



*Renver Borovp: Nibond & Niyall* (*Writings on Sand: Essays & Reflections*), writings by the late Fr. Martinho Noronha, edited by Dale Luis Menezes, will be released on Friday, 6 October, 2017 by the Archbishop of Goa and Daman, Rev. Filipe Neri Ferrão at the Multipurpose Hall, Krishnadas Shama Library or the Central Library, Patto, Panjim, Goa at 4 pm. The book is published by the Dalgado Konknni Akademi.

Sorgest Pri. Martinho Noronha-n boroilolea *Renver Borovp: Nibond & Niyall* hea pustokachi uzvaddaunni Gõy ani Damanche Arsebisp, Manadik Filipe Neri Ferrão hanchea hatantlean Sukrar, 6 Otubr 2017 disa sanjechea 4 vorancher Multipurpose Hall, Krishnadas Shama Library vo Central Library, Patto, Ponnje, Gõy hanga zatoli. Hea pustokachem sonkolon ani sompadon Dale Luis Menezes-an kelam ani Dalgado Konknni Akademi-n pustok chhaplam.

1978-1982 hea kallant Pri. Martinho Noronha *Vauraddeancho Ixtt* satalleacher *Renver*



The title of the book draws from Fr. Noronha's weekly column, written in the Konkani weekly *Vauraddeancho Ixtt* from 1978-1982. The inspiration for this title came from the biblical story of the woman taken in adultery where Christ writes in the sand. Fr. Noronha explained that the incident had a deep significance for him, as he believed that what is written on sand has the potential to touch our hearts. Fr. Noronha served as the editor of *Renovação*, the bulletin of the Archdiocese of Goa, after he finished his stint as a columnist for *Vauraddeancho Ixtt*.

This compilation contains all the articles that appeared in *Vauraddeancho Ixtt*. Fr. Noronha's column dealt with issues of everyday life. For instance, the ever-rising price of sugar in the 1970s and 1980s was a recurrent topic in his columns. Additionally, Fr. Noronha reflected on Goan and national politics, Goan identity, the Konkani language and the controversy over

*Borovp* hea nanva khala aplo vibhag-lekh (*column*) boroitalo. Tea nanvacho adhar gheun hea pustokak mathallo dilolo asa. Borovpi hea mathallechem xrey Povitr Pustokant aslole eke ghoddniek dita. Niti khatir jednam Jezu mukhar ekie pordvar ostoriek haddli tednam Tannem renver kitem tori boroilem. Pri. Martinho amkam sangta ki khub pautti ami kagdacher boroilolem visortanv punn renver boroilolem-i amchea kallzant rigonk xokta. *Renovação* hea Gõy Arkdiosezichea niyall-potracho (*bulletin*) Pri. Noronha sompadok aslo. *Vauraddeancho Ixtt* satalleacher vibhag-lekh borovpachem bond korun tannem *Renovação*-chim sutram hatant ghetlim.

Hea pustokant *Vauraddeancho Ixtt*-acher chhapun yeilole sogle lekhancho aspav asa. Jinnechea chaltea ghoddam-moddincher dor sumanak Pri. Noronha aple lekh boroitalo. Tea khatir 1970 ani 1980-chea kallant jednam sakrechem mol choddot aslem, tednam hie vixim portun-portun ul'lekh zalolo amkam tachea lekhamni vachunk mellta. Tea bhair, Gõychea ani raxttriy rajkaronnacher, Konknni bhas ani lipi vad, ani Igorz ani Kristanvam mukhar aslolea mud'deancher Pri. Noronha-n



the failure of the Roman script in Konkani, as well as issues pertaining to the Church and Christians in Goa. These writings allow us a critical insight into the recent past and bear witness to the fact that despite the passage of decades the many issues that Goans face remain constant.



aplem borovp kelem. Hi borpam sorun gelolea eka kallachem dorxon ghoddoitat ani zaiteach doskam uprantui je prosn tea kallar amkam sotaitale tech prosn atam-i apli tokli voir kaddttat hem Pri. Noronha-chim borpam amkam govai ditat.

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