



Goa's Golden Treasure In Eco Living.

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Key points – Goa, culture, Eco living

Research Question -

How did eco-living benefit the earlier generations in Goa?

The fertile Goan land allowed various settlements, particularly tribal communities, to grow plantations for their living and survival. According to legend, Lord Parshurama, the sixth incarnation of Lord Vishnu, created Goa's land and brought Dashagoti Brahmins to perform rituals. Later, Saraswat Brahmins were invited and given the responsibility of maintaining records and accounts. Land was offered to them for this purpose.

The Brahmins and Saraswat Brahmins developed kulagars, which included plantations of areca trees, banana trees, and various other fruit trees. Coconut plantations were predominantly located along the coastal regions. The tribal communities played a crucial role in cultivating and maintaining these kulagars, while the owners focused on marketing the produce. This system had a positive effect on the economic development of the region.

The entire lifestyle of the people including their jobs, household chores, and social attitudes was shaped by eco-living. The inhabitants lived in harmony with one another, enjoying an eco-friendly and sustainable way of life.

Significance of research paper “Goa's Golden Treasure in eco-living”

The significance of this paper is to highlight and inform the new generation about how eco-living was beneficial for leading a harmonious life.

Introduction

The research paper topic, “Goa’s Golden Treasure in Eco-Living,” aims to discuss the earlier Goan way of life and Goa’s historical background, focusing on how different settlements were formed as people sought survival through various means. Goa’s land, being very fertile, attracted tribal people such as the Kols, Mundaris, Gawadas, and Velips, who settled there. Their occupations included farming, plantation work, and animal herding. It is believed that Lord Parshurama created Goa’s land and brought the Dashagoti Brahmins to perform rituals in the region.

Saraswat Brahmins migrated to Goa from the northwest of India. These Saraswat Brahmins were responsible for management and accountancy. Land was offered to the Brahmins (Bhat) and Saraswat Brahmins. Other communities, like the Marathas (Kshatriyas), Vani (Vaishyas), and lower communities, engaged in occupations related to eco-living.

The Saraswat Brahmins and Bhats developed kulagars, where various types of trees, such as arecanut, mango, and other fruit and vegetable-bearing trees, were planted. Coconut plantations were mainly located along the coastal regions.

The tribal people were deeply involved in farming, plantation work, and other forms of production. They worked in kulagars, helping with growing and maintaining the crops. In return, they were provided with food and some of the products from the kulagars. Payments were made by sharing essential goods rather than using money.

In their free time, tribal people created art and craft products and participated in festivals related to nature, such as Dhalo and Dhillo, which included songs praising nature. They worshipped Santeri, the anthill goddess, as they believed Santeri protected their land. Other communities also participated in dramas or festivals related to their village deities or Kuladev.

Trade in earlier times was based on the exchange of essential goods, valuing them without the use of currency.

Most people lived in houses with mud walls and roofs made of Arabian terracotta tiles that had barrel-shaped edges. Later, Mangalorean tiles and laterite stone walls were used. Poorer people’s houses had roofs made of palm leaves and grass.

The people lived harmoniously, deeply connected to and dependent on nature’s resources.

Their spare time was spent in the Vasari chatting, especially the women. They also freely engaged in various activities. Later, during the Portuguese regime, some houses, especially those of converted Christians, included Balcao.

The houses usually had a courtyard called Angan in the middle, surrounded by Chauki (four sides or the front of the house). Women used these spaces to dry spices like kokum, tamarind, papad, sandge, and vadyo (different edible items) made during summer to maintain purimet (a Portuguese word meaning store).

Though some Hindus were converted, the converted communities did not entirely give up their cultural routines.

Earlier, men wore attire such as dhotis, Judi (a coat), and kurtas, while women wore nine-yard sarees. Before marriage, women wore long skirts, blouses, and a cloth called Odhnai to cover

their chest. This outfit was called Ardha Sadi. Tribal women wore Kunbi sarees that ended above their knees, while the men only covered their waists.

Clothes were woven using natural materials. Portuguese styles influenced some families in urban areas, especially the upper-class educated people. Converted upper-class families adopted the Portuguese way of living. However, tribal people who converted to Christianity did not entirely abandon Hindu traditions. There was unity between the two communities.

Earlier, relatives, friends, and guests would joyfully spend days at the host's place. They enjoyed the warm hospitality. Relatives or friends living in urban areas would welcome guests or family members to stay while studying or working. People lived with love and affection, enjoying the pleasant natural environment while creating and producing things.

Today, this golden period has gradually faded with changes in lifestyle brought about by digital progress.

Research Content

Goa's beautiful land has a rich historical background shaped by geographical evolution and the presence of fertile land. Goa's glory is reflected in the living systems that developed among its settlements over different periods.

The earliest settlers are believed to be Mediterranean people who entered Goa through the Western Ghats. They belonged to the Stone Age Upper Paleolithic period around 4000 BC. These settlers were hunter-gatherers and practiced primitive agriculture.

Later, tribal groups like the Kols, Mundaris, Kharvis, and some Austric groups settled in Goa. They relied on agriculture, hunting, and fishing for their survival. Around the same time, Sumerians also descended into Goa.

Sumerian culture is reflected in many aspects of Goan life, including agriculture, religion, and perhaps even in salt production.¹

The Dravidians migrated to Goa along with the second wave of Indo-Aryans from the Deccan region. Originally, the Dravidians were from the Horn of Africa, later settling in the Middle East and descending into India around 8000 BC. All these communities had a blended cultural impact on Goan life.

Nature worship was the main belief among these mixed cultural communities. Farming techniques and village planning saw significant development during this time. The tribal Austric people worshipped the earth goddess, believing it protected their land from evil forces. They also erected shrines for spirits or Rakhandar at the boundaries of their villages. Primitive people worshipped soil, trees, or stones with faith, considering them sacred as representations of gods or goddesses.

They practiced Shaivism and engaged in spiritual practices. Their main occupations were farming, hunting, gathering, and fishing. The tribal communities developed folk dances and songs that were closely connected to their lives and nature. Dhalo is one of the best examples of such performances and is still practiced today.

¹ <https://www.navhindtimes.in/2023/09/17/magazines/panorama/a-detour-the-mithagri/>

Legendary Background

It is believed that Lord Parashurama, the 6th incarnation of Lord Vishnu, created the auspicious land of Goa by striking an arrow into the sea, causing the seawaters to recede and form the land. He brought the Dashagotri Brahmins to perform Vedic rituals and practices, and land was offered to them. These Brahmins brought their families along with them.

The first migration of Saraswat Brahmins is believed to have taken place around 700 BC, directly from the Northwest to Goa, likely due to its fertile land and water resources. The second wave of Saraswat Brahmins arrived later, around the 6th century, with another group coming in the 8th century. It is said that these settlements included 96 families, all belonging to the Dashagotri Brahmins. These Saraswats worked in partnership with the local tribal people, managing accountancy and marketing.

Since Goa was ruled by many dynasties, their influence shaped the cultural practices and routines of Goan life.

Occupation in Ancient Times in Goa

In ancient times, the inhabitants of Goa lived in harmony with the ecosystem. Settlements were formed by different communities based on their professions, traditions, and generations. Most of these early settlers were engaged in farming as their primary occupation.

Many Brahmin families developed the Kulagar system, a plantation setup attached to their homes. Kulagars were used to grow various types of trees, plants, fruits, nuts, vegetables, and medicinal plants.

Bhat families and Saraswat Brahmins in villages cultivated their kulagars, and tribal people worked within them.

These workers often built huts or small mud houses in the kulagars and took great care of the plantations.



Figure 1 Kulagar

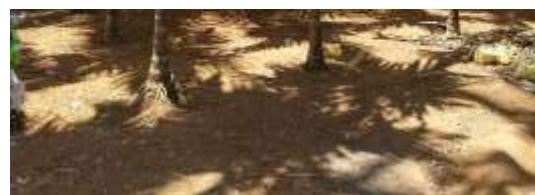




Figure 2 Kulagar



Figure 3 Betel leaves plantation in Kulagar

The Kulagar system is still in practice today, as people have realized the importance of eco-living.

Kulagars included plantations of areca nuts, mangoes, bananas, jackfruits, cashew nuts, and other fruits. Spices like (jaiphal)nutmeg, cardamom(velchi), clove(lavang), turmeric, chilies, black pepper, coriander, ginger, garlic, tamarind, cinnamon(dalchini), and others were also grown. Coconut plantations were kept separate and thrived in coastal areas, where the salty soil and water provided the best conditions.



Figure 4 An old house with terracotta roof tiles in Kulagagar



Figure 5 close up of the house in Kulagar



Figure 6 Betelnut kept for drying

Kulagars also had wells, canals, and ponds. These canals, naturally filled by monsoon rains, supplied water to the plantations. An old irrigation method called bandh was used, where a structure was built in the middle of the kulagar to provide water to both sides. This method continues even today.

The Kulagar system contributed to economic development. The tribal people worked in the plantations, while Bhats and Saraswat Brahmins handled the marketing of the produce to merchants. Tribal workers also supported the owners in their homes, with their wives' performing tasks like sweeping, cleaning utensils, and washing clothes.

In earlier times, owners paid their workers by providing food and essential materials, such as grains, coconuts, and shares of fruits and vegetables, instead of currency. Farmers devoted their lives to working in the fields, and owners supported them by providing food and grains for their families. Most workers had their lunch at the owner's house.

The owner of the kulagar, known as the Bhatkar, played an important role in managing the plantation and ensuring the welfare of the workers.



Figure 7 Women working in Fields

Settlements were formed by different communities based on their professions, traditions, and generations. The primary occupation of most early settlers was farming. However, other traditional occupations also played a significant role in the community. Artisans such as cobblers, blacksmiths, carpenters, and goldsmiths were essential for providing goods and services. In addition to artisans, service providers like toddy-tappers, washermen (dhobis), and potters were also vital to the community. Labourers, such as field workers, shepherds and masons, provided the backbone of the community's workforce. These diverse occupations helped shape the early settlements and laid the foundation for future growth and development.



Figure 8 Masons



Figure 9 Hoeing in the field



Figure 10 cobbler



Figure 11 A Hindu carpenter



Figure 12 potter



Figure 13 Goldsmith



Figure 14 A Hindu blacksmith



Figure 15 A bangle seller



Figure 16 Toddy-tapper



Figure 17 Bharvad (Shepherd)



Figure 18 Dhobi (washer man)

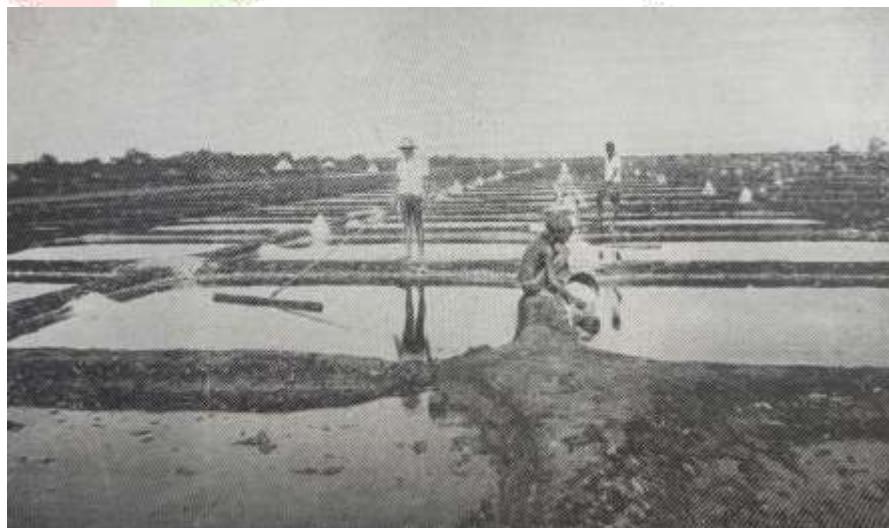


Figure 19 workers in Salt pans

Lifestyle

Houses in earlier times were typically built with strong mud walls. Upper-middle-class landlords had houses with laterite stone walls covered in lime plaster. Floors were made of mud with a layer of cow dung applied for durability and cleanliness. The rooms were arranged in a straight line and often had no windows, except for the outer hall and the last room, which could be a kitchen or another room. Natural light entered through glass panes placed between the roof tiles.

Hindu houses often featured Kaavi art, which was engraved on lime plaster surfaces, with the base layer made of red mud. Over time, many homes and temples with Kavi art were renovated, causing this traditional art to fade. However, there is now a renewed effort to preserve it as part of Goa's cultural heritage.



Figure 20 A Hindu house

Most houses had an Angan (courtyard), either in front of the main door or inside the house. An inner courtyard, called "Ranjangan", usually included a Tulsi Vrindavan (pedestal for worship). Surrounding the courtyard was the Chowki, the four-sided area that housed family rooms. One side of the Chowki often had swings and a Diwan where the head of the house held meetings with workers. Larger houses sometimes had one or two stories, depending on the family's size and status.



Figure 21 Rajangan of Kundaikar house Kundaim



Figure 22 closeup

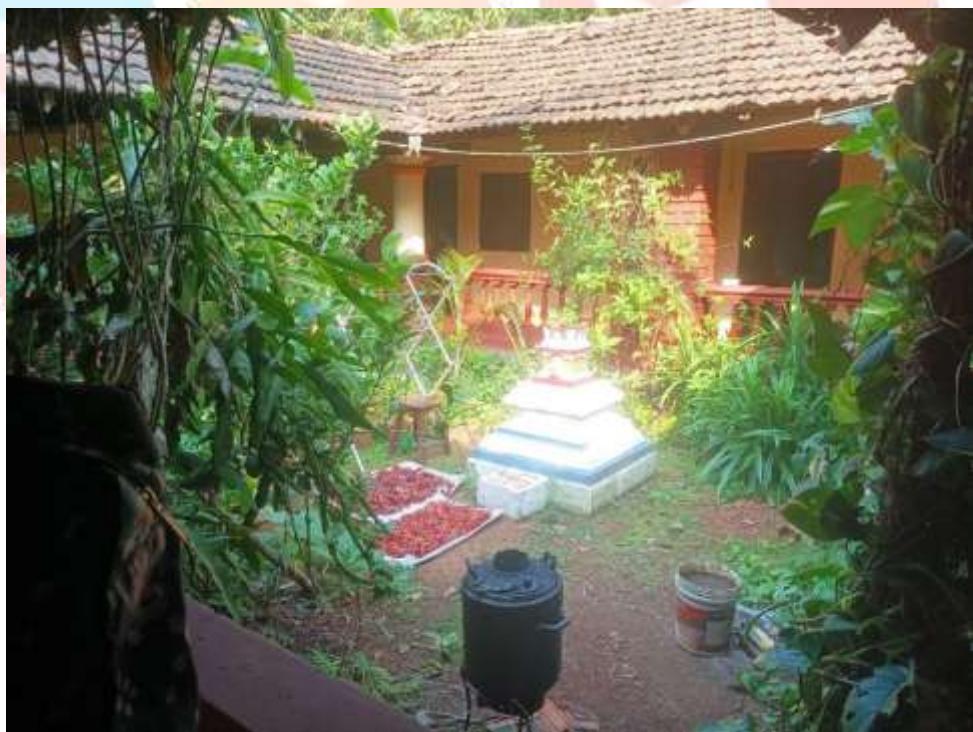


Figure 23 Rajangan



Figure 24 House courtyard with Tulsi vrindavan



Figure 25 Goan house



Figure 26 Goan mud house



Figure 27 interiors of mud wall house



Figure 28 Vasari/balcony of mud wall house

At night, houses were lit with oil lamps. Cooking was done on mud chulas (stoves) using firewood gathered from nearby forests or dry sticks brought by tribal people. Water for cooking came from a well attached to the bathroom. Hot water was stored in large copper vessels called Bhan, which were believed to have health benefits as the water was free from chemicals.



Figure 29 Bhan above Chula



Figure 30 Bhan and Chula



Figure 31 well attached to a house



Figure 32 A Hindu woman on her way to the well



Figure 33 A hand mill or grinding stone

Entertainment revolved around family and community interactions. Children played local games in the courtyard, while adults enjoyed board games like table phale with wooden dice. Women often showcased their talents by singing rhythmic songs or weaving stories while grinding grains or cooking. During summer, women made papad and sandge of different shapes and colors. They also dried spices in the courtyard to store for the monsoon, a process called puri maith.

Women spent their leisure time sitting in the vasari, a special open space outside the hall, chatting or engaging in small activities. Many women used their artistic skills to create beadwork, bags, dolls, or clay toys. Some tribal women made cooking utensils from clay or crafted dolls from grass. They also wove malla (mats) from coconut leaves, which were used to cover hut walls or roofs.



Figure 34 A tribal woman sweeping around her hut



Figure 35 women weaving malla using coconut leaves



Figure 36 Women preparing food items at home

Cloth and saris were woven from cotton yarn, tailored for comfort during fieldwork. These women lived close to nature and nature in turn sustained their lives by providing food and materials.



Figure 37 A Hindu woman in her traditional attire



Figure 38 Kunbi Tribe in their traditional attire

Their entertainment was often nature-centric, with folk dances like Dhalo and Dhillo performed to praise the nature goddess. Festivals were also tied to nature, while the upper class attended temple festivals or Kuldeva (family deity) celebrations. Dramatic performances were common, but men usually played women's roles as women were excluded from public performances.



Figure 39 Women performing Dhalo

Auspicious events, like marriages, were celebrated at home with family and friends. A matav (pandal) made of bamboo and malla was erected in the courtyard for ceremonies. Women participated in rituals like making spice powders and singing songs dedicated to the Kuldeva and the family. They worked together to prepare food for such occasions, with each woman contributing her specialty.

Festivals like Ganesh Chaturthi and Diwali were celebrated with joy, creating an atmosphere of unity as everyone came together to perform their roles. These traditions brought people closer and nurtured a sense of togetherness and harmony.

During Ganesh Chaturthi, a special arrangement called Matoli was made to display various medicinal fruits, seasonal vegetables, and fruits. The idol of Lord Ganesh itself symbolized an eco-friendly celebration. The Matoli also symbolically marked the harvest season and celebrated Gauri, the goddess of nature. Gavar, a collection of various plants, was worshipped as part of the rituals. Each day of the festival featured different food preparations. In villages, the celebration lasted until Anant Chaturthi, but with urbanization and changing work patterns, it reduced to 1.5–5 days.

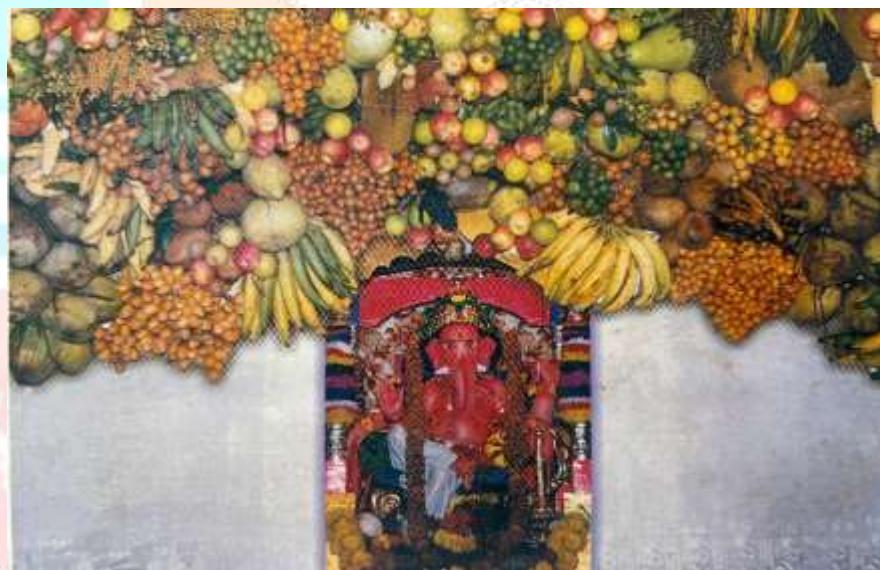


Figure 40 Matoli

Diwali was another significant festival where gifts were given to workers, and family members wore new clothes. The previous evening, the Narkasur (symbolizing evil) was symbolically killed. Earlier, Narkasur effigies were made from natural materials like grass or coconut shells, ensuring an eco-friendly celebration. On Diwali, family members sought blessings from the head of the family and visited the village deity. Women performed rituals with oil lamps and used rice powder balls to ward off evil. The festive meals included various types of pohas and puffed rice.

Certain rituals, especially during the Hindu month of Shravan, were celebrated with enthusiasm by women. These gatherings brought neighbours and friends together. Women often collected nature's treasures for their performances, creating a sense of joy and community. In earlier times, guests and relatives stayed for days, enjoying the warm and homely environment of the host family.

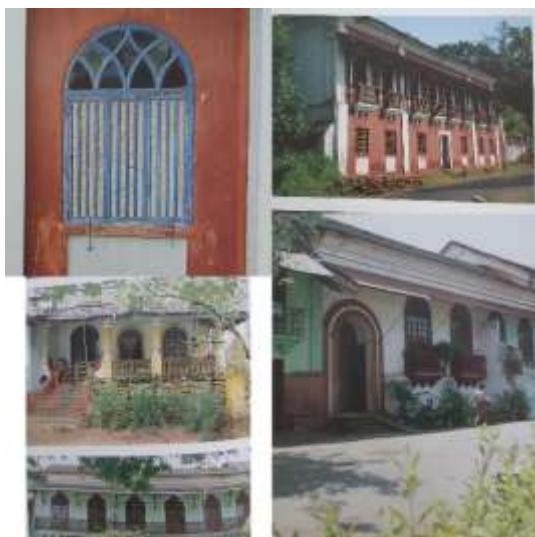


Figure 41 Portuguese influence on architecture



Figure 42 Portuguese influence in interiors of house

Portuguese Influence

The Portuguese era brought changes to Goan lifestyle, especially in urban areas. Many families adopted practices like serving food on tables, using Western furniture, and other culinary habits. Men began wearing Western-style attire, while women continued wearing saris, though six to seven decades ago, nine-yard saris were more common.

The Portuguese conversion of Goans to Christianity resulted in cultural blending. Upper-class converted Christians, especially in urban areas were educated and adopted Portuguese lifestyles. Homes in these areas reflected Western influences. Upper-class landlords, known as Bhatkars, employed Gowda workers from the converted community. Rituals blended Hindu and Portuguese traditions, such as celebrating Nave (harvest). However, tribal communities retained many pre-Portuguese Goan influences.

The sari remained the traditional dress for both Hindus and Christians. Christian Gowda Kunbi women wore red-checkered saris with flower garlands in their hair buns. For weddings, Christian women typically wore white saris, while Hindu upper-class women draped Banarasi saris.



Figure 43 Women in Saree



Figure 44 Christian women

Cuisine and Occupation

Hindu cuisine mainly consisted of vegetarian dishes, while the Saraswats included fish in their diet. Bhats were strictly vegetarian. Other Hindus, such as merchants and Shudras, included fish in their meals. Meat was uncommon among Hindus. Christians, on the other hand, enjoyed a variety of non-vegetarian dishes and served feni and other beverages, which were not part of Hindu traditions.



Figure 45 Traditional utensils used in kitchen



Figure 46 De-husking coconuts

In ancient times, transport for the upper class included horses or palanquins, while bullock carts were common for others and boats to cross river. For shorter distances, people mostly walked.



Figure 47 above-boat transport ,below- bullock cart



Figure 48 Cadeirinha: An upright palanquin

Occupations based on eco -system like Plantation and farming helped in the development of economic condition.



Figure 49 Vegetable sellers and farmers

Education

Education in earlier times was focused on Sanskrit, religious texts, and mathematics. During the Kadamba period, subjects expanded to include art, literature, and languages like Marathi and Kannada. The Portuguese introduced Western-style education and opened institutions in urban areas, teaching in Portuguese.



Figure 50 A Hindu primary school

Even four to five decades ago, families in urban areas welcomed relatives or friends from remote places who came to study or work, offering a warm and homely environment. However, with the growth of digital technology, lifestyles have changed. People are now more focused on their individual work, and the traditional homely environment has gradually faded. Goa's golden era of communal living has transitioned into a more digital and modern lifestyle.

Conclusion

Goa's earlier life was closely connected to nature and eco-living. Communities from different regions migrated to Goa, drawn by its fertile land. The main occupations of the people included farming, plantation work, irrigation, and working in salt pans. According to mythology, Goa was created by Lord Parshuram, who brought Dashagotri Brahmins to perform yajnas and rituals. Among them, Saraswat Brahmins managed accounts and administrative work, settling on the land given to them.

The people lived by cultivating the land and sustaining themselves through agriculture. Kulagars, which were plantation systems attached to Brahmin houses, were an essential part of village life. These plantations included areca nut, banana, and various fruits and vegetables. Tribal communities worked in the Kulagars, living in nearby mud huts and helping with plantation work. The Kulagars contributed to the local economy, and Brahmins supported the workers and their families.

Goa's culture developed under the influence of various ruling dynasties, each leaving its mark on the traditions. Natural resources played a big role in shaping the lives of the people, helping them live happily and in harmony. Families lived in joint households where different

generations stayed together, sharing responsibilities, celebrating occasions, and enjoying a close bond. Entertainment, rituals, and family functions brought everyone together, creating a happy and peaceful atmosphere. Guests and relatives were always welcomed warmly and often stayed for extended periods, especially when working or studying in urban areas.

The Portuguese had a significant impact on Goan life. Converted families adopted Portuguese traditions, including clothing, food, and household furniture, while some Hindus in urban areas also adopted a few of these changes. Even so, some tribal communities retained their earlier Hindu practices, like worshipping the land.

Transportation in earlier times included bullock carts, while wealthy people traveled by palanquins or on horseback. Meals were traditionally served on banana leaves (Patravali), and family members would sit on the floor in a row for meals. Over time, banana leaves were replaced by brass plates.

In earlier days, vendors would visit homes to sell essential items, and weekly markets provided a variety of goods. Salt was collected from salt pans and delivered by bullock carts. Firewood sellers brought wood for cooking and heating water, and fruit and vegetable vendors moved from house to house. Over time, vendors started selling goods from fixed locations.

Today, Goa has adapted to the digital age. Technology has made life easier, but it has also changed traditional ways of living. The peaceful, eco-friendly lifestyle of the past has gradually faded. Although festivals and functions still bring people together, the warmth and closeness of earlier times have diminished as people now lead busier, technology-driven lives.

Goa's earlier simple and nature-based lifestyle may no longer exist in its original form, but its cultural legacy continues to influence and enrich the lives of its people.

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