



Houston, Texas July 5 - 7, 2002

Welcome

Dear Friends:

We are pleased to welcome you to Houston – the city of warmth, friendship and hospitality; and to the 6th biannual Goan Convention, 2002. We are appreciative of the Goan Organization of America for making this exquisite and joyous tradition possible, and we thank the pioneers who initiated it.

The Goan Convention has been providing us with an excellent and efficacious forum to make our biannual pilgrimage to that quintessential notion of a place called Goa, where we can fulfill our angst and yearnings (the Portuguese have a better word for it, they call the feeling “saudades”- the presence of the absence) for which we have been longingly awaiting for the past two endless years.

This is your convention and each of you is special and important to us. The 2002 convention, like our previous ones, has only been possible because of your goodwill and unstinted moral and pecuniary support – the very foundation of our success.

The organizing committee has put together an impressive entertainment program and will serve the delectable and scrumptious Goan cuisine to satisfy your ever-discerning tastes. The members of the organizing committee are looking forward to serving you and to making your stay happy and comfortable. To help acquaint you with Houston, we have put together a package of information that we hope you will find helpful. Please feel free to contact any committee member if you need any assistance. All of us hope that you will feel at home and that you find much to enjoy and appreciate in Houston.

As the magic of this convention descends upon us, we hope you will be able to commune and connect, reminisce fondly about Goa and things Goan, renew old friendships and make new ones, and reconnect and rejuvenate. This convention gives us a chance to recharge ourselves and reset our inner Goan compass until the next convention in 2004.

Borem Goem!!

Ranjan Sardessai
Co-chairman

Ulhas Laud
Co-chairman

♦♦♦♦



Manohar Parrikar

**CHIEF MINISTER
GOA**

D. O. No. 1 - 7 - 2002 - CM/2704

June 15, 2002

Dear Dr. Sardesai,

This is in reference to your invitation for the function scheduled on 4th, 5th and 6th July, 2002 in U.S.A. to which I have conceded to be the Chief Guest. However, in the meantime, there were unscheduled Assembly Elections in the month of May and the full fledged Budget Session of the Assembly is likely to commence from 8th July, 2002. But for the same it would have been a pleasure to be in company with GOANS. I regret my inability to attend the said function.

I take this opportunity to wish the function a grand success.

With regards,

Yours sincerely,

(Manohar Parrikar)

Editorial

Dear Goencarano:

We, the Goencar and Goenkanni of Houston are delighted to host this year's biannual convention of Goan Organization in America on 5th, 6th and 7th July, 2002. We are honored to continue this joyous tradition, and are looking forward to a gala time meeting with you and entertaining you here in Houston. You are about to witness a veritable ball, a most memorable Goan audiovisual and gastronomic extravaganza.

As with all the past gatherings of this kind, the Houston convention is an opportunity to join with other Goans to pay homage to our roots, to celebrate our culture, to make new friendships and renew old ones, to share our memories and dreams, and to carry on a wonderful tradition. We have striven to create for you a simulated atmosphere in Houston rivaling Goa in temper as well as temperature.

Goan hospitality is legendary, which along with khare bangade, suki sungta and dhondantleo ambleo, we have found a way to smuggle into Houston. So please be prepared for three long days of fiesta, Goan style in Texas-sized portions. Our gregarious Goenkanni of Houston, Aruna, Ashwini, Bharati, Kawita, Mrudula, Rena, Roopa, Seema and Smita are going to welcome you and offer you a taste of Texan Goan hospitality. Our organizers, whipped into action by Ulhasbab and Ranjanbab, have gathered all the ingredients to serve up the most delectable Goan bash you will ever be part of. Sizzling socials featuring talented homegrown amateurs and celebrated seasoned professionals, and sumptuous spreads of Goan delicacies lie in store for you. Hours of gossip and wholesome fun and frolic await you. So please make the most of this opportunity to commune and connect with our inner Goan self. This experience my dear Goencarano promises to be sublime.

I am happy to present before you this souvenir to commemorate this boisterous convention. A lot of people have contributed to make this publication what it has turned out to be. Enumerating all their names and properly thanking each of them would fill another souvenir of this size. So I hope you will forgive me if I lump them all together, and thank them en masse. They are the distinguished and brilliant writers and poets from Goa and the U. S., the generous donors of advertisements and anonymous gifts, contributors of photographs and previously published poems, the outstation members of G. O. A. who have provided help and advice, and the members of the Houston convention organizing committee.

I hope you find this souvenir useful and enjoyable. But above all I hope you find it irresistible to immerse yourselves thoroughly in our creation of Goan bliss in Houston.

Best Regards,

Santosh A. Helekar

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ORGANIZING COMMITTEE

**6th Biannual
GOA 2002 CONVENTION
July 5 - 7, 2002
Houston, Texas.**

Ranjan Sardesai & Ulhas Laud	Co-Chairman
Sidhesh Kakodkar	Secretary/ Treasurer
Ulhas Sardesai	Aruna Sardesai
Chandranath Borkar	Kawita Borkar
Mrudula Laud	Rena Kakodkar
Vidyadhar Hede	Seema Hede
Santosh Helekar	Bharati Helekar
Vinay Wagh	Ashwini Wagh
Mohan Borkar	Smita Borkar
Dattaprasad Bhobe	Roopa Bhobe

Our Supporters

The working committee of the Goa 2002 Convention would like to thank the following individuals and companies for supporting the Convention through their generous donations.

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6th Biannual Goan Convention

July 5 – 7, 2002

PROGRAM SCHEDULE

Friday, July 5, 2002

2.00 – 5.00 PM	Registration/Reception
5.00 – 5.45 PM	Happy Hour
6.00 – 7.00 PM	Dinner
7.00 – 7.15 PM	Break
7.15 – 9.00 PM	Variety Entertainment
9.00 – 10.30 PM	Bhav Tarang - Konkani, Marathi & Hindi songs by Sandhya Rao – Best female playback singer award winner, Radio & TV singing star from Mumbai, India. Program sponsored by Mr. Ulhas & Mrs. Aruna Sardesai
10.30 – 12.00 PM	Disco

Saturday, July 6, 2002

7.00 – 9.00 AM	Breakfast (Marriott Buffet)
9.00 – 9.10 AM	Opening Ceremony
9.00 – 9.40 AM	Welcome address by Ulhas Laud & Ranjan Sardesai
	Introduction of Chief Guest, Dr. Pramod Pathak
	Address by Dr. Pramod Pathak (Living Traditions of Goa)
	Address by Keynote Speaker – Mr. Alfred Braganza
9.40 – 11.30 AM	Goan Variety Entertainment
10.30 – Noon	Pool Party
11.30 – Noon	Konkani One Act Play – “Aaddoolo Ganapati”, a play by Santosh Helekar and party
Noon – 1.00 PM	Lunch
1.00 – 1.30 PM	Break
1.30 – 2.30 PM	Youth fashion and talent show
2.30 – 3.45 PM	“Bichara Director” – Marathi comedy farce and other masterpieces of famous Marathi three act plays by Mr. Sharad Kavadi
	“Ek Nam Hai Baki” – Poetry of Bakibab Borkar by Mrs. Usha Pathak, Mr. Subhash Nadkarni.
	Program sponsored by Mrs. Sulu Salgaonkar Mehta & Mr. Koutilya Mehta.
3.00 – 5.00 PM	Activities with Clown for Youth
4.00 – 5.00 PM	“Bhajan Ganga” – by Mr. Subhash Nadkarni Program sponsored by Mrs. Sulu Salgaonkar Mehta & Mr. Koutilya Mehta.
5.00 – 5.45 PM	Happy Hour
6.00 – 7.30 PM	Dinner
7.30 – 8.00 PM	Break

8.00 – 12.00 PM

“Yaadein – A journey through 50 years of Hindi film music” - By Mohammed Aslam, Bangalore, India
accompanied by Zee TV star Ritika, Mumbai, India
Program sponsored by Dr. Vidyadhar & Mrs. Seema Hede

Sunday, July 7, 2002

7.00 – 9.00 AM

9.30 – 10.30 AM

10.30 – Noon

Noon – 1.00 PM

1.00 – 2.00 PM

Breakfast (Marriott Buffet)

Seminars

Closing Ceremony

Lunch

Check out and Good bye

**Best Wishes
to
The 2002 Goan
Convention**

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Our Illustrious Guests

Dr. Pramod Pathak

Dr. Pramod Pathak is a prominent Vedic scholar and writer who worked for two years in Goa at the invitation of Chief Minister Manohar Parikar to document and photograph hundreds of unique Tulasi Vrindavans and Crosses, a report on which was submitted to the Directorate of Arts and Culture. He is also an engineer, having received a M.Tech. in Chemical Engineering from IIT – Mumbai. He has a Ph.D. in Vedic Literature from Bombay University. His writings include the books, "Introduction to Vedas", "Indra-Vritra Myth and Tectonic Upheaval", "The Afghan Connection", and "How to Survive in the Middle Management Cadre". As a Vedic scholar Dr. Pathak has published several research articles on the Vedic culture and the Indus Valley Civilization.

Alfred Braganza

Alfred Braganza has been an ardent exponent of the Konkani movement in Goa for more than half a century. He was the Editor and Program Executive of All India Radio from 1952 through 1968, and was in charge of its Konkani program. He developed two documentaries on special assignment for the Films Division of Government of India. In the U. S. he taught English and Spanish for 23 years in California. He has an M.A. in TV script writing from UCLA, and M. A. in English and Portuguese from Bombay University. He was awarded the St. Xavier Medal for standing first among M.A.s and M.Sc.s in the Curso Complimentar de Letras-Portuguese degree. He has been a Committee Member of the Konkani Bhasha Mandal (1952 – 58), of the Goan Assam Relief Fund (1952 – 53), the Official Portuguese translator and interpreter to the Govt. of India to translate Prime Minister Jawarhalal Nehru's speeches and leaders of then Portuguese colonies at the International Conference on Portuguese Colonialism in 1961. He has also been an accomplished writer, having written two books entitled "The Discovery of Goa (1964)" in English, and "Cancao De Alma (1959)", a book original poems in Portuguese, and having been a regular contributor to newspapers and magazines.

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Our Distinguished Artistes

Mohammed Aslam

One of the busiest singers in India today, Mohammed Aslam has performed with Yesudas, S. Balasubramanyam, Abhijit, Udit Narayan, Bappi Lahari and Chitra. He regularly performs in the States, Indonesia, Dubai, Saudi Arabia and Australia. He is a regular playback singer in Telugu and Malyalam films. His voice brings back memories of golden years of Rafi. He also can sing in the voice of other artists such as Abhitabh Bachhan, Saigal, C.H. Atma and others. He has five CDs and eight tapes to his credit.

Sandhya Rao

If one were to select a singer with a perfect tune, intonation and the all-important ability to evoke and transmit intense and diverse feelings, it would certainly be Sandhya Rao. Whether it is light classical or light music, it is again Sandhya Rao who sings them all equal élan.

She has the benefit of extensive training in both Hindustani music and under such luminaries as singer-composer Mohinderjit Singh, and Pt. Feroz Dastur. Sandhya has made quick strides in gazals and bhajans under the tutelage of Mohinderjit Singh. Naushad Ali, Hridaynath Mangeshkar and Raj Kapoor adjudged her the best female playback singer in 1978 at the third Film Sangeet Sammelan of Sur-Singar Samsad from all over the country.

In 1991 the Prime Minister and Shri Atal Bihari Vajpayee accorded National Status for her song Sadbhavana recommended by Naushad Ali. It was composed by her guru Shri Mohinderjit Singh.

She is an AIR artist and had appeared on Doordarshan programmes several times. Sandhya was honored by Swarabhilasha, a pioneer music center at Kanpur, for her rendering of the title song of CBS's "Khumaar" album of gazals so liltingly in 1986. She had her cassette of ten utterly devotional Marathi abhangs, composed by the

famed Marathi film music director Anil Mohile, marketed by Oriental Records and entitled "Pandharicha Mahima"

Sandhya has a voice whose appeal is instant and straight to the heart, a voice that is at once mellifluous and expressive, and she renders even light music with such rich, open, ringing voice, which is so arresting. Added to that over the years, her voice has had greater depth and range.

In 1997-98 she co-produced along with United Television and sang the Meerabai bhajans in the historical serial Meerabai, which was telecast on Doordarshan. She has also sung for many other serials and telefilms. She has also sung in various cassettes along with Suresh Wadkar and Kavita Krishnamurthy.

Sandhya has recorded cassettes in pure classical music, gazals and bhajans in Marathi and Hindi for music companies like Music India, CBS and Tips.

Ritika Badakere

Ritika Badakere is 15 yrs old and a promising singer. She inherited this art from her mother Sandhya Rao (Badakere). She started singing at the age of 4. She is being trained by Shri Mohinderjit Singh. She recorded her first song at the age of 7 for the TV serial "Meerabai", and was acclaimed as the youngest playback singer. She has also performed on Star TV for the show "kya masti kya dhoom". She has always bagged awards in interschool music competitions conducted by Suresh Wadkar's music academy. She has recently recorded a Sai bhajan, which was included in the cassette in which singers like Suresh Wadkar and Kavita Krishnamurthy have sung such bhajans. Along with her talent, she has also been doing well in her academics for which she has won the "Best student of the year" award.

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GOADAY

Rene Barreto

*O*n the grand occasion of the Goan Convention to be held in Houston, we join all those who will attend in spirit and send our best wishes for a successful event. As you celebrate Goan culture, I would like to inform you of our third annual celebration of GOADAY which will be held this year during the weekend of August 17, 18, 2002.

On GOADAY we remember 1992, when the two Houses of the Indian Parliament unanimously voted and approved an amendment to include our mother tongue Konkani in the eighth schedule of the Constitution of India, thus according it national status. It is also a day where Goans worldwide join in SOLIDARITY to celebrate being a GOAN!

This year on GOADAY thousands of Goans will remind themselves that we need to work to preserve our Goan culture, music, history, language, cuisine, and art for our children and the non-Goan community. Just as we have learnt and improved from non-Goans, they too can learn from us whether they are European, American, Japanese, African etc. We have a lot to offer the world and should not be ashamed or shy away from our own resplendent culture. We are as equal and adept as any other people, and we should be proud to demonstrate that pride in our actions.

Life has been very good for some of us, and we should count our blessings and thank God for it. Let us try and make our GOAN World a better place for the underprivileged and not as fortunate to experience our style of living or material happiness. We can accomplish this by genuinely sharing our bounty & blessings.

Let GOADAY be a beacon of light, which will be our motivation or driving force throughout the year, and for the rest of our lives. Let us make this our motto, "Proud To Be a Goan." and live up to that motto.

GOADAY this year is being celebrated in a BIGGER way than ever before. Goans in London have followed the example of Goans in Portugal and Pakistan and formed an Alliance of Goan associations. They are planning one of the biggest Goan events the

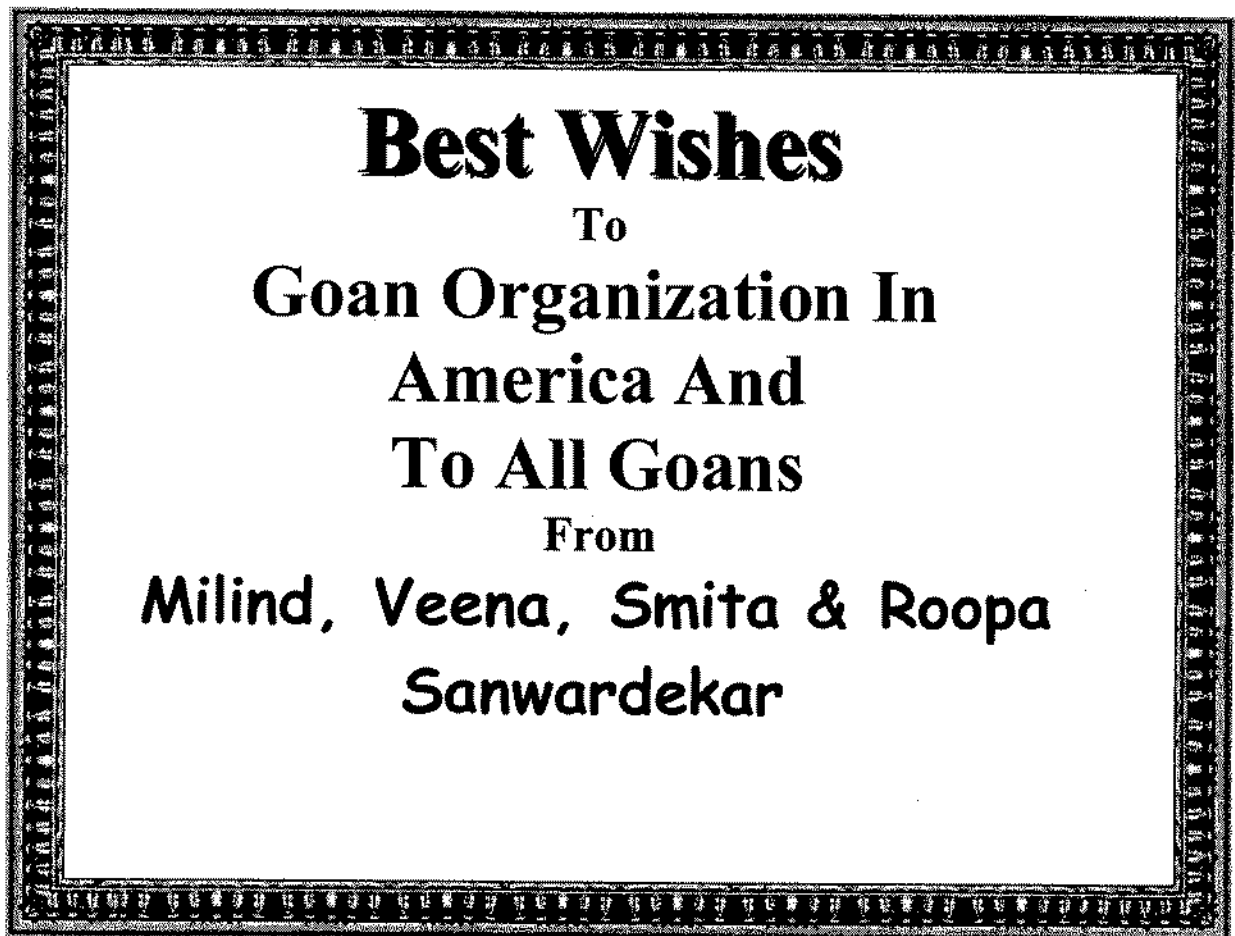
capital has ever seen. On this occasion, many community-related projects will be launched and more emphasis will be put into community voluntary services all over the GOAN WORLD.

Please email me at rbarreto@btinternet.com for more information on GOADAY and how you can celebrate this occasion in your community. Also, please visit www.goasudharop.org which will carry more information on this important celebration.

TOGETHER we can make a DIFFERENCE! Long live GOA!

Best wishes,

Rene Barreto
London, UK



Goa Sudharop Community Development, Inc.

www.goasudharop.org

George Pinto

Goa Sudharop Community Development, Inc, is a USA based 501(c)3 non-profit organization founded in March 2000 to help in the development of Goa and Goans. "Sudharop" means development/betterment. The organization's mission is the development of Goa and the creation of various opportunities for Goans. It is not merely a charitable organization, but a sustainable developmental organization. Prof. Ranjan Sardesai and Prof. Santosh Helekar, among others, are on the Advisory Board and we are looking for others to join the Board and Advisory Council.

Goa Sudharop is a vehicle to allow expat Goans to give back to Goa in the form of money, time and skills. See website at www.goasudharop.org. Since the organization is a 501(c)3 organization under the Internal Revenue Code, donations are tax-deductible to USA residents. Support to date has been provided by Goa Sudharop for educational, charitable, environmental, cultural, and social justice projects in Goa such as orphanages, computers in schools, environmental groups and activists, battered women's shelter and other non-profits/NGOs in Goa.

Goals of the organization:

- To promote the sustainable development of Goa and the advancement of Goans, especially in the rural and village communities.
- To allow Goans to fully get involved in the development of their homeland.
- To create a Goan network for economic, social and cultural development that would help Goans participate in community development projects and work with Goan NGO's to support humanitarian and social welfare projects which benefit Goans.
- To promote investment for the creation of job and business opportunities for Goans, especially in the rural and village communities.

- To help found a corps of volunteers to work and contribute their talents for the human and economic betterment of Goans.
- To support anti-corruption and sound public policies in the fields of development, technology, education, health, transportation, and tourism in Goa.
- To support Goans and others in their efforts to restore and preserve Goan villages, the countryside and coastal areas of Goa which are ecologically threatened.
- To support groups with special needs such as Goan women, children, village and underprivileged groups of Goan society.
- To work for the promotion and preservation of the socio-cultural, historical, and architectural heritage of Goans.

In addition, Goa Sudharop recognizes Goans who have contributed to the development and betterment of Goa and Goans by presenting annual awards.

Annual report for 2001:

1. We continued to assist the Goan Computers School Project by sending free computers to schools in Goa from the USA. Computers were installed in over 60 schools. See <http://www.goasudharop.org/gscp/>. Various religious and non-religious schools, private and public schools were the beneficiaries.
2. The first non-profit (NGO) database online was set-up for Goa. It lists non-profits in Goa and their individual details for people to directly contact them and volunteer. See http://www.goasudharop.org/gs_ngo.htm.
3. The International Goan Health Project was started. See <http://www.goasudharop.org/ighp/>. Medical supplies will be donated for Goa from overseas. In addition, expat doctors and nurses will volunteer their time free when they are in Goa on vacation and work with local health practitioners.
4. We have made annual awards to Goans and organizations who have contributed to the development of Goa and Goans. The 2002 GOA SUDHAROP AWARDS were presented to:
 - Vijaydatta Lotlikar – for promoting the entrepreneurial spirit. A young teacher who makes coconut shell handicrafts. More importantly he sees this

craft as a source of employment and conducts training classes to spread the trade.

- Dadu Mandrekar – for civil rights. Based in Mandrem, Pernem Taluka, Dadu is one of Goa's frontline activists for Dr. Babasaheb Ambedkar's vision of a just society. An award winning writer of three books he has played a pioneering role in promoting the rights of the Dalit community in Goa. He is the Convenor of the Ambedkar Social Research Academy and an active member of the Yuganayak organisation.
- Auda Viegas – for social justice. Founder of Bailancho Ekvott, Margao. She has consistently and fearlessly worked with women on various issues. She continues to take up a steady stream of individual cases of women in distress.
- Patricia Pinto – for social and environmental justice. For solid, consistent work among Panjimites as member of the People's Movement for Civic Action (PMCA). Worked tirelessly on the Plastic Free Goa Campaign in many parts of Goa.
- Rene Barreto – for efforts at promoting cultural development and his tireless efforts to promote Goa and Goans, most notably through GoaDay.
- Floriano Lobo – for environmental justice and his efforts to reduce noise pollution.

In the works for 2002:

1. A project for high school dropout girls. The dropout rate is 40% in Goa and kids need to have trade skills to be employed. There is a boys trade school already.
2. A consumer advocacy, rights, and information project. It will allow rural communities, villages access to IT and computers and the internet.
3. A project which will allow handicrafts and local trades to flourish and sell their wares and promote small-scale cottage industries on the internet.

Our overall focus is the creation of jobs in anything we do, and sustainable development. In that sense our organization name is appropriate – GOA SUDHAROP COMMUNITY DEVELOPMENT, INC. We are truly a developmental organization, not just a charity organization. All of this is being done by volunteers, we now have Goans in various countries getting involved. Our administrative costs are less than 1%. 99%+ of donations go to projects and assistance.

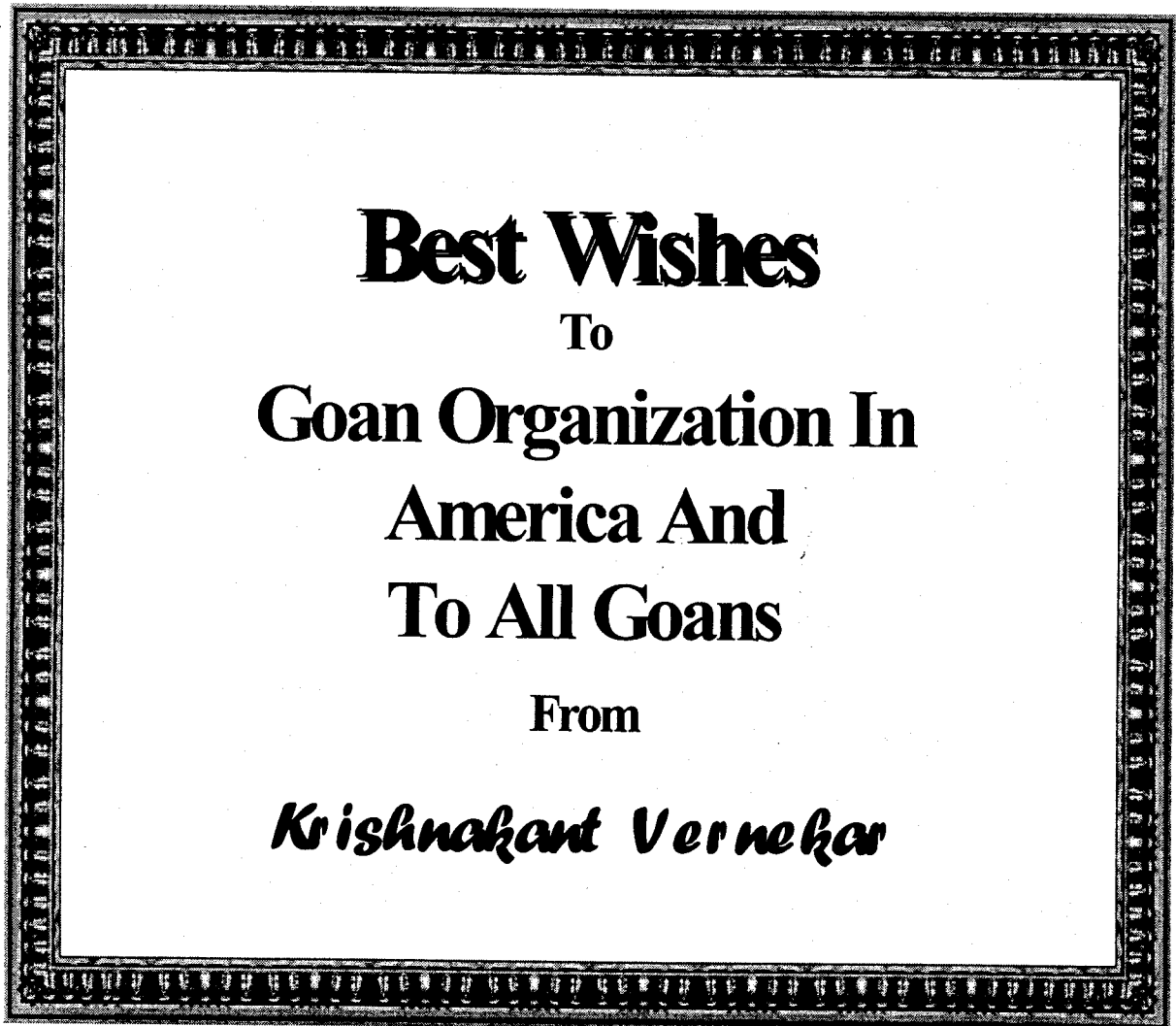
Online credit-card donations can be made by clicking on the helping.org icon at www.goasudharop.org or by mailing a check to Goa Sudharop, 67 Kingston Road, Kensington, California 94707, USA. I urge you to get involved and do your bit to help out.

Thank you.

Best wishes,

George Pinto
San Jose, California, USA

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HEALTH-CARE IN INDIA:

An Observer's Perspective

Maya G. Sardesai

Earlier this year, I had the opportunity of spending six weeks in India, at which time I did a little sight-seeing, visited with relatives, and spent time observing in hospitals. I suspect my birth and upbringing in Canada, tempered with the influence of my parents' Indian heritage gives me a distinctive perspective. This was my sixth visit to India.

Some General Observations

Health-care in India, as best as I can discern from my month's stay in Mumbai and two-weeks in Goa has some interesting differences from our system here in Canada. The challenges of administering health care in India are in many ways different from those we face here. To put things in perspective, a city like Mumbai (formerly known as Bombay) has half the population of Canada in an area less than 500 square kilometres^{1, 2}. One of the first things you notice in a country like India is its dichotomy; where at times the poorest of the poor and the richest of the rich can be separated by only a fence line, or at times just a hedge, with only the air travelling between them. As a result, the health care needs of the inhabitants can be very divergent, as some are in need of the very basics of sanitation, while others contemplate elective and experimental therapies, delivered through the use of state-of-the-art equipment.

In some respects, patients themselves have a greater degree of responsibility with respect to their health care. For example a patient will be responsible for his or her own medical chart, complete with test results, physician notes, and such. A physician would order diagnostic tests, and it would be the patient's responsibility to schedule them, collect the results and return to the ordering physician. In this way, the patients generally seems to have more ownership and interest in the outcome of the physician-patient interaction. The fiscal situation may also have been a factor, since most patients pay for out-of-pocket for many of the services.

The degree to which families of patients are involved in management and care of medical conditions was also remarkable. It was rare to see patients come in for appointments by themselves, and not uncommon to find a relative or two residing in hospital during a patient's stay and providing day-to-day care, e.g. dressing changes, that might otherwise have been carried out by nurses. In larger private hospitals, it is therefore not uncommon to find that provision is made for a patient's attendant to stay in the hospital near the patient, at all times. I had a general sense that this family involvement had a positive effect on patient compliance and adherence, although I have only anecdotal evidence for this.

Another major difference was in the attitude of physicians. Despite the prevalence of "doctor-shopping" in this privatized system, there was a paradoxical level of brashness in some of the consultants I observed. It was a stark contrast to the general politeness and friendliness that prevails in our Canadian system. Yet the patients did not seem to mind; indeed that attitude was almost expected. The general assumption seemed to be that if a consultant was less than polite, it was because he or she was so good that they could afford to be, and that the patient should feel fortunate to be privy to their services. To some extent this is true: many of these consultants *are* good, if only because of the sheer competition in the profession in the country, and because one has to be quite tough to survive. However, medicine in other countries including Canada, the United States, and the United Kingdom, is also challenging (albeit in different ways) and yet I feel a different attitude is more commonly perceived.

A Private Hospital in Mumbai

My two weeks in the P.D. Hinduja National Hospital and Medical Research Centre gave me some interesting insights into private health care in India. The Hinduja is a state-of-the-art facility situated on a major thoroughfare in the city of Mumbai. It stands an impressive sixteen storeys tall, each with four wings, and has a capacity of 330 beds as well as diagnostic facilities and supporting ancillary services³. The entire hospital was centrally air conditioned (a virtual necessity with Mumbai weather), and generally ran efficiently, hence making for a pleasant working environment.

Depending on a patient's financial situation, one of four types of accommodation would be available. The "Deluxe Suite" consisted of two rooms, (one each for the patient and patient's attendant) with telephone, radio and cable television facilities, as well as an ensuite bath and pantry with a refrigerator. "Special Rooms" were single rooms with attached bath, sofa-cum-bed, a telephone, radio, and cable television facilities. A "Median A" room would have two patients sharing a room with a common telephone and attached bath and a couch for each patient's relative.

A "Median B" room had two patients sharing a cubicle, couch for patient's relative, with a common bathroom in the wing. Finally, the "Median Ward" had six to eight patients in a wing, with a chair for each patient's relative and common bathroom in the wing. Costs varied from nominal to several thousand rupees per night (equivalent of several hundred dollars).

Much like in North America, in a facility of this breadth and size, certain things became important. Firstly, with so many people in such a large facility, communication is the key. I was impressed with the fluency with which most staff could converse in several languages, the most common in Mumbai being English, Hindi, and Marathi. Appropriate division of labour was the second major element. Although this was not a teaching hospital, many consultants had junior house-staff doing simple procedures, writing medical notes and prescriptions in what proves to be good experience for them, and a time-saver for the consultant. The adaptability of the staff (especially the nurses) was also admirable. In the Intensive Care Unit (where I was based) with shift changes, the staff needed to get used to the different styles of the physicians in charge. The technical systems were also put to good use in such a facility. For example, the out-patient-clinic buzzer/light system was very effective for an environment in which several clinics were running concurrently. I was altogether pleasantly surprised and impressed with the efficiency with which such a facility, which serves several thousands of patients of various segments of society and in such an environment, could operate.

A Public Hospital in Mumbai

My two weeks at the S.K. Bandra Bhabha Hospital in Mumbai gave me a very different picture of Indian health care. Here it is clear what money can buy: It provides a patient with privacy, more time, extra attention, extra courtesy, and additional sterility. However, the essentials are much the same. This was especially the case in surgery. The procedures themselves were almost identical to those I had seen in Canada and elsewhere, and were performed competently, the staff bringing with them a mammoth amount of experience. Technical equipment is available, although not in quantities the private hospitals have, and potentially not of the same quality. Sterile procedure was remarkably well preserved, despite the scarcity of disposable equipment and relative abundance of autoclaved materials. Even latex gloves were cleaned, sterilized, and re-used.

In the out-patient department (OPD), the differences between public and private were even more pronounced. Unlike our typical one-room-per-patient setting here, and in the private hospitals in Mumbai, the public hospital otolaryngology (ENT) OPD consisted of a large (approximately five metres by five metres) room with two

large equipment tables at right angles, and an ENT house staff on either side (total of four), each with a stool in front of them. The patients (and their families – often several members) would line up behind the stools and each in turn sit down to be questioned and examined in plain view of all their family, all the other patients presently being examined, and all the people waiting in line. Each patient would be seen for somewhere between 30 seconds and three minutes, and in this way, the four-physician staff was able to see over 100 patients in a two to three-hour block of time. It was remarkable. At the end of the clinic, a consultant would re-examine the more equivocal cases, and do surgical assessments. And thus would end a typical clinic.

The single greatest shortage appeared to be the human resource -- possibly due to financial reasons, in terms of lack of salary funding. The house staff, with whom I spent most of my time, (the consultants were fewer) were always on the go. I had the general impression that the hospital was managing well, given its resource limitations. Latency was determined by the slowest step in the management process, which might have been the two-month wait for a diagnostic test (e.g. audiogram) which was performed off-site. However, it was clear to me that additional resources could certainly be of great benefit to a facility like this one.

A Hospital in Goa – Yet Another Different Impression

I will begin with a quick description of Goa. It is a small state on the west coast of India, just south of Maharashtra (Mumbai's state) in which my parents were born and raised. It is a beautiful place with glorious white, sandy beaches and palm trees, and an abundance of coconuts, mangoes, and cashews. Its small size by Indian standards (population of 1.2 million) and its unique Portuguese heritage lend it a warm, pleasant small-town feeling⁴. This is the context in which I found the hospital in which I observed.

The Manipal Goa Cancer and General Hospital is a growing 150 bed hospital that is also affiliated with a local medical school⁵. Although it is a private hospital with state-of-the-art equipment and almost every medical and surgical service (cardiac surgery is generally referred elsewhere) the most striking difference I noted between this and the hospitals in Mumbai was on account of its size and slightly less urban nature. Much as I found in some smaller hospitals in Canada (in Collingwood, Ontario and Burlington, Ontario), smaller can in fact be better. From a health professional's stand point, one can get to know one's colleagues and their styles, and this makes for improved communication, role definition, and hence efficient operation. In a smaller institution, it is easier to effect changes, (in policy for example), since there are fewer people to reach, and altogether less red tape. In a

smaller city it is more important, however, to have good reputation – preferably to be considered the best -- since word travels fast. And yet, this small-world environment helps in building trust in the doctor-patient relationship, and I suspect is especially helpful in terms of patient adherence. Communication skills are key, in this environment as much as in any other, and additional understanding and empathising skills are necessary, as many patients also happen to be friends.

Many of the first generation North American Goans who came to this continent during the 1960s and 1970s, have children who were born and brought up in the North American environment. As parents, it has been our earnest desire that our children should strive to accept the best this society has to offer, while at the same time retain our Goan tradition and Indian values. However, our concerns and worries are often focused on the worst case scenario whereby it might be just the opposite.

All of us have been trying our best to assist in accomplishing our objectives by taking our children to Goa as often as possible, and give them full exposure to the Indian society. My experience, so far, has been that we have not always given our children the benefit of the doubt, or full credit they deserve, and recognize their ability to discern the good from the bad, and accept the best the two societies and cultures have to offer.

When our daughter Maya visited Goa and Bombay two years ago, this time by herself, we asked her to file reports and keep us informed of her experiences. The following report is a reflection of her perspective on Health care in India. It was published in the Queen's University Health sciences journal in 2001.

Asha and Guirish Sardesai

Some Final Comments on the Health-Care Recipients: The People

The true charm of India, in my estimation, is in its colour and in its humanity. When you look at a regular city street in India (not just Mumbai), regardless of the time of the day, you see people. In fact, you're very likely to see other living creatures of various shapes, sizes, and dimensions as well. Whereas, at home, even in a city the size of Calgary, the streets are virtually dead certain times of the day. I am not counting the car or two that might whiz by; it is the *life* I'm referring to. With *people* come smiles, (and frowns) - but fundamentally, emotion. This is something that technology and posters and flash can approximate, but not replace.

About the Author ...

Dr. Maya Sardesai, M.D., was born in Burlington, Ontario, and is a first generation Canadian. Her parents came to Canada from Goa, India. After graduating from McMaster University in Chemical Engineering, with distinction, Maya completed her medical studies at the Queen's University Medical College in Kingston, Ontario, and is currently pursuing the 5-year ENT Residency program at the University of Western Ontario in London, Ontario.



Goan Educational Scenario

Sudha Lawande

Goa was liberated from the Portuguese colonial rule on 19th December 1961, and it became an integral part of the Sovereign Democratic India. The Portuguese had ruled over Goa for about 450 years. As oppressive colonial masters they paid very scant attention to the will and welfare of Goans. The educational scenario of Goa prior to Liberation was dismal and disappointing.

There were few primary schools imparting education in the Portuguese language. In Panaji, the capital of Goa, there was a Liceum, the equivalent of a higher secondary school. A medical college and a pharmacy college were the only two institutions of higher learning. Besides these Government institutions, there were many privately managed primary schools imparting education in Marathi. There were few English medium secondary schools managed by individuals and societies. After passing the matriculation examination Goan students went to places outside Goa, viz. Belgaum, Mumbai, Dharwar, Pune, etc., to pursue their college education, as there were no institutions imparting higher education in Goa. Then dawned 19th December 1961, a day which Goans were eagerly awaiting. The shackles of slavery and serfdom were broken and Goa was ready to join the mainstream of India – with the dawn of independence, democracy took the place of the fascist regime. Education being the bedrock of democracy, the popularly elected government which came into existence swung into action and gave top priority to education. Primary, secondary and higher secondary schools were opened in every nook and corner of Goa. In course of time a Goa Board of Secondary and Higher Secondary Education was established. It will not be an exaggeration to state that education has reached the doors of homes of all students.

As education in Goa started making rapid strides, many other educational institutions were started, viz. one primary teacher's training college, two secondary teacher's training colleges, a State Institute of Education, a District Institute of Education and

Training, and a District Centre of English in order to improve the professional competence of teachers. Educational authorities in Goa have realized that there is no room for complacency. Continuous monitoring is a must. The results of this monitoring can be seen in innovative inputs of these institutions.

Goa University, which is situated at the picturesque plateau of Talegaon is the apex educational body and controls undergraduate, postgraduate and doctoral education. The ancient Indian dictum "Tamaso ma jyotirgamaya" i.e. "Lead me from darkness to light" is enshrined in the university. Goa University is the crowning glory of Goa's educational achievement.

There are a number of Arts, Science, Commerce colleges in Goa. The Goa Medical College which is situated at Bambolim, and the hospitals attached to it have become famous for their facilities, not only in Goa, but also in the neighbouring states. There is now a well-equipped dental college in Goa. Besides, there is a college of Home Science and a college of Nursing Education. Two colleges of Law prepare students to become lawyers and other law-related professionals. Goa has two full-fledged Engineering colleges. Technical education and computer education is given paramount importance.

'Distance-Education' is becoming popular and many students who otherwise cannot join regular educational institutions can avail themselves of the educational facilities provided by Distance Education Centre. Mention must be made of Indira Gandhi National Open University, which provides Distance Education.

Since tourism is a key industry in this Goa, the state is dotted with many hotels, and they require personnel trained in catering. The Goa College of Catering at Porvorim fulfills their need.

As regards the medium of instruction, primary education is imparted in Konkani, which is the mother tongue of Goans, and also in Marathi, English and a few other Indian languages. However, the medium of instruction from fifth standard onwards is in English.

On account of Goa government's giving emphasis to education, this state has become one of the most literate states of India. Sound education has changed the mindset of Goans. Social engineering has taken place. One also observes the process of vertical social mobility taking place in Goa. A society that prior to Liberation had been stagnant and decadent has blossomed into an enlightened entity.

Many Goans, after having received their education in Goa, have gone to foreign countries, viz U.K, U.S.A. etc. They have pursued their studies there and have excelled. The Goan diaspora by their pursuit of excellence and commitment to the professions they have chosen have earned kudos, and they have done their country proud.

About the Author

Mrs. Sudha Lawande is a retired Deputy Director of Education, Goa.

With Best Compliments

from

The Khandeparkar

Family

Vilas & Rekha

In The Quest Of A Participatory Democracy In Goa

Dr. N. S. Dumo

"All the ills of democracy can be cured by more democracy."

"We must be the change, we want to see in the world."

— Mahatma Gandhi

‘जननी जन्मभूमिश्च स्वर्गादपि गरीयसी’

‘I cherish my motherland more than the heaven, thus proclaim our scriptures’

— Upanishadas

There is nothing in the material world that can be a substitute for one's mother and motherland.

‘ने मजसी ने परत मातृभूमीला, सागरा प्राण तळमळला’

‘Take me to my motherland, Oh sea! My soul is in agony’ - yelled Swatantryaveer Vinayak Damodar Sawarkar through the verses of his poem composed while in exile in U.K. while giving vent to his agony caused by the sheer distance and separation from the motherland.

In the present times, there has been a demand for dual citizenship from people of India origin settled in foreign countries. Is this not the earnest expression of the same intense feelings of deeper attachment to the motherland besides other reasons also?

It is this instinctive attachment to the motherland that makes the emigrant to keep himself interested in the social, cultural, economic and political developments taking place and shaping the destiny of the country of his origin. This feeling, the instinct rather, is common to all people of all races, creeds and persuasions all over the world. It is the most noble and most

human of all the feelings that characterizes the humankind. It is therefore hut natural for Goans, who have migrated to different countries all over the world to keep themselves abreast of the developments in social, cultural, political spheres of Goa and offer intellectual and material inputs for the development of the country of their origin.

The transition from Portuguese rule to self rule following the liberation of Goa in 1961 brought, in its wake, several attendant problems. Goans began experimenting with the democratic system of governance for the first time ever. Different ideas, right from the unconditional merger of Goa in the Maharashtra State to making Goa full fledged state in the Indian Union went through the crucible of an opinion poll and Goa finally emerged as a distinct political entity and was granted statehood on May 30, 1987 which was the fulfillment of long cherished aspiration of Goans.

Goans elected their own governments in successive elections after the opinion poll and began experimenting with the democratic system of governance. Soon they realised that anti-social, anti-people forces were in firm control of the government by sabotaging and eroding the foundation of the system while people at large were increasingly growing restless, impatient, disgusted and alienated with the political parties which ruled Goa and are ruling still. The general feeling is that these political parties are nothing but gangs of unscrupulous, self seeker illiterates and semiliterate and at times anti-social elements possessing high academic qualifications who are intent to use people for their power games and have no desire to give good governance to Goa nor address people's concerns. After all, good governance is so essential for social, educational, economic development of the new state.

The very basis of our democracy is under threat in Goa. More than 500 bogus voters in Taleigao constituency continue to be on the voters' list as a complaint filed with documentary evidence by 'People's Movement for Civic Action' (PMCA), an NGO based in Panaji - Goa, to investigate the fraud has been blocked on technical grounds.

While the complainant the general secretary of the non-governmental organisation, 'Peolpe's Movement for Civic Action', Panaji-Goa, (PMCA) who had filed the complaint, has demanded an enquiry to identify not only the bogus voters but also the officials involved in the fraud.

Some of the voters had not even mentioned their surnames, nor had they given any details about their parents or relatives or even their house numbers and yet the registration officers, it appears, had enrolled them without verification.

The electoral records indicated that a few voters were staying in houses which were non-existent. While in some cases the houses existed, but having a single occupant. And yet additional names ranging from a dozen to three (36) were added as family members. For instance in a house with only one occupant by name Santosh Shirodkar you would find his family members with names such as Rajappa, Gundappa, Basarappa, Mariamma etc, which is so strange indeed!

The complainant who had perused the electoral list consisting of 25,560 voters filed objections to the inclusions of only 259 due to lack of time though he found over 500 voters of dubious credentials. Moreover, filling form 7 under rule 13(2) of Registration of Electors Rules, 1960 to object to the inclusion of each voter is a cumbersome process.

However, a few days later, the officer concerned disposed off the objections filed by the PMCA by an undated common order on the ground that any objection to a voter's inclusion can be raised by a person whose name is included in the same roll under rule 13(2)(b) of Registration of Electoral rules, 1960. The PMCA, the NGO which raised objections is not a person whose name is included in the roll, the officer ruled, while rejecting the objections under rule 17.

The situation is no different in other electoral constituencies and the entire process is aimed at creation of favourable vote banks by sabotaging the system from within.

I have given the account of this case in some detail to show how the very foundation on which the entire edifice of our democracy stands has been eroded due to our indifference to the evil deeds of the manipulators of election process, the result being that we are governed today by illiterate or semiliterate despots who treat the state as their fiefdom and citizens as their slaves! Tyrants have sprouted at all levels and carry on the business of corruption merrily. But we have not left things at that. Backed by legal support and tenacity to pursue the case, the PMCA has taken up this task to take the case to its logical end.

The inefficiency plaguing the public administration, the all pervading corruption, lack of accountability are all eating into the vitals of the fabric of our nation.

Corruption in the affairs of the government and all walks of public life has become a low risk-high profit business in our country today. In such a system, mediocrity and dishonesty are rewarded and honesty and excellence are condemned. As a result, brilliant professionals and talented people are leaving the country en masse. Goa is

thus very much in the mainstream of national life. "In my reckoning, five key players exist in the landscape. They are: '**Neta**' (politician), '**Babu**' (bureaucrat), '**Lala**' (businessman), '**Jhola**' (NGO) and '**Dada**' (criminal). If we succeed in breaking the politician - bureaucrat - businessman nexus, we have won the battle", says N.Vithal, Commissioner Central Vigilance Commission, New Delhi.

In such a situation, the ordinary low-abiding citizens find themselves completely helpless and insecure. Lack of employment opportunities and lack of reward for hard labour or intellectual pursuit and lack of future for their children are some of the major problems tormenting the mind of the people while political parties are perpetually engaged in their power games, duping the masses and postponing the solutions of problems until they reach crisis level.

In this gloomy scenario what can a few well-educated, talented and creative people do to influence the course of events and change the situation for better? This was the main question which constantly tormented our mind.

First, we thought of forming a pressure group of citizens giving it the shape of a popular organization, a non-government organization (NGO). Soon we found through our friends who had some experience in such activities that this idea will not serve our purpose entirely.

Some of us had earlier formed an organisation called Federation of Voters' Councils, Goa. Through this NGO we are still implementing a programme of education of voters. In our elections, more than issues of public interest, emotional appeals and personality factors come into play. There is a rapid growth of political careerism, rise of political families, public acknowledgment of hereditary succession to leadership and all collide to push issues behind personalities.

Moreover, no election expresses the will of the electorate, or even the majority of the electorate, voter turnout being unimpressive and even falling below 50 percent of the voters in some places. It looks as though it is the non-voters who decide the fate of the candidates making ridiculous the claim of 'people's mandate' or 'land slide victory' by any winner. In some states, elections have little to do with fairness or freedom. Bullets and fraud, not informed choice, determine the outcome.

In any case, electoral victory cannot be the defence or the popular sanction for a person's individual will in the matter of governance. The sanction is only for policies and programmes projected in the election campaigns.

Continuing political education of the people through the programmes undertaken by the Federation of Voters' Councils, Goa have had some impact on them. People have now become restless and at the same time more mature in their reactions. There is a long way to go until the results are visible and palpable. A beginning in the right direction has been made anyway. However, the question remains. What can an armchair politician or citizen, who cannot lead masses, do? Is he of any use to the present system of governance? Here is the answer:

Since the last 4-5 years, an analysis of the annual budget of the Panaji Municipality is carried out by the Federation of Voters' Councils, Goa with the help of the head of the department of economics of local commerce college and its findings are discussed in public meetings. The first such exercise was undertaken by the organization 5 years ago. One of the important findings, among many others, was that while the number of new houses built in the city area was increasing year by year the amount of revenue collected by the Municipality by way of house tax was declining! A strange finding indeed! In the public meeting of the citizens this issue and many others were hotly debated. The finding was an eye opener and generated interest among the citizens in the affairs of the municipality. It provided an opportunity to the students of economics of the commerce college to acquire a battlefield experience and to see for themselves and to learn from the real life situations. This is what the education is all about.

The exercise had its rewards. It has aroused interest of the passive middle class people, burdened by the heavy taxes, in the affairs of the municipality. One can just imagine what impact it would have on the people at large if similar exercise is carried on in all municipalities and village panchayats of Goa. We are now campaigning to spread the message to all corners of Goa by involving collegiate youth in this task. A daunting task indeed! If democracy is the government of the people, for the people and by the people, people have to participate in the decision-making-process and influence collective decisions affecting them. Existing political parties are all averse to this idea. It is in this area that the Goa Su-Raj Party wants to play a major role by involving the people in the decision-making-process and to reshape our democracy into a truly participatory democracy. The party intends to enlist the support of all NGOs in this stupendous task.

Experience gained over the years has shown that NGOs have limitations in meeting political challenges. They can be met only by political parties. This was the reason why the need arose for the establishment of a new political party and Goa Su-Raj Party was born. This party, we visualised, would certainly not be a carbon copy of the existing parties but the one entirely different from them in every respect.

I am sure a discerning Goan expatriate is now aroused and is curious to know what is it that makes the Goa Su-Raj Party different from all existing parties. Well meaning friends who have long experience in political activities confided to us that in our country today to qualify as a politician one must have following credentials:

1. Must have committed at least 2-3 murders without being touched by the long arm of law.
2. Must have 5-6, 'First Information reports' FIR's lodged against him and the police being unable to arrest him.
3. Must have swindled 2-3 commercial banks with success. Huge loans taken for non-existing projects entered in the category of non-performing assets (N.P.A.'s) and finally to be written off. It took a naive person like me almost a decade to understand the real meaning and the significance of the term NPA coined by the practitioners of white-collar crime.
4. A battalion of muscle men, hoodlums to fix opponents at will.
5. A shouting hrigade (for shouting from the top of their voices 'Jivanlal zindabad, Motilal murdabad'), whenever need arises.
6. Two or three editors of newspapers, willing to be his cronies, who would project this 'neta' as a great modern Mahatma after the Mahatma Gandhi.

With these requirements one can qualify to be a politician and float a new party and set out to implement his political agenda.

Most of us, novices in the political activity, were unnerved and shocked at these qualifications required for politicians in India today. None of us had any of these qualifications nor had any intention of journeying along these lines for achieving political goals. None of us also have ability to acquire any of these qualifications.

Humour apart, there is an element of truth in what they said as criminalisation of politics and politicisation of crime is the reality of national political life today. Goa Su-Raj Party has a different agenda. It aims at providing a clean and honest alternative to the people. It is registered with the Election Commission of India. Its founders are non-politicians. They have come forward because they love Goa, and because they

are concerned about its future. They do not aspire for positions of power. **They have debarred themselves from contesting elections to any public offices.** The Party's constitution has made applicable the 'anti-defection' as well as the 'recall' and 'declaration of assets' clauses to its elected MLAs. It also debars defecting MLAs of other parties from joining this party. Also, to bring in new talents, no person shall serve for more than two consecutive terms as MLA. (Clause 30 to 41 are very important and they address people's concerns). No other political party in India has such provisions in its constitution. Therefore this party should find favour with all well-meaning and thinking people wherever they are.

All those Goans who have been nourished by the Goan culture and ethos and are proud of their Goan ancestry are welcome to offer their ideas, proposals, suggestions to Goa Su-Raj Party so that a new course could be charted out for our journey towards progress and development. We suggest them to go through the constitution of the party in the website. Our fellow Indians who find that Goa Su-Raj Party is opening a new chapter in the post-independence political history of India and has the potential to influence the course of events to make our democracy more vibrant, people-oriented should come forward to help us in whatever form they can. After all, this is a nation-building task in which every citizen has a contribution to make and a role to play.

Visit Goa Su-Raj Party website at: <http://www.goasu-raj.org>; E-mail us at: goasuraj@goatelecom.com

About the Author....

Dr. N.S.Dumo is the Founder-president of Federation of Voters' Councils, Goa; Vice-President, People's Movement for Civic Action, Panaji – Goa; and the Founder Member, Goa Su-Raj Party. His address is Adarsh Housing Colony, Caranzalem, Panaji, Goa - India, 403 002.

The Chollam Koxem Address Of The President Of Chimbel

*President Pandurang Fernandes
Independent Republic of Chimbel*

Respected Chimolcho Vodlo Padri (chief Catholic priest of Chimbel), Chimolcho Vodlo Bhot (Chief Hindu priest of Chimbel), Indira Nagar Bada Mulla (Chief Muslim priest of a shanty township within Chimbel), all the dhakle padris (lesser Catholic priests), dhakle bhots (lesser Hindu priests), one dhaklo mulla (lesser Muslim priest), Chief Ghaddi Loximon (Chief witchdoctor named Loximon), other Ghaddis (witchdoctors), Chiefs of our armed gangs, members of my gaddo (roadside convenience store), members of our upper and lower taverns, our mastors (male school teachers), our baiees (female school teachers), and fellow Chimolcars (residents of Chimbel),

At this *Chollam Koxem* (How is it going? – State of the Union) address I can say with great pleasure and much pride that "*Amchem Chollam Borem*" (We are doing well). Vice President Keni is not here because of the threat that we still face from the terrorists of Agacaim (Goan village). We don't want them to know where he is. So he is hiding in the *gotto* (cowshed) behind my house. First of all, I want to assure you that I am all right. That fainting episode was simply my choking on a *ladoo* (ball-shaped candy). I should have followed my grandmother's advice and let my wife feed it to me. Somebody is feeding this speech to me right now. But I don't want to tell you that because you will think I am stupid. Going back to my fainting episode, there was no need to worry because my two cows were watching me when I fainted. They could sense that I was all right. If they had sensed something was wrong, they would

have mooed loud enough to alert the Chief *Ghaddi* Loximon who lives in the house next to mine.

I want to tell everybody that we have won our war with the terrorists in Agacaim. The new President of Agacaim who is sitting on the freshly cowdunged spot in the front of this *maatov* (canopy) there, is my friend. I have patted him on the back and called him nice sounding names. He and his wives are good men. I have promised him some of your money to build all his *gotte* (cowsheds) and houses that we destroyed in our war against terrorism. But I have told him that he should promise to give the building contracts to our *gounde* (bricklayers) and pay them the money I gave him, so they can give me some of that money and help me get properly elected the next time. He must also use his bullock carts and trucks to transport the imported *feni* (Goan cashew fruit derived alcoholic beverage with strong smell) that our taverns need from Cortalim (another Goan village).

But the war against terrorism has only started. It will take a long time. Terrorists are everywhere. You have to be careful not to confuse them with tourists. Damn, these words are confusing! All countries must get rid of their tourists - terrorists. But our armed gang members will tell them which terrorists to get rid of. The chiefs of our armed gangs tell me that those who can provide our taverns with *feni* or help us import *feni* for our taverns at a cheap price are not terrorists. Those who don't listen to us are terrorists. Rai, Amona and Curchorem (three different Goan villages) are building weapons of mass destruction. We will smoke them out of their caves. We will stand firm against them. We will catch them. And we will make them run. Okay, scratch that. First we will stand firm, then smoke them out, then run and finally catch. I am really happy I said it right the second time.

I am proud of our armed gang members. They beat up all the tourorristis that come to our land and all people who support them all over the world. They have done a great job in Agacaim. I want to give them better arms. So I will give them a lot of your money to buy new *dandarre* (bamboo sticks) and fators (rocks and stones) from our *mesth* (carpenters) and *manai* (manual laborers) who will then give me some of that money to get me properly elected the next time.

Now I have to tell you that I have appointed our *Vodlo Bhot* the chief of our backyard security and defense. Our backyards are not safe. We have to protect out *gotte* and coconuts from the terrorists. Terrorists are evil men. Some of their wives are evil men too. But we have to be good to the wives because the terrorists mistreat them. And we have to educate our children. That is the only way she can learn. Otherwise

we don't know if they or her is learning or not. One minute. Hey, Forsu (name of a man) I cannot hear your prompting. Read loudly.

Finally, I have to say something about our economy. Our *copitalist* economy is in recession. The members of the tavern and people at home do not get enough *copachem* (euphemism for strong alcoholic drinks). We don't want to see the end of *copitalism* as we know it. It won't be good for our economy because we will be economically unsound. So I will give our taverns a tax cut. I will also do something called deregulation. And wait till you hear about this. I will give them a retro tax break. Did you get it? A retroactive tax break! Hey, Hey, I am smart! That means the taverns will be able to be active in everybody's backyard. A tavern will have a tax haven in everybody's backyard, a place that is protected by the *Vodlo Bhot*, the Chief of Backyard Security who will report directly to me. Backyard..... behind.....retro? Get it? Hey, Hey... I am smart!

With that I will end my address because it is time to stop and also because my time is up. Thank God. Thank you. Ummm.... What else do I have to say? Prompter Forsu is already *tight* (Goan slang for being drunk). Ah! Dev borek korum.

About the Author....

The author Pandurang Fernandes is an alter ego of Santosh A. Helekar who is from Chimbél, Goa, but now lives in Houston, Texas.



Angel of All

- Anita Borkar

Look in the mirror, what do you see?
I see an angel looking at me,
Why does that angel appear there?
This is a great miracle, she's everywhere!
This angel's with me not just in my heart
She's been with me always from the start
My angel's part of my personality
A friend with freedom that follows me free
Is this angel quite a nuisance?
She lives with me
This angel cares for me
This angel you see, what is the description she is to be?
Black hair to grace, as well as fair in the face
You are angel so beautiful as thee, so close to you no one can see!
The angel is visible everyone has their share
Just keep a place for her to love and care
Such gift God gives you, for my angel I may never know
How she shines and if her halo shall show!
If your angel hasn't appeared to you yet,
you've ignored God's gift, someday you shall regret
Your words you speak are so true but incomprehensible
Make me understand, will my angel ever show?
What is to show but someone you've known all along!
These hints you give I'll ever know
I still ponder about the angel your talking
Beautifully so...
If you've yet not caught on, I shall reveal my angel
My angel is precious and not like any other
The following angel is my mother
An angel? Your mother?
I don't believe so!
How can your mother be your angel that helps you grow?
Such talk shall not be answered!
Is your angel with you? That's how you will know
My angel is not with me!
My mother is not always with me, like she once said,
How can she follow me if she is dead?
It's all in the mind, all in the mind,
Life goes by, everybody gets there time,
I believe you are right,
Such morals I admire of you,
I see my angel now, when I look in the mirror I shall see
The angel smiling straight at me,
and when my mistakes are made
she will be always with me, and never fade!

The Greens of Goa

- Anita Borkar

The breeze...
The touch...
Goa is peaceful...
Goa is so much...
Goa is natural...
It's scenery whispers...
gently in the air...
It's like strolling in heaven...
It's like receiving the rare...
You can drink the pure waters from Goa,
Plant trees, which Goa has a lot,
How friendly Goa is!
No worries, for Goa has a lot to give!
Goa is green! Goa is beautiful!
Goa is relaxed in time,
Goa is Goa, and Goa is mine!
My heart lives in Goa,
Which roams merrily about,
Oh, the greens of Goa, you should know about!
Close your eyes, feel the breeze,
Open your eyes, do you like what you see?
Goa means greens and dreams, family, and it does gleam!
Say hello to Goa and say hello to me
For I AM a part of Goa
and so are my GOA dreams!

Atmaram S. Pai Panandiker, *100 Years Of Visionary Life*



Atmarambab Panandiker at 99

Shri Atmaram S. Pai Panandiker was born on June 7, 1902 in the Rege Kudchadker family. In 1912, a daughter of the Kudchadker family, Mrs. Ramabai and her husband Shambhu Atmaram Pai Panandiker adopted young Atmaram.

Atmarambah came to Margao at the age of 10, where he had his primary education in Marathi, as was the prevailing practice in those days. Later, he studied in Portuguese and received his Lyceum diploma, and subsequently completed his law degree.

In his youth, Atmarambab had participated in stage performances for almost two decades at Zambauli on the occasion of the annual Shigmo festival. He is an ardent devotee of Shri Shantadurga, his kuldevta, as well as Shri Ganesh and Shri Damodar, who are his Grahadev and Gramdev, respectively.

He worked as an Escrivao in Margao from 1931-1951, when he started his law practice. Remarkably, he continued his law practice through 1992, the year he was injured in an accident and compelled to confine his activities to his home.

Throughout his life, he was connected with many social, cultural and educational activities and institutions in Margao. For instance, he drafted the constitution for an institution named Mathagrama Hindu Mahasabha. The organization celebrated its 75th anniversary in February, 2002 and where he was a honored guest. Additionally, along with Narcinva Naik and Dr. Shankar Karapurker, he took the initiative to establish the Seva Samati under whose aegis, Adarsha Vinita Vidyalaya, the first ever school for girls was started in Margao.

In the business area, in 1935 the city of Margao was electrified by the Compania Electrica de Salcette (Salcette Electric Company). Atmarambab, along with the late Mr. Panduranga Virginker, played an integral part in setting up the electric company. Atmarambab became its managing director in the 50's, until it was nationalized in mid 60's. In 1983, with the help of his sons, he started a Powder Coating Company called Marpol. To this day, he is still an active board member of this company.

Atmarambab had six children, one daughter and five sons. Three of his children were educated in the U.S. and two of them still reside there. His other three sons are in Goa and looking after the various ventures of the Panandiker family. Today, he has 13 grand children and 5 great grand children.

Atmarambab has one brother and two sisters that are following in his footsteps - Vaikuntha Kudchadker (aged 98), Jaya Velangi (aged 96) and Gulab Nagarsenkar (aged 90). Atmarambab has a wonderful multi-faceted personality. It is a matter of pride for his family and friends that such a man is still alert and active to guide the destiny of the society through his "Atmaram Pai Panandiker Charitable Trust", which supports worthy social and educational causes.

♦♦♦♦

Our Goan Culture

Alfred Braganza

The foundation of our Goan culture is Konkani which has had a checkered history due to political vicissitudes down the centuries.

The earliest formation of the Konkani language dates back to the third century before Christ around Ashoka times; With the aryanization, Konkani eventually supplanted the existing local Dravidian dialects of Goa.

The growth of a language invariably follows the hegemony of political powers. Up to the 15th century various dynasties from the Kadambas (937 A.D. to 1310 A.D.), who made Chandor in Goa their capital up to the Hindu empire of Vijaynagar (14th to 15th century A.D.) to the Muslim Bahamani kingdom of Decan in the 15th century, Konkani evolved further by assimilating Urdu and Kanada words.

In 1469 Goa was conquered by Bahmani King Muhamad Shah II, followed by its recapture by Yusuf Adil Khan-Shah of Bijapur in 1488, thus allowing more old Urdu words to be assimilated into Konkani language. In 1498 Vasco da Gama landed in Calicut. Soon came Afonso de Albuquerque. Encouraged by the general of Vijaynagar, Timoja, he launched an onslaught, but the Muslim rulers repulsed the Portuguese. Finally in 1510 reinforcements arrived from Portugal, and the self-same Albuquerque took no time to slaughter the Muslims, turning the Zuari and the Mandavi into rivers of blood.

Soon the Portuguese rulers ordered the bonfires of Konkani books, which they suspected to contain paganism and idolatry. These acts of cultural genocide were further intensified with the brutal Portuguese Inquisition of the 17th century.

The invasion of Goa by the Marathas: Shivaji in 1668, Sambhaji in 1683, and later on by the Bhonsles in 1741, influenced overwhelming the growth of Konkani with Marathi words and culture.

With the advent of Portuguese rule, Christians began to write Konkani in Roman script while the Hindus, more faithful to the Indian culture and traditions, expressed themselves in Konkani and Marathi in Devanagari script.

Meanwhile down the Konkan coast, Muslims continued to use Konkani in Arabic, while people in Karwar, Magalore and surrounding areas use Kanada script for Konkani. So scripts are but different garbs for the body of language, just as we wrap up our bodies in dresses or saris or salwar-kameez, kurtas, tollo-baju, jodhpuris or western suits.

Even Marathi and English do not have scripts as such, but they follow Devanagari and Roman scripts respectively. Most European languages do not have their own scripts. They follow the Roman script. However, the Devanagari helps us pre-eminently to express all the sound nuances of our Konkani language. Since some years back the ghost of the Roman-Devanagari script controversy has been laid to rest, let us follow only the officially accepted Devanagari script. It will also help us to study more easily other sister languages: Hindi, Marathi, and even Gujarati and Bengali.

Let us not forget that two thirds of English words are of foreign descent. It is from this point of view that etymologists and philologists call English the most international language. As the British Empire spread far and wide, English kept on absorbing thousands of foreign, exotic words including those from India. Just like English, our Konkani enriched itself across the centuries by assimilating words from different languages: Kanada, Urdu, Marathi, Portuguese, English, and even Sanskrit in the temples.

Years after it was fully recognized by the Sahitya Akademi, in 1975 Konkani became the official language of Goa in 1982. In 1992 it was finally included in the 8th Schedule of the Indian Constitution. (Goa had already become the 25th State of the Union on August 12, 1987).

Over the centuries, Konkani continued to be pounded with different cultures and languages, resulting in the de-Konkanization, de Goanization, and at times de-Indianization. Konkani ethos must have withstood the onslaught, by saying like Gandhiji, "Let all cultures blow about me, but I refuse to blow off my feet."

During the last decade or so, the Goa University has bestowed about two hundred B.A. and M.A. degrees in Konkani language literature. A few U.S. universities such as Georgetown University is accepting Ph.D. dissertation on the same subject.

Goan Konkani culture has flowered into more than 20 varieties of folksongs such as cradle songs : Paino or Haloio; Marriage: Zotio, Manddo; Dulpodd or Drupodd, Dakni; religious hymns; Harvest such as Dantear Ovio; lahor songs: Kunhi, Rendrachim geetam; Fugddio, Dhalo, Tandni, Dhenlo, Lavni, Penne, Gharane, Shigmo geetam, Kantaram, etc.


Thus our Konkani language is rich in its variegated manifestations of our Goan culture. With Goans spread out all over the seven seas, the only need to maintain Konkani on its high pedestal now, is to standardize and popularize it. Ami Konknnne Konkani Amchi Bhas!

About the Author....

Alfred Braganza is an author of Cancao da Alma, (1959), a book of poems in Portuguese, and The Discovery of Goa (1964), a book on History and Culture of Goa.

♦♦♦♦

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कांय खीण, कांय यादी

- नजेहलता भाटीकाव

पत्तीस वर्सा पयली हांव लम जावन म्हुंराय गेलें. आय. ए. एस. च्या जिल्हा प्रशिक्षणा निमतान म्हुंजा घाव थंय आस्तालो. जल्मांत पयलेच फावटीं आगाडयेत बशिल्ल्यान आगाडी कितली व्हड आस्ता आनी ती कितलो चड बोव्याळ करता आनी कशी इत्ता हाचो पयलोच अणभव आयलो. असो चेदीसूय वरां बोव्याळ केन्नां सेसूं नाशिल्लो, पुण नव्या गांवांत वचपाच्या उत्साहांत तो बोव्याळ बी कांय बावलोना. म्हुंराय येना फुडें आमी थंयच्यान १३ फेब्रु 'फेब्रु' रिल्लमंगलान म्हणटात त्या इत्थ्याशा गांवांत रावपाक गेलीं. गांवांतलें सगळ्यांत म्हारग घर म्हज्या घेवान मळयान घेतिल्लें. माडें १०० रु.

ताचे उपरांत नवें जिवीत सुरू जालें. नवो गांव, नवे लोक, नवी भास. सगलीच नवीदस्त आमी देखून सगलेंच उमेद हाडपी. पयलीं शिकपाची थारायली ती तमीळ भास. चिवां काडपाची सानयणासावन आसुड आशिल्ल्यान ती कला हाचें बरी फौजिल्ली. कागदार चिवां काडून काडून नेकराक ती दाखोवन कागदार देवनागरी लिपेंत हाचें शब्द बरोवन घेतले. वायंग्याचें चिवां काडलें, ताणें 'कविकव्य' म्हणून सांगलें. दुदी चितारलो आनी देमूय हातानी 'size' म्हणून दाखयलें. ताजे मागीर 'कलर' म्हणून त्हा रंगाचें लुगट दाखयलें. ताणें रेखडेंच 'पुसिनीकाव्य' म्हणून सांगलें. पुण मस्काची सांग माव बरीच प्ळिडून गेली. ताणें वीर, बडी, सरी हें सगलें हाडून हाडून दाखयलें. अखेरेक भाज्जेच्या बाजारांत गेल्लेकडेन ताका हाचें मस्का सांग दाखयली. ताणें 'मुलंगकाव्य' म्हणून सांगलें. एकदां आयकना फुडें सगलें लक्षांत उरतालें. तें ब-याक फलें. अशें करून करून सगली भाज्जेची नव्यां शिकलें. 'हांगा यो, थंय वय, हें धें' हे शब्द सगळ्यांत पयलीं शिकून घेतिल्लें. दर खिणाक एक नवो प्रसांग घडटालो - उमेद वाडोवपी प्रसांग.

एकदां गांवांत खरीतरी एका सरकारी सुकळ्यांत आमकां आपडिल्ली. थंय तस्तूंत ताणीं एक गोरवांचें प्रदर्शन आनी इनामां वांटप असो प्रोग्राम दावरील्लो. 'Cattle Show and Prize Distribution' अशी बोर्ड लाइल्लो. म्हजें काम इनामां वांटपाचें. थंयच्या कांय अधिका-यांनी म्हाका गोरवां म्ह-यांत वेलें. थंय कोणूयारी कितेंयतरी उलयल्लो ५/१० मिनिटां. म्हाका कांयच कळकेंना, पुण लोकांबरोबर हावेंयबी हांसून तळयो मासल्यो. मागीर एक अधिकारी गोरवांची तोंडां बारीकसाणीन पळोवपाक लागलो. अकस्मात ताणें म्हाका म्हळें 'Madam, this is the Kangayam variety of cattle. Look at the beautiful face of the cow !' मागीर ताणें एका गोरवेच्या तोंडार लक्ष केंद्रित करून 'Madam please look at the eyes and the nose ! Soooo beautiful !' अशें म्हणून तो म्हजी प्रतिक्रिया पळोवपाक लागलो. सुरवे सुरवेक तो कितें म्हणटालें तें म्हाका समजलेंच ना. गोरवे तोंड सुंदर अशें म्हणून तो म्हजी प्रतिक्रिया सोदता म्हणपाचें म्हज्या लक्षांत येवन म्हजी जाली गुळी. आतां गोरवेच्या तोंडाची सोबितकाय पाळोवन ती तोंडणावपाची ही म्हजी पयलीच खेप. हाचें दोळे बारीक करून व्हड रसिकाचे भाव तोंडार हाडले आनी त्या गोरवाच्या तोंडाक पळयलें. खरें म्हळ्यार म्हाका सगळ्यो गोरवो सारक्योच दिसल्यो. फकत ह्या गोरवांची तोंडां मातशीं लांबट व्होडयांमशेन आनी शिंगां नाकाच्या लायनींत अर्ध वर्तुळाकार जावन सरळ फाटल्यान व्हर गेल्लीं आशिल्लीं, इतलेंच. पुण त्या गोरवांची तोंडां सुंदर काय करुप तें म्हाका आयज लेगीत समजूंक ना. पुणुन वोगीच मोठया खेपशेन दोळे 'किल्ली किल्ली' करीत हाचें 'oooh ! beautiful !' म्हळें. अखेरेक म्हज्याच हातान त्या गोरवांच्या 'सोबितकायेच्या सर्तींत' इनामां वांटप जालें. इनाम दितना आनीक एकदां हाचें मोठया रसिकांमशेन त्या गोरवेच्या तोंडाक पळयलें. अखेरेक म्हजेर वीज पडिल्ले भशेन जावन हांव घरा आयलें - तरी बरें ताणीं खंयची गोरव सगळ्यांत सुंदर तें सोदून काडपाक म्हाका लायलें ना ! ही आखुष्यांतली पयलीच फायट, कांयच समजना जाव्यार लेगीत सामकें समजल्ले भशेन भासोवपाची आनी व्हड गिन्यानी मनशांमशेन तोंडार भाव हाडून खूप चिंतिल्ले भशेन भासोवपाची. सुरवे सुरवेक मातशें अवघडिल्ले भशेन जालें पुण मागीर संवय जाली.

दर खिणाक एक नवो अध्याय, एक नवी याद, एक नवी उमेद ! बरोवंक गेल्यार सोंपचेंच ना. पुण हांगाच थांबप योग्य ! हें बरोवंक सांगपी, म्हजें बरें मागपी इश्टाक दुस्रें विवप नाका. ताणें मोगान बरय म्हणून सांगलें म्हणून तीच संव घेवन सगळ्या वाचकांक प्ळिडप नम्रा.

सर्वसारातल्या खंयच्याय मनश्याच्या मनांत घांडेश्यो गजाली घोंटेर करुन रावतात, चडकरुन भुरग्यापणांत सांगिल्यो वा आयकलेल्यो.

म्हज्या पिरायेच्या पांच वर्सा पयलींच्या गजालींची म्हाका याद ना. शाळेंत वचुंक लागतकच हांवें आयकल्यो, पळेल्यो वा सांगिल्यो गजाली हांव विसरुंक शकना.

म्हजो बापुय जमीन मेजपाच्या खात्यांत काम करतालो, आनी ह्या ताज्या व्यवसायाक लागून वर्सांतले ९ म्हयने ताका पणजे भायल्या गांवानी वचुन जमीन मेजपा करता रावचें पडटालें. फक्कत पावसांतले ३ म्हयने तो पणजे ऑफीसांत काम करतालो.

जंय तां काम करतालो त्या गांवांत आमचें बिराड आसतालें. हाजो परीणाम म्हज्या शाळेंतल्या

म्हजी आजो एक बुद्धीचो धवधवो. आमोरेंचेर जेन्ना ती बेकार आसताली तेन्ना ती पयलींच्यो यादी आनी गजाली आमकां सांगताली आनी त्यो हांव केन्नाच विसरचोना.

एक दीस तिणें आमकां आपल्या व्हडल्या भावाची गजाल सांगल्या ती आंगार काटो उबो करपाची.

तिचो व्हडलो भाव दुर्भटा जाण्ट्यांच्या व्हडल्या बरांत रावतालो. ताका ३ चले आनी २ चलयो आशिल्ल्यो. तो आपल्या पिरायेच्या ३२ ते ३३ वर्सांचेर एक भयंकर रोग येवन मेलो (चडकरुन बारीक जोर वा कुष्ठ रोग आसुंयेता).

त्या वेळच्या प्रथे प्रमाणे ताजे लग्न खुब भुरग्यापणांत जाल्लें. ताज्या मरणाक पयस रावणार

भोंवता असो पावलांचो आवाज आयलो आनी सगळीं भिंयेली आनी एकठांय जाली.

थोड्या वेळान पावलांचो आवाज ना जालो आनी तीं न्हिदील्ली त्या कुडीच्या फोराच्या धांपण्यातल्यान आपलो घोव भुरग्यांक पळेता अशें दिसलें. परत भुरग्यांनी मोठ्यान किळ्ळ्यो मारपाक सुरवात केली आनी ताकालागून शेजारी धांवन आयले आनी त्या राती थंयच न्हिदलें.

दुसऱ्या दीसा सकाळी संडास करपाक म्हणून ताजी बायल घरा फाटल्या दोंगरार वच जाल्यार तिका आपलो घोव काजीर बशिल्लो दिसलो. ती तशीच ताबयो थंयच सांडून धांवत घरा आयली आनी तिणे शेजाऱ्यांक पळेल्ली गजाल सांगली.

दिसान दीस हें दिसपाचें प्रमाण वाडलें.

भुरग्यापणांतल्यो कांय

यादी न विसरपा सारक्यो

दातोर आनंद हेडकार

शिक्षणाचेर जालो. पयली आनी दुसरी यत्ता जायसर हांवें कितल्यो श्यो शाळा पळेल्यो. म्हापशां सारस्वत विद्यालय, कळंगुटे हनुमान विद्या मंदीर, चिंबला कोचेकर म्हास्तराची शाळा.

म्हजें शिक्षण सुरळीत जावचें म्हणून दुसरी यत्ता पास जातकच तिसरे यत्तेक म्हाका म्हज्या आजोव्ळा फोंड्या गोवा विद्या प्रसारक मंडळाच्या शाळेंत घालो आनी थंय हांवें तिसरी आनी चौथी यत्ता पास जातकच आदमेद कॉलेजींत प्रिमेर आनी सेगुंद ग्राव पास जालो. मागीर हांव पणजे लिसेवार शिकलो आनी दोतोरकीचें शिक्षण पुराय करतकच पोटाक लागलो.

म्हज्या आयुष्यांतलीं फोंड्या राबित्याचीं चार वर्सा खुब उमेदीन गेलीं. थंय म्हाका सामाजिक बुद्ध, बरी देख आपणावपाक मेळ्ळी. तशेंच चाली रीतीचें शिक्षण मेळ्ळें. त्या भायर मजेन दीस गेले.

सोयरे-धावरे आयले आनी तेराव्या दिसा गेले.

त्याच दिसा दनपरां ताज्या बायलेन आपल्या भुरग्यांक जेवण वाडटना जनेलाचो आवाज जाला म्हणून पळयेत जाल्यार तिका आनी भुरग्यांक आपलो बारा दीसा पयलीं सोंपलेलो घोव आनी बापुय आपल्या भुरग्यांक पळयेता अशें दिसलें. तिणें आनी तिज्या भुरग्यांनी एकदम कीळ्ळ्यो मारल्यो. त्या आवाजान सगळीं शेजाऱ्या एकठांय जावन धांवन आयिलीं. तांकां तिणे ज्ये पळयेलें तें सांगलें. पूण लोकांक तिज्या सांगणेचेर विश्वास बसलोना. तांकां दिसलें की तिका भास वा भ्रम जाता. तो दीस गेलो रात आयली. आवय आनी सगळीं भुरगीं एकाच कुडींत न्हिदली. तांकां न्हीद लागुनाशील्ली.

त्यावेळार राशोलच्या सेमीनारीन बारा वरां रातीर मोठी घांट वाजताली. दुर्भाटच्या पलतडी राशोल आशिल्ल्यान तीं थंय मोठ्यान आयकूंक येताली. घांट वाजल्या बरोबर, घरांत कोण

आनी शेजाऱ्यांनीय ताका पळयलो. थोड्या लागचे नात्यांतल्यांक पटलेना आनी ते मुद्दाम दुर्भाट आयले आनी तांकाय तो घरांत एकदां दोनदां दिसलो.

हें घडटा ते खरें हाजो खात्री जातकच तांणी देवाचो प्रसाद घेतलो. प्रसादान तांका थंय ताजो आत्मो वावुरता आनी कांय वर्सां ताणीं त्या घरांत रावचें न्ही अशें सांगलें.

ताकालागून तिज्या व्हडल्या देरान तांकां सगळ्यांक म्हापशां व्हरुन आपल्या घरा दवरलीं. कांय दीस बरे गेलें.

एक दीस सकाळी फुडें ताजी बायल संडासाचें दार उघड जाल्यार आपलो घोव संडासान उबो दिसलो. तिणे आकांतांन किळ्ळ माल्ती आनी घरांतली मंडळी जमतकच तांकां पळयेली खबर सांगली. त्या दीसा सावन खुबदां तो बाकीच्याय लोकांक दीसुंक लागलो. घरांत भिरांकुळीचें वातावरण पसरलें. घरचे सगळे जाण्टे एकठांय

जाले आनी किदें करवें म्हूण विचार करुंक लागले. पयलीं ताणी ठरयलें कि ताज्या बायलेक आनी भुरग्यांक एक राखणदार दिवन दुर्भटा तांच्या घरांत धाडचीं आनी तांकां दुर्भट धाडली.

मागीर तांकां खबर मेळ्ळी कि बेळगांवा-खानापूरक एक फकीर आसा तो भटक्या आत्म्यांक धरुन बंद करुन दवरता. खानापूरक वचुन त्या फकीराक मेळटकच ताणें असलें कार्य करपाक कितलो खर्च येता ताजी यादी दिली आनी अर्ध खर्च पयलीं मागलो. ताका तो खर्च दिवन आनी कार्याची तारीख ठरोवन ते परतले.

ठरला त्या दिसा तो फकीर आपल्या १५ ते २० लोकांक (शिण्यांक) घेवन दुर्भटा आयलो. ताणे दुर्भटाच्या घराफुडल्या बांदार सकाळी फुडें हवानाक सुरवात केली आनी हवानाच्या म्हऱ्यांत एक मोठ्या तोंडाची बाटली दवरली. हवन सांजे मेरेन चालू आशिल्ले. सुर्य मावळच्या वेळार फकीर एकदम उभो रावन ताणें मोठ्यान किळ्व माल्ली आनी चल भितर - चल भितर म्हणत त्या बाटलेक गुड्डी लायली आनी बाटली बंद केली. मागीर ती बाटली न्हंयच्या मधीं पाणबुडी घालून खोल चिखलान पुल्ली आनी त्या दिसापासून तो केन्नाच कोणांकुच दिष्टी पडलोना.

दुसरी एक खबर - म्हज्या चिंबला घरा फाटल्यान बुधू नावांचो आमचो मुंडकार रावतालो. तो शेत मळपाक करमळे वतालो. एक दीस ताका करमळेच्यान परत घरा येवपाक खुब उशीर जालो. बायल भुरगीं हुस्को करतलीं म्हणून तो आपल्या दीवाडेच्या वांगड्या बरोबर घरा येवपाक भायर सल्लो. गोंयां पावतकच ताजो वांगडी दीवाडे गेलो. तो चलत रावलो आनी बांयगीणी पावतकच पुरो जालां म्हणून थंय गुडयो लायता त्या घराच्या बलकांवार बसरो. थंयच ताका न्हीद लागली. त्या वेळार गोंयच्या कोंवेंतान १२ वरां रातीर घांट वाजताली. उठून बसुन पळेत जाल्यार आनीक एक मनीस, खांदार कांबळ माथ्याक मुंडासो आनी तोंडांत मोठी विडी ओडीत बसला. त्या मनश्याक विचारतकच ताका कळ्ळें कीं तोंय चिंबला वता. आपल्याक

बरो सांगात मेळ्ळो म्हणून तो खोशी जालो आनी दोगुय वाटेक लागले. रायबंदरा पावतकच घांटयेतल्यान देवन ते चिंबला म्हज्या घराकडल्या पायणीकडेन आयले. बुधून ताका सांगलें कीं हें फाटल्यान आसा तें म्हजें घर. हांव आतां पावलों. तुवें माका सांगात दीला म्हणून देव बरें करूं. इतले मात म्हळां ताज्या वांगडा आईल्लो मनीस थंयच्या थंय नांच जालो. बुधू थंयचं धुंवळ येवन पडलो. सकाळ जाली आनी फांतोडेर शेजाऱ्यांनी बुधू पायणीत पडलेलो पळयलो. ताका तांणी बेशुद्ध आसतना घरांत हाडलो आनी घरचे उपचार सुरु केले. तो भरळटा म्हणून दोतोरक हाडलो. ताणेय खुब उपाय केले. तो निवळणा म्हणून चिंबलकान्नीचो प्रसाद घेतलो. प्रसादान देवतेन सांगलें कि बांयगीणीचो देंवचार ताका पावपाक गेल्लो ताजो मान तुम्ही राखात.

घरच्या मनशानी बांयगीणीन वचुन देंवचाराक रोंट दिलें आनी कोंबो मारतकच बुधू हळू हळू करुन निवळलो.

आनीक एक गजाल हांव केन्नाच विसरुंक शकना. चिंबला आमच्या गांवांत भुरग्यांची एक फुटबॉल टीम आशिल्ली. तांतुन म्हजो भाऊय खेळटालो. एका दिसा आमच्या एका वांगड्यान आपल्याक मोठ्या कंपनीत चड हुद्दयाची नोकरी मेळटा म्हणून आमचो निरोप घेतलो. पांच स वर्सांनी तो गावांत आयलो. तो आमका विसरलोंना. ताणे आमकां फोरेन चॉकलेटी, सेंट आनी खुब वस्तु दिल्यो. तो सदांच नवे बुट, सुट, चेंप्ये घालून फिरतालो. ताणें आपुण एका फॉरेन कंपनीत मॅनेजर आसा अशें सांगलें आनी त्या कंपनीन आपल्याक मोटार, रावपाक घर नोकर आनी चाकर दिल्यात.

ताणे आपल्या खुर्साक लादीन केली आनी सगळ्या गांवच्या शेजाऱ्यांक आनी वांगड्यांक आपोवन बरो आदर सत्कार केलो. आमी खुब खोशी जाले कीं आमचो एक वांगडी मोठ्या मानाच्या जाग्यार वावरता म्हणून.

दोन म्हयन्यांची रजा सोंपतकच तो आमचो

निरोप घेवन गोयांतल्यान बोटीन बसुन फॉरेनाक गेलो.

म्हजो भाऊय मॅट्रीक पास जातकच फुडलें कॉलेज्याचें शिक्षण घेवपाक मुंबय गेलो. थंय गोंयच्या १०-१५ भुरग्यांनी एक जागो भाड्याक घेवन ते रावले.

तांच्या एका वांगड्यान आपलें दोतोरकीचें शिक्षण सोंपतकच फुडले यम आर सि पी चें शिक्षण घेवपाक लंडनाक वचपाचें ठरयलें. त्या वेळार विमानांची सोय नाशिल्ली म्हणून बोटीचो प्रवास करचो पडटालो. तो ज्या बोटींतल्यान वतालो ती बोट ग्रीन्सेस डॉकांतल्यान सकाळी ११ वरांचेर सुटपाची आशिल्ली म्हणून तागेले वांगडी ताका घव्यार पावपाक गेले. थंय पावतकच ती बोट सामान घेवपाक कळाव लागिल्यान आनी डॉकान उदकाची पातळी नाशिल्ल्यान दनपारां तीन वरांचेर सुडटली म्हणून कळ्ळें. इतल्यान बारा वरां जालीं आनी बोटींतल्या प्रवाशांक जेवणांचे आमंत्रण आयलें. साडें बारा वरांचेर सोप दितले अशें लावड स्पीकर सांगलें.

दोतोरच्या आग्र्याक लागून तागेले वांगडीय बि सोप घेवपाक जेवणाच्या मेजार वचुन बसले आनी कितें पळयतलो? आमचो चिंबलचो शेजारी वेटराचो ड्रेस घालून सोपाची ट्रे घेवन जेवणाच्या हॉलांत आयलो. ताजी नजर म्हज्या भावाचेर पडटकच ताणे तसोच धुंवणाळो घेवन थंयसून भितर धांव माल्ली.

सांगचे म्हळ्यार कसलेंय काम करपाक लज ना, पूण आमगेले भुरगे आपल्या गावांत परत येतकच भलतेच मोठ्या हुद्दयार काम करता अशें सांगून आपल्या वळखीच्यांक फटयतात. हें चड मुध्याचे.

न. ब. : मुद्दम हांचे ह्या बरपावळीन नांवां घालूक ना. कित्याक तर ह्या गजालींतलीं खुब मनश्यां अजुन ह्या संवसारांत आसात आनी तांकांय ह्या गजालींची म्हायती आसा.



त रेकवार झाडा-पेडांनी, पांचव्याचार कुळागरांनी आनी शेतांनी, भांगराळ्या दयविळांनी आनी रंगयाळ्या फुलांफळांनी भरिल्लें एक माणकुलें राज्य म्हळ्यार गोंय. गोंय म्हळ्यार भोंवडेकारांचें मनभुलोवणें नंदनवन. गोंयचें शेत जशें पाचवेंचार तशेंच गोंयचें दोंगर आपली सोबीतकाय दाखोवंक फाटीं नात. दोंगरावेल्यान येवपी व्हाळ लेगीत आपलो खळखळ आवाज

सादो शर्ट आनी पेंट घाल्लो, काश्टी न्हेशिल्लो वा कलसांव घाल्लो असो वेगवेगळ्या भेसांतलो मनीस दोळ्यांमुखार येता. कारखान्यांत काम करपी गोंयकार, शेतांत काम करपी गोंयकार, ऑफीसांनी काम करपी गोंयकार आमकां ताच्या खास अशा एकाच भेसावेल्यान वळखुपाक सामको कठीण.

आमचें गोंय तशेंच ल्हानूच आसा. तरी ह्या

आनी कोणालेंय कोंकणी उतर कानार पडलें जाल्यार ते व्हडा खोशेन 'आरे, हो तर आमचो गोंयकार मरे' अशें म्हणून उमेदीन आनी ओडीन आमची वळख करून घेतात. गोंयकारांची बरेतरेन रावपाची सोय करतात. सोयऱ्यांची सरबराय करप, आदर-आतिथ्य करप हे गोंयकारांचेच एक सबावगुण.

हालीं गोंयाभायले लोक गोंयांत येवन धंदो करतात आनी गिरायकां ओडून घेवंक रोखडीच

गोंय, गोंयकार आनी कोंकणी भास

प्रा. अंजु साखरदांडे

करीत व्हांवतना दिसतात. पावसाच्या दिसांनी शितळ उदकान सुस्त न्हिदिल्ली झाडा-पेडां शिंयाच्या दिसांनी आपली जीण केळयतात. आंब्याच्या, काजूच्या रुखांक चंवरां येतात. चंवरांचो म्होवाळ वास वाऱ्याबरोबर व्हांवन वातावरण धुंद करून उडयतात. सैमान दिल्ल्या ह्या देणग्यांक एक व्हड इतिहासाचो सांगात मेळ्ळा. इगर्जी आनी देवळां हांच्यो भव्य-दिव्य वास्तू गोंयांत पळोवंक मेळटात. गोंयांत सगळ्या जाती-धर्माचे लोक हातांत हात घालून सुरोगाद जियेतात. सुरोगाद वृत्ती जरी आंगांत घोळत आसली तरी आज गोंयकार सगळ्या मळांचेर फुडें सरपाचो यत्न करतात.

गोंयांत रावपी गोंयकारांविशीं आमी चिंततात तेन्ना अमकोच एक खारोलो व्यक्ती आमच्या दोळ्यांसामकार येना. जसो एक मारवाडी म्हळो की विशिश्ट पद्धतीची टोपी, ताची ठेवण आनी न्हेसण दोळ्यांमुखार येता व एक काशिमरी म्हळो की गोरो गोमटो, लांब-रुंद मनीस दोळ्यांसामकार येता वा एक मद्रासी मनीस म्हळो की कपलार दोन नामां आनी कमराक लुंगी न्हेशिल्लो मनीस दोळ्यांमुखार येता तसो गोंयकार म्हण्टकच येना. गोंयकार म्हळो म्हण्टकच सुटा-बुटांत तकलेर चेपे घाल्लो मनीसच आसूं येता वा कोट पुडवें घाल्लो,

माणकुल्या गोंयांत कितलेशेच गांव आसात. पुण आयज गोंयांत भायलो लोक सुमारचो ना. गोंयांत गोंयकारच आयज परकी जावंक लागला. हें जर अशेंच चलत रावत जाल्यार आमचे गोंयकार आमच्याच गोंयांत अल्पसंख्यांक जावंक वेळ लागचोना. पुण अशें केन्नाच जावंक फावना.

शीत-कडी आनी नुस्तें खाल्याशिवाय गोंयकाराक उंडी भितर वचना. गोंय ही कलाकारांची भूंय आनी संगीताचें कुळार म्हण गोंयची नामना आसा. गोंयचो वेगवेगळ्या मळार वावर जायत आसा. खेळामळार फुटबॉल, खो-खो, कबड्डी ह्या खेळांनी गोंयचें नांव गाजता. गोंयांत उद्देगीक मळार दोळे दिपकावपी वावर जायत आसा. वेर्णा उद्देगीक वसणूकेंत सॉफ्टवेअर पार्क उबारपाचें आसा.

आयज गोंयकार काम धंद्यानिमतान वा उंचेले शिक्षण घेवपानिमतान खांची-कोनशांनी शिंपडला. फकत शेजारच्या महाराष्ट्र, कर्नाटक राज्यांत वा भारतांतल्या हेर राज्यांनीच न्हय तर विदेशांत येवरोप, अमेरिका, शारजा, दुबयतय पावला.

गोंयकारांचें गोंयकारपण वळखूपाचें मुखेल साधन म्हण्टात ती तांची कोंकणी भास.

आमी जर खंयच्याय परकी देशांत गेलीं

कोंकणी शिकतात. 'पात्रांव' म्हण उलो मारतात आनी मोडकी-तोडकी कोंकणी उलयतात.

कोंकणी भाशेक कांय शेंकडे वर्साचो इतिहास आसा. कोंकणी ही एक प्रोटो-इंडो येवरोपियन भाशेकुळांतली आर्य-भारतीय पंगडातली भास. कोंकणी ही एक स्वतंत्र आस्मिताय लाबिल्ली भास. २६ फेब्रुवारी १९७५ वर्सा कोंकणी भाशेक साहित्य अकादमीची एक स्वतंत्र भास म्हण मान्यताय मेळ्ळी. १९७७ वर्सासावन कोंकणी भाशेंत रचिल्ल्या साहित्याखातीर साहित्य अकादमीचो पुरस्कार फावो जावंक लागले. ४ फेब्रुवारी, १९८७ वर्सा कोंकणीक राजभास म्हण दर्जो मेळ्ळो तशेंच ३० मे १९८७ वर्सा गोंयाक घटक राज्याचो दर्जो फावो जालो. २० ऑगस्ट १९९२ वर्सा कोंकणी भास संविधानाच्या आठवे वळेरेंत सुवात जोडूंक पावली. ह्यो तारको कोंकणी भाशेच्या इतिहासांत भोव म्हत्वाच्यो. कारण कोंकणी भाशेक जायत्या संकटांक तोंड दिवचें पडलां. हातूंतले मुखेल कारण म्हळ्यार गोंयांचेर केन्नाच कोंकणी मनशान शोक चलयलो ना. परकी लोकांनी आपआपली भास गोंयच्या माथ्यार थापपाचो यत्न केलो. मागीर आमच्याच लोकांनी भाशेक हिणसायली आनी आज कोंकणी भास मानाच्या पांवड्यार

पावल्या. तरी लेगीत राजभास जावन लेगीत फावो तसो मान कोंकणीच्या वांट्याक येवंक ना.

आज मुळाव्या पांवड्यासावन कोंकणीतल्यान शिक्षण घेवपाची तजवीज आसा. माध्यमीक, उच्च माध्यमीक, महाविद्यालयीन आनी विद्यापीठ पांवड्यामेरेन कोंकणी विशय घेवपाची मेकळीक आसा. पी. एच. डी. लेगीत कोंकणी विशयांत करुंक मेळटा. कोंकणीच्या विकासाखातीर साबार संस्था वावुरतात. मुखेलपणान कोंकणी भाशा मंडळ आनी गोवा कोंकणी अकादमी. कोंकणी भाशा मंडळ कोंकणी तरणाट्यांक एक सांस्कृतिक माची दिवपाक, तांच्या कला गुणांक आनी बुद्धिक पोसवण दिवपाक कोंकणी गोवा युवा महोत्सव घडोवन हाडटा. आजमेरेन ७ युवा महोत्सव भाशा मंडळान घडोवन हाडल्यात. तशेंच तरणाट्या पिळगेक कोंकणी साहित्याची गोडी लावपासत महाविद्यालयाच्या जोड पालवान कोंकणी अकादमी अखिल गोंय कोंकणी साहित्य संमेलन दर वर्सा घडोवन हाडटा. आजमेरेन ४ विंगड-विंगड महाविद्यालयांनी आनी वाठारांनी हीं संमेलनां घडोवन हाडल्यांत.

त्याभायर तॉमस स्टीफन्स कोंकणी केंद्र, कोंकणी सेवा केंद्रां, अस्मिताय प्रतिष्ठान आनी हेर संस्था कोंकणी भाशेच्या उदरगतीपासत वावुरतात. जाग प्रकाशन, अपुरबाय प्रकाशन, राजहंस वितरण, युगवेद प्रकाशन आदी जायत्यो प्रकाशन संस्था हातभार लायत आसात. आकाशवाणी आनी गोंय दूरदर्शनावेल्यान कोंकणी कार्यावळी प्रसारीत जायत आसात. हालींच गोवा न्युजलायन हें खाशेलें कोंकणी खबरांपत्र लोकांमेरेन पाविल्ल्यान गोंयकारांक केबल टि. व्ही. वेल्यान दिसपट्ट्यो कोंकणी खबरो कानार पडटात आनी पळोवंक मेळटात. 'सुनापरान्त' दिसाळें, राष्ट्रमताची आयतारची पुरवणी आनी जाग, बिम्ब, जैत, कुळागर, कोंकण टाइम्स, उजवाड सारख्या नेमाळ्यांनी कोंकणीची जायती सेवा केल्या आनी करत आसात. कोंकणी साहित्यिकांच्या वांट्याक जायते तरांचे पुरस्कार येवंक लागल्यात. हातून साहित्य अकादमी पुरस्कार, भाशा मंडळ पुरस्कार, कुळागर पुरस्कार, कला अकादमी पुरस्कार, जेज्वीत आंतोन पेरेर पुरस्कार, गोमंत शारदा पुरस्कार, अस्मिताय प्रतिष्ठान पुरस्कार, गोमंत तेजस्विनी पुरस्कार, यशदा मिनी पुरस्कार, शाश्वती पुरस्कार अशा पुरस्कारांची भर पडत आसा आनी ह्या पुरस्कारांक लागून कोंकणी साहित्यिकांक नवे नवे साहित्य रचपाची उमेद मेळत आसा.

गोंयाभायर स्थायीक जाल्ले कोंकणी लोक एकवटान जायतो वावर करत आसात. कर्नाटकांत मणिपालांत कोंकणी अकादमी आसा. केरळांतय कोंकणी अकादमी कोंकणीच्या विकासाखातीर वावुरता. फकत देशांतच न्हय तर विदेशांत रावन लेगीत कोंकणी लोक कोंकणीखातीर सेवा करतात म्हणपाचें आयकून भोव खोस जाता. कुवेटांत कोंकणी केंद्र आसा, अमेरिकेंत इंडियाना युनिवर्सिटींत कोंकणीक 'कदेल' आसा म्हण

आयकलां. विदेशांत रावन लेगीत कोंकणी लोक जमतात, कोंकणी भास जिवी दवरतात, तरेकवार कार्यावळी घडोवन हाडटात. कोंकणीचे नदरेन हें एक भाग्यवंत कार्य.

गोंयकार आनी कोंकणी भास हांचे मदलें नातें केन्नाच ना सोंपपी अशें अतुट नातें. दोगांचोय संबंद हजारांनी वर्सां पयलींचो आनी फुडलीं हजारांनी वर्सांच तसोच उरपाचो. कोंकणी ही गोंयकारांची आवयभास. जो नीज खरो गोंयकार आसा तो आपले आवयभाशेक गोंयांभयर रावन लेगीत केन्नाच विसरचोना. गोंयांभायर स्थायीक जावन लेगीत जो आपल्या घरांत तरी कोंकणी उलयता म्हळ्यार आपली आवयभास जिवी दवरता तो आवयभाशेची एके तरेन सेवाच करता. आवयभाशेचेर अशी निश्ठा जण एका गोंयकारान दवरुंकच जाय. तोच नीज कोंकणी गोंयकार.

□□□

एस एस वाय - मडकय

दोतोर आनंद हेळेकार

कितलो हो सुंदर गांव

जंय आज आयला हांव

देवळाच्या आवारांतून देवलो हांव

सकयल देवन पळयत जाल्यार बिलू म्यांव

माच्छें फुडें गेल्यार दिसलें म्हाका व्हडलें तळें

ताज्या मधल्या भागांत आशील्ले उदक निळें

माच्छे फुडे वचत जाल्यार दिसलो माका टोमी

टोमी आंगार येवचे पयली फाटीं सरले आमी

तळ्याच्या भोंवतणी भाताचे आशील्ले रोप

आनी ताज्या मधी झाल्ले सुंदर कमळाचें झोप

तळ्याच्या भोंवतणीचो परीसर इतलो सुंदर

ताका पळोवन म्हज्या मनाचें तुटलें अंतर

ताज्या भोंवतणीचे रक्षक तायट माड

पुणून पळेत जाल्यार निसर्गान तांचे केल्ले चड लाड

गांवच्या परीसरंत आशिल्ली सुंदर घरा

त्या सगळ्या घरांक आशील्ली सुंदर दारां

असल्या घरानीच आसता खरें सुख

माका खुब आनंद जालो पळोवन थंयच्या सुवासीनींचे मुख

सुरांचें पिशें

पदांनी म्हजी वाट लायली
गोयकारांत म्हजी लज काडली
पैली कत्रेणीय कशेंय म्हणू
फाटल्यान म्हज्यो गजाली चालू
पैर कत्रेणे म्हाका गांवक लायलें
तेन्नाच्यान म्हाका हें पिशें लागलें

पदांचें म्हाका इतलें पिशें
गांवक लागतकच थामचें कशें!
सैगला पासून उदित म्हणसर
एकाच रातींत सोपौचें कशें?

गझल जांव, भजन जांव
सगळ्यां फुडें गातां हांव
ताल चुकूं, सुर चुकूं
स्टेजीर म्हजी पैली धांव

पार्ट्यानी हांव जेवीना
आग्री जाल्यारय पियेना
मुखार वसून लंघां खातां
दुसरयांक आपयल्यार हांवच धांवतां

हें पिशें काडचें कशें
प्रोझिक, पेक्सील, घेवचें कशें

म्हाळशे तुका सांगून घेतां

हें पिशें उतराय आतां

विलास खाणेपारकार

आमचें गोंय हें भारतातेच्या अलंकारांतलें एक सुंदर मोती आसा. गोंयचो सैम, गोंयचो इतिहास, गोंयची संस्कृताय, गोंयची शीत कडी, हुमण हाचें गोंयकारांक न्हय तर संवसारांतल्या खांची कोनशातल्या लोकांक आकर्शित करता. गोंयचो इतिहास हो सगळ्या गोंयकारांनी जाणून घेवंक जाय. देखून ते विशींचो ह्यो एक सुपुल्लोच नियाळ.

कोंकणी ही आमची सुंदर मायभास लोक हांगां आदल्या काळासावन उलयत आयल्यात. जेन्ना आमचेच थोडे गोंयकार भाव मराठी हीच आमची मायभास म्हण्टात, तेन्ना ते आपल्या अज्ञानाचें, मुखपणाचें प्रदर्शन घडयतात. गोंयचें खरे अस्तित्व कोंकणीतच आसा. खारवी (कोळ), गावडे, कुणबी, धनगर, वेळीप ह्यो जमाती गोंयांत पयलीपासून रावत आयल्यात. तांकां 'कोंक' अशें म्हण्टात. रिगवेदांत तांकां 'शबर' म्हळ्यार तांची भास लेगीत कोंकणीच आसली हे मराठीवाल्यांनी जाणून घेवचें अशी म्हजी आस्त आसा.

ह्या जमातींनी गोंयाक एक सुंदर संस्कृताय दिली. तांणी गांव वसयले आनी गांवकारी वा गांवपण ही ग्रामसंस्था तयार केली. पुर्तुगेजांनी हे संस्थेक 'कोमुनिदाद' म्हण नांव दिलें. उपरांत गोंयांक आर्य संस्कृताय आयली. जाती वेवस्थेक सुरवात जाली.

इस्वीसनाआदीं वयल्या शेंकड्यापासून गोंयांत मौर्य, सातवाहन, छट्ट, शत्रुप, अमिर, चैकूट, नाग, भोज, कैकेय, कोंकण मौर्य, गुप्त, सेंद्रक, बदामी चालुक्य, राष्ट्रकूट, शिलाहार, कदंब, कलाचूर, यादव, होनावरचो नवाब, दिल्लीचो सुलतान - अल्लाउद् दीन खिलजी, तुघलक, बहामनी, विजयनगर, परत बहामनी, आदिलशाही आनी पुर्तुगेज अशा साबार राजवटींनी गोंयचेर आपआपलो शेक चलयलो.

गोंयचो कदंब राजवटीचो काळ हें भांगरा युग म्हण्टात. तांबडी सुर्लाचें म्हादेवाचें देवूळ हें कदंब राणी कमलादेवीन ११७५-७६ ह्या काळाभितर बांदिल्लें. गुहल्लदेव, शश्टदेव, जयकेशी पयलो आनी दुसरो, शिवचित्त पैरमाडीदेव हें नामनेचे मोठे कदंब राजे जावन गेले. चंद्रपूर वा चांदर आनी उपरांत गोपकपट्टन (गोवा वेल्हा वा व्हडलें गोंय) ह्यो तांच्यो गोंयांत राजधानी आशिल्ल्यो.

कदंबांची राजवट येवच्या खुब वर्सा आदीं भोज राजे लेगीत गोंयचेर चांदरसून राज्य करताले. पारोडेची चंद्रेश्वर आनी भुतनाथांचे देवूळ इस्वीसन सव्या शेंकड्यांत ताणीच बांदिल्लें. गोंयचेर राज्य करपी बदामी चालुक्य घराण्यांतली पयली राणी विजयाभट्टारिका ही आसली. ती दुसरी पुलकेशीन राजाची सून आसली.

कदंबांनी इस्वीसन इकरवें ते मध्य चौदव्या शेंकड्यामेरेन राज्य केलें. गोपकपट्टन वा व्हडलें गोंय हें तेदेवेळार मुखेल वेपार केंद्र म्हण नामनेक पाविल्लें.

जाल्यार बहामनी आनी आदिलशाही काळांत गोंयात मुस्लिम सत्ता सुरु जाल्ली. 'एला' ही आदिलशाहाची राजधानी आशिल्ली. इस्वीसन १५१० ह्या वर्सा आफोस द आलबुकेर्क ह्या पुर्तुगेज गोवर्नादोरान गोंय जिंकलें. पुर्तुगेजांनी गोंयचेर ४५१ वर्सा आपलो शेक चलयलो. २५ नोवेंबर १५१० ते १९ डिसेंबर १९६१ मेरेन पुर्तुगेजांनी राज्य केलें. सुर्वेक साश्ट, तिसवाडी आनी बादेंस

तांणी हांगां समान नागरी कायदे लागू करून गोंयच्या हिंदू, मुस्लिम, क्रिस्तांव समाजातल्या लोकांक एका थर हाडले आनी गोंयच्या आस्तुरेक एक मानाचें स्थान आनी दादल्यावांगडा ह्या कायद्यावरवीं समान हक लागू जालो.

पुर्तुगालांत आदीं राजसत्ता आसली. तिचें रुपांतर १९१० वर्सा लोकसत्तेत जालें. ताचे उपरांत १९२८ वर्सा हुकुमशाय जागोवक दोतोर आंतोनियो ओलिवीएर द सालाझार सत्तेर आयलो. तांणी गोंयकारांचो नागरी स्वतंत्रताय झोमून घेतली. हाच्या आड डॉ. राम मनोहर लोहिया हांणी १८ जून १९४६ ह्या दिसा मडगांव शारांत बंड केलें. ताचे वांगडा दोतोर जुलियांव मिनेझीस, लक्ष्मीदास बोरकार, पुरुषोत्तम काकोडकर, दोतोर विनायक मयेंकार, निळकंठ कारागूरकार, विश्वनाथ लवंदो, प्रा. पुं. शिरोडकार, वत्सला किर्तनी, प्रमिलाबाय जांबावलीकर आदी जायत्या लोकांचो वेंको लाबलो. दोतोर टी. बी. कुन्हा हांणी १९२८ वर्सा गोंय काँग्रेस समिती स्थापन केल्ली. ते गोंयचे स्वतंत्रताये खातीर वावुरपी पयली बोयलें सुटके झुजारी.

गांयचा स्वातंत्र्य चळवळ हो राष्ट्रीय काँग्रेस आजाद गोमंतक दल, क्वीट गोवा

समिती, गोवा लिबरेशन आर्मी, गोवन पिपल्स पार्टी, गोवन कम्युनिस्ट पार्टी, हांणी चलयली. अस्नोडचो बाळ राया मापारी हो गोंयची पयलो हुतात्मी. तो आझाद गोमंतक दलातलो एक वांगडी आसलो दोतोर राम हेगडो हो राष्ट्रीय गोंय काँग्रेसचो पयलो अध्यक्ष. १४ सप्टेंबर १९४६ ह्या दिसा लक्ष्मीकांत भेंबे हांणी मडगांव पयलोच वयस्कीक थर सत्याग्रह केलो. तांकां बंदखणय भोगची पडली. १९५४-५५ ह्या वर्सांनी गोंयच्या स्वतंत्र चळवळीक नेट आयलो. ६ एप्रिल १९५५ ह्या दिसा म्हापशां सौ. सुधाताई जोशी हांचे अध्यक्षतेखाला मोटो सत्याग्रह जालो. सुधाताई वांगडा तांच्यो वांगडी आशिल्ल्यो कुमुदिनी पैगिणकर (कवळेकर), शालीनी लोलयेंकर आनी एक वयस्क बायलमनीस अंबिकाबाय दांडेकर. १५ ऑगस्ट १९५४ ह्या दिसा गोंयांत एक व्हडलो सत्याग्रह जालो. तांतूंत आल्फ्रेड आफोसो, अँथनी डिसौजा आनी मार्क फर्नांडीस आपल्या सत्याग्रही फौज घेवन गोंयांत शिरले आनी तेरेखोल पोळें आनी पन्नादेवी ह्या वाठारांनी वचून सत्याग्रह केले.

आल्फ्रेड आफोसो हांणी तर तेरेखोलच्या किल्ल्यार



हे म्हाल १६व्या शेंकड्यांत जिकले जाल्यार १८व्या शेंकड्यांत अंत्रुज (फोंडे) केपें, काणकोण, सांगे, दिवचल, पेडणें, सांगे जिकले. शिवाजी आनी संभाजी राजानी लेगीत गोंयचेर घुरी घाल्ली.

पुर्तुगेजांनी गोंयांतल्या बऱ्याचशा हिंदू आनी मुस्लिम लोकांचें क्रिस्तीकरण केलें. तांची नांवां बदल्लीं, तांकां पुर्तुगेज नांवां दिलीं, देवळां मोडलीं, तांच्या जाग्यार इगर्जी बांदल्यो. अशा वेळार हिंदू गोंयकार भाव देव-देवतांच्यो मुर्ती घेवन अंत्रुज म्हालांत पळून गेले आनी तांणी थंयच्या वाठारांत देवळां उबीं केलीं. देखीक कवळेची शांतादुर्गा, म्हाझोळेची म्हाळसा, मंगेशीचो श्रीमंगेश. तेन्ना अंत्रुज म्हाल हो आदिलशाहाच्या ताब्यांत आशिल्लो.

गोंयांत पुर्तुगेजांनी कांय बदलय घडयले. गोंयात तांणी समान नागरी कायदे लागू केलो. आशिया खंडातलो पयलो वयलो छापखानो १५५६ ह्या वर्सा गोंयां घडलो. आशिया खंडातलें पयलें मॅडिकल कॉलेज १८५४ वर्सा उबें केलें. आंतेर, काजू, अनस, पोपाय, मिरसांगो, पाव, बिंबला, दुदी दुकरांचे मास, कार्निवाल तांणी हाडलो.

भारताचो झेंडो फुलयलो. गोंयाखातीर गोंयचे भायल्या सत्याग्रहानी लेगीत आपलो जीव ओतला. तांतूंत सरदार कर्नाल सिंह, राजाभाऊ महाकाळ, अमिरचंद गुप्ता, पन्हालाल यादव, शेषनाथ वाडेकर, बाबुराव थोरात, हिरवे गुरुजी आदींचो आसपाव आसलो.

गोंयच्या हुतात्म्यांविशीं सांगचे जाल्यार सर्गेस्त मनोहर पेडणेकर, विनायक सपते, बापू सहकारी, बाळकृष्ण भोसले, परशुराम आचार्य, बाळा देसाय, केदार आणवेकर, कृष्णा परब आदींचो आसपाव आसलो.

गोंयच्या सुटके झुजाच्या होमखणांत कितलेश्याच जाणांनी फुडाकार घेतला. तांतूंत पिटर आल्वारीस, प्रभाकर सिनारी, मोहन सनडे, पुंडलीक गायतोंडे, माधव वीर, शारदा सावयकार, मनोहर प्रभूदेसाय, शोभा प्रभूदेसाय, नागेश करमली, रवींद्र केळेकार, फेलिसियु कादोर्ज, लिबीया लोबो सरदेसाय,

वामन सरदेसाय, वसंत कारापूरकार, वसंत मळयो, प्रभाकर वैद्य, जुझे इनासियो लाँयला, दोतोर जुझे फ्रान्सीस मार्टीन्स, जीवन कारापूरकार, मुक्ता कारापूरकार, मोगाबाय नाईक, आदींचो आसपाव आशिल्लो.

गोंयच्या सुटकेचो प्रस्न कसोच सुटावो जायना जालो. आंतरराष्ट्रीय थरार तो पावलो. भारताचे पंतप्रधान जवाहरलाल नेहरू हांचो राखणेमंत्री व्ही. के. कृष्णमेनन हांणी हो 'ऑपरेशन विजय' फौज धाडून प्रस्न सोडयलो आनी १९ डिसेंबर १९६१ गोंयची पुर्तुगेजांच्या तावडीतल्यान सुटका जाली. श्री दयानंद बांदोडकार ह गोंयचे पयले-वयले मुख्यमंत्री जाले आनी तांचे उपरांत तांची धुव सौ. शशीकलाताई काकोडकर ह्यो मुखेलमंत्री जाल्यो. ती दोगांय महाराष्ट्रवादी गोमलक पक्षाची आसली. तांचे उपरांत काँग्रेस अरस ह्या पार्टीतल्यान प्रतापसिंह राणे हे गोंयचे मुखेलमंत्री जाले. शेवटांक ३० मे १९८७ ह्या दिसा गोंयाक घटकराज्याचो दर्जो मेळ्ळो.

कोंकणी कवितेंतल्या वेगवेगळ्या प्रवाहांविशीं विचार करतना कोंकणी कवितेच्या इतिहासाचेर एक उद्दी नदर मारप गरजेचें आसा अशें म्हाका दिसता.

नामदेव हो मराठींतलो व्हड संतकवी. पूण ताणे रचिल्लें एक कोंकणी कवन आमकां वाचूंक मेळटा. ताका लागून नामदेवाक कोंकणी चो आद्य कवी अशें मानल्यार कोंकणी कवितेक सातशें वर्सांचो इतिहास आसा अशें म्हणचें पडटलें. नामदेवान रचिल्ल्या त्या कवना उप्रांतचें कोंकणी काव्य आमकां वाचूंक मेळना. ते उप्रांत फकत क्रिस्तांव मिशनऱ्यांनी रचिल्ल्यो धार्मीक स्वरूपाच्यो कविता आमकां वाचूंक मेळटा. केरळंत हालींच एक 'रामायण' सांपडलां. तातूंत कोंकणी कवितेच्या आद्य रूपाची आमकां थोडीशी वळख मेळटा. आदल्या काळांतली जी कविता आमकां वाचूंक मेळटा ती कवितेच्या कसाक उरतना.

समाजजीण हांचे वांगडा कला आनी साहित्य हांचेरुय जालो. जिणेची पारंपारीक मुल्यां मुळासकट हुमटलीं. मनीस कुळयेंत एकेतरेची निर्शेकणी पातळ्ळी. हाचो परिणाम कवितेचेर जाले बगर रावलोना. टी. एस. इलियट ह्या इंग्लीश कवीची ही कविता ताचो गवाय दिता. हे कवितेन कवितेच्या भाशेक नवें मोडण दिलें. नवी भास दिली. कवितेक अनवळखी आशिल्ल्यो प्रतिमा केळयल्यो. हाकाच लागून द वेस्ट लेंड हे कवितेचे म्हत्व सामान्या भायलें आसा. दुसऱ्या म्हाझुजा उपरांत इंग्लीश साहित्यांत ऑडन, स्पेंडर, डिलन थॉमस सारकिले कवी मुखार आयले. तातूंतल्या कांय कविनी प्रत्यक्ष झुजांत वांटो घेतिल्लो. ताणी अणभविल्लें नवें अणभवविश्व कवितेंत आयलें. काळाच्या गरजे प्रमाण ताणी कवितेच्या भाशेंत व्हड बदल केलो.

ह्या संसारीक म्हाझुजांचो आमच्या देशाचेर

कोंकणी कवी ह्यो नव्यो जाणविको कवितेंत केळोवंक पळयताले आनी बदलपी काळाचे भान तांकां आशिल्लें म्हणपाची नाट आमकां दिनकर देसाय हांच्या कवितेंत मेळटा. हे नदरेन १९४२ वर्सा बरयल्ली 'नवो कालपक्षी' ही कविता विचार करपा सारकी आसा.

ब्रम्हांडाचें तातें फोडून
जल्माक आयलो पाकां फुटून
प्रचंड तांबडी चोंच उघण्ण
बारीक बारीक नदर फिरावन
कालपक्षी हो धांवता रे.
सूर्य चंद्र शनि मंगळ फिर
भूलोकाचेर उडकी मार
काळी निळी रंगाची दाट
पर्वतायेदी पाकां फुलौन
कालपक्षी हो धांवता रे.

हे कवितेंतल्यो प्रतिमा आनी तिच्या अभिव्यक्तीची भासा ह्यो दोनूय गजाली कोंकणी कवितेच्या मुखावेल्या प्रवासाची सुलूस दिता. ह्याच कविची 'लाल बावटो' ही कविता त्या काळाचें पडबिंब दाखयता.

वयर वयर ती पताकी पावली
हालतेर धोलतेर जगभर भोंवली
सूर्य - देवान घेवन फिरायली
घडली जगाची क्रांती व्हडली.
अगाध असली क्रांती घडून
सदां सगळ्यांक पोटभर अन्न
लाल बावटो तो अगदी धन्य
लालगूज बावटो
गरिबांलो बावटो.

वैचारिक, आर्थिक, सामाजीक बदलांचें दर्शन घडोवपी ही कविता संग्रहाच्या रुपान वाचप्यांमेरेन पावपाक खूप कळाव लागलो. बाकी बाब बोरकाराची समकालीन आशिल्ल्या ह्या कवीचो संग्रह १९८१ वर्सा 'दिनकराली कवनां' ह्या नावान उजवाडा आयलो.

कोंकणी कवितेंतल्या विंगड विंगड प्रवाहांचो विचार करतना टि. एस. इलियटाचो कविते विशींच्या एक विचाराची याद जाता. ह्या लेखांत कवितेंत तीन वेगवेगळे आवाज आयकूंक येतात

कोंकणी कवितेंतलै प्रवाह

माधव बोरकार

ताका लागून तिचो विचार करप शक्य जायना.

संवसारीक कवितेचो फाटलो पांचशें वर्सांचो इतिहास बारीकसाणीन अभ्यासून पळयेलो जाल्यार आमकां दोन मुखेल ईझम चो प्रभाव दिसता. एक क्लासीसीझम आनी दुसरो रोमांतीसीझम. काळाप्रमाण त्या दोनूय ईझम नी आपलो शेक कवितेचेर चलयला. क्लासीकल अभिजातवादी कवितेच्या घाटाचो विचार करपी. ताच्या उरफाटें रोमांतीक कविता कवितेचे नेम कडेक दवरून आशयाक म्हत्व दिवपी तातूंत 'हांव' हो केंद्रस्थानार दिसता. हे नदरेन कोंकणी कवितेचो विचार केल्यार रोमांतीक कवितेचें दालें जड जाल्लें दिश्टी पडटलें. ताचें मुखेल कारण म्हळ्यार कोंकणीत खऱ्या अर्थान कविता येवंक लागिल्ली त्या काळांत अभिजात कविता बरोवचेलो काळ बरोच फाटी पडिल्लो.

ह्या शेकड्याच्या सुरवातीक जीं दोन संसारीक म्हाझुजां जालीं. ताचो खोल परिणाम अर्थव्यवस्था,

कितें परिणाम जालो? त्या झुजांनी जरी आमी प्रत्यक्ष वांटो घेतलो ना तरी ताची बाधा आमकां जाल्या बगर रावलीना. युरोपियन साहित्यांत आनी तातूंतल्या तातूंत इंग्लीश साहित्यांत जें बदल जाले ताचो परिणाम भारतीय साहित्याचेर जालो. मराठींत बा. सि. मर्डेकरान अशीच क्रांती केली. 'निराला' ह्या हिंदी कवीन हिंदी कवितेंत नव्यो जाणविको रुजयल्यो. तेच भाशेन हेर भारतीय भासांतल्या साहित्यांतूय बदल जायत गेले.

ह्या काळांत कोंकणी कवितेचे रुप कशें आशिल्लें? ह्या प्रश्नाचेर विचार करतना लक्षांत येता की कोंकणी कविता ते काळार निकृतीच आकाराक येताली. ती सामकीचं मुळव्या पांवड्यार उबी आशिल्ली. म्हाझुजांक लागून ज्यो नव्यो जाणविको कवितेंत दिसूंक लागिल्ल्यो ताचे पासून ती खूपूच पैस आशिल्ली. गोयांत तर ते काळार कोंकणी कवितेची निर्मणी जायच नाशिल्ली अशें म्हळ्यार जाता. पुण गोयांभायर आशिल्लें

अशें ताणे म्हळ्ळां. एक आवाज जो कवीचे विचार वा वाचप्यांक एका विशिश्ट विशयाचेर बोध करता तो. थोडोसो प्रचारकी. दुसरो आवाज जातूंत कवी आपल्याच कडेन संवाद करता तो. तिसरो आवाज म्हळ्यार कवीन निर्मिल्ल्या पात्रांच्या तोंडांतलो. देखीक शेक्सपियराचो आवाज आमकां ताणे निर्मिल्ल्या पात्रांच्या तोंडांतल्यान आयकुंक मेळटा.

ह्या विचारांचें सुत्र धरुन कोंकणी कवितेचो विचार करीत जाल्यार आमकांय दोन तरेचे प्रवाह कोंकणी कवितेंत मुखेलपणान दिसतात. समाजांतली धोंगा पोंगा दाखोवन तीं ना कशीं करप आनी तें दाखोवपाची जापसालदारकी कवीची आसा ह्या विचाराक बांदिल्ली. दुसऱ्या उतरांनी सांगपाचे जाल्यार 'कमिटेड' कविता.

अशे तरेची कविता कित्याक निर्माण जाली ताचे कारण आमकां इतिहासाच्या अभ्यासांतल्यान मेळूं येता. गोंयचें पारतंत्र्य आनी गोंयकारांची परधार्जणी वृत्ती. ह्या दोनूय गजालींतल्यान कोंकणी मनशाक मेकळे करुंक जाय हाचे भान कोंकणी कवीनी दवल्लें. बाकीबाब बोरकार आनी मनोहरराय सरदेसाय हांच्यो कांय म्हत्वाच्यो कविता तांच्यो देखी आसात. 'तुज्या मुखार दुस्माना', 'केन्ना गोंया', ह्यो मनोहरराय सरदेसाय हांच्यो कविता वा बाकीबाब बोरकाराल्यो वळी

गोंयचे नांव व्हड करुंक
ल्हान जाले म्हान
बंदखणीची देवळां जालीं
लामणदिवे प्राण

हे कवितानी सामाजीक जाणविकेचो सूर खर जाल्लो दिसता.

गोंयची सुटका ही कोंकणी कवितेच्या इतिहासांतली सगळ्यांत म्हत्वाची घडणूक. गोंयच्या मुक्तीन गोंयकाराच्या जिणेंत राजकीय तशेंच सामाजिक बदल व्हडा प्रमाणात घडोवन हाडले ताचो परिणाम कोंकणी कवितेच्या आशया बराबर अभिव्यक्तीचेर जालो हातूंत दुबाव ना. मुक्ती पयलींच्या कवितेंत जे उमाळे आनी उत्फरके

दिसताले त्या जाग्यार खंत आनी निशेंवणी आयली. मनोहरराय सरदेसायांच्या कवितेंत तें समर्थपणान व्यक्त जालां. 'जायात जागे' हो तांचो कविता संग्रह ते नदरेन अभ्यासपासारको आसा. 'ओपिनयन पोल' च्या काळांतल्यो कविता तपासून पळयल्यार कोंकणी कवी राजकी नदरेन कितले जागरुक आशिल्ले म्हणपाचें कळटा. 'अजून सोंपूना संगर आमचें' वा

प्राणाक क्षय, बुद्धीक भंय
फाल्यांक जंय कालचीच वंय
आयलां थंय स्वातंत्र्य तें
स्वातंत्र्य न्हंय, स्वातंत्र्य न्हंय.

अशें बाकीबाब म्हण्टा. र. वि. पंडिताच्या कवितेंतूय सामाजिक बदलांचे पडबिंब पडिल्ले दिसता. 'हांव राजा... वांयगणो', 'भाटकारालो सत्यनारायण', ह्यो कविता तांच्यो उत्तम देखी. प्रकाश पाडगांवकार 'वासकोयन' हे दीर्घ कवितेंत उद्योगिककरणाक लागून वास्को शारांची जाल्ली अवितीकाय चित्रित जाल्या. ह्या तरेच्या कवितेचो आनीक एक फांटो म्हळ्यार नागेश करमलीची कविता. कोंकणी मनशाच्या आत्माहिण वृत्तीचेर ते वेळा वेळार बडी मारीत आयल्या.

आमी पळयली आमचीच पावणी
आमी पळयली आमचीच निंदणी
आमी पळयली कर्तुत्व आनी करणी
आमी पळयली आमचीच गळसणी

पुंडलीक नारायण नायकाची 'म्हजो बांगर बैल' ही कविता सामाजिक परिवर्तनाची भास उलयता.

अशा सामाजिक आनी राजकी जाणविकांचो प्रवाह आदल्या कवींमदींच दिसता अशें न्हय तर तो नव्या कवींमदींच दिसता. निलबा खांडेकार हो १९८० उप्रांत मुखार आयिल्लो कवी. ताचेय कवितेंत ह्या प्रवाहाची धार उक्तेपणान दिसता. 'वेध' ह्या तागेल्या कवितासंग्रहांतल्यो सगल्योच कविता सामाजिक जाणविकेन भारावन गेल्ल्यो दिसतात.

'म्हज्या लेखणेन पितारलेल्यो
कागदावेल्यो दोन वळी
कळमेलेल्या सरपळेन बांदिल्ल्या
भाटकाराल्या दारांतल्या सुण्याभशेन
ताळो खराटून आड्डत आसात.

शांती प्रभू तेंडुलकार हिच्याय कवितेंत सामाजिक जाणविकेचो सूर आयकुंक येता.

हांव केदो? हांव केदो?
हांव आसा मळबा येदो
खिणा खिणाक मरुन हांगा
खिणाक खिणाक जातां जितो.

ह्यो वळी पांडुरंग भांगी हांच्यो वाचतकच आमकां कोंकणी कवितेतल्या दुसऱ्या प्रवाहाची वळख मेळटा.

सामाजीक जाणविकेक शब्दरुप दिवपी कवितेक समांतर वचपी कवितेचो प्रवाह म्हळ्यार व्यक्तिगत अणभवांक केंद्रस्थान दिवपी कविता. बयाभाव, बाकीबाब बोरकार, शंकर रामाणी, मनोहरराय सरदेसाय, आनंद वर्दी, जें. बी. मोरायश, सी. एफ. दी कौशता, नागेश करमली ह्या आदल्या पिळगेंतल्या कवी वांगडा नव्या पिळगेंतल्या कविच्या कवितेंत 'हांव' क सुमाराभायर म्हत्व आसा. ही कविता बरीच व्यक्तिनिष्ठ आसा.

भांगरा बोदान सार जोत
घरादारांत चांदने पळय
म्हज्या आंगार तुज्या आंगार
फुल्ले मोगा मोगरे कळे.

ह्या मनोहररायाच्या कवितेंत एक तरल अणभव व्यक्त जाता. तांच्या 'गोंया तुज्या मोगाखातीर' ह्या संग्रहांतल्यो चडशो कविता व्यक्तिनिष्ठ आसात अशें म्हळ्यार अतिताय जावची ना. पुण मुखार तांची कविता बदलत गेली.

शंकर रामाणी आनी पांडुरंग भांगी हांच्या कवितेंत सामाजिक जाणविकेचे सूर निखालूच आयकुंक येनात. आपल्या भितर बुडी मारुन अणभवाची खर सोदपाचो यत्न ती करता. मनाच्यो

वेगवेगळ्या अवस्था उतरांनी धरून दवरपाचो यत्न ती कविता करता. 'प्रिय' ही शंकर रामाण्यांची कविता देखीखातीर पळोवया. एक एड्रिय अणभवान शब्दांतल्यान आकार घेतला.

किदेय सांग
हया अवजाळी पावसानच
म्हज्या रगताक ही चूड लायल्या
आनी तिच्या धगीक
तुज्या उपाट यादीन
सगल्या जीवाकूच आतां
एक जोगूल फुटलां
मळब तुटलां....
उदकाक तळ नाका
तळाक टाय नाका
कोणाक कोण नाका
कोणाक कांय नाका.

साद्या सरळ आनी सोप्या उतरांनी कवितेचो आशय केन्ना व्हड अर्थार्थ वेग मारता तें हे कवितेंत दिसता. उतरांची तांक ती दाखयता. 'आयज तूं येतलो देखून', 'दर्या सुंदरी', 'आमररुख' सारकिल्यो पंडिताच्यो कविता कोंकणी कवितेक उंचाय दितात.

चा. फ्रा. दि. कॉर्शेताच्या कवितेक जसो सामाजीक जाणविकेचो पदर आसा तेच भशेन ती अणभव निष्ठूय आसा. 'मोग' ही तांची कविता पळयात.

मुसान तुका फुलांत देकलो
फुलान मुसा वोटांत
पाकळें वोट लागतां लागतां
कातर पडली देटांत.
कातरीक मात तुजी गोडसाण
कशी, कित्याक कळळीना
चितून बसतां वोरं वोरं
जाप केदींच मेळळीना!

१९७२ उप्रांत जी पिळगी मुखार आयली तातूंत आस्थावतात ते कवी म्हळ्यार रमेश वेळुस्कार, प्रकाश पाडगांवकार, पुंडलीक नारायण नायक. मुखार कविता सोडून हेर साहित्य प्रकार

केळोवक लागलो. सामाजीक जाणविक हे जरी तागेल्या कवितेचे मुखेल तास आसले तरी कांय सुंदर निसर्गचित्रां आनी प्रेम कविता.

वेध मळबाचे जीवा
सावळी वसयली तळा
नक्षत्रांचीं गावां आतां
भितोडेच्या पर्जळा!

ह्यो भांग्याच्या कवितेंतल्यो वळी आमकां एका अनवळखही अनुभवविश्वाचे दर्शन घडयता. ती गूढ आनी तरल आसा. ताका लागून ती अमूर्त पातळेर वता. ती अंतर्मनाचो सोद घेता. भांगी आनी रामाणी हांच्या कवितेंतले अणभव जरी खासगी आसली तरी ते एका वेगळ्या कलात्मक पातळेवेल्यान व्यक्त जातात. ताकाच लागून ती कविता 'हांव' च्यो शिमो हुपून वैश्विक जातात.

र. वि. पंडिताची कविता हाका आडवाद ना. ती जशी समाज समुहाच्या जाणविकांक वयर हाडटा तेच भशेन ती आपल्या व्यक्तिगत अणभवांक बांदून दवरता. रामाणी आनी भांगी हांच्या कवितेभशेन ती खूप फावट अमूर्त पातळेर बावुरतना दिसता. साद्या सोप्या उतरांतल्यान आनी प्रतिक्रान्तल्यान ती अर्थाची खर सोदता. 'कोणांक कांय नाका' ही कविता हाची गवा दिता

तूं कुंडो दिता
तूं म्हाका जाय
हांव उंडो दितां
हांव तुका जाय.
ना जाल्यार
बांयक राट नाका
राटाक राजू नाका
राजवाक कळशी नाका
कळशेक उदक नाका

ताणे बरयल्यात. वेळुस्कारान खऱ्या अर्थान भाव कविता लिरीकल पोयेट्री कोंकणीत हाडली. 'मोर पाखा', 'सावूलगोरी' ही तागेल्या कवितासंग्रहांचो अभ्यास नव्या कविनी करूंक जाय. मनाच्यो वेगवेगळ्यो भाव अवस्था तो अचूक धरता.

म्हजे कुळाराचे वाटे
बाये आबियाचे मळे
म्हजे कुळाराचे वाटे
गाय कोगळाचे गळे

वा थेंब ही कविता विचार करपा सारकी आसा.

थेंब
तुज्या दोळ्यांतलो तुझ्या
जाला म्हजो बलो
ताण
ताण पाण्यांर म्हाका
तारी ताणी केलो.

वेळुस्काराल्या कवितेंत सैम वर्णनाच्या पांवड्यार रावना. तो अणभव जावन जिवो जाता. नादाचे एक विलक्षण देणें तिणें कोंकणी कवितेक दिलां अशेंच म्हणूंक जाय.

प्रकाश पाडगांवकारालो खरो पिंड आध्यात्मिक कवीचो. पुण मुखार तो सामाजीक आशयाच्यो कविता बरोवंक लागलो. ही ताची कविता नव्या मातयेंत कितली सुजल्या हो स्वतंत्र अभ्यासाचो विशय. माधव बोरकाराली कविताय रामाणी आनी भांगी हांच्या कविते भशेन अणभव निष्ठ. 'विक्षिप्त कविता' ह्या प्रकारांत मोडपी कविता काशिनाथ शांबा लोलयेंकार आनी शंकर परळकार हाणी बरयल्यात. सुदेश शरद लोटलीकार हो हालींच उदयाक आयिल्लो कवी. हेच कोंकणी कवितेचो प्रवाह आनीक रुंद करतलो म्हणपाची नाट ताचे कवितेंतल्यान मेळटा.

हालीं कितलेशेच नवे कवी वयर सरूंक लागल्यात. 'जाग', 'सुनापरान्त' सांकिल्ल्या नेमाळ्यांनी तांच्यो कविता आमकां वाचूंक मेळटा. पूण अजून तांतुतल्या बऱ्याच जाणांक आपल्याक कवी म्हूण निजाच्या व्यक्तिमत्वाचो सोद लागूंकना. खंयचो कवी कोंकणी कवितेच्या खंयच्या प्रवाहाची धार धरून मुखार वतलो तें स्पष्ट जायना. अशें जरी आसलें तरी नांकां कवितेच्या घाटाविशीं जाणविक आसा ही कोंकणी कवितेच्या पर्जळीत फुडाराच्या नदरेन खोशयेची गजाल.

विमलेश्वराची कृपा

- दोतोर आनंद हेळेकार

राजनजीन रीवणा रेद्रीट आसा म्हणून सांगलें
हें आयकतकच म्हज्यें अंतर मन फुलल्यें

रातची कुलच्यावार निदपाची जाल्या म्हाका संवय
ताका लागून सुर्वेक मात्सो जाल्लो माका भंय

तारकार बाबाच्या धिरार गेलो हांव थंय
पटलें म्हाका आतां, असली संधी सोडप नंय

घर सोडल्या उपरांत सगळें हांव विसरलों
मडगांवाक वळसो घालून चांदरा भितर सरलों.

पांचवो शालू नेसुन धर्तरी थंयची हांसताली
वाऱ्याच्या तालार झाडां पेडां नाचतालीं

शेतानी आनी मांडांनी गोरवां थंय चरतालीं
तांचीं काळी गोरें पाडकां उडयो थंय मारतालीं

चांदरा फाटीं उडोवन पावले आमी सांग्यार
दोतोर वैद्याक जाब दिवन पावले रिवणा जाग्यार

सुर्वेक देवळांत वचून विमलेश्वराक केलो नमस्कार
दोळे धांपून ध्यान करतकच जालो एकदम चमत्कार

मंगलामाचो निरोप आयलो बसात सगळे सालांत
आसरमांणी मांडून बसले सगळे आमी शांत ध्यानांत

नित्य नियमाप्रमाणे केली आमी प्रार्थना
पूण सगळे जाण रचताले रिशीवनांची सपना

राजनजीन येवन मार्गदर्शनाक केली सुरवात
सोप्या भाषेन ताणे पेटयली मनाची फुलवात

आमच्या थोड्या वांगड्यांक जळारांचो जाल्लो भंय
समजावन सांगलें तांका किं हीं जळारा दुयेसांची न्हय

साधलेजीन मागीर रिशीवना विशी मायती दीली
आयकून ती गुल्ल जावन आमकाच आमी विसरली

भुक लागलीना, तान लागलीना जोडले आमी धन
जिणेंतले असलेच क्षण आसात घडोंवक आमचे मन

साधलेजीचें प्रवचन सोंपतकच खुब प्रश्न आयले मुखार
उत्तरा मेळतकच पडलें आमका रांवक जाय आमी आमच्या बळार

रातची बसकण सोंपतकच गेले आमी रीवणाच्या दोंगार
भजनाच्या तालार आनी गांवपाच्या नादार पावल्ये आमी स्वर्गार

रातची शांत नीद घेतकच उजवाडाची आयली जाग
गदीं करुन उठले आमी धांवले रुमान मागोमाग

पांय सैल करुन आयले आनी बसली परत सालांत
प्रार्थना, पुजा करतकच मग्न जाले सकाळच्या भोजनांत

राजनजीन देवळांत व्हेले आमकां विमलेश्वराकडे गाराणें घालपाक
पुजाऱ्यान मागलें देवाकडेन सगळ्यो आमच्यो इच्छा पुऱ्यो करपाक

सगळ्यांनी भायर सरुन धरलो रस्तो रिशीवनांचो
वतना वाटेर ठरयले आमी आशीर्वाद घेवचो दामुबाबाचो

दामुबाबाचो आशीर्वाद घेवन पावले आमी रिशीवनांत
मन खुब प्रफुल्लीत जाले पावतकच त्या नंदनवनांत

रिशीवनांत वता आसतना लागली म्हज्या फाटल्यान कुळकुळीत म्हस
तिज्या तावडीतल्यान सुडटासर म्हाका काडची पडली उठाबस

इतल्यान सोंपलेनां, फुडे रेब्याच्या तळ्यांत बशील्लें म्हशींचे भिरें
तांचे कडेन लढाय करपाक हातांत घेवचें पडले वंयचे शिरें

भोंवताडो घालून, कुयो घालून पावलो एकदाचो ठरील्ल्या जाग्यार
सगळ्यांनी वाटेरुच पकडून माका, म्हजेर केलो प्रश्नांचो प्रहार

जितलो आनंद फिरंग्यांकजाल्लो पावतकच मादागाश्कार
ताज्या परसुप चड जाल्लो म्हाका पळोवन रिशीवनांतलो ज्ञांशीबार

थंयच्या सैमान आनी धर्तरेन पुरुन आसा भांगर
राजनजीन आनी साधलेजीन शिटकायला घालूंक मेळचोना नांगर

ज्याका थंय रांवक जाय ताणे धर्तरीचो मोग करुंक जाय
निसर्गांत जशें जशें दीलां तश्याच तशें आपणांवक जाय

थंयची सुंदरकाय आनी थंडसाय जिणेंक चड बरी
वखदांची केन्नांच गरज पडचीना मनांक दितली तरतरी

धर्तरीचो आनी वांगड्यांचो निरोप घेवन धरली घरची वाट
पाडड्यां पावतकच चंद्रनाथक पळोवन मान जाली ताट

चंद्रनाथाचे दर्शन घेवपाक तिनशे सोंपणाचो दिसतालो भंय
पूण भक्तीच्या धिरार आमच्या शक्तीचो जालो विजय

विमलेश्वराच्या देवळांतल्या रेद्रीटांची स्वप्ना सदांच मनांत घोळटली
आनी परत परत याद येवन सुखान आमी लोळटली.

पोटलेकात्र

वजनी उभगांवकात्र

गोवा अधिवेशनाचें आमंत्रण हातांत पडलें आनी मोठे उमेदीन हांवें मुस्तायकी वांटूंक घेतली. मुस्तायकी म्हळ्यार - फामिलीक लागतात त्यो वस्तू घालपाची एक बॅग आनी दुसरें एक गोंयांत धाडपाक ल्हानशें कायशोत.

आतां तुमी विचारतलीं, हें गोंयांत धाडपाचें कायशोत शें बाये अधिवेशनाक कित्याक? - राव, सांगतां -

सां आंतोनियोक- तुमकां खबर आसतलेंच - टेक्सास क सां आंतोनियो म्हणून एक व्हडलें शहर आसा. थंय आमचो एक मणेंरीचो ल्हानसो शॉप आसा. देवादयेन आनी यांकी-चिकानींचे कृपेन बरो चलता. पुणून केन्ना केन्नाय पर्सी, खेळणीं, ल्हान भुरग्यांच्यो खोमशो हांकां कितेंय देफेयत आसत जाल्यार वस्तू विकूंक मेळनात. म्हणटकीच ह्यो सगल्यो वस्तू एकठांय करून हांव तांचें एक कायशोत करतां आनी कोणीय गोंयांत वचपी मेळ्ळ्यार ताचे बरोबर लाटयतां.

पयलीं पयलीं म्हाका बरेच जाण वचपी मेळटाले आनी तांचे बरोबर हांवें बरोच म्हाल धाडूनय दिल्लो. पुणून हालीं हालीं शे कोणच जाग करिनात. गोंयांत वचपाचें सोडलें अशें म्हणूंक गेल्यार- वचून येतकच फोन करतात आनी थंय आपणें कशें फोल्स मारलें, बांगड्यांचें धबधबीत आनी विस्वणाचें हुमण कशें भुरकायलें हाचें तोंडाक उदक हाडिसारकें वर्णन करतात.

पुणून सोड - हे फायटीं अधिवेशनाक कोणीय ना कोणी गोंयांत वचपी मेळटलोच, आनी दुसरें म्हणूंक गेल्यार- वन्याच वर्सानी अमेरिकेंत गोंयकारां म्हन्यांत बसप, उठप, कॉकणींत उलोवप जातलें. म्हणजे एका फातरांत दोन शेवणीं!

अधिवेशनाक आयलीं आनी हे दोन दीस बरेऽ पासार जाले. आज अधिवेशनाची निमाणी रात! आतांचो रातचो हो प्रोग्राम एक-वेड मेरेन आसतलो; मागीर लोक उठून आपापले कुडींत न्हिदूंक घेतले आनी फाल्यां सकाळीं सामान कवळून भटो भटो आपले वाटो करतले.

तशें पळोवंक गेल्यार म्हजो एक हेत सफल जाला. आनी तो म्हळ्यार, बरेचशे लोक खूब वर्सानी भेटले. पुणून येवपाचो दुसरो उद्देश अजून तडीक वचूंक ना. तशें, चार-पांच जाणां कडेन गोंयांत वचपाचें आसा काय कितें म्हणून

तोंड फाफुडलेंय बी. जाल्यार- आऽ नाऽऽ....पैरच....न्हंय फाटल्याच म्हयन्यांत वचून आयलीं. अशें कोणाकोणा कडल्यान जापो मेळ्ळ्यो.

आतां रातचीं धा वरां जाल्यांत (तुमचीं न्ही हांऽ, म्हजीं) म्हगेलो घरकार आनी भुरगीं कुडींत न्हिदूंक गेल्यांत. आनी हॉलांत हांव एकलेंच बसलां. हॉलांत चडशे लोक नात. स्टेजीचेर एक गवय रागदारी आळयता आनी पापडांची पिठी ओडिल्ले भशेन हातवारे करीत आळीपाळीन पेटीवालो आनी तबलजी हांचे कडेन पळयता. पेटीवालो ताका हय-हय अशी तकली हालोवन दाद काय साथ म्हणटात ती दिता. तर मुमुखें शें हांसून ना-ना करीत तबलजी तबलें धोडायता. हातुंतलें हय कितें आनी ना कितें तें म्हाका कांयच समजना आनी ताचें तशें सुयेर-सुतकय बी म्हाका लागना. मागीर तुमी विचारतलीं, तशें जाल्यार तूं हॉलांत कित्याक खुट्यामाकड शें बसलां? हॉला भायर बरेच शे चकाटां पेट्टात तांकां कित्याक जॉयन जायना?

ताची गोम म्हळ्यार, निकतेंच कोणें म्हाका सांगिल्लें आसा कीं पारूआकालो नातू हांगा आयला आनी तो फुडल्या सेमानाक गोंयांत वचपाचो आसा. ताका हेरून कायशोत ताचे सुवादीन करपाचो म्हजो बेत आसा.

रागदारी गवयान एकदांचे- सर्वात्मका परमेश्वरा म्हणून- गायन सोपयलें आनी हॉला भायले लोक हळूहळू हॉल भरूंक लागले. होऽ पळ्य एक तरणाटो भितर सरता. उजवें भूज वयर काडून पोंग घेवन चलपाची पद्दत थेट आज्याची. बारीकसाण आनी पोपटाभशेन नाक हाका लागून बरोच सो बाबलेबाबा भशेन दिसता. मागीर हो आवडलो चलो आसुंकच जाय.

“कितें रे... वळखता? आवडलो चलो न्ही तूं?” हांवें व्हडल्यान उलो मारून ताका म्हज्या म्हन्यांत आपयलो आनी कदेल ओडून बसपाक जागो करून दिलो. म्हजे म्हन्यांत बसतना गोंदळिल्ले नदरेन पळयत ताणें हांव कोण काय म्हणून चवकशी केली.

“हांऽव... हांव तुगेले आज्ञेची शेजात्र.” म्हजे आवयचें घर पारूआकाच्या शेजराच आशिल्लें.

“पारुआका कशें आसा?”

तशें पळयल्यार, पारुआका मरून किल्ललां आसतलें हाची म्हाका बेस बरी जाण आसा; पुणून ह्या पोराक लागीं हाडपाचो एक यत्न!

“आंऽ कोण आजी म्हणटा? ती भायर पडल्यार धा-पंधरा वर्सां जालीं.”

“अशेंऽऽ? आवडू बी बरें आसा मरे? आनी शशिकला खंय आसता?”

खरें म्हळ्यार, तागेलें मावशेक शशिकला म्हणून संबोधपाची ही म्हजी पयलीच खेप! शाळेंत शिकतना सगळीं ताका शसकें म्हणून वळखतालीं. शसकें आमच्यांत फामाद आशिल्लें तें कितें बरें शिकतालें म्हणून न्ही. पुणून शाळेंत येतना तें सदांच अण्णाटेभर तरी भाजिल्ले चिचारे घेवन येतालें आनी मागल्यार कोणाकच ना म्हणनाशिल्लें. चिचान्यांक लागून आमी सगळीं ताच्यो इश्टिणी जाल्लीं.

“शशीमावशी बेळगांव आसता...” आतां तो उठपाची चुळबूळ करूंक लागलो. स्टेजीचेर मावशीबाय आपल्या शेजाऱ्यांच्यो आनी सुनांच्यो जायत्यो सांगून सगल्यांक हांसोवंक लागल्या. म्हगेच्या खबरींनी ह्या पोराक कांय रूच नाशी दिसता. आतां हो उठून वचत जाल्यार ही निमाणी संद रुपत म्हणून व्हडलें शें मुळावण घाली नासतना हांवें मुद्द्याकच हात घालो.

“तूं गोंयांत वतलो सो म्हणून आयकलां. म्हगेलें एक कायशोत व्हरशी?”

हांवें अशें विचारिल्लें मात...! कितें सांगतलीं! कुत्र्याक दाबण तोपिल्ले बरी तो फट्ट करून उठलो आनी कदेलांक, मेजांक आपटत धपटत कुल्ले भशेन वांकडो तिकडो तिरतिरीत चलत म्हजे पसून पयस गेलो. वतां वतां म्हाका पळयत म्हणूंक लागलो-

“हांव गोंयांत येना वचना- हांव गोंयांत येना वचना...” बरोऽ फुडें पावतकीच म्हज्या कानार उतरां पडलीं. “हांगा एक पोटलेकात्र सुटल्या म्हणटात ती ही तर!..”

आगेऽ बाये! कायशोत अजून गोंयांत पावलेंच ना आनी हांगा फेस्ता फुडें फाम जाली? आनी हो मालांन म्हाका पोटलेकात्र म्हणून आलकुज्य दिता म्हणजे कितें? ‘पोटलेकात्र सुटल्या म्हणटात ती ही तर...’ अशें तो बेबेल्लो, म्हणटकच हांगच्याच कांय लोकांनी म्हजो बारसो केला आसुंये आनी तो ह्या झेंडफकाणाच्या कानार पडला आसतलो. तशें पळोवंक गेल्यार कोण धाडून दिनात? गोंयांत साकून मुंबय आनी मुंबय साकून गोंयांत धाडप हें हांव म्हज्या ल्हानपणांतसून पळयतालें. पयलीं मुंबय-गोंय आशिल्लें. आतां अमेरिका-गोंय जालां इतलेंच कितें तें! हांगचें थंय आनी थंयचें हांगा एका कोणा कडेन धाडून दिवप हो आमचो गोंयकारांचोच

न्ही तर तमाम भारतीयांचो जल्मसिध्द हक्क. मागीर पोटलेकात्र म्हणून म्हज्यो श्यो हे लोक कित्याक बकच्छायो करतात?

स्टेजीचेर आतां मावशीबाय अंतर्धान पावल्या आनी तिचो जागो गिरीश काकोडकारान घेतला. तो उडयो मारीत कांतारां म्हणटा. म्हजें लक्ष ताच्या कांतारांकडेन लागून. दोनूय हातांनी तकली गच्च धरून हांव मेजाम्हेन्यांत बसलां. इतल्यांत...“कितें गो रंजन, कशें आसा?” असो उलो कानार पडलो.

तकली वयर काडून पळयत जाल्यार उत्सास खांडेपारकार मुखार उबो!

“हांव फुडल्या म्हयन्यांत गोंयांत वचपाचो आसां; तुगेलें कितेंय धाडून दिवपाचें आसल्यार दी.”

“हय रे, चड न्ही. एक ल्हानशेंच कायशोत, तूं तें व्हरशी?”

“कितें गो पापया? तूं म्हजे भयणीचें कुलेग मगो! व्हरशी म्हणून कितें विचारता? तुवें ट्रंक दिल्यार पसून हांव तो व्हरून पावयन. सांग, खंय पावोवपाचें तें. फोंड्या जाल्यार फोंड्या. पणजे जाल्यार पणजे. थेट माळयेर व्हरून दवरतां.”

“आवयसु!... कितें आयकतां हांव?” हरवें सोदतल्याक भाजिल्लें मेळ्ळें. थोड्याच वेळा पयलीं तो आवडूलो चलो म्हज्यो भगल्यो करून गेलो आनी आतां हो उत्सास पोटली खंयय व्हरूंक तयार जाला. एकदम सोर्त लागिल्ले भशेन म्हाका जालें. सां आन्तोनियोच्या विमानतळार पावतकीच एक सोर्त घेवन उडोवचीच असोय हांवें बेत केलो.

“कितलो बरो रे तूं!...” म्हजो गळो भरून आयलो.

“हें, हें, हांव गो कसलो गोरो?” कितेंय आशिल्ली नाशिल्ली गोरपाण लग्नाउग्रान्त हे ते म्हजे बायलेन उबाल्ली. तो हांसत हांसत म्हज्या खांद्या फाटल्यान पळयत म्हणटा. फाटीं वळून पळयत जाल्यार एक गोरीपीट्ट बायल हातांत कादेर्न आनी पेन घेवन उबी. ह्या दोन दिसांत अधिवेशनाच्या माटवांत व्होंवळी कशी बोंवाळटना हांवें तिका पळयल्ली. मागीर सगलें सोडून हे जोडपें आतांच शें म्हज्या म्हन्यांत कित्याक उबें?

“ही म्हजी बायल, सुरेखा. तेंय बी हे फावटीं म्हजे बरोबर गोंयांत वचपाचें आसा.”

“...मागीर, तुजें सामान व्हरपाचें काम जालें म्हणून समज,” उत्सास परत म्हणटा.

“आतां एक म्हजें - म्हळ्यार तमाम गोंयकारांचें एक काम करशी?”

“आरे, काम करता काय म्हणून कितें विचारता? करूंकच जाय. पुणून कसलें तें सांग तरी पैलीं?” हांवें अशें नेटान विचारलें खरें, पुणून पोटांत एके बेबकेन ओगीच पुटुक् करून उडी मारली.

“व्हडलें न्ही गोऽ. तुका खबर आसतलीच, की आमच्या गोंयांत हार्टअटॅकचें प्रमाण सगल्यां परस चड. सोदून काडीत जाल्यार अशें दिसून आयलें की आमी गोंयकार नाल्लच चड खातात अशें न्ही, तर तिसऱ्यो, खुबे बाकीच्या लोकां परस चड खातात. तातूंत कोलेस्टरोल आसता. आनी ताचे खातीर खांडेपारा एक रिसर्च सेंटर उगडपाचें थारायलां. रिसर्च म्हळ्यार ताका खर्च आसा. आनी फंड उबारूंक आमी हांगाच्यान सुरवात करची अशें थारायलां. चड न्ही गो, दर एकल्याक बाराशें डॉलर्स.”

“कितें? बाराऽऽशें?” म्हज्या पोटांतलो वेबकेचो जागो आतां एका गुळ्यान घेतलो.

“कितें गो पापया? बाराशें म्हळ्यार व्हडलें? तातूंत तुजे सारक्याक?” आतां टेक्सास क नाप्ता चल्लां. मेक्सिकोक साकून दोन चार गिरायकां आयल्यार तुजे सगळे पैसे वसूल जातले.

म्हाका अशें कोणेंय आमच्या धंदा बद्दल उलयल्लें खपना, पुणून कितें करतलीं?

“आरे, पुणून हांवें पयशे खंय हाडल्यात? क्रेडीट कार्ड पसून ना! हांव घसरावपाचो प्रयत्न करतां”

“हं, आतांच पयशे कोण मागता गो? घरा वतकूच धाडून दी. फक्कत ह्या कादेर्नाचेर एक आस्तिनातूर ठोकल्यार

पुरो. -हाड गो तो कादेर्न फुडें, सुरेखा - अशें फाटल्यान कितें रावलां?”

तत्परतेन सुरेखान कादेर्न हाडून म्हजे फुडें मेजार दवरलो. आतां चुकना म्हणटकूच पेन उबारून बाराशांच्या आंकड्या मुखार हांवें निशाणी केली.

“बरें तर गो - ओब्रिगाद. फाल्यां सकाळीं म्हज्या रुमाचेर तुगेलें तें कायशोत काय कितें म्हणटात तें धाडून दी.”

कादेर्न आनी पेन उखलून तीं दोगांय आनीक कोणाकोणाक तोपयो घालूंक चलपाक लागलीं.

आंबाळो दिवन कुंवाळो काडपाची रीत ह्या जोडप्याक बरीच गवसल्या तर!

स्टेजीर आतां गिरीश काकोडकार पेंगट हालोवन नाचत नाचत कांतार म्हणटा. “दोबीतोलावार एका चेडवान म्हाका गोंडायलो - दोबीतोलावार एका चेडवान म्हाका गोंडायलो.”

हांव हॉलांतलें उठून आतां रूमांत न्हिदूंक वचपाक करतां. मनांत म्हणटां, कोणें कोणाक गोंडायलो म्हणून देव जाणा! आतां San Antonio च्या विमानतळार पावतकच एक सोर्त काडचीच पडली. भाग्य उदेलां म्हणून न्ही, तर ह्या उल्हास खांडेपारकारान हो जो बाराशांचो गंडो घाला, ताचो खड्डो भरून काडपाक!!



बाकिबाबालें काव्य

व्हान जाले महान

गोंयचें नांव व्हड करून व्हान जाले महान
बणखणिचीं देवळां जालीं, लामणदिवे प्राण
रगताचें तेल करून रात जागयली
ताणीं रात जागयली
संसाराची शांत करून तान भागयली
ताणीं तान भागयली
धाय दिको गाजता तांचे फायचें यशोगान

जाण्ट्यांचें रीण फेडून साद चलय
ताणीं साद चलयलें
सद्धेचे कोंब काडून दैव फळयलें
ताणीं दैव फळयलें
घटाय हाडलि गरिब धाट्या, अपंगुला त्राण

कणकींतली माय आमचि वैर उखल्ली
ताणीं वैर उखल्ली
अवदिशेची सया सामकि पैस धुकल्ली
ताणीं पैस धुकल्ली
मुटकेपैलिं जोडून दिलो घटकैवरी मान

जल्म उंवाळून सगले वंश उजयले
ताणीं वंश उजयले
मेळ्ळ्या बियांयतल्यान जिवे वृक्ष रुजयले
ताणीं वृक्ष रुजयले
तांचेवरी व्हान आसून गोंय केलें महान

भावकेचें गीत

गोंय आमचें मूळपीठ, कोंकणी आमची भास
कोंकणी संस्कृताय आमच्या जाण्ट्यांली मिरास

आसूं आमीं लागीं पैसे खैंय संसारार
जैत तांकां हाडूंक आमी घोळूं आठय पार
तांच्या जपान तुटत चले सगले बंदपास

जिवीं आमच्या प्रीत आनी चलणुकेंत नीत
आमच्या मनीं मुखीं सदां माणुसकेचें गीत
दुर्बलांक त्रास दिवंक काडूं केदेय त्रास

झाडापेडां-ओड आमकां मोनजातीचो भो
मनशापुढें तुळ आमकां सगलो सर्गभोग
तांच्या बऱ्यामत्त्या आमच्या पुण्यायेची रास

पूर्व आमचें कीर्तिवंत त्यापरस फुडार
गोंय आमकां करचें आसा भावकेचें कुळार
त्याखातीर पितरदेव धरून आसात आस

ह्याच खातीर जायतें आमी सोंसलां आजवैर
तपान आमच्या माळां आमी दुस्मानांचेंय वैर
सोंपत सगले आयले आतां त्रास बंदिवास

गोंय आमचें मूळपीठ, कोंकणी आमची भास
तांच्या जपीं तपीं आमच्या मुक्तिचे विलास

म्हणी

हेमा मा नायक

पनवेली नीमतान म्हसकाक उदक

हांव गेल्ले आशेन, शेरमांव जालो फीरंगी भाशेंत

वोंपता तशें लुंवता

रांदता तशें जेवचें, करता तशें भोगचें

बोकडो मारच्या पयलीं चामडें वीकता

तुजें म्हजें हीत जाल्यार चींचे पानार न्हीद

आज्याक नातु शीकयता

खातनां गोड, फारीक करतना जड

नाल्लकारुय रडटा, तेलकारुय रडटा

भाटकाराचें वारें, भाटाक सारें

पद गोंयकार बायलांचें

आज गेलीं कितलींशींच वर्सां
म्हजो एक गोंयकार घोव आसा
फातोडेर उठून बावराक वता
आमोरी जावन घरा येता

घोवाक याद फाल्त आसा
म्हाका जाय तितलेंच विसरता.
नवीं शालू हाड म्हाळयार
बासाचो शाबू घेवन येता

संसाराच्या भगवद्गीतेंत
सदांच कृष्णाचो पार्त करता
आवय, भयण, बायल, मांय
युध्दांत आपल्याक सारखींच म्हण्टा

केन्नाय घोव बरो आसता
टायर फुटल्यार सारको करता
पारटेंत घोव त्राचौकु मेळता
पुजेक बायलेक मिरौंक मेळता

म्हणून गेल्लीं कितलींशींच वर्सां
म्हजो एक घोव आसा.....

घोव मात्सो भेडी आसा
म्हजी उतरां आयकून घेना,
स्टॉकमार्केट आनी सुपरचोल्
फुतफुतल्यार सुद्धां चुकना

पोन्नें कापड न्हसले जाल्यार
खुचें नवें हाडलें म्हण्टा
क्रेडिट बंदच करता म्हणून
सदांच म्हाका भेटायता

घोव जेन्ना पदां होकेता
सूर सदांच लांच काडता
ताजे शब्द म्हजो ताल
हांचो मेळ सदांच चुकता

बायल केन्नाय दुयेंत जाता
घोव मात्सो दुख्खी जाता
आपले कुड्डेपण आनी भेड्डेपण विसरून
दोतोन्नाक घेवन घरांत येता

रेखा खाणेपारकार

अमेरिका हें एक व्हडलें खंड - आशिया येवरोपा सारकें. पूण अमेरिका म्हळी म्हण्टकीच कोणाय सर्वसामान्य मनशाचे नदरे सामकार उबी रावता तो युनायटेड स्टेट्स ऑफ अमेरिका - यु. एस्. ए. ही अमेरिका एक गिरेस्त, संपन्न, सगळ्या तरांच्या सुखसुविधांनी भरिल्लो, विज्ञान आनी तंत्रगिन्यानांत सामकी उंचली सुवात जोडिल्लो एक शक्तीशाली देश. सैनिकी शस्त्र-अस्त्रवळाचे नदरेन संवसारंतली एक महाशक्ती - सुपर पावर! अशा ह्या देशांत वचून रावंक मेळप, कामधंदो - नोकरी करूंक मेळप म्हळ्यार भाग्याचीच गजाल. अमेरिकेंतल्या शिक्षण

अशें ह्या मेळाव्याक उपस्थित राविल्ल्यांच्या तोंडांतसून आयकलां. गोंयकारांच्या ह्या मेळाव्यांत गोंयकारांचे जेवणखाण, कोंकणी गीतां-कांतारां बी सगळें अर्थांत अमेरिकेसारक्या देशांत शक्य आसा ते प्रमाणांत अवतरता अशेंय आयकलां. पूण कांय प्रमाणांत, गोंयांतल्यो सामाजीक रचणुकेच्यो वण्टी अमेरिकेंतय प्रत्ययाक येतात असो कांय जाणांचो अणभवय आयकूंक मेळ्ळा. देखीक, हिंदु गोंयकार एकठ्यांय येतात थंय ख्रिस्ती गोंयकार जाय त्या प्रमाणांत आशिल्ले दिसतना अशें म्हणटात. थंय ख्रिस्ती गोंयकार नात अशें न्हय. आसात, जायते आसात. पूण

कोंकणी विशी हांव उलयतां खरें. पूण अमेरिकेंत पाविल्ली गोंयकारांची पयली पिळगी सोडल्यार, दुसरी, तिसरी पिळगी कोंकणी तिगोवन दवरीत म्हणपाचें खरेंपण ना अशें म्हणटात. अशें जाल्यार, अमेरिकेंतल्या गोंयकारपणाक मागीर कांय अर्थच उरचो ना. गोंयकार खंयचे खंय विगळून वेतले. अमेरिकेंतल्या गोंयकारांक - थंय स्थायिक जावप्यांक आनी गांवघरा परतून येवप्यांकय, म्हजी विनंती, तुमी कितलेय अमेरिकन जायात. पूण जे भुंयेंत तुमी वा तुमचे पूर्वज किल्लले तिची खुणा - कोंकणी भास सोडूनाकात. घरांत,

अमेरिकेंतले गोंयकार : कांय अपेक्षा

संस्थांनी, विद्यापीठांनी शिकूंक मेळप, थंयच्या प्रयोग शाळांनी संशोधन, अभ्यास करूंक मेळप म्हळ्यार जिविताचें भांगर जावप अशें मानतात. मनशाची तयारीच जाय - थंय तरेकवार क्षेत्रांत घे म्हणून संघो उपलब्ध. बुद्द वापरून कश्ट करतल्याक थंय कितेंच उणें पडना. एका उतरांत, उंच गांवड्यावयली भौतीक उदरगत सादिल्लो हो देश.

अश्या ह्या देशांत संवसारभरचे लोक पावल्यात. ह्या लोकांमदें लाखांनी भारतीय अर्थांतच आसात. ह्या भारतीयांमदें गोंयकारय आसात. गोंयकारांचो आंकडो आसून आसून कांय हजार आसुंये. हे गोंयकार अमेरिकेंत एकेच कडेन नात. ते वेगवेगळ्या वाठारांनी शिंपडल्यात - काम धंदो, नोकरी चाखरी मेळ्ळ्या ते ते प्रमाण तांचो राबितो आसा. हालींच्या वर्सांनी हे गोंयकार, गोंयकार पणाच्या नात्याक जागून वर्सा दोन वर्सांच्या अंतरान, खंयच्या तरी शारांत मेळाव्याच्या रुपान एकठ्यांय जावंक लागल्यात खंय. अशें गोंयकार मेळ्ळे म्हण्टकीच थंय एक सुपुल्लें गोंयच जमिल्ल्याचो भास जाता,

तांचेमदें आनी हिंदु गोंयकारांमदे आसूंक जाय तितलो संपर्क ना अशें दिसता. गोंयकार हो कोंकणी मनीस. कोंकणी भाशेन खरें म्हळ्यार ह्या सगळ्या तरांच्या गोंयकारांक ओडून एके कडेन हाडूंक जाय आसले. जशे अमेरिकेंतलें मराठी भाशीक, गुजराती भाशीक, बंगाली भाशीक ते ते भाशेच्या बंदपासाक धरून एकठ्यांय येतात तशें. अमेरिकेसारक्या पयसुल्या देशांत तरी, धर्मीक वांटणे परसय गोंय आनी कोंकणीचे नातें अदीक लागींचें, अदीक मोगाचें आनी भावपणाचें जावंकच जाय. ते नदरेन प्रयत्न जावंक जाय. गोंयकार जाल्यार गोंयकार आसा त्या त्या गोंयकाराक आपल्यांत आस्पावन घेवपाचो. हो पयलो पावंडो. ते उश्त गोंयांभायल्या हेर राज्यांतल्यान कोंकणी उलोवप्यांक लागीं करपाचो प्रयत्न जावंक जाय. कारण कोंकणी हे गोंयकारपणाचें दुसरें नांव. मंगळुरांतले, कोचोचे कोंकणी लोक हे गोंयांतले नासले तरी ते गोंय देवभूमी मानतात. गोंय ते कोंकणीचे मूळपीठ आनी म्हालागडाची भूंय मानतात. ह्या तांच्या भावपणाच्या आनी मोगाभावनेचें ओडीक गोंयकारांनी प्रतिसाद दिवंकच जाय.

कुटूंब-परिवारांत ती जितो दवरत. चिनी, जपानी, अरब हांची देख घेयात.

भाशेभायर जिविताचीं हेरय आंगां आसात. हातूंत ह्या देशान दिल्लीं सांस्कृतीक मुल्यां आसात. हीं मुल्यां भौतीकताय आनी अध्यात्मीकताय हांचो मिलाप सादरी. तांचो विसर पडूंक दिवनाकात. जाता जाल्यार तीं थंयच्या अमेरिकना मदेंय पावयात. अमेरिका एकेवटेना गिरेस्तकाय निर्माण करता आनी दुसरेवटेना अती भौतीकतायेक विटिल्ले हिप्पी जल्माक घालता. दुडू आटको आसा. पूण कुटूंब जिवितांतलो माया-मोग ना. अमेरिकेंत वचून राविल्ल्या गोंयकारांचीय फाल्यां अशी दशा जावंक फावना. तशेंच आनीक एक इत्सा - अमेरिकन जिवितांत जो शिस्त, लागणूक आनी कर्तव्यपरायणताय आसा, लोकराव मुल्यां सांबाळून दवरपाची जी तांक आसा, ती गोंयांतय इल्ली पावयात. अमेरिकेंतल्या भावांभयणांनो, तुमी जी गिरेस्तकाय जोडून हाडटले तेय परस, ह्यो वयल्यो गजाली आज चड गरजेच्यो, हें हांव मुजरत सांगूंक सोदतां.

आमच्या भुरगेपणांत आमचीं जाण्टेलीं आमकां तांच्या भुरगेपणांतल्यो गजाली सांगतालीं. तांच्या काळार गोंयांत मोटारी नाशिल्ल्यो. परिणामी, 'पयस पल्थाक' म्हळ्यार मडगांवच्यान पणजे वा म्हाड्डोळच्यान म्हापशां वचचें आसल्यार लागींच्या म्हळ्यार एक दोन कोसांचेर आशिल्ल्या धक्यामेरेन चलून वचून मुखार होड्यान वचचें पडटालें. ह्या प्रवासाक एकेकदां दोन विसूय लागताले. आनी रात होड्यांत काडची पडटाली.

आमकां तेन्नाच्या भुरग्यांक ह्यो गजाली 'काणयो' कशो

दिसताल्यो. अजापान तनरी लावन आमी त्यो आयकतालीं. पूण अजाप आयकतल्यांकूच जातालें अशें न्हय, सांगतल्यांकूय जातालें. पूण जाण्टेल्यांक अजाप जातालें तें नव्या काळाच्या सुधारणांक लागून. आमच्या भुरगेपणांत गोंयांत मोटारी आयिल्ल्यो. आतां मडगांवच्यान पणजे वचूंक वा म्हाड्डोळच्यान म्हापशां वचूंक दिसां बदला वरां लागपाक सुरवात जाल्ली. उपरांत चड प्रवाशांक एका बराबर व्हरपी 'कामिन्यांव' सुरू जाले. न्हंयांचेर खंय खंय पूल जाले. आमच्या तरणेपणांतल्यो ह्यो सुधारणा जाण्ट्यांक अजापांत घालताल्यो. तांकां हीं नवलां कशीं दिसतालीं.

ह्या कामिन्यांवांनी बसूंक मेळटालें, उबें रावंक मेळनाशिल्लें. अचकीत गोंयांत एक दीस बसूंकूय मेळटा आनी उबें रावंकूय मेळटा अशी बस आयली. ही बस 'चित्रापूर' कंपनीची आशिल्ली काय दिसता. मडगांव-फोंडे-पणजी मार्गान ती वताली तशी परतताली. पन्नास बावनांतली ही गजाल जावंये. ही बस पळोवंक मेळची म्हण सुरवेक लोक गर्दी करताले. हे बसींतल्यान प्रवास करूंक मेळप भाग्याचें मानताले.

करतां करतां दुसऱ्याय कंपनीनी बसी घालपाक आरंभ केलो. बसींचे नवे नवे मॉडेल मार्गार दिसूंक लागले आनी मार्गार धांवतल्या बसींतली खंयची बस चड बरी हाचेर चर्चा जावंक लागली.

आतां आमी जाण्टी जाल्यात. आमच्या भुरग्यांक वा नातरांक त्या कामिन्यांवाच्यो वा कोरन्याच्या फोनोग्राफाच्यो गजाली आमी जेन्ना सांगतात तेन्ना तीं दोळ्यांच्यो पातयो हालयतानसता त्यो 'काणयो' आयकतात.

१९५४त भारत सरकारान गोंयांतल्या पुर्तुगेज सरकाराक खरसावपाखातीर 'इकॉनॉमिक ब्लॉकेड' लागू केलो. तिचो परिणाम उरफाटो जालो. गोंयांत 'इंपोर्टेड' मालाच्यो राशी येवंक लागल्यो. खावपा-जेवपाच्या जिनसांबरोबर सायकली, मोपेडी, स्कूटरी,

सायकल-मोटारी, मोटारी, ट्रक, बसी बी येवंक लागल्यो. हांणी गोंयांत - वयलेचाराक म्हळ्यार जाता - एक आधुनिक युग हाडलें.

आयचें युग ताचे मुखार पावलां. आमचीं जाण्टेलीं एका वेळार त्या काळाच्या सुधारणांकडेन ज्या अजापान पळयतालीं, तेच तरेच्या अजापान आयच्या कंप्यूटर युगाकडेन आमी जाण्टी पळयतात आनी 'ते पदेर गेले आनी ते उंडे गेले' म्हणत सुसकारे सोडटात.

नवें युग नव्या मापांनी जीखूंक जाय

- गुरुनाथ केळेकार

अशी कालच्या आनी आयच्या दिसांची सर करपांत आमची चूक जायना मू?

आज कामिन्यांव उरूंक नात. कोरन्याची फोनोग्राफ पुराणवस्तू संग्रहालयांत दवरपाची वस्त जाल्या. नव्या नव्या मॉडेलांच्या कॅसेट-प्लेयरांनी तांची सुवात घेतल्या. एका काळा 'रेडियो' म्हळ्यार चमत्कार कसो दिसतालो. एक सिनेमा पळोवंक सिनेमा थियेटरांत वचचें पडटालें. तो सणा-परबेचो दीस मानताले. आज घराघरांनी तरांतरांचे टीवी पावल्यात आनी ऑलेरार बसून दिसाक जाय तितले सिनेमा पळोवंक मेळटात.

न्हंयांचेर पूल जाल्यात आनी पणजे म्हापशां वचूंक वरां लागतालीं तीं मिनुटां लागूंक लागल्यांत. म्हाका उगडास जाता, दर सोमारा मडगांवच्यान राती वेळार जांबावले पालखेक एक बस वताली. मडगांवभर भोंवन 'जांबावले, जांबावले' करीत ती पॅसेंजर पुंजायताली आनी ह्या भाविकांक जांबावले व्हरून साग्रसंगीत मडगांवां परत पावयताली. तो काळ आज खंय उरला? आज दर एकल्याकडेन आपलें वाहन आसा. तो आपले गाडयेंतल्यान जांबावले वचून परतो येता.

आमचीं जाण्टेलीं गेलीं. आज आमी जाण्टे जाल्यात. तांकां नव्या काळाकडेन जुळोवन घेवप कठीण वतालें. आमचे बाबतींतूय तशेंच घडूंक लागलां म्हणू येता. ह्या काळांत आमच्या मनासारक्यो आमचीं 'मापां' लावंक येतात अशो गजाली घडनात त्यो पळोवन सगळें कितें चुकीचे वाटेन वता अशें आमच्यांतल्या जायत्या जाण्ट्यांक दिसता. नवो काळ फुडाराच्या मापान आमकां मेजुंक कळना ताचो हो परिणाम अशें म्हाका एकेकदां दिसता.

आज म्हजो पाच वर्सांचो नातू कम्प्यूटर चलयता. ताचे शाळेंत ताका हें शिक्षण मेळटा. ताच्या घरांत कम्प्यूटर आयला. म्हजो दुसरो तीन वर्सांचो नातू हातांत 'रिमोट कंट्रोल' घेवन ताच्या खेळांतल्यो ल्हान ल्हान मोटारी चलयता. ताका जर त्या मोटारींनी

बसूंक मेळिल्लें जाल्यार त्यो चलोवंक तो तयार जातलो आशिल्लो. ताचें मोटारीचें कलेक्शन तीं रावतात तो प्लॅट ल्हान करता. मोटारींची नांवां ताका तोंडपाठ जाल्यांत. ट्रक, टिम्पर, डंपर, एक्स्केवेटर, शॉवेल, फायर फायटर.... म्हाका तो तीन वर्सांचो चिंलगलो मोटारीसंबंदान सगळे शिकयता आनी म्हाका जेन्ना मारुती 'ओम्नी' आनी मारुती 'अट हंड्रेड' खंयची हें कळना तें ताका कळटा, तेन्ना म्हज्या अज्ञानाची काकूट करुन तो हांसता.

ही परिस्थिती आमी सारकी समजून घेवं जाल्यार आज धा वर्सांच्या भुरग्याक खरी गाडी चलोवची अशें दिसल्यार

आमकां अजाप जावंक फावना. कारण तो वाहनां मजगतीं जियेता. वाहन ही आज गरज जाल्या. गोंयांत धा लाख गोंयचे गोंयकार आसात अशें धरल्यार तीन गोंयकारांक एक गाडी पडटा. गोंयांत मार्गांचेर साडेतीन लाख वाहनां धांवतात ही सद्यस्थिती तशी सत्यस्थिती आसा. एकल्याक एक गाडी जावचो दसि पयस ना.

आयचें भुरगें वाहनाच्या युगांत जल्माक आयलां. चलप नैसर्गिक उरूंक ना, वाहन आपस आनी तें चलोवप नैसर्गिक जालां. ते दीस पयस नात, जेन्ना चलपाखातीर खास मळां तयार करचीं पडटलीं. आरोग्यापासत चलप इतलेंच उरतलें. घरांतल्यान भायर सरतना पयलें पावल वाहनांत पडटलें.

म्हणटकूच म्हाका दिसता, आमचीं पोरणीं मेजमापां आमी कावलाक काडून नव्या मेजमापांनी नवी परिस्थिती जोखूंक जाय. भुरगीं इबाडल्यांत, भुरगीं मस्ती जाल्यांत, भुरगीं आपसुलाद जाल्यांत अशे शिके मारून खांक वरशे करप आमकां सोबचें ना. नव्या काळाच्यो मागण्यो समजून घेवन ते भाशेन आमी जाण्टेल्यांनी आमची मानसिक धारणा बदलची पडटली.

आयचीं भुरगीं लायसन्सां काडलेबगर वाहनां चलयतात हें खरें. पूण तातूंत सगलीच चूक तांची ना. भुरग्यांची वाहन चलोवपाची भूक भागोवप ही काळाची मागणी. ते पासत जें जाय तें तयार करून दिवप ही जाण्ट्यांची जापसालदारकी आसा.

ताचे बदला आमी भुरग्यांक दूशण दीत रावूं जाल्यार भुरगीं आपल्या मार्गान वतलीं आनी आमी 'आमचे दीस काय बरे आशिल्ले!' अशें म्हणत सुसकारत सोंपतले!



घुवेचें प्रॉम

प्रॉमाचो दिस लागीं आयलो
घरांत सगल्यांचो हुस्को वाडलो
गोयां कवळयां आंगोंन घेतलें
लोकल देवळांतय सांगून घालें

गोरो नाका , काळो नाका , देशी मात चलता
सिंदी नाका, गुजू नाका , गोंयकार बेस् सोबता
गोत्र बी पळेला मू , आवय म्हजी हुस्केता
लग्न न्हयं हें फक्तच प्रॉम - होंव तिजेर घेंगशेता

प्रॉम आयलें चली गेलें, म्हाका कांयच खबर ना
देशी चल्यान व्हेलें म्हणून ही मांडपाची थामना
घरच्यानी फोर्स केल्यान चली गोर्या बरोबर गेलेना
पाखल्यान रातचें दोनाक सोडलें देशी तेन्ना दिसलोना

हीं कसलीं पिशेपणा
नाका आशिल्लीं फुलकेपणा
गेले ताजेबरोबर एवचें सोडुन
खंचीं हीं नाचरेपणा ?

देशी भुरगो वासानच लखलो
स्कुलाच्या हांलांत टेबलारच न्हिदलो
पाखल्यान पिकपांत चल्यांक घालीं
सगळ्यांक आपापल्या घरा सोडलीं

नाका आशिल्ले खेद
सदांचे आमचे भेद
प्रॉमाचो दिस आयलो गेलो
गोंयकारांक उलवपाक विशय जालो

चिलास खाणेपारकार



GOA Goan Organization in America
5210 Westwind Ct., Sugar Land, TX 77479

Tel: (281) 565 - 6811
Email: balaud@goanconvention.org

July 30th, 2001

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Dear Fellow Goans,

We are pleased to inform you that we have planned to hold the 6th bi-annual GOA convention in Houston, our city of unparalleled warmth and hospitality on July 5th-7th, 2002. We are happy to invite all of you to attend the convention with your family, to meet old friends, to make new ones, and to promote our Goan culture and heritage.

As you know, Houston is one of the major US cities, recognized widely as an important educational, industrial and medical center. It is served by two airports, namely George Bush Intercontinental Airport and Hobby Airport, both of which are equidistant from the convention venue that the organizing committee has selected. Houston offers a broad variety of types of entertainment and tourist attractions to satisfy a diversity of interests. Our web site, www.goanconvention.org, is in the final process of development, and will incorporate links to all of these different sites of interest.

The convention venue is the Marriott West Loop Hotel in the Galleria area – one of Houston's financial and shopping center in uptown district. We have secured a room rate of \$67.00/night for standard double double for up-to 4 adults per room. Airport Express Co. provides reliable transportation to and from the hotel on an hourly schedule at nominal cost. In our next newsletter, we will provide more details of this important event, and will have specific requests to make in different areas. If you have any ideas or suggestions regarding any committee activities, please feel free to contact Ulhas Laud by email.

We are looking forward to having you in Houston, and we are certain that together we will make this convention a grand success. We would appreciate very much if you could fill out the attached form and mail it to us.

PLEASE SPREAD THE WORD!!!

Sincerely,

Organizing Committee



GOA Goan Organization in America
5210 Westwind Ct., Sugar Land, TX 77479

Tel: (281) 565 - 6811
Email: balaud@goanconvention.org

Date: _____

Name: _____

Address: _____

Phone: _____

email: _____

Fax: _____

Are you planning to attend the 6th Bi-Annual Goan Convention in Houston, Texas?
(Please tick one of the following.)

_____ YES

_____ NO

If 'YES', please provide the following information:

AGE GROUP	NUMBER OF PERSONS ATTENDING
Adult (13 Yrs. – 64 Yrs.)	
Senior (65 Yrs. & above)	
Youth (5 Yrs. – 12 Yrs.)	
Child (Below 5 Yrs.)	

If 'NO', please update your address, phone/fax number and email address for our records and mail this form to us.

Please mail this form to:

**Goan Organization in America
5210 Westwind Ct.,
Sugar Land, TX 77479**



GOA Goan Organization in America
5210 Westwind Ct., Sugar Land, TX 77479

\$ 387⁰⁰ U.S.
Tel: (281) 565 - 6811
Email: balaud@goanconvention.org

ORGANIZING COMMITTEE

Ranjan Sardesai (281) 443-3246
Co-Chairman
rsardesai@goanconvention.org

Ulhas Laud (281) 565-6811
Co-Chairman
balaud@goanconvention.org

Sidhesh Kakodkar (713) 975-9436
Secretary/ Treasurer
skakodkar@goanconvention.org

Ulhas Sardesai (281) 493-2548

Aruna Sardesai (281) 493-2548

Chandranath Borkar (281) 933-8077

Kavita Borkar (281) 933-8077

Mrudula Laud (281) 585-8811

Vidyadhar Hede (281) 298-1784

Seema Hede (281) 298-1784

Santosh Helekar (713) 839-7758

Bharati Helekar (713) 839-7758

Vinay Wagh (281) 485-7158

Ashwini Wagh (281) 485-7158

Mohan Borkar (832) 251-1472

Smita Borkar (832) 251-1472

Dattaprasad Bhobe (713) 974-8061

Roopa Bhobe (713) 974-8061

Rana Kakodkar (713) 975-9436

December 20th, 2001

Dear Fellow Goans,

"SEASON'S GREETINGS AND HAPPY NEW YEAR"

You must have received our first newsletter dated July 30, 2001 by now. We thank all those who were prompt in sending the response letter back to us. We also had numerous newsletters returned back to us, either due to wrong address or due to address labels having fallen off. Therefore we are sending the 1st newsletter again to those who did not receive it the first time. We request you to send your responses back to us as soon as possible.

Registration:

Enclosed is the registration form with all the necessary information to help plan your visit in July 2002. Please help us plan an exciting program by sending your registration form duly filled in, along with your registration payment by March 15, 2002, to the address indicated on the registration form. This will help the working committee get an estimate of how many people will attend the convention, which will be very helpful in planning. You can of course register as late as June 15, 2002, but the registration fee goes up from \$129 to \$149 per adult, from \$60 to \$65 for seniors and youth, if you register after April 30, 2002. Also please note that the hotel guaranteed rate goes up after the cut-off date of June 13, 2002.

Your registration fee includes the following:

- Reception, dinner and entertainment on July 5, 2002
- Breakfast, refreshments during the morning & afternoon breaks, lunch, dinner & entertainment program, youth program, seminars on July 6, 2002
- Breakfast, lunch and farewell program on July 7, 2002

Hotel:

Our convention will be held at the Marriott West Loop by the Galleria, 1750 West Loop South, Houston, TX 77027. Please note that we have obtained a guaranteed room rate of \$67 per night with an occupancy of up to 4 adults per room. You have to make your reservations by June 13, 2002 to qualify for this rate. The hotel charge includes free parking. We cannot guarantee this rate after that date. The normal rate for this room varies from \$99 to \$129. Please make your reservations now by calling the hotel at (713) 960-0111 or (800) 613-3982. Be sure to mention that you are with the Goan Organization in order to receive our low rate.

Confirmation No. 85109465

5 nights: July 4, 5, 6, 7, 8.

The Houston Intercontinental (IAH) Airport is approximately 27 miles and the William P Hobby Airport is approximately 16 miles from the Hotel. Airport Express charges \$15 per person from Hobby Airport to the Hotel and \$20 per person from the IAH Airport to the Hotel. If you are travelling with a party of 2 or more, we suggest you may check into renting a car as it may be cheaper and provide you more independence than the Airport Express shuttle.

Souvenir:

We are soliciting some articles of interest for our souvenir. We encourage you to submit an article or any other item of Goan interest (e-g cartoons, jokes, poems, skits etc.). For publication, please contact Santosh Helekar, our souvenir editor at (713) 839-7758. The deadline for submitting an article is March 31, 2002.

Fund Raising:

We are also enclosing a letter soliciting your help in raising funds for the convention. You can support us with a cash donation or an advertisement in our convention souvenir. The letter includes the price range for the advertisements. As usual donors and advertisers will be listed in the souvenir. Ulhas Sardesai, who is our fund raising co-ordinator will be contacting you shortly but if you have any questions regarding the same, please feel free to contact him at (281) 493-2548.

The following persons have been elected to serve on the following committees and to help in organising the various activities at the convention:

Souvenir Committee

1. Santosh Helekar (Editor)
2. Bharti Helekar
3. Aruna Sardesai
4. Amol Helekar

Food Committee

1. Mrudula Laud
2. Kawita Borkar
3. Dattaprasad Bhobe
4. Roopa Bhobe

Reception Committee

1. Seema Hede
2. Smita Borkar
3. Bharti Helekar

Entertainment Committee

1. Chandranath Borkar

Youth Program Committee

1. Amol Helekar
2. Anita Borkar
3. Anish Borkar
4. Sanya Hede

If you have any ideas, suggestions or questions, please do call any of the above committee members.

We have also requested the following persons to act as co-ordinators for the following cities:

New Jersey/ New York:	Babu Vernekar	(203) 966-4434
Chicago:	Vilas Khandeparkar	(630) 920-8269
Los Angeles:	Dilip Sanvordekar	(949) 733-8279
San Francisco:	Surendra Naik	

PLEASE SPREAD THE WORD!!!

Sincerely,
Organizing Committee



Goan Organization in America
6th Bi-Annual Goan Convention – July 5 – 7, 2002
Houston, Texas

ADVERTISEMENT FORM

Date: _____

Name: _____

Phone: _____

Address: _____

Fax: _____

Email: _____

Yes, we would like to make a special advertisement donation to Goan Organization in America for the 6th Bi-Annual Goan Convention to be held in Houston, Texas.

Enclosed is a check in the amount of _____.

Advertisement Category

Benefactor:	Front Cover (inside) – Full Page	\$2,000.00
	Back Cover (inside & outside) – Full Page	
Patron:	Color Full Page	\$1,000.00
Sponsor:	Color Half Page	\$500.00
Donor:	Color Quarter or Regular Full Page	\$250.00
Supporter:	Regular Half Page	\$200.00
Mentor:	Regular Quarter Page	\$100.00

Make check payable to: Goan Organization in America and mail it along with this form to:

Goan Organization in America
5210 Westwind Ct.
Sugar Land, TX 77479.

**GOA****Goan Organization in America**
5210 Westwind Ct., Sugar Land, TX 77479Tel: (281) 565 - 6811
Email: balaud@goanconvention.org**ORGANIZING COMMITTEE****Ranjan Sardesai** (281) 443-3246
Co-Chairman
rsardesai@goanconvention.org**Ulhas Laud** (281) 565-6811
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Secretary/ Treasurer
skakodkar@goanconvention.org**Ulhas Sardesai** (281) 493-2548**Aruna Sardesai** (281) 493-2548**Chandranath Borkar** (281) 933-8077**Kavita Borkar** (281) 933-8077**Mrudula Laud** (281) 565 6811**Vidyadhar Hede** (281) 298-1784**Seema Hede** (281) 298-1784**Santosh Helekar** (713) 839-7758**Bharati Helekar** (713) 839-7758**Vinay Wagh** (281) 485-7158**Ashwini Wagh** (281) 485-7158**Mohan Borkar** (832) 251-1472**Smrita Borkar** (832) 251-1472**Dattaprasad Bhobe** (713) 974-8061**Roopa Bhobe** (713) 974-8061**Rena Kakodkar** (713) 975-9438*April 19th, 2002**Dear Fellow Goans,*

The 6th Bi-Annual Goan Convention will be held in less than 3 months from today. The attendee list is growing and the number of registered attendees encourages us. We sincerely appreciate and thank all those who have contributed additionally in the form of advertisement funds. And we are hopeful to get some more too!

The organizing committee is working hard and contributing precious time in between their own busy schedules to plan a fun filled event.

Entertainment:

Chandranath Borkar is fine-tuning the entertainment activities and has come up with an exciting program for the convention. He almost had Mohammed Rafi to sing for us at the convention!!! But, we will have to be content with Mohammed Aslam (a Rafi re-incarnate) from Bangalore. A young talent, 'RITIKA', who is a disciple of the well-known singer Suresh Wadkar, will accompany him. He has also managed to get the Akashwani/Doordarshan star from Mumbai, Mrs. Sandhya Rao to perform at the convention. Also, we will have a variety of Konkani skits, one act plays etc. If you wish to present an item at the convention, please get in touch with Chandranath Borkar at 281-933-8077.

Souvenir:

Santosh Helekar, our editor, is busy filling his pen with ink! He has been busy editing souvenir articles. But if you feel that he can be kept busier for some more time, mail in your articles without further delay.

Food Committee:

The Gholkars from California have sent in their sample menu of Goan food for the convention. Our food committee will be meeting with Gholkars, towards the end of this month to finalize the menu.

Registration:

Now, to all those "Sushegad" Goans, who are planning to attend the convention, but are yet to send their registration fees, the organizing committee has decided to extend the deadline of early registration to May 15, 2002. This date will not be extended any further and the registration fees will increase after this date.

For your information, a total of 134 persons have registered for the convention. The list of registered attendees will be available on the web site shortly.

We are also planning to print an updated directory of all Goans in the USA and Canada. If you do not wish to have your name and/or details to be included in the directory, please let us know accordingly on the registration form.

PLEASE SPREAD THE WORD!!!

*Sincerely,
Organizing Committee*



July 30th, 2001

Dear Fellow Goans,

ORGANIZING COMMITTEE

Ranjan Sardesai (281) 443-3246
Co-Chairman
sardesai@hotmail.com

Ulhas Laud (281) 565-6811
Co-Chairman
balaud@goanconvention.org

Sidhesh Kakodkar (713) 975-9436
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Kavita Borkar (281) 933-8077

Santosh Helekar (713) 839-7758

Vinay Wagh (281) 485-7158

Roopa Bhobe (713) 974-8081

Rena Kakodkar (713) 975-9436

Mohan Borkar (832) 251-1472

Dattaprasad Bhobe (713) 974-8081

We are pleased to inform you that we have planned to hold the 6th bi-annual GOA convention in Houston, our city of unparalleled warmth and hospitality on July 5th-7th, 2002. We are happy to invite all of you to attend the convention with your family, to meet old friends, to make new ones, and to promote our Goan culture and heritage.

As you know, Houston is one of the major US cities, recognized widely as an important educational, industrial and medical center. It is served by two airports, namely George Bush Intercontinental Airport and Hobby Airport, both of which are equidistant from the convention venue that the organizing committee has selected. Houston offers a broad variety of types of entertainment and tourist attractions to satisfy a diversity of interests. Our web site, www.goanconvention.org, is in the final process of development, and will incorporate links to all of these different sites of interest.

The convention venue is the Marriott West Loop Hotel in the Galleria area – one of Houston's financial and shopping center in uptown district. We have secured a room rate of \$67.00/night for standard double double for up-to 4 adults per room. Airport Express Co. provides reliable transportation to and from the hotel on an hourly schedule at nominal cost. In our next newsletter, we will provide more details of this important event, and will have specific requests to make in different areas. If you have any ideas or suggestions regarding any committee activities, please feel free to contact Ulhas Laud by email.

We are looking forward to having you in Houston, and we are certain that together we will make this convention a grand success. We would appreciate very much if you could fill out the attached form and mail it to us.

PLEASE SPREAD THE WORD!!!

Sincerely,

Organizing Committee

**GOA****Goan Organization in America**
5210 Westwind Ct., Sugar Land, TX 77479Tel: (281) 565 - 6811
Email: balaud@goanconvention.org

Date: _____

Name: _____

Address: _____

Phone: _____

email: _____

Fax: _____

Are you planning to attend the 6th Bi-Annual Goan Convention in Houston, Texas?
(Please tick one of the following.)

_____ YES

_____ NO

If 'YES', please provide the following information:

AGE GROUP	NUMBER OF PERSONS ATTENDING
Adult (13 Yrs. – 64 Yrs.)	
Senior (65 Yrs. & above)	
Youth (5 Yrs. – 12 Yrs.)	
Child (Below 5 Yrs.)	

If 'NO', please update your address, phone/fax number and email address for our records and mail this form to us.

Please mail this form to:

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