CHAPTER IV

GEOGRAPHICAL, ADMINISTRATIVE AND HISTORICAL ASPECTS OF GOA
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Geographical situation of Goa

The Union territory of Goa is situated between 15°48' and 14°53'30" parallels of N latitude and between 73°45' and 74°24' meridians of E longitude of Greenwich, on the west coast of India. It has an area of 3,983 square kilometres and is bounded on the north by Ratnagiri district of Maharashtra State, on the south by North Kanara district of Mysore State, on the west by the Arabian Sea and on the east by Sahyadri range of mountains. It has a coastline of one hundred kilometres studded with pleasant beaches. The longest width is sixty kilometres from the coast to the hilly regions of the interior. The present population of Goa is nearly eight lakhs. This does not include a migrant population of nearly 1.5 lakhs.

Rivers - Goa is washed by a network of nine rivers, two of which are comparative large. Almost all the rivers are navigable to a certain extent during all the seasons. The rivers are Terekhol or Tiracol to the north of Pernem taluka, River Chapora or Colvale to the north of Bardez taluka, River Baga in Bardez, River Sinquerim in Bardez, River Mandovi which skirts the island of Panaji, River Zuari, the longest river of Goa, which passes through a number of talukas before meeting the Arabian Sea at the
well-known Mormagoa Harbour, River Sal in Salcete taluka and rivers Talpona and Galjibag in Canacona taluka to the south of Goa.

Political and administrative aspect

Goa is at present divided into eleven administrative units called talukas (concelhos). The capital of Goa is Panaji on the bank of River Mandovi. The main towns of Goa, apart from the capital, are Margao in Salcete taluka, Mapuca in Bardez taluka and Sanhaji (former Vasco-da-Gama) in Mormugao taluka. In addition to these four towns, there are smaller townships, which are Pernem, Bicholim, Valpoi, Ponda, Sanguem, Quepem and Canacona. These townships are the administrative headquarters of the respective talukas. Sanquelim in Bicholim taluka and Curchorem in Quepem taluka are the other two townships. All the towns have municipalities. The remaining seven townships, with the exception of Sanquelim and Curchorem, also have municipalities. Municipalities to all the taluka capitals is, in fact, a legacy of the Portuguese rulers. A municipality during the Portuguese regime was charged with the administration of the entire taluka. After liberation the municipal limits are confined only to the urban areas and the villages are placed under Village Panchayats.

The talukas* of Goa are the following:

1. Bardez
2. Ilhas or Panaji or Tiswadi
3. Mormugao
4. Salcete
5. Bicholim
6. Canacona
7. Ponda
8. Pernem
9. Quepem
10. Sanguem
11. Satari

*Note - See the administrative map of Goa.
MAP OF GOA
SHOWING ADMINISTRATIVE DIVISIONS AND BOUNDARIES.
Old conquests and new conquests

The following four talukas form the old conquests because they were conquered by the Portuguese during the 16th and the 17th century:

1. Bardez
2. Ilhas
3. Mormugao
4. Salcete

The following seven talukas were conquered later and, therefore, they are called the new conquests:

1. Bicholim
2. Canacona
3. Ponda
4. Pernem
5. Quepem
6. Sanguem
7. Satari

Pernem or Pednem, the northernmost taluka of Goa was ceded to the Portuguese by Bhonsle of Sawantwadi in 1788. Bicholim or Bicholi was captured by the Portuguese on 25th of October, 1781. Satari or Sattari formed a part of Bicholim at the time of the above conquest.

The other areas of the new conquests are in South Goa. Of these Ponda, Zambaulim and Sanguem were taken from the King of Sunde (Saundattikar) in 1754. Canacona was taken from the same ruler in 1763.
MAP OF GOA
SHOWING OLD CONQUESTS AND NEW CONQUESTS.

SCALE 1

OLD CONQUESTS.
NEW CONQUESTS.

ARABIAN SEA.
Population and religion

The old conquests are predominantly Catholic. This is due to the policy of proselytisation adopted by the Portuguese in their early years in order to win the loyalty of the local population through a policy of assimilation. A Jesuit priest called Fr. C. P. Saldanha, writes that after the 17th century, Christian Goa i.e. Tiswadi, Bardez, and Salcete from now on became more and more Christian in outlook, having accepted Christian and Portuguese culture. For the Portuguese of those times, being fanatically Christians, could not understand subjects of the Portuguese kings being anything but Christians?

Referring to the old conquests, Fr. Saldanha further says, this is the Goa for 400 years, and more, has a distinct culture of its own and the Goans of this part are easily recognizable as a people apart from that of the rest of India?

It may be noted from the following quotation that the new conquests could not be brought under the religious and cultural invasion of Catholics due to the influence of the powerful Portuguese minister, Marquis of Pombal, who, in 1759, sent the Viceroy, Conde de Ega to Goa, with specific orders to put down the Jesuit activities with a strong hand:--

...The new conquests were added later on, but then the Portuguese were no longer as zealous for the propagation of the Faith, with the result that they did not show the same missionary activity in converting the newly acquired territories, which remain Hindu.
Referring to the action of Marquis of Pombal, expelling the Jesuits from Goa, Fr. Saldanha says:

...the missions came to a standstill. Just at that time, as we have seen, the new conquests were integrated into the territory of Goa, and the Jesuits were not there to undertake the work of evangelization, and the cultural development of the country. Besides, the Missions of the East which were largely run by the Jesuits, all but collapsed. But Goa suffered the worst, because higher education came to an inglorious end. The famous University of St. Paul's of Goa soon fell into ruin, and while the rest of India made rapid progress in education and modern development in the succeeding centuries, Goa became a back-water in education and progress. He (Marquis of Pombal) even suppressed the Press introduced into Goa by the Jesuits, just because it was introduced by the Jesuits.

Yet politically-minded Goans still hold the name of the Marquis of Pombal in esteem as the champion of the rights and privileges of the Goans.

...Unfortunately for the new conquests, the religious orders had lost much of their missionary zeal, and the Jesuits who still had much of it, were soon to be driven out by the Marquis of Pombal. So that the new conquests were abandoned to their primitive state, where education made no headway, the forest ran wild and the people gave themselves to banditry, or joined the army for a living. The Government did not bother about developing these wild tracts, and, for long, their only contribution to the economy of Goa was the wealth of forest products, which the areas are still noted for. Had the Jesuits not been driven out or had the religious congregations still preserved their pristine fervour, there is no doubt that much of the new conquests would have by now, become Christian, and with Christianity would come all the benefits of the civilized life. So these new conquests have still remained rather undeveloped.
It is clear from the quotations on the preceding page that due to some historical or political accident, the new conquests escaped the brunt of fanatic religious missionaries. It is possible that the areas of the new conquests remained educationally backward as they did not embrace Christianity or rather, they could not be converted to Christianity. Another fact that has to be noted is that the new conquests came under the Portuguese rule only by the end of the 18th century. Therefore, almost all the territories of the new conquests had been under the Portuguese rule for less than 200 years in 1961, when liberation came to Goa.

Historical aspect of Goa

There is a legend that in olden days Goa was a part of the Mauryan empire. Thereafter it came under the rule of Kadambas of South. The founder of Kadamba dynasty, Trilochan alias Trinetra Kadamba, is believed to have ruled over Goa during 110 A.D. Kadambas ruled over Goa till 479 A.D. Later, during the 13th and 14th century, Goa was under the rule of the Vijaynagar kingdom of South. After the fall of the Vijaynagar empire, Goa came under the Sultanate of Bijapur, which was considered to be the most powerful Muslim Sultanate of South.

After Kadambas and before the Vijaynagar rule, Goa is also believed to have been under the Hindu dynasties of South, viz., Chalukyas, Rashtrakutras and Yadavas.

After the arrival of Vasco-da-Gama, a Portuguese sailor and explorer, on 20th of May 1498, by the sea route for the first time, the Europeans developed their political ambitions in Goa and India. Goa was conquered by Afonso de Albuquerque, a Portuguese conqueror, in 1510 and became its first Governor General. Goa
then meant only the island of Goa or the present Ilhas taluka. Salcete and Bardez were conquered later. The remaining territory which comprises of seven talukas of the new conquests was conquered later and the integration of those areas took place only by the end of the 10th century.

Portugal was a Monarchy till 1540. All the Portuguese colonies were ruled directly from Portugal through a Viceroy, who was also called the Governor General. By and large, the Portuguese monarchs were not enlightened monarchs. Portugal was a theocratic state and Catholicism was its state religion. The Hindu population suffered to a great extent under various repressive measures in spite of reforms of Marquis of Pombal in 1759.

In 1820 a civil war broke out in Portugal. It was a revolt of young men, who wished that the English troops in Portugal be sent back. These troops were stationed in Portugal at the time of Napoleonic invasions of Portugal. The king of Portugal had sought refuge in faraway Brazil and the English troops virtually ruled Portugal. The youths compelled the British troops to leave Portugal and the king of Portugal was forced to concede a Constitutional Monarchy. The Constitution known as the Constitutional Charter (Carta Constitucional) guaranteed a number of fundamental rights to its citizens including right to education, right to speech and right to the freedom of religion.

In spite of the guarantees given by the Constitutional Charter, things did not go well with Hindus as they were being harassed time and again by the local clergy and a conniving bureaucracy. This went on till 1910, when the Republic was proclaimed in Portugal on the 5th of October that year. Hindus
were joyous and Catholics were stunned. The reaction of the people, in the words of Fr. Saldanha, was the following:

...on the 5th of October, 1910, the storm burst, the young king Don Manuel III fled to England, and the Republic was proclaimed. The people of Goa, especially the Catholics, were too stunned to understand the magnitude of the disaster.

The Hindus hailed the proclamation of the Republic with joy, for it meant that they could now enjoy the full rights of Portuguese citizenship that were denied to them to a large extent under the Monarchy. From now on they seized the opportunity to take their full share in the public life of the country, and many of them went to Portugal for higher studies and to obtain higher government posts.

The Republican Government did away with all the repressive measures immediately and Hindus were granted equal citizenship rights. The Republican constitution declared Portugal to be a secular state. As such, Hindus welcomed the Republican regime.

The secularism, however, was short lived. After Dr. Salazar's taking over as the Prime Minister of Portugal in thirties, Catholicism was once again declared to be the state religion. However, there were no cases of open religious persecutions or harassments to the other communities. Political freedom was denied to all. A limited franchise was granted to selected citizens, who cast their vote to elect the President of Portugal.

The movement of Goa's freedom started in 1946, under the guidance of late Dr. Ram Manohar Lohia. Before this, a number of armed uprisings had taken place in Northern Goa and are known as Revolts of Ranes. Taking inspiration from India's freedom in 1947, a mass Satyagraha movement started in 1955, when the unarmed volunteers were machine gunned by the Portuguese soldiers. The liberation movement culminated in Goa's freedom in December 1961, when the armed forces of India marched into Goa. There begins a new era!
Population of Goa Conquestwise:

It would be befitting to give the population figures of the two territories of Goa in this chapter. The conquestwise split-up of the population from 1910 to 1960 is as follows:

<table>
<thead>
<tr>
<th>Census Year</th>
<th>Old Conquests</th>
<th>New Conquests</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1910</td>
<td>2,91,760</td>
<td>1,87,685</td>
<td>4,79,685</td>
</tr>
<tr>
<td>1921</td>
<td>3,08,348</td>
<td>1,78,175</td>
<td>4,86,523</td>
</tr>
<tr>
<td>1931</td>
<td>3,39,120</td>
<td>2,11,597</td>
<td>5,50,717</td>
</tr>
<tr>
<td>1940</td>
<td>3,15,660</td>
<td>2,25,265</td>
<td>5,40,925</td>
</tr>
<tr>
<td>1950</td>
<td>3,22,613</td>
<td>2,24,835</td>
<td>5,47,448</td>
</tr>
<tr>
<td>1960</td>
<td>3,30,219</td>
<td>2,59,778</td>
<td>5,89,997</td>
</tr>
</tbody>
</table>

It will be noted from the above figures that the population figures dropped slightly in 1940. This drop in population is noticable in the Old Conquests where population dropped by nearly 24,000. This has been explained by the fact that there was a large scale migration of Goans from the Old Conquests between 1930 and 1940 to places like Bombay, Karachi and Africa. This migration has affected the literacy figures in 1940, as will be seen from pages 473 and 474 of this study.

Distribution of Population Religionwise:

Right from 1910 it is a fact from the Census Reports that Hindus were in a majority in the New Conquests and Christians were in majority in the Old Conquests. Figures based on religion were not available for 1960 but figures given below for 1940 and 1950 would prove the case. The figures are taken from the Census Reports of the respective years:

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1940</td>
<td>Hindus 1,00,804 1,85,795</td>
<td>Christians 2,14,856 39,470</td>
<td>Hindus 1,20,686 1,86,441</td>
<td>Christians 2,01,927 38,394</td>
</tr>
<tr>
<td>1950</td>
<td>Total 3,15,660 2,25,265</td>
<td>Total 3,22,613 2,59,778</td>
<td>Total 3,22,613 2,59,778</td>
<td>Total 4,04,216 5,89,997</td>
</tr>
</tbody>
</table>

Language:

All the Census Reports have recorded that the language spoken by over 90% of Goans, Hindus and Christians included, is Kokani. Only Hindus had adopted Marathi as their language of primary instruction. After liberation of Goa a big controversy arose and is still raging whether Kokani is an independent language or it is a dialect of Marathi.

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NOTES


4 Saldanha, op.cit. p.58

5 Ibid. p.61

6 Ibid. p.63

7 Ibid.

8 Ibid.