CHAPTER III

THE SETTING
Chapter – III
THE SETTING – GOA STATE

The chapter contains two parts. Section ‘A’ attempts to give an overview of the general features of Goa as a state. Section ‘B’ presents the general features of the study area.

SECTION – A

General features of Goa:

Goa is a beautiful paradise of picturesque beauty. Indeed, though an inconsiderable speck on the map of the world seems quite significant with nature’s gift to mankind, a feast to one’s eyes. Goa has it all sun, sand and sea. A unique blend of Latin and oriental incredibility rich in historical sites, dazzling variety of exotic flora and fauna, shores, rivers, hills all that will thrill you beyond expectation. Goa, without doubt, possesses a timeless charm. Its uniqueness lies in the fact, that while creating a delicate synthesis of various cultures, it has retained its inherent soul. It is a timeless world of gentle, hospitable people and unhurried “Susegad” (leisurely) activity. The irresistible beaches are the world’s loveliest and most famous with its unpolluted glittering, white sand, an ideal locate for tourist destination who relish a close tie with nature’s privacy.

The study deals with Goan women and therefore, the need to classify Goa’s political, historical, religious, socio-economic and cultural background becomes a necessity. With a sociological analysis in mind and the introduction of Marxism, the shift is from the nobles to the proleterait – their way of life, work habits, food, and entertainment. The work is an attempt to highlight the social changes of Goan women influenced by the colonial Portuguese society right to the contemporary times. The Portuguese planned their move systematically to establish their political, social and cultural and above all religious domination over the people of Goa. With these characteristics of Goan women that were influenced by the foreign rule, the study cannot proceed without a background of Goa’s land, location, nomenclature, political and human geography, its history, cultural heritage, demography, socio-economic, educational and other developments, all of which will be dealt with the study as a consequence.
The land and its location:

Goa is a tiny little piece of land on the vast sub-continent of India and is 3,702 square kilometers in area (1,429 square-miles) (Government of Goa, 2004). It is surrounded by Arabian sea in the west, Maharashtra in the north and the east and Karnataka in the south. Its altitude – sea level to 1,022 metres, with location wedged between Maharashtra and Karnataka at Latitudes 15°48’00” North and 14°53’54” North at Longitudes 74°20’13” East and 73°40’33” East. It is located on the western coast of India in the coastal belt known as Konkan, with a coastline of only 97 Kms. long on which much of its fame depends (Xavier, P.D., 1992).

The population of the state, according to Government of Goa (2004) report is 1,347,668 Males = 687,248 and females = 660,420. The state has two districts, North Goa and South Goa, with 11 talukas. The population is distributed in 294,812 households living in 359 villages and 44 towns (14 statutory and 30 census towns) constitute urban area. During the decade 1991-2001 the population of the State has recorded a growth of 15.21 percent. (Directorate of Census Operations, Goa, 2001) The literacy rate of Goa is 83.7% and ranks fourth among all the States/Union territories. Male literacy rate is 88.4% and female 75.4% (Govt. of Goa, 2004).

Goa was liberated on 19th December 1961, along with Daman and Diu from 451 years of Portuguese Colonial Rule. It became the 25th State of Indian Union when it was conferred statehood on 30th May, 1987. It is for the convenience of administrative purpose, that the state has been divided into 2 districts: North Goa and South Goa with headquarters at Panaji and Margao respectively. The North and South of the state are separated by the two broad estuaries of the Zuari and Mandovi rivers (Encyclopedia Britania, 2001; Silveria, D.M. 1996-97).

Physical and human geography:

It is the smallest state of the republic of India and lies on the Arabia sea, about 400 Kms. South of Mumbai. The ‘Old Conquests’ of the Portuguese, with the three talukas viz. Tiswadi, Bardez and Salcete are separated from each other by rivers. Bardez, an area of 264 sq.kms lies north of Tiswadi bordered by the Chapora river in the north and Mandovi river in the south with Mapusa as its chief town. Tiswadi lies between the river Mandovi in the north and the river Zuari in the south, with an area of about 166 sq.kms. Panaji is its chief town and the headquarters of North Goa
District. Panaji is the capital of Goa. The word ‘Tiswadi’ is a compound word consisting of the two primary words ‘Tis’ and ‘Vadi’ which means thirty settlements or thirty villages (Furtado, 1992).

Salcete lies south of Tiswadi and is separated by the Zuari river in the north and by river Sal to its south. It has an area of 365 sq.kms and has three important trading centres, namely Margao, Marmugao and Vasco-da-gama. Today Goa is well connected with the main arteries of India by means of National highways, South Central Railway, Airways and waterways (Dare Annie, footprint Goa, 2001; Encyclopedia Britanica, 2001).

Old Goa, 10 kms east of Panaji was founded by Adil Shah in the first decade of 16th century. It was being developed with a view to shifting their capital from Bijapur. But Alfonso de Albuquerque made a short work of it when he stormed and took it over to house the centre, the power of the Portuguese colonies in 1510. It is famous for its architecturally rich churches and is known as ‘Rome of the East’. It is largely a city of ruins some have called it as ‘Ireland of the East’ or ‘little Portugal’.

Goa is a happy blend of the west and the east, where two cultures are wedded and blossomed into a singularly happy union which has endured for four hundred and fifty years. This cultural development as it has evolved remains unsurpassed anywhere else in India. The Goans are highly individualistic in outlook and find it difficult to work in groups. Their best achievements are therefore as individuals, whether these be in the learned professions, in trades, in music or sports. Goa today lives in its villages, as rest of India does, but they are better laid out, and well connected by several means of communications and modern infrastructure.

Climate:

Since Goa lies in the tropic, she faces the full strength of the monsoon with 4/5 of its annual rainfall between June to September. Maximum 130 to 140 inches with summer temperature of 33.5°C and winter 29°C to 19°C.

Nomenclature:

Goa is said to be derived from “Goaldeo” a grandson of Tolocchen who conquered Konkan in the XI century and founded Goa. According to one Portuguese writer Goa was always favored by the foreigners who delighted in the fresh nature of the country and called it “goemot” meaning a fresh and fertile land, “Goe” being in
course of time converted into “Goa”. Some are of the opinion that Goa is derived from “Gomant” or “Goamantaka”, a historic mountain spoken of in the Puranas and Mahabharata and said to have existed or to exist not far off Goa Velha; while others still derive the word from “Goamnchala”, “Gopacpur” etc. “Gomant”, itself is said to mean “Abundant cow”. But it is also said to be made up of “go” (arrow) “ma” (to measure) and “ant” (end) and to refer to the territory which Parasurama, the 6th incarnation of Vishnu obtained from the sea by shooting an arrow, the suffix “ka” in “Gomantaka” not altering this meaning. The term “Govrashtra” to which is “Goa” also made to owe its derivation, confirms slightly this view as it is said to be the old appellation of a part of Konkan and one of the 7 divisions of Parasurama; and one writer will have us believe that it is identical with “Goparashtra”, meaning district of a flock of oxen. Similarly “Gopahapuri” or “Gopakapattana” has been identified with Goa and said to have the same meaning. It came to be known as “Gove” by traders (Furtado, Aquino Dos Remedios, 1922).

**History of Goa:**

Goa has played a very significant role in the civilization of India. Goa became famous in history as capital of the vast Portuguese Empire in the east but it should be remembered that much before the 16th century Goa played an important part in the civilization of India. Our country has passed through three phases in the course of her evolution: The Hindu, Mahomedan and Portuguese and in all these phases she occupied a pre-eminent position in the whole of Konkan (Xavier, P.D. (1992)).

Through its early history Goa often found itself on the borders of development taking place both in North and South India. When the Mauryan Emperor Ashoka (272 B.C.) extended his administration from the banks of the Gangas at Patna southwards across the Deccan Plateau, the west coast may have been incorporated into the Great Maurya Empire. After the Mauryas, Goa passed into the hands of the Bhojas and based their kingdom in Chandrapur (modern Chandor) which was their headquarters. But they did not rule Goa for long. From the third to the eighth centuries B.C. the Kadamba Dynasty established itself on the western borderland. In 1052, the Kadambas established their capital in the port town in the north bank of the Zuari (near Goa Velha) which had been developed by the Chalukyas as part of Gopakapathana or Vodlem Goem. Goa remained the den of the Kadambas from 11th century A.D. to the 13th century. The Kadambas being Kannadigas, patronized the
Kannada language. Several folk songs and dances of Goa show a strong influence of Kannada. Many names of villages bear Kannada terminology. The villages of Benaulim, Bambolim, Carambolim, Chicalim, Cortalim, Navelim, Zambaulim etc. have this Portuguese corruption of the Kannada world “Halli” as their suffix in the form of ‘alim’ or ‘olim’ or ‘elim’. “Halli” in Kannada means a village (Xavier, P.D. 1992).

Goa also had contact with the Muslim world. Before the birth of Christ the Arabs traded along the west coast of India and Arab geographers knew Goa as Sindabur, and many settled in Goa. In 1312, Muslim invaders from Delhi Sultanate took power, destroying much of Govapuri and forcing the Kadambas to return to Chandrapur.

In 1347, Muslims in the Deccan peninsula broke away from Delhi Sultanate to the north and established the Bahmani Dynasty (1347-1527). While the Bahmanis were in control of Goa from approximately 1348-1369 and again for 26 years from 1470 they entered a new renewed period of temple destruction and of terrorizing the Hindu population. Goa’s territory was the subject of repeated contests between the Hindu and Muslim powers of the interior and subsequently the maritime Portuguese. In the struggle for supremacy, the fortunes of Goa oscillated between the two strong contenders: The Muslim Bahmanis and the Hindu Vijayangara. In 1378, the Bahmanis were defeated by Vijayanagar.

The Bahmani’s themselves split into five different states, the largest of which Bijapur (1490-1686) played a key role in Goa’s political fortunes. Goa came under the control of Yusuf Adil Shah from Bijapur who took control from 1498-1510. This was the time when the Portuguese arrived under the Muslim Bahmanis, the new Govapuri developed into a town of great geopolitical significance, prosperous as a result of trade in horses and spices (Cunha, T.B. 1961).

Strangely enough the coming of the Portuguese to India and the establishment of Adil Shah’s power in Goa coincided. Both events took place in 1498. Both developed direct as well as indirect contacts right from 1498, though the Portuguese conquered a part of the province of Goa only in 1510.

The Portuguese encounter with the Muslims on the coast of India was an extension of the contest for power between Catholicism and Islam in the Iberian
Peninsula. They not only came to rescue the early Syrian Christians from the threat of Muslim dominance but also to bring them under the influence of Rome. They also wanted to establish coastal stations on the way to the Far East to control the lucrative spice trade. The knowledge they had gained of the place and its people, the contacts they had established with Arabs, Indians and the merchants of the east were to stand them in good stead in their attempts to gain political supremacy over Goa. The historical friendship with Timoja, and admiral of the Vijayanagar fleet invited and helped the Portuguese to conquer Goa and establish their sway over it because of his hostility towards the Muslim. This when added to the hospitality accorded to Vasco da Gama, earlier when he landed into Calicut by its Hindu ruler, Zamorin, could not but have given enough encouragement to the enterprising Portuguese pirates, seafarers and explorers that to capture a flourishing trade centre like Goa would not be a very difficult task.

Following the footsteps of his predecessors, Poredo Covilha, Vasco da agama and Francisco de Almeida, Alfonso de Albuquerque stormed Goa on 1st March, 1510. Yusuf Adil Shah died almost immediately after the defeat, but two months late his thirteen year old son and successor, Ismail Adil Khan (known to the Portuguese as Idalcan) blockaded Goa with 60,000 men and recaptured it. But Adil Khan’s victory was short-lived. He was no match to defend the city against Albuquerque who returned after the monsoon with reinforcements and recaptured the city on 25th November, 1510 after a bloody struggle. The daring military action of Alfonso de Albuquerque secured for the Portuguese the foothold they needed for carrying on their trade and commerce in the East and for further colonial expansion (Saxena, R.N., 1974).

Once Albuquerque established his own control, the Portuguese started to develop Goa as a major Christian centre. To avoid conflict between missionaries in the old conquest territories, Bardez was offered to the Fransiscans, while Salcete was under the Jesuits and Ilhas was principally allotted to the Augustinians and Dominicans. By 1510 the colony had become so wealthy that it had acquired the sobriquet ‘Auvra Goa’ meaning Golden Goa–Rome of the Orient. The mere mention of the name Goa, conjures up glamorous visions of the ancient days of grandeur and glory when this city, as the former capital of Portuguese India, shown in all its splendor as a second Lisbon. Thus Goa became the capital of the Portuguese
Empire in the east and was granted the same civic privileges as Lisbon (Xavier, P.D., 1992).

Portuguese dominance of the sea declined when the Dutch began to control trade in the Indian Ocean. The fall of the Vijayanagar Empire in 1565 caused the trade between Goa and the Hindu state to dwindle. In 1603 and 1639 the Dutch blockaded Goa, thus weakening it. It was ravaged by an epidemic in 1635 and manpower was so severely depleted that the Portuguese resorted to bringing criminals from Lisbon’s prisons to maintain the numbers. In 1683 a Mughal army saved it from capture by Marathas and in 1739 the whole territory was attacked by the same enemies and saved by the arrival of a new viceroy with a fleet. The risk of attack from both land and sea encouraged the Portuguese to establish a series of forts inland as well as on the coast (Xavier, P.D., 1992).

In 1741 King João V of Portugal decided to extend Portuguese control to the provinces that were to become the ‘New Conquests’. The implementation of this plan had to wait four decades, when a succession of military victories led to the integration of the New Conquests into Portuguese territory. In 1781 and 1782, Bicholim and Satari were conquered, and the victories were celebrated by the first public display of the body of St. Francis Xavier in 1782. Pernem was added to Portugal in 1788, while Ponda, Sanguem, Quepem and Canacona followed three years later, along with official acceptance by the Raja of Sunda of the capture in 1763 of the headland of Cabo de Rama. Portugal’s hold on its territory was completed. The Portuguese were the first to arrive and the last to depart from the sub-continent of India. (Xavier, P.D., 1992; Dare Annie – Goa Footprints, World Book and Encyclopedia, 1992; and Cunha, T.B. 1961).

There were less than 30 Portuguese officials based in Goa by the end of the second World War, when India was on the point of achieving independence. The Portuguese came under increasing pressure in 1948 and 1949 to cede Goa, Daman and Diu to India, and in response dispatched over 4,000 troops to hold on to the territory. In 1955 satyagrahis tried to enter Goa but were deported. But later when their numbers increased the Portuguese used force to repel them and some were killed. Portuguese police fired the unarmed mob killing 32 and injuring 225. The problem festered until 19th December 1961 when Goa was supported by Indian Army.
and Navy who marched in and brought to an end 450 years of Portuguese rule. On 30th May 1987, at last, Goa became a full state of the Indian Union.

**The cultural heritage of Goa:**

Goa is enclosed with cultural heritage and ethos. It has observed ideas from every quarter giving life to Goan genius. The contribution of Goa to the mainstream of Indian culture is not less and none can afford to ignore it. It is indeed a little paradise which has retained a rare pattern of its own. No where has man responded so well to the call of beauty in building marvelous churches, temples, shrines, forts towns and cities. Even the fine art of dance drama music, painting and sculpture attract lovers of beauty from every nook and corner of the world. The greatness of Goa lies in its creative ideas and their impact on society results in cultural history which bequeaths to mankind the masterpieces of art, literature, philosophy and science and elevates the society to intellectual and moral heights (Shirodkar, P.P., 1988).

Culture of Goa forms the synthesis of the impact of the religion as seen in every sector in creative art obvious all over Goa. The long association with the Portuguese has left some indelible impression on Goan society. Therefore, Goa is so unlike the rest of India. Goans are known for their mobility not only within the country, but all over the world also. There is hardly a place in India where the Goans have not made a place for themselves and there is hardly a place in the world where there is no Goan. This is obvious by the seafaring traditions of the land, its tradition of cultural synthesis, the impact of Iberian culture with its zest for life and verve which has made the Goans so outgoing (Xavier, P.D., 1993; Esteves Sarto, et.al., 1983).

The Goans too believe in caste system. Goan society was essentially Indian and it practiced almost all the customs and traditions of Hindu society as in other parts of India. They retained their caste designations even after 450 years of Portuguese dominance. The different sub-castes of the Brahmin community in Goa merged into a single Catholic Saraswat group, the Vaishya sub-castes merged into one becoming the Chardo Catholic community, while the rest became Catholic Shudras. There was a small community of Catholic *Misticos* (children of Portuguese and Indian Parentage) most having left Goa for Portugal after liberation. Today the two highest Catholic castes are the Brahmin and Chardo who have become a single group, inter-marrying
and generally occupying high positions in society. Catholic Sudras who include the Christian fishing communities, remain separate. The Hindu castes are still subdivided along their original occupational lines. There are also two tribal groups Gouda and Kunbis' most of them have been culturally transformed, while a few still continue to wear traditional tribal dress.

Goa is multilingual state with the number of minority – language speakers ever increasing. It was only recently that the status of Konkani was raised from a dialect to a language. Though Konkani is the mother tongue, languages like Marathi and Portuguese are also spoken. Konkani with Devnagri script has been accorded the status of the state language. Konkani is written in Roman script by Catholics only, some speak English and Hindi. The Goan Muslims speak Urdu. These are Kannada, Malyalam, Telugu, Tamil, Gujarati, Bengali and Punjabi speakers also increasing in Goa (Sinha, 2000:200).

Goa has also been acclaimed as an example of communal harmony of the coexistence of various faiths and their institutional manifestations. There are people who deserve the Hindu Christian rituals. The incident of inter-community marriages across religious barriers is on the increase (Singh, K.S. et.al., 1993).

The scenic beauty of Goa and its strategic location for the promotion of commerce must have been the main reasons for the various dynasties, namely the Bhojas, Kadambas, Vijayanagar and Bhamani, at one time or another to cast their covetous eyes on it and rule it. Consequently their presence must have to some extent contributed to art, architecture and life in Goa of which little is in extant today. It is the Portuguese way on the land, that is responsible for the introduction of Gothic, mosaic–Corinthian, Tuscan styles that can be observed in Churches, public buildings in cities and residential houses everywhere; the introduction of western music both classical and popular, Portuguese customs, culture and way of life, Portuguese language and system of education, all of which side by side with the Indian customs, caste systems, festivals, superstitions, composed and produced a composite culture which is what is refreshingly special about Goa and Goans. The synthesis of the culture of the West and the East that one witnesses in Goa is unique. Temperamentally, Goans are also contented; they love ease, pleasure and socializing with singing and dancing. Through out the year there is feasting, festivals and zartras, influenced by the blend of cultural traditions.
The Portuguese priests introduced the parochial schools, attached to the churches where village children were taught the 3 R’s as well as solfaggio, violin-playing and singing. It is these parochial schools that were the nurseries of a number of musicians, performers and teachers of music, that introduced Western music to the rest of India. The synthesis of the culture of the West and East that one witnesses in Goa can in a sense be said to have come about because of these schools.

The cause of easy-going (susegad) ways of Goans is due to the fact that every person in Goa has a home. This is because of the peculiar and humane system known as Munkarado (tenants) by which a landowner would allot a piece of his land to a labourer and provide him the material to build this house. The mundkar was not a bonded slave. He would be paid wages for the work done by him; his only obligation towards the batkar (landlord) being his service to him when it was required. A mundkar would work for others when the landlord did not need him. This system had nothing to do with the Portuguese but existed from time immemorial. Another cause of easy-going ways is that there has never been dire poverty in Goa as there is in the rest of India. Whenever there was no employment or when one was not interested in agricultural pursuits or when one was educated in Portuguese or English (schools of English were established then) and Goa had no opportunities of employment to offer, he left the territory and migrated to other cities of India, like Bombay, Portugal and British Africa. This was possible for the Goan because of his education, cultural assimilation of the East and West, his easy adaptability to people and surroundings, and his ability to master languages. Thus nobody starved in Goa. (Shirodkar P.P., 1998’ Pereera, J., 200; Larson Karen, 1998)

In general, Goa practices high age at marriage, high family planning acceptance and therefore has low population growth. Through all this phases and dominations that Goa passed, she always figured as a country that possessed a certain degree of civilization.

Goa tourism:

Goa has the capacity to develop itself as an international tourism destination. It is a flourishing business, a source of income to the State. But according to old Goans, it has transformed the old festival of the Carnival into a lusty, boisterous, “tourist festival”. Tourism is an important influence on development as it enhances the expansion of economic activities. The true significance of tourism is primarily in
the terms of its potential for income and employment generation. However, tourism has put Goans into a vulnerable position with sex tourism, child prostitution, AIDS and drug addiction. Ecology is also threatened and consequently the destruction of life. The model of tourism development must bring hope for the future of Goan society and not destruction, if tourism is the backbone of Goa's economy.

Goa's economy:

The economic transformation in Goa is radically different from what it was a few years ago. The programmes of planned economic development were initiated in the year 1963, soon after Liberation. There is transformation in all directions. The effort is to expand the government sector and also encourage private initiative in the industrial and trade areas as well as in social fields such as education. In response to these development needs, new institutions emerged to cater to agriculture, industry, trade and transport with a view to make available inputs, finance, marketing support and several others. Co-operative societies were organized to village levels to assist agriculturist, fisherman, poultries, dairies, etc. The Industrial Development Co-operation of Goa, Daman and Diu and later the Economic Development Corporation were established with a view to set up Industrial estates and promote the growth of industries. The state has made efforts to develop small scale industries through liberal assistance of capital, managerial advice and subsidies on feasibility studies. Institutions such as the Goa Handicrafts, Rural and small scale industries development corporation are mainly concerned with the nurturing of this sector. Industrial development – the private sector plays its part in the process of the expansion of the economy. The leading exporters of mineral ore, entered new lines of business such as shipping, manufacture of Barges and other engineering products. The private corporate sector set up large scale manufacturing units in pharmaceuticals, fertilizers and the manufacture of tyres and rubber products generating employment to thousands of industrial workers.

Tourism industry also fetches a good income to the state and also provides employment generation. Economic expansion is also reflected in the state domestic product which is an indicator of a high standard of living among Goans.

Education:

Literacy rate, according to census 2001 (in %) is 82. Male literacy is 88.4% and female literacy is 75.4%. In all there are 1,537 schools and 39 colleges and one
university. In Goa there are many schools run by Archdiocese of Goa and by other religious societies under the Archdiocesan Board of Education (Botelho, Afonso, 2002).

Panaji is the state headquarters of Goa. Margao is the district headquarters of Goa and Ponda are taluk headquarters.

SECTION - B

Actual area of study – North Goa:

Bardez is in North Goa, so also is ‘Tiswadi’. North Goa is located between Belgaum District of Karnataka in the east, Arabian sea in the west and Kolhapur district of Maharashtra in the north. Bardez lies north of Tiswadi, bordered by the Chapora river in the north and Mandovi river in the south. It has an area of 264 sq. kilometers and a population of 227,695. The chief town of Bardez is Mapuca (Mapusa) and is the capital of North Goa. Mapusa lies in 15-13’ N. latitude and 73-52’ E longitude and about 8 miles from Panjim occupying almost a central position in Bardez taluka to which it belongs. It lies on the National Highway and is at the cross roads of the network of highways covering whole of North Goa. ‘Mapuca’ is a word derived from Map and sa (ca) ‘Map’ means measure an ‘sa’ means to fill up. Hence Mapusa is a place to measure or to sell goods. It seems that it was even in olden times a very important commercial centre. A weekly Friday market is held – ‘a shandy market day’ with all indigenous products that are sold, mostly brought from the neighbouring villages of Bardez. The market has a traditional Indian setting. The surplus products are sold here. Mostly the women dominate the scene and is popular market of Goa.

Tiswadi lies between the river Mandovi in the north and the river Zuari in the south. Its area is about 166 sq. kilometers. Panaji is the chief town of this taluka and is the capital city of Goa. It is the headquarters of North Goa district.

Mapusa town comes under the Municipal Council and has a population of 40,487, most populous town.

Both Bardez and Tiswadi of North Goa are the Old Conquest of Portuguese known as Velhas Conquests. They were the first lands conquered by them (Xavier, P.D., 1993).
The regional landscape of North Goa – the northern coastal lands of Bardez and Tiswadi zone comprises the Calangute beach, the alluvial valleys of Mapusa, the Mandovi and the Zuari and the lateral plateau extensions of the Mapusa – Porvorim – Aguada and the urban modes of Mapusa and Panaji. North Goa is characterized with larger population and higher literacy level as compared to South Goa. It has a larger scheduled caste population as compared to South Goa. (Source: International Institute for Population Science, Mumbai, 2001; Population Research Centre – Institute for Social and Economic Change – Bangalore).

The infrastructure of the villages of North Goa are highly developed. The villages are electrified and the communities make use of the public distribution system and avail of the facilities of drinking water mostly from dug wells and public taps.

The major Languages spoken are Konkani, Marathi, English and Portuguese also Kannada, Hindi and other languages are spoken by migrants. Marathi is declared as the mother tongue (Botelho Alfonso, 2006).

The Konkani language of Bardez is different as the dialect used in use of words, grammar and pronunciation. One can easily identify a person from the dialect used/spoken to indicate if he/she is from Bardez or Salcete. They are staunch believers of caste, especially when it comes to marriage.

The villages of Bardez taluka are enumerated in the Regulamento of 1882, are thirty nine in number and are as follows: alphabetically arranged. Aldona, Anjuna, Arpora, Assagaum, Assonora, Bastora, Baga, Calangate, Camorlin, Canca, Candolim, Colvale, Corlim, Cunchelim, Guirim, Mapusa, Marna, Moira, Nachinola, Nadora, Nagoa, Nerul, Olaulim, Oxel, Palgm, Parra, Pilerne, Pirna, Pomburpa, Punola, Revora, Saligao, Sangolda, Siolim, Sirsaim, Serula, Tivim, Ucassaim and Verla (Pereira, Rui Gomes, 1980).

Bardez was acquired by the Portuguese in 1543 from Adilshah, ruler of Bijapur Kingdom. The land is rather fertile. The rich Portuguese had appropriated the best lands and palm groves in Bardez. The name is said to be derived from 12 ‘desh’ or divisions of which it once consisted.

The oldest church in Bardez at Reis Magos constructed in 1555 which means Magi-Kings-Feast of Epiphany is celebrated on 6th January. It was once the residence
of all dignitaries and also a mission centre of the Franciscan order. Candolim is where the famous shores begin. Calangute is the biggest village in Goa and the most popular holiday resort in Goa. Revora is the most northward village of Bardez (Shirodkar, P.P., 1988).

Table – 3.1
Economic profile of Goa (2001 census)

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