people are very approachable and hospitable, always welcoming tourists with a smile. This chapter also highlights some general proverbs used by people in everyday life. Hence, it explores overall Konkani proverbs used by people in Goan society.

Language is an important medium of communication; it has a power to connect people worldwide. Some languages are universal in nature and some are specific to certain regions.

In this, the researcher has studied an important aspect of language that is proverbs. The study focused only on Konkani proverbs. Konkani proverbs gave an idea of a Konkani speaking community. The Proverbs taken up in this study discussed caste issues, gender issues and also some general as well popular proverbs used by people in Goan society. A proverb has a power to change one's life. Proverbs can enrich language by adding appetizing flavour in communication. In the past, communication included more proverbs but in the present times some proverbs are fading away with technological advances. Today, communication is getting virtual and superficial. But yet proverbs hold significance in adding beauty to the language.

Hence proven, that Konkani proverbs reflect gender inequality and caste identity, with certain proverbs reinforcing traditional gender roles and caste hierarchies, thereby contributing to the maintenance of social norms and power structures within Konkani speaking communities. Overall proverbs play an important role in culture, languages, education and communication. Proverbs serve as a repository of cultural heritage, preserving important lessons and insights from the past. Likewise, shared knowledge through proverbs fosters a sense of belongingness among people who understand and use them. They create common ground for communication and understanding within a society. Proverbs are also used to teach moral values, critical thinking and life skills. They provide practical wisdom and encourage people to do better in life. Hence, proverbs help in preserving language by contributing to the richness and diversity of languages by showcasing linguistic creativity. Proverbs are used in literature, music, art and other forms of creative expression to add depth and cultural reference to the work of art. It plays a multifaceted role in society, serving as an important tool for communication and sources of inspiration and creativity.

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