

GROWTH AND DEVELOPMENT OF TOURIST ATTRACTIONS IN GOA STATE - A STUDY IN HISTORICAL PERSPECTIVE

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Goa is different from the rest of the country in its effusive embrace of the East and the West which locks the country. It is reflected in the old-world atmosphere of the quaint and strikingly clean cities, the architectural flights of fancy and the palatial and neat houses in the villages.

With a small territory of 3,702 sq. km, Goa has more than her share of nature's bounties. Besides the sunny and silky soft beaches on the coast washed by the sea, the beautiful river Mandovi with its picturesque island of Divar, Santo Estevao, Chora and Cumbarzua flows lazily towards the sea, through the capital city, Panjim, to give it a unique character, investing on the six-kilometre long riverine avenue, A vendia or Brazil (Campal), which leads to Gaspar Dias Beach, prestige and charm all its own.

Calangute Beach, known all over the world for its unique scenic beauty, extends along the Arabian Sea in an inward arch of seven kilometre and is the **"Queen of Goa Beaches"**, 15 kilometre from Panjim, it is the year-around "rendezvous par excellence".

The rolling green hills and paddy fields, lakes, waterfalls, waving palm groves and sun-kissed beaches all give Goa the right to favourable comparison with the picturesque and rugged Aegean Isles of Greece, the Dalmatian Coast of Yugoslavia and the Channel Islands off France, but it is, though, Calangute alone, that can be classed with the magnificent Costa Brava of Spain-uncrowned holiday resort of sophisticated travellers.

At the Northern end of Calangute, there is Vagator for those seeking seclusion and solace. Dominating the entrance to the Bay is a historic and impressive Portuguese fort, popular with the younger tourists set are secluded Baga, Candolim and Bogmalo.

The later capital of Goa (Panajim) is a pleasant white-washed town, it rose from a sleepy fishing village to a capital when the Portuguese transferred their capital to be near the shore and escape the pestilence rodents and once proud city of Old Goa or Velha Goa. The

magnificent palace of King Adil Shah was converted into a fort, One of the most beautiful cities of India, Panjim's street and squares stand cool, clean and fragrant under the shade of aged Banyan trees, flowering bauhinia and gulmohors, beloved flower of the poets, Built around the terraced hills of Altinho, the panorama from the top of the cathedral is a vista of scenic splendours--the red roofs of the elegant Portuguese villas nestling amongst verdant founts, the small crawl playing slowly up and down, the silver Mandovi flowing lazily to the sea past historic forts, undulating paddy fields stretching to the ramparts of distant hills shrouded in blue mists. The clean streets are lined with well-laid footpaths, cosy Persian style roadside cafes and fountains glistening in the mellow sun. Panaji is a small and picturesque town which lies at a distance of 225 nautical miles from Mumbai (594 km by road) and is connected by air, rail, road and sea routes with Mumbai. The nearest airport is Dabolim (29 km) and railhead Old Goa, Margao or Vasco da Gama, 12 km, 33 km and 30 km respectively.

Ensnconced on the slopes of the Western Ghats, Goa stretches out to a length of 105 km from North to South and is about 60 km wide from East to west. The terrain is hilly and branches off westwards through spurs and ridges which lend a rich variety to entire landscape. The entire land covered with verdant forests, coconut, cashew nut and mango tree groves, interspersed with extensive paddy fields for cultivation of rice, officials a marked and refreshing contrast to the hinterland.

Myths & Legends: - According to the ancient Hindu text Skanda Purana, the mythical sage Parashuram - an avatar of Vishnu - was wandering in the south, searching for pure land to perform sacrificial rituals. Standing atop the Western Ghats (Sahyadris) facing the Arabian Sea (Sindhu Sagar), he shot an arrow and ordered the sea to retreat up to where the arrow landed. The sea-god complied and vacated the land on the banks of two main Goan rivers, Gomati and Asghanasini (now Mandovi and Zuari).

Parashuram claimed this new land as his kingdom and peopled it with the families of Saraswat Brahmins, the high caste to which he belonged. The beach-side village of Bannali (Benaullim) in South Goa is where the arrow landed (Baan: arrow; Ali: village). The ashes from his sacrificial fire are believed to have turned into a mountain near Arambol beach in North Goa. According to another legend, Lord Krishna was enchanted by the beauty of this land and named it Govepuri after the cows of the charming milkmaids he encountered.

A milestone event occurred in Goa's history during this ancient time. A group of Brahmin families settled on the banks of the sacred river Saraswati in northwest India hence called "Saraswat Brahmins" were forced to migrate east toward Bengal (then known as "Gaud") because of climatic changes resulting in a prolonged drought. (This led to the eventual drying up of the Saraswati River.)

Ninety-six Brahmin families later left Bengal, trekked across the country and reached Goa. Sixty-six of them settled down in the Salcete subdivision (which derives its name from **Sassast**, the Sanskrit word for 66), especially at the village of Mathgram (Margao).

The remaining 30 chose the area of Tiswadi subdivision (derived from **Tis or Tees**, the Sanskrit word for 30), especially Kushasthal (today's Cortalim, about 10 km from Panaji). These Brahmins laid the foundation of the Goan Hindu society and came to be called as "Gaud Saraswats." They today comprise the highest caste of Hindus in Goa.

On arrival the Brahmins found early Goans leading a primitive hunter-gatherer lifestyle. With the help of indigenous tribe Kunbi, they introduced settled agriculture. The Brahmins drained the coastal plains by creating bunds, cleared forests and reclaimed fertile land between the Arabian Sea and the mountains. This land reclamation, which changed the lifestyle of the state, may have led to the myth of the sea retreating and giving up the land of Goa. The Kunbi Tribals still exist in the jungles of the Cotigao wildlife Sanctuary in South Goa.

The Brahmins, in all probability, also gave rise to the self-governing village communities called Gaunkaris, which exist even now. Most temples in Goa today are dedicated to the family deities brought by them - Mangirish, Mahadeo, Mahalaxmi, Mahalsa, Shantadurga, Nagesh and Saptakoteshwar. Goa's only Parashuram temple exists at Poinguinim (next to the Cotigao Wildlife Sanctuary Gate in Canacona Subdivision).

Goa was inhabited by primitive hunter-gatherers as far back as 9,000 years, as indicated by the discovery of rock-art. In the Later Vedic period (1000 BC to 500 BC), Goa was known as **Gomantak**, ("a fertile land" in Sanskrit), the first mention of which is found in the Hindu epic Mahabharata.

In 3rd century BC, Goa was assimilated in the south-west province of the mighty Mauryan Empire (321 BC - 185 BC). Its greatest ruler Ashoka sent Buddhist missionaries to preach to Goans, without much success. The rock-cut cave complex at Aravalem (Bicholim subdivision) is the work of the Buddhist monks.

An Ashokan rock-edict mentions the inhabitants of Goa as Peitinikas, Rashtrikas and Bhojas. The region was called Aparanta "Back of Beyond." The impact of Prakrit, the official language of the Mauryan Empire, on the local Dravidian languages is believed to have led to the creation of Konkani, a language spoken by the Goans today.

After the death of Ashoka in 232 BC his - empire declined. A brief spell of rule by the Satavahans and Anand Chuttus in Goa was followed by the Satavahans, a major regional power that controlled a large chunk of the west coast. They appointed Bhojas as their feudatories. Goa flourished under the Satavahans and by the beginning of the Christian era; it emerged as a reputed trading port with connections to Africa, Middle East and the Roman Empire.

After the Satavahans, Goa was controlled by a succession of Hindu dynasties till the turn of the millennium. From 2nd century AD, the Bhojas ruled for 350 years from Chandrapur (the present-day Chandor near Margao). Goa was then known to Arabs as Sindabur - the corruption of the name Chandrapur. After Bhojas, the Chalukyas of Badami ruled till 8th century, when they were replaced by the Shilaharas who ruled for another two centuries. Finally in 1008, the Kadambas rose from their small principality of Chandrapur under the king Shastadeva. They defeated Shilaharas and became the dominant power.

The Kadambas: - Goa as a distinct political entity took shape for the first time during the reign of the Kadambas - the local feudatories of the Hoysala kingdom - who became independent and powerful, ruling Goa for about 300 years. This was a period of unprecedented wealth and political stability for the state. It is called Goa's First Golden Age (the second one came when Old Goa prospered under the Portuguese). The Kadamba rule reached its zenith under Jayakeshi II. Gold coins stamped with the lion crest of Kadambas testify to this.

The Kadambas made Chandrapur their capital and it remained so till 1310, after which it was shifted to a new port-city called Govepuri or Gopakapattanam on the banks of the Zuari River (today's Goa Velha, where the ruins of their fort can still be seen).

The kingdom grew wealthy from trading in Arabian horses and the Kadambas went on a construction spree. They built many Shiva temples which turned Goa into a center of Hindu pilgrimage. All of these got destroyed later by the Portuguese and Muslims, except one - the temple of Tambdi Surla which remained hidden in dense jungle. It is the only surviving

Kadamba structure in Goa and is a tourist spot, now inside the Bhagawan Mahaveer Sanctuary.) They also constructed a massive stone temple dedicated to their family deity of Sri Saptkoteswar (now at Naroa, reachable through the island of Divar near Old Goa). Muslim invaders destroyed it later but it was rebuilt by the Maratha king Shivaji. The Kadambas also established the first settlement at Old Goa in the 11th century.

Their enlighten rule was known for religious tolerance. Muslim merchants from Arabia and East Africa settled down in the kingdom. The first mosque on the west coast of India was built during this time in Goa. An Arab merchant was even appointed the capital's governor. The museum at Pilar Seminary near Goa Velha has an excellent collection of Kadamba artifacts dug up from the surrounding area. But by early 14th century, Kadamba rule was on the wane.

The Muslims:- Muslim invasions from North India against the Hindu kingdoms of south India, low key since 12th century, intensified in the 14th century, led by the Delhi Sultans Ala-u-din Khalji and Muhammed bin Tughlaq. In 1312, Govepuri was destroyed by the Muslim army and the Kadambas retreated to their old capital or Chandrapur. This was reduced to rubble too in 1327. In 1347, Goa was captured by the Muslim Bahamani kingdom which carried out a policy of Hindu persecution. In 1378, the Hindu kingdom of Vijayanagar (Hampi) wrested Goa from the Muslims and slaughtered them as revenge. Peace and prosperity prevailed for the next 100 years under Vijayanagar rule. Goa again grew rich by trading in horses for the Vijayanagar army. But by this time, the Zuari River had begun to silt up and a new port called Ella on the Mandovi River - where Old Goa now stands - came into use.

In 1470, Goa was recaptured by the Bahamani kingdom. In 1492, this kingdom was splited into four different states and Goa passed away into the hands of Bijapur, one of these states. The Bijapur Sultan Yosuf Adil Shah turned the port of Ela (which sailors also called "Gove") into his second capital. He constructed an elegant mosque (the Safa Masjid in Ponda which still exists), a magnificent palace at Ela or Old Goa as well as a two-storied summer retreat for his harem near a village called "**Pahanji**" (now the Panaji secretariat which houses the offices of the Goa government). The sultan was on the throne when the Portuguese arrived in 1510.

The Portuguese:- In 1498, Vasco da Gama, a Portuguese sea-captain seeking a sea route to India to break the Arab's overland monopoly of the spice trade, landed at Calicut on the Malabar Coast (in Kerala). He became the first European to do so and opened the floodgates of modern imperialism. He returned in 1502 to open a small trading station at Cochin.

In 1508, Alonso de Albuquerque, a nobleman who had earlier been to India with Vasco da Gama, arrived from Portugal to take charge of the Portuguese trading factories at Malabar. A great strategist he quickly recognized the need to acquire land on the Indian coastline. A Muslim fleet put together by the Calicut ruler to counter the Portuguese threat was stationed at Goa. Timmaya, the admiral of the Vijaya Nagar fleet who wanted to see Goa free of Muslim rule, informed Albuquerque about it, who rushed to Goa and captured the ships.

Driven out initially in a counter-offensive by the Muslim army, he soon returned and, on November 15, 1510, retook Goa. Albuquerque died five years later aboard a ship in the Mandovi River due to a fatal illness, but he had gained a crucial to hold his countrymen in India. During his rule, he encouraged Portuguese men to marry local women to create a loyal new generation. He established a municipal council and banned the Hindu custom of "Sati".

Goan territory fell under Portuguese control in two phases. By around 1540, they came to hold the regions of Bardez, Salcete and Tiswadi. These comprised Goa's boundaries for 250 years and are now called as "Old Conquests." In 1764, the Raja of Sonda ceded Ponda, Sanguem, Quepem, and Canacona while the northern areas of Pernem, Bicholim, and Sattari were added a few years later. With these "New Conquests," Goa took the shape it retains even today.

After an initial period of indifference, the religious practices of the Portuguese turned oppressive once the Christian missionaries arrived. In 1549 all Hindu temples were ordered closed. By 1559, even the private worship of idols was banned. Over 350 temples were destroyed. Things got worse in 1560 with the setting up of Goa Inquisition, a religious tribunal for suppression of heresy. It was notorious for using brutal torture - burning people on the stake, stretching them on the rack. A particularly effective method was to tape the eyes of the parents (so that they can't be closed) and then dismember their children limb by limb in front of them till they agreed to convert.

During 200 years of Inquisition, thousands died on the faintest suspicion of heresy. The old Adil Shah's palace at Old Goa (demolished later) was turned into the Inquisition House. The interrogators sat there around a wooden table (this "Inquisition table" is now in the Goa State Museum at Panaji) to interrogate the accused, overseen by a crucifix. Unusually, the Christ's eyes are open - supposedly to inspire fear in the accused. (The crucifix can now be seen at the Chapel of St. Sebastian at Fontainhas, Panaji.) In response, Hindus put their deities across the Cumbarzua canal - which marked the Goan border at that time to Ponda, where new temples were built to house them. That is why even today, Ponda is called the Temple Town of Goa.

Goa's trade and economy in this period was booming and in the first 200 years of Portuguese rule, the stall: came to be called as "Goa Douracio" (Golden Goa). This Second Golden Age of Goa led to a construction spree, especially of huge churches and cathedrals which can be seen at Old Goa today. The colony's population swelled. The Portuguese nobility built elegant mansions, most of which still stand. The first printing press in Asia was established at Old Goa in 1556. But for all its prosperity, the city had a fatal flaw - it was situated amongst unhealthy marshes and swampland, and lacked a sewage system. Goa began to be ravaged by epidemics of cholera, malaria and typhoid. Coupled with this were the political threats. Goa was besieged by the Muslim armies of Deccan sultans in 1570. A year passed before they gave up. The Dutch captured Portuguese colonies elsewhere in Asia; the British East India Company defeated the Portuguese fleet off the Gujarat coast, while the Persians took Hormuz in the Persian Gulf from the Portuguese. This dealt a death blow to Goa's monopoly of sea trade. By the end of 17th century, the city was a shell of its former self.

Simultaneously, the Portuguese were grappling with an ascendant Hindu regional power - the formidable Marathas. The great Maratha leader Shivaji took Bicholim and Pernem in 1664. In 1683, his son Sambhaji captured Bardez and Salcete. The Portuguese collapse seemed imminent when the Marathas arrived close to Old Goa. The dejected Viceroy hurried to the Basilica of Born Jesus and prayed to the saint, leaving the fate of the city in his hands. Miraculously, the Muslim army arrived on the Goan border and the Marathas retreated. Finally, in 1739, the Portuguese and Marathas inked a treaty. During the next 50 years, peace reigned and the Portuguese, without violence, assimilated the areas of the New Conquests into Goan territory as a buffer around Old Goa.

During the Napoleonic wars, a small British garrison occupied Fort Aguada and the Cabo fort in 1799 to protect Goa from falling into French hands. The Portuguese protested initially but later concurred considering the growing muscle of the East India Company. The English hung on to the forts for a decade. A small British cemetery still exists near the Cabo Raj Bhawan - about 6 km from Panaji-from those days.

Revolts In 1787, a well-organized revolt called the Pinto Revellers broke out in Goa (named after one Father Pinto in whose house the conspiracy was hatched). It was spearheaded by some prominent native priests who were upset at white supremacy and racial discrimination in the church hierarchy. The revolt was crushed after a conspirator turned informant. Forty-seven instigators were captured and executed. The Pinto mansion, which still exists at Candolim, came to be called as the "Palace of Conspiracy."

In 1953, the Indian mission in Portugal was withdrawn in protest by the Indian government. The same year, a Goa Action Committee was formed under Dr.T.B. Cunha - who is called the Father of Goan Nationalism - to offer Satyagraha and coordinate the efforts of various groups working for Goa's freedom. In response, the Portuguese government moved a large number of white and African troops to Goa. Salazar kept rebuffing Nehru. In 1954, Goan freedom fighters liberated the Portuguese colonies of Dadar and Nagar Haveli (now in Gujarat) without a fight. On August 15 of that year, a small group of Satyagrahis entered Goa but they were badly beaten up by the police.

In 1955, about 600 Satyagrahis tried to enter Goa from Patradevi on the north Goan border. The police opened fire and killed many. (A memorial to the martyrs exists at Patradevi now) These developments left the Indian public outraged both at the Portuguese excesses and Nehru's dithering on military action.

The Indian Prime Minister soon also banned non-Goan freedom fighters from entering Goa, because of which the pressure on the Portuguese eased and nothing much happened between 1955 and 1961. An economic blockade of Goa by India in 1955 failed because of Pakistani assistance to the colonial government.

Ultimately, Nehru yielded to public pressure and the Indian army entered Goa on the night of 17-18 December, 1961, under "**Operation Vijay**." The plan was to make the main thrust into Goa from north and east, along with a diversionary thrust from the south. The operation was swift and bloodless, spread over just forty hours.

On December 19, Indian troops occupied the secretariat building in Panaji and unfurled the Indian flag. Just two days of armed force achieved what 14 years of **“Diplomatic Offensive”** couldn’t. Thus, the 450-years-long Portuguese occupation of Goa - which began with the petty nobleman Albuquerque and ended with the dictator Salazar - was finally over. Of all the western colonial powers, the Portuguese were the first to arrive in the country and the last to leave.

After Liberation: - Upon liberation, Major General K.P. Candeth took charge as Goa’s military governor. On June 8, 1962, the administration was transferred to civilian hands and Goa’s first lieutenant governor was appointed by the central government. In December 1962, general elections were held in the state. The Maharashtra Gomantak Party (MGP) emerged as the winner. The first popularly elected government was sworn in on December 20, 1962, with **Dayanand Bandodkar** as the first **Chief Minister**, soon after; an agitation was launched by some people to merge Goa with the neighbouring state or Maharashtra because of close linguistic and cultural ties. An opinion poll was held in January 1967 in which the Goan people opted for Union Territory status rather than merger. On May 30, 1987, Prime Minister Rajiv Gandhi formally declared Goa as India’s 25th state.

HISTORICAL BACKGROUND OF SOME TOURIST PLACES

1. THE PANAJI CITY: - The capital of Goa lies on the south bank of the Mandovi River in Tiswadi Taluka. The river Mandovi flows along Panajim from Raibander and Ponte de Linhares, before it empties into the blue waters of the Arabian Sea at Campal. Then the Ocean takes over, curling around the shores of Panajim all the way from Campal to Dona Paula and the Taleigao Plateau, creating lovely little coves and beaches at Miramar, Caranzalem, the Dona Paula cove and Hawaii Beach. When the Old Goa grew unsanitary with disease and death in the 18th century, the Portuguese decided to shift the capital to Panaji, **‘The Land that never gets flooded’**. Then rulers pulled down the magnificent structure of Old Goa, built in Portugal’s hey-day, and carried the stone to Panajim, where they setup less impressive structures, but nevertheless created an elegant new capital. Panaji was bestowed the status of ‘city’ on 22nd March, 1843 and was renamed ‘Nova Goa’ or New Goa. Today’s Panaji is struggling to come to terms with the modern; reluctant to let go of the past with heritage areas like Fountainhas and Campal contrasting with modern, frantic commercial areas like Mahatama Gandhi Road and Patto Plaza.

2. KALA ACADEMY: - The Kala Academy is designed by **Charles Correa**, is intriguing in its use of structure and space. There is an auditorium named after **Dinanath Mangeshkar, Lata Mangeshkar's**, father, who hailed from Goa. There are also two mini theatres for theatre workshop, an open air theatre, a recording studio, a music library, art gallery and practice rooms, a canteen with no wall that looks out onto a pretty garden and the river beyond and exhibitions halls.

3. VASCO DA GAMA:- Sure there is a lot of water, swaying palms, sunshine and sea breezes, but Vasco Da Gama doesn't incite one to laze around and sip it all in. At one point Vasco, or rather Mormugao, missed being the capital by a whisker on January 12, 1684, the Viceroy of the time, D. Francisco de Tavora, decided to shift the capital from Old Goa to Mormugao Peninsula. Several buildings were constructed, including the Viceroy Palace offices and warehouses, but the court of Lisbon brought plans to an abrupt end in 1712 AD. The city named for Portugal's greatest explorer lost the race. Despite the fact that it remains the only city in Goa with Road, Railway, Sea and Air links. Ironically, Vasco today is as busy as its height of commercial activity.

4. MARGAO: - Margo, is the commercial centre of Goa State located in Salcete Taluka in South Goa. It was an important centre for trade, learning and religious activities with the Mutts (**Maths**) of the Vaishnavas first established here. When other Mutts (**Maths**) or monasteries followed, one supposes the name **MADGAUM** grew from Matha-gram. The local referred to the city as Madgaon, while the Portuguese who had problem with hard syllables, changed it to Margao. Its shaded streets are lined with grand colonial mansions, its bazaars are with full of rich produce of Goa with buys not found anywhere else. Margao is a perfect base from which to venture forth into rural Salcete. Mutts

5. CHANDOR: - This is for the visitor who wants to delve into Goa's Pre-Portuguese history. Chandore OR Chandrapur was the capital of Goa in the 3rd-4th century when the Bhoja's ruled this region. It began the capital again during 11th and 13th centuries, under the rule of Kadambas of Banavasipuram, Karnataka. The amazing thing about the village is that the tradition of holding the village performance of the famous Mussel Khel, also called "Fell" in Konkani, dating to the Vijaynagara period of Hindu Revivalism has been kept up in the village of Chandor even after Christianisation.

6. MAPUSA: - Mapusa lies in the heart of Bardez Taluka. The city is said to have grown with the blessing of the deity, Lord Bodhgeswar, whose temple stands off NH 17. Even before the Aryans, or Maratha, or Sultans or the Portuguese invaded Goa, this was an agrarian community, with a well established GAUNKARI or community farming system, where villages formed associations, worked on community land and shared the profits. Market day was a major event, with goods brought in from every place to one central area. Mapusa has thus remained a prominent market centre for many centuries.

7. PONDA: - Ponda city is located in the heart of Ponda Taluka. Ponda came under Portuguese rule quite by accident and luckily for it, much after the bloodlust of the inquisition had all but disappeared from Portuguese Goa. This area has belonged to the Raja of Sonda, who was sympathetic towards the Hindu's fleeing and encouraged them to conduct their religious rites in the temples of Ponda. The Raja of Sonda had been treated with kid gloves by the Portuguese since this kingdom was a large 5,000 square mile fragment of the Vijaynagara Empire. They were not powerful, but made powerful and because of their shifting alliance with the Sultans, the Mughals and the Marathas, the sheer size of their kingdom learning against tiny Goa was enough to make the Portuguese walk on eggs around them. But then the Raja got in trouble in 1764, when Hyder Ali attacked him.

The joy of life is reflected in their spontaneity and infectious gaiety. Any excuse is good enough especially a religious festival for a village fair with singing and dancing. They love music and break into a 'Mando', a dance which is like the Brazilian meringue - a cross between a 'Waltz and a Portuguese' Fado. Three days before Lent, season of fasting, Goa bursts out, like the rest of the Catholic world, into carnival and feasts.

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