



Goan Archives Canada Inc.
Collection from the Canadian Goan Community
Donated to the
The Peel Art Gallery, Museum and Archives
(PAMA)
September 2012

PAMA Archives Box # 9
Ref # GA2012-A-9
General Contents: Goan Tiatr

Box Id No: GA2012-A-9

General Description of Contents:

- A. About the Goan Archives**
- B. About Goa & the Goan Community**
- C. General Description of Contents**
- D. Listing of items in this box**
- E. Comment Sheet(s)**

Revision History

Original Issue	Prepared by	Checked by	
INITIALS	John J. D'Souza		
DATE			

Section A: About the Goan Archives-

What is the Mission of Goan Archives?

The Goan Archives (GAC) mission is to assemble, preserve, organize, and store, publications and documents generated by Goan Community Groups in Canada over the last 40 years. The intent is to facilitate study and understanding of the Community by scholars and researchers in the future.

When & How was it started ?

On August 5, 2009, Cecil D’Cruz , Claude Gomes, Lazarus Pereira, Uvy Lopes, & John J. D’Souza, met to form a Steering Committee which initiated the organization. In the spring of 2010, Maurice Pinto and Muriel Lucas were invited to join the group.

What Has Been Achieved to Date?

1. On November 11, 2009 GAC conducted an Open House in the East GTA to inform the public and collect items for archiving..
2. The success of the Open House led to the conduct a similar session on January 2010 for the West GTA, at Square One Mississauga
3. Through the Open House collections and individual donations approximately 450 items were collected covering more than 40 Goan organizations.
4. In April 2010, GAC issued a Phase I Report documenting the items collected and outlining the next steps. This report can be viewed at <https://sites.google.com/site/goanarchivescanada/> and can be downloaded in full.
5. On August 9, 2011 GAC obtained registration as a non-profit corporation in Ontario.
6. In October 2010, GAC met with the Archivists of the Peel Heritage Complex in Brampton and were invited to place the Goan Archives Collection at their centre.

The Peel Art Gallery, Museum and Archives (PAMA) 2012 Donation

Box #	TITLE
1	Goan Archives Canada Inc.- Documentation
2	About the Canadian Goan Community
3	Seminal Goan Events held in Canada
4	Goan Organizations in the Greater Toronto Area (GTA)
5	The Goan Overseas Association of Ontario
6	Goan Sporting Activities
7	The International Goan Organization
8	The Goa Action Watch Campaign 1996
9	Goan Tiatr
10	Goa Village Feasts & Religious Events
11	Unclassified: Family Histories & Memorial Cards Misc Items – Press clippings – photos
12	Donated Goan Books for safekeeping at PAMA

End of section A

Section B About Goa & the Goan Community

Where is Goa ?



Goa is India's smallest state in terms of area and the fourth smallest in terms of population. Located on the west coast of India in the region known as the Konkan, it is bounded by the state of Maharashtra to the north, and by Karnataka to the east and south, while the Arabian Sea forms its western coast. Panaji (also referred to as Panjim) is the state's capital. Renowned for its beaches, temples and world heritage architecture, Goa is visited by hundreds of thousands of international and domestic tourists each year.

Goa encompasses an area of 3,702 km² (1,430 sq miles). It lies between the latitudes 14°53'54" N and 15°40'00" N and longitudes 73°40'33" E and 74°20'13" E. Most of Goa is a part of the coastal country known as the Konkan, which is an escarpment rising up to the Western Ghats range of mountains, which separate it from the Deccan Plateau. The highest point is the Sonsogor, with an altitude of 1,167 meters (3,827 feet). Goa has a coastline of 101 km (63 miles).



Goans in Canada

Source: <http://www.multiculturalcanada.ca/Encyclopedia/A-Z/g2/2>

From the mid-nineteenth century on, Goan Christians began migrating in large numbers to territories throughout British India, in search of better job opportunities in cities such as Bombay and Karachi. Because they were Christian, and familiar with European culture, the Goans were acceptable to the British, who also recruited them to work in the British colonies of East Africa and Persian Gulf ports such as Aden, where their vocational training and clerical skills were in demand. Yet, even today, Goans still resent the term “Goanese,” which the British used disparagingly to refer to Goan Christians in lower-class service occupations, such as cooks, tailors, butlers, waiters, and ayahs (nannies).

Although Goans started immigrating to Canada in the 1960s, it is estimated that over 90 percent of the community arrived during the 1970s, a large number from East Africa and Pakistan, and a smaller group directly from Goa. Still more recently, there has been an increasing number of Goan immigrants to Canada from Middle Eastern countries. Regardless of what country they may have left, the immigrants and their descendants born in Canada identify as Goans, not with the last country in which they resided (if other than Goa). With regard to Hindus from Goa, only a very few have emigrated; those who are in Canada prefer to identify with Hindu Maharashtrian Canadians from Goa's neighbouring state, Maharashtra. Hence, the discussion about Goans in this entry (and this collection) will focus on the Roman Catholic community.

Since Goans are not listed separately in Canadian census data, no clear immigration and settlement statistics are available. It is estimated that there are approximately 13,000 in Ontario and 10,000 in the rest of Canada. The estimated total population of 23,000 is calculated on the basis of the membership in the Toronto-based Goan Overseas Association (GOA), the Montreal-based Canorient Christian Association (CCA), and Goan associations and clubs in the cities of Hamilton, Ottawa, Winnipeg, Edmonton, Calgary, and Vancouver. END OF SECTION B

Section C General Description of Contents - Background on Konkani

Text of the Address by the Guest of Honour Dr. [Fr.] Pratap Naik, S.J., TSKK, Alto Porvorim, at the Dalgado Konknni Akademi's Silver Jubilee Inaugural Celebrations held at Ravindra Bhavan, Margão, Goa on 28 August, 2012.

Source: www.goa-world.com

[Translated into English from original Konknni by Mr. Walter Menezes, Quepem, Goa]

Chief Guest of today's function and Chief Minister of Goa, Manohar-*bab* Parrikar, MLA of Benaullim Constituency, Caetano-*bab* D'Silva, my colleague who worked in tandem with me to establish Dalgado Konknni Akademi and who later became its Secretary and President, Tomazinho-*bab* Cardozo, the present President of Dalgado Konknni Akademi, Premanand-*bab* Lotlikar, Secretary Salvador-*bab* Fernandes, Treasurer, Walter-*bab* Menezes, all the Executive Committee Members of Dalgado Konknni Akademi, President of Tiatr Academy, Prince Jacob-*bab*, the Chairman of Ravindra Bhavan, Damodar-*bab* Naik, Konknni writers, artistes and my loved ones,

The State, its official language, politicians, the laws of the state, Government departments, and organizations are established to uplift and develop the people of that state and to protect their interests. The year 1986 witnessed a big movement to accord Konknni the status of Official Language of Goa, Daman & Diu. In the year 1987, the Official Language Act was passed and later Goa was granted statehood. Those who had a lion's share in the movement and who invested their money and underwent a lot of hardships – some of their brothers even made the supreme sacrifice of their precious lives - asked for 'Gõychi xitkoddî' but instead got only 'Paani-puri' in the Official Language Act. It was 'Paulu' who struggled and 'Pandu' who ultimately benefited. Thus, those who participated in the struggle, putting their heart and soul in the effort, were subjected to injustice in their own Land. This injustice still continues. This is indeed a very shameful and sad act. The blood of those martyrs, who laid their lives for this cause, must still be pleading the heavens, imploring it thus, "Give justice to our people".

Before the Portuguese conquered Goa, Konknni language was spoken by the Goans. It was however, never used in the written form. The Jesuits and Franciscan missionaries began the tradition of writing Konknni in Goa. They wrote prose in Konknni and poetry in Marathi and historical proof of this is available even today. In the sixteenth century, there were only a handful of people who could read and write but there is no evidence that they ever wrote anything in Konknni. There is, however, ample evidence to show that Marathi was written in 'Modi' and 'Halle Kannada' scripts in that period.

Prior to the Liberation of Goa, it was an accepted fact and belief that Konknni meant Konknni written in the Roman script. Konknni which is written in Roman script has preserved the distinctive sounds and linguistic features of the Konknni language through the centuries. It has been standardized and is being used in social, cultural, literary, religious and other fields. During those days, less than a handful of people were writing Konknni in Devanagari script and they alone were reading what they wrote. There was no common readership for Konknni in the Devanagari script in Goa. The others used English and Konknni in Roman script as well as Marathi to read and write then and still continue to do so now. Even after speaking diverse languages, unity and love prevailed among the people of Goa.

The Official Language Act was enacted in 1987 and Devanagari script was given priority by inserting this sentence - "Konkani means Konkani written in Devanagari script"- Marathi was given the second place but Konknni in Roman script was banished and figured nowhere in the Official Language Act and had to bear the blow of injustice. In spite of being citizens of Goa and children of the soil, those who used Konknni in Roman script became aliens in their own land and, worse, they were betrayed by their very own people in their own State. The respect and the rightful place that Konknni in Roman script should have received were denied to them. A handful of selfish and deceitful persons pierced the heart of the Goan society and destroyed the lasting bridges of unity.

It was to wipe out this injustice that Dalgado Konknni Akademi had to be established so that Konknni in Roman script may bloom and flourish again. The seed that I sowed in 1986 at “Institute Piedade” [in Panaji-Goa] has grown into a huge tree and is completing today 24 years of its existence. My heart overflows with happiness. It is indeed the great day for all of us. On this joyful day let us give thanks to God and make a resolution. Let any language be the language of our education, but on our lips and in our homes may Konknni remain forever. English may be the language of education and livelihood, but let us accept that Konknni is the language of our hearts and the language of our identity. Those who speak Marathi are ‘Marathis’, those who speak Gujarati are ‘Gujaratis’ and those who speak Konknni are ‘Konknnis’. This is the truth - and this we should never forget.

In our Indian tradition as also in our Christian religion, the numerical **five** has been given a lot of importance. For example, “*panch, panch Panddav, panchbhuta, panchkhadya, panchdhatu, panchkonn, panchgavya, panchmukhi, panchmell, panchrongi, panchprann, panchmahapatak, panchpallem, panchamrut, pancharat, panchendriya, panch khondd*, five fingers of the hand, five wounds of Jesus, the five stones of David, five commands of the Church, five mysteries of the Rosary, The Pentateuch books of the Bible, etc.”

Keeping in mind the importance of the numerical Five, and being a citizen of Goa and one who sowed and nurtured the seed of Dalgado Konknni Akademi and being the first member of this institution, I hereby place, on behalf of the writers and readers of Konknni in Roman script, five demands before Manohar-*bab*.

I have already placed some of these demands before him when I had met him earlier. When Manohar-*bab* was the Leader of the Opposition, I met him once in his chamber at the Secretariat, Porvorim, in the presence of late Ulhas Buyao, and then again at ‘Kesarval’ Verna on the occasion of the birthday celebrations of late Ulhas-*bab*, where he had declared thus in the presence of everyone, “If my party comes to power, I will do justice to Konknni in Roman script.”

Due to his busy schedule and the great responsibility that he is shouldering, he may have forgotten his words. This year when he took over the reins as the Chief Minister of Goa, I wrote to him to remind about this and placed once again some of these demands. On behalf of “Romi Lipi Action Front” I have placed our demands before him in person. I have prayed fervently for his son during his illness. Keeping all this in mind, I once again place these five demands before him.

1. Every year Kala Academy gives awards to Konknni and Marathi books. Create a separate category for books written in Roman script and give an award. Till 1986 Konknni books written in Roman script were kept in a separate category and award was given. After passing of the Language Act, this tradition of giving an award to Konknni books in Roman script was stopped. When we protested, a single group for Konknni in Devanagari and Roman scripts was formed. Due to this books written in Roman script do not get any award and in future there is no guarantee that they would get it. From this year itself, create a separate category for books written in Roman script and give an award.

2. To preserve Konknni written in Devanagari script, government has established *Goa Konkani Akademi*. For Marathi there is a NGO called *Marathi Akademi*. To promote Konknni in Roman script Dalgado Konknni Akademi, a NGO exists. **Whatever the financial help and other support which the government gives to *Marathi Akademi* has also to be given to Dalgado Konknni Akademi.**

3. ‘Tiatr’ is a professional theatre in Goa. To perform ‘Tiatr’ in Panaji only Kala Academy is available and it is not available for ‘Tiatr’ throughout the year. **For the performance of ‘Tiatr’, Drama and other stage performances, modern type of *Ravindra Bhavans* should be built at Panaji bus stand and at Mapusa.**

4. In the schools of Goa there is a facility to learn Konknni in Devanagari script, Marathi, Urdu, French, Portuguese, Sanskrit, Kannada, and Hindi. **Those who want to learn and want to teach Konknni in Roman script in schools should be given the necessary permission.**

5. Include Konknni in Roman script in the Language Act and erase the injustice of 25 years.

Of these five demands, the Government will not face any hurdles to settle the first four demands. The fifth demand will be a hard nut to crack. Armed with a sharp mind and wisdom of Chanakya, our Chief Minister has

solved the difficult imbroglio of Medium of Instruction and, if he applies his mind, we are certain that he will find a way to fulfill our fifth demand as well.

If Konknni in the written form has to last in Goa, then the use of the Roman script is imperative. It is for this reason that I appeal to our Chief Minister on behalf of the people to consider the five demands with an open mind and take a decision which will earn him the respect of Konknni lovers in Roman script. The former Chief Minister, Digambar-*bab* took three steps favouring Konknni in Roman script. Manohar-*bab*, we appeal to you to take five steps. Manohar-*bab*, my people want their right, not alms. They want respect, not gifts. May the Good Lord guide you, bless you and strengthen you to take appropriate steps to give us back our right and respect. Caetano-*bab*, you are the representative of the people who use Konknni in the Roman script. Kindly extend your full support – as well as earn the support and co-operation of other MLAs too - to our Chief Minister to fulfill our demands.

I am indeed thankful to Dalgado Konknni Akademi's Executive Committee for having invited a humble Jesuit priest and a researcher in Konknni like me, as the Guest of Honour for today's function. To all of you gathered here, thank you. May love abide in us.

Pic Courtesy By: JoeGoaUK

Background on Konkani as a Language

Source:

<http://mynation.net/view/roots-of-konkani/>

The origins of the Konkani language from the historic viewpoint are very interesting . The arguments on the matter continue to generate a lot of response among linguists. Some historians argue that it was the language of Aryans who came further south to the Konkan, and hence the name Konkani. The most important point to note here is that Konkani is first seen in the Konkan, an area on the west coast of India originally inhabited by the Kokna tribals, also known as Kokni, Kukni or Kukna.

Konkani (Devanagari/Marathi) is derived from the Sanskrit language, and includes a significant vocabulary derived from various Dravidian languages. It started as a vernacular of Sanskrit, with the inevitable introduction of new words and phrases. It has been relatively free of influence of other language with the exception of words from the Portuguese (particularly in areas of Goa), some Kannada and Marathi. Konkani is not a dialect of Marathi and it has been established that when the Konkani language had reached maturity, the Marathi language was in its developmental stages.[1].

The Konkani language is spoken widely in the Konkan region consisting of Goa, south coastal Maharashtra, coastal Karnataka and Kerala, each region having a unique dialect and pronunciation style. The language was brought to these areas by Hindu Konkani speakers fleeing the Portuguese inquisition of Goa during the early years of Portuguese rule.

There has been always sibling rivalry amongst Konkanis and the Marathis. The Marathis have condemned Konkani as, “.. a branch of Marathi; it has neither script nor literature; it is not a language.” But, history has established that even when Konkani language had reached maturity, the Marathi language was not even born. There is an inscription written in Konkani dated 1187 A.D. whereas even the earliest Marathi manuscripts are of 16th century. After 16th century both Marathi and Konkani have taken their own developmental course and it is natural that today they appear as two separate languages.

If one has to see the diversity of today's Konkani language, one should travel the Indian west coast. In Bombay, they speak in Marathi accent whereas in Konkan, they stretch the words so that no outsider can understand!. The Hindus of Goa liberally use the Portuguese words whereas the Christians use it as if it's a Portuguese dialect. The city-bred use a plenty of English. To write Konkani, Kannada, Nagari, Roman, Arabic, and Malayalam scripts are used and this way, Konkanis

declare themselves as members of world family (Vishwakutumbi). There is no other language with a possible exception of Sanskrit that a language is written in so many scripts.

Konkani Timeline

Dates relative to Christian Era

-5000	Beginnings of Indus civilizations of Harappa and Mohenjo-daro.
-1500	Aryan immigration into India, around 1500 BC,
-900	Iron Age in India. Early use dates to at least -1500.
1187	First Konkani inscription
1209	<i>Jnaneshwari</i> is written in Konkani
1548	Portuguese destroy all Konkani works
1622	<i>Doutrina Chrystam</i> published in Konkani
1808	Konkani Bible is published
1840	Earliest Mando composed
1932	Portuguese start Konkani school
1987	Konkani declared as a National language

Page 16

Goan Archives Project

Lucazinho Ribeiro - The Creator of Goan Tiatr

It is surprising to learn that the Goan Tiatr took birth in neighboring Bombay, almost 117 years back i.e. in 1892. A young man called Lucazinho Ribeiro hailing from Sokolwaddo, Assagao in Bardez Taluka can be called the innovator of the Tiatr because he along with Joao Agostinho Fernandes and others staged the first Tiatr performance on the occasion of Easter on 17th April, 1892. The name of the first Tiatr staged was "Italian Bhurgo". This Tiatr was written and directed by Lucazinho Ribeiro hence he can be called the creator of the unique form of Konkani drama called Tiatr.

Konkani Tiatr

Excerpt from article in 1988 International Goan Convention Brochure. Author Mira Mascarenhas

A glance into the history of the Konkani stage reveals that *khell* and *zagor* have been around for a long, long time. In fact, similar entertainments exist in neighbouring states like Karnataka, which have been traced to the Goan tradition. The tradition *khell* is an amalgam of folk drama and song performed by a group of itinerant players in the open air, often in the courtyard of a local patron's home. It is usually connected with the Spring festival, i.e. *Shigmo* for the Hindus, *Intruz* or Carnival for the Christians. Costumes are minimal, sets and props non-existent. Nevertheless, it is an important form of entertainment inasmuch as it provides a rural forum for the ventilation of social grievances, criticism of the local gentry or politicians, the expression of popular aspirations, all presented with earthy humour and village wisdom.

The *zagors* of the peasant *Gauddis* and *Kundbis*, Goa's oldest ethnic settlers, are in similar vein, with even sharper satire. They were frowned upon in colonial times, because neither Church nor State nor powerful landlord were spared on such occasions by these hardworking, often exploited but independent-minded folk. The language used was vituperative, often enough, and several archbishops tried religious legislation to stop these all-night spectacles, "whose last name is Vulgarity and middle name Obscenity!"

Modern Konkani *tiatr* is a direct descendent of the *khell* and *zagor*, although far more sophisticated and refined. The word *tiatr* comes from *teatro*, the Portuguese word for theatre, and reminds one of the Portuguese *revista*, a variety entertainment along the lines of English music hall. The usual pattern of programming is a dramatic plot, broken up into acts by songs and skits. The latter have nothing to do with the action of the play; they either provide comic relief, or they carry on the older traditions of criticism and moralising. We are told by a researcher that in its present form, the *tiate* came to Goa from expatriate Goans in Bombay. The performances are replete with social satire and topical merriment. All the buring

issues of the day find a place either in the main play or in the *cantaram* (songs), no foible of authority is spared a lampooning.

In the Goan Archives

The Goan Theatrical Group was founded in 1978 under Frank D'Souza. Some of the play staged:

- Alzirachem Sopon (1978) by Lina Nunes
- Kalzidar Bhoim (1982) by J. D'Cruz
- Atancho Teomp(1986) by M.Boyer
- Con Mozo Pai (1987) by Margaret D'Souza
- In 1987 the troupe gave a maiden performance in England.
- "Doria" Amchem Noxib, 1995

The Goan Konkani Troupe was formed in 1989 and later dissolved in 2006.Plays staged: (P- Producer, D- Director)

- Familichem Nissantton 1989 (P. Rosie Fernandes, D. Richard Fernandes)
- Ehuch Rosto 1991 (P J. Moraes, D. Jr Menezes)
- Budhvont 1996 (P. B Gomes, D Jr Menezes)
- Rinkari 1998 (P. T. Carrasco, D Jr Menezes)
- Burgim ani Bangar 2000 (P. L.. Rodrigues, D. Jr Menezes)
- Adim Tem, Atam Hem 1997 (P. L.. Rodrigues, D. Jr Menezes)
- Guntter 1994 (P. J.Punja, D. Jr Menezes)
- Adeus 1990 (P. R. Ferns, D Jr Menezes)
- Adeus 2007 (D Jr Menezes)

Other Groups:

- GOA Tiatr, "Amche Dolle" – May, 1999
- DFG Konkani Musical Comedy Show, "Ambott- Tik" – August, 2001
- DFG Konkani Drama, "Chukh" – May, 2004
- GHC Lorna's Flyer, "Goencho Montri" – August, 2004
- Konkani Tiatr, "Kidd" – June, 2006
- Konkani Tiatr, "Chuk Konnachi" – October, 2009

Section D Listing of items in this box

PHC Box #	Doc Number	Item #	Donor List #	Donor Initials	Publication/Title	Publisher/Author	Category	Year	Printed pages
A-9-W-1	Item 464-800-1	464 800-1		L Pereira	Konkani Theatr "Chuck Konnachi?" 1995 Sep	Marshall Fernandes	Programme	2009	16
A-9-W-1	Item 457-800-1	457 800-1		L Pereira	Konkani Theatr "Ojeapanchi Bhatt" 1995 Sep	Goan Theatrical Group	Programme	1995	16
A-9-W-1	Item 415-700-2	415 700-2		Armand Rodrigues	Konkani Theatr "Rinkari" 1998 Jun	Goan Konkani Troupe	Programme	1998	20
A-9-W-1	Item 414-700-2	414 700-2		Armand Rodrigues	Konkani Theatr "Doria Amchem Noxib" 1995 Sep	Goan Theatrical Group	Programme	1995	16
A-9-W-1	Item 413-700-2	413 700-2		Armand Rodrigues	Konkani Theatr London 1987	Goan Theatrical Group	Programme	1987	24
A-9-W-1	Item 412-700-2	412 700-2		Armand Rodrigues	Konkani Theatr "Rateor" 1990 Aug	Goan Theatrical Group	Programme	1990	12
A-9-W-1	Item 405-700-2	405 700-2		Armand Rodrigues	GKT UK Performance Con Mozo Pai	SCOGO UK	Programme	1987	12
A-9-W-1	Item 318-700-4	318 700-4		Al Mathias	Konkani Movie Boglanntt	Cango Enterprises	Programme	1979	16
A-9-W-1	Item 293-700-4	293 700-4		Al Mathias	The King & I	G.O.A	Programme	1989	50
A-9-W-1	Item 257-200-14	257 200-14		Rosita Cardozo	TEATR Flyer Voznadiac-Nairobi 1967	Director Anthony Correia	Tiatr Flyer	1967	1
A-9-W-1	Item 190-200-11	190 200-11		Anon	Tiatr - Goencho Muntri -Aug 2004	Goan Heritage Canada	Flyer Tiatr	2004	2
A-9-W-1	Item 177-200-11	177 200-11		Anon	Tiatr - Goencho Avaz -Jul 2005	D'Costa Financial Group	Flyer Tiatr	2005	1
A-9-W-1	Item 156-200-10	156 200-10		Anon	Tiatr Adeus - Oct 2007	Francis Constantino	Tiatr Programme	2007	20
A-9-W-1	Item 155-200-10	155 200-10		Anon	Tiatr Guntter - June 1994	Goan Konkani Troup	Tiatr Programme	1994	12
A-9-W-1	Item 151-200-10	151 200-10		Anon	Tiatr Budhvont - June 1996	Goan Konkani Troup	Tiatr Programme	1996	20
A-9-W-1	Item 34-200-5	34 200-5		L. Pereira	Rinnkari Jun 1998	Goan Konkani Troup	Program Tiatr	1998	20
A-9-W-1	Item 33-200-5	33 200-5		L. Pereira	Burgim ani Bangar -Apr 2000	Goan Konkani Troup	Program Tiatr	2000	24
A-9-W-1	Item 32-200-5	32 200-5		L. Pereira	Amche Dolle May 1999	G.O.A.	Program Tiatr	1999	36
A-9-W-1	Item 31-200-5	31 200-5		L. Pereira	Amboth-Tik Aug 2001	D'Costa Financial	Program Tiatr	2001	36
A-9-W-1	Item 7-700-5	7 700-5		L. Rodrigues	Burgim ani Bangar	GKT	Magazine	2000	28
A-9-W-1	Item 6-700-5	6 700-5		L. Rodrigues	Adi Tem Atam Tem	GKT	Program Tiatr	1997	24

A-9-W-1	Item 4-700-5	4 700-5	L. Rodrigues	Goan Konkani Troupe Meeting Notes for Dissolution	Donor	Meeting Notes	2005	6
A-9-W-1	Item 3-700-5	3 700-5	L. Rodrigues	Tiatr Flyer - Adeus	Donor	Flyers	2008	1
A-9-W-1	Item 2-700-5	2 700-5	L. Rodrigues	Tiatr Flyers	Donor	Flyers	1989 - 2007	16
A-9-W-1	Item 1-700-5	1 700-5	L. Rodrigues	List of Tiatr Flyers	Donor	Flyers	2010	3
A-9-W-1	Item 18-200-3	18 200-3	L. Pereira	Adi Tem Atam Tem - Nov 1997	Goan Konkani Troup	Ticket	1997	1

E Comment Sheet

Left blank for future use