TRIBES OF GOA: THEIR INSTITUTION AND MOVEMENT

Mr. Vijay M.Gawas[1], Mr.Mahesh Velip[2]

[1]Asst.professor-cum-Asst. Director, UGC Centre for the Study of Social Exclusion and Inclusive Policy, Goa University.

[2]Research Assistance UGC Centre for the Study of Social Exclusion and Inclusive Policy, Goa University.

Abstract

The tribes like Gawda, Kunbi and Velip are the first settlers of Goa. It is very difficult to reconstruct their early history as literary sources are not available for the same. The available evidence, particularly archaeological literary and folklore have proved that the tribes are aboriginals of Goa. It is said that the Goan tribes racially belongs to the proto-australoid group. And also the tribal communities are called as Mull Goenkar i.e. indigenous Peoples meaning the original settlers of Goa. During the period of colonialism, the tribal people also suffered from external and internal invader. The tribal population has contributed to the political, economic and social growth of Goa. However, this aspect of Goa's history is yet to be reconstructed. The present paper deals with the Goan tribes, their institutions and movement. This is based on books, journals, newspaper, and folklore. The data from "Mand" of GKUVD (Gawda, Kunabi, Velip and Dhangar Federation) of Goa is also used here.

Keyword: Tribes of Goa, Traditional institution, Colonial period, Religious, independent movement, Post- Liberation, Conclusion.

Introduction

  Goa the smallest State in India. Goa has played an influential role in Indian history. In ancient times Goa was one of the major trade centres in India"[1].The ancient history of Goa is not fully reconstructed due to the paucity of sources. The tribes like Gawda, Kunbi, and Velip communities formed the original settlers of Goa. The Gawda are the highest populated among tribals in Goa. They inhabited in the interior regions of the Goan villages. The Scheduled tribes of Goa include the Gawda, Kunbi and Velip were constituted an important ethnic group in the hilly area of Goa. At present, they are found to inhabited in the North and South Goa Districts and in all 12 talukas in Goa.

Gawad, Kunbi and Velip Tribes in Goa.

  All these tribes were the first settlers and inhabited in the forest areas. They were attached to the land, forest, livestock and wildlife. It is said that the Gawda, Kunabi and velip tribes of Goa were originally from Chhota Nagpur region of Madhya Pradesh. When they arrived in Goa they had technical skills in domesticating animals, growing cereals and plant and also fabricating crude tools to fashion agricultural implements to dig the land to plant crops.[2.]

  After their arrival the forefathers of Gawda Kunabi and velip tribes surveyed the place by using their common sense, and gradually the land was prepared to make use for residence and morade land in hilly area for cultivation of the crops and plantation etc"[3].For the Purpose these tribes undertook mass deforestation activities and brought vast Planes of Fertile land under Cultivation mainly the Paddy fields.

  In the second stage, they engineered the sea by reclaiming the land at the bank of the river and prepare the Khazan land in order to construct the internal and external bund to prevent the saline water from the sea for protecting the crop of paddy field"[4.] The history of Gawda tribe is unwritten and there are no reliable records found in Goa. The history of these subaltern groups has to be written based on the traditional songs in the form of folklore such as Jagor, Dhalo, Fugdei, Shigmo and other tribal folk dances"[5]. The traditional tribal folk songs throw light on tribal history. For example there are folk lore like "Ghantavoilean yeylo Gawdo"[6] ''Khuti Marun Muthi Jodli'[7] 'and Gawda gela voilea ranan Gaudi gelea kudya pona'[8]. In every traditional song of tribal communities of Gawda, Kunbi and velip folk dance we get reference to the hidden history of tribes in Goa.

Traditional Tribal institution.

In initial stage, the tribal's Society was Agriculturalist, Socialistic, and democratic, republican of village communities in Goa. The ancestors of Gawda, Kunbi and velip tribes were racially belonging to the proto-Australoid Group"[9] and they are also called as Mull Goenkars −meaning of first settler of Goa or the first men to walk on this land. The word of "Gaonkar"[10], "velip"[11], and "Jalmi"[12] are originally derived from indigenous peoples of Gawda,Kunbi and Velip tribes and also called them as Gaonkars both in North and South Goa.

Through, the process of settlement, the aboriginal people of Gawda Kunbi and velip Communities had established an institution called as Gavpon or 'Gaonkari'[13] system in Vernacular language.

The Gaonkari institutions to which foreign invaders in Goa the Portuguese named as the "Communidades" are the most ancient agrarian co-operative institutions called the village republic. When first institution had established by fore-fathers of these Tribes that period called as golden era of Gawda, kunbi and velip tribes in Goa.

In the ancient period, it is said that among the member of tribal group were appointed a Gaonkars, or Budhvonts i.e. a man with highest degree of wisdom and intellectual in the Gavpon System. Latterly, village headman of indigenous communities' called as Gaonkars in some places and other places called as by Budhvonts deemed as Administrators of whole Gavpon.

The important role of village headman of Gaonkars or Budhovants, is to control the land issue independently in a separate institution called as Gaonkari system. It was no limited to control only the land issue but also enforcing some of the judicial powers. Under institution of Gaonkary or Gavopan System, it consists of definite boundaries of land from village to village, and its entire management and practice in the aspects of Social, economical, political, religious and cultural interaction.

The village headman of Gaonkars or Budhvonts was handling institutions in a democratic manner and conducting a meeting in every tribal village in the place called as" Mand"[14]. Even though the mand had Controlled all the religious and Spiritual activities of the Gawda,Kunbi and Velip Community in the village. It said that the religious and cultural aspects based on the head of Mand called as jalmi or velip, who is the priest or spiritual and

religious head of the village. Very often all the members of tribal communities' of villages were used to assembled in mand and decide an important community matter.

The village headman of mand under Gavpon system the Gaonkar or Budhvont took collective decision only after listening to the view of entire tribal communities and every indigenous member were under the Obligation to comply with the duty and respect the institutional Norms.

As initial stage Village level system was developed called as "Mand" and it is most sacred place of the tribal village. The Mand owned the land and the Gaonkar was administered and regulated to control the land. Under the Gavpon system was set up in a democratic manner and all the members of Gaonkar were fully empowered to express their own view issue in the meeting called as 'Bhous' or 'Bhousar"[15].

At the second stage a system called 'Bara-jan' was introduced. It is a circular open space in one of the twelve villages where twelve stone seas were arranged for the twelve members to sit on it and discuss the matter. 'Bara-jan' is an assembly together member of the twelve villages. In Goa each Taluka level all the heads of the villages and the priests used to meet at the place called Barazan"[16].

The heads of 'Mand' from the twelve villages assembles together in a place specially created for the purpose and discusses and decides on the issues which cannot be solved by the 'Mand. At the third stage the system introduced was called as 'Varg"[17]'. It is a big open space where all the head and members of the Mand and Bara-jan assembles twice in a year and discusses and finalizes the various issues which could not be settled by 'Mand' or 'Bara-jan'. It was a big Assembly Ground. But till present situation there is no mention of this place called 'Varg' in any records. The meetings conducted on democratic principles.

In earlier period the Norms of Gavpon Institution, the membership was restricted only to those families and descendents of main Gaonkars who composed and constituted the Gaonkar who were tilling land for agricultural purposes. As all the tribal's were tilling the land, they were all the members of the Ganvponn. The system of cultivation was on co-operative basis and there was no private ownership of land, as the entire land under the Gaonkari was led by the Gaonkar as the Common resources management of the Village.

In addition, the tradition Gavpon has its own personal law based on particular nature of their locality. The traditional institution of Gavpon was run in democratic nature and mostly the land issue was handled by Gaonkars, or Budhvonts under Gaonkari system.

Further the Budhvonts and other Gaonkars had the Powers of Civil and Criminal administration of justice with their own respective village Jurisdiction.

The agricultural land was jointly owned by the group of tribal villagers. While, the Administrator of Gaonkars or Budhvonts took keen interest to generate the revenue into Gavpon either by means of auction of Agricultural land or rented Agricultural land for cultivation purpose.

Besides, this, all the members of Gavpon were also entitled to 'Zonn"[18] and remaining of dividend was distributed among all tribal members of Gavopan. According to the institution norm of Gavopan the land cannot be mortgaged or alienated in favour of any person or authority. But the entire Administration of Gavpon system was wholly controlled by Gaonkars or Budhvonts, and they had practiced in orally and not maintained any written record, except few accountancies which were written on special leafs Popularly Known as the Shewdi - that is Carving of the records on the leaf Stalk of arecanut tree.

All the members of Gavpon were fully empowered to express their view and the social order passed by the tribal headman in order to regulate the village administration and to manage the land issues in a proper and peaceful manner.

Thus, administrative system of indigenous Communities of Gawda, Kunbi and Velip forefathers who were the leaders and Pioneers of land development along with Creation of necessary infrastructures for the Purpose of the maintenance of common resources management of village.

Colonial period:-

With the entry of Aryans first colonization process began and the said colonization process began at the time when Goa came under the direct political way of ancient and medieval kingdoms. Finally the third colonization process began with the invasion Portuguese when the Afonso de Albuquerque conquered Goa on November 25th, 1510 and this day the written history of Goa started laying."[19]

With the fear of western Colonial rulers the tribal community moved to interior of forests, lived with their customs and created stable settlements in different location and villages with their own administrative traditions.

Western Colonial rulers including the Portuguese regime; some of the Portuguese administrative and scholars took keen interest in this system and found vast potential for revenue generation in the Gaonkary system. The tradition, convention and the modes of working of Gavpon all merged into a single integrated discipline or code called Code of

Communidade. Therefore, the individual right of tribal persons on the land has been nullified after the Portuguese rule.

The Portuguese colonial rulers subjected the Ownership of land to change in ownership rights as the Portuguese undertook codification exercise. The Communidade system was to trade off for conversion introduced by Portuguese supported by the local elites. The scheduled tribes' community subjected to codification exercise lost their land in written records due to illiteracy and Portuguese colonial state entering into a conspiracy with the newly converted Christianity.

During the Portuguese rule, though written codification large quantity of land got transferred into the hands of affluent Class. The Communidade were manipulated for long time by affluent Class and eventually tribals in Goa suffer due to loss of their land"[11].This resulted ultimately in their impoverishment as their significant means of earning was robbed off from them

Secondly, due to colonial period the bad effects on tribal peoples were forcibly converted into Christianism and they had loss there owned land. Therefore, the Gawda community become Gawda and Christian Gawda, were reconverted to Hinduism, and they are called as Nav- Hindu Gawada.

The Christian Gawda has two divisions known as Christian Gawda and Kunbi Gawda. Finally, some attempts have been done to de-tribalism in the community by some religious fundamental people.**.**

Religion

The majority of Gawda,Kunbi and velip communities practices Hinduism and Christianity. During last five hundred year ago the Gawda,Kunbi and velip from Goa have converted to catholic group. The tribal of Goa had worshiped Ant-hill and never worshiped idol .But after some century ago the tribal communities worship their own deities rather than Vedic religion and catholic worship their own deities.

 In fact, the tribal's are not part of the cast system and usually constitute affirmative Societies. In Goa the Christian tribal's do not automatically lose their tradition tribal rule , custom, cultural and usage etc. when in 17th Century a Christian missionary forcibly converted gawda tribes and many converts lost their new faith. Even today, the catholic gawda preserve the own custom tradition rule, and usage continue.

However, it argue that the claim that tribal's are an egalitarian Society in contrast to a caste-based Society is a part of larger political agenda by some to maximize any difference

from tribal and urban societies. In Goa a cast division within the tribes, reinforce by notion of social pollution, a mythological explanation and harsh punishments. They usually do not marry outside the tribal communities but they married their own clan because to them the tribes are a scared.

Participation in Goa independent movement.

There were tribal reform and rebellion movements during the period of the Portuguese regime, some of which also participated in the Goa Independence movement or attacked mission posts. There are several tribal's communities were contributed for Goa's independence movement including Gawda, kunbi velip and Dhangar communities.

Post- Liberation period.

On Change of Government rule after liberation of Goa, the state Continue to be under Constitutional Obligation complies with the duty and respect the law. The Indian law which was extended over Goa after liberation have till date adopted the British Concept that the ownership of land vests with the Crown/State. One of the prominent aspects of economic, political and social relations revolves around the issues of inequality based on class, caste, race and gender.

Social issue

The Scheduled tribe of Gawda,Kunbi and Velip communities are underprivileged in all social, economic and political fronts which lead to their misery, discrimination, exploitation and oppression by the caste dominated society.

India after gaining independence enacted different social legislations to reform the position of Scheduled cast & Scheduled tribe which included-to remove the untouchability and discrimination against them and secondly to elevate their status in such a way that they have an equal status with other segments

After Post- liberation of Goa, Dayanand Bandodkar was the first chief Minister of Goa and made a sincere effort to lead the Socio-economic development programmes. However the rapid developmental activities carried out by the Central government after liberation of Goa and the original settlers were excluded from mainstream in socio-economic development in State"[20].

Due to illiteracy of tribal Communities there was no alternative mode to secure the land. However, prior to that in 1962 first tribal organisation was formed that is Gomantak Goud Maratha Samaj.

In 1964, When the first opinion poll began the first Gomantak Mahrastrwadi party had come to power in State. In Period 1963 to 1972, D. B. Bandodkar the first Chief Minister of Goa, had attempted to notify the tribal communities under scheduled tribe category"[21]. However, the affluence class had misguided the tribal leaders that inclusion under Statues of Scheduled Tribe category is like accepting the status similar to scheduled castes. Thereafter, the tribal leader felt as Superior class form other communities and denied to accepting the Statues of Schedule tribe in Goa.

In 1968, Goa Land revenue code was enforced by the state Government and before this Code Came into force in the state of Goa as the scheduled Tribes were original cultivators of agricultural land in Goa.

But today most of tribal families do not have the ownership of the land; either ownership has been abolished or deprived. They have only the right of cultivation. As long as they cultivate the same they can hold joint titles along with the landlord. But they cannot enjoy or dispose their property in the way landlords fully enjoy it. Therefore, the mull Goankar Could not remained any owned agricultural land or tilled it on collective basis. However, the scheduled tribes of Gawda, Kunbi, and Velip become marginalized and lost their basic rights on their own land.

Although in the year 1968 the Goa, Daman and Diu (Scheduled Tribe) Order 1968 was promulgated, only there are five communities notified as Scheduled Tribes from Daman and Diu and Goan Scheduled tribe were excluded from Constitutional benefit. Since, many decades the government had never considered the Gawda, Kunabi and Velip community to be included in the list of Schedule Caste and Schedule Tribe Order.

The movement for the emancipation was started from Scheduled tribes of Gawda, Kunbi and Velip communities in Goa. It received strong support from a Catholic Priest by name Fr.Joaquim Fernandes in the decade of 1970's and he trained first generation activists from the tribal community. He had formed GawdaVikas Mandal in 1974 for promotion of tribal welfare.

In 1980 thus, emerged Gawda, Kunbi, Velip and Dhangar Federation and thereafter in 1984, Goan Organizing Association (GOA) was formed. Thereafter, the state Government decided that the tribal communities of Gawda, kunabi and velip be included in the list of OBC in 1987and the process of development of tribal communities was stopped.

The socio-economic conditions of tribal's became too worse as there was no progress of Gawda, Kunabi and Velip communities as no other welfare activity carried by state Government.

In the period 1998 to 2000 the tribal communities' leaders started movement and strongly fought for the statues of Scheduled tribes in Goa. On 26th January 2001, they started hunger strike and gave an ultimatum to the government regarding resolution of their demand for inclusion of names of Goa's tribes in the Constitutional Schedule list.

On 1st March 2001, thousand of tribal people were participated in tribal morcha in Panjim. On 10th June 2001 in Ponda GAKUVED brought all tribal organizations of Goa together for the first time in the history of the tribal Movement in Goa.

On behalf of GAKUVED a Proposal was sent to the speaker of the Lok Sabha and petitioned to demand inclusion of Goa's tribes in the Scheduled list of Indian Constitution. Thereafter, the Parliament committees visited Goa to examine the issue related to tribal demand.

In December 2002, the SC and ST Amendment Bill 2002 were passed in the parliament and Goa's Gawds, Kunbi and Velip were included in the Scheduled of Constitutional list but Dhangars are excluded.

On 7th January 2003 the President gave assent to bill and after 2003, three Communities of Gawda, Kunbi and velip were notified as Scheduled Tribes till date they could not get any tangible benefit from state and Central Government.

While considering the period from 2003 to 2014, the performances of the State as well as Central Government was very poor, which can be seen in the failure of Government machinery to lead the development programmes into tribal areas of Goa?

Economy:

Most of tribes in Goa are concentrated in agricultural area and dense forest areas that combine inaccessibility with limited economic significance. Historically, the economy of most tribes was subsistence agricultural and forest land produce. The tribal traded within market for few necessities, such as vegetables, cereals and spices etc.

The state government opened to settlement through a scheme by which inward migrants received ownership of land. For tribal peoples, however, land was often viewed as common resources, and free to whoever needed it. By the time tribal's accepted the necessity of obtaining formal land titles, they had lost the opportunity to lay claim to lands that might rightfully have been considered theirs.

In the colonial and post –independence era though belatedly indigenous realised the necessity of protecting tribal's from the exploitations of outsiders and prohibited the sale of tribal lands. During colonial and post –independence regimes as tribal peoples lost title to their lands in many ways-lease ,forfeiture from debts, or bribery of land registry officials.

In the 1970s period the other Non-tribal's simply squatted, or even lobbied before government to take over the possession of land from tribal communities. The central as well as state government policies on forest reservation have been affected to tribal peoples profoundly. The government efforts to reserve forests have precipitated armed (if futile) assistance on the part of the tribal peoples involved. Intensive exploitation of forests has often meant allowing outsider to cut large areas of trees, while the original tribal inhabitants were restricted from cutting and ultimately replacing mixed forests capable of sustaining tribal life with single product plantations.

Political Issue

In the context of India, caste based politics has always remained in the forefront. But during the last so many decades, the assertion of the people from low castes including the scheduled tribes has assumed unprecedented significance. The scheduled tribes assertion, tribal leadership and voting pattern of the tribes etc., are the elements of these debates**.**

The provisions of voting rights, reservation in education and jobs and in the political fields, are the steps which have been in existence since the adoption of the Constitution. Efforts are still going on to remove different discriminatory practices against them. One of the major aspects of the socio-economic status of the scheduled tribes is their political consciousness and awareness about various political activities and participation in these activities.

The scheduled tribes' consciousness about political activities may contribute in various decisions relating to their rights and privileges. Thus political awareness and participation of the scheduled tribes is an important, yet it is generally used as an alternative for the Scheduled tribes as recognized in the Indian Constitution. Goa is a state where the percentage of the scheduled tribes is the highest in the state. The scheduled tribes constitute 10 per cent of total population of Goa.

The proportion of the scheduled tribes to the total population in Goa has consistently been rising from 12 per cent in 2001 census to 10 per cent in 2011. This rate of decade rise in the Scheduled tires population has been consistently higher than the rate of rise in the Scheduled Cast population since 2011 census.

The political participation of the scheduled tribes is two important districts of Goa-namely north and South-Goa. These two districts have been selected purely on the basis of the concentration of scheduled tribes' population. Whereas south-Goa district has the highest percentage of scheduled tribes' population i.e. 6.92% and has two out of three Assembly seats reserved, North-Goa district has the lowest percentage of scheduled tribes' population 14.47% in the state of Goa and has only one seat reserved out of forty Assembly seats.

Therefore, the Preamble of Indian Constitution recognizes the principles of social, economic and political justice to all its citizens and also equality of status and of opportunity and to promote among them all. Besides these provisions, some seats are reserved for scheduled tribes' in legislative bodies starting from grass root institutions to the Union Parliament.

Education:

Since after liberation the first chief Minister of Goa Bhausaihed Bandokar well planned to extend to open primary education institution in all villages of entire Goa. Some primary schools were setup into tribal area so that all children can avail the benefit for free education.

In between 60 to 90 decades the awareness of education was less and among the tribal communities children cannot afford to get the proper education for reason of financial problem. Mostly, the members belong to Gawda,Kunbi and velip communities are agrarian tribes and often were reluctant to send their children to school, needing them ,they say, to work in the fields.

The state Government policy had efforts to improve educational statues in Goa. The Recruitment of qualified teachers outside the state namely Maharashtra and determination of the appropriate language of instruction was Marathi medium.

In some regions, the tribal children entering School must begin by learning the Marathi language.In 1987 the Goa got statehood thereafter instruction of language remained troublesome and demanded at least at the primary level the medium of instruction should be in native language**.** In between 60 to 90 decades few tribal children attended for the first three to four year of primary School and gain a smattering of knowledge but increased the illiteracy rate.

And thereafter for two decades tribal children attend for the first three to four year of primary School into English or Marathi medium and gain a smattering of knowledge literacy rate was high in state.

Because few who enter continue up to the tenth grade and few manage to finish higher grade level in collage s and various university or medical institution, where the high rate of attention continues.

The School, college, and university have helped tribal peoples to secure political and economic benefits. The education system there has provided crops of highly trained member in the professions and high ranking administrative posts in Goa.

Cultural

The Gawda,kunbi and velips are the first setters of Goa, as per the study of tribal community mostly settled in all talukas, who though converted to Christianity, still retains the most ancient folk tradition of the land. Their songs and dance belonging to the pre-Portuguese era are uniquely social and not religious. The fast and elegant dance by a group of kunbi women dancers, wearing traditional yet very simple dresses, lends a colourful touch to this ethnic art form.

An example of tribal songs "The coy bride is filling the pitcher in the ankle –deep water of the rivulet and the fish called thigur is winking at her". The folklores bind the present with the past and keep the continuity of civilization. The originality of folklores has pleasantly surprised even most erudite scholars and litterateurs.

Goa has a unique cultural heritage, rich and lively and it is known for several folk festivals and performance. Many castes, sub-castes and tribes mingled in its social texture in Goa's long history and this presents a wide diversity of folk arts that incarnate its traditions, custom, convictions and culture.

Goa has been inhabited by many racial stocks .No other region in India perhaps has had such a wide variety of political regimes. The various rules introduced their lifestyle and cultural influence of which, the marks are vividly to be seen in the races and the rulers, there have been the in comers for trade and commerce and the men of the armed forces drawn from different groups .During the history spanning over 2000 years of life, Goa has been shaped by the Bhojas, Shilaharas, Rashtrakutas, Kadambas, vijaynagar rulers, Adilshashi and finally the Portuguese.

The changing colours of history have left their multiple and lovely shades on the Goan life. And folk art has not been an exception to it. The traditional folk music and dances have continued uninterruptedly, while the influence of the Portuguese music and dance on the local culture has helped evolve new forms. This happy blending and co-existence of cultural traditions gives a unique character on the music and folk dance of Goa. The diversity of

theses cultural influences makes Goa distinctive although it shares in a general way the culture of the coastal Konkan strip. Among the innumerable tribal's folk dances and forms encountered in Goa include Kunbi dance, jagar, fugadi and Dhalo.

(A) **Shigmo**

The ceremonial dance cum- procession preformed by Gawda,kunbi and velips communities during the shigmo festival is a main central cultural aspect in Goa**.** It dance cum- procession preformed with colourful banners and umbrellas of ceremonial build, festoons, sticks and batten with team of dancers from various sectors of tribal's and Non-tribal village , with the biggest banner in the lead called Gudhi.

The dance and March is accompanied with nerve-wracking beats of huge percussions. The whole procession marches towards the temples of the presiding deity of the village.

The teams of dancers drawn from different sections of the village dance and march martially with huge banners, ceremonial umbrellas, festooned sticks and batons towards the temples of the presiding deity or to the house of the jalmi or velip priest

The cacophony emanating from deafening beats of huge Dhols and Tashas and a prolonged vigorous dancing procession displaying colourful dresses leave the spectators spell-bound.

(B) **Dhalo**;

One of the most popular tribal dances, Dhalo is performed by tribal's and Non-tribal's women folk on the moonlit Night of Hindu Pausha month. This dance is performed for a week-long festivities are held at night time and the main deities propitiated on the occasion are mother earth and sylvan deity, who are supposed to protect their house –holds copared to fugdi dance, this dance is slow.

The songs are in Konkani and Marathi, Normally 12-24 women assemble after the dinner at a pre-selected specific spot called Mand in the courtyard of a house in the village.They arrange themselves in 2 parallel rows of 12, facing each other, and in a tribal fashion from a link within themselves with an arm-around the back arrangement, singing in unison.

Normally, two rows of women confront each other by prancing forward and backward while singing the stories of their life and the contemporary society. The songs cover religious and social themes. The dance goes on every night for a week. On the concluding day, women sport all sorts of fancy dresses and even caricature men folk.

(C) **Fugdi**

Fugdi is a group dance for tribal women, with two major variations as danced in a circle or by a row of dancers. Broadly, villages have a dance in a circle but forest settlements have it in row. A few fixed steps and hand gestures and hand laps are the elements. No instrument or musical accompaniment is found with the dance, but special fugdi songs are innumerable.

The songs might be about puranic stories, family life, complaints, rivalries or people. Fugdis of different types are danced by tribal and non-tribal women at such festival as the Dhalo or Ganesh Chaturthi that is at both strictly at religious and folk celebrations' striking variation is the kalashi fugdi before Goddess Mahalakshmi during the vrata(disciplinary observance vowed to some deity) offered to that goddess.

This is accompanied by no songs, but the dancers carry the large vessels called kalashi or ghagar and blow into them rhythmically as they spin around.

Altogether twenty-seven types of fugadi have been found in Goa so far. A distinctive style of fugdi is found among the Dhangar community (shepherd community) women. No Songs go with it; two women join crossed hands and spin around together, bending and swaying to a distinct rhythm. Style wise there is no clapping nor there are any special steps only the sway of the bodies is distinctive. Among the more unusual forms is the naked fugdi peculiar only to Goa .A woman may vow to some deity that she would dance the naked fugdi in some boon. Usually a child to a woman friend is granted.If a child is born then, on the sixth day from the birth, in the mother's confinement room the naked fugdi is danced behind closed doors.

(D) **Jagar;**

In ancient period the Gawda,kunbi and velip communities had traditionally to continued performed jagar in Goa . It is kind of dance drama based on no continuous plot or narrative. Among the best presentation of this form is at only the tribal villages. All this villages were come under the various talukas including tiswadi, Salcet, Marmagao, sattri, ponda etc.

And now of siolim in Bardez taluka including other non-tribal's peoples were performed the tribal tradition dance by non-tribal peoples. It is presently performed jointly by the Hindu and Christians to the deity called jagaryo which has a spot dedicated to it; a small dome shaped shrine under a peepal tree, with no icon or image in it.

In Goa the Hindu communities of Gawada,Kunbi and velip were vow offerings of oil and Christians offerings of candles to jagaryo. Every house sends offerings of few pressed rice with the prayer that the deity may protect the village from the river water.

Long ago, the Bardez region had twelve's such jagars. About a hundred and twenty five years ago the Portuguese government of the day banned them. Subsequently, the village of siolim started facing many natural calamities and without distinction of religion, they felt the calamities were due to the stoppage of the jagars. With the meditation of the church and some priests the jagar was resumed.

The jagar of siolim is performed on the first Monday of Christmas. The first naman(salutation to and invocation of presiding deities) of the jagar take place at the mand, the appointed consecrated space.

The characters that appear to sing and dance in succession in the jagar are called Bharbharaichya said, Firangi-raja, mali(gardener), malani (his wife) mahar(a man of the caste of that name), his wife and their son.

The origin and the meaning of the first three are not known. The succession of dances and songs by these characters occupies much of the night. At the end of the jagar the Mahar's wife goes from house to house.

Offerings of sanna (a steamed rice preparation rather like a idli), roasted gram and feni, a kind of local wine , are kept ready for her to receive on behalf of the deity and are handed over with a namaskar. The peoples of the village keep up the festival as a matter of a religious feeling and custom. It is their faith that doing this averts natural calamities and quarrels among themselves.

Conclusion.

The tribal's are the first settlers of Goa who made the Goa beautiful by finding the institution like gavapon or gaounkari system. The budvont or Gaonkar acted as an administrator who ruled in Goa. This Community is the Pioneer's of ancient aristocratic Village Co-operative agrarian institution Called as Gaonkary System, which are Popularly Known as Communidade of Goa.

Whereas the main activities of these Communidade is to enhance agricultural Productivities thereby bringing more and more land under Cultivation, Protecting the same by Proper fencing activities, reconstruction and maintenance of Natural Canal for the Purpose of irrigation.

The Construction of lakes, well, and aquatics for the Purpose of agriculture or the water which is used for multiple activities including irrigation and drinking. Currently, the social and economic condition of goan tribes are very worse, they are fighting for their basic right against government for the purpose of their emancipation.

Notes and Reference of Book.

Wikipedia.org/wiki/Goa

Liuse de Assis Corriea, (2006) *"Goa History from 10,000 BC-AD 1958"* selects compilation Goa's Genesis, Maur Publish Pvt. Ltd., Panjim– Goa.

Shri Durgadas Gaonkar(2007) "Land, Mining and Adivasis in Goa" presented paper on 1ˢᵗ National Conference organized by "Mand" An Adivasi – Rights Resource Centre in collaboration with NEST.

Ibid.

Ibid.

Meaning of that when Gawdas tribes were came over from the Highlands from the Western Ghats towards the present Goa there was no land existing there but only the sea**.**

Means selecting a site for establishing the first settlement of Gawada tribes in Goa.

Meaning of that the Gawda community has the close relation with the land and the forest because the Gawda community is the worshiper of Nature.

Ibid.

Village headman

Priest class

Ibid 11.

Tribal Institution

Holy place of tribal peoples of Gawda,kunbi and velip communities.

Assembly Ground of tribal peoples in holy place.

twelve's person.

Class

Membership fee

Ibid. p.2.

Dr.Pradip Maske, (2011) *"Statehood of Goa: A Historical Perspective"* Published in Atharva, A Monthly of Contemporary Studies and Analyses

Ibid. p.20

N.D.Agrawal , (2003), Goa Land Revenue Code (Act No.9 of 1969), Goa Institute of Rural Development & Administration,Ela Farm,old Goa

The Schedule tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 & Rules, 2007.Printed the Government printing press Panaji-Goa.

Pandurang Phaldeasi (2011) "Goa: Folklore Study "Broadway Publisher, Panaji-Goa.

Pratapsing Velip Kankar(2006), The Kurmies-Kurmies of India,Pritam Prakashan,Pajifonda, Margao-Goa.

Dhume, Anant, (1985), the cultural history of goa from 10000BC-1352 AD, published   by panaji Ramesh Anant S. Dhume.

Mitragotri. V. R. (1999), A Socio-Cultural history of Goa from the bhojas to the vijayanagara, published by panaji Institute Menezes Braganza y.

Dias, Remy A.D., (2004), The Socio-economic history of Goa with special reference to the communidade system: 1750 – 1910, published by Goa University.

Sinai Ghnatkar, Gajanan . (1993), History of Goa through Goykandi script published b Goa Rajhauns Vitaran.

Varde. P, (1977), History of education in Goa: From 1510 to present day published by Goa Vidya Prakashan.

Mahajan, Malati, (1989), A Cultural history of Maharashtra and Goa: From place names in Inscription published by Delhi sundeep prakashan.

Kunte. B.,   (1978), Source material for a History of Freedom movement: Goa freedom struggle Vis-a-Vis Maharashtra 1946-1961 published by Bombay Government of Maharashtra.

Information on website:

www.Mandgoa.com

Wikipedia.org/wiki/Goa