

A black and white photograph of a tropical beach scene. In the foreground, there are dark, silhouetted palm fronds and other tropical plants. A body of water, possibly a lagoon or bay, stretches across the middle ground. In the background, a dense line of palm trees and other vegetation forms a dark silhouette against a bright, cloudy sky. A single palm tree trunk leans diagonally across the frame from the left towards the center.

ओं व का

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Irvine, California July 1-3, 2000

स्मरुनी गोमंतदेवी

स्मरुनी गोमंतदेवी, मूर्ति सौख्यदा
प्रेम भरे हृदय भरे नमन तव पदा ॥ ध्रु ॥

सम्राज्ञी पद तुझेच गमत सृष्टीचे
सिंहासन सद्माद्रि, स्वालि गालिचे
अंतरीले हरितधवल, गवत वालुचे
या प्रभावळीत भव्य, पहुडसी सदा

स्मरुनी गोमंतदेवी, मूर्ति सौख्यदा
प्रेम भरे हृदय भरे नमन तव पदा

नारळीतरु छन्न करी देवी तुजवरी
दुग्धधार धरित दूध, सागर हि शिरी
सिंधुलहरी चुंबिति तव, चरण वरवरी
वैभव तव अनुपमेय, अतुल संपदा

स्मरुनी गोमंतदेवी, मूर्ति सौख्यदा
प्रेम भरे हृदय भरे नमन तव पदा

तव सेवा कार्य घडो मज हि अल्पसे
अंकित तव रूप असो, हृदयपति असे
जीवसुमन पूजेस्तव, तवचि हे असे
जाणिव ही देवी वसो, हृदयि सर्वदा

स्मरुनी गोमंतदेवी, मूर्ति सौख्यदा
प्रेम भरे हृदय भरे नमन तव पदा

कवि दा.अ.कारे



Convention Center, Irvine Hilton, 18800 McArthur Boulevard, Irvine, California 92614

Saturday, July 1, 2000

Dear Friends,

Two years ago in Orlando, I volunteered to host our 5th biannual Goan Organization in America Convention in the Golden State of California.

After two long years, the time has finally arrived. Welcome to the wonderful City of Irvine in sunny southern California! Sharing the enthusiasm and support of us Goans in California, I am delighted to have you with us in Irvine for this marvelous event to bring in the new Millennium. Your Convention Organizing Committee has put together an exciting and fun-filled program for you to enjoy and relax with your family and friends. At the convention, you will meet old friends and catch up on the each other's progress. You will also meet attendees from elsewhere in North America and around the world, including Goa, that share your same Goan heritage and hopefully many lasting friendships can be made at Goan Convention 2000.

This interaction is a major accomplishment, which fulfills a mission for most of us who call Goa "home". It is our sincerest hope that the youth participating in this Convention will continue our tradition, meeting again with old and new friends, and helping this interaction to grow to new heights throughout future conventions in this Millennium.

The presence of your family and friends is a testament to this "Goan Family & Friends" celebration we are having during these three days. It is my sincere hope that you, your family and friends will keep the Goan spirit of enjoyment as well as heritage alive and will prosper in North America. To accomplish this mission, we all need to keep in touch and network with one another via the Internet and other means. We must attempt and make every effort to encourage our younger generation born in North America to provide necessary support and take charge of hosting all future conventions in the new Millennium.

Our youth group in California and many supporters of this event has helped us in compilation of this Souvenir, in fund raising, in hotel and program arrangements and sponsoring of hospitality at this Convention. We acknowledge their help and thank them for their support we received over the past several months.

In closing, I want to express my sincere thanks to members of our Organization Committee for their enthusiasm and sincere efforts to plan and make it a great Convention for you, your family and friends. Each committee member - Sharad Keny, Swati Virginkar, Smeeta Sardesai, Ratnakar Rege and Suresh Sansguiri - worked hard in many ways for making this three days event an enjoyable and memorable for all of you. Also, I extend my special thanks to Mr. Surendra Naik, who passionately helped us through his efforts to contact his friends and sponsors from Goa as well as here in the U.S. and generate substantial financial support we needed to subsidize expense of this Convention.

We are committed to do our best to help you anyway we can during this Convention. Please let us know how we can help you now and also in the future Convention of Goan Organization in America.

Thank you all for your participation!

Sincerely Yours,

Dilip R. Sanvordeker

*Chairman, 5th Goan Organization in America Convention,
Irvine, California, 92614*

Acknowledgements

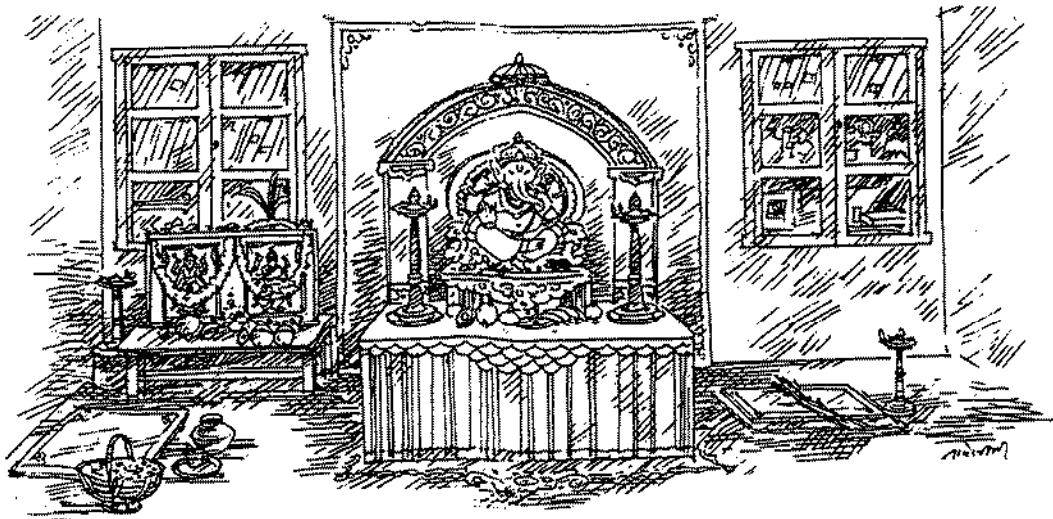
The Convention Organizing Committee wishes to express its sincere gratitude and thanks to the California Youth Group and our friends for their continuous efforts and support for hosting of this convention in Irvine, California.

Youth members:

Ameet Keny, Shveta Keny, Alka Rege, Leena Rege, Priya Sanvordeker, Natasha Sardesai, Neil Sardesai, and Sagar Vaidya for organizing the Youth Program for this convention.

Friends:

Pradeep Keni, Vasant Keny, Rekha Khandeparkar, Surendra Naik, Milita Palekar, Sheel Palekar, Rekha Rege, Meenal Sanvordeker, Rajendra Sardesai, and Babu Vernekar, for their contributions, encouragement, and efforts in planning and hosting of this convention.





Editor's Comments

I would like to take this opportunity to welcome all of you to Southern California, the home of the Fifth Bi-Annual Goan Convention!

As I sit with the final copy of this ओवळां, I am reminded by the writings of Benedict Anderson, an underappreciated, if not utterly unknown modern thinker.

Grappling with the question of what unites a group of people into thinking of themselves as a "community", Anderson ultimately finds that a very singular tie has bound different communities for ages.

What he found, was that each of us finds community with those who we share a culture and language.

In compiling this ओवळां, those of us who created it worked a great deal to sift through photographs, drawings, songs, poems, and prose to come up with something that, to us, signified our Goan identity.

It is never easy to define a culture in terms of a few works, or to distill a rich history into a few pages of images and text. But in the course of editing this compilation, I believe that all of us learned something about our own heritage.

I cannot speak for what the others found out about our culture while creating this magazine, but I was struck by the complexity of thought and achievement evident in everything Goan. As I discovered, each and every element of our Goa is full of history, and each element creates a small part of the greater whole that is our Goan way of life.

Our Goan culture is a rich and textured one, and I believe that this ओवळां, as well as this year's Goan Convention, are representative of that.

However, this magazine could not have been completed without the help and guidance of several individuals. First of all, I would like to thank Mr. Dilip Sanvordeker and the organizing committee for allowing me the opportunity to edit this magazine. In addition, Mr. Raj Sardesai and Mrs. Sharad Keny, provided invaluable support throughout this venture. And, as they always have, my parents, Arun and Swati Virginkar offered their input and constructive criticisms on how to improve this work.

In addition, this magazine owes a great deal of thanks to those who worked hard to transform the many ideas into this ओवळां: Nolan Sardesai, Sandeep Sangodkar, Poorva and Rayva Virginkar.

And finally, a very special thanks to Neil Sardesai, for his technical skill and creative input that helped to make this ओवळां successful.

I hope that you all enjoy the convention, and our Southern California hospitality during these 4th of July holidays.

Best Wishes,

Rohan Virginkar

Our Supporters

The Working Committee of the Goa 2000 Convention would like to thank the following individuals and companies for supporting the Convention through their generous donations. Thanks to their support we raised over \$16,000.

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**Organizing Committee
GOA 2000 Convention
July 1 - 3, 2000
Hilton Hotel
Irvine, California**

Dr. Dilip Sanvordeker	Chairman. Fund Raising and Souvenir Coordinator
Dr. (Mrs.) Sharad Keny	Secretary-Treasurer
Dr. (Mrs.) Smeeta Sardesai	Site selection and arrangement Coordinator
Mr. Ratan Rege	Entertainment Coordinator
Mrs. Swati Virginkar	Food Coordinator
Mr. Suresh Sansguiri	Northern California Representative
Mr. Surendra Naik	Fund -Raising Coordinator, specially from Goa.
Mr. Rohan Virginkar	Youth Representative
Miss Priya Sanvordeker	Youth Representative

Goan Convention 2000 Program

Saturday, July 1, 2000

2 - 5 p.m.	Registration
5 - 6 p.m.	Happy Hour
6 - 8 p.m.	Dinner (Goan Food)
8 - 10:30 p.m.	Family Variety Entertainment
10:30 - midnight	Disco Dance

Sunday, July 2, 2000

7 - 9 a.m.	Breakfast (Hilton Buffet)
9 - 10 a.m.	Presentation by the Chief Guest Mr. Ravindra Kelekar, eminent Goan writer and freedom fighter
10 - 11 a.m.	Youth - Parent Seminar
11 - 2 p.m.	Pool Party for Youth including an outdoor lunch
11 - Noon	Entertainment Program by Northern California Goans
Noon - 1 p.m.	Lunch
1 - 2 p.m.	Break
2 - 2:45 p.m.	Goan Jeopardy
2:45 - 4 p.m.	Variety Program
4 - 5 p.m.	Open Forum
5 - 6 p.m.	Happy Hour
6 - 8 p.m.	Dinner (Indian Food)
8 - 10 p.m.	Musical Program by Mrs. Usha Amonkar, renowned Goan artist (Konkani, Marathi and Hindi songs), accompanied by Mr. Gopal Marathe on harmonium and Mr. Ramesh Kumar on tabla.
8 - 10 p.m.	Youth entertainment program including a DJ with Indian as well as Western music.
10 p.m. - midnight	Disco Dance

Monday, July 3, 2000

7 - 9 a.m.	Breakfast (Hilton Buffet)
9 - 10 a.m.	Discussion moderated by Mr. Kelekar on " What we can do for Goa and what Goa can do for us"
10 a.m. - noon	Closing Ceremonies
Noon - 1 p.m.	Lunch
1 - 2 p.m.	Check out and Good bye

Mr. Ravindra Rajaram Kelekar

Our Chief Guest



Our distinguished chief guest of the GOA 2000 Convention is one of the visionaries of the Konkani world, Mr. Ravindra Rajaram Kelekar. With his unwavering dedication to the Konkani language movement and his high quality contribution to Konkani prose, he has been responsible for elevating the language to the level of other leading languages in India.

Mr. Kelekar was born on March 7, 1925 at Cuncolim, Goa. After his primary education in Gujarati and Portuguese, he joined Lyceum in Panaji for his higher education. However, convinced that Konkani language would not be in a position to assert her legitimate status as long as Goa remained under the Portuguese imperialism, he gave up his education and in 1946 he dedicated his efforts to the struggle for the liberation of Goa.

His association at this juncture with the socialist leader Mr. Ram Mohan Lohia was a turning point in his life. Mr. Kelekar turned into a crusader for the cause of Konkani and made it the mission of his life.

In 1949 he met Mr. Kakasaheb Kalelker and accepted him as his Guru. This was a lifelong Guru-Shishya relationship until the passing away of Mr. Kalelker. In 1955 Mr. Kelekar was appointed Librarian of Gandhi Memorial Museum in New Delhi. Here he began his lifelong "Sadhana" of knowledge which continues uninterrupted to date. In 1956 he started editing from Bombay the weekly periodical "Gomant Bharati" in Roman script aimed at kindling self-respect and nationalism in the hearts of Goans across the world. In 1961, the Portuguese imprisoned him on his arrival in Goa. The same year, on December 19th, Goa was liberated by the Indian army. However, this did not elevate

the position of the Konkani language. Mr. Kelekar led the movement that culminated in the recognition of Konkani by Sahitya Academi as an independent literary language of India. However, this was not enough for Mr. Kelekar. He worked tirelessly and helped to gain full-fledged statehood for Goa in the Indian Union on August 12, 1987 and to include Konkani in the Eighth Schedule of the Indian Constitution in 1992

Mr. Kelekar is a man of letters devoting his time to reading, writing and contemplation. His writings include literary prose, novella, allegorical short fiction, travelogue, socio-linguistic discourse, memoirs, autobiography, biographies, intellectual essays, etc. His fluency over languages like Konkani, Gujarati, Hindi and Marathi is evident in his translations of novels, philosophical treatise, etc. to and from these languages. He has translated a large number of works by Kakasaheb Kalelker into Hindi. He has been editing the leading Konkani monthly for last 25 years.

Goans all over the world have recognized the contribution of Mr. Kelekar to literature, to Goan heritage, and to Konkani. The long list of literary as well as other awards bestowed upon him is a manifestation of the love and respect they have for him and his dedicated work for Goa and Konkani. Some of the important awards he has been bestowed upon are: **Konkani Bhasha Mandal** and **Kala Academi awards** in 1974-75; **Sahitya Academi award for original writing** awarded to him for his travelogue **Himalayante** in 1977 and the one for translation for his **Ami Tankaan Manshante Haadle** in 1990; **Central Hindi Directorate award** for his biography of Kakasaheb Kalelker in 1992; **Swami Pranavananda Puraskar** for his **Gandhi Yug ke Jangam Vidyapeeth Mein** in 1990. **The First Konkani World Conference** bestowed upon him **Konkani Sahitya Ratna Puraskar** in 1995 and in 1997, **Kala Academi**, Goa awarded him **Gomantak Sharada Puraskar**.

Today, Ravindrabab, as he is affectionately called by fellow Goans, lives in Priol, Goa with his wife Mrs. Godu Kelekar of 51 years.

On behalf of GOA 2000 Convention, we thank him for accepting our invitation to be the chief guest and wish him a long and happy life

Usha Amonkar Our Featured Performer



Usha Amonkar began her training in classical music at the age of seven. She comes from that picturesque paradise—Goa, which has already given to the world renowned artists. Her guru pandit Nivruttibua Sarnaik nurtured and moulded her talent over the years. Usha Amonkar is one of the illustrious performers of the Jaipur Gharana.

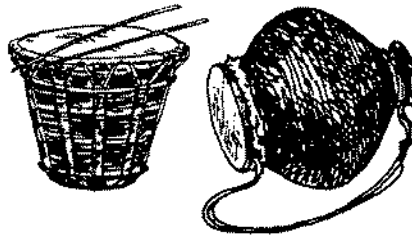
Her training in light music and Ghazal gayaki was from Pandit K. Mahavir, Govindprasad Jaipurwale and Ustad Aslam Khan, who helped mould her classical voice and adopt it to the lighter medium.

She sings with authentic Muslim andaaz of ghazal gayaki and has command over Urdu shayari. Her ghazal gayaki is characterized by purity of note and tremendous feeling of devotional fervor. Apart from ghazals, Usha sings bhajans and geet in the concerts and also before elite gatherings. She has been singing on radio and television for many years.

Usha has given many performances all over India and toured extensively, covering the United Kingdom, the United States, the United Arab Emirates, Bahrain, Singapore, and Mauritius. Her performances are enjoyed by the discerning audiences and she is one of the most accomplished singers in India. She has sung in many other languages besides Hindi, and they include: Marathi, Konkani, Rajasthani, Punjabi, etc. She has also sung in many music festivals and has to her credit many cassettes and LP records. The most well known cassettes are "Bhajan-Prem" (Bhajan Cassette) and "Guzarish" (Ghazal cassette).

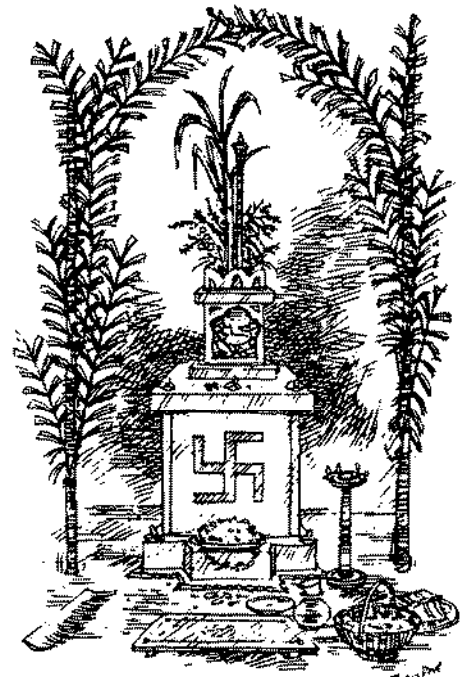
Usha's forthcoming cassettes will include Bhajans, Geet, Ghazals, and Punjabi folks, all composed by her.

Numerous music critics have appreciated the quality of Usha's singing and her wide range and versatility. Her voice is soft, sweet, sensitive and melodious.



Chronological History of GOA

- 1367 - Conquest of the kingdom of Kadamba (of which Goa was the capital) by the empire of Vijaynagar.
- 1380-1454: Rule of Vijaynagara governors.
- 1489 - Capture of Goa by the Muslim Bahmani king, Muhammad Shah II.
- 1454-1471: Rule by Bankapur chiefs.
- 1488 - Capture of Goa by Yusuf Adil Shah ("the Sabayo") of Bijapur.
- 1471-1489: Rule of Sultan of Bijapur.
- 1498 - Discovery of the route to India by Vasco da Gama.
- 1489-1510: Yusuf Adilshah rules over Goa.
- 1510 - Capture of Goa by Afonso da Albuquerque.
- 1515 - Defence of Goa against Ismail Adil Shah ("the Idalcan").
- 1542 - Arrival of St. Francis Xavier.
- 1543-1783: Portuguese acquire Bardez and Salcette from Ibrahim Adilshah.
- 1570 - Siege of Goa by the Idalcan.
- 1510-1543: Portuguese rule over a limited territory of Goa, mostly Tiswadi islands.
- 1595 - First Dutch voyage to the Indies.
- 1600 - English East India Company's charter.
- 1642 - Treaty between England and Portugal.
- 1683 - Attack on Goa by Marathas under Sambhaji.
- 1695 - Viceroy moves his residence out of the city of Velha Goa.
- 1741 - Marathas and Bhonsles defeated by Portuguese forces.
- 1749 - Expulsion of the Jesuits.
- 1759 - Viceroy takes up residence in Panjim.
- 1764 - Acquisition of New Conquests.
- 1778 - Acquisition of Pemem.
- 1783 - Portuguese annex Pemem.
- 1788-1799: Portuguese rule extended over entire Goa.
- 1797 - Occupation of Goa by British Army.
- 1813 - Withdrawal of British Army.
- 1821 - Goa represented in Portuguese parliament.
- 1843 - Panjim declared the capital of Goa.
- 1881 - Commencement of railway building in Goa.
- 1905 - Development of iron and manganese ore mines.
- 1947 - Indian independence.
- 1961 - Goa incorporated into the Indian Union.
- Dec 19, 1961 - Liberation of Goa.
- August 12th, 1987 - Goa gained statehood.
- 1961-1987 - Union territory of Goa, Daman and Diu.
- May-30, 1987 - Goa becomes a state within India.





यो गे माये

रात जाल्या, भयं दिस्ता, बेगिन यो यो गे माये
भुर्गी तुजी हुमन्यार बसून वाट पळैतात यो गे माये
कुशीत घट्ट घेवु काण्यो सांगपाक यो गे माये
तोडात आमच्या घांस घालपाक यो गे माये यो गे माये

दिष्टीआड जाल्यार तुज्या दोळ्यांक उदक येताले गे माये
पडल्यार दुखल्यार तुज्या काळजाक दुख जाताले गे माये
शेतांत भालू आड्डुंक लागल्यानं जीव थरथरता गे माये

किट्ट काळोख, थंडी पडल्या कडकट्टा आंगा गे माये
मायेची तुजी उब दिवपांक वेगेत घे गे माये
पदां म्हणून निदोपाक आमकां यो गे माये
तूं खंय गेल्या, केन्ना येतली
तुंवे सांगले ना गे माये.

शंकर इनालय वारकर



उठ रे गोंयकारा

उठ रे गोंयकारा, मुस्वार सर रे गोंयकारा
एकमेकाचो हस्त धरुन, चल रे गोंयकारा ॥

मिवूं नाका कोणाक तुं, घे धिटाच तुज्या सांगता
बेकार बसूं नाका तुं, घे काम तुज्या वांग डा
उठ रे गोंयकारा, मुस्वार सर रे गोंयकारा
एकमेकाचो हस्त धरुन, चल रे गोंयकारा ॥

स्वांघाक स्वांदो लावन, टेंकी दी रे गोंयकारा
मान तुजी वीर करुन, चल रे गोंयकारा
उठ रे गोंयकारा, मुस्वार सर रे गोंयकारा
एकमेकाचो हस्त धरुन चल रे गोंयकारा ॥

उलय तुजी भास तू लज घर नाका
वाडय तुजें गिन्यान तू वेळ मार नाका
उठ रे गोंयकारा, मुस्वार सर रे गोंयकारा
एकमेकाचो हस्त धरुन, चल रे गोंयकारा ॥

गांव तुजो ल्हान स्वरो, स्वेळता हांगा शांत वारो
एकतायेच्या गोड सुरांत, म्हणे रे तुजो कोंकणी मांडो
उठ रे गोंयकारा, मुस्वार सर रे गोंयकारा
एकमेकाचो हस्त धरुन, चल रे गोंयकारा ॥

डॉ. गोविंद नायक



Konkani Songs and Music of Goa **

By
Alfred Braganza

For a Goan, from the cradle to the grave, life is but a song. He hums before he lisps., sings before he cries.! The cradle songs in Goa are called **Painno** or **Haloio**. Though they are few, they are fine expressions of lilting tunes, the best being "Painnem Halounk" and "Dol re baba dol".

There cannot be birth without marriage in society. So marriage is the theme of many a folk-song in Konkani. Goans have songs on different ceremonies connected with marriage. After the engagement Christians and Hindus as well follow more or less the same Konkani customs. These songs which accompany the different stages of marriage are called **Zotis**.

Western influence has wrought its havoc in the rural world. Most of these wedding songs are fast disappearing. The celebration of a Goan wedding today is accompanied by the latest jazz pieces or Indian classical recitals. The only redeeming feature is the **manddo**. This word derives from the Sanskrit manddala= circular movement. Indeed originally the Konkani dance *manddo* implied movement in circles.

If the *manddo* expresses the romantic side of the Goan Christian, the **Dulpod** that follows typifies the realistic facet. As the haunting melody of the *manddo* moves on, it resolves itself **Dulpod** which is the direct descendant of the Hindustani music **Durpad**.

Green lights on. Hushed silence in the audience. Tchin! Tchin! The anklets tinkle setting pace to the quick rhythm of a **Daknni**. This term in Sanskrit means "devil of a female". Curtain up, an Indian danseuse voluptuously swings around in countless, significant gestures and gyrations from head to toes, and the audience goes into raptures. One would say she is a temple sculpture come to life. She is followed by other nymphs. Other voices sing Age Nari, and the siren voices of these temptresses proclaim themselves in "Kolvontam Nachtat munnun,/ Soglo loku zannam". Then they ask the boatman to ferry them across for they have to perform at Damu's wedding in Sirigaon, promising to give him anklets, bracelets, bangles and nose-ringlets. A similar interlude with a ferryman is evoked in another Daknni "Are Tandullea".

When the missionaries first began their work of evangelization, they made use of the existing Konkani metres, the main being the **Ovi**. Women's songs sung while grinding on the hand-mill are called **Dantear Ovio**.

An enchanting variety of Goan folk-song is the one known as **Kunbi Geet**. With the syncopated rhythm of the tabla and the clang of the cymbal, the hardy labourers, *Kunbis* burst into a song of joy.

The most favorite Konkani folk-songs of Goan Hindus are **Dhalos** and **Fugddis**. The *Dhalos* are sung in the Hindu month of *Paush* corresponding to February more or less. Although men are also invited to participate, the singing is usually a women's affair. Though the *Dhalos* and *Fugddis* are similar in character, yet the Konkani expressions used for both are different. Goans say *Dhalo khellunk* (to play) and *Fuggdio ghallunk* (to put).

Every Sunday in the month of *Shravan*, corresponding to August in may Hindu houses there is the propitiating ceremony called *Puja*. On such occasions it is almost obligatory for married ladies to sing. In their songs they vow to remain pure, *vrot korunk*. It is these *fugddis* that kept alive to date the ballads of romance and heroism.

The rainy season over, the folk take out in a procession an image of Lord Krishna, going from house to house, reciting the **Dhenlo** in which they rejoice over the end of the rains.

There is yet another folk-song called **Lavnni**, the only Konkani song in Goa which owes its direct descent to the Marathi song of the same name.

As in other parts of India, there are typical Konkani songs sung during *Zagor*. The word *Zagor* derives from *zag* = awake. And so the staging of *Zagor* occupies most of the night. Likewise some people go about singing during *Xigmo*, a Konkani version of *Holi* of the states of India. It is the *Carnival* of the Hindus in which the other communities also participate. During *Xigmo* in Goa, groups of people move about with a symbolic staff from house to house. This singing fetches them some money. A popular **shigmo geet** is "Oxi avoi-bapaichea monant, / Choli diunchi Konnank".

The whole edifice of Goan songs rises from the fabric of their folk pattern, being a veritable documentary of their life, a documentary that reflects the strangeness and restlessness of Goa, this land of strange beauties and restless contrasts.

**** Condensed from the book "The Discovery of Goa" 1964, which was reprinted by the Michigan University in 1984 in their Anthology "Goan Literature".**



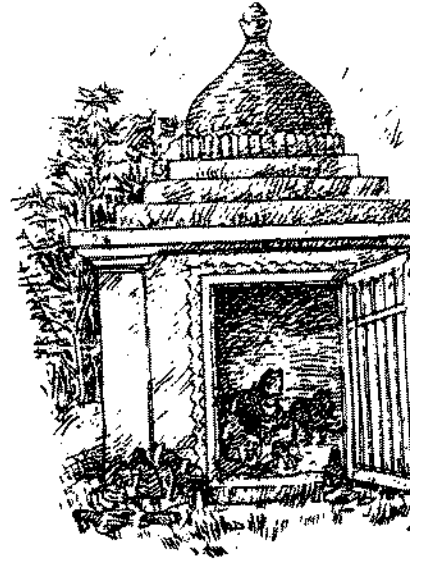
सोऽहम्

हंसला खुदकन चंद्रमा, हंसले तारे खुदुखुदु
हंसला खळखळ सागर, वारा वाहे हुल्लुहुल्लु
घडघड ढमढम धिड धा, वाजवी मेघ मृदंग
कडकड त्रिक धा, त्रिक धा विजली करी नर्तन
रिमझिम रिमझिम, बरसती अमृतधारा
हिरवा शालू नेसून हंसली लाजून वसुंधरा
हंसती फुले पक्षी नाचती, हर्षित झाल्या वृक्षवल्लरी
नवचैतन्याने भरूनी गेली. सुंदर हंसरी सृष्टी
व्यापुनि टाकी चराचराला आनंदी आनंद
ह्या हास्यातुनि ऐकूं येई एक दिव्य नाद
संगीतमय त्रैलोक्याचा एकच जीवन सूर
ॐ सोऽहम् सोऽहम् सोऽहम् सोऽहम्

बरीच वाट चालून आलो, नाही सापडे मार्ग
बरेच ग्रंथ वाचून झाले, गवसत नाही तत्त्व
भोगुनि झाले भोग बरेच, कळला नाही आशय
संसाराचे बसले चटके, नाही सुटली आस
आतां बसलो थकून, पाहत आभाळांत
वाट पाही मी त्या सूर्याची परमात्म्याच्या दिव्यचक्षुची
जो नेईल मज, अंधारांतून प्रकाशाकडे
अज्ञानांतून ज्ञानाकडे
अशाश्वनांतून चिरंतनाकडे

नेत्र आले भरभरुनि, हृदय आले दाटुनि
अंतरीच्या वेदना, आल्या उरी उफाळुनि
गुंफित होते विश्व माझे, फेर धरुनि तुज भोवती
ध्यानांत तूं हृदयांत तूं, सर्वत्र तूं मनमंदिरी
आता मला हे शक्य नाही. अन्य धागे ओढती
तुजशी मी मन ठेवितो
देह असला कोठे तरी.

- शंकर दत्तात्रय जोरकर



पैसो

पैसो पैसो खुद गरजेचो
सगळ्यांच्या तो आशेचो ॥

जांव गरीब जांव गिरेस्त
जांव दोतोर जांव तो मेस्त ॥

पैशान सगळें विकतें मेयटा
पैशास्वातीर बरें वायट घडता
मोहांक ताज्या सगळ्यांक धरता
दोळे आसून कुड्डो करता ॥

पैशाचो मोह कोणाक सुटना
दुसऱ्याच्या स्वातीर कोण तो मोडना
बंद केव्यार तसोच उरता
लिपोवन दवरव्यार वाळवी स्वाता ॥

पैशान धोड्यांक मान मेळटा
धोड्या बाबड्यांचे मान वता
मद, क्रोध, मत्सर काडता
तांतूंक तांचो नाश जाता ॥

पैसो पैसो जरूर मेळोवचो
वापर ताचो सारखो करचो
हातातल्यान तो निसटूं शकता
दुष्टांच्या ताब्यांत वचूं शकता ॥

पैसो सगळ्याक धोळू जाय
ताजो लाम लोकांक मेळू जाय
गरज सगळ्यांची मागोवक जाय
नाशिल्ल्याक दान करूंक जाय ॥

डॉ. गोविंद नायक



IN HONOR OF OUR BELOVED FATHER

Atmaram Deo

ON HIS 90TH BIRTHDAY

Mr. Atmaram Deo was born on July 4, 1910 at Merces, approximately 2 miles from Panaji. Presently residing in Karwar, he is popularly known as Sadhu Gurudevnanand for his lifelong devotion to God and the teachings of Shri Ramkrishna Paramhansa.

साधु गुरुदेवानंदाचा जन्म सोमवार ता. ४ जुलै १९१० साली मेरसी गोवा (पणजी-जवळ, २ मैलावर) येथे झाला. वडीलांचे नांव धर्माजीपंत वासुदेव व आईचे नांव अन्नपूर्णा.

साधु गुरुदेवानंदांना वयाच्या चौदाव्या वर्षी श्री रामकृष्ण परमहंसांच्या चरित्र वाचनाने तीव्र अशी परमार्थ करण्याची प्रेरणा झाली. त्यामुळे सतत प्रयत्नाने त्यांचा परमार्थ अखंड चालला आहे. त्यांची व श्रीरमण महर्षी सद्गुरुंची भेट वयाच्या सव्विसाव्या वर्षी झाली. त्यांची भेट म्हणजे अनुग्रह ठरला व परमार्थाला रंग आला. त्यांचे कृपेने धन्यता आली !

श्री सद्गुरु भगवान् श्रीरमण महर्षींचा जन्म, ३० डिसेंबर १८७९ साली झाला. त्यांना वयाच्या सतराव्या वर्षी संतकथामृत वाचनाने महावैराग्य उत्पन्न झाले व त्या महावैराग्याने त्यांनी प्रथम मृत्यु कसा असतो, याचा अनुभव घेण्यासाठी श्रवसन घालून मृत्यु अनुभवला. व त्या मृत्यूच्या अनुभवांतच अमरस्वरूप आत्मदेवाचाहि अनुभव येऊन त्यांना समाधि लागली व पूर्ण परमानंद साक्षात्कार झाला. या साक्षात्काराचा परिणाम म्हणून गृहत्याग करून अरुणाचल क्षेत्री जाऊन श्रीअरुणाचल शिवाश्रयाने परिपूर्णत्व पावण्यांत झाला. ते आधुनिक जगाचे श्री जगद्गुरु झाले ! त्यांची महासमाधि १४ एप्रिल १९५० साली झाली.

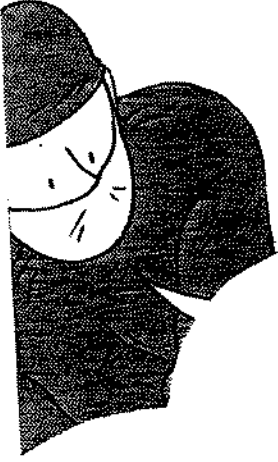
शोडक्यांत गुरु-शिष्य चरित्र वर्णिले । ॐ तत्सत् ब्रह्मार्पणमस्तु ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Anuradha and Eknath Deo family, Long Beach, California

HMOन् आमची वाट लायली

HMOन् आमची वाट लायली
मरील्या जेवणातली रोटीच काडली ॥

काय बरे ते दीस
घा मागल्यार मॅळटाले वीस
मोटार म्हळ्यार मर्सेडीस
हिका गळ्यांत नवीन पीस
पुणून नाटलांतली कातली नाच जाली
HMOन् हातांत कट्टी दवरली ॥



दर वर्सा गोयां वताले
आडवे उबे पटे मारताले
सगळ्या सोयऱ्यांक मिक्सर व्हाताले
नाका थंय फ्लेट घेताले
HMOन् पुणून चावी माल्ली
ओन् हावे संपलां केली ॥



को ण केन्नाय निसरले
थोडे खुबदां घसरले
थोड्यानी सरकाराक तोपी घाली
केन्नाय इल्लीशी हवाय खाली
HMOन् मात कमाल केली
सामकीच येण्डेलाची मायरी दिली ॥

इंजिनियर आमकां रेस्पेद दी
मियेत मियेत प्रश्न विचारी
रोलॅक्साच्यो आमी खबरी सांगून
एअरइंडीयाची फकाणा मारी
HMOन् पुणून घात माल्लो
सामकोच कत्सावांत हात घालो ॥

मंगेश महारुद्रा ओ देवा
तुज्या ताटांत केळी
दी मात्सो बळी

HMO चो ॥

बरोपी विलास खांडेपारकार

Glimpses of Undocumented Goan History

By Damodar Narcinv Naik

All illustrations are by Mario Miranda

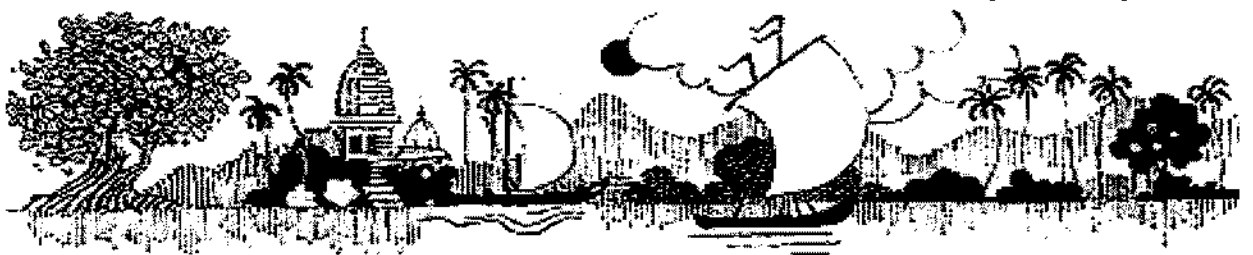
History tends to be written based on documents available, which misses the wealth of oral traditions. Many an important incidents do not get recorded on paper. Many of our oral traditions are disappearing... This article is an exercise at highlighting some of them.

Momentary meteoric rise of the Portuguese as a World Navigating Power, was a direct result of the Armadas that were formed to conquer the Holy Land. The main aim of Vasco da Gama's journey was also the same. With the help of Arab Navigators, he succeeded in rounding the Cape of Good Hope and reached Cochin on the Malabar Coast.

Since long Saraswat Traders from Goa used to frequent various Ports in the South. One such Mr Kamat had dealings with Vasco da Gama. After loading the Ships with Spice, he began to set sail. This surprised Mr Kamat and asked him why he was leaving our country within a few days of coming so far at considerable risk. De Gama answered that his main aim in coming to the East was to go to the Straits of Hurmuz, to kill Muslims, to avenge occupation of their country by Musalmans, whom they referred to as Moors. Mr Kamat informed him that he could take him to another place, very close by, where he could achieve his aim without much opposition. At this time, the vassal of the Adil Shah ruling Goa had become a tyrant and life had become very difficult for Hindus.

Vasco da Gama was convinced and he sailed into Goa through Mandovi River and captured the Province of Ilhas and Gomantpuri, present Old Goa or Velha Goa. In this campaign he conquered only three talukas, i.e. Bardez, Ilhas and Salcete. All the male Muslims were put to Sword and their wives and daughters were given to the Portuguese Soldiers in marriage, whose progeny were those whom we knew as "Mistisos"

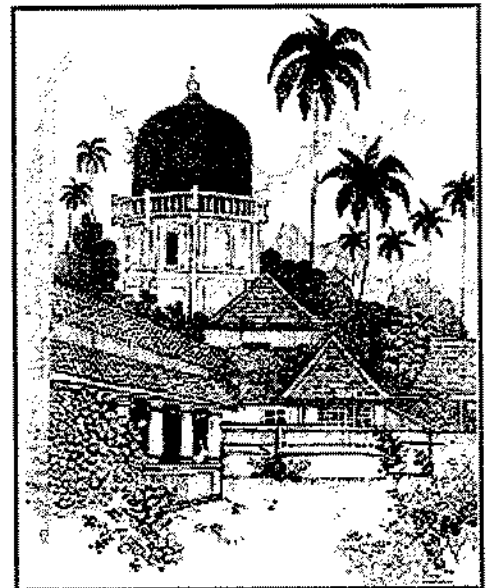
As stated earlier, the aim of the Portuguese basically being evangelization and not Empire Building, they directed their efforts towards the aim with the Hindu population. They offered all kinds of baits to those who agreed to convert. Such as high positions in the Government and Rights to family property. It was then believed that these conquerors having come from very far would not stay long. Therefore, instead of displeasing them and attracting their wrath the locals preferred to do their bidding with the belief that they would soon go back and the "converts" could revert back to their old Faith. Irony of it is that the Portuguese stayed here



the longest.

After the first flush of conversions, it was sensed that the distant conquerors may not be in a hurry to go back. Further conversions therefore stopped altogether. On the other hand the locals fearing more conversions due to lure of office and pelf, ostracized the converts... cut of all social and communal relations with them. Simultaneously the Church embarked on a program of alienating the converts from their origin. They came out with a thick code of conduct which specified what the new converts should and should not do. It was in minute detail and included such matters as dress, eating habits, mourning of the dead, feeding of cows and crows, which is normally done by the Hindus. It included even eating or offering paan, which was totally banned. This resulted in the two communities, outwardly friendly, going about their two distinct and different life styles... the most important aspect of which was food habits. Until liberation of Goa, the two communities were totally ignorant of each others way of living. The Hindus refused to break bread with the Catholics. While the Christian food was highly influenced by Western cuisine, Hindu food remained totally unaffected. The ostricization did have the desired effect and no more conversions took place.

Portuguese Kings were always under the thumb of the Pope. One well-known Jesuit wrote to the Pope explaining that unless the places of worship of the Hindus were destroyed, they would not succeed in saving their Souls. A secret plan was hatched by which some clergy, including Jesuits and Armed constabulary would land at Cortalim, in whose surroundings a large number of Temples were situated. The plan was to destroy and desecrate the idol and force the residents to convert. Fortunately, some of the recent converts came to know of the plan which they leaked to some of the important citizens. Before the marauders could land, temple Mahajans removed the idols and whatever valuables possible and sailed across the Zuari to



Shree Laxmi Narayn Temple – one of the few survivor of original architecture

Ponda region and sought protection from the reigning Hindu Principality. This is how we find most of our Temples established in Ponda. The conquering Hoards that came found only empty buildings which they raised to the ground and then proceeded to forcibly convert whoever was left behind. The destruction was complete. Detailed description of this heinous act was recorded and signed and preserved for posterity. It is still available in our archives. Each part of the temple was bestowed upon a different convert for him to dismantle and take away. Only

some of the water tanks survived, whose water was being used by the local people for their needs and agriculture.

Temple lands were distributed amongst various families, which in later years came to be recognized as Lands with “Pencao”. Pencao is a curse which visited upon the owners of these ill-gotten lands. The curse was transmitted even to those who bought these lands. Many went through the archives, which again were available in detail at Old Goa up to a time and located the original temple whose land had been misappropriated. The current owner would then make a vow to the Deity to offer a part of the produce. This resulted in lifting the curse. To this day, there are catholic families who annually offer a part of the produce to these temples.

All those who could get away, migrated along with their idols. Most of these were people in Trade and Agriculture. As a result, the three talukas that were conquered at that time became 100% catholic. As the most capable people had left the territory, the colonies sank into debt and misery. The Golden Goa of Yore became a cesspool of crime and vice. This state continued till mid 18th century.



Red Velvet Cap – a sign of Prestige

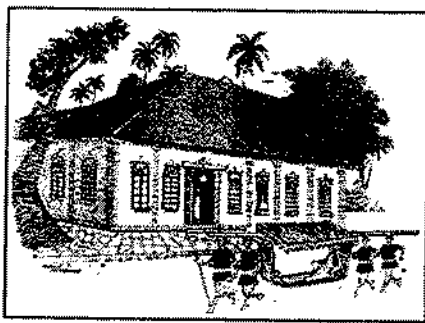


Marquis de Pombal

In 1750s, a very liberal Prime Minister came to power in Portugal – Marques de Pombal. He banished the Jesuits from Portugal and sent an amnesty to Goa with a request for all those who left Goa to return back and that their life and property would be protected. There were still, however, several restrictions on the migrating Hindu population. They could come to Goa provided they accepted all these conditions. These conditions were very humiliating, but our ancestors were adept at turning an adversity into an advantage. They had to live with all this humiliation and compromise as the times were very bad. Religious prosecution was rampant all over the country.

The Adil Shahi had collapsed. There was no rule of law left in the entire Country. Such compromises, therefore, were essential, but they were very particular that the next generation should not develop any complexes. They, therefore, interpreted each one of these restrictions as something that they had adopted themselves. Example: all the migrants had to wear a red cap to announce their surrender and acceptance of the suzerainty of the Portuguese. This was a cap the Portuguese had located in Bassaim, Vasai, which for a short time was a Portuguese hold out. In Bassaim the lowest tribes wore this cap. Fortunately, no further details except for the shape and colour were prescribed. Our ancestors made them of velvet. Protection from the Government was only required by those who had some wealth

and property to be protected. Therefore, the red velvet cap came to symbolize affluence. It is only people with means that wore the red cap. Its stigma proposed by the Portuguese was completely removed and it became a sign of prestige.



House with windows facing road

Another such restriction was ban on opening windows on the first floor of a house opening on the main road. This was literally so that a heathen may not look down upon a passing padre or a procession. To this our ancestors countered by saying that the local Deity rides on its white stallion in the nights through the main streets to give protection and that they would not open up

any windows on the main road, lest some child show disrespect to the Lord Protector.

All the remaining parts of present Goa were annexed, as a result of treaties with the Sawants, Bhonsles and Wodyars. In fact the southern most taluka of Canacona was annexed barely hundred years before their departure in 1962. Consequently, there was no religious prosecution in any of these areas and the population remained majority Hindu known as the New Conquests. The earlier conquered three talukas were referred to as Old Conquest.

Towards the end of the 19th Century Republican movement had already started in Portugal. It culminated in its becoming a Republic in 1910. The Republican Government divorced the Church totally from the Government. Full religious freedom was established. It is from this time on that the Hindu population started becoming resurgent. Most of the Hindu institutions came into being around this time. Bulk of our temples also came to be rebuilt with generous western influence. Walls between the two communities had started crumbling when Goa witnessed some prosperity in late 40s. After Independence in 1947, India stopped import of luxury goods. Prohibition was introduced in Maharashtra. Cheap availability of imported goods, liquor and gold gave impetus to large scale smuggling of these from Goa to the rest of the country. Almost at the same time Goan Iron and Manganese Ore also found a lucrative market. With India sealing its borders to free movement of transport and goods into Goa, per force Goa had to look for trade and imports to other parts of the world. This was the time when necessities such as potatoes and apples had to be imported from Australia. The process of the two communities coming closer and adapting each other ways of life and food habits were completed with the liberation of Goa in 1962.



कोंकणी म्हणी

कामा पुरतो मामा

काम जाले वैज मेलो

दोळ्या आड मसण पाड

रीण काडून सण कसले

नाक खंय आदोळी खंय

मेल्या म्हशीक बारा शेर दुध

चोराच्या मनात चान्या दुबाव

कावळ्याच्या शापान गाय मरना

आपलें नाशें आनी लोकांचे हाशें

नाचुंक येना आणि आंगण वाकडे

मेणभर अुदकांत वचून काष्टी सुकी

जीव आसल्यार भीक मागून खायन

हाताची पांचही बोटां सारखी आसनात

कसतलो कसता आणि मेरेवैलो परवता

जाणे देखलेंना धरकल ताणे देखलें कालूं

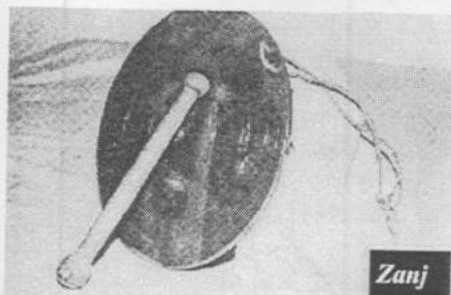
शेजारणील्या भरवशार घरचेलो पाय मोडलो

हांडीर आसा चेडो आणि सोधता सगळो वाडो

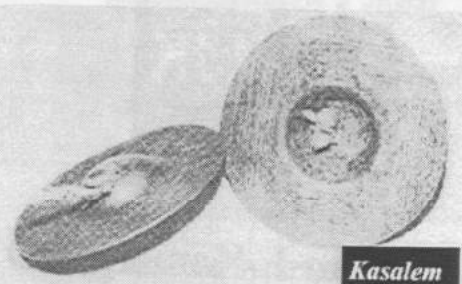
भटाक बायल कर म्हळ्यार भट म्हंटा तूच म्हजी बायल जा

आपल्या पायामुळांत कुवाळो कुसला आणि दुसऱ्याले तीळ वेचता

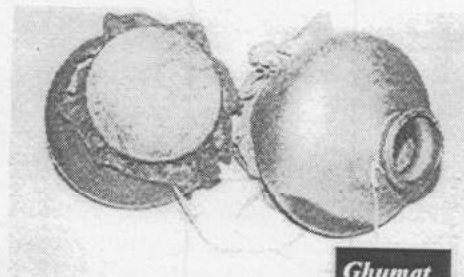
INSTRUMENTS OF GOA



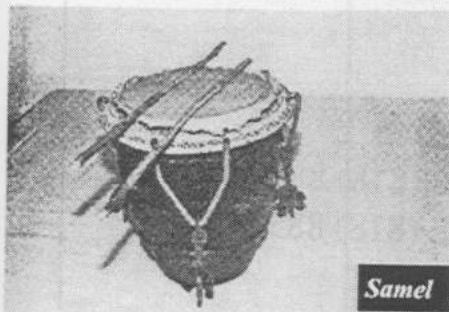
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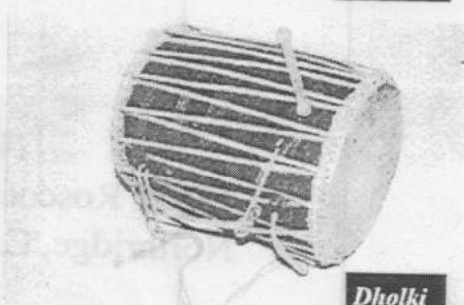
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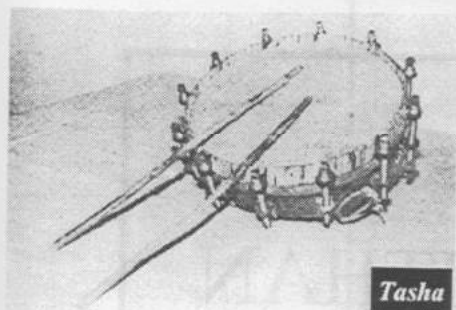
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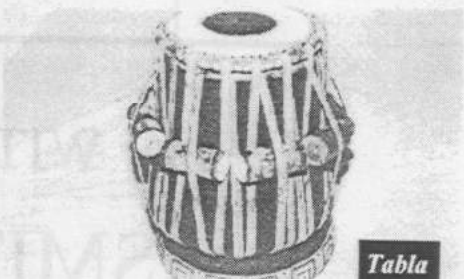
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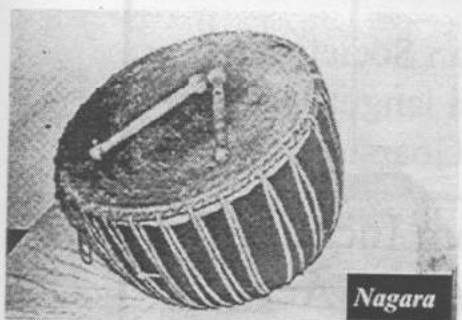
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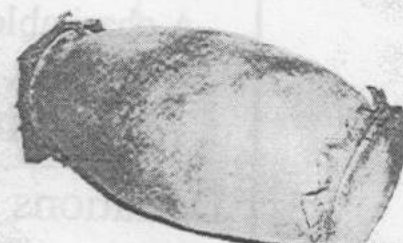
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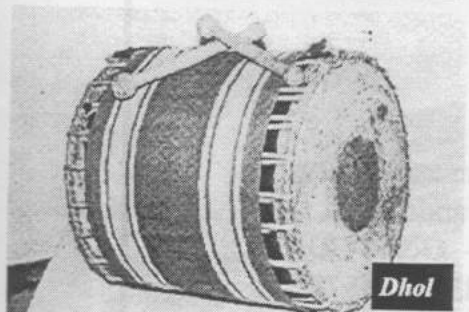
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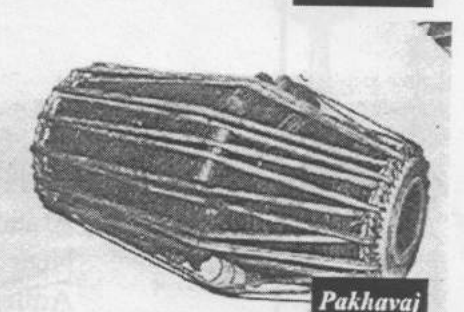
Mhadalem



Dhol



Chowdhada



Pakhavaj

सोयरी देवाची

कोण कोणाचो न्हय रे सोयरो
न्हयरे तो दायरो
संबंधांतून संबंध जुळलो
बांधून तो उरलो ॥

मोहमाया मनात शिरली
लागली गोडी तशीच उरली
बंदलीच्या वेलीसारखी
दसून ती बसली ॥

तोडू गेल्यार नातीं तुटना
सोडू गेल्यार नातीं सुटना ॥

गेली वर्सा आयुष्याचीं
भोगलीं फळां स्वकर्माचीं
आयली घडी वचपाची
सोयरीं आमी एका देवाची ॥

डॉ. गोविंद नायक



Origin of Gomantak - The Land of the Gods

Source: Shri Nagesh Devasthan, Goa



Origin of Gomantak - The Land of the Gods

Being generously endowed by nature's smile, the sacred land of Gomantak is considered as a paradise. Gods being fascinated by its beauty made it their abode and, thus it became the 'land of the Gods'. Its subtle and melodious history is given in "Shayadri Khand" of "Skandha Purana".

Bhargavram from the Saraswat family conquered the whole earth by annihilating all Kshatriyas and then presented it to a sage - Kashyapmuni. Due to this annihilation of Kshatriyas, there was no administrator left to govern the earth. Even those who survived went in hiding as they were scared of Parashuram's wrath. The administration of the earth collapsed. Kashyap became greatly worried over this state of affairs and he informed Parashuram that the latter had no right to stay in the land that was already gifted. In obedience to the sage's command Parashuram went to Mahendra mountain. He reclaimed a new land from the sea and made it his abode. This land known as "Aparant" or "Shurparak" is spread between Shayadri mountain and Sindhusagar. This legend is narrated in the Chapter "Shantiparva" of Mahabharat.

Saraswat's arrival in Gomantak

Thereafter in order to perform the "Yadnya" and other rituals, Parashuram brought Saraswat families of Dashgotras from Panchgoudas of northern sector along with their deities and established them in this land. A reference to this incident is given in "Uttar Rahasya" - Shayadri Khand - as under:

"Thereafter Parashuram brought ten brahmins from Panchgoudas residing at Trihotra and established them in Panchakroshi and Kushasthal - 47-48.

Bhardwaj, Koushik, Vatsah, Koundinya, Kashyap, Vashistha, Jamadagni, Vishwamitra, Goutam and Atri - these followers of ten sages were established to perform "Shradha" "Yadnya" and "Bhojana" at Mathagram, Kushasthal and Kardalinagar (Keloshi). Parashuram also brought the main deities of Trihotrapura viz., Mangirish, Mahadeo, Mahalaxmi, Mahalsa, Shantadurga, Nagesh, Saptakoteswar and many others to Gomantak Mountain - 49-53.

Parashuram's axistence in Gomantak

The above referred "Shurparak" land is the same as is known to-day as Gomantak and the deities which now exist there are the family deities of Saraswats brought and established by Parashuram. It is said that Parashuram performed "Yadnya" in this very land. The ash found at Harmal beach in Padnem Taluka is cited as the ash of this Yadnya. Also a legend goes that Parashuram performed Mahayadnya at Vajreshwari in Thana District, and the hillocks of ash at the place are cited as proof in support. The strip of land from Vaitarana to Knayakumari is found to have been referred to as "Parashuram Kshetra" in the literary works of the middle age. On the whole this part is found bearing the influence of Parashuram. The temple of Parashuram existing in Painginim village of Canacona Taluka is well known.

The period of Saraswats' arrival

So far no concrete proof to determine the exact period of Saraswats' arrival is available. When the period of Aryas' arrival in Bharat is not determined definitely, it is too difficult to determine their arrival in Konkan. Also it is not definitely clear whether Saraswats or other Aryans were the first to arrive in Konkan.



Parashuram's existence during Ramavatar and Krishnavatar periods

After his mission of annihilation was over, Parashuram left his "Shiv-Dhanushya" (Bow) with King Janaka. King Janaka's daughter Sita used this "Dhanushya" (Bow) for riding as toy horse during her childhood. Narada observed it and suggested to King Janaka that she may be given in marriage only to the one who was able to make use of the Dhanushya as a weapon. Later on, when "Sita-Swayanwar" was held, this was made the condition to be fulfilled by the aspirants. When Dasharathi Ram lifted the Dhanushya to win the contest, it gave off. On hearing that his Dhanushya was treated with scant respect, Parashuram got enraged and he blocked Ramchandra's marriage procession. At this moment Rama over-shadowed him and Parashuram conceding that his mission was over left for "Tapascharya" (a spiritual pursuit). This legend is narrated in Ramayana. Later on, as stated in Mahabharat, Parashuram was tutor to Bhismacharya of Kuru family and to Kama, the Kunti's son, to train them in archery.

Thus the existence of Parashuram's great personality is revealed in Tretayuga and Dwaparyuga, during the long period of Ramavatar and Krishnavatar. A clue to this riddle is found in Mythology in which Parashuram is stated to be one of the seven immortals.

Even if we were to set aside the myths for a while, that Parashuram was a great valourous personality is found beyond doubt in the realm of history. His achievements secured him a place in the ten incarnations (Dashavatar). The residence of Saraswats in Gomantak is itself a factual position. Therefore either Saraswats' arrival in Gomantak was under his leadership or the name of their leader was Parashuram.



ढंकल

काळ्या काळ्या केसाची, गोऱ्या गोऱ्या गालाची
तांबड्या तांबड्या ओठांची, ढंकल म्हाका जाय रे
ढंकल म्हाका जाय ॥

रुपान सोबित दिसूंक जाय
मनान सरळ आसूंक जाय
मोग तिच्या काळजात
दिस रात उरूंक जाय
जाय रे जाय असली ढंकल म्हाका जाय ॥

मोरासारखी चाल तिची
नजर जशी मीनाक्षीची
कोकीळेचो आवाज तिच्या
गळ्यांक आसूंक जाय
जाय रे जाय असली ढंकल म्हाका जाय ॥

हिन्यांचे कुडे कानात
मोत्याची नथ नाकात
लक्ष्मीचो श्रींगार तिच्या
आंगार आसूंक जाय
जाय रे जाय असली ढंकल म्हाका जाय ॥

डॉ. गोविंद नायक



घरोन्धरी

सुनो पट्टालो .. शेळो वाडील्ल्यो
टिबीचेर एक डोळो दवरून
हांच धुवेची चाट पळोताळो

धांची न्युज सोंपली
अकरांची सिरीज जाली
धुवेची अजून जाच ना
सेल्युलर आसून फोन ना

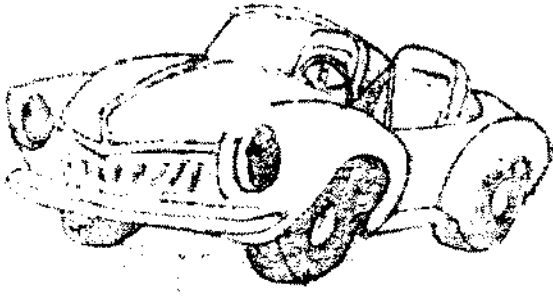
इतल्यान भायर जाग आयली
कोणाची तरी पोटाचें थांबली
फूडल्या सिंटाचें दार उघडून
धुवेची स्वारी सकयल देवली

हाडणारो मिराचो बापूय न्हय
हिराचो काय तो मामा न्हय
एकट्याचें केस कुळकुळीत
दुसऱ्याची तकली टुळटुळीत

काळखातल्यान भायर पळयलें
हारसो घुसून न्याहाळलें
भांगऱ्या केसांच्या कोणतरी
धुवेक हाडून सोडील्लें

हांच आतां तापतोलें
व्होडलो आकांत करतोलें
भितल्ल्यान एकच उतर आयलें
गोयां चघुयां म्हणून कितलेदां सांगलें
हांचे न्हीदेचें सवंग घेतलें
तकले वेल्ल्यान पांघरून ओदलें

चरौपी—विलास खाणेपारकार





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August 15th, 1999

Dear Fellow Goans and Friends:

The year 2000 holds a great deal of promise and excitement in our mind as we move to close out the 20th century and leap into the 21st century with faith, best wishes, good health and prosperity for all in the new Millennium.

As your host for the GOA 2000 Convention in southern California, we are pleased to inform you that we will be holding this 5th Convention during the weekend of 1st – 3rd of July, 2000 at the Hilton Hotel located right opposite the Orange County Airport at 18800 McArthur Boulevard, Irvine, California 92612. We have currently formed our Organizing Committee of volunteers to make this a successful event. We invite you to come over to the west coast and share great times meeting old friends, and making new ones for you and your children who wish to network with each other and know more about our Goyncar heritage. You could also choose to spend a few extra days to enjoy the beaches, Disneyland, Getty Museum, Sea World in San Diego, and Hollywood – all in the same trip to the west coast! Sounds exciting so far? May be?

Well! Are you ready for these “fun-filled” holidays in July? We will put our best efforts to make this a memorable event with great food and entertainment for all of us.

We would appreciate it very much if you could fill out the attached form and forward it to us as soon as possible so that we can make a better estimate for room reservations at amazingly low rates for overnight stay at the Hilton. If you do not wish to return the attached form, we will assume that you do not have any interest in our social efforts and have elected not attend this event. Our intent to collect the information in the attached form is to know that you have a deep interest in participation and get to know other Goans in North America. We will include your name and correct address in the Directory in our Souvenir, which will be available to the participants at this convention in California. By the same token, if you could pass a copy of this information to our fellow Goans who recently settled in North America, we could make this event a great success with an all-time high attendance!

On behalf of our Organizing Committee and fellow Goans living in California, I am requesting you to plan NOW and let us know SOON that you will be in attendance to enjoy and celebrate the new Millennium. As soon as we hear from you, we will send you additional details of registration and the program we are planning with your support for this event.

Yours Truly,


Dilip R. Sanvordker



Goan Organization in America
7901 Lemonwood Circle, La Palma, CA 90623

Tel: (714)523-8957
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April 27, 2000

Working

Committee:

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Swati Virginkar
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Ratan Rege
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Suresh Sansguiri
(408) 268-4845

Dear Friends:

Recently we sent an information package inviting you and your family to attend the fifth bi-annual Goan Convention to be held on July 1st - 3rd, 2000 at The Irvine Hilton located at 18800 MacArthur Boulevard in Irvine, California.

To date, we have not heard from you and therefore we thought we should make every effort to know of your plans to attend this special event held for all Goans in North America. Enclosed herewith we are sending our tentative program of the Convention. We believe you will find it very interesting for various reasons. As a Goan and a friend-at-large of Goans in America, we should all take this opportunity to meet old friends, and develop new contacts. We urge you to act now. It is not too late as yet.

We have extended the **discounted** registration deadline to **May 15th, after which the registration will go up by \$10.** We have had a very good response so far, and the hotel rooms are being booked quickly. Please send your registration form along with your check before our registration deadline. This will help us in making proper arrangements at the Hotel to make this event a memorable and exciting experience for all Goans. We look forward to hearing from you SOON!!!

Our tentative program for the Convention:

Saturday, July 1, 2000

2 - 5 p.m.	Registration
5 - 6 p.m.	Cocktails
6 - 8 p.m.	Dinner (Goan Food)
8 - 10 p.m.	Family entertainment including local youth and adults

Sunday, July 2, 2000

7 - 9 a.m.	Breakfast (Hilton Buffet)
9 - 10 a.m.	Presentation by the Chief Guest Mr. Ravindra Kelekar, eminent Goan poet, writer and freedom fighter
10 - 11 a.m.	Youth - Parent Seminar
11 - 4 p.m.	Pool Party for Youth including an outdoor lunch
11 - Noon	Entertainment Program by Northern California Goans
Noon - 1 p.m.	Lunch
1 - 2 p.m.	Siesta
2 - 3 p.m.	Goan Jeopardy
3 - 4 p.m.	Entertainment by Chicago Goans
4 - 5 p.m.	Magic Show for Children
5 - 6 p.m.	Cocktails
6 - 8 p.m.	Dinner (Indian Food)
8 - 10 p.m.	Musical Program by Ms. Usha Amonkar (Konkani, Marathi and Hindi songs)
8 - 10 p.m.	Youth entertainment program including a DJ, and Indian as well as Western music.

Monday, July 3, 2000

7 - 9 a.m.	Breakfast (Hilton Buffet)
9 - 10 a.m.	Discussion moderated by Mr. Kelekar on " What we can do for Goa and what Goa can do for us"
10 - Noon	Closing Ceremonies
Noon - 1 p.m.	Lunch
1 - 2 p.m.	Check out and Good bye

Please contact us or send your registration at our address given above.

Sincerely yours,


Sharad Keny,
Secretary-Treasurer

July 4th

Welcome To The Third Goan Convention

12.-4p.m: Registration

5.30 - 6.30 p.m : Cocktail Hour

6p.m : Welcome Address

6.10p.m: Prayer by Nutan Wagle

Ganesh Vandana by Roma kamatnhamai

6:15p.m : Family Introduction (Please be sitted on the assigned tables with your family)

7:15 : Entertainment

- 1) किर्तन (kirtan) by Arvind Dalvi
- 2) शिवस्तुति (Shivstuti) by Gauri Laud choreography by Madhurita Sarang
- 3) नाटकुलें सकाळची ऐक वेळ by Vilas & Rekha Khandeparker
- 4) कोळी नाच (koli dance) by Geeta Laud & Mandar Sakholker
- 5) सुगम संगीत (Sugam Sangeet) by Babuli Sanzgiri

8:30-9:30p.m : Dinner

9:30p.m : Entertainment

- 1) Paradee by Vaishali & Ashvini Sawant
- 2) कांतार ' बेबदो ' by Ameeka Dalvi
- 3) तराना dance by Gauri Laud choreography by Madhurita Sarang
- 4) बाप्पा अमेरीकेक वता by Arvind Dalvi, Naneshwar Sawant, Ramesh Raiker, Virendra Wagle & Sheela Laud)
- 5) Plate dance by Roma Kamatnhamai
- 6) राग यमन by Deepa Dhume & भजन यमन राग by Pooja Dhume
- 7) मोरनी (Morani) dance by Mayura Sardesai
- 8) दिया नाच (diya dance) by Vaishali Sawant & party

11:30-12p.m : Dancing

(Video cassettes of all three day program will be available at the cost of \$10.00 per each day anybody interested please sign up with Hema Kamatnhamai and pay at the same time)

July 5th

7-9.00a.m : Continental Breakfast

9:30a.m : Buses leave to the park

10a.m -3p.m : Picnic (Games, sports, food and some fresh air)

4-p.m : Back to the hotel

5.7p.m : Cocktail Hour

5.30-6p.m : Kids Entertainment Program

Performers (Kenkre Manish & Sasha, Nadkarni Aneesha, Sukerkar Neha & Natasha, Vagle Rohan & Ruhee)

6:30-7:30p.m : Magic Show

7:30-9:30p.m : Dinner & close up magic show (Magician going around tables doing magic)

10-11p.m : Comedy hour by Peter Bales

11-12p.m : D.J and Dancing

July 6th

7a.m-9a.m : Continental Breakfast

9.30a.m-10.30a.m : Stress Management by Mr.Prashant Joshi (come with light stomach if you would like to do asanas)

**11a.m-12p.m : Lecture by Ms. Geeta Bhat topic 'Generation Gap'
11:30 -12:00 clown for the kids**

**12p.m-1p.m : Lecture on NIR by Mr. S.S.Vishwasrao
Mehndi for girls & ladies**

1p.m-2p.m : Lunch

2-3p.m : Wills trusts and estate planning by Mr. Gayatrinath

5-7p.m : Happy Hour

6-7p.m : Songs by Nutan Wagle & Company

7-9p.m : Dinner & Air India Raffle Drawing

9- 11p.m : East meets West

- 1) Konkani Duet by Ameeka & Arvind Dalvi
- 2) "Amma Dekh" by Mandar Sakholker
- 3) Kutchpudi dance by Roma Kamatmhamai
- 4) 'What I did for love' lyrical dance by Meagan Kudchadkar
- 5) Tarana dance by Gauri Laud choreography by Madhurita Sarang
- 6) 'Tap Dance ' by Lotliker sisters
- 7) 'Bharatnatyam' dance by Vaishali & Ashvini Sawant
- 8) 'Jazz' dance Lotliker sisters
- 9) 'Madhuban Mem Radhika Nache by Rachana Sarang students
- 10) "Grande Finale" tap dance 'Singular Sensation"
by Meagan Kudchadkar with all the artists

11-12p.m : Dancing

July 7th

7-9a.m : Breakfast

8a.m : Closing Ceremony & Good Byes