

**'Socio-cultural, Economic Aspects of Sanquelim'**

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### **Declaration By The Student**

I hereby declare that the data presented in this Dissertation 'Socio-cultural, Economic Aspects of Sanquelim ' based on the results of investigations carried out by me in the M. A. in History at the D. D. Kosambi school of social sciences and behavioural studies, Goa University under the mentorship of Assistant Professor Vinod Kankonkar and the same has not been submitted elsewhere for the award of a degree by me. Further, I understand that Goa University or its authorities will be not be responsible for the correctness of observations / experimental or other findings given the Dissertation work.

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## COMPLETION CERTIFICATE

This is to certify that the Dissertation 'Socio-cultural, Economic Aspects of Sanquelim ' is a bonafide work carried Out by Ms Aashi Mahendra Kandolkar under my mentorship in partial Fulfilment of the requirements for the award of the degree of MA in History in the Discipline History programme at D. D. Kosambi School of Social Sciences and Behavioural Studies. History Department, Goa University

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## **PREFACE**

As I embark on this journey of exploration, I'm drawn to a topic close to my heart: Sanquelim, the municipality where I spent countless summers at my maternal grandparents' home. Amidst the lush greenery and the gentle whispers of nostalgia, I found myself enchanted by the vibrant traditions and festivals that painted the town in joy and celebration.

From the spirited *ghode modni* dances to the lively *Shigmo* festivities and the revered pilgrimage to Veerbhadra, every ritual spoke volumes about the resilience and cultural richness of Sanquelim's community. Moreover, the town's famous temples and the majestic heritage site of Harvalem added depth to my fascination, sparking a desire to delve deeper into the essence of Sanquelim as a municipality.

Through this dissertation, I aim to unravel the intricacies of Sanquelim's identity, focusing on its cultural heritage, religious landmarks, and the vibrant pulse of life that permeates its streets. By immersing ourselves in the stories and traditions that define Sanquelim, we'll uncover the threads that bind its diverse community together and celebrate its unique spirit.

Join me on this journey as we explore the magic of Sanquelim, where every corner holds a story waiting to be told, and every tradition whispers secrets of the past. I reflect on those cherished memories; I am struck by the profound significance of Sanquelim in my life. Its rich traditions and vibrant cultural heritage have left an indelible mark on my upbringing. It is this deep-seated connection and sense of belonging that has led me to choose Sanquelim as the focal point of my dissertation.

As I pursue my master's degree in history, my interest in delving into the traditions and culture of Goa's history has only deepened. Goa, with its diverse villages and cities, each brimming with unique customs and traditions, presents an intriguing of historical narratives waiting to be uncovered. It is within this broader context of historical inquiry that I am particularly drawn to exploring the nuances of Sanquelim's history, traditions, and the factors that contribute to its distinctiveness.

Thus, my decision to study Sanquelim for my dissertation is not only rooted in personal nostalgia but also driven by a scholarly curiosity to unravel the layers of its past and understand what sets it apart from other regions in Goa. Through this endeavor, I aim to gain a deeper appreciation for the intricate interplay of history, culture, and identity that shape the fabric of Sanquelim's community.

## ACKNOWLEDGEMENT

I would like to express my sincere gratitude to my research guide, Asst professor Vinod Omu Kankonkar sir, whose wisdom, encouragement, and commitment to excellence have been a constant source of inspiration throughout this journey.

I extend my heartfelt gratitude to Mr. Rajendra Kerkar, an eminent environmentalist and researcher, for generously sharing his knowledge and insights on the etymology of Sanquelim. His profound understanding of the region's history and significance has been invaluable in shaping my research.

I am also grateful to Mr. Anand Kanekar, Vice Councillor of the Sanquelim Municipality, for his generous assistance and valuable contributions to my study. His insights into the development projects and initiatives in Sanquelim have provided invaluable context and depth to my research.

I Would like to express my deepest gratitude to my parents for their unconditional love, support, and endless encouragement throughout my academic journey.

I am also thankful to individuals such as Mr. Siddesh Til Naik, Mrs. Amita Til Naik, and Mr Atul Kulkarni for guiding me with local information relevant to my dissertation topic.

I am extremely appreciative of the assistance provided by institutions such as the Goa University Library, Krishnadas Shyama State Central Library, Library of the Goa State Archives, and the Government College of Sanquelim's library. The staff members at these institutions have been instrumental in providing access to a wealth

of resources, including books, journals, and previous projects related to my topic.

Their support has been invaluable to my research.



## ABSTRACT

This dissertation explores Goa, a small and beautiful state in India, focusing on Sanquelim, a vibrant town within it. It discusses Sanquelim's development, with improvements in things like infrastructure and education. Additionally, it looks at the social life and economy, discussing the challenges it faces, like a ban on mining, but also highlighting the resilience of its community. Overall, the dissertation offers insights into the beauty, culture, and challenges of Sanquelim, showcasing its unique place within Goa. This dissertation also delves into the heritage sites of Sanquelim, such as the majestic Arvalem Waterfall, ancient Harvalem Caves, and the remnants of the Sanquelim Fort. These sites bear witness to the town's storied past and enduring significance. The exploration of these sites unveils a rich history and tradition, reflecting Goa's diverse religious and cultural influences. From the intricate rock-cut chambers of the Harvalem Caves to the spiritual significance of the Rudreshwar Temple during the *Mahashivratri* celebration, each heritage site adds to the town's vibrant cultural landscape. These sites not only showcase the town's historical importance but also serve as a reminder of its deep-rooted traditions and resilience in the face of adversity.

## KEYWORDS:

*Ghode Mhodni, Shigmeo, Dhalo, Mahashivratri, Torna, Maand*

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Introduction**

Goa the tiniest and the beautiful state of India, is ensconced between the emerald Sahyadris or the western ghats in the east and the Arabian sea on the west. The famous Parashuram legend is connected with the geological history of Goa viz; the continental drift theory, the Gondwanaland and the earliest rock formations of Goa the trondhjemite gneiss, schist and the red laterite with red soil Palolem rock formations are one of the oldest in India. <sup>1</sup>

Today's Goa is 3702 sq. kms. In an area with 12 talukas divided by rivers forming their boundaries from the Terekhol river in the north with its Terekhol fort in the Pernem taluka to the southernmost point of Polem in the Canacona taluka in the South. Goa's ancient northern boundaries had Achra river in the Kudal region of Maharashtra to the *Gangavalli* river near Ankola in the Karwar district of Karnataka in the South. <sup>2</sup>

Mahabharata refers to Goa as *Goparashtra*, a nation of cowherds or of nomadic tribes. South Konkan was then called *Govarashtra*. In ancient Sanskrit texts, Goa was also known as *Gopakapuri* ('city of cows') or *Gopakapattana*. It only corroborates the idea that Goa was a very prosperous place since cattle (*Gova* or '*Goai*') was the criterion of wealth. The name Gomantak for Goa also occurs in the said epic Mahabharata and in the sacred Hindu texts like Harivansa and Skanda Purana. In the latter, Goa was even known as *Gomanchala*. <sup>3</sup>

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<sup>1</sup> Sakhardande, Prajal. Goa Gold, Goa Silver: Her History, Her Heritage from Earliest Times to 2019. Broadway Publishing House, 2009, 5-6.

<sup>2</sup> Sakhardande, Prajal. Goa Gold, Goa Silver: Her History, Her Heritage from Earliest Times to 2019. Broadway Publishing House, 2009, 5-6

<sup>3</sup> Braganza, Alfred F. Goa History And Culture. Third Millennium, 2017, 9.

Gomantak derives from *Gova* + *ntak*. *Gova* = cow + *ntak* – extremity, in Sanskrit. The change of v to m was due to nasalization caused by n. Ka denotes diminution.

The word appears to be common ‘Go’ means a cow. The etymological roots of most of these above-mentioned names point to the agricultural prosperity or wealth of her early people. The name Goi could have also been derived from the tribal name *Gavda*. *Gavcho-Vhad* that is the village elder could be one of the roots.

The original name of Goa that is ‘GOI’ still used in Konkani the mother tongue of Goans is rooted in the *Kunbi Mundarica* vocabulary- the Kunbis being the earliest people of Goa and refers to paddy (food grain), fodder, paddy standing and bending in the fields ready for harvesting. *Goembab* means inclined ear of the corn. *Goparashtra* is a land of cowherds. Gomatione of the ancient names of the Mandovi river is the mother cow or cow as the sacred mother, *Gomant durg* is a reference to the ancient Goa fort *Govapuri* or *Gopakapur* where *puri* or *pur* is a Sanskrit word meaning a city or a town suffixed to the names *Gova* or *Gopaka* thereby meaning a land of cows or cowherds, rich agriculture, and a rich pasture. Goi is Gai that is cow. *Gopakapattana* which is modern *Goa Velha* where the Kannada suffix ‘*pattana*’ is a reference to the port- city. *Sindapur* is a Arabic reference to the ancient Chandrapur or Chandor located on the banks of the *Kushawati* river in the Salcete taluka. The Arabs had a flourishing trade in Goa.

The *Kunbis* with *Gawdas* and *Velips* as their other nomenclatures were mainly agriculturists who grew the paddy (rice), *nachni*, local vegetables whereas the *Kharwis* harvested and brought in the fish. land in Goa was more suitable for rice and coconut cultivation and her sea, rivers and lakes produced a variety of fish. Thus, rice and fish evolved as the signature heritage food of Goa. Apart from these tribal communities, Goa has the Dravidian and Aryan communities,

Historically, these communities or races evolved into or migrated into Goa as caste-communities with specialized occupations which gradually determined their caste. Thus, for example, the Saraswat Aryan community came to be identified as the fish-eating Brahmins as distinguished from the strict vegetarian temple priest caste-community. Broadly Goa too came to have the Brahmin- Kshatriyas- Vaishya- Shudra hierarchy. However in Goa the Vaishyas occupied the second ladder in the hierarchical caste structure. The *Gawlis* and *Dhangars* too settled in Goa. The Portuguese era saw the conversions of many Hindus to Christianity, but their original caste continued in their new religion too after conversion.

Konkani being the mother tongue of all Goans, Marathi too occupies a cultural space in the lives of many Hindus. The twelve talukas of Goa are Pednem, Bicholim, Sattari, Bardez, Tiswadi, Mormugao or Murgao, Salcete, Sanguem, Ponda or Antruz, Quepem, Canacona and Dharbandoda.<sup>4</sup>

Sanquelim or Sankhali is a town and municipal council, located in the administrative domain of the Bicholim taluka, holds the status of being akin to the capital of both Bicholim and Sattari. Over time, it has gained momentum and direction in terms of trade, industry, and commerce, surpassing even Bicholim in these aspects. Today, Sanquelim is considered more populous than Bicholim from the perspective of business and marketplaces. The town is now recognized as a part of the Sanquelim Municipal Council area. It is surrounded by the clans of the Dessais of Sattari, whose contributions have significantly shaped the region and its cultural heritage.

The dominance of the Portuguese in the Sattari region brought significant changes, leading to the designation of Sanquelim as the capital from Bicholim. References have been made to Sanquelim's Mahal as part of the Portuguese revenue collection. Situated along the Chorla Ghat road, it served as an important market for traders from Karnataka and other regions. The

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<sup>4</sup> Sakhardande, Prajal. *Goa Gold, Goa Silver: Her History, Her Heritage from Earliest Times to 2019*. Broadway Publishing House, 2009, 7-9.

The riverside area between Sanquelim and Karapur witnessed bustling trade activities facilitated by traders navigating through the river routes. To streamline administrative affairs and manage the bustling market of Sanquelim, a fortification was constructed along the riverbank.<sup>5</sup>

Today, while Sanquelim has developed autonomously as a town, culturally and socially, it remains an integral part of the Sattari landscape, is central to Sanquelim's identity. Participants in the Ghode Modni procession enter Sanquelim through the Muslim quarter, receiving flowers from the Babar Peer Dargah before proceeding to the Maruti Temple in the town. Sanquelim witnessed a new wave of enthusiasm among its residents. During Gudi Padwa, the symbolic significance of the Poriem's Bhumi Devi is warmly and devoutly welcomed in Sanquelim known as the *Saptashati Bhoomika*, the *mand* festival.

*Torans* (decorative archways) and flags are put up, and the town resonates with joyous celebrations. The Junnar tree near the Babar Peer Dargah in the Muslim quarter is the residence of *Babro Devchar*, signifying the religious and cultural harmony between Hindus and Muslims. Sanquelim's main bazaar area hosts people from various communities, religions, and castes. Besides the Babar Peer Dargah, two mosques are connected with the Muslim community. The prayer hall of Saint John is associated with Christians. For centuries, the festival of Datta Jayanti is celebrated at the Shri Datta Temple. The enthusiasm of devotees fills the air during the Radha Krishna Temple's celebrations on Gokulastami.

Sanquelim, a picturesque town nestled in the heart of Goa, has history, spirituality, and cultural heritage. Among its notable landmarks are the majestic Harvalem Waterfall and the nearby Harvalem Caves, adorned with ancient Buddhist carvings. These caves, steeped in legend and historical significance, are believed to have been sought after by the *Pandhava* brothers and inhabited by Buddhist monks in ancient times. Overlooking the waterfall stands the

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<sup>5</sup> Kerkar, Rajendra Pandurang. Gramgatha. Goa: Vivekananda Sahitya Sanskriti Abhidrdhi Manch Keri Sattari, 2012, 132-135. (Translated)

*Rudreshwar* Temple, dedicated to Lord Shiva, serving as a focal point for spiritual devotion and sacred rituals, particularly during *Mahashivratri*. Alongside these natural and religious sites, the remnants of the historic Sanquelim Fort, once a bustling trade hub controlling commerce along the river *Valvanti*, stand as the town's strategic importance. Despite facing challenges such as floods during monsoon seasons, Sanquelim's natural beauty and cultural heritage remain undeniable. Additionally, the tradition of invoking *Lafadar*, a guardian spirit believed to protect Sanquelim, reflects the town's deep-rooted cultural practices, fostering a sense of community and tradition among residents..

## 1.2 Aims and Objectives

1. To explore and document the rich cultural heritage of Sanquelim, including its traditional festivals, religious practices, and historical landmarks, in order to preserve and celebrate its unique identity.
2. To analyze the socio-economic impact of cultural traditions and festivals on the community of Sanquelim, examining how these events contribute to local livelihoods, tourism, and community cohesion.
3. To investigate the historical evolution of Sanquelim as a municipality, tracing its development from ancient times to the present day, and understanding the factors that have shaped its identity and growth.

4. To assess the challenges and opportunities faced by Sanquelim in maintaining its cultural heritage amidst modernization and globalization.
5. To contribute to a deeper understanding of the cultural landscape of Goa by highlighting the unique traditions and heritage of Sanquelim, and to promote appreciation and awareness of its cultural significance among residents and visitors alike.

### 1.3 Hypothesis

The cultural and historical richness of Sanquelim, coupled with its unique traditions and vibrant community, are integral to shaping its identity as a municipality in North Goa. Through an exploration of its festivals, temples, heritage sites, and socio-economic dynamics, it is hypothesized that Sanquelim's distinctiveness lies in its ability to preserve its heritage while adapting to modernization. Furthermore, it is proposed that an in-depth analysis of Sanquelim's history, traditions, and community dynamics will provide valuable insights into the broader cultural landscape of Goa and the complexities of regional identity formation.

### 1.4 Scope and Relevance:

This dissertation aims to explore various aspects of Sanquelim, a vibrant town in North Goa of Bicholim taluka, in simple and understandable terms. It begins with an introduction to Sanquelim's cultural, religious, and heritage treasures, highlighting landmarks like the Harvalem Waterfall and the Shri Dattatreya Temple. The research then delves into the town's development, covering infrastructure, education, healthcare, and cultural activities.

The research examines the social and economic life of Sanquelim, discussing its diverse population, primary language, literacy rate, and reliance on industries like mining. Despite challenges such as the mining ban, the dissertation highlights the resilience of Sanquelim's economy, with the Sanquelim Market and tourism playing significant roles.

## 1.5 LITERATURE REVIEW

1. “*Garm Gatha*”<sup>6</sup> by Rajendra Kerkar: This book serves as a cornerstone for understanding Sanquelim. Kerkar delves into the town's etymology, tracing its historical roots and offering glimpses into the local culture. His work provides a valuable starting point for contextualizing the social and cultural landscape of Sanquelim.<sup>6</sup>
2. “*Fortresses and Forts of Goa*”<sup>7</sup> by P. P. Shirodkar: Understanding Sanquelim's history necessitates exploring the Sanquelim Fort. Shirodkar's book offers crucial information about the fort's architecture, historical significance, and its potential role in shaping the town's development. This resource will be instrumental in understanding the defensive structures and the role they may have played in shaping social interactions and economic activities within Sanquelim.<sup>7</sup>

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<sup>6</sup> Kerkar, Rajendra Pandurang. *Gramgatha*. Goa: Vivekananda Sahitya Sanskriti Abhidrdhi Manch Keri Sattari, 2012.

<sup>7</sup> Shirodkar, P.P., Dr. *Fortresses and Forts of Goa*. Panaji, Goa: Directorate of Art and Culture, Government of Goa, 2015.



3. “*When Goa Celebrates*”<sup>8</sup> by Fr. Apolinario Cardozo S.J.: This book by Fr. Cardozo provides vital context for understanding the culture of Sanquelim. By examining major Goan festivals like *Shigmo*, *Mahashivratri*, and *Tripurari Purnima*, Cardozo's work allows us to identify if and how these celebrations are observed in Sanquelim. This comparative analysis will shed light on the unique cultural expressions and traditions specific to Sanquelim.<sup>8</sup>
4. “*Devbhumi Gomantak*”<sup>9</sup> by Vinayak Narayan: Religious practices play a significant role in shaping the social fabric of a town. Narayan's book offers insights into prominent temples within Sanquelim, including the Dattanarayan Temple, Radha Krishna Temple, and Vithal Temple. By examining these religious institutions, we can gain a deeper understanding of the prevalent belief systems, rituals, and potential social hierarchies within the community.<sup>9</sup>
5. “*Devasthan Special Issue*” by Divtiya Avrudhi: This specialized issue provides detailed information about the very same temples highlighted by Narayan in “*Devbhumi Gomantak*.”<sup>10</sup> Avrudhi's work delves deeper, offering specific details about the temples' architecture, deities worshipped, and potentially unique rituals or festivals associated with them. This enriched information will allow for a more nuanced understanding of the religious landscape within Sanquelim.
6. “*Micro-Hydek Generation Project at Harvalem*”<sup>11</sup> by Rajendra Kerkar: This article by Kerkar broadens the scope of the research by venturing beyond the town center. It sheds light on the Harvalem Caves, Rudreshwar Temple, and the Harvalem Waterfall, all located in close proximity to Sanquelim. Examining these natural and cultural landmarks will provide insights.<sup>11</sup>

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<sup>8</sup> Cardozo, Apolinario, S.J. *When Goa Celebrates*. Panaji, Goa: Dalgado Konknni Akademi Education Dept., 2002.

<sup>9</sup> Shenvi, Vinayak Narayan. *Dev Bhoomi Gomantak*. All India Saraswat Foundation.

<sup>10</sup> Shenvi, Vinayak Narayan. *Dev Bhoomi Gomantak*. All India Saraswat Foundation.

<sup>11</sup> Kerkar, Rajendra P. “Micro-Hydek Generation Project at Harvalem.” *Herald*, November 16, 1984.

into the potential recreational activities, pilgrimage routes, or historical significance these sites hold for the people of Sanquelim.

7. “*Socio-Cultural History of Goa from Bhojas to Vijaynagar*”<sup>12</sup> by Dr. V. R. Mitragotri: This book by Dr. Mitragotri provides broader historical context, particularly regarding the Harvalem Caves. Understanding the historical significance of these caves, as highlighted by Mitragotri, will enrich the research by potentially revealing their role in shaping religious practices, legends, or even serving as a refuge during times of conflict.<sup>12</sup>

## 1.6 Research Design and Methodology

This research project on Sanquelim adopts a mixed-method approach to achieve a holistic understanding of the town's social, cultural expressions, and economic life. Begin by conducting a comprehensive literature review, examining existing studies, historical documents, and local narratives related to Sanquelim's history and development. This will provide a foundation for exploration and identify any potential gaps in knowledge.

To delve deeper, will engage in fieldwork within Sanquelim. This will involve collaborating with residents to collect oral histories, myths, and legends passed down through generations. These narratives offer a valuable grassroots perspective on the town's evolution and cultural identity. Interviews with community and individuals engaged in traditional

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<sup>121</sup> Mitragotri, Dr. V. R. *Socio-Cultural History of Goa from Bhojas to Vijaynagar*. Institute Menezes Braganza, 1999.

occupations will provide insights into the social dynamics and economic realities that shape Sanquelim.

Furthermore, a document analysis component will involve examining historical records, such as government archives, community records, and any available personal documents related to Sanquelim. This analysis will offer valuable information about past social structures, governance practices, and economic activities within the town.

Direct observation of cultural events, festivals, and community gatherings in Sanquelim will be undertaken to observe and document cultural practices, rituals, and community dynamics in real-time. This immersive approach will offer valuable insights into the lived experiences of Sanquelim's residents and the significance of cultural traditions in their daily lives.

## 1.7 Scheme Of Chapters

I – Introduction

II- Religious, Cultural, and Heritage Treasures of Sanquelim

III- Sanquelim: Hub of Development

IV- Social Life and Economy of Sanquelim

V- Conclusion

Bibliography

1. Introduction-This section introduces the various aspects of Sanquelim, a town in North Goa. It consists of an introduction to the topic undertaken for research, relevance and scope of study .
2. Religious, Cultural, and Heritage Treasures of Sanquelim-This chapter focuses on the religious festivals, cultural practices, and historical landmarks that make Sanquelim unique. It delves into the town's rich heritage, including its festivals, rituals, and historical sites, and explores how these elements contribute to Sanquelim's identity and cultural landscape. The chapter aims to showcase the diversity and significance of Sanquelim's religious and cultural heritage.
3. Sanquelim: Hub of Development- In this chapter the development initiatives and progress made in various sectors within Sanquelim. How the town has evolved over time, particularly in terms of infrastructure, education, healthcare, and cultural activities. By highlighting Sanquelim's development efforts, you demonstrate how the town is transforming into a modern hub while preserving its heritage and traditions.
4. Social Life and Economy of Sanquelim- This chapter examines the social dynamics and economic activities within Sanquelim. It discusses the town's population demographics, primary industries, and the impact of external factors such as the mining ban on its economy. The role of tourism and local businesses in driving economic activity and fostering community development within Sanquelim.

Conclusion- The conclusion serves to summarize the main findings and implications of dissertation and bibliography.

## **CHAPTER 2**

### **RELIGIOUS, CULTURAL, AND HERITAGE TREASURES OF SANQUELIM**

#### **2.1 Etymology of Sanquelim**

Village of Sanquelim located in North Goa 40 kms from Panaji. Sanquelim falls under the Bicholim Taluka. Sanquelim was once a port on the bank of the river *Valvanti* where small boats would unload their goods brought from cities. This gave rise to markets from nearby villages like *Virdi*, *Harvalem*, *Vajari*, *Gauthan*, and *Paryem*. Since this port acted as a connecting chain to these villages it came to be known as Sanquelim. *Sankhali* means chain. It is difficult to say for sure that the name Sakhalim was obtained through *Sakhaleshwar Deva* (local deity) from the surrounding hills of the *Sahyadris* because some believe that in the eastern *Valavanti* river, conch shells are found in large quantities, and therefore the name Shankhamukhi was transformed into Sakhalim. Due to trade, Sakhalim is registered as a taluka town. Sakhalim, with a land area of 45.10 hectares, is a small village to the taluka, yet it is a city located on education, health, market, transportation, and the central highway. The industrial establishments nearby have led to special development, and as a result, its population has expanded. In the beginning of the eighteenth century, Khem Savant and other Mughals were landlords along with Sakhalim Mahal. At that time, the relationship between the kings of Sakhalim was with Savantawadi. However, over time, when the Portuguese strengthened their territory in the Goa region, alongside them, the loyalty of the kings of Sakhalim was pledged to them. By maintaining relations with the Portuguese, the kings of Sakhalim were able to maintain their dominance over the Mahal. Not only that, but Kustoba Rane and Jaitoba Rane are mentioned in historical records as having helped the Portuguese to capture Dicholi and Sakhalin Mahal. From small settlements to towns and then to administrative centers and

today's cities, Sakhalin has experienced many transformations. This city, known by the name of *Valavanti* located on the sub-river of Mandavi River, is experiencing urbanization.<sup>1</sup>

Sanquelim is home to several significant sites, including the Arvalem Waterfall, the Buddhist-carved Harvalem Caves, and the few remaining remnants of the once-strategic Sanquelim Fort, which regulated trader ships' entry and departure from its small port. Two highly revered temples on the banks of the river Valvanti: the Sri Vithal Temple, which faces west, and the Sri Datta Maharaj Temple, which faces east. The river *Valvanti*, which originates in the Western Ghats and flows into the River *Mhadei* or Mandovi, used to be the lifeline of this modern town by facilitating the passage of commerce ships carrying supplies and food grains. The town's cultural and traditional practices like the *Dhalo* folk dance, symbolic of local heritage, and rituals such as *Banirbab* and the vibrant *Shigmo* festival. While the Vithalapur Vithal Temple may not be within Sanquelim. Its spiritual and cultural significance deeply resonates with the town's inhabitants.

## 2.2 The Sanquelim Fort

Many of us may not be even aware that there was a very important fort at Sanquelim, which controlled the shipping trade through the River *Valvanti*, and that tradesmen arrived from across the ghats to sell their wares.<sup>3</sup> The fort of Sanquelim lies on the eastern bank of Sanquelim, right in the middle of a bustling market and is today in a very dilapidated state, with just a few parts of the original skirting wall, existing. The entire area is clustered with

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<sup>1</sup> Kerkar, Rajendra Pandurang. Gramgatha. Goa: Vivekananda Sahitya Sanskriti Abhidrdhi Manch Keri Sattari, 2012, 135.(Translated)

<sup>2</sup> "Ruined Forts: Fort of Sanquelim." Navhind Times, May 25, 2019.

<https://www.navhindtimes.in/2019/05/25/magazines/zest/ruined-forts-fort-of-sanquelim/>.

many small shops which have encroached upon this heritage. The existing remnants of this fort can be seen in the form of a collapsing turret or a bastion, towards the market side.

This fortification belonged to the Moghuls who had probably constructed it. In 1698 Khem Sawant Bhonsle captured it along with the forts of *Dicholi*. In the same year, he took possession of the Province of *Pedne* as well. Earlier, in 1691 this Province had been bestowed by the Moghul Emperor on Nawab *Bahaddurkhan* as a Jogir. The Portuguese were eyeing it and expecting the Moghul to gift it to them in return for the help rendered by them to the Moghuls. By February 1698 end Khem Sawant Bhonsle had conquered Pargad. As a result, the Province of Maneri which was under the control of *Hari Ganvas* came under his hold. Thus, Khem Sawant Bhonsle became the Sardesai of the five Provinces of Kudal, *Pedne*, *Dicholi* or Bhattagram, Sankhli or Sattari and Maneri.<sup>3</sup>

The Fort of Sankhli falling in the Province of Sattari or Sankhli naturally came under the control of Khem Sawant Bhonsle from 1701 onwards. It was conquered for the first time by the intrepid Marques de Alorna in May 1746, but he had to give it up. With the conquest of *Dicholi* too by the Portuguese in the same year. It was reconquered and subsequently ceded to the State by the Treaty of 25 October 1754.<sup>6</sup> Thereafter, it was restored to the Bhonsles and ultimately was reconquered on 8<sup>th</sup> December 1782 by the Governor, D. Frederico Guilherme de Souza.<sup>7<sup>th</sup></sup> The Portuguese Called this fort Forte de sanquelim.<sup>4</sup> The fort sits about 60 meters away on the

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<sup>3</sup> Shirodkar, P.P., Dr. Fortresses and Forts of Goa. Panaji, Goa: Directorate of Art and Culture, Government of Goa, 2015, 165.

<sup>4</sup> Shirodkar, P.P., Dr. Fortresses and Forts of Goa. Panaji, Goa: Directorate of Art and Culture, Government of Goa, 2015, 165.

left side of the river. It has five round towers connected by some gun sites, forming an odd-shaped pentagon.

The fort was made entirely of laterite stone. It was rebuilt and repaired in the late 19<sup>th</sup> century. A solid wall was added to the northern side, making it look strong. In the 1870s, a junior officer with some soldiers fixed up the living areas inside the fort. It housed a Customs House, lodgings for the soldiers, and an audience house. There was also a kitchen for the soldiers. It even had a civil jail. But a well inside was abandoned because it wasn't maintained.

Despite its small size, it was a significant military outpost in the Province of Sattari. The Customs House of Sattari operated there until the 1800s, benefiting the State. The fort's bulwark was fixed in the early 1930s due to bad construction. A part of its wall collapsed in the 1990s due to heavy rains, but it was repaired. Sanquelim village is at the base of the Western Ghats and has been a victim of flooding due to the torrential waters, which run down the hillsides, at the peak of monsoons. The nearby river has been flooding the fort for generations. We can only see a few rows of stairs that reach the bastion from inside. A rectangular well exists inside which provided potable water to the inhabitants, until it was abandoned.

Towards the end of the 19th century, this fort was apparently abandoned due to its deteriorating condition. The grandeur of the fort can be observed in a sketch from 1860 by Antonio Lopes Mendes.<sup>5</sup>

Sanquelim Fort is presently undergoing restoration efforts by the Archaeological Survey of India (ASI). As a result, the fort will be closed to visitors during this period. Upon completion of the restoration, the fort will reopen with added attractions such as a museum, art gallery,

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<sup>5</sup> Shirodkar, P.P., Dr. Fortresses and Forts of Goa. Panaji, Goa: Directorate of Art and Culture, Government of Goa, 2015, 165.



flag post, and a common room for seniors. Signboards and informative signage will be installed for visitors' convenience. While not as renowned as some other forts in Goa, Sanquelim Fort is still an important part of the state's cultural heritage.

Before restoration, many shops lined the walls. There were offices inside, including one for the cooperative society and PWD office. It wasn't as important as it used to be and was ignored by locals and visitors. However, restoration work has begun to change this.

### 2.3 Harvalem Topography and Mythology

#### The Rock-cut Caves

The Cultural Evolution of Harvalem, a village situated at a distance of 2 km from the town of Sankhali (Sanquelim) in the Bicholim Taluka. The rock-cut caves, the temple of *Rudreshwar* and the waterfall of Harvalem enhance the ecological and archaeological importance of this village. Etymologically, the name Haarvale is formed by two words “*Hara*” meaning shiva and “*Ohal*” meaning rivulet (small stream). Inside the caves, more in a series, three stationed in the same direction, and the fourth adjacent to the third, all situated under a canopy of a porous laterite terrace. A granite linga is contained in each of these subsequent cells which is lodged in a hole made in laterite cube. The *lingas* vary in size, the first one being the largest, about forty- eight inches in length, thirty inches.<sup>6</sup>

#### The Pandava Brothers:

Legend relates that five “*Pandava*” brothers of the epic Mahabharata lodged there resorting, taking shelter in the confines of these caverns complying with the punishment meted out to

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<sup>6</sup> Kerkar, Rajendra P. “Micro-Hydek Generation Project at Harvalem.” Herald, November 16, 1984, p. 6.

them by the “*Kauravas*” following Dharma’s defeat in a game of chess, with the Prince of Gandhara, *Shakuni*, as his opponent. Dharma, the eldest of the Pandavas, was compelled, under force of circumstances, to offer bail and leave as hostages his wife, *Draupodi*, his mother and brothers, on whom was imposed the injunction to live for twelve years in exile.<sup>7</sup> And it is believed that Dharma’s five brothers accompanied, by their common wife, *Draupodi*, took surreptitious shelter at Harvalem, where they built these caves, still existing after ravages of centuries, as a hideaway and lived like recluses, Kermit’s in a hideout.

Goa was ruled by so many rulers before India’s independence. The origins of these caves are a little murky. Whether it was built by Buddhist monks or by the Pandavas or by the Shaivites (followers of Shiva), no one can be truly certain.

#### The Buddhist connection

Between 4<sup>th</sup> & 6<sup>th</sup> century, under the Gupta Dynasty, Goa was deep into Buddhism and its populace was highly influenced by the rise of Buddhism at that time. Due to the favorable religious environment during that period, the Tibetan Buddhist Monks used to come to Goa and meditate in the Harvalem caves. It is a known fact that Buddhist Monks often used caves for their meditation, something which was started by Gautam Buddha himself, so it’s not a stretch of imagination to conclude that they wouldn’t have used the Harvalem caves as their center of meditation.

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<sup>7</sup> Aguilar, A.R. “Aravalem- Landscape and Legend.” Goa Today VI, no. 4 (November 1971): 28.

During the 6<sup>th</sup> Century, Buddhism began to decline rapidly in India. Hinduism, especially Shaivism, began to take center place. The Buddhist Monks evacuated their monastery in Havalem caves and it was then used as a place of worship for Lord Shiva.

After the Portuguese invaded Goa in the 16<sup>th</sup> Century, the Harvalem Caves came under their control and from then, it was left empty.

There are altogether six caves, in a serried rank, contiguously cut out along the mountainside slope in an entire block of laterite. They possess a platform which serves as a sort of pedestal. They have a façade and eaves all carved out in the laterite backdrop constituting the mainstay of the range. Five of these six cells No. 2, 3, 4 & 5 are facing the South. Cell No. 1 at the entrance located on the northwestern end of the cubicle, however faces the South-East. Cell No. 1 is on the left of the cubicle No. 2 and forms the right angle. The above-mentioned cells have square platform (pitha) of laterite and thus it is an integral part of the cave itself (monolithic).<sup>8</sup>

1. In the first chamber, the Shiv Ling has been placed on a raised stone platform made of laterite and has Brahmi inscriptions on all four sides of the Shiv Ling.

2. In the second chamber, the upper part of the Shiv Ling is circular, representing Surya, and it has a one-line inscription (*sambalurvasi Ravih*) dated to 700 AD.

3. In the third chamber, the upper part of the Shiv Ling is circular, while the lower part is square in shape. Additionally, the Brahma sutra is visible on the Shiv Ling.

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<sup>8</sup> Mitragotri, Dr. V. R. Socio-Cultural History of Goa from Bhojas to Vijaynagar. Institute Menezes Braganza, 1999, 232.

4. In the fourth chamber, the Shiv Ling is of the shape of a spearhead, symbolizing Kartikey, the first son of Lord Shiva and Parvati. Kartikeya is the commander of the god's army, and his primary weapon is the spear known as "*bhala*" in Hindi.

5. In the fifth chamber, the Shiv Ling is smaller compared to Shiv *Lingas* at Harvalem. It is attached to a yoni and placed on a laterite *pitha*.

6. In the sixth chamber, there is a high bench-like rectangular platform (*pitha*) with eight sockets. It was probably used to store liquids used in rituals at the nearby shrines.

Harvalem caves have a unique representation of Surya, Kartikeya and Shiva. This is the first such syncretic. It is mentioned that Harvalem caves were originally excavated by the Buddhists and were later converted into Brahmanical caves.<sup>9</sup>

The caves are open for visitors at all times of the year. Nearby attraction are the famous Harvalem waterfall and *Rudreshwar* Temple. The caves are located on the way to Harvalem waterfalls, right alongside the road so there is not much walking required. All the sign boards are clear.

Maintenance of the caves includes daily sweeping, weed removal after the rainy season, and the use of bleaching powder for safety during rainy periods. A security guard, appointed by ASI, is stationed nearby, and informational pamphlets in Hindi and English are available for visitors.

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<sup>9</sup> Mitragotri, Dr. V. R. Socio-Cultural History of Goa from Bhojas to Vijaynagar. Institute Menezes Braganza, 1999, 232.

## 2.4 Harvalem: A Sacred Waterfall

The village of Harvalem, is well-known throughout Goa for its waterfall. There was a time when the river's waters were crystal clear and the waterfall flowed milky water before this village was connected to mining operations. But today, the Harvalem river is contaminated, and the waterfall's very survival is in jeopardy due to the careless mining operations in the Honda and Pissurle districts. The Harvalem waterfalls have a height of 18 meters only. The waterfalls have been produced because of the wedging off of large slices of the ferruginous quartzite by denudation along the joint planes crossing it.<sup>10</sup> The ideal time to witness this waterfall's splendor is when it becomes a majestic during the monsoon. Waterfall releasing its joyful showers of silver. But the amount of water flowing decreases as soon as the rainy season ends. The best time to experience the glory of this waterfall is during the monsoon, when it transforms into a majestic waterfall shedding its exuberant silvery showers. But as soon as the rainy season is over, the volume of water flowing depletes. In the month of Shravan, the area around the waterfall become enchanting amidst rocks and greenery with areca trees, coconut palms, bread fruit trees, haamas plants, etc.<sup>11</sup> The river Mandovi has different tributaries among which the Kudne rivulet is an important source of water. The Kudne rivulet originates in the hilly areas of *Bhuipal*. Streams coming from Honda and Saleli, Pissurle at Harvalem. It descends to make a waterfall close to the *Rudreshwar temple*. As the waterfall of Harvalem is considered holy, taking a spiritual dip in the holy water on the auspicious occasion of *Mahashivratri* is a tradition in Goa.

<sup>10</sup> Kerkar, Rajendra P. "Micro-Hydek Generation Project at Harvalem." Herald, November 16, 1984, p. 6.

<sup>11</sup> Kerkar, Rajendra P. "Micro-Hydek Generation Project at Harvalem." Herald, November 16, 1984, p. 6.

The area around the waterfall and the bank of the river near the temple are considered sacred. This place is also known Moksh Dhaam. After performing funeral rites the ashes and remains brought to Harvalem and ceremonially immersed in the sacred water of the river in the presence of Brahmin priest. It is believed that a deceased person attains salvation. The Goans have an emotional association with the waterfall of Harvalem .<sup>12</sup>

## 2.5 Temples

### Rudreshwar Temple

Harvalem is popular for Rudreshwar Temple, which honours Lord Shiva. The rock-cut caves are a short walk from the temple. The researchers assert that *Rudreshwar's* ancient temple predates the rock-cut caverns' excavation. There is no historical or archaeological information about this place. However, the information available in the constitutional regulations there indicates that the temple was established in ancient times by the Nayak Bhandari community. The rock cut caves, the temple of *Rudreshwar* and the waterfalls of Harvalem enhance the ecological and archaeological importance of this village.<sup>13</sup> All Hindus, regardless of caste or race, are welcome to enter the Rudreshwar temple during the yearly Mahashivratri celebration. It is customary in Goa to take a spiritual dip in the sacred waters of the Harvalem waterfall on the auspicious event of Mahashivratri, as the waterfall is revered. A big fair is held at this shrine. All the Mahajans of that temple belong to the Naik Bhandari community. The constitutional rules of Shri Rudreshwar Temple were then prepared and the list of *Mahajan's* of that temple which contains the names of about 1833 Mahajans. Raibandar, Panaji, Karamali, Kummarjuven, Santan, Kudka, Pale, Movale, Merishi, Talgaon, Kalapur, Nuven, Mhaphshe, Verem, Nilla, Kandoli, Haldone, Shirgaon, Maye, Nanode, Vayagini,

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<sup>12</sup>Kerkar, Rajendra P. "Micro-Hydek Generation Project at Harvalem." Herald, November 16, 1984, p. 6.

<sup>13</sup> Kerkar, Rajendra P. "Micro-Hydek Generation Project at Harvalem." Herald, November 16, 1984, p. 6.

Pilgaon, Sankhali, Paraye, Moryen, Karapur, Kudne, Viridi, Gaonthan, Gavan, Waghurmen, Khandole, Hadkolan, Durbhat, Karanjol, Mhaddol, Bhom, Valavya, Keri – Pedne,

The Mahajans are spread over 42 villages like Harmal, Khorjuve and Mandrem. Only any person of the Naik Bhandari community who has completed the age of eighteen years can be included in the list of Mahajans of this temple. <sup>14</sup>

### **Guardian Spirit and a Timeless Ritual: The Story of *Lafadar* in Sanquelim**

In Sanquelim, there's a special tree along the border with Morle and Poriem called a Satvin tree. People believe that under this tree lives a guardian spirit called Lafadar, who has been protecting the town for a long time.

Every two years, people from Sanquelim and nearby villages like Poriem, Gavthan, and Karapur perform a ritual called *Banirbab* to ask *Lafadar* for protection from bad things happening. During this ritual, hundreds of devotees will walk in the dark to the Satvin tree without any lights for three hours, believing *Lafadar* lives there and watches over them. They also make offerings at an underground tunnel in Sanquelim, which they believe leads to the inner sanctum of *Lafadar's* shrine.

In ancient times, the town of Sanquelim was connected to the trade routes of Kel ghat and Chorla ghat. The ghat routes passed through dense forests, and the superstitious folks of those.

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<sup>14</sup> Couto, Antonio Victor, trans. Goa: Hindu Temples and Deities. Edited by Gomes Pereira. Panjim, Goa:

days began invoking the guardian spirit *Lafadar* for protection from evil spirits, ghosts, and other unseen supernatural forces, as well as from natural forces like floods and Storms.<sup>15</sup>

As Sanquelim grew as a business town and a buzzing market began to be held here every Monday, traders and merchants started to arrive here from distant lands, who made it there by navigating River *Valvanti*.

The traders and merchants eventually also began attributing their success in business to the blessings of *Lafadar*.

The ritual of appeasing *Lafadar* was discontinued in 1978 but later revived in 1996. It was discontinued again after 1998, only to be evoked once more post-pandemic in 2021. This revival not only brings people together but also helps them reconnect with their traditions, providing a sense of comfort and unity in the face of life's uncertainties.

The ritual encourages social cohesion and communal harmony. It has been observed with the aim of achieving physical and psychological means to deal with the mystery and unpredictability of the natural, social, and cosmic realms.<sup>16</sup>

### Shri Dattatreya Temple

The establishment of the Shri Datta Temple in Sanquelim can be attributed to an incident involving a devotee at *Narsobavadi* which became a significant reason. Generally, this story dates back to 114 years ago. At that time in *Sakhali* village, there lived a devout follower of

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<sup>15</sup> Times of India. "As Dusk Falls Tonight, Sanquelim Locals Will Appease the Lafadar." Accessed April 19, 2024. <https://timesofindia.indiatimes.com/city/goa/as-dusk-falls-tonight-sanquelim-locals-will-appease-the-lafadar/articleshow/101682260.cms>

<sup>16</sup> Times of India. "As Dusk Falls Tonight, Sanquelim Locals Will Appease the Lafadar." Accessed April 19, 2024. <https://timesofindia.indiatimes.com/city/goa/as-dusk-falls-tonight-sanquelim-locals-will-appease-the-lafadar/articleshow/101682260.cms>



Lord Vitthal named Shri. Mhalu Kamat, who undertook a pilgrimage to Pandharpur to serve and worship Lord Vitthal. His son, Shri. Lakshman Mhalu Kamat, was also deeply devoted to the deities and particularly to Shri Datta, due to which they regularly visited the Narsobavadi shrine to read the Shri Guru Charitra and engage in the service of Shri Dattatreya Maharaj with devotion. Despite their devoutness and devotion to Shri Datta, since they belonged to the Gaud Saraswat Brahmin community, some people from Narsobavadi occasionally insulted them, and they were discriminated against in their worship services without any reason. However, undeterred by these unjust humiliations, Shri. Lakshman Mhalu Kamat continued his activities steadfastly. One day, while reading the Shri Guru Charitra at the Narsobavadi temple, some people approached him and, without any reason, insulted him severely. This unbearable insult deeply saddened him, his heart became extremely sorrowful, and tears flowed incessantly from his eyes. Overwhelmed by his emotions, he spontaneously uttered, “Oh Witness of all, compassionate Guru Maharaj! You know everything. Today, I consider my humiliation as your humiliation.”<sup>17</sup>

And what a miracle! That very night, Shri Guru Maharaj appeared to Lakshman Mhalu Kamat in a dream and gave him a vision. In his dream, a radiant ascetic adorned with saffron robes, carrying a *kamandalu* (water pot) in one hand and a staff in the other, with ashes smeared on his forehead, wearing a garland of *rudraksha* beads, appeared before him. In this attire, he said, “Devotee! Do not worry at all. Your every wish will be fulfilled. Soon, I will come to your village. “Although this was just a dream, it was a message from the Maharaj, which Kamat understood, and he was filled with joy. After a week of chanting, he set out for Sakhali with a contented heart.

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<sup>17</sup> “Devasthan Visheshank.” Edited by Sudarshan Deshpande and Sanjay Ghugretkar. Printer and Publisher

Before reaching Sakhali, there was an incident here that complemented and harmonized with the message in his dream. A householder in Sakhali, Shri. Yesu Shenavi Bodke's wife Mathurabai, had been wanting to build a shelter for an udumbara tree in her village for her husband's memory. She felt that it would be appropriate to serve it by constructing a platform for the tree and, accordingly, she had handed over thirty rupees to their family priest, Shri. Rameshwar Bhat, to carry out the task. Rameshwar Bhat had brought udumbara saplings and planted them at the site. His mother, Pandu Naik, had devoutly performed the task of watering them. When the saplings grew and spread, the construction of the platform began. But due to the lack of funds from Bhata, the construction of the platform was incomplete. Knowing this, Lakshman Kamat himself handed over twenty-five rupees to Shastri Buva. The digging work for the platform started at an auspicious moment. As they dug two to four hands deep, an unimaginable miracle occurred.<sup>18</sup>

Where the platform was being built, there was a Muslim burial ground. It happened suddenly, as if by divine intervention, that apart from the usual stones and pebbles found in the riverbed, during the excavation work for the platform, a small golden snake, a pair of silver padukas (footwear), a marble statue of Maruti (Hanuman), and a stone statue of Ganapati were discovered. When Maharaj's presence was felt in this endeavor, all the members of the concerned committee enthusiastically participated with devotion. Subsequently, after Bhataji placed the snake statue, he handed over the padukas to us, and in the presence of the deity, the statues of Maruti and Ganapati were placed. After the completion of the platform construction, on the auspicious occasion of Ashwin Krishna Dwadashi in the year 1801 of the Shaka era, the

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<sup>18</sup>“Devasthan Visheshank.” Edited by Sudarshan Deshpande and Sanjay Ghugretkar. Printer and Publisher

consecration ceremony was performed according to Vedic rituals. Following the establishment of the Shri Datta Temple, it flourished and prospered in the subsequent period. Its initial step was the consecration of the udumbara tree. Subsequently, through the efforts of Shri. Kamat and others, the Garbhagriha (sanctum sanctorum) was built, and the black stone statue of Shri Datta was installed there by skilled artisans from Borivali. Another instance of arrival:<sup>19</sup>

Around this time, Laxman Kamat's relative, Mr. Vasu Mhalu Kamat, had a dream. In the dream, a monk appeared and said, "I am tired from crossing the Sahyadri mountains, yet show me a place where I can rest peacefully." Hearing this, Kamat suggested a spot. They showed the Vitthal Temple and said, "You can rest at the Brahmin committee's house there." To this, the ascetic replied, "No, I need a solitary place. I need a place where I can be alone." Pointing towards the direction of the udumbara tree on the other side of the riverbank, he said, "There, near the jackfruit orchard, a suitable spot is visible, I will go there." With these words, the ascetic swiftly went towards the direction of the udumbara tree and soon disappeared from sight. Lakshman Kamat realized the significance of this incident, recalling the memory of the dream he had in the valley, and he became certain that besides the first and second individuals, it was indeed Shri Gurumaharaj himself who had come. Everyone was delighted as Maharaj had chosen the spot for the construction of the temple. After relentless efforts, the magnificent temple was completed.

In this temple, celebrations and Shibi festivals are held on every full moon day. The Shibi festival does not take place for three months from Ashadha to Bhadrapada. On Guru Dvadashi, Guru Pratipada, Shri Datta Jayanti, and Vardhapan Din, the procession of the deity is taken out in a silver palanquin, and during other festivals, it is carried out in a wooden palanquin. The temple is dedicated to Lord Dattatreya - the Hindu Trimurthy that is the combined form of

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<sup>19</sup> "Devasthan Visheshank." Edited by Sudarshan Deshpande and Sanjay Ghugretkar. Printer and Publisher Pratap Govind Pawar. June 2001, 54-55. (Translated)

Brahma, Vishnu and Mahesh. These three gods are considered as the holy trinity. These three gods are symbol of preservation, creation and destruction. The architecture of the temple is a combination of the traditional local building and a rigid architectural style. This unique combination has given the temple an exclusive look. The interior of the temple is made of white marbles. The temple possesses intricate carvings and extensive work of craft. The temple was built in the form of a shrine to keep the idol of Lord *Dattareya* within safe enclosure. The deity idol is very nice and at the entrance there are statues of Cow (depicting Earth), 4 Dogs (depicting 4 Vedas). The temple location is very picturesque.<sup>20</sup>

The deity is believed to be very powerful. Devotees have a strong belief that the temple has unique healing powers. People with unsound brain or mental difficulties are said to have been healed through prayers offered to the deity. The main attraction of the temple is not just the deities but also the beautiful natural surroundings, greenery of the palm groves, the beautiful sight of the hillock and the freshness of the surroundings. A trip to the temple offers some panoramic views.

The most important festival celebrated here is the Datta Jayanti which falls in the month of December.

#### Dress Code Implementation

The temple management at Shree Gurudev Datt Temple has instituted a dress code aimed at preserving the sanctity of the religious space and upholding decorum among visitors. Signboards prominently display regulations prohibiting the entry of individuals wearing attire deemed inappropriate for temple visits. Specifically, shorts, miniskirts, sleeveless tops, short length T-shirts, and low waist jeans are listed as garments not permitted within the temple

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<sup>20</sup> “Devasthan Visheshank.” Edited by Sudarshan Deshpande and Sanjay Ghugretkar. Printer and Publisher Pratap Govind Pawar. June 2001, 54-55.(Translated)

premises. This reflects a concerted effort to align with traditional values and norms associated with temple visits in Hindu culture. Guidelines on Timing of Visits

In addition to dress code regulations, the temple administration emphasizes the importance of timing in temple visits. Visitors are urged to refrain from entering the temple during *Jananashauch* (Suyar) or *Mritashauch* (Sutak) periods, as a gesture of respect and adherence to cultural beliefs surrounding purity and spiritual practice. This aspect of temple etiquette underscores the significance of aligning one's conduct with religious customs and traditions.

### **Other Cultural Practices**

Beyond dress codes and timing of visits, Shree Gurudev Datt Temple also upholds various other cultural practices. Visitors are advised not to enter the temple premises after consuming onion, alcohol, or non-vegetarian food, as such items are considered impure and incompatible with the sanctity of the temple environment. Additionally, proper hygiene is emphasized, with individuals encouraged to bathe before entering the temple. Furthermore, women are advised against going to the Chowk during Aarti, and photography within the temple premises is discouraged, underscoring the reverence and respect accorded to religious rituals and sacred spaces.

### **Radhakrishna Murlidhar Temple**

The Shree Radhakrishna Murlidhar temple is just beside the main road passing Sanquelim to Harvalem village. Established on April 10, 1905, by the Vaishya community of the village on the auspicious day of Chaitra Shukla Panchami, Monday, according to the Hindu calendar. The main deity of the temple is Shree Radhakrishna Murlidhar, installed in a white marble statue. Although the architecture and height of the temple

may not be as grand as other prominent temples in the region, the serene beauty of the temple premises captivates the minds of visitors.

In 1902, a Brahmin named Mahadev Shastri came to the Sakhali region. He dedicated his time to meditation, devotion, and spiritual practices at the same spot where the temple stands today. His devotion attracted members of the Vaishya community from the village, and inspired by him, they established a small shrine in the vicinity in 1903, housing the Shiva Linga and the Paduka (footwear) of Shri Dattatreya Maharaj. Later in 1905, following proper rituals, the Vaishya community constructed the Shree Radhakrishna Murlidhar Temple, incorporating the mentioned deities along with Shiva Linga and Shri Dattatreya Maharaj's Paduka.<sup>21</sup>

Although the temple was founded by the Vaishya community, it is noteworthy that local Brahmin priests (Sonar) are the main trustees, indicating their involvement in the temple affairs. The temple building itself was completed in 1905, but the addition of a mandap (hall) was deemed necessary later, which was constructed in 1960, making the temple more splendid.

The incident of funding the mandap construction by European governors under Portuguese rule in Goa highlights the historical significance and memorable aspect of Hindu temples in Goan history.

The temple has a grand entrance with a huge sculpture of a vulture, symbolizing strength, at the gateway leading to the central shrine dedicated to Radha and Krishna. Even though Radha wasn't Krishna's wife, their bond symbolizes true love, which was widely accepted by society back then. The deity, made of white marble, is beautifully adorned and garlanded.

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<sup>21</sup> Shenvi, Vinayak Narayan. Dev Bhoomi Gomantak. All India Saraswat Foundation, 187.

Inside, the temple is well-maintained and has a peaceful atmosphere. Visitors are requested to maintain silence to enhance the spiritual experience, and there are cemented pavements for the temple offers amenities like parking space, clean and for photography, creating a comfortable and welcoming environment for devotees to gather and pray, the temple features a community hall suitable for religious ceremonies and gatherings, including marriage ceremonies.

Recently, the Radhakrishna Temple Goa underwent a significant upgrade and beautification process as part of a project initiated by Goa Tourism. The project aimed to enhance the outer premises of the temple, covering an area of 3500 square meters. Various facilities were added to make the temple more tourist-friendly, including paved walkways, seating benches, a boundary wall, railings, drinking water facilities, garbage bins, landscaping, and improved illumination. These upgrades were implemented to create a more welcoming and pleasant environment for visitors to the temple.

The temple hosts various annual festivals like Chaitra Shukla Pratipada, Chaitra Shukla Panchami (Vardhapan Day), Vaishakha Krishna Chaturdashi, Shri Nrusimha Jayanti, Shraavana month's Shri Gokulashtami, Bhadrapada month's Shri Ganesh Chaturthi, Ashwin month's Vijaya Dashami, Ekadashis, Narak Chaturdashi, Kartika month's Shri Tulsi Vivah, Shri Vaikuntha Chaturdashi, and Magha Shukla Ekadashi.<sup>22</sup>

The temple's trustees include families with surnames such as Kalangutkar, Kanekar, Gongakar, Pinge, Morsakar, Narvekar, Mapari, Karekar, Pednekar, Sangodkar, Inde, Shirodkar, Pangam, Karpe, Vernekar, Kuratkar, Pujari, Nevagi, Dangi, Shetiye, Chodankar, Malavankar, Usapkar,

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<sup>22</sup> Shenvi, Vinayak Narayan. Dev Bhoomi Gomantak. All India Saraswat Foundation, 188.

Teli, Velingkar, Shirsat, Merkar, Gaad, Ganthe, Vadkar, Dantiye, Manerkar, Pavsakar, Solapurkar, Bordekar, Bonge, Hanjunker.

Shigmo in Sanquelim: Celebrating Tradition and Communal Harmony Through Ghode Modni.

The word Shigmo is believed to have been derived from the Sanskrit word ‘sugim’, which means a pleasant summer and, indeed, phalgun marks the beginning of spring. For villagers living in the interiors of Bicholim, Sattari, Canacona and other regions of Goa, Shigmo is not a mere colourful entertainment parade. It is a ritualistic festival observed during phalgun — the last month of the lunar Hindu calendar — to extend a hand of friendship towards the good and evil spirits that reside around them.

From the Mauryas and Chalukyas to the Silharas and Kadambas, a number of dynasties ruled over the territory of Goa and surrounding regions, where today Shigmo observances are seen, from Kankavli to Karwar. The cocktail of cultural influences has left each of Goa’s regions with a different practice of Shigmo.<sup>23</sup>

The traditional instruments of dhol, tashe and kasalem and the large cloth umbrellas are the constant in most of these celebrations. Some rituals like erection of a tree trunk near the village temple, which is called the ‘holi’, is also another common practice. But the interpretation of Shigmo varies widely from village to village. All Shigmo rituals begin with invocation of the local deities and spirits. Shiva, Santeri and Bhumika are the usual deities invoked and the rituals surrounding Shigmo are performed within the temple premises of these deities.

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<sup>23</sup> "Celebrating the Spirit of Shigmo." Times of India, <https://timesofindia.indiatimes.com/city/goa/celebrating-the-spirit-of-shigmo/articleshow/98422581.cms>.



Groups of men dance the ghode modni, decked up with strings of aboli flowers tied to their arms and over their red turbans. The dancers have a protruding cane horse head attached to their waists, colourfully decorated to match the occasion. The men dance the ghode modni, mostly bare feet, to rhythmic music, imitating a horse's gait. In Sanquelim, the ghode modni parade makes a stop at the Hazrat Babar-Pir Dargah in the village to receive from the maulana flowers called 'kawl', without which the procession has never moved forward. It shows communal harmony.<sup>24</sup>

### **Shri Saptashati Bhumika temple**

Poriem, known locally as Paryem village in Sattari is close to the road leading to Chorla ghat route and Bhumika Devi, who has been here since medieval history times, has become an encouraging deity for travellers. Since there is a temple of the goddess along the ghat road, people coming and going along this road wanted to take the blessings of the goddess. Poriem village has always been a cultural and religious center for Sattari district because of this temple.

Bhumika Devi is the chief goddess of hardworking and fighting against enemies, the unity between Hindus and Muslims is reflected in the chants of Devi of the Poriem. The name of *Babur Pir* of Sanquelim is mentioned in the prayers to the goddess. When the horses go from Poriem to Sanquelim on the day of *Ghode Modani*, they visit Babur Pir Dargah. The *Shigmo* in Sanquelim and the Chaitri festival in *Vitthalpur* are based on Bhumika. With the Chaitri festival in the premises of the Vitthal temple, a small chariot has to be made in the

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<sup>24</sup> "Celebrating the Spirit of Shigmo." Times of India, <https://timesofindia.indiatimes.com/city/goa/celebrating-the-spirit-of-shigmo/articleshow/98422581.cms>

Poriem Bhumika temple before the Veerbhadra and Rathotsav. The Bhumika Temple of Poriem is the cultural and religious heritage of the associated area.

### **Unity in Tradition: Celebrating Gudi Padwa with the Sacred Journey of the SAPTASHATI BHUMIKA Kalash**

The festival of Gudi Padwa marks the first day of 'Chaitra month', the first month of Hindu New Year. It is one of the most popular festivals of Goa which is celebrated across the state with great fervor and devotion, on this day one can find bamboo staff with saffron scarf and bronze goblet hung outside several houses in Goa. It is known as '*gudi*'. The word '*gudi*' refers to 'flag' while '*padwa*' is derived from Sanskrit word '*pratipad*' which means first day of each fortnight in the lunar month. It means the first day on which the moon appears after the new moon day.<sup>25</sup>

Sometimes people use yellow or saffron cloth to tie the *gudi* which is adorned with gold zari (brocade). Sugar, mango and neem leaves, along with garlands of flowers are used to decorate the *gudi*. The copper pot is placed in an inverted position at the end of the bamboo.

The festival of Gudi Padwa marks the first day of 'Chaitra month', the first month of Hindu New Year. It is one of the most popular festivals of Goa which is celebrated across the state with great fervor and devotion. Among the majority of the Hindu communities, the day marks the creation of the universe by Lord Brahma and devotees celebrate it with fairs and festivals.

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<sup>25</sup> Gomantak Times. "Here's How Goa Celebrates the Festival of Gudi Padwa." Art & Culture section. <https://www.gomantaktimes.com/my-goa/art-culture/heres-how-go-celebrates-the-festival-of-gudi-padwa>.

The sacred pitcher representing the deity Bhumka in Poriem of Sattari is taken out in procession. Two men walk barefoot from Poriem to Sakhali on the day of Gudi Padwa, balancing the traditional Kalash of the Goddess Shri Saptashati Bhumika on their heads. They cover the distance to the beats of drums and make a stop at the Hazrat Babar-Pir Dargah. There, the Maulana offers them the traditional 'kavl' along with garlands. This practice, believed to be a 500-year-old tradition, showcases unity among different communities. The Kalash never moves forward without receiving flowers from the Muslim community, highlighting a deep-rooted cultural unity.<sup>26</sup>

### **Urus celebrated at Sanquelim.**

In Sanquelim town, the celebration of Urus is a significant event where Muslim communities honor the Pirs, pious Islamic saints who promoted humanitarian ideals and fostered Hindu-Muslim unity. The Dargah of Hazrat Babar Pir, located near the Valvant River on the border of Poriem and Sanquelim, holds historical importance for both Hindu and Muslim communities since ancient times. Abdul Shah Muzawar, associated with the Dargah for decades, mentions how Hindus and Muslims come together during Urus, setting aside religious differences to pay respects to the Pirs. Every year, after eleven days of Ramzan Eid, various places in Goa and Karnataka, including Betul, Khandepar, Surla-Tar, Pilgao, and Sarvan, celebrate Urus. Devotees from both communities gather near the Durgah of the Pir, offering garlands of flowers. These shrines, situated along navigable rivers, possibly indicate the influence of Muslim traders in popularizing Pir worship. The tradition of Pir worship in Goa is believed to have started in Betul and later spread to other parts. The six shrines of Pir in Goa and one in Karnataka are considered brothers who spread love and devotion among people. Quawwals or

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<sup>26</sup> Gomantak Times. "Communal Amity is Hallmark of this Gudi Padwa Procession in Goa." Web Stories section. <https://www.gomantaktimes.com/ampstories/web-stories/communal-amity-is-hallmark-of-this-gudi-padwa-procession-in-go/>.

musicians are invited to perform during Urus, although nowadays these performances often occur on different days. Near the Durgah, a Kosamb tree is considered sacred by both Muslims and Hindus.<sup>27</sup>

The Urus festival is celebrated in Sanquelim with great fervor. Special invitation posters are put up in the market, inviting the people of Sanquelim to seek the blessings of Hazarat Babar Peer and join in the festivity. Local stalls, resembling a fair, are set up during the Urus celebration. During the night of the Urus, eminent members of Hindu communities from Sanquelim partake of the special dinner known as 'Niyaz' organized by the Muslims. offering a variety of food options, including both vegetarian and non-vegetarian dishes for everyone.

### **Dhalo in Sanquelim.**

The most favourite Konkani folk songs of Goan Hindus are the Dhalo and Fugddi. The Dhalos are sung in the Hindu month of Paush, corresponding to February, more or less. The term Dhalo derives from the Konkani word 'Dholap', meaning to sway (Rohit Phalgaonkar, The Navhind Times, 11th February 2007). Although men are also invited to participate, the singing is usually an all-women affair. They have an assembly point in the village, called mandd, where they meet.<sup>28</sup>

The Dhalos are sung throughout the night till dawn. It is the last night that is most interesting, when many of these women, in the height of fervour and excitement drop in a trance. Then the others sing that the spirit of a goddess has entered those entranced women: 'Tancher Rambha aila'. As dawn approaches, the senior most elder in the village is requested to plead for their common welfare.<sup>29</sup>

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<sup>27</sup> Department of Art and Culture, Government of Goa. "Urus Celebrated at Sanquelim." <https://www.artandculture.goa.gov.in/en/urus-celebrated-at-sanquelim>

<sup>28</sup> Braganza, Alfred F. Goa History And Culture. Third Millennium, 2017, 90.

<sup>29</sup> Braganza, Alfred F. Goa History And Culture. Third Millennium, 2017, 90.

The symbolic coconut is broken and distributed along with homemade sweets among those present. The most pleasing of dhalo is Dive Konkannant. Though the dhalo and fugaldi are similar in character, the Konkani verbal expressions for them differ.<sup>30</sup>

It is the annual festival where in women get opportunity to express their artistic talent. The tradition as it is mandatory through religious taboos to take part in the Dhalo. "In Sanquelim, the Dhalo festival is celebrated in Bhandharwada and Gauthanwado." "In Sanquelim, the Dhalo festival is celebrated in Bhandharwada and Gauthanwado."

For the five or seven days, the women assemble in the late evening in front of the shrine of Rashtroli or other folk deities. They light the lamp and invoke the deity as well as Tulshi Vrindavan for blessing. Standing in two rows and facing each other they dance to the tune of melodious folk songs. These folk songs reflect the traditional ecological knowledge about flora and fauna found in the area. Though some songs seem to be monotonous due to repetition and refrain their tunes are indeed very melodious.

### **Shri Vithal Temple**

Nestled on the banks of the Valvanti River in Sanquelim, Goa, the Shri Vithal Temple stands tall, embodying not just devotion but also the rich history of the region. Dedicated to Lord Vithal, an avatar of Lord Vishnu, the temple holds deep connections to the Rane family.

While the Vithal Temple is located outside the Sanquelim municipality, the people of Sanquelim maintain a strong connection to the temple and actively participate in events like the Boat Festival, despite its location in Vithalapur.

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<sup>30</sup> Braganza, Alfred F. Goa History And Culture. Third Millennium, 2017, 90.

Shri Vithal Temple is yet another of the famous temples located in Vithalapur on border on Sanquelim, the hometown of the Ranes of Sattari. Their ancestors settled in Goa, leaving an enduring mark on the land. Driven by their devotion to Lord Vithal, It was built by the Rane families who migrated from Udaipur about 600 years ago to Sanquelim. Though the temple's original construction date remains a mystery, historical records indicate a significant restoration in 1942 AD. This meticulous renovation ensured the temple's survival, enabling future generations to reconnect with their spiritual heritage. Importantly, the inner sanctum, or garbhagriha, remained untouched during the restoration, preserving the temple's sacred essence.

While details of the temple's original architecture are scarce, the restored temple seamlessly blends traditional elements. Set against the serene backdrop of the Valvanta River, the temple exudes a spiritual ambiance. Inside, intricate carvings, vibrant murals, and pillars, adding to the temple's majestic look.

At the heart of Shri Vithal Temple lie its vibrant festivals. The main celebrations unfold over the nine auspicious days preceding Chaitra Purnima, a full moon day in the Hindu month of Chaitra (typically falling between March and April). During this time, the temple teems with devotional fervor as devotees gather for prayers, rituals, and festive rituals.

Another notable festival at Shri Vithal Temple is *Ashadi Ekadashi*, observed across Maharashtra and Goa. This festival commemorates the arrival of Saint Tukaram at the *Pandharpur* temple dedicated to Lord *Vithoba* (another name for Lord Vithal). Kartik Ekadashifurther highlights the temple's devotion to Lord Vithal.

One of the temple's most captivating features is its exquisitely carved wooden chariot. Resembling the chariot of Lord Krishna from the Mahabharata, this magnificent structure takes center stage during temple festivals. The elaborate craftsmanship of the chariot reflects the

artistic heritage of the region, symbolizing Lord Vithal's divine journey and the hopes of devotees.

The Veerbhadra performance, which typically happens at the end of Chaitri, is another cultural highlight in Sanquelim. Sunil Shirodkar, who lives in Sanquelim, plays a key role in Veerbhadra performance the 4<sup>th</sup> generation performer of the folk dance. This event takes place in Vithalapur at the Vithal Temple, which is not part of Sanquelim's official area. Despite this, Sunil's involvement highlights how cultural traditions extend beyond municipal boundaries.

Tripurari Poornima and the Boat Festival:

Tripurari Poornima, also known as Tripuri Poornima or Kartik Poornima, is a cultural festival celebrated on the Poornima (full moon) day of the Kartik month (November in the Gregorian calendar). It holds significance in various religious traditions and is sometimes referred to as Dev-Diwali or Dev-Deepawali, signifying the festival of lights of the gods.<sup>31</sup>

The festival's origin is steeped in mythology. According to one legend, Lord Shiva vanquished the demon Tripura Sur on a full moon day in the Kartik month, earning the name Tripurari, meaning the destroyer of Tripura, the three cities created by the demon. This victory brought joy to the gods, who celebrated it by lighting lamps, leading to the festival being called Dev-Deepawali or the Deepawali of the gods. Another mythological interpretation associates the day with the birthday of Matsya, the fish avatar of Lord Vishnu, who rescued the first man, Manu, from a great flood.<sup>32</sup>

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<sup>31</sup> Cardozo, Apolinario, S.J. When Goa Celebrates. Panaji, Goa: Dalgado Konknni Akademi Education Dept., 2002, 247-248.

<sup>32</sup> Cardozo, Apolinario, S.J. When Goa Celebrates. Panaji, Goa: Dalgado Konknni Akademi Education Dept., 2002, 247-248

Tripurari Poornima also marks the birthday of Brinda, the personification of the Tulsi plant, and Kartikeya, the god of war and son of Lord Shiva and Devi Parvati. Additionally, Sikhs celebrate it as the birthday of Guru Nanak, the first Sikh Guru and founder of Sikhism.<sup>33</sup>

In Goa, Tripurari Poornima is celebrated with great fervor, particularly at the Vithala Rakhumai temple in Vithalapur village. Though Vithalapur is distinct from Sanquelim, the people of Sanquelim are culturally connected to the temple and the festivities. The festival, which has been held for over two decades, combines religious rituals with cultural festivities, including the unique Boat Festival.

The celebration begins with the idol of Lord Vithal being ceremoniously carried down to the riverbank amidst chanting and traditional music. The temple and the riverbank are adorned with lamps, creating a festive ambiance. A makeshift stage is set up in the river for actors portraying the roles of Lord Shiva, Devi Parvati, and Tripurasur to entertain the audience with dialogues and performances.

Apart from the religious rituals, a boat competition is held during the festival, which has gained importance specially as a tourist attraction. In the past the villagers had started this practice by floating earthen lamps placed in dronas (cups made of thick dried leaves). Symbolically a traditional drona diya (lamp in a drona) is still given pride of place by floating it in the river before the boats. These are made of cardboard, thermocol or wood and decorated with different colours and lights.<sup>34</sup> They are floated in the Valvanti river.

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<sup>33</sup> Cardozo, Apolinario, S.J. When Goa Celebrates. Panaji, Goa: Dalgado Konknni Akademi Education Dept., 2002, 247-248

<sup>34</sup> Rodrigues, Maria de Lourdes Bravo da Costa. Feasts, Festivals, and Observances of Goa. L & L Publications, 2004, 98-101.



This festival has been annually celebrated at Valvonti in Vithalapur in Sanquelim for more than twenty years. The festival is attended not only by Goans but also by a number of foreigners and other tourists and the festival encases Goan culture. The Government of Goa celebrates this annual festival, organised by Vithalapur Deepawali Utsav Samiti in association with the Department of Art & Culture, Department of Information and Publicity, Goa Tourism Development Corporation and the Goa Tourism Department, with a state level status from 2005.<sup>35</sup>

The Tripurari Poornima is also celebrated at the Shri Saptakoteswar Temple, Narvem, Santeri Temple at Nanoda, Shri Shantadurga Temple, Gaonkar 'wada', Bicholim, and Mayem Lake.<sup>36</sup>

The historic Sanquelim fort, the Harvalem sites in Goa offer a wonderful blend of culture and spirituality. Gudi Padwa celebrations with the Sacred Journey of the Saptashati Bhumika kalash highlight the strong traditions and religious devotion in the area. During the Shigmo festival in Sanquelim, Ghode Modni performances demonstrate the vibrant cultural heritage and unity among the locals. The Radhakrishna Murlidar Temple and Datta Temple provide a serene and spiritual atmosphere, attracting visitors and devotees alike. Moreover, the breathtaking Harvalem waterfall, the Rudreshwar Temple, and the ancient caves add to the natural beauty and historical significance of the region, making it a must-visit destination for cultural enthusiasts and nature lovers in Goa.

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<sup>35</sup> Rodrigues, Maria de Lourdes Bravo da Costa. *Feasts, Festivals, and Observances of Goa*. L & L Publications, 2004, 98-101.

<sup>36</sup> Rodrigues, Maria de Lourdes Bravo da Costa. *Feasts, Festivals, and Observances of Goa*. L & L Publications, 2004, 98-101.

## **CHAPTER 3**

### **SANOUELMIM: HUB OF DEVELOPMENT**

#### 3.1 Managing Floods in Sanquelim: Water Resources Department Initiatives

The Water Resources Department in Goa plays a crucial role in managing and developing water resources across the region. Within its responsibilities lies the task of mitigating flood risks, particularly in vulnerable areas like Sanquelim.<sup>1</sup>

The Water Resources Department, previously called the Irrigation Department, was part of the Public Works Department (PWD) even before Goa's liberation from Portuguese rule. It became an independent department on July 1, 1981, after certain divisions were separated from the PWD. Later, it was renamed the Department of Water Resources on December 12, 2000.<sup>2</sup>

The Water Resources Department is responsible for managing and developing water resources in Goa's sweet water zone. Its primary function is to optimize the development of available water resources and ensure their sustainable utilization. The department also focuses on providing necessary infrastructure facilities.<sup>3</sup>

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<sup>1</sup> Government of Goa, Office of the Chief Engineer, Water Resources Department. Annual Administrative Report 2020-2021. Sinchai Bhavan, Nr. Police Station, Alto - Porvorim, Bardez - Goa. 0832-2413045, 2413046 (fax). [https://www.goavidhansabha.gov.in/uploads/papers\\_laid\\_attached/13\\_file\\_PB-WRD-20-21.pdf](https://www.goavidhansabha.gov.in/uploads/papers_laid_attached/13_file_PB-WRD-20-21.pdf)

<sup>2</sup> Government of Goa, Office of the Chief Engineer, Water Resources Department. Annual Administrative Report 2020-2021. Sinchai Bhavan, Nr. Police Station, Alto - Porvorim, Bardez - Goa. 0832-2413045, 2413046 (fax). [https://www.goavidhansabha.gov.in/uploads/papers\\_laid\\_attached/13\\_file\\_PB-WRD-20-21.pdf](https://www.goavidhansabha.gov.in/uploads/papers_laid_attached/13_file_PB-WRD-20-21.pdf)

<sup>3</sup> Government of Goa, Office of the Chief Engineer, Water Resources Department. Annual Administrative Report 2020-2021. Sinchai Bhavan, Nr. Police Station, Alto - Porvorim, Bardez - Goa. 0832-2413045, 2413046 (fax). [https://www.goavidhansabha.gov.in/uploads/papers\\_laid\\_attached/13\\_file\\_PB-WRD-20-21.pdf](https://www.goavidhansabha.gov.in/uploads/papers_laid_attached/13_file_PB-WRD-20-21.pdf)

Its activities are divided into several categories:

- Medium Irrigation, which includes water development and maintenance.
- Minor Irrigation, involving water resource development, water conservation, and maintenance.
- Command Area Development (CAD), aimed at improving agricultural productivity in irrigated areas.
- Flood Control, Anti-sea Erosion, and Drainage, including measures to prevent landslides and maintain drainage systems.
- Western Ghats Development Programme (WGDP), focusing on hill area development in specific talukas.<sup>4</sup>
- Supplying raw water to industrial estates and water treatment plants for public and developing water resources across the region. Within its consumption.

At the top of the department is the Chief Engineer, supported by various sections: Engineering Officer, Director of Administration, Accounts Officer, and a Technical wing led by a Superintending Engineer. There are also two Additional Chief Engineers, one for the Madei Basin and the other for the Irrigation Project. Each oversees different areas and has control over specific circle offices.<sup>5</sup>

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<sup>4</sup> Government of Goa, Office of the Chief Engineer, Water Resources Department. Annual Administrative Report 2020-2021. Sinchai Bhavan, Nr. Police Station, Alto - Porvorim, Bardez - Goa. 0832-2413045, 2413046 (fax). [https://www.goavidhansabha.gov.in/uploads/papers\\_laid\\_attached/13\\_file\\_PB-WRD-20-21.pdf](https://www.goavidhansabha.gov.in/uploads/papers_laid_attached/13_file_PB-WRD-20-21.pdf)

<sup>5</sup> Government of Goa, Office of the Chief Engineer, Water Resources Department. Annual Administrative Report 2020-2021. Sinchai Bhavan, Nr. Police Station, Alto - Porvorim, Bardez - Goa. 0832-2413045, 2413046 (fax). [https://www.goavidhansabha.gov.in/uploads/papers\\_laid\\_attached/13\\_file\\_PB-WRD-20-21.pdf](https://www.goavidhansabha.gov.in/uploads/papers_laid_attached/13_file_PB-WRD-20-21.pdf)

The department comprises five Circle offices and thirteen executive Divisional offices. Each Circle office is headed by a Superintending Engineer responsible for overseeing Works Divisions and Special Land Acquisition Officers. Works are directly managed at the site by Sub Divisions led by Assistant Engineers. Overall, the department has 6 Superintending Engineers, 20 Executive Engineers, and 73 Assistant Engineers, totaling 983 staff members. Here's how the department addresses flood control in Sanquelim.<sup>6</sup>

To manage floods in Sanquelim town, the Water Resources Department implemented various preventive measures. These include reinforcing and improving existing flood protection structures like bunds, desilting and enhancing waterways of streams, constructing flood embankments and concrete retaining walls, and installing pump sets at critical points to evacuate excess floodwater and regulate water levels.

Measures such as widening rivers at bottlenecks and regulating discharge through reservoirs are undertaken. The department also set up warning levels and danger levels on main rivers and tributaries to monitor flood situations, especially in highly vulnerable areas like Sanquelim. To alert residents about impending floods.

Flood forecasting and warning services like sirens and lighting masts are installed at key locations in Sanquelim. In the fiscal year 2019-20, approximately 1.607 km of flood control works were completed, demonstrating the ongoing efforts to mitigate flood risks in the region.

### 3.2 Bridging Communities: Inauguration of the Vithalapur-Bhandarwada Sanquelim Bridge

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<sup>6</sup> Government of Goa, Office of the Chief Engineer, Water Resources Department. Annual Administrative Report 2020-2021. Sinchai Bhavan, Nr. Police Station, Alto - Porvorim, Bardez - Goa. 0832-2413045, 2413046 (fax). [https://www.goavidhansabha.gov.in/uploads/papers\\_laid\\_attached/13\\_file\\_PB-WRD-20-21.pdf](https://www.goavidhansabha.gov.in/uploads/papers_laid_attached/13_file_PB-WRD-20-21.pdf)

The residents of Vithalapur Karapur in Sanquelim had requested to open the footbridge for vehicles to connect their village with Sanquelim city. Earlier it was just a wooden bridge. Later after the then renovation, it was given iron plates. But a barricade was put on both the sides restricting the entry of two-wheelers including cycles.<sup>7</sup> People use this bridge for daily travel, including school students. This bridge, dating back to the Portuguese era, acts as a vital link between Vithalapur and Sanquelim city. Previously, two-wheelers and cycles used this route, but the barricade surprised residents by restricting access even for them.

#### Government Response:

In response to community demands, Chief Minister Dr. Pramod Sawant took action and laid the foundation stone for a new bridge connecting Bhandarwada and Vithalapur in Sanquelim on February 16, 2020. This bridge, set to be built over the Valvanti River, replaced the existing pedestrian bridge and was designed to be wider, accommodating two lanes of traffic along with walkways on both sides. It was expected to ease the traffic burden on the State highway and improve connectivity.

Additional plans included upgrading the approach roads on both sides, extending 50 meters. The entire project was estimated to cost around 8.12 crore and aimed to be completed within a year.

Sawant called on the community to support the government's efforts for Sanquelim's development, even if it meant sacrificing some land. He emphasized that development projects required the people's support to succeed.

Addressing concerns about low turnout in the market and losses suffered by shopkeepers, Sawant noted that while the municipality and the MLA could provide facilities, it was up to

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<sup>7</sup> Herald Goa. "CM Announces Plan to Build Vithalapur to Sanquelim Bridge." Herald Goa. <https://www.heraldgoa.in/Goa/CM-announces-plan-to-build-Vithalapur-to-Sanquelim-bridge/151297>

the shopkeepers to find new ways to attract customers. He stressed the importance of collaboration between the government and the community for sustainable development.

### **Benefits of the New Bridge:**

**Enhanced Connectivity:** The bridge offers improved connectivity, reducing travel times and providing a direct link between Vithalapur Karapur and Sanquelim city.

**Efficient Transportation:** Unrestricted access for vehicles, including two-wheelers, facilitates the smooth transportation of goods and daily commutes.

**Emergency Access:** In times of crisis, the bridge serves as a vital lifeline, ensuring swift access for emergency services and residents.

**Infrastructure Development:** The completion of the bridge marks a significant milestone in infrastructure development, contributing to the overall progress and prosperity of Sanquelim.

### **Ravindra Bhavan Sankhali: A Cultural Hub in Sanquelim**

Ravindra Bhavan Sankhali, a cultural center in Sanquelim, dedicated to nurturing arts and community engagement. Ravindra Bhavan is located at Desai Nagar, Sankhali, . Here's what you need to know about this essential local institution

Ravindra Bhavan Sankhali, established on December 16, 2013, under the Department of Art and Culture, Government of Goa, aims to foster, develop, and promote dance, music, literature, and fine arts.

It encourages the production of new plays by awarding prizes and distinctions and supports the development of dramatic activities, especially among children.

### **Facilities and Infrastructure:**

- The auditorium, named “Manoharbuva Shirgaonkar Sabhagrah,”<sup>8</sup> seats 786 people and is designed for performing arts, movies, and seminars.
- It features modern audio, video, and lighting systems, with contemporary construction technology and materials used both externally and internally.
- An open-air theater with around 900 seating capacity complements the main auditorium.
- The premises include facilities for dance and drama training, with accommodation for actors during their training tenure.

#### Building Layout

- The main auditorium building comprises various sections such as the entrance lobby, ticketing counters, conference rooms, green rooms, snack areas, and exhibition areas.
- Additional facilities include a service block, and ample parking space.

#### Rules and Regulations:

- The stage is available for prior arrangements half an hour before session hours,<sup>9</sup> with specific guidelines on sound application systems and rental charges.
- Premises are unavailable for booking on certain public holidays.
- Booking for accommodation can be done two months in advance, with security deposits and cancellation charges specified.
- Various documents are required for booking, including permissions and licenses.

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<sup>8</sup> Ravindra Bhavan Sankhali. "About Us." Art and Culture Department, Government of Goa.  
<https://www.artandculture.goa.gov.in/en/about-usrelated-organizations/ravindra-bhavan-sankhali>.

<sup>9</sup> Ravindra Bhavan Sankhali. "About Us." Art and Culture Department, Government of Goa.  
<https://www.artandculture.goa.gov.in/en/about-usrelated-organizations/ravindra-bhavan-sankhali>.

- Specific rules govern the display of advertisement boards and the sale of tickets.

### 3.3 Educational Insitutions

#### Govt Higher Secondary School Sanquelim

Govt higher secondary school sanquelim was established in 1985 and it is managed by the Department of Education. It is located in Urban area. It is located in bicholim block of North Goa district of Goa. The school consists of Grades from 11 to 12. The school is Co-educational and it doesn't have an attached pre-primary section. The school is Not Applicable in nature and is not using school building as a shift-school. English is the medium of instructions in this school. This school is approachable by all weather road. In this school academic session starts in April.<sup>10</sup>

The school has Government building. All the classrooms are in good condition. It has 2 other rooms for non-teaching activities. The school has a separate room for Head master/Teacher. The school has have electric connection. The source of Drinking Water in the school is Tap Water and it is functional. The school has 3 boys toilet and it is functional. And 3 girls toilet and it is functional. The school has no playground. The school has a library and has 5338 books in its library. The school does not need ramp for disabled children to access classrooms. The school has 10 computers for teaching and learning purposes and all are functional. The school is not having a computer aided learning lab. The school is Not Applicable providing mid-day meal.<sup>11</sup>

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<sup>10</sup> "Govt Higher Secondary School, Sanquelim." schools.org.in, <https://schools.org.in/north-goia/30010302108/govt-higher-sec-school-sanquelim.html>

<sup>11</sup> "Govt Higher Secondary School, Sanquelim." schools.org.in, <https://schools.org.in/north-goia/30010302108/govt-higher-sec-school-sanquelim.html>



### Government College of Arts, Science & Commerce, Sanquelim

The college situated at the junction of two important talukas of Goa viz. Sattari and Bicholim, the college caters to the higher education needs of students of almost 100 villages. The College in turn is blessed with the unique distinction of a healthy and delicate blend of the rural and urban. A staff strength of around 100 members supports the academic and administrative needs of the college while a wide variety of subjects/subject-combinations in this three – faculty college adds a diversity and richness in the outlook of its members. Considering the location and the purpose for which this college was originally set up, the efforts are constantly on to be in sync with modern trends in education. The campus is fully networked and has facilities for use of Information and Computer Technology (ICT) in the learning process, besides providing good library and laboratory facilities. The college also strives to attain all-round development of the physical intellectual and moral faculties of the students through wide ranging co-curricular and extra-curricular activities.

Three years in this institution is guaranteed to transform a student into someone with a better and more distinctive personality.<sup>12</sup>

This college runs courses for Bachelor of Arts (B.A.), Bachelor of Science (B.Sc.) and Bachelor of Commerce (B.Com) degrees which are awarded by Goa University. The semester system is followed for the 3 year degree program and each academic year comprises of two semesters. Admissions to First Year classes start immediately after the results of Goa Board of Higher Secondary School Certificate Exam. No admission to any course is given one month from the

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<sup>60</sup> Government of Goa. "Government College, Sanquelim." Goa Official Portal, <https://www.goa.gov.in/departments/government-college-sanquelim>

beginning of the academic year. Students will be admitted provisionally, subject to the payment of fees etc. and their enrolment to GoaUniversity.<sup>13</sup>

#### The primary health center at sanquelim

The primary health centre is situated at the prime location and caters population of Sanquelim and neighboring areas. It is situated near the old Primary Health Centre, at the junction of Bicholim to Valpoi road and Amona to Sanquelim road and about 1 Km away from the Sanquelim Market / Kadamba Bus Stand. The building is designed in “Y” shape by which it provides adequate light and ventilation to the entire area of hospital. All the three wings connecting to the central location serves as full functional area keeping the entire hospital services nearby and centrally located corridors to facilitate functional working of the hospital. The said building is 70 bedded hospital with RCC framed structure having partly second floor with sloping roof slab over one full first floor and over a ground floor without any basement.<sup>14</sup>

The ground floor consists of N.G.O.” immunization, pediatric physiotherapy councilor’s stimulation, pediatric clinic, play area, breast feeding, waiting area, obstetrics & gyn, behavioral science, store room, gents and ladies toilet, M.S. room, medical store, surgical examination, pharmacy, treatment room, medical exam, herb room, sterile store, autoclave, ayurved / homeopathy, canteen, kitchen, utilities / maintenance, laundry, housekeeping, dental,

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<sup>13</sup> Government of Goa. "Government College, Sanquelim." Goa Official Portal, <https://www.goa.gov.in/departments/government-college-sanquelim>

<sup>14</sup> GSIDC Ltd. "Reconstruction & Upgradation of Primary Health Centre at Sanquelim, Goa (Civil & Plumbing Work)." GSIDC Ltd., <https://www.gsidcltd.com/project/reconstruction-upgradation-of-primary-health-centre-at-sanquelim-go-civil-plumbing-work>

oph/ENT, Administration, sample collection, laboratory, ortho, physiotherapy, X-Ray, Ultra sound, trauma OT, Doctor's room, trauma ward, etc <sup>15</sup>

The first floor consists of male ward, female ward, medical ICU, treatment room, gents and ladies toilet, Doctor's room, neo-natal ICU, dialysis / Urology, two operation theatres, recovery room, sterile store, doctor's / nurses' changing room, delivery room, labour room, sluice, scrub, etc.<sup>16</sup>

The second floor consists of seminar room, nurses' rest room, doctor's rest room, study room, bed room / living area, kitchen with attached toilet for DNB students (2 Nos.), 2 Nos. paid ward. Other structures such as guard house, substation, mortuary, gas manifold, etc. are provided within the hospital campus. <sup>17</sup>

Sai Nursing Institute, Sankhali

#### Institute Information

The Sai Nursing Institute, Sanquelim was established in 2014 by The Sai Nursing Society, founded by Dr. Pramod Sawant, and is recognised by the Government of India Nursing Council in New Delhi and affiliated with the Goa Nursing Council in Bambolim, Goa. It is situated in

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<sup>15</sup> GSIDC Ltd. "Reconstruction & Upgradation of Primary Health Centre at Sanquelim, Goa (Civil & Plumbing Work)." GSIDC Ltd., <https://www.gsidcltd.com/project/reconstruction-upgradation-of-primary-health-centre-at-sanquelim-go-a-civil-plumbing-work>

<sup>16</sup> GSIDC Ltd. "Reconstruction & Upgradation of Primary Health Centre at Sanquelim, Goa (Civil & Plumbing Work)." GSIDC Ltd., <https://www.gsidcltd.com/project/reconstruction-upgradation-of-primary-health-centre-at-sanquelim-go-a-civil-plumbing-work>

<sup>17</sup> GSIDC Ltd. "Reconstruction & Upgradation of Primary Health Centre at Sanquelim, Goa (Civil & Plumbing Work)." GSIDC Ltd., <https://www.gsidcltd.com/project/reconstruction-upgradation-of-primary-health-centre-at-sanquelim-go-a-civil-plumbing-work>

the heart of the city sankhali. <sup>18</sup>

Led by an exceptional principal and supported by dedicated faculty members, the Sai Nursing Institute has earned widespread acclaim for its commitment to academic excellence and holistic student development. The institute's reputation as a center of learning and innovation attracts aspiring nurses from across the region, seeking to embark on a journey of professional and personal growth. <sup>19</sup>

Nursing, as a profession, demands qualities such as dedication, compassion, and courage. At Sai Nursing Institute, these qualities are not just encouraged but actively nurtured through comprehensive training and mentorship programs. Students are provided with opportunities to develop their talents, personalities, and characters, laying a solid foundation for their future roles as efficient nurses and valuable members of society<sup>20</sup>.

Incorporating Sai Nursing Institute into the developmental landscape of Sankhali underscores its significance as a hub for nurturing talent, fostering personal growth, and contributing to the overall progress of the community. Excellence in nursing education, the institute plays a pivotal role in shaping the future of healthcare and empowering individuals to make a positive impact on society.<sup>21</sup>

### 3.4 Sanquelim Bus Stand

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<sup>18</sup> SAI Nursing Institute. "About SNI." <https://www.sainursinginstitute.in/about-sni.html>

<sup>19</sup> SAI Nursing Institute. "About SNI." <https://www.sainursinginstitute.in/about-sni.html>

<sup>20</sup> SAI Nursing Institute. "About SNI." <https://www.sainursinginstitute.in/about-sni.html>

<sup>21</sup> SAI Nursing Institute. "About SNI." <https://www.sainursinginstitute.in/about-sni.html>

The Sankhalim bus stand, managed by KTC, was inaugurated by Dr. Pramod Sawant on December 25, 2021. The bus stand's hexagonal shape not only adds to its visual appeal but also facilitates efficient space utilization. Local materials such as red laterite contribute to its architectural identity, reflecting a sense of regional pride and sustainability. The integration of amenities such as ticketing counters, lockers, shops, and a canteen caters to the diverse needs of travelers, enhancing their overall experience.

**Pedestrian Safety and Vehicular Movement:**

A key highlight of the Sankhalim bus stand is its meticulous planning for pedestrian safety and vehicular movement. Complete segregation of pedestrian and vehicular pathways ensures smooth traffic flow, minimizing the risk of accidents and congestion. Additionally, the provision of drinking water facilities adds to the convenience and comfort of passengers.

### 3.5 Sanquelim Municipality Council building

The new municipality building in Sanquelim, inaugurated on October 31, 2016,<sup>22</sup> as a range of amenities including underground parking space and shops, in addition to housing the electricity office, agricultural office, municipality office, and municipality hall. This comprehensive infrastructure serves as a central hub for administrative functions and community services, enhancing accessibility and convenience for residents.

Before the construction of the municipality, there was a Samaj Mandir building at the same place as the municipality building, which consisted of local shops and one small hall. It had only two floors: ground floor and first floor. The panchayat offices were located there. Currently, Sanklim has been converted into a municipality.

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<sup>22</sup> Herald Goa. "Inaugurated in 2016, not yet occupied." <https://www.heraldgoa.in/North-Goa/Inaugurated-in-2016-not-yet-occupied/120701>

Sanquelim, a busy town in Goa, has seen many improvements over the years. These include the new bus stand, where people can catch buses easily. Football is also popular here, bringing the community together. The town's leaders have worked hard to make sure things run smoothly, like keeping the roads clean and fixing any problems. Education and healthcare are available with places like the Sai Nursing Institute training future nurses and schools helping kids learn. And Children parks are also situated at various locations in Sanquelim, including the housing board, Harvalem, and one in front of the CM's house. Schools are as follows St. John of the Cross High School, Progress High School, V. P Gauns Memorial High School, Shree Ganesh Vidyalaya. All these things show how Sanquelim is growing and making life better for its people.

## **CHAPTER 4**

### **SOCIAL AND ECONOMY LIFE OF SANQUELIM**

#### 4.1 Sanquelim Town Population Census 2011 – 2024

Sanquelim is a Municipal Council city situated in Bicholim taluka of North Goa district. The Sanquelim city is divided into 10 wards for which elections are held every 5 years. As per the Population Census 2011, there are total 3,239 families residing in the Sanquelim city. The total population of Sanquelim is 13,651 out of which 7,071 are males and 6,580 are females thus the Average Sex Ratio of Sanquelim is 931. Caste-wise Population Sanquelim.<sup>1</sup>

Schedule Caste (SC) constitutes 1.2% while Schedule Tribe (ST) were 0.7% of total population in Sanquelim. Religion-wise Population Sanquelim<sup>2</sup>

As per the Census 2011, the total Hindu population in Sanquelim is 11,510 which is 84.32% of the total population. Also the total Muslim population in Sanquelim is 1,653 which is 12.11% of the total population. Below is religion-wise population of Sanquelim as per Census 2011. Literacy Rate – Sanquelim<sup>3</sup>

The total literacy rate of Sanquelim was 91.48% in 2011 which is greater than average literacy rate 88.7% of Goa. Population-wise, out of total 11,204 literates, males were 5,983 while.

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<sup>1</sup> Census of India. "Sanquelim, Goa Census 2011 Data." <https://www.census2011.co.in/data/town/803245-sanquelim-go.html>

<sup>2</sup> Census of India. "Sanquelim, Goa Census 2011 Data." <https://www.census2011.co.in/data/town/803245-sanquelim-go.html>

<sup>3</sup> Census of India. "Sanquelim, Goa Census 2011 Data." <https://www.census2011.co.in/data/town/803245-sanquelim-go.html>

females were 5,221. Also the male literacy rate was 94.22% and the female literacy rate was 88.54% in Sanquelim. According to Census 2011, there were 1,404 children between age 0 to 6 years in Sanquelim. Out of which 721 were male while 683 were female.

### Working Population – Sanquelim

In Sanquelim Municipal Council out of total population, 5,504 were engaged in work activities. 84.5% of workers describe their work as Main Work (Employment or Earning more than 6 Months) while 15.5% were involved in Marginal activity providing livelihood for less than 6 months. Of 5,504 workers engaged in Main Work, 51 were cultivators (owner or co-owner) while 53 were Agricultural labourer. Sanquelim Wards

A ward is a local authority area, typically used for electoral purposes. Sanquelim is further divided into 10 wards where elections are held every 5 years.<sup>4</sup>

As of the 2023 election, Sanquelim is divided into 12 wards for electoral purposes, despite the census indicating 10 wards. Sanquelim is part of Sanquelim (Goa Assembly constituency) and North Goa (Lok Sabha constituency).

### Chief Minister of Goa

In addition to its rich cultural heritage and diverse population, Sanquelim is also notable for being the constituency represented by Pramod Pandurang Sawant, the current Chief Minister of Goa. Born on April 24, 1973, Sawant is not only a prominent politician but also an accomplished ayurvedic medical practitioner. Since 2012, he has been representing Sanquelim

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<sup>4</sup> Census of India. "Sanquelim, Goa Census 2011 Data." <https://www.census2011.co.in/data/town/803245-sanquelim-go.html>



in the Goa Legislative Assembly as a member of the Bharatiya Janata Party. It's worth noting that Sawant resides in the Sanquelim Housing Board, further integrating him into the community he serves and adding a personal connection between the Chief Minister and the town he represents.

### Sanquelim's Language

The language of the people of Goa is Konkani. That has naturally been declared, not without a struggle, as the official language of the State. However, Marathi, being present in some measure in its cultural life, may also be used for such purposes, as provided for in the Official Language Act, 1987. But, in spite of these linguistic priorities enshrined in the constitution of the State, English rules in it, replacing Portuguese, as the language of the administration and the judiciary by and large, as it happens in the rest of the country which inherited English from its colonial past. Portuguese, however, is still spoken and cultivated in an extremely limited measure by an elite and those educated in it in the former <sup>5</sup>

In Sanquelim, Goa, the primary language spoken is Standard Konkani. Konkani which is the official language of the state. Due to historical influences and cultural diversity, other languages are also spoken, including:

1. Marathi: Marathi is widely spoken and understood in Sanquelim due to its proximity to Maharashtra and the presence of Marathi-speaking communities in the region.

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<sup>5</sup> Gomes, Olivinho J.F. Goa. National Book Trust India, 2004, 230.

2. Hindi: Hindi is commonly used as a second language for communication, especially in interactions with tourists and visitors from other parts of India and also due to presence of the Muslim community.
3. English: English serves as a lingua franca for administrative, educational, and business purposes in Sanquelim. Many residents have a basic understanding of English.

## 4.2 Economy

### Mining in Sanquelim

Mining involves extracting minerals from the Earth's crust.<sup>6</sup> Minerals are naturally occurring, inorganic substances that serve various purposes. With technological advancements, the mining industry has become increasingly significant in meeting the growing demands of the global population.

Before Goa gained independence from Portuguese rule, the state's economic activity primarily revolved around small industrial units and the extraction of iron ore and manganese ore. Mining has remained a crucial element in Goa's economic history, contributing significantly to employment generation and foreign exchange earnings.

Goa is blessed with abundant mineral resources, particularly iron ore and bauxite, which are extensively explored. Mining operations cover approximately 700 square kilometers, accounting for nearly 19% of the state's total geographical area. These activities are concentrated in regions like Bicholim, Salcete, Sanguem, and Quepem taluks.

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<sup>6</sup> Palaeoecology of the lower Miocene Kedungdowo Formation of Central Java, Indonesia. *Journal of Archaeology and Environment* 10, no. 1 (2020): 20-37.  
<https://archives.palarch.nl/index.php/jae/article/download/9070/8399/17766>

However, mining activities and their associated processes have had profound effects on the natural landscape of these areas. Pits, waste rejects, and dust pollution have become prevalent, altering the environmental balance.

The mining ban in Goa, particularly impactful for the people in Sanquelim, had significant economic repercussions. Many individuals and families relied on the mining industry for their livelihoods, either directly through employment in the mines or indirectly through businesses that supported the mining sector. Sesa-Goa mines, located in Viridi Sanquelim, was a prominent mine in the region, contributing substantially to the local economy.

#### Devastating Impact: The Mining Ban's Toll on Sanquelim's Economy and Community

When the mining ban was imposed, it resulted in widespread job loss and economic instability. Many people in Sanquelim and surrounding areas faced financial hardships as a result. Businesses that relied on the mining industry also suffered, leading to closures and further job losses.

The mining ban had social and psychological impacts on the local communities. It disrupted the social fabric of these areas, as families struggled to cope with the loss of income and uncertainty about the future. There was also a sense of frustration and anger among the residents, as they felt that their livelihoods were unfairly taken away from them due to government regulations. The community, with families struggling to make ends meet and uncertain about their financial stability.

#### Sanquelim Market: A Vibrant Hub of Economic Activity

##### Sanquelim Municipal Market

The Sanquelim municipal market boasts a total built-up area of 2,400 sq.m., designed to accommodate various vendors and services. It hosts 100 vegetable vendors, 25 fruit vendors, fish vendors, a Public Service Cafe, and shops. It features a gallery overlooking the river, a provision for a chiller room, public toilets, an inspection office, and a security cabin. For convenience, it includes a loading & unloading platform and a road connecting to the KTC bus stand, with sufficient parking for visitors and service vehicles. With a capacity for 2000 people to conduct transactions simultaneously, the market ensures smooth operations. Both the road and parking zones are asphalted, and there are adequate entry and exit points for easy access.

The Sanquelim Market area plays a significant role in the local economy by serving as a hub for trade and commerce. It offers a diverse range of traditional and locally produced goods, including handicrafts, spices, liqueurs, fruits, vegetables, textiles, and seafood. The market's popularity attracts both locals and tourists, contributing to the area's economic vitality.

On Mondays, the market comes alive with its bustling bazaar day, drawing even larger crowds eager to explore the vibrant stalls and experience the unique atmosphere. This weekly event enhances the market's economic impact by stimulating sales and fostering community engagement.

Goan spices, fresh produce, seafood, handicrafts, and local sweets, Sanquelim Market also hosts a variety of shops and supermarkets catering to everyday needs. These establishments, including supermarkets, Goa Bagayatdar Bazaar Sanquelim, General stores, vegetables market, fish market further contribute to the economic activity in the area.

Sanquelim market serves as a platform for local artisans and entrepreneurs to showcase their talents and products, fostering entrepreneurship and supporting livelihoods within the community.

In Sanquelim, economic growth is driven by a combination of tourism attractions and local businesses. Let's delve into how these elements contribute to the town's economic vitality:

### 1. Tourism Attractions:

Sanquelim boasts several captivating tourist spots that draw visitors from near and far. These include:

- Radha Krishna Temple and Shri Dattatreya: A serene place of worship attracting devotees and tourists alike.

Harvalem Caves and Waterfall: ancient caves and a picturesque waterfall, making it a hotspot for nature enthusiasts and picnic spots.

Shree Rudreshwar Temple: Surrounded by lush greenery.

### 2. Economic Impact of Tourism:

The tourists to these attractions brings revenue to Sanquelim's economy. Tourists spend money on accommodations, food, transportation, and souvenirs, thereby supporting local businesses and contributing to job creation.

### 3. Local Businesses:

Sanquelim is home to a variety of local businesses catering to the needs of residents and tourists. Notable establishments include:

Clothing shops , general stores, mini super markets to super markets and other business

Restaurants: A vibrant culinary landscape featuring eateries such as Foodies Corner Shawarma, Cravings, JK Restaurant, Sunshine Restaurant, Spice Hub Shawarma, and Silver Spoon, which provide dining options for locals and visitors .

These local businesses play a crucial role in driving economic activity, generating income, and fostering community development within Sanquelim. By patronizing these establishments, residents and tourists contribute directly to the town's economic resilience and prosperity.

## **CHAPTER 5**

### **CONCLUSION**

Goa is a small and beautiful state in India, nestled between mountains and the sea. It has a rich history dating back to ancient times, with connections to geological events and legends. The name “Goa” itself has roots in agriculture and cattle farming, highlighting the region’s prosperity in the past. Today, it’s known for its rice fields, coconut cultivation, and fishing communities. Over time, different cultures and communities have contributed to Goa’s diverse heritage, reflected in its language, cuisine, and traditions. Sanquelim, a town in Goa, is a vibrant example of this heritage, with a blend of history, spirituality, and cultural practices. Its landmarks, festivals, and natural beauty make it a unique and captivating destination. The exploration of Sanquelim’s religious, cultural, and heritage treasures unveils a rich history and tradition. From the Arvalem Waterfall to the ancient Arvalem Caves and the remnants of the Sanquelim Fort, each site bears witness to the town’s storied past and enduring significance. The fort, once a strategic outpost controlling trade along the River Valvanti, now stands as a testament to the town's historical importance, undergoing restoration efforts to preserve its heritage for future generations.

The Arvalem Caves, with their intricate rock-cut chambers and sacred lingas, offer a glimpse into Goa’s diverse religious and cultural influences, from Buddhism to Shaivism. The nearby Rudreshwar Temple further enriches the spiritual landscape, welcoming devotees from all walks of life during the annual Mahashivratri celebration.

These natural and architectural wonders, the tradition of invoking Lafadar, the guardian spirit of Sanquelim, reflects the enduring bond between the town’s residents and their cultural

heritage. The Banirbab ritual, performed every two years, serves as a reminder of Sanquelim's deep-rooted traditions and its resilience in the face of adversity.

As Sanquelim continues to evolve as a modern town, these religious, cultural, and heritage treasures remain integral to its identity, fostering a sense of community and pride among its inhabitants. The revival of ancient rituals and the ongoing efforts to preserve and promote its heritage underscore the town's commitment to honoring its past while embracing the opportunities of the future. In essence, Shigmo is a festival celebrated in different parts of Goa to welcome the spring season and honor local deities. It involves various rituals and traditions, such as the ghode modni dance performed by men adorned with flower strings and cane horse heads. In Sanquelim, communal harmony is highlighted during Shigmo as the procession stops at a Muslim shrine to receive flowers.

The Bhumika Devi temple in Poriem village is a significant cultural and religious center, reflecting unity between Hindus and Muslims. Similarly, Gudi Padwa, marking the Hindu New Year, is celebrated with the sacred journey of the Saptashati Bhumika Kalash, showcasing unity between different communities.

The Urus festival in Sanquelim honors Islamic saints and promotes Hindu-Muslim unity, while Dhalo, allows women to express their artistic talents and religious devotion. The Shri Vithal Temple in Sanquelim is a hosting festivals like Ashadi Ekadashi and Kartik Ekadashi.

Finally, Tripurari Poornima, celebrated in Vithalapur village, includes cultural festivities like the Boat Festival, where miniature boats sail across the river depicting various themes. Overall, these festivals in Goa bring together communities, showcase cultural richness, and celebrate unity amidst diversity. In simple language, the Shri Dattatreya Temple in Sakhali village has a fascinating history of its establishment, involving divine dreams and miraculous events. It all began with the devoutness of Shri. Mhalu Kamat and his son Lakshman, who faced



discrimination in Narsobavadi but continued their devotion to Lord Vitthal and Shri Datta. Lakshman received a dream vision of Shri Guru Maharaj assuring him of divine intervention. Later, a series of events led to the discovery of sacred artifacts during the construction of a platform for an udumbara tree in Sakhali. This prompted the establishment of the Shri Datta Temple, which flourished under the guidance of Lakshman Kamat and others. The temple is dedicated to Lord Dattatreya, a combined form of Brahma, Vishnu, and Mahesh.

The temple has become renowned for its healing powers and serene surroundings. The main festival celebrated here is Datta Jayanti in December. Additionally, the temple management has instituted a dress code and timing guidelines for visitors to maintain the sanctity of the temple premises.

Adjacent to the Shri Dattatreya Temple is the Radhakrishna Murlidhar Temple, established by the Vaishya community in 1905. The temple underwent recent upgrades to enhance visitor experience and features various annual festivals. Both temples play significant roles in the religious and cultural landscape of Sakhali village, embodying devotion, tradition, and community spirit. Sanquelim has undergone significant development across various sectors, including infrastructure, education, healthcare, and cultural activities. Initiatives by the Water Resources Department have helped manage floods effectively, while the inauguration of the Vithalapur-Bhandarwada Sanquelim Bridge has improved connectivity. Institutions like Ravindra Bhavan Sankhali, Government College, and Sai Nursing Institute contribute to cultural enrichment and educational advancement. Essential facilities such as the primary health center, bus stand, and municipality building further enhance the town's livability. With ongoing efforts in place, Sanquelim continues to progress, providing better opportunities and amenities for its residents, thus reflecting a promising future for the town. In Sanquelim, a city in North Goa, the social and economic life is vibrant and diverse. As per the census of 2011

sanquelim with a population of around 13,651 people, the city has a mix of cultures and languages, with Konkani being the primary language. The literacy rate is high at 91.48%, and the majority of the population is Hindu.

The city has been historically reliant on industries like mining, especially iron ore and bauxite extraction, but a mining ban has had significant economic repercussions, causing job losses and instability. Despite this, the Sanquelim Market remains a vital economic hub, offering a wide range of goods and attracting both locals and tourists.

Tourism also contributes to the economy, with attractions like temples, caves, and waterfalls drawing visitors who support local businesses. Additionally, a variety of local businesses, including shops and restaurants, play a crucial role in driving economic activity and community development.



**Rudreshwar temple**



**Dattatreya temple**



**Radha krishna temple**





**Dhalo at Bhandarwado**



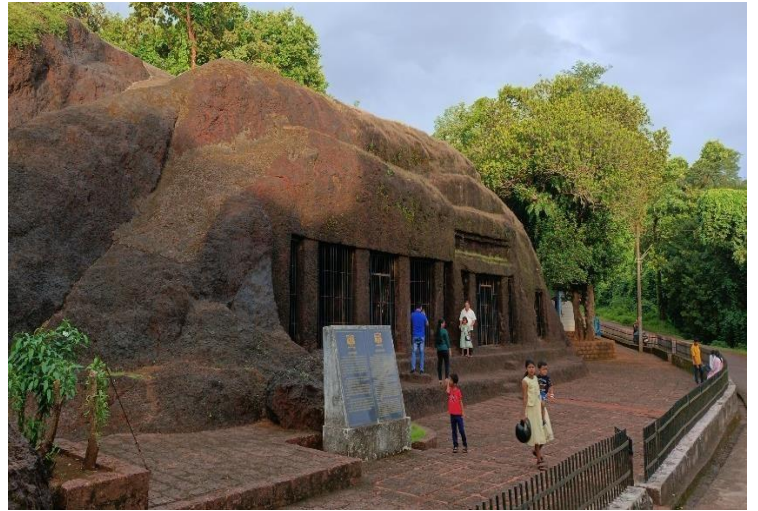
**Vitthal temple at vithalpur**



**Veerbhadra at vitthal temple, vithalpur**



**Hazrat Babal Peer**



**Arvalem caves**



**Saptashakti Bhumika kalash at Bhandarwada**



**Ghode modni shigmo ( Bhandarwado)**





**Mr. Anand kanekar vice councillor of Sanquelim Municipality**



**Mr. Rajendra kerkar environmentalist and a dedicated researcher**

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