

“Colvale Village of Goa: A Historical Study of Colonial Influences and Indigenous Identity.”

A Dissertation for

Course code and Course Title: HIS 651: Dissertation

Credits: 16

Submitted in partial fulfilment of Master's Degree in History

by

SAKSHI KUBER

Seat Number: 229000042

ABC ID: 394415219591

PRN: 201809199

Under the Supervision of

PROFESSOR Dr. PRATIMA P. KAMAT

Name of School: D. D. Kosambi School of Social Sciences and Behavioural Studies.

Name of Discipline: History



GOA UNIVERSITY

²³
Date: 19 April 2024

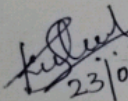
Examined by: *Prof. Pratima Kamat*



DECLARATION BY STUDENT

I hereby declare that the data presented in this Dissertation report entitled, **“Colvale Village of Goa: A Historical Study of Colonial Influences and Indigenous Identity.”** is based on the results of investigations carried out by me in the D. D. Kosambi School of Social Sciences and Behavioural Studies, at the Goa University under the Supervision of Professor Dr. Pratima Kamat. And the same has not been submitted elsewhere for the award of a degree. 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.

I hereby authorize the University/college authorities to upload this dissertation on the dissertation repository or anywhere else as the UGC regulations demand and make it available to any one as needed.


23/04/2024

Signature and Name of Student: Sakshi Kuber

Seat no: 229000042

Date: 23 April 2024

Place: Goa University

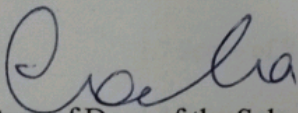
COMPLETION CERTIFICATE

This is to certify that the dissertation report, "**Colvale Village of Goa: A Historical Study of Colonial Influences and Indigenous Identity**," is a bonafide work carried out by Ms Sakshi Prashant Kuber under my supervision in partial fulfilment of the requirements for the award of the degree of Masters in the Discipline of History at the D. D. Kosambi School of Social Sciences and Behavioural Studies, Goa University.

 23/4/2024

Signature and Name of Supervising Teacher

Date: 23/April/2024



Signature of Dean of the School

Date: 23/04/2024

Place: Goa University



CONTENTS

	Preface	vi-vii
	Acknowledgments	viii-ix
	Figures	x
	Glossary	xi
	Abstract	xii
I	Introduction	1-21
	1.1 Research Problem	
	1.2 Hypotheses	
	1.3 Research Objectives	
	1.4 Literature Review	
	1.5 Research Design/Methodology	
	1.6 Scheme of Chapters	
	1.7 Scope of Research	
	1.8 Relevance of the Study	
II	The Setting: The Village and its People	22-52
	2.1 Geo-Physical Setting	
	2.2 Etymology of Colvale and Place Names	
	2.3 Demographic Profile	
	2.4 Socio-Economic Outline	
	2.4.1 Agriculture: A source of Livelihood	
	2.4.2 Fishing Communities	

2.5 Religious and Cultural Profile

2.5.1 Gramdevi: Goddess Zarimari

2.5.2 Shree Ram Mandir

2.5.3 Folk Culture

2.5.4 Church and Chapels in Colvale

2.6 Historical Background

III Colonial Influences 53-73

3.1 Idea of Colonialism

3.2 Advent of Portuguese in Goa

3.3 Portuguese conquest of Bardez

3.3.1 Politico-Administrative Features

3.3.2 Economic Conditions

3.3.3 Socio-Religious Aspects

3.4 Portuguese Conquest of Colvale

3.4.1 Politico-Administrative Aspects

3.4.2 Economic Conditions in Colonial Colvale

3.4.3 Socio-Religious Features

IV Post-Liberation Transformation 74-95

4.1 Liberation and Aftermath

4.2 Transformation in the Post-Liberated Goa

4.3 Goan Identity

4.4 Identity of the Village

4.5 Tourism

4.6 Migration

4.7 Urbanization

V Conclusion **96-98**

Bibliography **98-107**

Appendix I: Balipattan Inscription of Rattaraja 108-112

Appendix II: Monções do Reino **113**

PREFACE

“Any understanding of the world must begin at home or end there.”

- Siegfried Lenz.

The quote plays a significant role in influencing me as a researcher to take up the topic of the local history of my village for research purpose. Pursuing my master’s degree in History at Goa University and under the compulsion of the research component in the degree we were supposed to submit a dissertation on the topic selected on our personal choice on Goa. Thus, I decided to take up the research work in the context of village studies narrowing it down to the village of Colvale in the north district of Goa. The study titled “Colvale Village of Goa: A Historical Study of Colonial Influences and Indigenous Identity” deals with reconstructing the history of the village, discussing the geophysical settings of the hamlet, to analysing the socio-cultural aspects of Colvale. It also focuses on the pre-colonial and colonial history of the village. The study emphasizes on the post- Liberation transformation of the village and the transition that has taken place over time in the village of Colvale.

To meet these objectives the research needed to have a methodology that would have to be followed while conducting the research. The methodology selected by me was a mixed method approach, which included qualitative and quantitative methods. In the qualitative approach I referred to primary sources, did textual analysis of the archival and epigraphical records related to the village. I visited the various repositories of Historical documentation such as the Krishnadas Shama Goa State Central Library, Panaji, The Xavier Centre of Historical Research, Porvorim, Goa University Library, Taleigao Plateau. Goa State Museum, Panaji. Department of Archives, Ribander, in order to get an access to the primary and secondary sources that were referred for the fulfilment of the study. I conducted field visits and observed

the settings and the happenings in the village and also conducted interviews with the people in the village.

An advantage to me as a researcher was that the village is my hometown and I was always on the site of study observing the day-to-day happenings of the village. Got to hear the locals speaking and at times them becoming nostalgic about the things that happened in the past. I got the opportunity to have a closer look at the villager; when attending any kind of rituals or customs I wasn't a mere spectator, I observed and absorbed the happenings with a different lens, a lens that would help me with my research. I am very much grateful for the opportunity given that helped me understand my village its history and the transformation that has taken over time from the eagle's eye.

ACKNOWLEDGMENTS

“Feeling gratitude and not expressing it is like wrapping a present and not giving it.”

-William Arthur Ward.

I am very much obliged towards all those who have helped me complete this study. I am indebted for all the love and blessings bestowed upon me. First and foremost, I would thank the God Almighty for being with me in every step I took for this study and for helping me complete my study.

To my parents, whose unwavering love, encouragement and support that they have shown throughout the journey of this research. Your belief in me has been my greatest source of strength.

I would like to convey my heartfelt gratitude towards my guide, Dr. Pratima Kamat, Professor in History, D.D. Kosambi School of social sciences and behavioural studies, Goa University for her invaluable mentorship, scholarly insights, and unwavering support. Your guidance has been influential in shaping my research endeavours and academic growth.

I would like to extend my gratitude to the D. D. Kosambi School of Social Sciences and Behavioural Studies and the faculty members of the History Department.

To the dedicated staff from the Goa University Library, I extend my sincere thanks for your assistance, resources, and willingness to aid in my pursuit of my research.

I owe my gratitude to the Staff of the State Central Library for all the help rendered to me in completing my dissertation.

I also extend gratitude to the staff from the Archives and its Library, whose knowledge and help proved crucial in retrieving historical documents and primary sources crucial to my research.

I would like to express my appreciation to the staff from the State Museum, I am grateful for granting me access to invaluable artefacts, exhibitions, and resources that enriched my understanding of Goan history and culture.

I am greatly indebted to Ms. Marita Suresh, PhD student under my research guide for helping me get access to a particular journal that I so wanted from the Xavier Centre of Historical Research, Porvorim, for the completion of my research.

And lastly to my friends and family, thank you for your unwavering support, understanding, and encouragement throughout this journey. Your faith in me has been a constant source of motivation.

This study is the result of the efforts and collaboration of all these people. Big thank you to all these people that have helped me accomplish this study. Each of you has played a pivotal role in shaping my research experience, and for that, I am truly grateful.

FIGURES

Figure No.	Description	Page No.
Figure 2.1	Map of Goa	23
Figure 2.2	Regional Map of Colvale	24
Figure 2.3.1	The Lad House	29
Figure 2.4.1	Khazan Land Map	32
Figure 2.5.1.1	Temple of Goddess Zarimari	39
Figure 2.5.1.2.	Venerated Coconut of the Goddess	39
Figure 2.5.1.3	New installed Idol	39
Figure 2.5.2.1	Temple dedicated to Shree Ram	43
Figure 2.5.2.2	Temple during Ram Navmi	43
Figure 2.5.2.3	Temple dedicated to Shimeshwar	45
Figure 2.5.3.1	Tulsi Vridavan on the Maand	45
Figure 2.5.3.2	Women singing Naman	45
Figure 2.5.4.1	St. Francis of Assisi church, Colvale	48
Figure 2.5.4.2	Comunidade of Colvale	48
Figure 3.4.1.1	Fortress of Colvale	65
Figure 3.4.2.1	Map of Goa depicting the River and Land routes	71

GLOSSARY

<i>Alfandega</i>	Custom House
<i>Bhatpujari</i>	Temple Priest who performs puja in the temple.
<i>Comunidade</i>	Village Community
<i>Culacharin</i>	They worked for the Comunidade and had a share in the communities profit for rendering their services
<i>Dhaalaam maand</i>	A sacred courtyard where the Dhalo is performed
<i>Gaunkar</i>	Village headman
<i>Jonkar</i>	Member of the <i>Comunidade</i>
<i>Khazan</i>	Reclaimed low-lying land of coastal region used for the cultivation of paddy
<i>Mhajan</i>	Member of temple association
<i>Naman</i>	The invocation sung in the beginning of any religious performance
<i>Poush</i>	The month according to Shaka calendar beginning from December 22 to January 20
<i>Swayambhu</i>	Something that exists on its own
<i>Vaigon</i>	Area where Rabi crops are cultivated
<i>Vangod</i>	Clan
<i>Zon</i>	Revenue earned by the <i>Gaunkars</i> and other members of the <i>Comunidade</i>

ABSTRACT

The study titled, “Colvale Village of Goa: A study of Colonial Influences and Indigenous Identity” focuses on the village of Colvale, aiming to reconstruct the history of village, trying to assess the historical significance of the village keeping in mind its socio-economic and cultural aspects. The research emphasises on the ethnographic aspects while considering the history of the village.

The study deals with understanding and analysing the colonial history of the village along with the transformation and the transition that has occurred in the village in the post-Liberated Goa. The study addresses questions such as whether the village has preserved its historical heritage significance and retained its identity as place of historical and cultural value. It deals with the changing face of the village of Colvale from pre-colonial, colonial to post-liberation phase.

Keywords: Colvale, Colonial Influences, Identity, Post-Liberation Transformation, Heritage village.

CHAPTER I

INTRODUCTION

India, a highly populated south Asian country, has had an incomparable historical past as one of the world's oldest civilizations. It consists of myriad ethnic groups, a country that truly follows the ideology of unity in diversity. Known for its unique traditions, today India is one of the leading powers in the global scenario. It is a land to various religions that contribute to the nation's cultural diversity. The extensive history of the country witnessed the invasions of various foreign rulers. In the initial stage, India experienced invasions from the Persians and the Greeks. Alexander of Macedonia ventured into a portion of India but had to withdraw for various reasons.

Subsequently, rulers such as Mahmud of Ghazni, Timur, Delhi Sultanate and Mughals had a significant role in the region's history. In the later period, India witnessed the dominance of Western powers such as England, Portugal, Holland and France. Despite these invasions leaving an imprint on the history of the nation, the people were successful in preserving their cultures and traditions. India comprises of twenty eight states and eight union territories and each state consists of numerous villages and urban centres.

Villages play an important role in constructing the socio-cultural scenario of the country. They help us to trace who we are, where we come from and what we wish to be in the near future. Scholars have come up with various studies that connect the

villages to the modern world. In the race of globalization, we are in the need to connect with our roots. The concept of village studies has evolved over time. Initially, village studies in India were introduced by Harold Mann and Gilbert Slater. Even though they were economists by profession, they used a combination of quantitative and qualitative methods to present data on different aspects of village society, including the caste system, caste-based discrimination, land distribution, property rights, agricultural practices, and more.¹

Some of the early studies by B. H. Baden Powell such as *The Origin and Growth of Village Communities in India* have impacted the field of village studies.² In the later years, village studies were considered as a component of sociology and anthropology but in 1950s and 1960s there was a split in the method in which village studies were conducted. Sociologists concentrated on village studies from the social aspect and, on the other hand, there were economists who viewed village studies from the economic point of view.

Indian sociologists such as; M. N. Srinivas, A. R. Desai, R. N. Mukherjee, D.N. Majumdar and G. S. Ghurye have contributed to the field of village studies. M. N. Srinivas reflects on the Coorgs of Karnataka in his work *Religion and Society among the Coorgs of South India*. He comments on the variety of social structures and states that local cultures, traditions and practices differ from one village to another.³

¹Awanish Kumar, "Village India: change and continuity," *Review of Agrarian Studies* 7, no. 2 (2017): 2.

²Olivinho Gomes, *Village Goa: A Study of Social Structures and Change* (New Delhi: S. Chand & Company, 1987), 2.

³M. N. Srinivas, *Religion and Society among the Coorgs of South India* (Oxford: Clarendon Press, 1952).

The initial phase of village studies saw the traces of colonial ideology but slowly and gradually they were written from the Indian perspective. Village studies differ from one to another; it highly depends on the region, its location and its significance in the context of the nation. India is made up of states that are known for their unique culture, and Goa can be considered as one such case; a state known for its distinctive and vibrant culture makes it stand out from the rest.

Goa, a state of India located between the Sahyadri Mountains in the East and the Arabian Sea in the West, is renowned for its sun, sand, and sea; however, its allure extends far beyond these aspects, manifesting deep-rooted mysteries within its embrace. Many legends are connected with the geo-physical formation and etymology of the land. Goa was ruled by various dynasties such as the Bhojas, Konkan Maurya, Chalukyas of Badami, Rashtrakutas, Shilaharas, and Kadambas. In the later years of the Kadamba rule in Goa, Malik Kafur, the general of Sultan Alauddin Khilji attacked Goa and thus Goa was brought under the rule of Delhi Sultanate. Goa experienced the rule of the Rajas of Vijayanagara, followed by the Bahaman Shah and the Adilshahi dynasty until the advent of the Portuguese, who ruled over Goa with varying territorial boundaries from 1510-1961. After Liberation from the colonial rule on 19 December 1961, Goa became a part of India, initially as a union territory and later became a state of India.

The state consists of two districts, North Goa and South Goa; with the districts further segmented into twelve *talukas* and *talukas* into villages. The villages came under the political sway of the various dynasties that ruled Goa and many even today have the evidences left by these rulers that hold historical significance. Every village has its own unique narrative to share. Many historians and scholars in Goa have

worked on village studies; they have paved the path for aspiring researchers to venture in the field of village studies.

Scholars and researchers who have contributed to this field include “Villages of Goa in the early 16th century” by B. H. Baden Powell; Olivinho Gomes, *Village Goa: A Study of Goan Social Structure and Change*; Themistocles D’silva’s *Beyond the beach the village of Arossim, Goa: In historical perspectives*; Teresa Albuquerque’s *Anjuna: Profile of a Village in Goa*; *Mapusa: Yesterday and Today* by Dominic P. F. Fernandes; *Reckoner of Cudnem Village* edited by Agnela Angelina Domititia Dias. PhD theses have contributed to the village studies of Goa and aspects related to it such as “A Cultural History of the Cancona *Taluka* of Goa” by Pandurang Phaldessai; “The Socio-Economic History of Goa with special reference to the *Comunidade* system:1750-1910.” by Remy Antonio Diano Dias. The “Village Voice” column of the *Goa Today* newspaper gives its inputs on the different villages of Goa.

Through these studies we realize that there is so much to be explored in the rural life of Goa. Olivinho Gomes in his book *Village Goa: A Study of Goan Social Structure and Change*, states that the real life of Goa lives in its villages and even though there is emergence of urbanization and modern culture yet these villages have retained their identity in the changing world.⁴ The *Comunidade* system in Goa, originally known as *Gaunkari*, has been a unique administration and land holding system persisting from the pre-colonial period to the present day. Despite the Portuguese influence, the system endures, evolving into the *Comunidade*. The present study will delve into this system, examining its provisions, functions and

⁴Gomes, *Village Goa*, 7.

changes that took place over time, with specific reference to the village chosen for the study.

The present study focuses on the village of Colvale. Colvale is located in the Bardez *taluka* in the north Goa district. It is nearly 5 to 6 kilometers away from Mapusa and has villages such as Thivim, Chicalim, Revoda, Nadora, and Pirna in its vicinity. The study analyses the local history of the village and includes its political, economic, social and cultural past. The researcher found many primary and secondary sources that help in understanding the village's history and they also support the researcher's study. The study discusses the village from its etymological roots, its strategic location, its transition from the pre-Portuguese era to the Portuguese period and the transformation that it experienced in the post-Liberation era and how it impacts the current state of the village, its socio-cultural and economic life in particular. However, the village holds immense historical significance and the heritage value of the village helps in understanding the history of Goa.

1.1. Identification of Research Problem

The primary objective of this research is to reconstruct the historical background of the village Colvale, while also examining its shift from tradition to modernity. The present dissertation addresses questions such as whether, the village has successfully preserved its historical heritage significance and retained its identity as a place of historical and cultural heritage value.

1.2. Hypothesis

The village of Colvale, with its noteworthy commercial and cultural legacy, has witnessed a decline in its historical standing due to rapid urbanization and immigration

in recent years. This transition from tradition to modernity highlights a notable shift, making it challenging to draw parallels between the village's current state and its commercially and culturally significant past.

1.3. Research objectives

The study has been conceptualized with the following objectives.

1. To reconstruct the history of the village- Colvale.
2. To discuss the geo-physical setting of the village.
3. To analyse the socio-cultural profile of the historical village.
4. To assess the historical significance of Colvale in the ancient and early medieval times.
5. To examine the impact of colonial rule on the society, economy and culture of the region.
6. To study the transition experienced by the village in the post-Liberation era.

1.4. Literature Review

Sources play a prominent role in undertaking any kind of research or study. They may be primary or secondary but they provide authenticity and validity to the study. In the present study, the researcher aims at reconstructing the historical past of the village Colvale through the concepts of local history, ethnohistory and village study. The researcher found numerous secondary sources that have made their contribution in reconstructing the village's history, yet, it remains fragmented and incomplete. The literature review gives a general idea about the different works that have dealt with the various topics pertaining to the research. A review of some of the

books and articles that the researcher has referred to bridge the gap between the past and the present is presented below.

Village Goa: A Study of Goan Social Structure and Change by Olivinho Gomes is an ideal example to understand the concept of village studies in the case of Goa. This book was the author's PhD thesis which was later converted in a book; wherein though the author was researcher in sociology he portrayed the different dimensions of the village in Goa. The author takes the village of Chandor as a part of his case study to understand the social and cultural life of the hamlet. Chandor is a village that has witnessed the rule of various dynasties along with the Portuguese reign. Even today we get to witness the influence of these rulers on their customs and traditions. Even though the book is written by a sociologist it provides historical perspective of the society. The author compares the village of Chandor to the other parts of Goa and its historical significance. The author provides the reader with the geo-physical setting of the village, the demographic and occupational details, states the historical background of the village in three phases, comments on the caste structure and other socio-cultural aspects of the village.

The book was mainly referred to get a better understanding in the field of village studies. The author quotes M. N. Srinivas, wherein Srinivas clearly states that as researchers we need to have the art and science of accepting and rejecting the villages or regions that need to be undertaken for the study⁵. The book touches upon the various dynamics of the socio-cultural life of a village in Goa. It analyses the social structure and the changes that took place due to the result of change in the political scenario and the impact it had on the village and on the life of the people.

⁵Gomes, *Village Goa*, 2.

A Gazetteer serves as a directory to get information about a particular region. The *Gazetteer of India: Union Territory Goa, Daman, and Diu* edited by V. T. Gune aims at providing an extensive view of the regions: Goa, Daman and Diu. The Gazetteer is reader friendly and comprehensive in nature. It provides intensive information on the topics ranging from the etymology of Goa, the geo-physical setting of the land. It highlights on the pre- historic period, pre-Portuguese phase, the Portuguese rule in Goa, freedom struggle of Goa and Goa after liberation. It gives an insight on the cultural and religious aspects of the people of Goa. It gives pointers on the various economic sectors, the trade and the numerous occupations practiced by the working population. It focuses on the development that occurred in the post Liberation phase. The Gazetteer gives inputs to the researcher's study on the village Colvale. It provides the information on the etymology of Goa and its villages. It speaks of the cultural and archaeological remains wherein he mentions the statue of Buddha found in Colvale.⁶ It refers to the Maratha invasion in the Bardez *taluka*. It speaks of the relation between the Portuguese and the Bhonsles of Sawantwadi. S.K. Mhamai in his book, *Sawants of Wadi and the Portuguese*, gives reference to the battle fought between the Bhonsles of Sawantwadi and Portuguese leading to the recapture of the fortress of Colvale by the Portuguese.⁷

The book *Myth and Reality: Studies in the Formation of Indian Culture* by D. D. Kosambi, is a compilation of essays written by the author himself. The essays are built upon the intense study of the written sources and extensive fieldwork. The

⁶V. T. Gune, ed. *Gazetteer of the Union Territory: Goa, Daman and Diu*. (Panaji: Director of Archives and Archaeology, 1979), 58.

⁷S. K. Mhamai, *Sawants of Wadi and the Portuguese: Coastal Politics in 18th and 19th Centuries* (New Delhi: Concept Publishing, 1984), 49-50.

findings and interpretations throw new light on the various issues concerning Indian culture.

The last chapter of the book deals specifically with the ‘village community in the old conquest of Goa.’ He puts it in the form of a debate stating it as ‘History versus the Skanda Purana.’ The article is divided into sub-themes, wherein the author provides an introduction, and briefs the readers on the land and the importance of rice production in Goa, as the staple food of the Goans.

He speaks of the trade, transit and tariff that took place in the Portuguese Goa and provides a graph with the details of the imports and exports. The article is accurate and to the point in stating its facts. He provides qualitative and quantitative information on the economic situation that prevailed during the Portuguese era. D. D. Kosambi expresses his opinion on the diversity of the population; he speaks of the different religious groups that make up the Goan society. He elaborates on the feudal period in Goa, taxation policy, and the “*Gavncari*” system as an important structure of the society. Furthermore, he speaks of the historical background before the advent of the Portuguese. He gives reference to the Buddha statue found at Colvale to portray the influence of Buddhism in Goa. He says that Buddhism was practiced in pre-Portuguese Goa but there were other Brahmanical and non-Brahmanical deities that were worshipped by the people.⁸

The book titled *Abbé Faria: the Life of a Pioneer Indian Hypnotist and its impact on Hypnosis* by Luis S. R Vas is a biography on the life of Abbé Faria. The book speaks of the life and works of Abbé Faria. The book is divided into chapters as

⁸Damodar Dharmanad Kosambi, *Myth and Reality: studies in the formation of Indian Culture* (Bombay: Popular Prakashan, 1972), 167.

per his life experiences and an entire chapter is dedicated to the village Colvale. It is said Abbé Faria had a relation with the village, Colvale. Abbé Faria was born in Candolim but his father hailed from Colvale and thus Abbé Faria had his paternal ancestral roots tied to Colvale.⁹ The chapter speaks of this relationship and later proceeds to describe Colvale as a place of prominence. The author speaks of the political scenario of the village.

The book *Ethnography of Goa, Daman and Diu* by A. B. de Bragança Pereira translated by Mari Aurora Couto is an important work for the study of various communities and their castes and occupation. It speaks of the *comunidade* system that exists in Goa. It gives information on the location and geographical features of the state. It gives an insight on the different religions that are followed by the people of Goa.

The book *Heritage of Defense: Goa 1510-1660* by Nuno Lopes, aims at bringing to light Goa's defensive system in India, its set-up and development during the Portuguese reign. The book covers the period from 1510-1660. The book gives information on the various defence techniques that were used to protect Goa from various rulers; he speaks of the various forts that were constructed in Goa to create a barrier from outside invasions. The author gives an insight on the Colvale – Thivim

⁹Luis S.R Vas, *Abbé Faria: The Life of a Pioneer Indian Hypnotist and its impact on Hypnosis* (Panjim: Broadway Book Centre, 1984), 14.

fort which was constructed by the Portuguese to restrict the invasion of the Marathas and the Bhonsles of Sawantwadi.

Fortresses and Forts of Goa by P. P. Shirodkar, is another such book that has worked on the forts and fortresses found in Goa and the history behind their construction. He writes about the fortress of Colvale and says that it is a complex of four forts constructed in and around four to five kilometers in the Colvale- Thivim region. He says that they were all built by Portuguese during different periods to protect the Bardez *taluka* from the invasion of the Bhonsles of Sawantwadi who had their control on the Pernem *taluka*.

Henry Scholberg's *The Fortress Portugal in India* gives details about the forts in Goa and he speaks of the Colvale fort and of the time period it was built in and under the viceroy's tenure.

The book, *Tarini and Tar- Vir: The Unique Boat Deities of Goa*, by Pratima P. Kamat gives a reference to the Buddha that was found in the Colvale at Mushirwado by Father Henry Heras. Another work of the author, *Goa: Its Tryst with Trade*, speaks of the Buddhist settlements in Goa.¹⁰ It highlights the relation between commerce and faith.¹¹

The book, *People of India: Goa* by K.S. Singh has an appendix written by P. P. Shirodkar titled 'Etymology of village and names of places in Goa.' The author states the name of the village and unfolds the etymology behind the names. He also traces back the etymological roots of the village Colvale, wherein he gives reference to the Shilahara inscription of Ballipattan.¹²

¹⁰Pratima P. Kamat, *Goa: It's Tryst with Trade* (Panaji: Goa Chamber of Commerce and Industry, 2009), 93-94.

¹¹Kamat, *Goa: It's Tryst with Trade*, 115-121.

¹²K. S. Singh, *People of India: Goa* (Bombay: Popular Prakashan, 1993), 213.

The book, *Parish Churches of Goa* by José Lorenzo. It gives information about the Parish churches of Goa. He speaks of the parish church of Colvale, the architectural style and its historical significance. The church, dedicated to the wounds of St. Francis of Assisi was the sixth church constructed by the Franciscan Order. It faced the assault of the Maratha King Sambhaji, who burnt the three altar pieces of the parochial house in 1683.¹³

The book titled *Goa: Hindu Temples and Deities* by Rui Gomes Pereira speaks of the various temples and Gods that are worshipped by the Hindu population in Goa. He gives brief information of the temples, their establishment and the deities worshipped. He gives information on the Ram temple of Colvale and the Buddha statue that was found by Fr. Henry Heras in Colvale. According to a Sanskrit scholar, Harischandra, the Buddha statue found at Colvale belongs to the 2nd century A. D.; it exhibits the influence of Gandhara art and is similar to the image that exists in Anuradhapura in Ceylon.¹⁴

The book, *A Socio- Cultural History of Goa from the Bhojas to Vijayanagara* by V. R. Mitragotri, is an important source to understand the society and culture that prevailed in Goa before the advent of the Portuguese. It provides an insight on the religious life of the people. Mitragotri speaks of the emergence and development of Buddhism in Goa with reference to the Buddha statue found at Colvale.¹⁵

The book, *Essays in Goan History*, is edited by Teotonio R. deSouza. It is a compilation of essays. The essays deal with various topics ranging from the pre-

¹³Carmo Azevedo, "The Church of Colvale," *Purabhilekh- Puratatva* IX, no. 1 (1991): 65.

¹⁴ Azevedo, "The Church of Colvale," 68.

¹⁵V. R. Mitragotri, *A Socio-Cultural History of Goa from the Bhojas to the Vijayanagara* (Goa: Institute Menezes Braganza, 1999), 117-121.

Portuguese social and cultural life of Goa, the advent of Portuguese in Goa, to the freedom struggle of Goa. The essays give an insight into the historical past of Goa. This book contains certain essays that have direct and indirect links to the study of the village Colvale. The essays were referred to get a brief idea about the history of Goa. The essay “Timmayya: a quisling?” by Carmo Azavedo deals with the historiography of the advent of Portuguese in Goa with the reference to the Vijayanagara admiral Timmayya or Timoja. Scholars such as Pissulencar B.S. Shastry speaks of the relations between Timoja and the Portuguese and they even reflect on the various reasons to why Timayya invited Afonso de Albuquerque to Goa.

Another essay in the above book is titled “Goa- Bijapur Relations” written by B. S. Shastry gives reference to the relation between the Portuguese and the Adilshah of Bijapur. It helps to understand the political scenario of in the Portuguese Goa. The essay “Goa in the International trade (16th – 17th centuries)” by Agnelo Fernandes highlights the trading networks of Portuguese in Goa. The author analyzes the *Cartaz* system of the Portuguese. *Cartaz* was a “written permit which the indigenous ships had to buy from the Portuguese to enable them to sail safely in the sea.”¹⁶ The author emphasizes the fact that Goa was an important centre for issuing the *Cartazes*. The author makes a mention of the caravans that carried the goods to hinterlands from the mainland. Agnelo Fernandes gives reference to the attack of Sambhaji on Goa in 1683 which is important to the study of the village Colvale located in the Bardez *taluka* which the Maratha king invaded.

¹⁶Agnelo Fernandes, “Goa in the International Trade (16th-17th centuries)”. *Essays in Goan History*, (New Delhi:Concept Publishing, 1989), 63.

Aspects of the Agricultural Activity in Goa, Daman and Diu by José C. Almeida; with the agricultural sector and *comunidade* activities that took place in Goa. He gives statistical data related to the *comunidade* of Goa. It speaks of the distribution of the agricultural land, the population, and the crops grown on the land, methods of cultivation and the current scenario of the paddy fields in Goa. He dedicates a chapter for the *comunidade*, dividing it into sub-chapters speaking of the origin of the institution. He calls them the original settlements of the land. The chapter gives details about the evolution in the tenancy system of the *comunidade*. It comments on the members of the *comunidade*, their duties and the benefits that they received as a part of the community.

The main highlight of the chapter is the *taluka* wise description that it serves of the various *comunidades* in Goa. A particular chapter mainly focuses on the *comunidade* of Bardez *taluka* wherein it gives information on the various villages located in the *taluka*. The author highlights the *comunidade* of Colvale. It provides more statistical and factual data about the village *comunidade*. The book does not give descriptive information on the *comunidade* system but has an economical point of view to share about the system.

The book *Goa: Its Tryst with Trade* by Pratima P. Kamat reconstructs the commercial history of Goa. It speaks of the trading activities that took place in the pre-colonial and colonial periods. It emphasizes on the ports that existed and still exist in Goa. It speaks of the ancient port capitals of Chandrapur, Gopakapattana and Ella. It also highlights on the existence of smaller ports in different parts of Goa. The author makes a mention of the port of Colvale. The port of Colvale played a crucial role in the commercial and trade activities in Goa.

The author speaks of the influence of the religious sects such as Buddhism and Jainism. These religious sects flourished along with the trade activities that took place in Goa. Traders and merchants gave patronage to these religious sects. The book makes a mention of the Buddha that was found in Colvale, which maybe a result of trading activities that took place in Colvale. The author emphasizes on the relation between religion and commerce.¹⁷ The trade in Goa was more import based.

Celsa Pinto's work, *Goa: Images and Perceptions*; makes mention of the *Alfandega* that existed in Colvale during the Portuguese period.¹⁸

The book, *Key Concepts of Ethnography*, by Karen O'Reilly has presented the concept of ethnography in an extensive yet critical manner; the author has explained the concept with the help of examples. The author has made an attempt to tell the difference between the terms, ethnography, participant observation, fieldwork. She defines ethnography as the methodology, participant observation as the method and field work as the period to collect primary and secondary sources.¹⁹

The author provides a brief history of the development of ethnography and emphasizes on ethnography as an important method for conducting research. The author provides steps to go about the methodology. She points out the covert and overt methods while being a participant observer. The author points out to the ethical issues that need to be taken into consideration while conducting any research. The author has expansively dealt with the various concepts such as critical ethnography, feminist

¹⁷ Kamat, Goa: It's Tryst with Trade, 111-120.

¹⁸ Celsa Pinto, *Goa: Images and Perceptions* (Panaji: Rajhauns, 1996), 84.

¹⁹ Karen O'Reilly, *Key Concepts of Ethnography* (New Delhi: Sage, 2009), 2.

ethnography, field group discussion, participant observation, virtual and visual ethnography. The author attempts to explain the concepts with the help of examples.

“Land-Holdings under the *Comunidades* of Goa: An Historical Perspective” article by B. S. Shastry comments on the *Comunidade* system in Goa, he calls it a desirable system. Scholars have different perspectives on the *Comunidade* system, while the some say it is 1000 years old; D. D. Kosambi takes it back to 1500 years.²⁰ The author speaks of the facts about the *Comunidade* system which was codified in the *Foral* of 1526 by the Portuguese, he states the various clauses, rules and regulation related to the system.

The article “Local History” by Pierre Goubert states the importance of local history in the field of history. The author comments on the concept of local history with the example of a village in France. The article highlights the conflict between local history and general history. The article was referred to understand the concept of local history in the methodological context.

The article “Identity, Community and Conflict: A Survey of Issues and Analyses” by N. Jayaram aims at understanding the relation between the concept of identity and community and the conflict that emerges between the two. Identity plays an important role in keeping together a community. The sense of belongingness helps the community or the people to uphold their culture, history and tradition. The present study focuses on the village of Colvale but it also highlights concept of identity as the very essence of the village; the ability of the village to uphold its identity in the face of growing urbanization.

²⁰ B. S Shastry, “Land Holdings under the *Comunidades* of Goa: An Historical Perspective.” Proceedings of the Indian History Congress 49, (1988): 412, <https://www.jstor.org/stable/44148424>.

The article “Goan Intellectuals and Goan Identity” by Pramod Kale, addresses the issue of identity faced by Goan in the post-Liberation era. He states the role of colonial rule in Goa and the impact it had on the people of Goa. He speaks of the conversion policies of the Portuguese that led to the migration of the population in large numbers.

1.5. Research Design/ Methodology

The research has adopted mixed-method approach involving both quantitative and qualitative research methods.

An attempt is made to use the tool of comparative stylistics to analyse the extant structures and sculptures. The researcher has done a textual analysis of the primary source material found on the topic related to the village such as epigraphical evidence, archival documents, and demographic data. The study takes the help of cartographical and iconographical data. It also focuses on the sculptural evidence to understand the history of the village. The literary sources include books, journal articles, newspaper articles, and unpublished theses. The researcher touches upon the concepts of ethnography, ethnohistory archaeological remains, colonialism, tourism, urbanisation, identity, and migration through the perspective of the village.

The study emphasizes the importance of oral narratives and traditions such as folklore, folksongs, and oral history to trace back the history of the village. The researcher has conducted interviews with the elderly, local and eminent people of the village. The researcher has also interviewed the local historians and subject experts to get an insight into the different conceptions related to village history.

The researcher also conducted field visits and participated as a participant observer to understand the history of the village. The on-site visits assisted the

researcher in acknowledging the environment, culture, various resources and the places holding historical value that tell the past of the village.

The study is descriptive and analytical in nature, thus, the researcher used economic data to trace back the activities that took place during the Portuguese period. The researcher also used the population census to track the fluctuations in the population and the rate of migration during the period of the Goan Inquisition among the different communities.

Various institutions have been the source of information for the fulfilment of the study. The institutions such as the Krishnadas Shama State Central Library, Panaji, The Xavier Centre of Historical Research, Porvorim, Goa University Library, The Goa State Museum and the District Library, Navelim.

1.6. Scheme of Chapters

The proposed dissertation is divided into the following five chapters

1. Introduction
2. The Setting: the village and its people.
3. Colonial Influences
4. Post-Liberation Transformation
5. Conclusion

Chapter 1 the first chapter presents an introduction to the study; the research problem, the hypothesis of the study, the research objectives, and a review of the consulted secondary sources pertaining to the study such as books and articles, research design/methodology, Chapterisation and also provides the scope and relevance of the study.

Chapter 2 the chapter titled, “The setting: the village and its people” introduces the village selected for the study. The etymological roots and place names in the village. It speaks of the significance of the “Geo-physical setting” and strategic location of the village. The land and its people as well as the demographic profile of the village have also been presented in the study.

It includes the “Socio-Economic and Cultural Profile” that has been presented against the backdrop of the local occupation and the life of the people, the various communities living in the village; the ethnography related to them such as their caste, customs, religion, the oral traditions linked to them that shape their everyday living.

The sub-chapter speaks of the historical background of Colvale up to the sixteenth century”, it deals with the pre-Portuguese Colvale. It focuses on the spread of Buddhism and the archaeological vestiges that emphasize it.

Chapter 3 The chapter “Colonial Influences” speaks of the invasions of the various rulers such as the Ranes, Bhonsles of Sawantwadi, Marathas and the Portuguese and the fort that speaks of the assault of these rulers on the village. The significance of the port of Colvale and the emergence of the custom house during the Portuguese period. The policies of conversion implemented to bring the people under the new faith and the later phase of the Goa Inquisition period significantly influenced the village residents which led to the migration of the communities in large numbers.

Chapter 4 The chapter “Post-Liberation Transformation” deals with the transformation and transition that took place in the village after the Liberation of Goa; the transformation in the village society and settings due to rapid urbanization. It deals with the idea of preserving the village’s identity.

Chapter 5 The final chapter consists of the concluding remarks for the study.

The dissertation also contains photographs of the village, the village deities, the places of historical and heritage value, maps, the demographic charts that show the transition and transformation of the village, it also contains copies of the questionnaires and the interviews of the people living in the village and domain experts, and appendices of all the other primary and archival sources used to create this authentic study.

1.7. Scope of Research

The research focuses on the history of the village of Colvale. The study aims at unfolding the history and past life of the village and its people. It tries to analyse almost all the aspects of the village that hold its prominence in history and in the present. The research may seem limited because it restricts itself to the parameters of the village. It provides an opportunity to become an observer to get hands-on experience about the social and cultural life of the people. It focuses on the village communities, the concept of local histories, historical sites, and various communities that make up the village.

1.8. Relevance of the study

It is intriguing to learn about Colvale's historical significance as a centre for commercial and cultural exchanges. The combination of pre-colonial and colonial heritage along with the defence architecture speaks volumes of the importance of the village. The vestiges of Buddhism and the colonial legacy in terms of commerce and fortification uplifts the village to the concept of a heritage village. The strategic location of the village on the banks of a river makes it a centre for cultural and commercial analysis. The study aims to help other researchers who may take related study for their

research work and those who would be interested in exploring the prevalence of Buddhism along the west coast of India and trading activities that may add depths to the village's importance.

CHAPTER II

The Setting: The Village and Its People

2.1. Geo-physical Setting

A literary description would do more justice in describing the village rather than an analytical description. A village blessed with serenity, situated in the deeper north of the Bardez taluka, Joel D'souza in his article describes Colvale "cradled in an emerald environment laces by a silvery river and a wooded hill-chain, Colvale is a breath taking patch of Goa's natural scenery" Geographically the village of Colvale is situated on the banks of the river Chapora also known as the Colvale river.¹

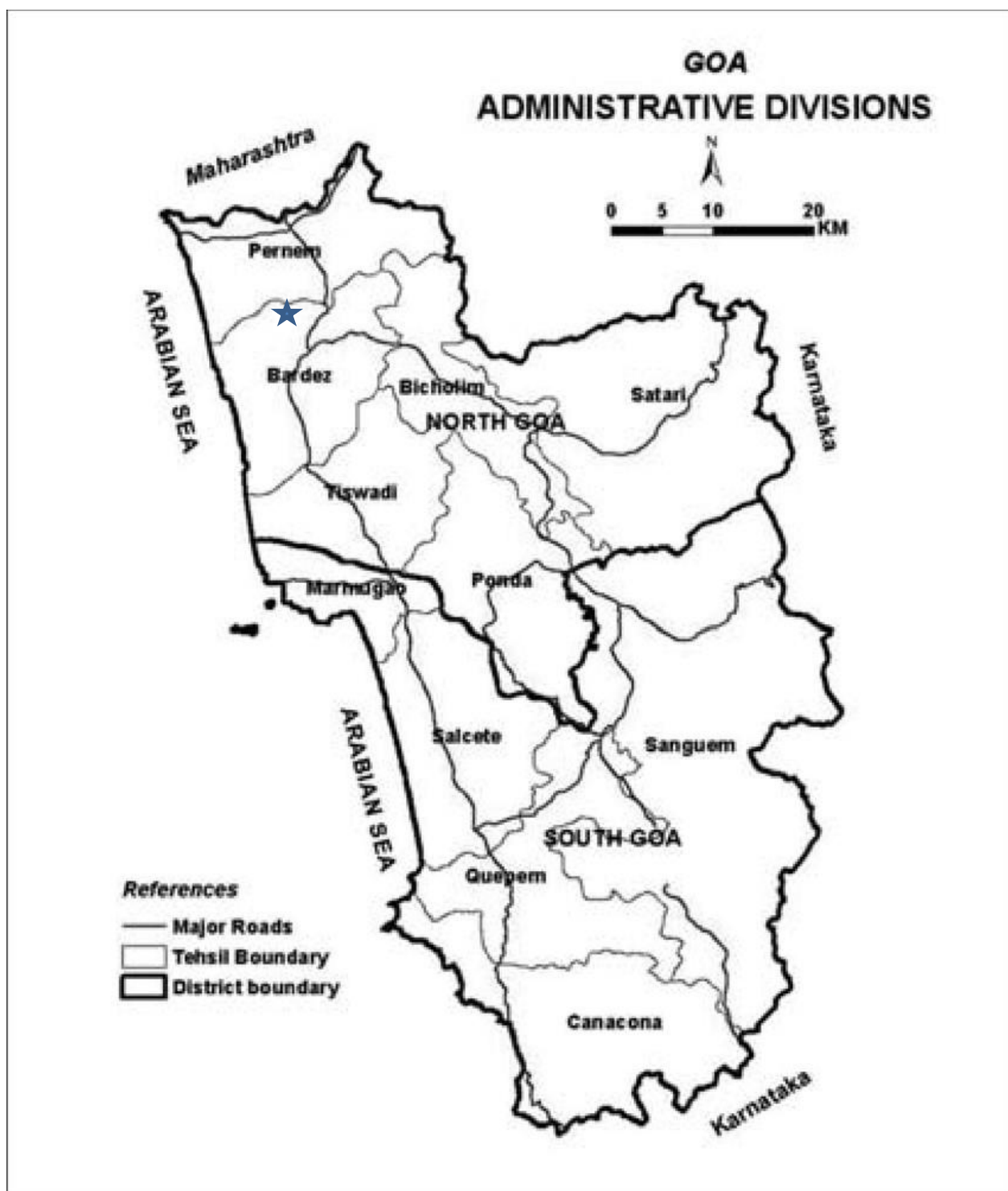
Colvale is located in the Bardez *taluka* in the North Goa district. The star marked on the map of Goa depicts the location of Colvale, (see Figure 2.1. and figure 2.2 the land survey map of Colvale,). It is nearly 8 kilometres away from Mapusa and has villages such as Thivim, Chicalim, Revoda, Nadora, and Pirna in its vicinity. The Chapora or Colvale River flows from the Ram ghat along the northern side of the village, acting as a natural boundary separating it from the Pernem taluka. The village is known for its clay deposits, with an estimated yield of approximately 0.015 lakh tonnes.² The data provided by the Census 2011 handbook for North Goa corresponds to Colvale as an urban area with a total area of 10.72 square kilometres, consisting of 1,147 households and a total population (including institutional and houseless population) of 4,818.³

¹Joel D'souza, "Across the river and into the trees," *Goa Today: village voice- Villages of North Goa*, vol.1, (May, 1994):119.

²Gune, *Gazetteer*, 22.

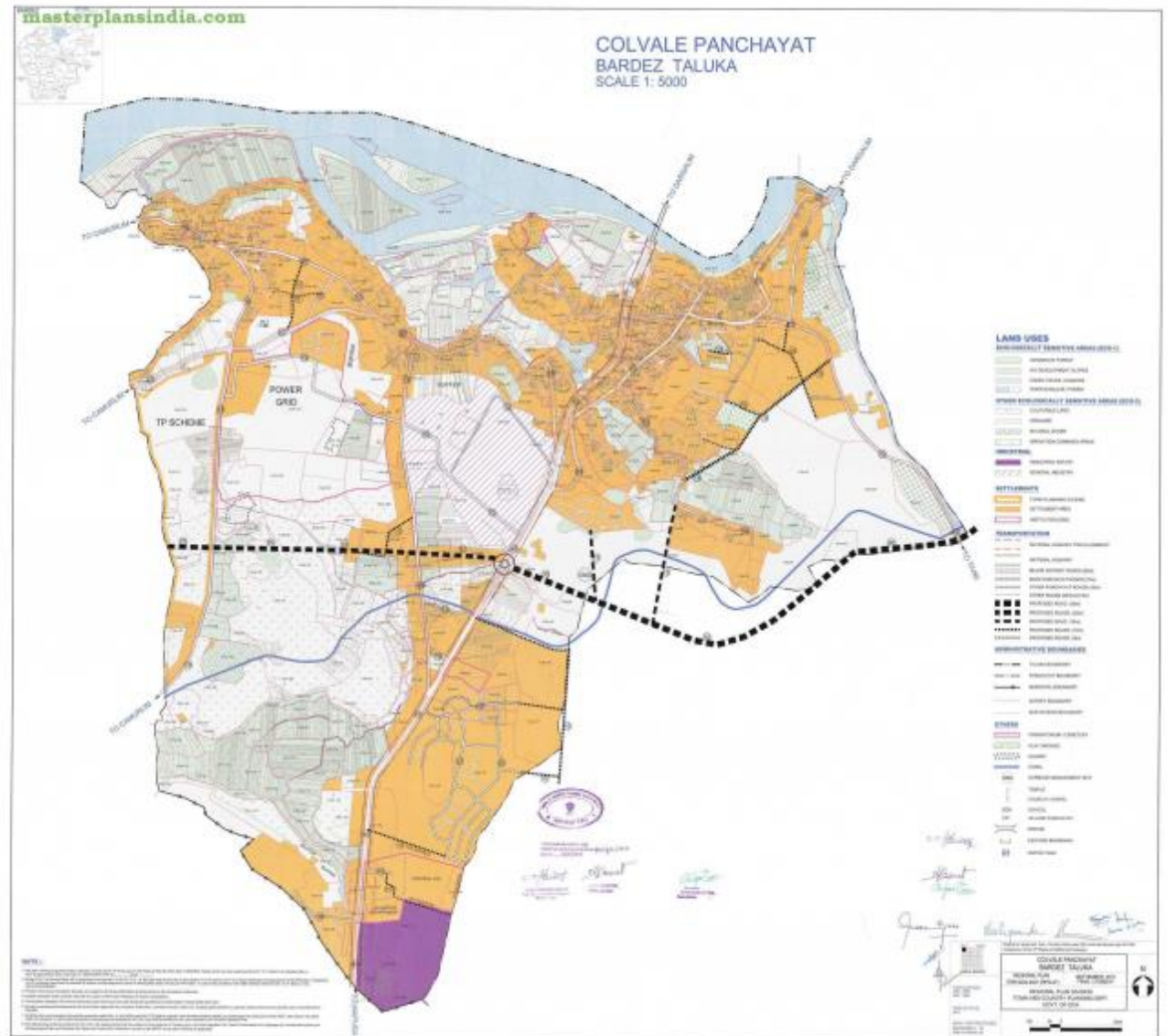
³*District census Handbook North Goa*, Census of India 2011, series 31, (Goa: Directorate of Census Operation, 2011), 22.

FIGURE 2.1. Map of Goa



Source: https://www.researchgate.net/figure/Administrative-map-of-Goa_fig1_344151312 Goa (2011):22.

Figure: 2.2. Regional map of the Village Colvale



Source: <https://download.masterplansindia.com/maps/goa/colvale-bardez-regional-development-plan-map.pdf>

2.2. Etymology of Colvale and Place Names

A number of methods are used by historians to understand and analyse the events that have taken place in the past and which are historically significant. Historians time and again have relied on archives and material remains to comprehend our historical past but it is recently that historians have begun looking at the historical events from the perspective of those who have been a part of that event and this is done through the word of mouth; technically known as oral history even called as folk archives. Through oral history we don't only get insights on the events that have taken place in the past but we can also reconstruct the socio-cultural history of a place, understand their customs and traditions.

Toponymy is the study of place names, the study of etymology of places is very crucial; it helps us with an insight on the socio-economic and cultural characteristics of the place or the region selected for the study. Through the place names we reveal the transformation that has taken place and can immensely help in reconstructing the history of the place. Since place names turn out to be an important source of information for the ethnographic history of the selected region, the following sub chapter will discuss the etymology of the village of Colvale and few place names from the village.⁴

The village of 'Colvale' receives its name from the fishing community popularly known as the '*Kharwis*' and the occupation practiced by them. It was first known as *Kollihalli* or *Kolwal* by the locals, later the word got corrupted to Colvale.

⁴Pandurang R. Phaldessai, "A Cultural History of the Canacona Taluka of Goa." PhD thesis, Goa University, (2003):16.

The word Colvale or *Kolwal* is derived from the word ‘Koli’ meaning fisher man and ‘Halli’ in Kannada means village, thus, it was known as the fishermen’s village.⁵

P. P. Shirodkar, in the anthropological survey on the etymology of the villages and place names in Goa in the book *People of India: Goa* edited by K.P. Singh, gives reference to the Balipattan inscription of Rattaraja: Saka year 932.⁶ He comments on the etymological roots of the place name Colvale and states that the Balipattan inscription gives reference to place called *Kalvala*. According to him the word *Kalvala* in the inscription is a reference made to the village Colvale in the Bardez taluka.⁷

Some of the places in the village Colvale or the names of the *vaddos* of the village having interesting etymology; the *vaddo* in which the researcher resides is known as the ‘Koniwado’ the etymological root of this name is that the *vaddo* has a field which is deep and during the monsoons water gets logged in and does not recede for a long time but the villagers cultivate paddy in the field so it is known in the Konkani term ‘khon’ meaning deep.

The Mushirwado which known for the historical significance and the discovery of the Buddha, gets its name because of the water which flowed through that area in the past, when asked to a local about it he said that ‘mushir’ means the way of the water,

⁵ Joel D'souza, “Across the river and into the trees.” *Goa Today: village voice- Villages of North Goa*, vol.1, (May, 1994):121.

⁶ K.S Singh, ed. *People of India: Goa*. (Bombay: Popular Prakashan, 1993):213.

⁷ Vasudev Vishnu Mirashi, ed. *Corpus Inscriptionum Indicarum* Volume VI. (New Delhi: Archaeological Survey of India, 1977): 194.

the water from the main lake in Colvale flowed from mushir and connected to the 'manas' or the khazan lands in Colvale.

The 'tar' *vaddo* in Colvale also known as 'tarir' is known because the place provided ferry services before the Colvale- Dhargalim bridge was constructed.

The wards wherein the Catholic community resides are mostly named after the chapels that the ward such as the St. Roque ward is named after the chapel that stands in dedication to St. Roque, another example is the St. Francis vaddo or even the Khursa vaddo which is named after the holy cross. Even though the village consists of people of different religions they are believed to live in harmony.

2.3. Demographic profile

In Goa, the population is a blend of Hindus, Catholics, and Muslims. The regions of 'old conquest' like Bardez, Salcete, and Tiswadi predominantly house Catholic communities, while Hindus are more prevalent in the 'new conquest' areas.

In the village of Colvale, the religious distribution of the population is approximately 900 Catholics, 3,100 Hindus, and 1,000 Muslims. In the village, the Hindu population is categorized into various sub-castes, comprising the Bhat, Brahmin, Kharvi, Bhandari, Chari, and Mhalo communities. The Bhat families include Kelkar, Abhayankar and Vaze, a few Brahmin families that live in the village are Moye, Sinari, Kenkare and Lad. The Lad were a prominent Brahmin family and were also the Gaonkars of the village. The family is also important because the mother of the prominent historian D. D. Kosambi hailed from this village and his maternal ancestral house still exists in the village. Dharmanand Kosambi in his Autobiography makes a mention of his wife Balabai and the Lad family from the village of Colvale. (See in the

figure 2.3.1). Another prominent personality popularly known as Abbe Faria hailed from the village of Colvale, year's back the ruins of the paternal ancestral house of Abbe Faria existed in the village but over the recent years the land has been taken away by contractors. The majority is made up of Taris, Bhandaris and Vanis. Similarly, Christians also have sub-castes, including Bamons, Chardo, and Sudra. Notably, the Christian Sudras in the village have a designated ward for themselves. The Bamon and Chardo community are a major role in the *comunidade* activities but the Sudras do have their share in the *comunidade*.⁸

2.4. Socio-Economic Outline

The village of Colvale is located in the Bardez taluka, which originally is derived from the words 'bara-desh' meaning twelve provinces. The Bardez region, comprised of twelve prominent land lordships known as 'Dessai-ships' or fiefdoms, derives its name from this arrangement. In alphabetical order, it hosts thirty-nine communes, the largest number among all regions: Aldona, Anjuna, Arpora, Assagão, Assonora, Bastora, Calangute, Camorlim, Cansa, Candolim, Colvale, Corlim, Cunchelim, Guirim, Mapusa, Marna, Marra, Moira, Nachinola, Nadora, Nagoa, Nerul, Oaulim, Oxel, Paliem, Parra, Pilerne, Pirna, Pomburpa, Punola, Revora, Saligão, Sangolda, Siolim, Sirsaim, Serula, Tivim, Ucassaim, and Verla. However, the taluka now encompasses 43 villages, with Colvale being one of them.⁹

The *comunidade* system in Goa, originally known as *Gaunkari*, has been a unique administration and land holding system persisting from the pre-colonial period to the present day. Despite the Portuguese influence, the system endures, evolving

⁸ D'souza, "Across the river," 286.

⁹ Government of Goa, *Agriculture in Goa at a glance*, (Panaji: Directorate of Agriculture, 1995), 4.

Figure 2.3.1: the Lad House



Photo Credit: Sakshi Kuber

into the *comunidade*. The comunidade was an agro-economical institution which looks after the administration of the land holding system.

The village of Colvale is located eight kilometers away from the city of Mapusa. It has villages such as Camorlim, Cunchelim, Tivim, and Revora in its vicinity. *comunidade* of Colvale comprised of eight *vangores* initially, now has six remaining. They consist of Brahmanes and Chardos, and individuals are enrolled after the age of 15. In 1877, there were 545 Gancars. Culacharins, who earn equal income to Gancars after turning 18, were previously unable to participate in auctions directly. In 1877, there were 252 Culacharins. Orphans, male offspring of deceased Gancars or Culacharins who haven't reached the age to inherit, receive support until they come of age. Contributions to the area's forums amounted to Rupees. 218:07:08, and income and expenditure in 1905 were 5,462 and 3,312, respectively. The net income is distributed equally, with each Zonkar receiving the amount of. 2:14:00 in 1905.¹⁰

The Comunidade of Colvale covers an area of approximately 116 hectares, primarily used for cultivating paddy crops in the village. The majority of this area (74 hectares) is of the "*khajan*" type and is cultivated during the monsoon season (94 hectares), dry season, and both seasons (5 hectares), with an average production of 20 *khandis* per hectare. (See figure 2.4.1.) The Comunidade is divided into 226 plots, with 133 plots exceeding 4,000 square meters each. In 1963, it was leased out to 287 tenants, including 4 of *Jonoeiros* or Zonkars.¹¹

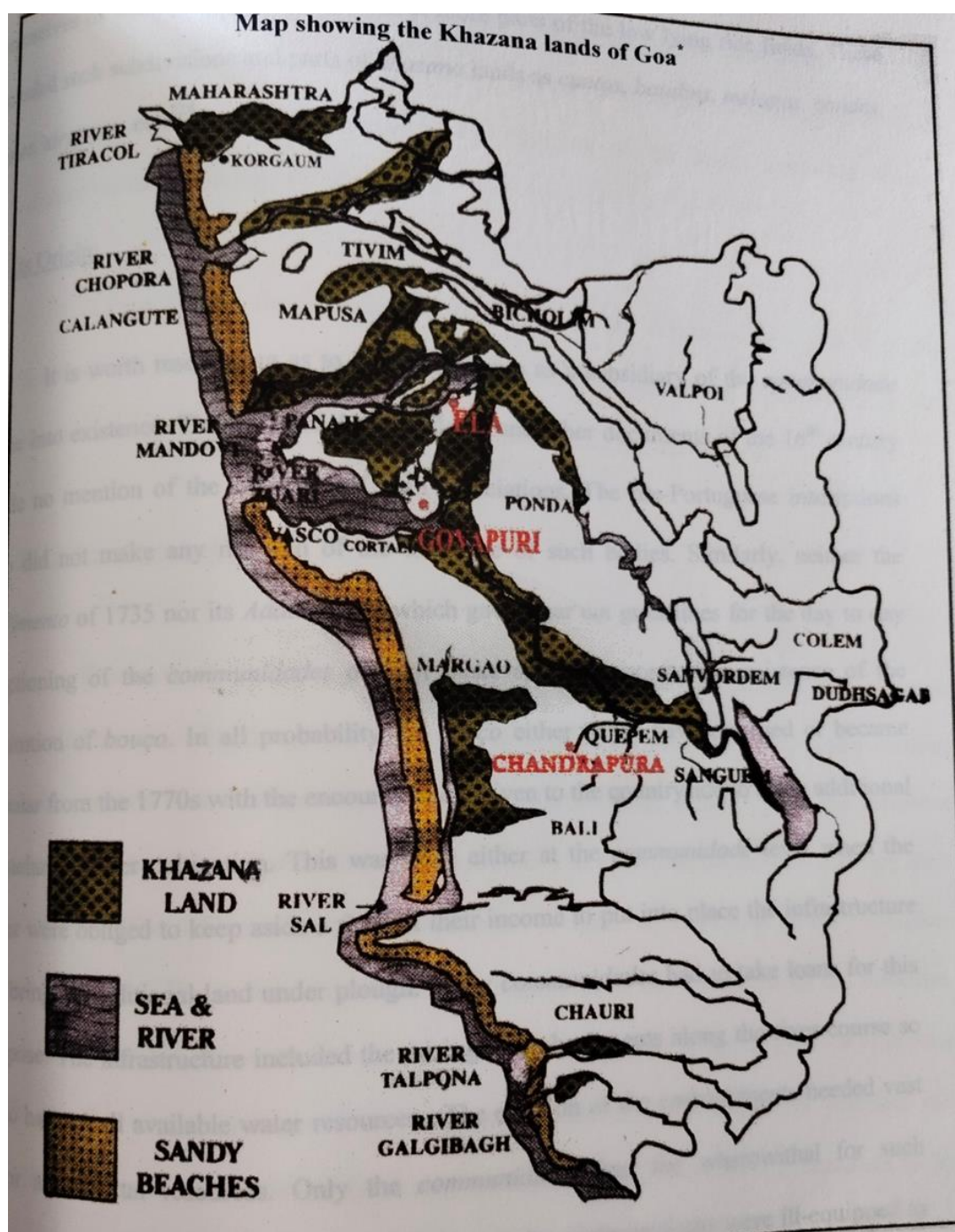
¹⁰Filippe Nery Xavier, *Bosquejo Historico Das Comunidades: Das Aldeas dos Concelhos Das Ilhas, Salcete E Bardez*, volume II, (Merces: L &L, 2012), 435-437.

¹¹ José C Almeida, *Aspects of Agricultural Activity in Goa, Daman and Diu*. (Panaji: Government Printing Press, 1967), 130.

The *Comunidade* includes *Jonoeiros*, *Gauncares*, and *Culacharins* or *Kulacharins*. In 1963, there were 704 enrolled members of *Zonkar community* and 190 *Kulacharins*, with 534 and 145 respectively being non-residents in the village. Both *Zonkars* and *Gauncares* received an equal amount of *Zon*, which decreased from Rs.16.81 in 1954 to Rs.7.25 in 1962, with no distribution in 1963 due to insufficient funds. The total receipts of the *Comunidade* were approximately Rs. 42,900 until 1962; but significantly reduced in 1963 to about Rs.26,000 due to a decrease in paddy fields and miscellaneous receipts. The total expenditure incurred by the *Comunidade* amounted to about Rs. 25,000, with variations over the years totalling approximately Rs. 25,700. The information highlights changes in expenses for the *Comunidade* between 1954 and 1963.¹²

¹² Almeida, *Aspects of Agricultural*, 131.

Figure 2.4.1. Map depicting the Khazan land of Colvale



Source: Remy Antonio Diano Dias, "The Socio-Economic History of Goa with Special Reference to the Comunidade System: 1750-1910." (PhD thesis, Goa University, 2004.), 174.

The origin of *Zonkars* remains unknown, as does the reason for their inclusion in the distribution of surplus and other privileges alongside *Gaunkars*. This specific category of members is found in communities such as Choraó and Gancim in Ilhas, Colvale and Serula in Bardez, and Loutulim, Raia, Benaúlim, Betalbatim, and Nagoa in Salcete.¹³

Tradition and historical accounts suggest that it was customary to grant *zons* to outsiders as a reward for valuable assistance. These rights may have been hereditary, passing down through male descendants. For instance, some Gaunkars from the Malar community in Ilhas currently possess *zon* rights in the Colvale community of Bardez due to their aid in repairing a bund that was at risk of collapse.¹⁴ The *Zon* system in Bardez for the orphans differed from place to place. The orphans in the *Comunidades* of Aldona and Anjuna was different from those of in the village of Colvale. While the orphans received half the *zon* in other *Comunidade*; the *Comunidade* of Colvale, the orphan received full *zon* and if there was more than one son than the youngest received the full while the others received half.¹⁵

2.4.1. Agriculture: a source of livelihood

Goa, located in a warm and humid tropical climate, receives rainfall primarily from the South-West monsoons, with an average annual rainfall of 2776.9 mm. The

¹³ Rui Gomes Pereira, *Goa: Gaunkari: The old Village Association* volume 2. (Panaji: Printwell Press, 1981), 33.

¹⁴ Pereira, *Goa: Gaunkari*, 34.

¹⁵ Remy Antonio Diano Dias, "The Socio-Economic History of Goa with Special Reference to the *Comunidade* System: 1750-1910." (PhD thesis, Goa University, 2004.), 328.

rainy season spans four months, from June to September. Rice, known locally as paddy, is the staple food grain crop, cultivated across approximately 43,000 hectares during the monsoon season, termed Kharif or Sord crop. In the Rabi or Vaingon season, an irrigated crop is grown on about 12,500 hectares of land. Certain areas remain waterlogged during the rainy season and are cultivated only during Vaingon.¹⁶

Before the liberation of Goa, local paddy varieties like Kendal, Khochri, and Nermar were prevalent. Salinity-tolerant varieties such as Korgut and Azgo were cultivated in Khazan lands. After 1966, new crop types such as Padma and Annapurna were introduced, they were improved and high-yielding varieties of rice. By 1993-94, the area under high-yielding varieties had expanded significantly.¹⁷

Today, predominant high-yielding varieties include Jaya, and Jyothi. These varieties are also suitable for some Khazan areas with moderate salinity. Even the farmers in Colvale grow high-yielding paddy varieties like Jyothi. When asked about their farming practices, villagers informed the researcher that preparations for paddy cultivation begin along with the end of May and the beginning of June, they begin with the ploughing and wait for the rains as they continue doing their agricultural chores. Paddy cultivation mainly takes place from June to September during heavy rainfall. Farmers in Colvale prefer the Jyothi crop due to its high-yielding capacity.

Apart from cultivating paddy during the monsoon season, farmers in Colvale also grow a variety of horticultural crops, including vegetables like *tambdi bhaji*, turnips, *valli*,

¹⁶ Government of Goa, *Agriculture in Goa*, 6.

¹⁷ Government of Goa, *Agriculture in Goa*, 16-17.

cucumber, lady fingers, radish, and Brinjal. Additionally, they cultivate cereals such as Chavali and Cowpea (Alsando), with the primary crop being red chillies.

2.4.2. Fishing community

Rivers, creeks, estuaries play an important role in the fishing industry because sometimes it is difficult to practice such activities in the sea, and the rivers and estuaries provide good breeding grounds to the fish. The rock free coastline and the sand help in easy access to the shore and aid the fishermen to conduct their fishing activities. The village of Colvale being situated on the banks of the river Chapora or Colvale the main occupation of the villagers has been fishing but it has declined in the recent years. Fishermen or the fishing communities of Colvale are addressed with different Konkani terms such as *Gabti*, *Kharvi* and *Koli*. Earlier the fishermen of Colvale practiced fishing by using various methods such as *Sheni*, *katali*, *Coble*, *Patle* and *Pagyar* and *Manas*. The methods are further explained below:

- i. *Sheni/ Pagyar*: In this method of fishing, the fishermen go in a boat and throw their fishing nets in the river water the net used in this activity is huge and long. And needs a lot of skill for handling.
- ii. *Katali*: is a method in which two poles are tied to a long net and the fishermen dig the poles in the river bed and wait for the fish to come in the net, later the net is pulled out.
- iii. *Coble* is usually used to catch crabs. The structure of the coble is very unique. The rim of the coble is made out of bamboo and a net is attached to it. One end of the coble is smaller than the other end. It is designed in a way to restrict the escape of the crabs and make their entry easier. *Patles* are even used to catch

crabs. They are usually made of bamboo and can be called as small bamboo basket.

- iv. Shitali or Gari is a Konkani term for the fishing rod and line. This method of fishing is still practiced even today.
- v. Manas: manas is made of wooden planks, they are used in a small water body. It has doors that work automatically depending on the tides. The sluice gates are closed during the high tide and opened during the low tide. During the high tide the fishermen put their nets in the area where the sea water enters the manas and during the low tide he places it in the opposite direction. This helps the fishermen to get a bountiful catch. During the high tide the fishermen get fishes like *shevtali*, *topo*, *thigoor*, *burate* and so on and during the low tide they usually go fishing for crabs (*kulyo*) shell fish and prawns.

The fishermen of Colvale catch a wide variety of fish such as ‘Pedve’, ‘Shevte’(mullet), ‘Kalundor’, ‘Kokra’, ‘Burrate’, ‘Tamsa’, ‘Chankul’, Prawns, ‘Vagali’ (tiger prawns), Crabs, and Colvale’s most famous ‘Kalle Khube’, which are rare in today’s time. The fishermen prefer the high tide because it brings in a huge amount of fish.

2.5. Religious and Cultural Profile

2.5.1. Gramdevi: Goddess Zarimari

The goddess Zarimari is honoured with a modest shrine located within the Zarimari Niwas residence in the village of Colvale. (Figure 2.5.1.1.)The narrative recounts the origins of her recognition and arrival in Colvale, where she rises to the status of the village's (gram devi) revered goddess. This narrative, cherished and retold

through the ages within the familial lineage, unfolds in the village of Varkhand or Warkhand, located in the Pernem taluka.

A couple lived on a farm, of the landlord that they worked for, was involved in farming activities but the husband took care of the landlord's cattle, taking them out to graze at dawn and returning at dusk. One evening, as it was getting darker, Yashoda, the wife, bathed alone. In the quiet, she heard a faint, unsettling whisper; Fear gripped her as she felt something unseen take hold, causing her to ramble. When her husband came back, he didn't find his wife as usual; instead, he saw her possessed, which deeply troubled him. Feeling desperate, he hurried to seek help at the nearby sacred place at the temple of Goddess Vithala, pleading the wisdom and divine intervention of its venerable elders and learned pundits.

Summoned to the temple, Yashoda stood before the gathering, she had become a vessel for a supernatural presence, which took over her body. Proclaiming herself to be the incarnation of Zarimari, the embodiment of Fire itself, she invoked a trial by fire to prove her divine claim. With a handful of raw rice as her source and at the resounding invocation of "Har Har Mahadev," she ignited the temple in a blaze of divine power. As the flames danced in veneration to her divine will, the temple elders stood in awe, unable to quench the fire that bore testament to her divine claim. Yet, in a gesture of mercy, she extinguished the flames with a mere utterance of 'Har Har Mahadev', leaving the temple flawless—an incredible testament to her divine authority. Thus, in reverence and recognition, the temple elders acknowledged her as the divine presence she claimed to be.

Moving the sacredness of their devotion to Colvale in 1923, the couple built their house on a new piece of land, which exists even in the present where the essence

of the goddess Zarimari found earthly abode within a sacred coconut. (See figure 2.5.1.2) Despite the passage of time, Yashoda remained a source for divine intercession, offering comfort and help to the people of Colvale. When Yashoda passed away, Zarimari's divine essence no longer entered human bodies, but her presence remained in the sacred coconut kept by her family.

Thus, the annual Zatra began in 1939, honouring Zarimari's lasting legacy in the village. Every year, the zatra of Zarimari is held during the auspicious Tithi of Saptami Poush Shukla Paksh, celebrating the enduring connection between human devotion and divine grace. Lately, there has been a shift where an idol has replaced the coconut and is now revered as Zarimari. (see figure 2.5.1.3)

**Figure 2.5.1.1: Temple of
Zarimari**



Photo Credit: Sakshi Kuber

**Figure: 2.5.1.1: Venerated coconut
of the Goddess.**



Photo credit: Sakshi Kuber

Figure: 2.5.1.3.: New installed Idol of the Goddess



Photo Credit: Sakshi Kuber

The origin of the goddess can be traced back to Bandra in Mumbai, where a temple was erected in reverence to the deity Jarimari. The tale surrounding the goddess is fascinating. According to a local lore, a middle-class man, well-off in cattle ownership, observed a strange behaviour with one of his cows. Each day, this particular cow would yield less amount of milk, arousing the man's suspicion. Determined to uncover the mystery, he followed the cow and was astonished by what he witnessed.

The cow seemed to, be allowing its milk to flow onto a pair of stones. Intrigued, the man approached the stones, only to find himself immobilized as if rooted to the ground. In his distress, he begged the divine for aid, vowing to construct a temple in honour of the sacred site. These stones, later identified as having seven faces and deemed *swayambhu*, meaning they manifested of their own accord, became the focal point for the temple. Today, a temple stands devoted to the goddess Zarimari, as rumour has it been accompanied by her six siblings.

As the researcher continued researching about the goddess, she came across an article written by the mythology writer Devdutt Patnaik, he writes that in Bengal, there's a tradition of praying to Jvara-Jvari, twins believed to cause fevers when someone falls ill. The origins of these deities and the rituals surrounding them are not well-documented. However, according to one Puranic tale, during a *yagna* conducted by Daksha, a drop of sweat from Shiva's forehead gave rise to Jvara, who spread disease at the ritual. The priests and attendees suffered various afflictions until Daksha sought forgiveness from Shiva, who cured them, earning the title of Vaidyanath, the healer.

Across India, there are shrines dedicated to seven mothers or virgins known as Sapta-matrika, often represented by seven vermilion-smeared rocks near water bodies and trees. In Maharashtra, they are called Sati Asara, possibly originating from "Sapta

Apsara." Legends associate them with the wives of the Seven Sages or the Pleiades constellation. These goddesses are said to cause miscarriages and rashes in infants, seeking vengeance against those who don't recognize their purity.

Jari-Mari Mata, worshipped as one goddess, represents fever, particularly causing pox. She is also known as Sitala when she brings pox, and is appeased with offerings of cooling ingredients. In South India, Mariamman takes on a similar role. Despite modern interpretations of disease, these tales reflect a belief in disease as a consequence of societal imbalance and lack of compassion. These deities symbolize the consequences of rejecting fundamental truths about life and humanity.¹⁸

Therefore, based on these stories, the researcher speculates that Goddess Jarimari of Colvale could be one of the seven sisters associated with diseases causing fever. Considering this logically and drawing connections, it's conceivable that the devastating bubonic plague in India from 1896 to the 1950s,¹⁹ which brought about severe fevers and deadly illnesses, may have led to the emergence of these deities because it is around that period when the village of Warkhand and Colvale witness the divine presence of the Goddess.

2.5.2. Shree Ram Mandir

The temple dedicated to Lord Shree Ram was originally located in the *tari vaddo* but during the conversions it was destroyed; in 1940 it was built at Ram Nagar and the Shree Ram *Panchayatan* was re-installed along with Shree Ganesh and Shiva. (See figure 2.5.2.1) The *Mahajans* of the temple are Hindu Kshatriya Maratha. The

¹⁸Devdutt Patnaik, "The fever Gods", *Speaking tree*, (April 27, 2012), <https://devdutt.com/the-fever-gods>.

¹⁹Aanchal Malhotra, "When the 1897 Bubonic plague ravaged India", *Mint Lounge* (April 26, 2020), <https://lifestyle.livemint.com>

bye-laws of the temple provides a list of the *Mhajans* of the temple. It also provides information about the different festivals that will be celebrated in the temple, along with the duties of the *Mhajans* and the privileges enjoyed by them. It describes the duties of the others such as the *sevekaries* and the *bhatpujari*. The temple celebrates the Ram Navmi with a lot of enthusiasm, it is a nine-day event from *Pratipada* to *Poornima* wherein *Bhajans* are performed to invoke the deity. On the day of *Navami*, the act of birth of Lord Ram is enacted and devotees come on this day to take the blessings of Lord Ram.

Another temple that the village has is a temple at Chicalim dedicated to Shree Datta and another to Lord Vishwakarma. There are other smaller temples dedicated to other gods and goddesses. One cannot forget the Simeshwar or the Simapurush of the village. (See figure 2.5.2.3) The temple of the Simeshwar is located on a strategic location wherein it connects the roads to Colvale, Tivim and the village of Revoda. It is a rare site but the deity is considered the protector of all three villages.

Figure 2.5.2.1: Temple dedicated to Lord Ram



Photo Credit: Sakshi Kuber

Figure2.5.2.2: Temple during Ram Navmi



Photo Credit: Sakshi Kuber

2.5.3. Folk Culture

The Dhaalo festival, a tradition observed by women, lasts for seven days and occurs annually in the month of *Poush*. It coincides with the full moon day of the month, marking its beginning or end. Communities such as Bhandari, Naik, partake in the Dhaalo festivities. The *Kharwi* community in the village of Colvale performs this folk dance. On a designated day, women from the community gather at a sacred location known as *Dhaalaam Maand*. This space must include a Tulsi Vrindaawan and ample room for dancing, as the Tulsi Vrindaawan holds significance in the Dhaalo rituals. (See figure 2.5.3.1) The ceremony begins with the lighting of a traditional lamp by the Maandkaar woman, signalling the start of the Dhaalo festivities and inviting others to join.

During the seven-day event the women in the village come together. They begin the performance with the *Naman*, (see figure 2.5.3.2) they pray to the force of nature, the songs that are followed are sung to invoke the deity trying to describe the beauty and power of nature. The women later gather on the *maand* to perform and dance to the songs that are sung. This continues for the seven days; the most fascinating and interesting part of the performance is the enactment of different characters local known as *Sawang* the women dress in different attires and enact. Each night during the performance a batch of ladies when the performances are going distribute the edible offerings among the other women devotees. The *Dhaalo* in Colvale ends with the *mahaprasad* on the seventh day wherein the people of the village are invited to join the women in the festivities and served food.

Figure 2.5.2.3: Temple dedicated to Simeshwar



Photo Credit: Sakshi Kuber

Figure 2.5.3.1: Tulsi Vridavan at the Maand



Photo Credit: Sakshi Kuber

Figure 2.5.3.2: Women Singing Naman



Photo Credit: Sakshi Kuber

2.5.4. Church and chapels in Colvale

The Franciscans are said to have come along with Afonso de Albuquerque with his arrival and conquest of Goa. The Franciscan order was founded by St. Francis of Assisi in circa 1209 A. D. They were also known as the grey fathers because of the colour of the habit that they wore and they often regarded themselves as the humbler order than the rest of the orders that existed. The Franciscans were assigned the province of Bardez by the vice-royalty of Dom Afonso de Noronha and thus, they went to establish 24 churches in the *concelhos* of Bardez. The Parish church of Colvale was the sixth church that was founded by the Order in the Bardez taluka in 1591.²⁰ (see figure 2.5.4.1)

Dedicated to the (stigmata) wounds of ‘St. Francis of Assisi’, the church lies on the southern bank of the river Chapora, being one of the earliest churches to be constructed and is designed under the mannerist style with Rococo features. It is large with three storeys and five bays. The Rococo style is the curved frontispiece of the church where the figures of the saint and the angels is carved out on the topmost storey. The second storey consists of the façade and a cornice halfway across it. It has twin bell towers with finials of urn type²¹. There are altogether five altars. The main altar is dedicated to the patron saint, the next altar is dedicated to Our Lady of Rosary which is privileged by the decree of 20-11-1899, the side altar is dedicated to St Anthony, altar to the right is dedicated to Nossa Senhora do Rosario and another altar is dedicated

²⁰Carmo Azevedo, “The Church of Colvale.” *Purabhilekh Puratatva* IX, no. 1(January-June 1991):63.

²¹José Lourenço, *The Parish Churches of Goa: A Study of Facade Architecture*. (Goa: Amazing Goa Publication, 2005), 81.

to the 'Goencho Saib' Saint Francis Xavier. In the premises of the church there is a statue dedicated to Christ the King and grotto dedicated to Our Lady of Lourdes.

There are few chapels whose dates of establishment are not known such as the chapel of St. Anthony situated in St. Anthony vaddo; the chapel of Our Lady of Livramento located in Voiza *vaddo*, it was blessed in 1925. The chapel of Our Lady of Mount in Tar *vaddo* is said to have been built by Francisco Rodrigo Lima. The St. Roque *vaddo* has two chapels, one dedicated to St. Roque built by the ward members in 1901 and the other dedicated to St. Francis Xavier.

The chapel of St. Sebastian located in the St. Sebastian *vaddo* is to the right when one enters the Colvale-Revora road. The feast of the chapel is celebrated on 20th of January every year. Even this chapel has the custom of offering *Dhali* by the newlywed couples and parents with first new born. Khursa vaddo has a chapel dedicated to the Holy Cross, the date is unknown to the people but every year the feast of the chapel is celebrated after the feast of Our lady of Rosary in the church.

Figure 2.5.4.1: St. Francis of Assisi church, Colvale



Figure 2.5.4.2: Comunidade of Colvale



Photo Credit: Sakshi Kuber

The chapel in Bamon *vaddo*-Gavant has a chapel dedicated to Our Lady of Refugium Pecatorum or Our Lady of Refuge of the Sinners. Now Gavant comprises of wards such as Mazal *vaddo*, Paula *vaddo*, Ponsulem, Bamonvaddo and Tuar *vaddo*. The chapel was built by Martinho de Faria in 1767. The people celebrate feasts such as the feast of Our Lady of Refuge of Sinners wherein after the mass service candles are blessed and distributed among the public. The feast of Our Lady of Seven Dolours is celebrated by the daughters or daughters-in-law as per tradition. Earlier, the chapel had a *Confaria* but now it is administered by the managing council.

The chapel of Our Lady of Mount Carmel in Chicalim-Colvale is the last in the village. It is registered in the Bishop's house under the Colvale parish and is managed by a committee, a hymn dedicated to the Our Lady speaks of the history of the chapel wherein the statue of Our Lady was housed in a small chapel in Paulo *vaddo* but to accommodate the increasing number of devotees, the *comunidade* of Colvale gave a piece of land in the Novo *vaddo* Chicalim to construct a new structure for the chapel.

2.5. Historical Background

Gautam Buddha, the founder of Buddhism, introduced principles such as non-violence, Dharma, karma, and the inevitability of suffering. Many individuals viewed Buddhism as an alternative to Hinduism and embraced its teachings, leading to rapid growth in followers. Influential rulers, including Ashoka, became proponents of Buddhism, facilitating its spread. Buddhist missionaries were active on the west coast of India around 200 B.C., as indicated by Ashoka's edicts found at Sopara. While some scholars question whether a Buddhist monk named Punna preached in Goa, it is suggested that Buddhist merchants settled along trade routes and riverbanks during the rule of the Bhojas. Epigraphical evidence, such as the Copperplate of Konkan Maurya

ruler Chandravarman (circa 500 A.D.), confirms land grants to Buddhist monks like Mahavira of Sivapura. Bhoja ruler Asamkita is reputed to have supported Buddhism, and prominent locations where Buddhism flourished include Rivona, Colvale, and Lamgaon. The finding of this statue was important because it was the first relic that became the testimony to the prevalence of Buddhism in Goa.²²

The statue of Buddha in Colvale was found while levelling the ground of a field of person called Edward de Souza which is ten yards from the entrance of the village at the place called Mushir in 1929. The statue was a granite statue of Buddha seated in a *dhyana-mudra* position, dating back to the second century A. D. It measures 2ft. 7 inches in height, the head of the statue from the top to the chin measures 1 foot and 2ft. 5 inches from the round the brow. The Colvale Buddha exhibits Hellenistic influences, evident in the intricately carved hair and the depiction of the Buddha wearing clothes, a characteristic commonly found in Gandhara art.²³

Rev. Henry Heras in his research paper titled ‘A Newly Discovered Image of Buddha near Goa’, speaks of the discovery of the statue; The Buddha statue was not discovered by Reverend Father Henry Heras, S. J. but while in Bombay his friend Reverend J. F. Candes wrote to him that an image was found in Colvale. Rev. Candes mistook the statue to be an image of a goddess, probably goddess Parvati. Later as promised Rev. Candes brought the head of the statue to the museum of the Indian Historical Research Institute, Bombay but it was Rev. Henry Heras which realised and recognised the head as the head of Buddha.

²²V. R. Mitragotri, *A Socio-Cultural History of Goa: from the Bhojas to Vijayanagra*. (Goa: Institute Menzes Braganza, 1999), 152-153.

²³Henry Heras, “Buddha Image”, *Journal of the Bombay Historical Society*, 3, no. 1 and 2, (Bombay: Heras Insitute, 1929): 173.

As mentioned, the statue was broken into three pieces, the head separated from the trunk or the torso, the portion of the left leg along with the knee, another portion of the right leg was fragmented but it was never discovered, the statue was heavy and could not be brought from Goa to Bombay. Later, on his visit to Goa Rev. Heras rescued the remaining archaeological remains of the statue²⁴. Fr. Heras has tried to trace the transition of the Buddha image with other statues that were found in other parts of India. He says that the image is far from idealization because it does not contain any trace of *chakra*, *triratna*, *swastika* and *urna*. He describes the change that has taken place over time resulting in the Buddha found at Colvale having the Greek influence. He compares the statue to the one found at Sanchi.

Tracing the political history of Colvale before Portuguese rule proves challenging, as limited evidence remains of rulers predating the Adil Shah of Bijapur. However, by examining artefacts such as the Buddha statue discovered in Colvale, dating back to the 2nd century A.D. Buddhism likely arrived in Goa via coastal routes, possibly through missionaries dispatched by Ashoka to propagate the faith, with sea routes serving as an important source. The copper plate of the Bhoja ruler of Asamkita, which indicates patronage given to Buddhism, we can speculate about the influence of the Bhojas in the village. It's possible that the Bhojas governed or held sway over Colvale, potentially contributing to the spread of Buddhism in the region.²⁵ Colvale was an important commercial center in the pre-Portuguese era and the Buddha statue supports this notion since the area that the statue was found that is in the *mushirwado*, as the etymology goes by means the way of water the region was connected to the river

²⁴Heras, "Buddha Image", 174.

²⁵V. T. Gune, "Goa's Coastal and Overseas Trade: From the Earliest times till 1510 A. D." Goa through the ages vol. II, (New Delhi: Concept Publishing Company, 1990): 118-119 .

of Chapora²⁶ or Colvale and it is evident that the Buddhists traders had control over the trade Goa and this iconographical evidence is a testimony to it.²⁷

The presence of Shilhara rule in the village can be traced from the Shilhara inscription, from the Balipattana plates of Rattaraja, which mentions the village of 'Kavala'.²⁸ P. P. Shirodkar, in his anthropological survey included in the book "People of India: Goa" edited by K. S. Singh, interprets 'Kavala' as referring to Colvale.²⁹ This inscription records King Rattaraja's gifts to a Brahmana, including a rice field in the village of Kavala or Colvale.³⁰ Such evidence suggests that the Shilharas exercised their influence over the village during their rule.

Adil Shah ruled Goa until the advent of Portuguese. When the Portuguese conquered Goa; Adil Shah made persistent attempts to invade and conquer the territory of Goa. This led to conflicts and battles between the Portuguese. In 1543, the Portuguese captured the provinces of Bardez in the north and Salcete in the south. The village of Colvale was under the rule of the Adil Shah of Bijapur until the Portuguese conquered Bardez and eventually the Portuguese took over the village of Colvale.

²⁶Heras, "Buddha Image", 185.

²⁷Pratima Kamat, "Of Settis and their Deities: Historicising the mercantile communities and the Commercial Culturescape of pre-colonial Goa," *Indica: Journal of the Heras Institute of Indian history and Culture* 50, no.1 &2 (December, 2013): 322.

²⁸ Vasudev Vishnu Mirashi, ed. *Corpus Inscriptionum Indicarum* Volume VI. (New Delhi: Archaeological Survey of India, 1977), 194.

²⁹ K.S Singh, ed. *People of India: Goa*. (Bombay: Popular Prakashan, 1993),213

³⁰Mirashi, ed. *Corpus Inscriptionum*, 194.

CHAPTER III

COLONIAL INFLUENCES

“Man is born free and everywhere he is in chains.”

– Jean Jacques Rousseau.¹

3.1.Idea of Colonialism

Colonialism is a practice where in one powerful nation suppresses the other nation that is weaker than the former. Colonialism leads to the formation of colonies. The term colonialism or colony originates from the Latin word ‘colonus’ meaning farmer. It also emphasises the resettlement of people to a particular region. Many a time colonialism and imperialism are sought to be synonyms but both have different implications.

Colonialism refers to the establishment, maintenance and expansion of colonies of one nation in another territory; for example, the British colonised India and Africa and established its rule and expanded its territories. Colonialism implies that the colonisers exercise direct power and control over the colonies and exploit them on various stages of administration such as political, economic and socio-cultural.² On the other hand imperialism extends its power and dominance but through indirect means. It tries to control the economy without exercising political control. The influence is more through diplomacy and ideological expansion.

Colonialism can be called as the modern historical phenomenon wherein the basic control is over the economy and society of the colony by the foreign colonizers. Imperialism is an ideology where else colonialism is the practice. Colonialism and

¹ Jean Jacques Rousseau, *The Social Contract*, (London: J. M. Dent and sons, 1913), 2.

² A. P. Thorton, “Colonialism,” *International Journal* 17, no. 4 (1962), 335-357.

imperialism both sought to exert power over the colony but colonialism emphasises on establishing of colonies and controlling them but imperialism encompasses on the strategies of extending influence. When a powerful nation declares itself as the protectorate of a particular region; the colony gets a subordinate position under the imperialist nation. There is an unequal exchange of resources between the colony and the colonisers.

The technologically advanced imperial country extracts raw materials from the colonies and becomes manufacturers and colonies end up becoming colonies. There is a disarticulation of the colonies from their roots. They are forced to accept the coloniser's culture and way of living. There's a drain of wealth from the colonies and they have to depend on the mother country. Colonialism led to the emergence of the colonial state. It comes into existence when a particular region is annexed or conquered. It led to the establishment of new administrative structures based on the administrative pattern of the mother country. It was done so for the smooth functioning of the colonies.

Many scholars and thinkers have viewed the idea of colonialism and imperialism in different aspects. Colonialism according to Bernard Cohn does not depend on power and politics and militarisation. According to Cohn the colonisers learn about the culture, and the people of the region and reintroduce a new identity to the people. He speaks about India. He says by reintroducing the identity of the people of their nation they distort the society and gain power. Cohn states that culture plays an important role in colonizing any territory.³J. A. Hobson in his *Imperialism: A Study* associates imperialism with the growth of monopoly capital that leads to the under-consumption

³Bernard S. Cohn, *Colonialism and its forms of knowledge: The British in India*. (New Delhi: Oxford University Press, 1997).

crisis. He emphasised that the growing capital in the industrialized nations in the Western world led these nations in a race to find new markets to sell their manufactured goods and this led to the establishment of colonies. He emphasises that the capitalist class influenced and promoted colonialism and imperialism to safeguard and extend their economic interests. He was against the idea that colonialism benefitted the entire society but in reality, it only served the elite class.⁴

J. A. Hobson's work influenced scholars such as Vladimir Lenin, in his pamphlet *Imperialism: The Highest Stage of Capitalism* he comments on the exploitation of the colonies by the colonisers who are in the race to become rich.⁵ The imperialist nations are mostly the Western nations which view the Eastern nations as some kind of exotic places due to the geographical and historical distance. Edward Said in his popular work *Orientalism*, comments on the Western countries that perceive the East as the Orient and felt the need to explore and exploit them of their resources. He has highly contributed to the understanding the culture of imperialism and colonialism and the colonial discourse.⁶

Frantz Fanon a psychiatrist and political theorist explored the psychological effects of colonialism on both the colonizer and the colonized in his work *The Wretched of the Earth*.⁷ He describes the differences between the colonizers and the colonized. Even the novelist Chinua Achebe in his novel *Things Fall Apart* speaks of the effects of

⁴J. A. Hobson, *Imperialism: A Study* (New York: James Pott and Company, 1902).

⁵ V. I. Lenin, *Imperialism: the highest stage of capitalism* (New Delhi: Left word books, 2010).

⁶ Edward Said, *Orientalism* (New York: Vintage Books, 1979).

⁷ Frantz Fanon, *The wretched of the Earth* (London: Penguin Books, 2001).

colonialism on the tradition and culture of a society. It is written in the context of Africa and is a fiction but it portrays the reality of colonialism.⁸

Colonial rule and conquest are related to each other but differ in the aspects of historical process. Conquest is the preliminary stage wherein the powerful nation takes control over particular region through various methods such as political, economic or military dominance. While on the other hand colonial rule is when the nation that has conquered the region introduces and establishes a system of administration, the local population is oppressed they are deprived of their rights. New laws and policies are imposed on the people. Colonial rule includes political control, economic exploitation and cultural incorporation.

Colonialism is multi-dimensional and influences the colonized region or territory on various grounds. The colonial rule impacts the **local economy**; there's a drain of wealth. Colonies are used as a source of raw material and markets to manufactured goods leading to a state of poverty. Colonizers exercise **political control** thus the local polity is stagnated. They exploit and manipulate the local political and administrative structures leading to the subjugation of the domestic political structures.

Colonialism has an adverse effect on the **socio-religious** structure of the colonised region. It affects the caste system; it also results in migration and social discrimination. Colonizers thrust their **culture** on the local people and they are forced to adopt the foreign culture, language and ways of living leading to the disruption of the local culture. The imperialistic rule affects the **development** and **education** of the conquered

⁸ Chinua Achebe, *Things Fall Apart* (New Delhi: Arnold-Heinemann, 1987).

territory.⁹ The colonist's emphasis on their education system and religion and all the development that is undertaken is for the benefit of the colonizers.

Colonialism originated with the ideology of supremacy, power, wealth and religion with the western nations striving to attain dominance and the superiority to rule the other nations. The era from 15th century is characterized by exploration, discovery, conquests and colonization of various regions worldwide by European sea farers including Spain and Portugal. India serves as prime example of colonialism, having been colonised by Britain under the guise of trade, subsequently intervening in the nation's daily affairs. Similarly, the case of Goa illustrates prolonged local rule before the arrival of the Portuguese.

3.2. Advent of Portuguese in Goa

The Age of Exploration marked a pivotal moment for the Portuguese. Following the blockade of land route by the Arabs, the Portuguese embarked on sea exploration to destroy the Arab monopoly over the spice trade and to establish the dominance in the Indian Ocean. With the aspiration of building a Portuguese empire in the East, Afonso de Albuquerque arrived in the Indian Ocean waters in the early sixteenth century. Timmayya is said to have extended an invitation to Afonso de Albuquerque to seize Goa from the Adil Shah of Bijapur. Timmaya was ambitious and aimed at bringing back the Vijayanagra Empire back into power; he was hostile towards the Adil Shahi regime and wanted to overthrow the Muslim ruler with the help of the Portuguese.

⁹Ronald J. Hovarth, "A Definition of Colonialism," *Current Anthropology* 13, no. 1 (1972): 45-57.

question raised by the scholar B. S. Shastry of whether Afonso de Albuquerque captured Goa on the advice of Timmaya.¹⁰

The Portuguese captured Goa in 1510. They were successful in capturing the island of Goa and it was known as the first conquest. However, Adil Shah of Bijapur recaptured the Island of Goa in May 1510, but the victory was short lived as Afonso de Albuquerque reclaimed the Island of Goa in November 1510 and was known as the second conquest. The Portuguese strengthened the island of Goa as their base. In 1543 Portuguese also captured the neighbouring territories of Bardez and Salcete. Collectively the territories of Tiswadi (Ilhas), Bardez and Salcete were called as the “Old Conquests” or ‘*Velhas Conquistas*.’¹¹

During the Portuguese reign in Goa, the region experienced invasions from various rulers. The Maratha King Shivaji launched an invasion in 1667 and in 1683 his son Sambhaji also invaded Goa. They posed a serious threat to the Portuguese rule in Goa. The invasions resulted in plundering and looting of the land. However, the Portuguese managed to capture Ponda from the Marathas in 1763. Later, between 1764 and 1788, the Portuguese gradually extended their control over the entire territory of Goa.¹² The territories of Pernem, Bicholim, Sattari, Ponda,

¹⁰B. S. Shastry, “Some Aspects of the first Conquest of Goa by the Portuguese,” *Proceedings of the Indian History Congress* 39, (1978):387.

¹¹ V. T Gune, ed. *Gazetteer of the Union Territory: Goa, Daman and Diu*. (Panaji: Director of Archives and Archaeology, 1979), 140.

¹² Pratima Kamat, *Farar Far: local Resistance to Colonial Hegemony in Goa 1510-1912*, (Panaji: Institute Menzes Braganza, 1999), 24.

Sanguem, Quepem and Canacona were collectively referred to as the “New Conquest” or the ‘*Novas Conquistas*’.

3.3. Portuguese Conquest of Bardez

Goa experienced continuous unrest following its conquest by the Portuguese in 1510. Even after the death of Afonso de Albuquerque, Adil Shah made persistent attempts to invade and conquer Goa. This led to the Portuguese capturing the provinces of Bardez in the north and Salcete in the south in 1543, though this conquest was sought with difficulty. A conflict arose between the Portuguese and Adil Shah in 1516; it was aggravated by internal conflicts among Portuguese officials. This tension intensified when a Portuguese official, who had sought protection from Adil Shah of Bijapur, was killed by another Portuguese official. Although the murderers were punished, this incident fuelled chaos between the Portuguese and Adil Shah of Bijapur. During this period, Adil Shah of Bijapur attempted to invade Goa but was unsuccessful. In 1520, during the war between Adil Shah of Bijapur and the Vijayanagara emperor, Krishna Deva Raya, the Portuguese seized the opportunity to capture Bardez, Salcete, and Ponda. Adil Shah eventually managed to reclaim these territories.¹³

Around 1532, the Governor of Belgaum fell out with Adil Shah of Bijapur and sought Portuguese assistance, offering them the territories of Bardez, Salcete, and Ponda in return. The Portuguese accepted this offer. After the death of Ismail Adil Shah in 1534, his son Ibrahim succeeded him. The Governor of Belgaum and Ibrahim Adil Shah were on good terms, the governor of Belgaum regretted the loss of Bardez, Salcete, and Ponda and sought their return from the Portuguese, but they refused. In

¹³V. T. Gune, *Gazeteer*, 148.

response, the governor of Belgaum launched attacks on the Portuguese. To strengthen their defences, the Portuguese built a fort at Rachol in Salcete. Despite withstanding initial attacks, the fort surrendered in 1536 when the governor of Belgaum led an army of 10,000 men against it. The Governor of Goa, engaged in capturing Diu from the Shah of Gujarat, could not send aid to the fort, resulting in its destruction. As a consequence, the provinces of Bardez, Salcete, and Ponda were returned to the governor of Belgaum.¹⁴

The relationship between the governor of Belgaum and Ibrahim Adil Shah soured after the Governor acquired the three provinces of Bardez, Salcete and Ponda. Ashad Khan, the Governor of Belgaum, conspired against Ibrahim by seeking the Portuguese to invite Mir Ali, Ibrahim Adil Shah's uncle who was at Diu. This action greatly infuriated Ibrahim, prompting him to send an army against the governor of Belgaum, leading to an incompatible feud. Both Ibrahim and the Governor of Belgaum sought assistance from the Portuguese, each trying to outdo the other in their efforts. While Ibrahim attempted to establish friendly relations with the Portuguese, the Governor of Belgaum offered two million in gold. In response to this, Ibrahim offered the lands of Bardez and Salcete. In retaliation, the governor of Belgaum incited chaos in these provinces to demonstrate to the Portuguese the difficulties they would face in administering them. Faced with a predicament, the Portuguese ultimately chose to accept Ibrahim Adil Shah's offer, as they also desired control over the provinces of Bardez and Salcete. In exchange, they promised to eliminate his uncle Mir Ali and send him to Malacca. The Portuguese signed a treaty with Ibrahim in Adil Shah and thus,

¹⁴V. T. Gune, *Gazeteer*, 148.

the Portuguese successfully gained control over the provinces of Bardez and Salcete in 1543.¹⁵

The Portuguese conquest of Bardez and Salcete had a multidimensional impact on the Goan society. It impacted the political, administrative, economic and socio-religious aspects of Bardez *taluka* and the Goan society as a whole.

3.3.1. Politico-Administrative Features

Portugal adhered to a monarchical form of governance where the king held supreme authority, overseeing the administration of its colonies, including Goa, known as *Estado da India*. The highest-ranking officials dispatched to manage Portuguese colonies in India were Governors or Viceroy; they were responsible for civil, military, and judicial affairs. Despite initially holding numerous territorial possessions in India, Portuguese territories were reduced to Goa, Daman, Diu and Dadra Nagar Haveli due to invasions by various rulers.

To protect their territories, the Portuguese employed the fortress factory system, constructing forts that served as the backbone of their administration, facilitating military defence, commerce, trade, and religious activities. Each fort had a captain initially appointed by the king of Portugal, but later by the governor or viceroy, and it also served as a trading center, often featuring churches or chapels on its premises. Civil and criminal justice were overseen by an official known as the Ouvidor Geral. Goa's administrative landscape also included the *comunidade*, a system predating Portuguese arrival, it was known as the *Gaunkari* system, and it mostly focused on land ownership and agriculture, later adapted and renamed by the Portuguese as *comunidade*.

¹⁵Gune, *Gazeteer*, 149.

3.3.2. Economic Conditions

The Portuguese embarked on voyages in pursuit of the spice trade and to amass wealth while extending their dominance. As the Arabs monopolized the land routes for trade, Europeans sought alternative routes to access the East for spices. Following strategic conquests along the eastern shores, the Portuguese focused on strengthening their navy, leading to flourishing trade under their control. They declared themselves as masters of the seas; they implemented the *cartaz* system, requiring sailing permits for merchants and traders navigating the Arabian Sea or Bay of Bengal. The ports of Goa, strategically located and serving as natural harbours, facilitated ship docking. Although various commodities were traded, spice trade remained a royal monopoly exclusive to the Portuguese. An economic institution managed revenue collection and trade tariffs, while custom houses and checkpoints in Goa oversaw commercial activities.

3.3.3. Socio-Religious Aspects

The Portuguese are often said to have arrived with a sword in one hand and a cross in the other, indicating their dual mission of trade and religious conversion. They actively sought to spread their faith, particularly in the territories of Bardez, Tiswadi, and Salcete, which experienced significant conversion efforts. Various religious orders, including the Franciscans, Jesuits, Dominicans, and Augustinians, were brought to Goa to aid in this task of conversion. Each order was assigned specific provinces for conversion work, with the Franciscans responsible for Bardez, Dominicans for Tiswadi, and Jesuits for Salcete. Initially, persuasion policy was used, but later methods became more forceful, including the establishment of the Goa Inquisition tribunal. Temples in Bardez and Salcete were destroyed by 1567, leading Hindus to flee to neighbouring territories outside Portuguese control. Churches and chapels replaced the

temples, while Hindu rituals and celebrations were banned. Converted individuals received privileges, while non-Christians faced discrimination.

3.4. Portuguese Conquest of Colvale

3.4.1. Politico-Administrative Aspects

The village of Colvale was under the rule of the Adil Shah of Bijapur until the Portuguese conquered Bardez and eventually took over the village of Colvale. The Portuguese believed in the fortress system. When the Portuguese took over the village of Colvale they built a fort to safeguard the province of Bardez from the invasion of the Marathas and the Bhosales of Sawantwadi. The Fort of Colvale is a complex of four forts together built at different periods, it is connected by one wall and can be called a fortress fortification. The fortress is on the Colvale-Tivim border. The fort of Colvale was built in 1635 A. D. during the tenure of Viceroy Conde de Linhares Dom Minguel de Noronha and was named St. Thome de Colvalle. In the same year, the fort of St. Minguel de Tivim was constructed.¹⁶(see figure 3.4.1.1)

The fort wall ran from the Forte de Novo till the fort of Colvale around one mile. The fort had a natural trench moat like structure which encircled the fort and divided the *talukas* of Bardez and Bicholim. The wall that connected the fortification was called as *Muralha Forte* meaning strong wall and the villages that were outside the fortification wall was called *Aldeias extramuros* meaning villages lying outside the wall and they were the villages of Sirsaim, Revoda, Pirna, Assnoda and Nadoda. The

¹⁶P.P Shirodkar. *Fortresses and Forts of Goa*. (Goa: Director of Art and Culture, 2015.), 91.

area to the ending of the villages and the outskirts was called as Ilha de Ranés or Ranyancha Zuva by the locals.¹⁷

Historians hold differing perspectives regarding the construction date and historical context of the Fort of Colvale. According to Jose Fonseca and Henry Scholberg, who refers to Fonseca's work, *An Historical and Archaeological Sketch of the City of Goa*, according to which the fortress was erected in 1681 under the tenure of Conde de Alvor. Contrary to popular belief, the fort built in 1635 under Conde de Linhares is not the Colvale fort but rather the fort of Tivim.

The collective complex of the four forts comprises Forte Novo de Tivim, Forte de Assumpção, Forte de Meio de Tivim, and St Thome de Colvalle. Scholberg, in his work, *Fortress Portugal in India: A Photographic History of the Portuguese Forts of India*, notes that the fort fell into the hands of the Bhonsles of Sawantwadi in 1739 before being recaptured by Marquis de Lourical in 1741. Another perspective, presented by P. P. Shirodkar in his work, *Fortresses and Forts of Goa*, suggests that the fort was constructed in 1635 under the viceroy Conde de Linhares. When Henry Scholberg states that the fort was recaptured from the Bhonsles by the above-mentioned Portuguese official; P.P. Shirodkar speaks of the Viceroy Conde de Ericeira and his general, General Manoel Soares Velho. The historians provide contrasting facts regarding the fort of Colvale.

¹⁷Shirodkar, *Fortresses and Forts*, 93.

Figure 3.4.1.1.: Fortress of Colvale



Photo credit: Sakshi Kuber

Around 1834, the Camara Geral de Bardez ordered the demolition of the residencies of the Captains and Army officials that were in Tivim. In 1836, the strong wall of the fortification was destroyed and the trench that was not completely constructed was also abandoned. However, the final nail in the coffin was when the Portuguese successfully conquered the province of Pedne in 1812 and consolidated their position in that part of north Goa that the fort of Colvale- Tivim which otherwise had a crucial role to play in the military and defence of its territories was now abandoned and lacked any kind of significance. The Portuguese in the later 19th century maintained a small garrison along with the regiment but it was later transferred to Mapusa in 1841 and in 1856 the fortress of Colvale-Tivim was completely abandoned was later reported to be in ruins.¹⁸

Despite their rule over Goa, the Portuguese lived under constant threat of invasions from neighbouring rulers. Adil Shah of Bijapur posed some challenges, but the Marathas represented the primary threat. The activities of Shivaji, the Maratha king, in the Konkan region deeply concerned the Portuguese. Shivaji's efforts to expand his territories and build a strong navy were particularly alarming. While the Portuguese attempted to slow down his ambitions, they hesitated to provoke him too much, acknowledging his superior land warfare skills and his potential to seize territories like Bardez and Salcete.¹⁹

Relations between the Portuguese and the Marathas swayed between friendship, neutrality, and occasional hostility, with the Portuguese carefully avoiding actions that might provoke the Maratha king. Despite the organised administration of the Portuguese the Maratha king Shivaji invaded the province of Bardez. There are two

¹⁸Shirodkar, *Fortresses and Forts*, 95.

¹⁹Gune, *Gazetteer*, 166.

reasons why Shivaji invaded Bardez; first was because of the hostile activities of the Dessais of Kudal and second was due to monetary need. Shivaji along with his army marched onto the village of Colvale because he assumed that the Dessai of Kudal had taken shelter in the village of Colvale. He marched on to the parish church of Colvale looted it and killed many Christians. Sambhaji is also said to have plundered and looted the village of Colvale.²⁰

The Portuguese and the Marathas together had a feud going on towards the Bhosales of Sawantwadi or the Sawants of Wadi, they had their own personal rivalries. The Bhosales tried to invade the territories of the Portuguese and the Marathas. The Bhosales of Sawantwadi were servants of Adil Shah of Bijapur. After the fall of Bijapur, all its territories were taken over by the Mughlas. The Sawants were in feud with the Marathas, the Prabhus of Kudal and the Mughals. Khem Sawant II wanted his territories back from the Mughals but the Prabhus of Kudal were becoming an obstacle in the matter. Khem Sawant II was plotting to take over the Phonda Mhall (Ponda) and the fort of Mardangad. He was successful in doing so but this brought him in the radar of the Portuguese.²¹

The Portuguese helped the king of Sunda and attacked the fort of Mardangad and forced the Bhosale to withdraw. The fort of Mardangad was built by the Maratha King Sambhaji in 1683. Later in 1707, the Portuguese repaired it and handed it to the Saundekars. In 1702 the Bhosales attacked the village of Asnoda in the Bardesh territory. Many people were captured; the Portuguese launched an attack on the Sawants. There were continuous invasions of the Bhosales and the Portuguese were

²⁰Shirodkar, *Fortresses*, 94.

²¹Gune, *Gazetteer*, 167.

infuriated. During this chaos the Marathas took it as an opportunity to fight the Bhosales. The missionary Orders that of the Franciscans were angry with the invasions of the Bhosales and helped the Portuguese.²² In 1739 the Bhosales attacked the province of Bardez. The Portuguese tried to negotiate but the Bhosales were not ready to surrender. A treaty was signed between Portuguese and the Sawants but the Sawants did not implement it and attacked the Bardez province again.

The Bhosales attacked the forts of Colvale and Khorjuvem. Portuguese attacked Bardez and recaptured the forts. The Bhosales were taken aback and had to surrender the forts of Colvale and Khorjuvem²³

The Ranes are also said to have had their influence in the village of Colvale and the villages in its vicinity.²⁴ The Ranes of Sattari were fierce with their revolts against the Portuguese. The revolt led by Dada Rane had links to the province of Bardez and the village of Colvale. In the year 1895 Dada Rane marched onto Bardez, he looted and caused destruction in the province as he continued his journey towards the capital. The convoy led by Dada Rane looted and plundered the *comunidade* and parish churches of Colvale and Tivim²⁵ Dr Pratima Kamat in her book *Farar Far* makes mention of a mando that gives reference to the plundering and loot of the chapel of Colvale by the Ranes and his men.

²² S. K Mhamai, *The Sawants of Wadi and the Portuguese: Coastal Politics in 18th and 19th centuries*. (New Delhi: Concept Publishing, 1984.) 15.

²³Mhamai, *the Sawants*, 49- 50.

²⁴Shirodkar. *Fortresses*, 94.

²⁵Kamat, *Farar Far*, 198-199.

3.4.2. Economic Conditions of Colonial Colvale

Trade has been a significant source of income in Goa even before the advent of the Portuguese. Goa had established trading connections with Rome, the Arabs, and neighbouring regions. Its strategic location served as a natural harbour and made it an important center for trade. The trading networks in Goa were extensive, with horse-trading being particularly vital, and caravans laden with goods were a common sight. These caravans navigated the Ghats, helping the trade to flourish in Goa.

There has been a lot of emphasis given on overseas trade but we fail to realise that the trade on the coastline and the trading linkages in the hinterland since links with the hinterland were vital for the flourishing of the import economy as well as the export economy of Goa. The coastline trade was connected to the hinterlands such as the Talkati Ghat led to the village of Kolwal or Colvale via Alorna. It was a usual scene from the Ram Ghat where the oxen caravans were seen carrying goods to Tivim. (See figure 3.4.2.1) These Ghat routes were used since the pre-Portuguese period.²⁶ Apart from land routes; rivers were also used as a means of transport to reach the hinterlands as the boats laden with goods travelled the river of Rachol up to Madkai, likewise the rivers of Kaissua and Colvale were important links to Bardez and Pernem taluka.²⁷

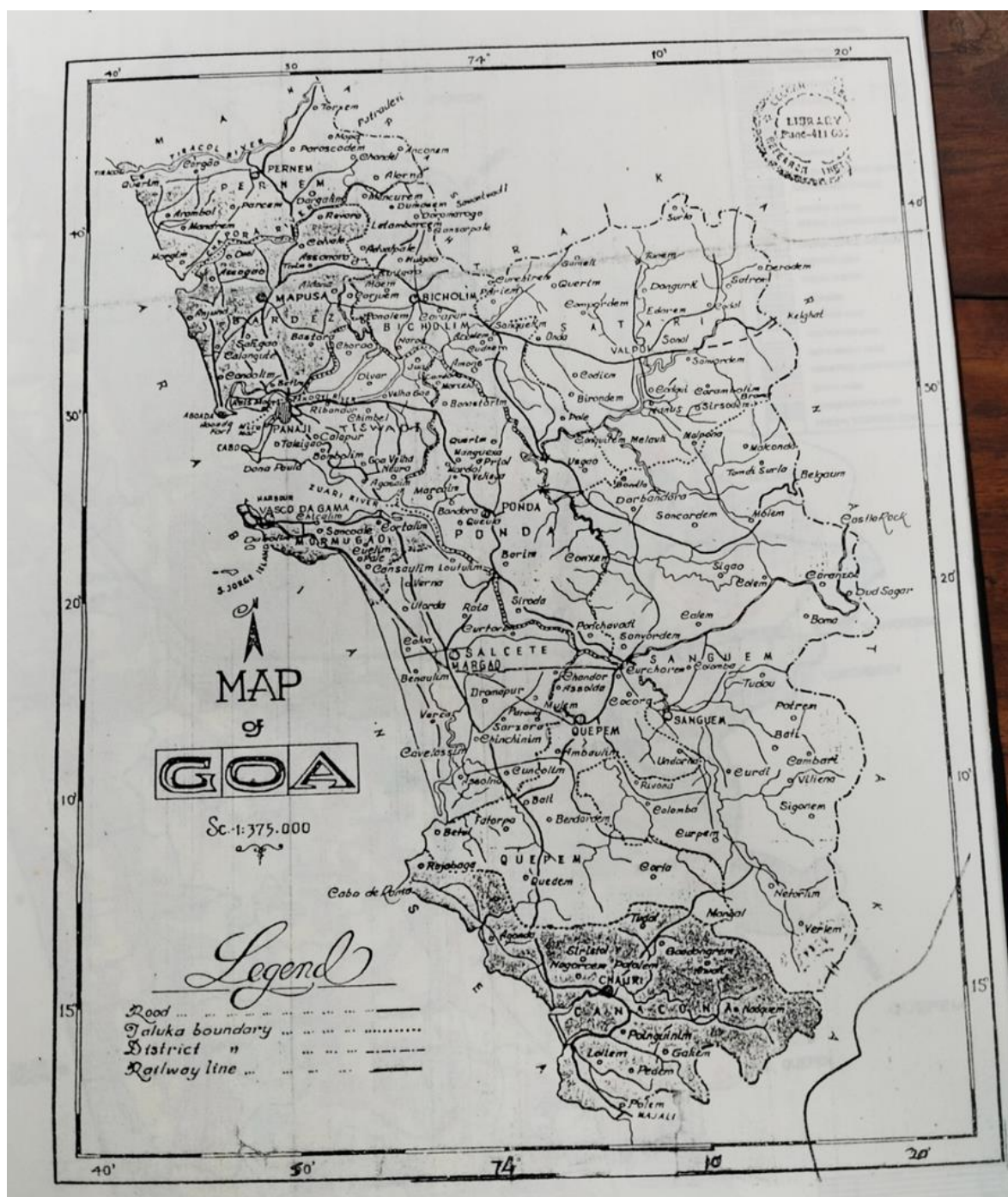
The said land and water routes were marked with custom houses and custom check posts. The Bardez custom house had customs check posts located at various place such as Mapusa, Siolim, Chapora and even in the village of Colvale.²⁸

²⁶ Celsa Pinto, *Goa: Images and Perceptions*. (Goa: Rajhauns Vitaran, 1996):83.

²⁷ Pinto, *Goa: Images and Perceptions*, 84.

²⁸ Pinto, *Goa: Images and Perceptions*, 84.

Figure 3.4.2.1: Map of Goa depicting the trade routes



Source: 3.4.2.1 D'souza, Alvita Mary. "Reconstructing the Urban Maritime History of Goa: A Study of the Port-Capitals of Chandrapura, Gopakapattana and Ella." (PhD. thesis, Goa University, 2007), 117.

The strategic location of the Colvale River made it an important spot for trading activities. Colvale was a familiar route for the *boyadas* (oxen caravans) coming from the ghats with cloth, sugar, coir rope, cotton thread, cattle, and chicken. Goa exported goods such as salt, dry fish, copra and areca nuts.²⁹

The *Gaunkari* system later known as the *comunidade* by the Portuguese was a unique administrative, economic and social system. It took care of the land holdings and the agricultural fields. This organisation was mainly based on the communal ownership of agricultural lands. In the village of Colvale, the *comunidade* body looked after the land under its control. Colvale *comunidade* composed of eight *vangors* belonging to both the Brahmin and Chardo class but later was reduced to six *vangors*. Their former Hindu names before the conversion were Pandit, Sinai and Shet.

3.4.3. Socio-Religion Features

The Portuguese rule in the village of Colvale impacted its socio-cultural and religious life. The Franciscans were given the charge of converting the population of Bardez into the new faith. The Parish church of Colvale was the sixth church that was founded by the Order in the Bardez taluka in 1591. The Parish church of Colvale is dedicated to the wounds of St. Francis of Assisi. It had to bear the brunt of the Maratha invasion in 1683. The Maratha king Sambhaji burned and looted the church of Colvale.

The establishment of hegemony was also through the destruction and enforcement of anti-Hindu laws by the Portuguese. The conversion policies of the Portuguese were imposed on the places that were directly under their control. The

²⁹ Teotonio R De Souza, ed. Goa through the Ages, Vol. II, (New Delhi: Concept Publishing Company, 1990), 82.

conversion policies of the Portuguese had the main deities of the villages flee from their land of origin.³⁰ Even in the case of the village Colvale, the deities such as Ravalnath and the Kalbhairav of the village had to be shifted to the village of Dhargalim in the Pernem taluka.³¹

The devasthan of Kalbhairav which originates in the village of Colvale was shifted to the Dhargal in Pernem taluka in sixteen century. The founders of the temple belonged to the community of Gaud Saraswat Brahmins of the Gautam Gotr. they were also the second and third members of the *vangods* in the *Comunidade* of Colvale. The Ravalnath is an affiliate deity in the same temple. Other deities such as Ramnath, Dadd and Gautama were also worshipped but there's no trace of Ramnath and Dadd whatsoever.³²

The Ram temple of Colvale was razed down by the Portuguese from its original place at Tarir or Tari Vaddo³³ but later with the help of the Comunidade of the village the temple was rebuilt at Ramnagar and the Shree Ram *Panchayatan* was reinstalled in 1940.³⁴

³⁰Paul Axelrod and Michelle A. Fuerch, "Flight of the Deities: Hindu Resistance in Portuguese Goa" *Modern Asian Studies* 30, no. 2 (1996):391.

³¹Rui Gomes Pereira, *Goa: Hindu Temples and Deities* volume1, translated by Antonio Victor Couto. (Panaji: Printwell Press, 1978.) 70.

³² A.K. Priolkar, *The Goa Inquisition: The Terrible Tribunal for the East*. (Panaji: Rajhauns Vitaran, 1961) 81.

³³ Joel D'souza, "Across the river and into the trees". *Goa Today: village voice- Villages of North Goa*, vol.1, (May, 1994):284.

³⁴ "Draft by-laws of Shree Kalbhairao Devasthan and its affiliates, Dhargali Pernem" *Official Gazette*, no. 15 (1928):1.

After enduring 451 years of colonial domination, the era of Portuguese rule in Goa finally concluded. However, the transition to freedom was not smooth for the Goan population. As part of Portugal's seaborne empire, Goa experienced stagnation in its society, declining trade, and discontentment with administrative policies. The imposed conversion policies inflicted significant harm, worsening the centuries of oppression and discrimination. This oppression ultimately provoked revolts and conspiracies against the colonial regime until the people of Goa succeeded in attaining liberation in the year 1961.³⁵

³⁵Robert S. Newman, "Goa: The Transformation of an Indian Region" *Pacific Affairs* 57, no. 3, (1984): 429.

CHAPTER IV

POST-LIBERATION TRANSFORMATION

4.1 Liberation and Aftermath

The territory of Goa was divided into “Velhas Conquistas” (‘Old conquest’) and ‘Novas Conquistas’ (‘New conquest’) under Portuguese rule. The Portuguese rule in Goa had turned unbearable and the society was in chaos. The Goan natives were discriminated. There was religious intolerance and the non-Catholics were persecuted. The Hindu population in Goa was discriminated but this was not in case of all the Hindus. As found in various sources Hindus from the elite class were privileged, it was the common masses that had to face political, social, and economic discrimination. Those who converted to Catholicism enjoyed the privileges and rights offered by the Portuguese but after some time even they were discriminated and considered inferior. The religious, political, and socio-economic intolerance by the Portuguese lead to the rise of various revolts that have become a part of Goa's history. These revolts reflect the resistance of the Goan people against oppressive colonial rule.¹

By the end of the eighteenth century, there was a significant revolt among native Christian missionaries against their Portuguese counterparts. The native Goan missionaries faced discrimination based on their darker skin complexion and were often denied higher positions within the church hierarchy. This discrimination reached a breaking point when two native priests, who were refused the post of bishop, decided to rebel against the Portuguese authority. This uprising, known as the Pinto Revolt,

¹V. T. Gune, ed. *Gazetteer of the Union Territory: Goa, Daman and Diu*, part 1: Goa 1979 Reprint (Panaji: Gazetteer Department, 2009), 187.

occurred around 1787. The village of Colvale wasn't a spectator during the revolts and in particular the Pinto revolt. There was scent of betrayal among some who tried to betray the Pinto conspiracy, it began with the village of Aldona in the Bardez *taluka* of North Goa and the village of Colvale as its headquarters. Some priests such as Tenente Nicolao da Costa, Fr. Pedro Caetano Jose Lobo, and Fr. Vincente Filipe Coutinho who felt that their lives were endangered decided to denounce the rebellion, many others wanted to save their skins and were conspiring to save their skins.² Another series of revolts, known as the Rane Revolts, occurred at various times and were led by different leaders. One of these revolts was led by Dipaji Rane, while another uprising was under the leadership of Dada Rane Advaikar. These revolts were expressions of resistance against the discriminatory practices and oppressive rule imposed by the Portuguese in Goa.³

The shift in Portugal's government from a Republic to a dictatorship had significant implications for the people of Goa as well. Under the Portuguese Republic Portuguese policies became more tolerable, leading to positive changes in Goa. Hindus regained their religious freedom and were granted equal status to their Christian counterparts. As a result, many Hindus welcomed the Republic. However, the Republic was overthrown in 1926, leading to the introduction of dictatorial rule under the leadership of Antonio Oliveira de Salazar. This change in governance had lasting effects on Goa and its inhabitants, shaping the socio-political landscape of the region.

²Celsa Pinto, *The Forgotten Martyrs: a revolt of the Natives of Goa 1787*. (Panaji: Broadway, 2013), 66-72.

³ V. T. Gune, ed. *Gazetteer*, 188-189.

“The Salazarist regime was based on the ideology of supremacy of the nation besides God, with hatred towards modern ideas of liberalism and socialism, extolled the fascist ideology.”⁴

The imposition of Salazar's dictatorial regime in Portugal in 1926 resulted in severe restrictions on people's freedoms. The Colonial Act of 1933 further exacerbated this situation by suppressing all civil liberties, including freedom of expression and assembly. Censorship was enforced on all newspapers, stifling dissent and opposition.

During the 17th, 18th, 19th, and early 20th centuries, the freedom struggle in Goa primarily took on a violent form. However, with the emergence of Mahatma Gandhi on the Indian scene, the pattern of nationalist resistance to Portuguese rule in Goa underwent a radical transformation. Gandhi's philosophy of nonviolent resistance influenced the approach of Goan nationalists, leading to a shift away from violent tactics towards peaceful protest and civil disobedience. This change marked a significant turning point in the struggle against colonial oppression in Goa.⁵

In response to the oppressive Portuguese rule in Goa, various associations and organizations emerged as platforms for resistance. The establishment of the Indian National Congress Goa served as a crucial link between Goa and India, dedicated to ending foreign dominance. Influential Indian leaders like Ram Manohar Lohia actively advocated for Goa's liberation. Many Goans, both men and women, courageously joined the struggle for their homeland, displaying a remarkable disregard for the

⁴ Seema Suresh Risbud, “Goa’s struggle for freedom, 1946-1961: the contribution of National Congress (Goa) and Azad Gomantak Dal.” PhD thesis, Goa University, 2002: 32.

⁵Gune, ed. *Gazetteer*, 198-199.

potential risks to their lives. The village of Colvale contributed to the freedom struggle of Goa.

Some of the freedom fighters that offered their lives for the mother land were Ramkrishna Yamuna Chikhlikar he hailed from the village of Chicalim- Colvale in the Bardez *taluka*. He was a member of National Congress Goa. His role in the freedom struggle was that he circulated pamphlets, affixed posters, participated in secret meetings, printed membership forms and affidavits for the NCG. He was arrested on 20th December and persecuted by the police. His printing press was impaired and sealed. He was tried and sent to one and half years of imprisonment. He was deprived of political rights for five years. He had worked under the leadership of Pandurang P. Shirodkar, Dr. Vinayak Mayenkar, Nilkanth Karapurkar, Mahadev Chikhlikar and many others. He was awarded the Tamrapatra by the Central Government and on 18th June 1983 he was honoured by the Government of Goa, Daman and Diu.⁶

Another freedom fighter that hailed from Colvale was Jayandra Vitthal Chodnkar. He was member of the various organizations that existed in Goa during its freedom struggle such as the NCG, QGO, AGD, and RP. He held secret meetings, distributed pamphlets, painted nationalist slogans and even hoisted the tricolour⁶ at Colvale on 15th August 1954. Later he escaped to Banda and joined AGD. There he carried out armed attacks on the Portuguese police outposts. He seized arms and ammunitions, blasted bridges and roads and supplied arms to the AGD revolutionaries

⁶P. P. Shirodkar, ed. *Who's Who of Freedom Fighters- Goa, Daman and Diu*, vol.1 (Panaji: Goa Gazetteer Department Government of Goa, Daman and Diu, 1986):45.

in Goa. Some of his attempts to destroy bridges at different location failed. He even helped the Indian army to enter Goa from the Patradevi route.⁷

Another prominent Colvalcar and freedom fighter was Shamrao Ganpatrao Lad. He hailed from Chikhli-Colvale. He participated in the Quit India Movement, was also the working member of GCC and was one of the founders of AGD and working committee member from 1954 till the Liberation of Goa. He became a member of the NCG from 1950-51. He functioned vigorously under the banner of AGD encouraging violent struggle. He took part in the liberation movement of Nagar Haveli where his left eye was extremely damaged by a bullet splinter while pulling down the Portuguese flag and hoisting the tricolour. He took active part in various armed actions. He took part in many conferences and seminars that discussed on the issues faced by the colonies under the Portuguese.⁸

Through sustained protests, Satyagrahas, and the coordinated efforts of both leaders and ordinary citizens, along with the decisive military operation known as Operation Vijay, Goa was successfully liberated from Portuguese control on December 19, 1961. This moment marked a significant milestone in the region's history, symbolizing the triumph of collective will and determination in the face of colonial oppression.

⁷ Shirodkar, ed. *Who's Who*, 47.

⁸Shirodkar, ed. *Who's Who*, 194-195.

4.2. Transformation in the Post-Liberation Goa

On December 19, 1961, Goa, Daman, and Diu became part of India as Union Territories, giving the local populace time to decide how they wanted to integrate fully. Assurances were made to preserve their cultural distinctiveness and freedom of religious and cultural practices. With the transition to civilian administration in June 1962, the government initiated development schemes mirroring India's Five-Year Plans. Democratic elections followed in October 1962 at the village level and in December 1963 for the newly established Goa, Daman, and Diu Assembly. The Maharashtrawadi Gomantak Party's victory in these elections reflected a growing political, cultural, and linguistic resemblance with Maharashtra. Despite vigorous campaigns by Maharashtra-based political parties seeking Goa's inclusion, the majority vote maintained the status quo.

By 1986, Goa's implementation of economic planning and human resource development policies led to significant social progress. Infant mortality rates dropped from around 13.5% to 6.8%, literacy rates rose from 31% to 57%, and access to electricity expanded from 4 villages to 411. The number of secondary schools also increased from 4 to 32, and Goa University was established in 1985 to cater to higher education needs. Additionally, surveys indicated that the status of women in Goa was notably better than in other regions.

In the Indian states, education for women in Goa had become increasingly common, with most receiving at least a basic level of schooling. The government's supportive stance on family planning contributed to a decrease in family sizes. Health

education initiatives were integrated into school curriculums, and infrastructure improvements were underway, including road construction and other developments.⁹

While the Hindu community celebrated the liberation from Portuguese rule, the Catholic community in Goa had mixed feelings about integration with India. They anticipated a loss of the power and prestige they had enjoyed under Portuguese rule, as well as concerns about their religion and culture being marginalized in the larger Indian context. Some feared becoming a minority group.

The liberation of Goa brought significant changes in the political, economic and socio-cultural sphere of the Goan society. This chapter deals with the changes that took place in the post-liberated Goa with a major emphasis on the village of Colvale. It tries to analyse the different issues that are faced by the people of Goa with special highlights on the village taken up for the research and its current changing face from rural to urban center. To meet with the prison norms in the post-Liberated Goa the jail from Aguada was shifted to the village of Colvale. Aguada being a fort was open to the public and could not meet the norms of the prison. In 2015 the central Jail at Colvale was made operational. The jail administration is governed by Goa Prison Rules.¹⁰

4.3. Goan Identity

There has been tremendous transformation and transition that has taken place over the years in the Goan society and its impact on the identity of Goa after long years of foreign oppression. Raghuraman Trichur has rightly said in his work *Refiguring Goa: From Trading Post to Tourism Destination* “To write about Goa is to write about

⁹Karin Larsen, *Faces of Goa*, (New Delhi: Gyan publishing House, 1998), 167.

¹⁰Keshav Naik, “Goa gets New Central Jail at Colvale” *The Times of India*, (May 30, 2015).

<https://timesofindia.indiatimes.com>.

difference.”¹¹ The line speaks of the difference that stands between Goa and India and its other states. The focus of the Goan identity is through the perspectives of the European ideology. The formation of the particular mindset of the region of Goa is often blamed for the Portuguese influence on Goa. Historiography of Goa has been focused on the chronological rule of the Portuguese and the period before that but there are hardly a few works that focus on the post-liberation transformation of Goa. The writings of the pre-colonial and colonial history of Goa have been focused through the archival sources, largely and not so much ethnographical or anthropological; but the real essence of history is through the word of mouth and experiences of those who have lived and been a part of that particular event.

The unique identity of Goa wherein one finds the blend of various cultures; is incomparable and standalone. It gives insight into the evolution, development and transition that has occurred in the Goan society. When we speak of Goa, we need to keep in mind the popular concepts connected to it that is the *Goa Dourada* and *Goa Indica*. ‘*Goa Dourada*’ meaning Golden Goa, was a European ideology and was tokenized towards the colonized state of Goa under the Portuguese reign. *Goa Indica* is referred to as the Indian ideology wherein it viewed Goa as anti-colonial and a part of the country (India).¹² Goan history has been viewed from the point of view of the colonizers, it was their point of view about the image of Goa. Focusing on the *Sussegado* ideology while viewing the Goans. They failed to look at the Goan history

¹¹ Raghuram S.Trichur, *Refiguring Goa: From Trading Post to Tourism Destination* (Saligao: Goa 1556, 2013), 17.

¹² Caroline Ifeka, “The Image of Goa”, *Indo-Portuguese History: Old Issues, New Questions*. (New Delhi: Concept Publishing Company, 1985):181-193.

from the perspective of the common masses. The Portuguese tried to reintroduce the identity of Goa as Golden Goa¹³

4.4. Identity of the village.

Colvale has received its name due to the occupation that is prominently practiced, that is fishing. The Chapora river has been and is a great source of income and livelihood to its inhabitants. Colvale is very much famous for its fresh water fish as well as saline water fish. In the current scenario, one can see the transition that has taken place in the occupational background of people. There is less or no practice of fishing activities in Colvale. One can see that today only the youth go fishing to pass their leisure time.

Colvale earlier was famous for its catch of *Kalle Khube* or the black clams, but intensive and extensive sand mining for almost 30 years has destroyed the river bed and disturbed the habitat of the delicacy, rendering them extinct. A newsfeed cited on 2 April 2023 spoke of the raid that took place on the illegal sand miners in the Chicalim-Colvale area. In 2013 the parish priest of the church of Colvale expressed his concern of the increasing threat faced by the village and especially the church due to the illegal sand extraction. He spoke of about 35 boats that are fitted with motors that have been extracting a large amount of sand from the Chapora River which flows behind the church. He stated the possibility that the church structure which is a heritage building could collapse due to the extensive sand mining.¹⁴

¹³Trichur, *Refiguring Goa*, 21.

¹⁴Team Herald, “Colvale parish to discuss sand mining”, *O Herald*. (December 10, 2013).

Many villagers even today speak of their prosperous and glorious days. Their survival depended on the traditional fishing of these clams during the low tide and these shellfish were found in abundance in the Chapora River at Colvale. The sand mining has made the water of the Chapora River murky and difficult for the fish that live in it. The sand particles in the water affect the gills of the fish. In recent times many of the people belonging to the fishing communities have stopped practicing their occupation. The Sand mining in Colvale has been a bane and a boon for people. It is a bane to the fishermen and a boon to all those who were employed for the extracting of sand.¹⁵

4.5. Tourism

Tourism has also affected the identity of Goa. Goa is characterized by its beautiful beaches, vibrant culture, and rich history, making it a prime destination for tourism. It is known for its refreshing nature and scenery and is described by tourists as the best tourist destination. It is not wrong that they consider Goa as the most beautiful and picturesque destination, Goa does have infinitely beautiful beaches. It is rich in cultural heritage. One finds the Indo-Portuguese influence on its art and architecture such as the churches, forts and temples. The fabulous cuisine that Goa has to offer to its guests is a blend of the Portuguese and the local fish curry rice and the popular traditional sweets. It is known for its nightlife, casinos, and water sports that provide recreational activities. It is known for some of its famous feasts and festivals such as the carnival and Christmas.

¹⁵ Paul Fernandes, "Colvale's Kalle Khube: Search, but you won't find." *The Times of India*. (February 12, 2011).

Despite its popularity Goa faces a lot of issues due to tourism such as environmental degradation, overcrowding, and cultural commoditisation, and more precisely Goa faces identity issues due to tourism. The influence tourism has on Goan identity is that with the coming of tourists, there are chances that the youth and teenagers get influenced by their culture and adopt their ways of living and culture. Goa is economically dependent on tourism; it provides employment opportunities leading to economic growth. There's cultural commercialization that takes place, we promote the culture and heritage of Goa to attract tourists and to promote tourism but are we that keen to preserve our culture is the question.

When you speak of the Goan identity as transcended, it means it is beyond the sun sand sea and liquor. It is beyond the *Sussegado* ideology that is carried forward. The people of Goa are hardworking and not always on their balconies having leisure recreational time. Goa is an amalgamation of various religions and cultures such as Hinduism, Buddhism, Jainism, Islam and, Christianity. It is inappropriate to view it from the *Goa Dourada* (Golden Goa) perspective and what the colonists had to interpret about Goa and its identity.

Movies create inappropriate impressions of Goa and its people. While portraying the people of Goa they will show one drunk Anthony Gonsalves wearing a floral shirt with the beach in the background, While speaking of the culture of Goa they will show one particular church or fort. They will shoot the actor and actress on the bike or car and liquor in hand, then we have the rave parties that create the misconception that drugs and booze are very easily available in Goa.

We need to realize that Goa is not just about its sun, sand, and sea; its identity is transcended. According to Raghuraman Trichur, while speaking of tourism and the

fate of Goan identity he tries to change the orthodox perceptions that the colonial power was responsible for the image of Goa as *Goa Dourada* or the Golden Goa but his study on the identity of Goa comes up with the conclusion that the elite mercantile community was also responsible for the condition of Goa. In colonial Goa, it was the elites who benefitted and the common masses were left to suffer. Thus, they depended on the remittance economy and meagre wages they received after working in the fields but tourism opened doors for the common masses to prosper. He says that the hippie culture in Goa could be avoided if the mercantile community was able to shift their mode of production from just trade and markets to that of producing and manufacturing goods and services in the state itself.

As said, it is not only the outsiders or the colonizers who have portrayed Goa as the land of fun and enjoyment and a destination to spend one's leisure time. The natives or the people of Goa also have a role to play when the identity of Goa is questioned, we have the responsibility to preserve its cultural heritage and its identity. We need to put it in our thoughts, words and deeds and make sure that we portray the right image of Goa to the world. It is the need of the hour wherein the people need to understand that, it's not just one beach, church, temple or fort that describes the significance and culture of Goa.

The Goans don't spend their time doing recreational activities the entire day, not every Goan is a drunk Anthony Gonsalves wearing a floral shirt on the beach. It is the accountability of every Goan that every single time they attempt to portray the culture of Goa and its people they should make sure that they make the world at large aware of Goa's intricate culture that in the rural life of Goa and it is beyond what is displayed to the public. Tourism should be holistic and every aspect that speaks of the essence of Goa needs to be displayed. The culture and heritage of Goa needs to be

embraced, the heritage of Goa consists of all the structures that speak of the historical past of the land.

Tangible and Intangible sources play an important role in tracing the history of a particular place. Archival sources does give one the liberty of getting concrete information about an event that has taken place in the past but other kinds of tangible sources such as artefacts, monuments, architectural remnants offer a wider scope in understanding the historical connection of the tangible source to the societal structures and cultural practices. The monumental structures give historians and scholars the liberty to make assumptions and arrive at conclusions, and express their perspectives about a particular event that took place in the past with the help of the tangible source available.

When we speak of tangible sources Goa can be considered an ideal example of such structural evidence that it houses and that speaks volumes about its historical past. Forts have played a prominent role in the colonial history of Goa. When the Portuguese arrived they captured Goa and to consolidate their power and to protect their territories they built forts and fortifications. Goa has forts such as the fort of Aguada, ReisMagos, Khorjuem, Tiracol, Chapora, Cabo de Rama and one cannot exclude the fort of Colvale.

The fort of Colvale is an evidence of the Portuguese rule in Goa, thus, the present study focuses on the fort of Colvale its past and its current perspective. The fort stands in its broken glory; it is among the eleven forts across the state of Goa that are notified under the Goa Ancient Monuments and Archaeological Sites and Remains Act of 1978 and Rules 1980. In colonial Goa the fort was built under the tenure of Viceroy Conde de Linhares Dom Minguel de Noronha in 1635 A.D. and was named as St. Thome de Colvalle.

The state government and the state archaeology department looks after the preservation and conservation of the fort, but the current state of the fort is pathetic and deteriorating. Most part of the year it is covered with vegetation. As per the statement of the State Archaeological department there's clearance work done of the vegetation and the debris in the premises of the fort. According to the newspaper article cited in the Times of India on 05 February 2020, the news feed given by the office of archaeology department, it said that the restoration work of the fort would be carried out after monsoon and the fort would get a facelift leading to a potential growth in tourism.¹⁶

A similar article was cited on the 3rd of August 2017 in the daily named 'The Goan.' It spoke of the possibility that the fort of Colvale would get a new lease of life. It was during the working government of Chief Minister Shri Manohar Parrikar who had proposed to the villagers that the government would undertake the restoration work of the fort, back then he was also the minister of Archives and Archaeology. It was said that a committee of conservators and a team of restoration architects would be appointed but to date to no avail has the government taken heed of the same.¹⁷

The researcher recently visited the Department of archaeology and inquired about the fort and was told that the department was working on it and that they are yet to appoint a panel of conservators and architects to restore the fort but in order to cover their ignorance about the issue they said that the department looks after the annual

¹⁶“Colvale Fort to soon get Facelift.” *The Times of India*, February 5, 2020.

<https://timesofindia.indiatimes.com>

¹⁷ “Dilapidated Colvale Fort to get New Lease Life.” *The Goan*, August 03, 2017.

<https://www.thegoan.net>

clearance of the vegetation but in the long run this hardly makes a difference because the fort is in ruins and most of the year covered in vegetation and left at the mercy of the changing weather.

The fort hardly attracts the tourist, a very few people know about it and understand its Importance and the vital role it played in the history of Goa. The fort even though situated on the border of the village of Colvale and Tivim it is kind of secluded even the villagers don't take notice of it. There's a misconception among the people that the fort was built by the Marathas despite the board put up by the State Archaeology Department which provides a brief description of the fort. It is ironic that the fort of Colvale which is an evidence of the historical and heritage legacy of the village and the colonial rule in Goa is so far neglected and is a major blow to the identity of the village and Goa as a whole because the monument that stands as a symbol of the historical past of Goa is left to decay.

Tourism affects the cross-cultural characteristics of the land. The village of Colvale was a trading post that witnessed the to and fro activities of the vessels and ships loading and unloading goods. The cosmopolitan aspect of the village led to the prevalence of the religions such as Buddhism and this can be understood by the fact that a Buddha statue was found at Mushirwado, Colvale. It speaks of the cultural diversity of the people belonging to Buddhism, Hinduism, Islam and later Christianity. But all this is a matter of the past because people are hardly aware of its historical past. The only popular tourist spot in Colvale that is famous is Casa Colvale, it is a villa resort cum holiday home that offers rooms and facilities to national and international tourists.

4.6. Migration

Migration is the process of individuals or groups moving from one place to another, often intending to settle in a new location for a variety of reasons. It can be driven by factors such as economic opportunities, political instability, environmental changes, or personal circumstances. Throughout history, migration has played a significant role in shaping societies, cultures, and economies around the world.

Ravenstein's Laws of Migration, proposed by British demographer Ernst Georg Ravenstein in the late 19th century, outlines several principles to understand migration patterns. While not a single unified theory, these laws provide insights into the factors influencing migration. Some key points of Ravenstein's Laws include:

He observed that most migrants tend to move shorter distances rather than longer ones. Distance plays an important role in deciding the migrating route for the people. People's determination to migrate depends on the size of the cities or places to which they are migrating. Larger cities or regions attract more migrants, according to Ravenstein. Migration often occurs in stages or steps, with migrants moving from rural areas to towns or smaller cities before eventually settling in larger urban centers.¹⁸

The **Neoclassical economics theory** suggests that migration is driven by individuals seeking better economic opportunities. People are believed to move from areas with low wages and limited job prospects to regions offering higher wages and greater employment prospects. There are pushing and pulling factors when it comes to

¹⁸Larsen, *Faces of Goa*, 259.

migration Push factors are negative conditions in the origin area that drive people away, while pull factors are positive conditions in the destination area that attract migrants.¹⁹

According to the **Dual Labour Market theory**, migration is influenced by the demand for labour in different sectors of the economy. People migrate in response to the availability of job opportunities in both the primary (high-skilled, high-wage) and secondary (low-skilled, low-wage) labour markets.²⁰

This **World System theory** views migration as a consequence of global economic inequalities and disparities between core, semi-peripheral, and peripheral regions. Migration is seen as a response to the economic and social imbalances created by the global capitalist system.²¹

According to the **Network theory**, migration is facilitated by social networks and connections established by previous migrants. Individuals are more likely to migrate to destinations where they have family members, friends, or acquaintances who can provide support and assistance.²²

Model of rural-urban migration, proposed by economist Michael Todaro, outlines the decision-making process of individuals considering migrating from rural areas to developing urban centers. This theory is applicable and explains the course of migration in the context of Goa. Individuals base their migration decisions on the expected wages they can earn in urban areas compared to rural areas. They consider

¹⁹Bueno Xiana, "Migration theories" *Encyclopedia of Gerontology and Population Aging*. Springer, (2019): 1. https://link.springer.com/referenceworkentry/10.1007%2F978-3-319-69892-2_633-1

²⁰Xiana, "Migration theories", 2

²¹ Xiana, "Migration theories", 2.

²² Xiana, "Migration theories", 2.

not only current wage differentials but also future earning potential, taking into account factors such as job availability, skill requirements, and market conditions.

The migrants often weigh the cost of travelling that would take them to reach the urban centers. This helps them decide whether the migration is worthwhile or not. The likelihood of finding employment in urban areas influences migration decisions. Individuals assess their chances of securing a job based on their skills, education, work experience, and the demand for labour in urban markets. Todaro also speaks of the non-economic factors that influence the individuals to migrate such as social networks, cultural ties, and personal aspirations.²³

These theories provide different perspectives on the concept of migration, highlighting the factors such as economic, social, political, and environment that influence people's decisions to move from one place to another. Through these theories, we can connect the dots to understand why migration has occurred in Goa and the factors affecting it and this leads to the identity crisis. Urbanization and migration go hand in hand and in turn, affect the identity of the place.

Migration, both inward and outward has affected Goa. According to Karin Larsen, the migration in Goa took place in phases. The process of migration on a large scale began with the introduction of religious policies of the Portuguese and the Goa Inquisition tribunal. The people were forced to leave their motherland and migrate to the states of Maharashtra and Karnataka and some even migrated abroad. The process of emigration by the people of Goa wiped out the population of the natives from their motherland. They migrated to save themselves from persecution, for the betterment of their financial condition, in search of job opportunities and so on. The migration in Goa

²³Larsen, *Faces of Goa*, 261.

affected the rural areas of the state and the rural administrative system (*Comunidade*) was also affected.

The *Gaunkars* migrated to the neighbouring states and the collection of the *Zon* was also missed, as the generations evolved the youth of the migrated family did not consider their rights because as Raghuraman Trichur speaks of the *Khuntkars* who were outsiders and bought the shares and eventually the original *gaunkars* who migrated lost their rights over their share of the *Zon*. In the case of Colvale, there has been an influx of migrants who come to Goa for better financial gains and job opportunities. The people of Colvale have begun renting rooms to these migrants because they view this business as a profitable source of livelihood.

4.7. Urbanization

The word urbanization is derived from the Latin word ‘urbs’ which means a city.²⁴ Urbanization is the transformation from traditional rural economics to a modern industrial economy. It is the process in which people migrate from rural areas to urban areas for various reasons leading to the growth and expansion of cities and towns. People migrate to these urban areas in search of jobs and other opportunities. The process of urbanization is typically the development that takes place in areas with the establishment of infrastructure, transportation, companies and so on.

Urbanization is a global phenomenon that is led by various factors such as industrialization, globalization and rural-urban migration. The growth of cities attracts a large number of people from the rural areas who need better opportunities.

²⁴“Urbanization explained simply,” *Infineon*, Accessed on March 15, 2024. <https://www.infineon.com/>

Urbanization also leads to cross-cultural exchange. Urbanization has both merits and demerits and they need to be managed for the development and growth of the society²⁵

The process of Urbanization has its roots spread throughout the world and even India. The rural areas of the states of India also face the process of Urbanization and Goa cannot be excluded.

Urbanization in Goa refers to the transformation of certain areas within the state from rural to urban settings. This process involves the migration of people from rural villages to urban centers such as Panaji, Margão, and Vasco da Gama, driven by factors like employment opportunities, education, and access to services.

As urbanization progresses in Goa, there is a visible expansion of infrastructure, including the development of roads, housing complexes, commercial establishments, and services like schools and hospitals. Furthermore, urban areas experience an increase in population density and cultural diversity, as migrants from various parts of India and abroad settle in search of better livelihoods. However, urbanization in Goa also presents challenges such as strain on infrastructure, traffic overcrowding, environmental degradation, and socio-economic disparities between urban and rural areas.

The village of Colvale is rapidly turning into an urban center. There has been the establishment of various restaurants, vehicle showrooms, and industrial estates such as Binani; the glass fibre-producing company, established in the year 2017 has become a source of income not only to people living in the vicinity but also from neighbouring state of Maharashtra and neighbouring places; the pharmaceutical company Glenmark,

²⁵ Datta Pranati, "Urbanization in India" *Population Studies Unit Indian Statistical Institute* (2006):2

was established in 2004 attracts a huge number youth in the pursuit of jobs.²⁶ In the initial phase, the village had a government primary school and a high school known as St. Rita's High School founded by Belarmino Lobo but in recent years there have been several educational institutes that have come up in the village giving the children multiple choices of choosing a school for them.

Rapid urbanization and migration have resulted in the loss of the heritage value of the village Colvale. The irony is that the native people of the village have migrated and the immigrants, that is, the workers and labourers from other parts of India have occupied and inhabited the village. The people currently living in the village are ignorant of the cultural and heritage value of the village. Tourism has not affected the village at its extreme but it does have the tourist population in and around the village locality.

It is alarming at the pace at which the village is transforming into a city. The progression in urbanisation has brought considerable changes in the village of Colvale; it has impacted the socio-cultural, economic and environmental life of the village. With the increase in the industrial estates, commercial centres and housing colonies, people who come from outside purchase land in the village and construct houses and holiday homes. One such example can be recently when the researcher had visited the ruins of the paternal ancestral house of Abbe Faria, the researcher got to know that the land was purchased by a person and was under construction. There has been an increase in the population and job opportunities. Due to the increased speed in urbanisation the village of Colvale has been facing challenges a place known for its quiet, serene rural life has

²⁶ B. Ramesha, L. Bhanu Murthy and Shami Pai, "Working of Industrial estates in North Goa: An Analytical study" *Splint journal for professionals* 2 no. 11, ISSN2349-6045.

turned into an urban center losing its identity as a historical heritage village. Even though the process of urbanisation has brought out major development in the village such as economic and residential growth it still poses a threat to the village's socio-cultural heritage.

CHAPTER V

CONCLUSION

The study titled **“Colvale Village of Goa: A Historical Study of Colonial Influences and Indigenous Identity”** has attempted to answer the questions that arose in the mind of the researcher while selecting the topic for her research. The question that the researcher has addressed in the study is whether the village has successfully preserved its historical heritage significance and retained its identity as a village of historical and cultural heritage value. The study aims to reconstruct the historical past of the village of Colvale and to analyse the transformation and transition that has occurred in the village over decades.

The research aimed to fulfil the following objectives such as; to discuss the geo-physical setting of the village, analyse the socio-cultural profile of the historical town, make an assessment of the historical significance of the village in the ancient and early medieval times, examine the impact of colonial rule on the society, economy and culture of the hamlet and to study the transition experienced by the village in the post Liberation era. To achieve these objectives the methodology of mixed method approach was applied by the researcher, which consisted of both qualitative and quantitative methods. The researcher referred to both primary and secondary sources. A review of the referred secondary sources was provided by the researcher. Along with the secondary sources and methodology, the researcher provided the scope and relevance of the study.

The second chapter titled ‘The Setting: the village and its people serves with information on the geophysical setting of the village, it gives information on the etymology of the village and the place names in the village, and it serves with the

socio-economic outline of the village which includes of the various communities in the village, the *comunidade* system about the village, the different occupations practiced by the villagers such as agriculture and fishing. The chapter consists of a sub-chapter that deals with a religious and cultural profile of the village, it speaks and analyses the *Gramdevi* and the legend behind it. The researcher tries to make the connection between the legend told to her by the villager to that of the legend she heard in Bombay and tried to connect to the plague that affected India during that time. The researcher also tells about the folk culture and the customs followed such as the *Dhalo*, the researcher tries to explain the significance of the *maand* on which the folk dance is performed. The researcher further has spoken of the Parish church of the village the historical events behind it and the chapels dedicated to different saints in the village. In the same chapter, the researcher also provides the historical background of the village up to the sixteenth century with major emphasis on the statue of Buddha that was found in the village.

The third chapter deals with the colonial history of the village beginning with the concept of colonialism, the researcher tries to cite the various historians who have worked on the concept. The researcher further provides the historical background of the arrival of the Portuguese in Goa, moving on to the Portuguese conquest of the Bardez, the major emphasis given to the village of Colvale and the Portuguese influence on various aspects such as politico-administrative, economic and socio-religious.

The post- Liberation transformation chapter provides a brief introduction to Goa's struggle for freedom and the liberation of Goa with the aim to portray the role played by the village of Colvale. The chapter moves on to discussing the various

concepts such as urbanisation, identity, and tourism in the context of Goa and the village of Colvale more specifically.

While conducting the research the researcher kept in mind the questions that were asked earlier and came up with the hypothesis that the village of Colvale, with its noteworthy commercial and cultural legacy, the vestiges of Buddhism and the colonial legacy in terms of commerce and the fortification that uplifts the village to the concept of a heritage village has witnessed a decline in its historical standing due to rapid urbanization and immigration in recent years. This transition from tradition to modernity highlights a notable shift, making it challenging to draw parallels between the village's current state and its commercially and culturally significant past.

Bibliography

Unpublished Primary Sources

1. Historical Archives of Goa. *Monções do Reino*, 233 164A, vol 1. 1783-1784.
2. Historical Archives of Goa. *Foral de Bardez* vol 1. 1647.
3. “Draft Bye-laws of Shree Kalbhairao Devsthan and its affiliates Dhargali-Pednem-Goa.” Official Gazette, no 15, 1928.
4. “Draft Bye-laws of Shree Ram Devasthan and its affiliates Colvale-Bardez.” Official Gazette, no 12, 1942.

Published Primary Sources

1. Almeida, José C. *Anexos: to the publication Aspetos da Actividade Agricola Em Goa, Damão E Dio*. Panaji: Government Printing Press, 1967.
2. Burnell, Arthur Coke, ed. *The Voyage of John Huyghen van Linschoten to the East Indies*, I. New Delhi: Asian Educational Services, 1988.
3. Carré, Abbé. *The Travels of the Abbé Carré in India and the Near East: 1672 to 1674* volume I. New Delhi: Asian Educational Services, 1990.
4. District *census Handbook North Goa*, Census of India 2011, series31, Goa: Directorate of Census Operation, 2011.
5. Da Cunha Rivara, J. H, ed. and translated. *Viagem de Pyrard de Laval II*. Porto, 1994.
6. Mirashi, Vasudev Vishnu, ed. *Corpus Inscriptionum Indicarum* Volume VI. New Delhi: Archaeological Survey of India, 1977.
7. Xavier, Filipppe Nery. *Bosquejo Historico Das Comunidades: Das Aldeas dos Concelhos Das Ilhas, Salcete E Bardez*, volume II, Mercês: L &L, 2012.

BOOKS

1. Achebe, Chinua. *Things Fall Apart*. New Delhi: Arnold Heinemann, 1987.
2. Albuquerque, Teresa. *Anjuna: Profile of a Village in Goa*. New Delhi: Promilla & Co, 1987.
3. Almeida, José C. *Aspects of Agricultural Activity in Goa, Daman and Diu*. Panaji: Government Printing Press, 1967.
4. Cohn, Bernard S. *Colonialism and its forms of Knowledge: The British in India*. New Delhi: Oxford University Press, 1997.
5. Da Fonseca, Jose Nicolau. *An Historical and Archaeological Sketch of the City of Goa*. New Delhi: Asian Educational Society, 1986.
6. Dias, Agnela Angelina Domitilia. *Reckoner of Cudnem Village*. Panaji: Broadway, 2020.
7. Sinai Dhume, Anant Ramkrishna. *The Cultural History of Goa: from 10000 B.C. - 1352 A.D.* Panaji: Ramesh Anant S. Dhume, 1986.
8. De Souza, Teotonio R. ed. *Essays in Goan History*. New Delhi: Concept Publishing, 1989.
9. De Souza, Teotonio R. *Goa to Me*. New Delhi: Concept Publishing, 1994.
10. Dsilva, Themistocles. *Beyond the Beach; the village of Arossim, Goa: Historical Perspective*. Goa: Goa 1556, 2011.
11. Esteves, Sarto. *Goa and its Future*. Bombay: Manaktalas, 1966.
12. Fanon, Frantz. *The Wretched of the Earth*. London: Penguin Books, 2001.
13. Fernandes, Mesana Diogo. *Abbé Faria: the master Hypnotist who charmed Napoleon*. New Delhi: Ritana books, 2006.
14. Fernandes, Dominic P. F. *Mapusa: Yesterday and Today: A Reminiscent Tour*. Goa: Goa 1556, 2012. Delhi: B. R. Publishing, 1878.

15. Gomes, Olivinho. *Village Goa: A Study of Goan Social Structure and Change*. New Delhi: S. Chand and Company, 1987.
16. Gomes, Olivinho J. F. *The Goan Village Commune*. Panaji: Vasant Rao Dempo Education and Research Foundation, 2006.
17. Government of Goa, *Agriculture in Goa at a glance*. Panaji: Directorate of Agriculture, 1995.
18. Gune, V. T. ed. *Gazetteer of the Union Territory: Goa, Daman and Diu*. Panaji: Director of Archives and Archaeology, 1979.
19. Hall, Maurice. *Window on Goa: A History and Guide*. London: Quiller Press, 1992.
20. Hobson, J. A. *Imperialism; A Study*. New York: James Pott and Company, 1902.
21. Kamat, Pratima P. *Goa: It's Tryst with Trade*. Panaji: Goa Chamber of Commerce and Industry, 2009.
22. Kamat, Pratima. *Tarini and Tar-Vir: the unique boat deities of Goa*. Panaji: GOINCARH, 2008.
23. Kerkar, Pandurang Rajendra. *Gramgatha*. Goa: Vivekanand Sahitya Sanskruti Abhivrudhi Manch, 2012.
24. Kosambi, Damodar Dharmanand. *Myth and reality: studies in the formation of Indian Culture*. Bombay: Popular Prakashan, 1972.
25. Kosambi, Meera. ed. and trans. *Nivedan: An Autobiography of Dharmanand Kosambi*. New Delhi: Permanent Black, 2011.
26. Lenin, V. I. *Imperialism: the highest stage of Capitalism*. New Delhi: Left Word books, 2010.
27. Lourenço, José. *The Parish Churches of Goa: A Study of Facade Architecture*.

- Goa: Amazing Goa Publication, 2005.
28. Lopes, Nuno. *Heritage of Defence: Goa 1510-1660* translated by Julio Martin. Goa:Goa 1556, 2022.
29. Mhamai, S. K. *The Sawants of Wadi and the Portuguese: Coastal Politics in 18th and 19th centuries*. New Delhi: Concept Publishing, 1984.
30. Mhamai, S. K. *Goa: Trade and Commerce through the Ages*. Panaji: Directorate Of Archives and Archaeology, 2000.
31. Mitragotri, V. R. *A Socio-Cultural History of Goa: from the Bhojas to Vijayanagra*. Goa: Institute Menzes Braganza, 1999.
32. Moraes, M George. *The Kadamba Kula: A History of Ancient and Medieval Karnataka*. Bombay: Asian Educational Services, 1931.
33. O'Reilly, Karen. *Key Concepts of Ethnography*. New Delhi: Sage, 2009.
34. Pereira, A.B. de Bragança. *Ethnography of Goa, Daman, and Diu*, translated by Maria Aurora Couto. New Delhi: Penguin, 2008.
35. Pereira, Rui Gomes. Goa: *Hindu Temples and Deities* volume1, translated by Antonio Victor Couto. Panaji: Printwell Press, 1978.
36. Pereira, Rui Gomes. Goa: *Gaunkari: The old Village Association* volume 2. Panaji: Printwell Press, 1981.
37. Pinto, Celsa. *Goa: Images and Perceptions*. Goa: RajhaunsVitaran, 1996.
38. Priolkar, A.K. *The Goa Inquisition: The Terrible Tribunal for the East*. Panaji: RajhaunsVitaran, 1961.
39. Rousseau, Jean Jacques. *The Social Contract*. London: J. M. Dent and Sons, 1913.
40. Said, Edward. *Orientalism*. New York: Vintage Books, 1979.
41. Shastri, B. S. *Goan Society through the Ages*. New Delhi: Asian Publication,

- 1987.
42. Singh, K.S. ed. *People of India: Goa*. Bombay: Popular Prakashan, 1993.
 43. Srinivas, M.N. *Religion and Society among the Coorgs of South India*.
Bombay: Asia Publishing House, 1952.
 44. Scholberg, Henry. *Fortress Portugal in India: A Photographic History of the Portuguese Forts of India*. New Brighton: Northstar Publication, 1995.
 45. Shirodkar, P.P. *Fortresses and Forts of Goa*. Goa: Director of Art and Culture, 2015.
 46. Trichur, Raghuram S. *Refiguring Goa: From Trading Past to Tourism Destination*. Saligao: Goa 1556, 2013.
 47. Vas, S.R. Luis. *Abbé Faria: The Life of a Pioneer Indian Hypnotist and its impact on Hypnosis*. Panjim: Broadway Book Centre.
 48. Young, Donna J. *Mirror to Goa: Identity and the Written word in a Small Society*. Goa: Broadway, 2009.

Journal Articles

1. Axelrod, Paul and Michelle A. Fuerch. "Flight of Deities: Hindu Resistance in Portuguese Goa." *Modern Asian Studies* 30, no.02 (1996).
2. Azevedo, Carmo. "The Church of Colvale." *Purabhilekh Puratatva* IX, no. 1(January-June 1991): 63-68.
3. Heras, Henry, "Buddha Image." *Journal of Bombay Historical Society* 3, no 1 and 2, (1929).
4. Hovarth, Ronald J. "A Definition of Colonialism." *Current Anthropology* 13, no. 1 (1972).
5. Kumar, Awanish. "Village India: Change and Continuity." *Review of Agrarian Studies* 7 no. 2 (2017): 1-11,

https://ageconsearch.umm.edu/record/308351/files/Agrarian_change_and_village_studies.Pdf

6. Jayaram, N. "Identity, Community, and Conflict: A Survey of Issues and Analyses." *Economic and Political Weekly* 47, no. 38, (September 2012): 44-61, <https://www.jstor.org/stable/41720163>.
7. Kale, Pramod. "Goan Intellectuals and Goan Identity: An Unresolved Conflict." *Economic and Political Weekly* 29, no. 16/17, (April 1994): 909-911, <https://www.jstor.org/stable/4401090>.
8. Kamat, Pratima. "Of Settis and their Deities: Historicising the Mercantile communities and the commercial culturescape of pre-colonial Goa." *Indica: Journal of Indian History and Culture* 50, no. 1 & 2 (December 2013).
9. Lobo, Anabelle Maria Pires. "Socio-Cultural Aspects of Goan Comunidade: A Historical Study of Ilhas, Goa." *Proceedings of the South Indian History Congress* 41, (2023): 1-11, http://journal.southindiahistorycongress.org/show_article.php?atl_id=OTM=
10. Malhotra, Aanchal. "When the 1897 Bubonic plague ravaged India", *Mint Lounge*. April 26, 2020, <https://lifestyle.livemint.com>.
11. Mukherjee, Ramkrishna. "On Village Studies in India." *Indian Journal of Social Research*, (1963):1-14, <https://Library.isical.ac.in:8080/jspui/bitstream/10263/1433/1/IJSR-4-2-1->
12. Newsman, Robert S. "Goa: The Transformation of an Indian Region." *Pacific Affairs* 57, no. 3, (1984).
13. Pranati, Datta. "Urbanisation in India" *Population Studies Unit Indian Statistical Institute*, (2006).
14. Pinto, Rochelle. "The Foral in the History of the Comunidades of Goa."

Journal of World History 29, no.2 (2018):185-212,
<https://www.jstor.org/stable/10.2307/26607609>

15. Pierre, Goubert. "Local History." *The MIT Press on behalf of American Academy of Arts and Sciences* 100, no. 1(1971):113-127,
<https://www.jstor.org/stable/20023993>.
16. Shastri, B. S. "Land Holdings under the Comunidades of Goa: An Historical Perspective." *Proceedings of the Indian History Congress* 49, (1988): 411-419, <https://www.jstor.org/stable/44148424>
17. Shastri, B. S. Some Aspects of the First Conquest of Goa by the Portuguese. *Proceedings of the Indian History Congress* 39, (1978): 385-392,
<https://www.jstor.org/stable/44139374>
18. Srinivas, M. N. "Village Studies." *The Economic Weekly*, (1954): 1-4,
https://www.epw.in/system/files/Pdf/1954_6/22/village_studies.Pdf
19. Xiana, Bueno. "Migration theories" *Encyclopaedia of Gerontology and Population Aging* Springer.(2019).
https://link.springer.com/referenceworkentry/10.1007%2F978-3-319-69892-2_633-1
20. Thorton, A. P. "Colonialism." *International Journal* 17, no. 4 (1962).

Newspaper Articles

1. D'souza, Joel. "Across the river and into the trees". *Goa Today: village*

- Voice- Villages of North Goa*, vol.1, May, 1994.
2. D'souza, Joel. "Hill- Hemmed Hamlet." *Goa Today: village voice- villages of North Goa*, vol. 2, November 1994.
 3. D'souza, Joel. "Battle-scarred Tivim." *Goa today: village voice - villages of North Goa*, vol. 2, March 1993.
 4. D'souza, Joel. "High on a Northern Highway. " *Goa Today: Village Voice – Villages of North Goa*, vol. 1, September 1996.
 5. Fernandes, Pantaleo. "Nectarean Nadora. " *Goa Today: village voice- Villages of North Goa*, vol. 2, October 2009.
 6. Fernandes, Paul. "Colval's Kalle Khube: Search, but you won't find." *The Times of India*, February 12, 2011.
 7. Miranda, Alister. "Marvellous Mencurem." *Goa Today: Village Voice- Villages of North Goa*, vol. 1, June 2000.
 8. Naik, Keshav. "Goa gets New Central Jail at Colvale." *The Times of India*, May 30, 2015. <https://timesofindia.indiatimes.com>.
 9. Rodricks, Wendell. "Couturier from Colvale". *Goa Today: Village Voice- Villages of North Goa*, vol 1, May 1994.

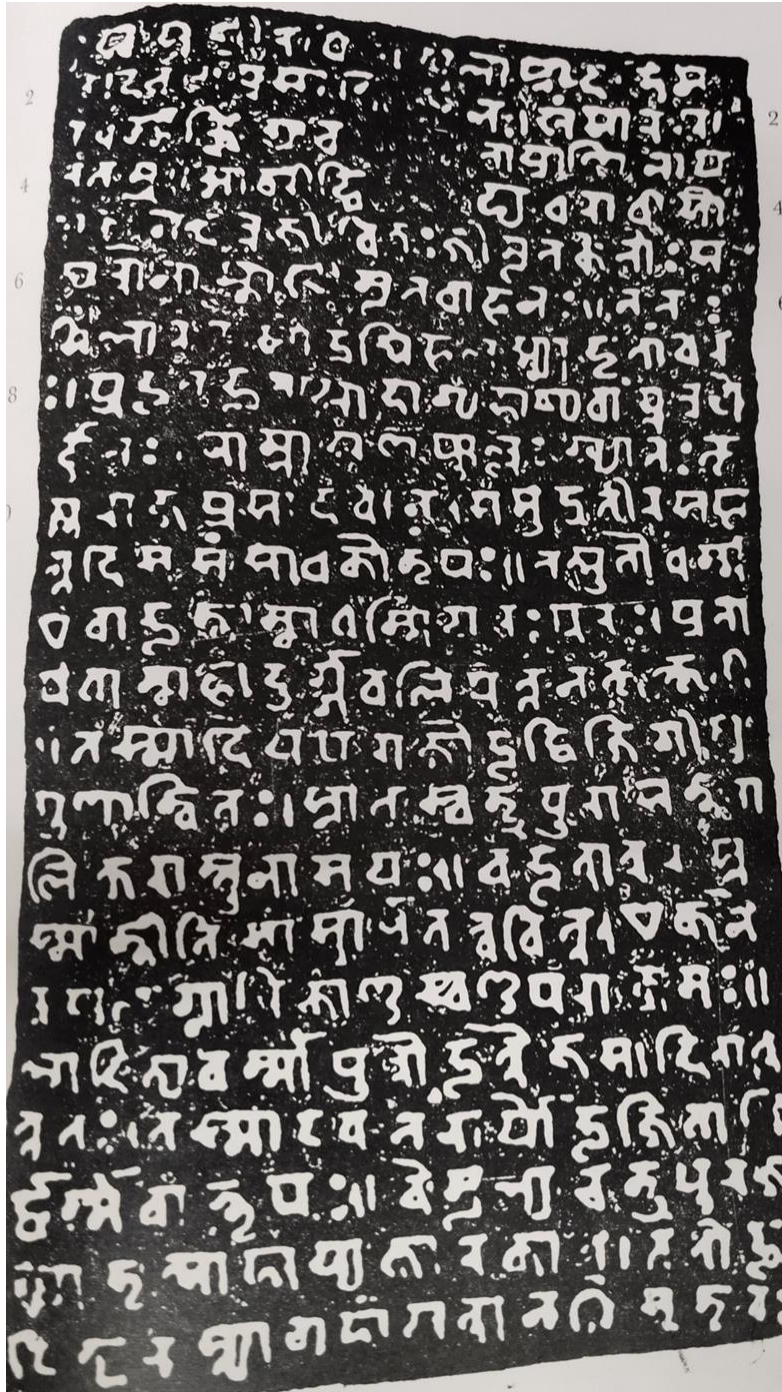
Theses

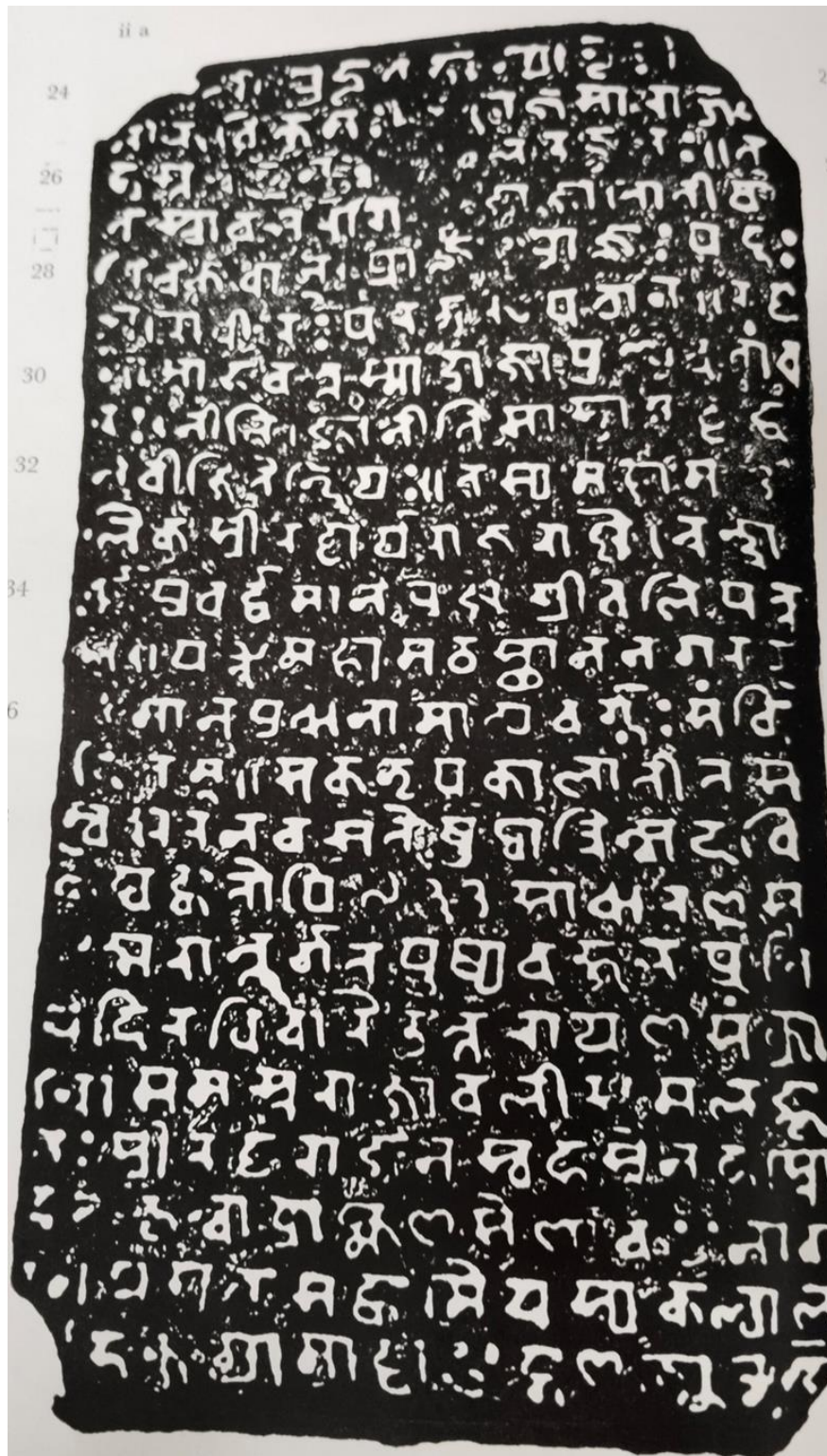
1. D'cruz, Sharon Jacquelin. "Franciscans in Goa." PhD thesis, Goa University, 2003.
2. Dias, Remy Antonio Diano. "The Socio-Economic History of Goa with Special Reference to the Comunidade system: 1750-1910." PhD thesis, Goa University, 2004.
3. D'souza, Alvita Mary. "Reconstructing the Urban Maritime History of Goa: A

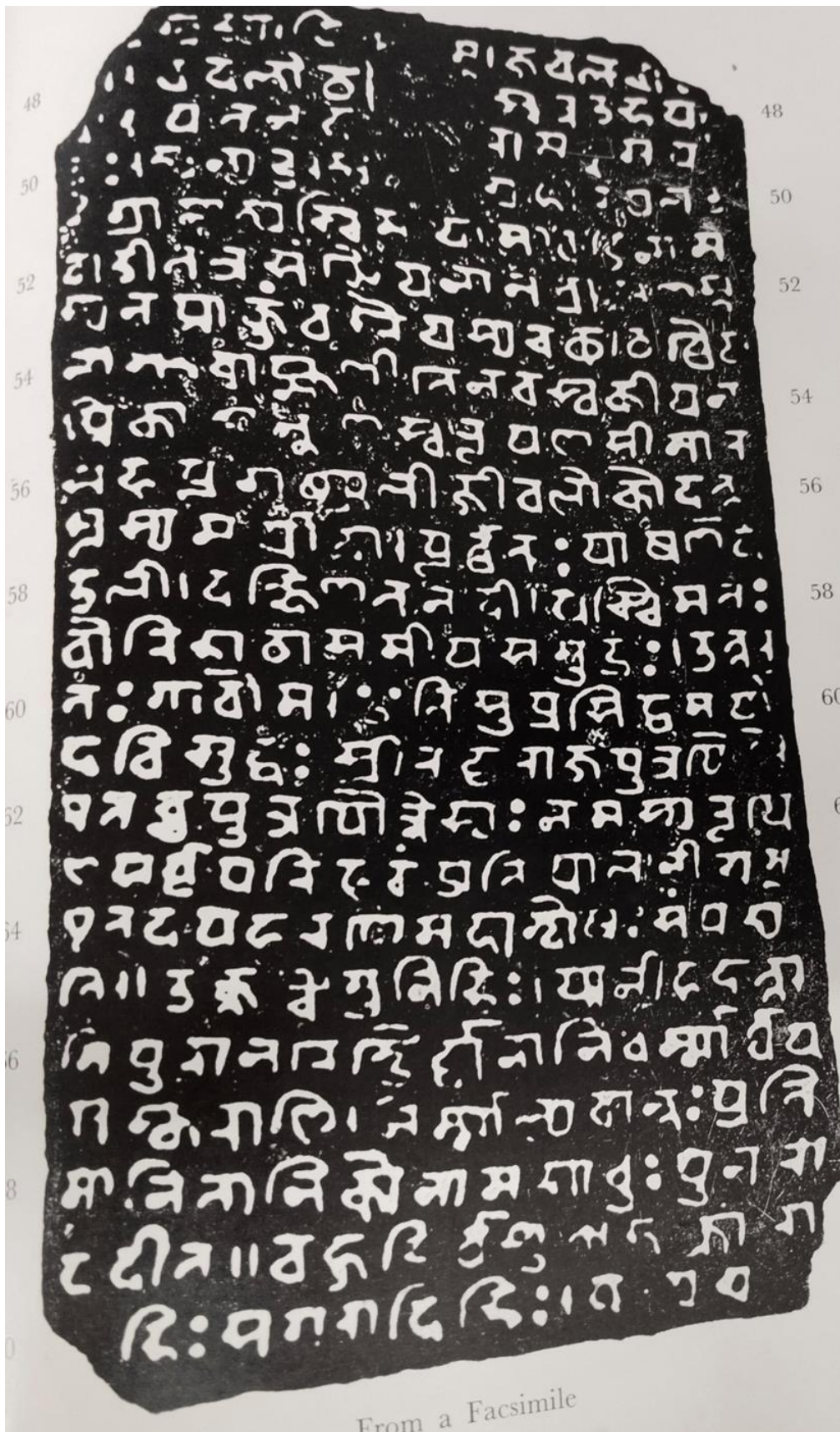
Study of the Port-Capitals of Chandrapura, Gopakapattana and Ella.” PhD.

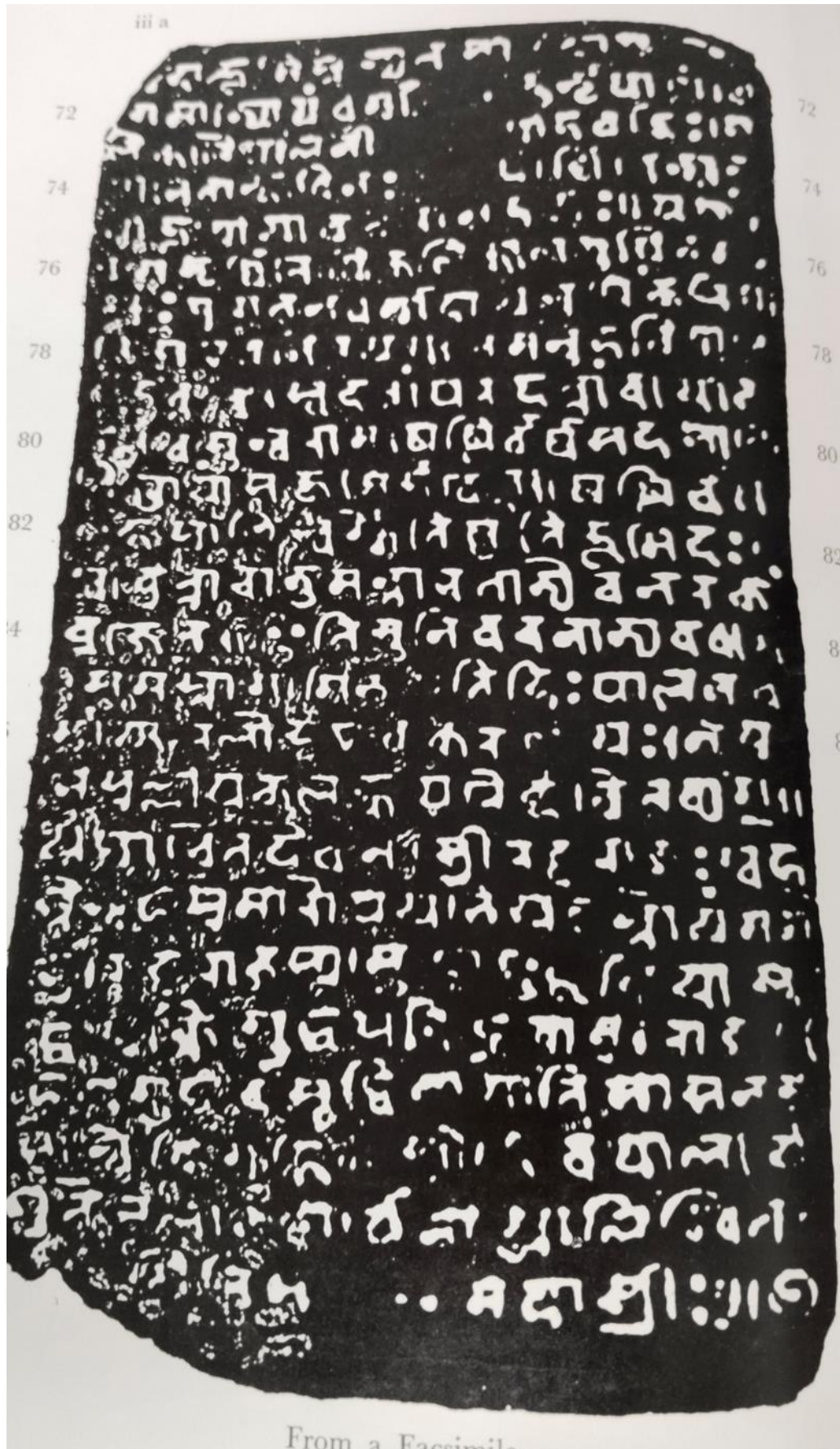
thesis, Goa University, 2007.

4. Kamat, VarshaVijayendra. “Socio- Political and Religious Life in Goa: 1900-1946.” PhD thesis, Goa University, 1996.
5. Phaldessai, Pandurang R. “A Cultural History of the Canacona Taluka of Goa.” PhD thesis, Goa University, 2003.
6. Rao, V. Gopala. “Temples of Goa – An Architectural Study.” PhD thesis, Goa University, 2003.

APPENDIX IBALIPATTAN INSCRIPTION OF RATTARAJA: SAKA 932.







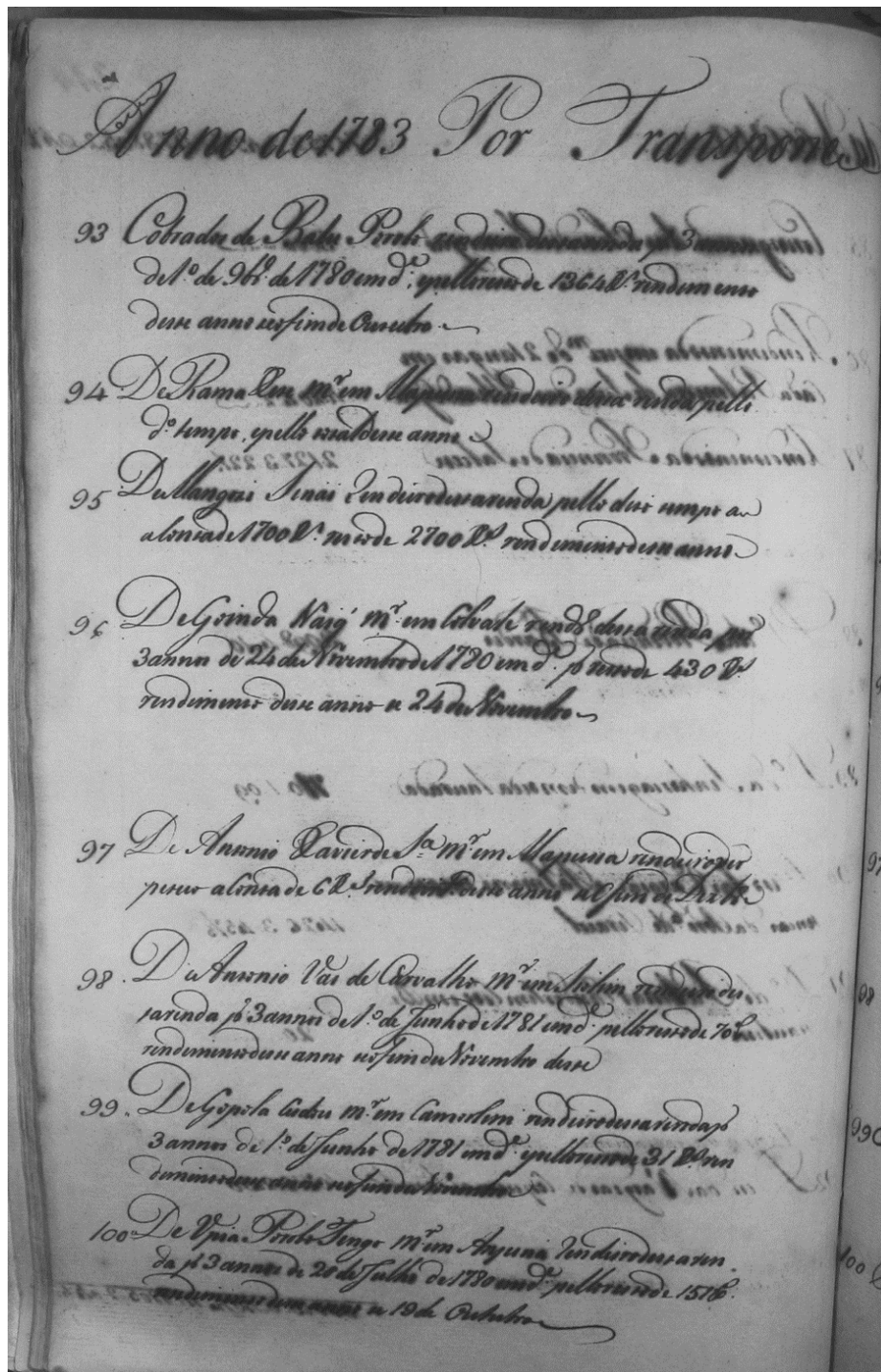
Primary sources are an important component of any research work or study. They are crucial as they give authenticity to the study. They aid to the claims that are made by researcher as an outcome of his or her work.

The sixth volume of the *Corpus Inscriptionum Indicarum*, edited by Vasudev Vishnu Mirashi specially focuses on the inscriptions of the Shilahara dynasty. The Shilahara dynasty was divided into branches such as the Early Shilharas, North Konkan Shilharas, the South Konkan Shilharas and the Shilharas of Kolhapur. The volume contains sixty four inscriptions of the Shilharas of North and South Konkan and the Shilharas of Kolhapur.

Goa was ruled by the South Konkan Shilharas and the *Corpus Incriptionum Indicarum*: volume six contains three inscriptions of the South Konkan Shilharas. Balipattan inscription of Rattaraja: Saka year 932. He comments on the etymological roots of the place name Colvale and states that the Balipattan inscription gives reference to place a called Kalvala and it is reference made to the village Colvale in the Bardez taluka. The inscription speaks of the gift of the king Ratta raja done to the son of a Brahmin. The gifts included a rice field in a village called Kalvala later deciphered as the village of Colvale.

APPENDIX II

MONÇÕES do REINO 164A, Vol. I. 1783-1784.



The archival records titled Monções do Reino also known as Monsoon records is the largest records that give information on the affairs from Portugal to Goa. It contains letters, reports, and instructions received at Goa every year from Lisbon. They give information on the trade activities that occurred in Goa. This particular record was referred to with reference given in the work of Celsa Pinto *Goa: Images and Perception*. The record is evidence that the village taken up for study was a prominent port center.

The documents of the Monções do Reino volume one of the 164A series belong to the year 1783-1784. It gives reference to a particular merchant who hailed from the village of Colvale. The document records the tax paid by the merchant Govind Naique, the amount being 430 Xerafins on the 24th of November 1780.