

Gramdevta Worship of Devi Bhagvati Chimbalkarin and History of Chimbel: A Study.

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PREFACE

Goa is a state in India that has a rich history dating back several centuries. Within its boundaries are many small villages that have played a crucial role in shaping the state's history. One such village is Chimbel, which is located in the Tiswadi taluka. This village has been significant since the pre –Portuguese, Portuguese, and post –liberation periods. Chimbel, a place of great historical significance has unfortunately been overlooked by many. Despite its rich cultural heritage and contributions to Goa's history, it remains relatively unknown to most. Therefore, the primary objective of this research is to shed light on the importance of Chimbel and its role in shaping the history of Goa.

The chosen dissertation topic, "Gramdevta Worship of Devi Bhagwati Chimbalkarin and History of Chimbel: A Study," aims to explore the rich history of Chimbel village and its cultural and religious practices. The focus is on the gramdevi of Chimbel village, Shree Bhagwati Chimbalkarin, and how the economic and commercial prosperity of the region was affected during different dynasties' reigns.

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In the research, the researcher analyzes the Portuguese inquisition policy in Goa and how it affected the villagers of Chimbel. The study also sheds light on the transformation of the village's social, cultural, and religious practices under Portuguese influence. The present work provides a comprehensive understanding of the historical background of Chimbel village and its impact on the region.

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GLOSSARY

Bahu valays - arm bracelet or arm bangle. Baigini devchar - protector spirit from Baiginim. Bandawailo- protector spirit who dwells on the bands/bunds. Barazan- twelve intellectual men. Bhajak- worshipper. Bhoot- ghost. Bhouns- general meeting. Bidi-cigarette made by stuffing tobacco in a roll. Brahmo- spirit that resides on the pipal tree. He is believed to be the guardian of the place. Bugad - arm ornament/ bangle, armband, or other decorative piece worn on the bicep area. Chaturbhuj - deity with four arms. Chimulkar - settlers of chimbel village. Chud - burnt leaf of coconut. Compromisso- a Portuguese word for meaning of 'constitution'. Devache bhat - god's land. Devchaar - protectorate spirit or guardian spirit. Devul - temple. Devuli- small shrine like structure.

Dhalo - folk dance of goa

Dhoti – long cloth worn by indian men.

Divja - traditional earthen lamp.

Folan - place in chimbel village the provedoria.

Foral – revenue register.

Ganvkar- founder of the village.

Garbhagriha - sanctum sanctorum.

Gawdas - indigenous tribe of goa.

Ghadi – shaman

Ghadiponn - shamanism.

Ghumots – a folk musical instrument made of earthern vessel, pitcher form covered over at the larger mouth with hide of iguana.

Ghumti – small shrine.

Gramdevi – village deity.

Gramdevta – village god.

Grampurush - first settler of the village.

Gurav - non brahmanic preist of temple.

Ishtadevta - deity for private worship.

Jagor - folk festival of tribals which signifies social and cultural issues mainly performed at night.

Jatra - hindu fair.

Kacch bandh – specific technique or motif used in kasuti embroidery, particularly for adorning the waist area of figures in artwork.

Karn fulaa – flower on the ear.

Khetri – spirit.

Khunti – stone marker which symbolises the first settlement of a tribal group.

Kudaa –ear ornament.

Kuldevi - family deity.

Kuldevta - family god.

Kumkum - red colour powder applied on forehead/vermilion.

Kunbi – indigenous tribe of Goa.

Maan - offering.

Maand – a sacred court yard where all village performing arts are initiated / a holy place in a village of a particular community where religious rites are performed /sacred place/concept of cultural institution.

Mahājan- male custodian of a temple/ members of temple association.

Mahisasuramardini – form of hindu goddess durga.

Mekhalaa - goddess of the moon.

Mershechem tollem – lake of merces.

Mhaaru- often represented by a stone/ spirit.

Moson-cemetery. Nataks - drama. Nauvittaka - trader who owns ships. Nav hindu - newly converted hindu. Paingini - village in canacona. Palki – palanquin. Panchayatan devatas - five main deities worshipped in hinduism. Patt - rectangular wooden sitting object. Prabhavali - radiant circle of light that surrounds the head of a deity. It is a symbol of the deity's divine power and glory. Prasad - consecrated food. Rajvithi /rajbid - royal path. Rakhondar - guardian spirit. Rot- offering made of rabi. Santeri – mother earth goddess. Saptmatrika – seven sisters. Satti - rituals observed on the sixth day after childbirth.

Shetan - in fields / place in chimbel village. Shigmo - all men folk dance festival celebrated during the spring.

Shirent – wado in chimbel village/ shirent means shir, in english vein.

Shuddhi - purification.

Shuddhi- purification ceremony performed during reconversion of catholic gaudas to hinduism.

Simevailo - protector of boundary/border.

Sindhur- a bright red powder used in various hindu rituals and ceremonies, often applied to the forehead or as a decorative element.

Sonar- goldsmith.

Tilak- mark on the forehead of a hindu to indicate caste, status or sect, or as an ornament.

Todo– big fat bangle.

Trishul- is a trident, one of the most important symbols in hinduism. It is the weapon of shiva.

Tulsi- holy plant.

Utsav murti - a substitute idol of god prepared for taking out in processions.

Vadlo matao- big temple/ main temple.

Vathaaro- sankhalyo/ one of the protectorate spirit who shows path.

Veer- heroes.

Vittakadhiman - arab merchant

Votan- place in Chimbel village near indira nagar

Wado - ward

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ABSTRACT

This study examines how the people of Goa responded to the religious policy imposed by the Portuguese colonizers during the colonial era. The locals of Goa relocated their deities to nearby places that were not under Portuguese control to safeguard their culture and heritage. The study analyzes the reaction of the locals to the colonial domination, with a specific focus on the village of Chimbel, which was significant in Goa's history as a port town. The study also explores Chimbel's trade relations with other ports. The study further investigates the importance of Gramdevta worship in Goa's cultural life, with a particular emphasis on the case study of Devi Bhagwati Chimbalkarin. Additionally, the study examines the impact of the Shuddhi movement on Chimbel village and traces the socio—cultural life of the villagers of Chimbel. The research and analysis for this project primarily relied on the orally transmitted accounts and knowledge within the village community. These oral traditions have been passed down from generation to generation and are of significant value in understanding the cultural heritage, customs, and practices of the village.

Keywords: Bhagwati, Chimbelkarin, Chimbel, Maand, Conversion, Nav-Hindu, Devchar,

Worship, Custom

CHAPTER 1: INTRODUCTION

"It takes centuries of life to make a little history and,

It takes centuries of history to make a little tradition."

- Dr. Sarvepalli Radhakrishnan

Portuguese Viceroy Afonso de Albuquerque arrived to occupy Goa due to its strategic location and to get access to the prosperous spice trade. The Viceroy of Portuguese India was driven by a powerful combination of ambition and mercantile desires. Before the Portuguese arrived, Bijapur Sultanate's interests in Goa were also political and economic. They ruled Goa from 1492 to 1510 and established Goa Velha as its second capital. Goa, with its diverse boundaries, was governed by various dynasties before the Portuguese era. The Bhojas, for instance, held sway over many parts of modern-day Goa and nearby districts. The Kadamba dynasty ruled Goa independently until 479 AD when the Chalukyas took over. In 899 AD, the Rattas (Rashtrakutas) annexed Goa to their empire. King Tailap reclaimed Goa in 974 AD, and Jaykeshi II ruled until 1193. This period saw Gopakapattam emerge as a trading hub, with commercial prosperity being recorded. King Ballal of the Hoysala dynasty defeated Jaykeshi and made them vassals until 1212 when the Yadavas of Devgiri took over. The Kadambas continued to pay taxes to the Yadavas until 1314 when the region was conquered by the Mohomedans.

In 1367, King Hariharra ascended to the throne of Vijayanagara and deputed Madhavacharya to Goa, who successfully defeated the Bahamanis. In 1469, Mohamed Gavan attacked Goa and took over the territory from the Vijayanagara governor. In 1479 Malik Hassan

sought asylum in Goa Velha, which later became their capital. In 1481, the Governor of Vijayanagara attacked Goa, but Mohomedshah sent a large army squad under Yusuf Adilshah and forced him to quit. In 1486, Bahadur Khilji took over Goa but was killed in a battle with Mohomedshah in 1495. Yusuf Adilshah established Adilshahi in Bijapur and included Goa in his empire. The Portuguese annexed Goa in 1510, Bahamanis ruled for 95 years, with 54 years of misrule and 41 years of frequent changeovers. The local population initially welcomed the Portuguese enthusiastically, unaware of the future under Portuguese rule.

Conquering Goa was not accessible for Albuquerque. Although the Portuguese initially encountered little opposition, establishing Portuguese dominance required clever diplomacy and calculated partnerships. A critical collaboration with the unhappy natives led by the commander of Vijayanagara, Timoja, proved pivotal in guaranteeing Portuguese supremacy. After seizing control of Goa, the Portuguese made Velha Goa, or "Old Goa," the capital of their Indian territories. This well-located port soon became an essential hub of European trade, missionary activity, and cross-cultural interaction. Ships loaded with costly goods like silks, spices, and other items bound for Europe's prosperous marketplaces crowded Goa's harbor. The precolonial economy of Goa was prosperous, but it flourished and developed with the arrival of Portuguese in Goa At the same time, Goa became significant in spreading the Catholic faith. They launched a vigorous campaign of evangelization of Goa Island, where they built churches and monasteries, which became part of their missionary activities. Goa's architectural patchwork still bears the religious influence and serves as a reminder of the long-lasting effects of Portuguese hegemony.

The Portuguese invasion of Goa changed the region's cultural environment and was involved in more than just trade and conquest. Goan culture was shaped by an extraordinary fusion of Portuguese and Indian elements, as seen by the language's uniqueness, the depth of

artistic traditions, etc. Over four centuries of Portuguese rule in Goa left a lasting impression on the area's history. Although their presence was marked by periods of warfare and exploitation, it undeniably marked the beginning of an era of extraordinary cultural interaction, helping to shape Goa's current identity.

Portuguese colonial authority over the region was established with the capture of Tiswadi Island, which also guaranteed Portuguese control over Goa. As their empire's administrative and commercial hub in the East, the island developed into the center of the Portuguese *Estado da Índia*. Many locals of Tiswadi were converted to Catholicism, and the spread of Christianity led to the political domination of the Portuguese in Goa.

The Portuguese conquered Goa, i.e., Tiswadi Island in 1510, Bardez and Salcete in 1543, Quepem and Canacona in 1763, Pednem, Bicholim, and Satari in 1790. The first three are called the 'Old Conquests,' and the remaining are called the 'New Conquests,' respectively. It took the Portuguese around 278 years to have direct control over Goa, and only a fifth of Goa's geographical area was under their control for about 450 years, whereas they ruled the rest of the area for less than two hundred years.¹

In Goan history, the Portuguese passed many religious orders to convert the native population and destroy the temples. In 1546, the ruler, D. João de Castro, ordered all the temples to be pulled down." In 1548 a royal decree considered it illegal to possess idols. Another decree of the governor, Jorge Cabral, in 1549, outlawed the construction of temples and mosques. D. Catarina, queen regent of Portugal, banned Hindu ceremonies in the Portuguese-controlled territories in 1559, Further, D. Antão de Noronha by a decree in 1566 forbade the Hindus to build or repair any temple without his permission. The penalty for breach of this

¹ Prabhakar Angle, Goa: Concepts & Misconcepts. (Goa: Goa Hindu Association, 1994), 10.

decree was the destruction of these temples anew. The Hindus began transferring their idols to the Muslim territory, and when the temples were gradually abandoned their lands became the patrimony of the churches." The ban on temple construction continued. In 1576, no temples could be constructed or repaired without the consent of the viceroy. On the other hand, the Jesuit missionaries did not permit any Hindu temples and ceremonies in Salcete. The Hindus were ready to donate thirty thousand *pardaus* for permission to perform their ceremonies freely. The conversion methods were heated at a time. Its goal was to convert the local populations to Christianity using a variety of tactics, from threats and rewards to force and persecution.²

The Portuguese were initially more focused on gaining political and economic powers. But as the Catholic Church rose in power, so did the demand to convert. During this time, there were four main orders in functioning. When the Franciscans came in 1517, they could only work in Bardez. The merging of Tiswadi and Salcete was brought about by the arrival of the Jesuits in 1542. The two other orders of importance were the Augustinians, who arrived a few years later, and the Dominicans, who arrived in 1548. Although there were some distinctions amongst the orders, it can be argued with some certainty that they operated similarly throughout this time regarding missionary activity.

The Portuguese introduced various conversion techniques, such as positive incentives and giving people who converted advantages like government employment, land ownership, and social mobility. There were negative incentives, too, such as limiting non-Christians by forbidding them from practicing their religion in public, holding public office, or owning property. The missionaries even tried to convert people by establishing Jesuit schools and seminaries to teach adults and children Catholicism. They even forced conversions, i.e. by

² Délio de Mendonça. *Conversions and Citizenry: Goa under Portugal, 1510-1610.* (New Delhi: Concept Publishing Company, 2002), 204.

employing threats, coercion, and even physical violence to force non-Christians to convert. The Goa Inquisition was established in 1560, which increased the pressure to convert and penalized anyone who either abandoned their non-Christian beliefs or practised them again. The harsh tactics used by the Inquisition included imprisonment, torture, and even execution.³

In the Portuguese colony of Goa, idolatry was outlawed in 1541; the Portuguese soldiers demolished more than 350 temples. It was formally determined that Goan residents were prohibited from practising any religion other than Roman Catholicism. Martin Alfonso came to Goa in 1542 to convert the locals to Roman Catholicism. The preface of the 1736 edict declared that some customs that the native Christians had followed as Hindus should be outlawed since the inquisitors believed that they had continued to be practised. All individuals should be prohibited from continuing to observe such customs to guarantee that native Christians, in all aspects of their behaviour, stop to resemble Hindus and instead conform to Portuguese customs.⁴

The people responded differently to the conquest and the policy of evangelization. Some people fled away with their deities, while others surrendered to the Portuguese. While some shifted the deities to neighbouring territories, this gave rise to a diasporic culture whose most recognizable icons, the temples were located just beyond the Portuguese territories. Now, at present, this continues to attract large crowds for their annual feasts and festivals. These celebrations honour the other religion's vitality. The direct link between shifting the deities and the opposition to Portuguese policies in Goa had to be established since some of the communities carried certain idols from conquered places in Goa. They moved to other territories

³ B. S. Shastri "Some Aspects of the First Conquest of Goa by the Portuguese." *Proceedings of the Indian History Congress. No. 39(1978), 385-392.*

⁴ Mendonca, Conversions and Citizenry, 199-205.

to escape persecution. Were Hindus only escaping the control of an oppressive regime, or were they actively opposing their rule? It seems that earlier during the Adilshahi regime, there was no movement of gods or shifting of deities to be recorded. Here, we can also see how particular the people were about their religion. Many deities were moved during the period of the conquest by the Portuguese, such as Shantadurga, Damodar, Saptakoteshwar, and Devi Bhagwati Chimbalkarin is one of them.

In ancient times, people worshipped a mother goddess in the form of an anthill or Santer. The word Royn, which means "with holes" in the Austric language, was used to refer to the anthill. The local people also adopted anthill worship and called it Santara in Prakrit. Additionally, they worshipped Mother Earth, who was known as Bhumika in Prakrit. Anthill worship continues in Goa. However, at the same time, they have been brought under the influence of Sanskritisation. For example, historians, writers, and researchers claim *Sateri* to be *Shanta Durga*, *Parvati*, and *Ravalnath* to be *Mahadev*. The principal cult object in the *Shanta Durga* temple is 'royn' or the ant hill, whereas the tribal people worship the *royn* as mother earth or nature worship⁵. Similarly, there are many aspects/ elements in the Goan religious society wherein the local deity is somehow linked and represented as a Sanskritised deity or a form of Sanskritised deity.

The concept of *Gramdevta*, or village deity, plays an essential role in India's cultural and religious landscape, particularly in rural communities. In Goa, every village is associated with one or more village deities, seen as spiritual guardians or protectors; people characterize the village god as the village's founder or caretaker. Local myths often explain the origin of deities and the villages, concerning natural phenomena and calamities. The *gramdevta* or *gramdevi* are

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⁵ Padmaja Kamat, Ponda: A History of Temples, (PhD diss., Goa University, 2011), 19.

bound to the land; as a result, they were the first to claim the land, i.e., pailo mann gramdevak dita. The gramdevtas/ gramdevis belonged to the rooted communities of Goa.⁶ The primary duty of the Gramdevtas is to protect the village and its people from any harm, misfortune, and natural calamities. They are believed to keep away evil spirits and bring prosperity to the community. The gramdevtas usually reside in the central village temple, but their representations are omnipresent. The cult of the gramdevtas is related to an ancient form of village organization, known as the Gaonkari system. This organization is based on the communal ownership of agricultural land. The production from a particular part of the land known as devache bhat was kept in reserve to cover the cost of maintaining the temple (Baden Powell 1900; Pereira 1981; De Souza 1990). ⁷

In the early history of Goa, many of the villages have remained very significant. Every region was rich, and rulers tried to extract treasures from it. They built bridges for human trade relations for their uprising. On Tiswadi Island, there is an important village known as Chimbel. This name was derived from 'Vemulya,' the original town of Mahmud. He was the first Governor of Goa's Haujaman Nagar. In 1059 CE, the Kadamba king Jayakeshi I issued an copper plate inscription, which refers to the grant of a village to an Arab merchant named Chhadama or Sadam. He donated land and the towns of Chimbel and Merces to Sadam to build a mosque. In the Chinchinim copper plate of the Rashtrakuta feudatory dated 916. A.D. also has a reference to the Arab merchant cum Governor of Sungutip, was given a village named Laghumorambika in Gopakadvipa, or Goa. The document provides detailed information about

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⁶ Devdutt, Pattanaik, Why is Goan Hinduism unique in India?, *The Times of India*. November 18, 2022.

⁷ Alexander Henn. "Gods and Saints in Goa: Cultural Diversity and Local Religion", Aditya Malik, Anne Feldhaus, Heidrun Bruckner (eds.): In the Company of Gods. Essays in Memory of Gunther-Dietz Sontheimer, New Delhi: Indira Gandhi National Centre for the Arts/Manohar Publishers, 2005, 83-104 2005, 1-16.

the donee's family history, mentioning that he was born into an Arab family and that his ancestors were Aliyama and Madhumada. Chimbel is located between Ribandar and Goa Velha, which were important trade centres in the past. It is also mentioned in the Foral de Usos e Costumes dos Gancares dated 1526.8 The Arabs played an important role in developing Chimbel as a prominent port in ancient Goan history. Several ancient ports are mentioned in the literary sources, evidence of which has been found. The essential sites include Chandor, Gopakapattana, and Ella, the port capitals during different periods of Goan history. Archaeological and historical sources suggest that most of the ports and trade centers existed along the estuaries and tributaries of the rivers and had trade contacts with the ports of other parts of the world. Many historians have mentioned Chimbel as a port used for the Persian horse trade in their writings. Even Sundaresh and Sila Tripati's article "Anchors from Goa waters, central west coast of India: Remains of Goa's overseas trade contacts with Arabian countries and Portugal" mentions the anchor found at Chimbel, which also indicates that ships used to sail here. The villagers have also named some local places in the village, which gives some reference to the port.

In my dissertation, I have focused on the village deity of Chimbel (Gramdevi), *Shri Bhagwati Devi Chimbalkarin*, who had been shifted to Marcel during the Inquisition period. I have mentioned the background of the deity. During the conversion, the deity was shifted to Marcel. Earlier, she was taken to Mayem. As per historical records, the deity was brought to Marcel in 1673 from the village of Mayem. It is believed that the idol was initially taken from Chimbel in the mid-16th century during the Christianization of the region, which occurred during the First Century of Portuguese rule. The Sonda Raja helped the people during this time,

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⁸ Dias Velho, Mendiratta Fernando, Sidh Losa, *The Chruch and Convent of Our lady of Mount Carmel, Chimbel (* Panjim: Fundacao Oriente, 2021), 5.

and he encouraged them to rebuild their temples in the parts of Ponda. The annual return of the Goddess Bhagwati to the village of Chimbel provided an instructive example of the tenacity of culture and resistance. During the Inquisition period, the local people from the village helped shift the deity. The villagers who had helped later settled in Marcel, and Mayem and now they have their wado called "Chimbalkarwado." and 'Chimulwado' The village's functioning was also affected by the conversion of the villagers. It has affected the socio-religious lives of the villages. The non-converted tend to receive more privilege and respect than the converts (Nav Hindus).

The original temple records that survived the transfer might have been destroyed or damaged for many reasons. There are no Hindu temples in the Old Conquests that are older than the 19th Century. Even in the New Conquests, only a few structures were built before the 17th Century. Therefore, most of the "old" temples we see in Goa date from the 17th Century at the earliest, and the majority of them were built in the 18th Century.¹²

In the dissertation, the researcher has focused on the social life of the villagers, that is, how they have been affected by conversion concerning the deity Bhagwati and how the people reacted to the conversion policy of the Portuguese.

⁹ Pai, Flight Of Gods.

¹⁰ Paul Axelrod, and Fuerch A. Michelle A. Fuerch. 'Flight of the Deities: Hindu Resistance in Portuguese Goa.' Modern Asian Studies 30, no. 2, 1996, 388-91.

¹¹ Personal Observation.

¹² Mohan Pai, Flight of Gods: Hindu Temples and Shrines of God, 15 April, 2009.

1.1 Identification of Research Problem.

In this proposed study, important research questions have be examined. Goan's response to the Portuguese cultural onslaught has been evaluated. To avoid Portuguese evangelization, the people of Goa left their residencies along with their symbol of worship to nearby places (*Antruz Mahal*), which were not under Portuguese control, to preserve their culture and heritage, which was in danger. They adopted the flight technique to fight the colonialists, and thus, many deities were shifted, such as Saptakoteshwar, Manguesh, and Damodar, and one of the shifted deities is Chimbalkarin. An attempt has been made to analyze the response of locals to colonial domination.

An inquiry has been also made to reflect on the people's response in those villages where the deities were shifted. The research will also focus on complex issues that people face while shifting deities.

The shifting of deities is a unique phenomenon practiced in Goa, and it successfully preserves cultural identity from a larger perspective. By undertaking the critique of Portuguese religious policies under Goa, the study has analyzed the multifaceted response of Goa to the Portuguese conquest of Goa and its fallout. The study has also evaluated the cooperation and coordination between different communities as they challenged the colonial regime. An attempt has been made to focus on people's responses from non-conquered regions to shifted idols and people. The present work highlights the importance of Chimbel as a port town in Goan history and traces its trade relations with other ports.

The work further reflects upon Devi Chimbalkarin's role as *gramdevi*; her role has been analyzed in detail, and an attempt has been made to inquire about her significance as *kuldevta* of particular families and how the villagers of Chimbel reacted to the Inquisition.

1.2 Objectives

- The study aims to understand the evolution of worship of non-puranic deities and its significance in Goan society.
- The study aims to highlight Chimbel's importance as a port town in Goa's history and trace its trade relations with other ports.
- To understand the significance of Gramdevta worship in Goa's cultural life.
- To highlight the iconographical features of Devi Chimbalkarin.
- To study the relationship between Chimbel village and Marcel village.
- To study the impact of the Shuddhi movement in Chimbel village.
- To trace the socio-cultural life of the Chimbel village.

1.3 Study Area

Goa's colossal land mass makes it impossible for the research to have a broad spectrum, and therefore, the researchers shall limit their study area only to the places more relevant to the study. The research will mainly focus on the village of Chimbel and explore the cultural exchange between Chimbel and Marcel.

1.4 Review of literature

A comprehensive survey of sources has been undertaken to study the mentioned topic.

Different sources have been used for the present study.

Anant Ramakrishna Dhume's work, 'The Cultural History of Goa From 10000 BC to 1353 A.D., 'pays attention to and focuses on the religious life of the early settlers and suggests that the Sumerians, to a large extent, influenced the concept of worship of the people of Goa.¹³

Baden Powell, in the presented paper, The Villages of Goa in the Early 16th Century,' discusses the Goan village communities and the causes of their decline.¹⁴

In his work Myth and Reality, D D Kosambi discusses the different mother goddesses and local shrines. According to him, the cult of Mangesh is indeed brought from Monghyri in Bihar.¹⁵

Goa by Margaret Cunningham examines the village of Chimbel as a sample for their survey on caste patterns concerning occupation. The author gives an example of Chimbel as a village that follows an occupation based on the caste system. She also talks about the sociocultural aspect of the villagers, i.e., the practices of Nav Hindus who still practice some Catholic rituals. ¹⁶

Goa: Cultural Trends, a compilation of seminar papers edited by PP Shirodkar, consists of articles dealing with the different social and cultural aspects of Goa's history. One article,

¹³ Anant, Ramkrishna, Dhume. *The Cultural History of Goa from 10000 B.C.-1352 A.D.* (India: Ramesh Anant S. Dhume, 1986).

¹⁴ Baden-Powell, Henry, Baden. The Villages of Goa in the Early Sixteenth Century. United Kingdom: *Royal Asiatic Society of Great Britain & Ireland*, 1900.

¹⁵ D. D. Kosambi. Myth and Reality. (Bombay Popular Prakashan, 1962).

¹⁶ Margaret, Cunningham. *Goa*, 1973.

edited by the author himself, discusses the contribution of the Nath Siddhas to shaping the religious history of Goa.¹⁷

Goa; Trade and Commerce through the Ages is a collection of seminar papers edited by S K Mhamal. In this complied collection, there is an article by Mr. and Mrs. D P Sharma titled Trade and Commerce of and Western Coast with the Outside Region from Earliest Times to the Portuguese Period, wherein the authors cite Pitre 1987 and give a direct reference to Chimbel as the settlement of arab merchant Mohamad of the Ali family.¹⁸

Joao Antonio Jacinto da Costa, in his book *A History of Goa from the Earliest Times to the Day of its Liberation from the Portuguese in December 1961*, gives a glance at Goan history, covering all the elements from the history from the ancient history to the golden age of the Kadambas to the Muslim and Portuguese Period. He even touches upon the Goan revolts and explains the etymology of some Goa villages. The author links the *Kunbis* to the kumeris or kameris in his work. He also describes the *Christian gawdas* as a lower caste rather than calling them or referring to them as converted tribals¹⁸.

K. S. Mathew, in his article *Navigation in the Arabian Sea during the 16th Century*, mentions Chaul as where the horse trade used to take place. However, one cannot identify whether the author correctly mentions Chaul or mistakes it for Chimbel or Chemulya. ¹⁹

¹⁸ K, S, Mhamai. *Goa: Trade and Commerce through the Ages*. (Panjim: Directorate of Archives and Archaeology, 2000).

¹⁷ P. P. Shirodkar. Ed. *Goa: Cultural Trends*. (Panjim: Directorate of Archives, Archaeology and Museums, Government of Goa. 1988).

¹⁹ K. S. Matthew, ed., Shipbuilding and Navigation in the Indian Ocean Region A.D. 1400–1800 (New Delhi, 1996).

Kashinath Damodar Naik's work GomantakacheAntarang sheds light on the social and religious aspects of Goan history.²⁰

In his work Legendary Chandor, Ladis Da Silva gives a detailed overview of the village of Chandor from its ancient pre-Aryan history until the liberation period. The author also shares his childhood experiences in the book. The book also talks about the dynasties that ruled Chandor and, in brief, mentions the Arab merchants and their relationship with the Kadambas. This book also gives detailed information about Sadana (Arab).²¹

Lavanya Vemsani, in her work, states that local temple legends say that the image of Krishna Devki belongs to an ancient temple of Devki in Marcel, which was moved to Mayem in Bicholim during the 16th Century due to the Inquisition. However, a new temple was constructed, and the central deities returned to their original location at Marcel. However, in the case of Bhagwati, it is the opposite. First, she was taken to Mayem and later brought to Marcel.²²

Momin Mohiddin, in his work, "Muslim Communities in Medieval Konkan (610- 1900 A.D.), mentions the names of the ancient imperial towns such as Chaul; he further claims it to be the present name of ancient Chemuli, Chemulla, Timulla, Symulla, and Saimur.²³

²⁰Kashinath, Damodar, Naik. *Gomantakachi Samskritik Ghadan*. (Margao: Gomant Vidya

Niketan Prakashan. 1968).

²¹ Ladis, Da, Silva. Legendary Chandor. (Canada: Third World Books and Crafts Inc, 1978).

²² Lavanya, Vemsani. Krishna in History, Thought, and Culture: An Encyclopedia of the Hindu Lord of Many Names.(USA: Bloomsbury Publishing, 2016).

²³ Mohiddin, Momin. Muslim Communities in Medieval Konkan (610- 1900 A.D.). (New Delhi: Sundeep Prakashan, 2002).

Délio Mendoca's work titled "Conversions and Citizenry: Goa under Portugal, 1510-1610." gives the reader a detailed glance over the various orders that the king of Portugal had passed to demolish the temples of Goa. In his work, the author dedicates one whole chapter named Decrees on Temples, Idols and Orphans wherein the author discusses the various implosive methods used by the Portuguese to convert the people and also gives references to various other scholars and cites them. The author also mentions the names of the Viceroys during that respective period and the places wherein the orders were issued.²⁴

Paul Axelrod and Michelle A. Fuerch, in their article *Flight of Deities: Hindu Resistance* in *Portuguese Goa* talk, highlight the role played by the temples in keeping the touch of resistance to the Portuguese hegemony. This article also briefly discusses the deities, giving their background and information.²⁵

Pius Malekandathilin's article *Maritime Trade of Goa in Ancient and Early Medieval Times* is from the compiled collection of ML Dicholkar's Purabhilekh Puratava and talks about the trading system in Goa under various dynasties. The author gives reference to Jayekeshi 1 and Sadhan, who was an Arab trader and later was appointed as Governor of the port city of Gopakapattana. The author briefly discusses the Arab traders and references various copper plates. The author also gives names of multiple regions which had contact with Gopakapattanam. He mentions Veimulya as a separate region, which he still needs to identify.²⁶

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²⁴ Délio Mendoca. "Conversions and Citizenry: Goa under Portugal, 1510-1610."

²⁵ Axelrod, Paul, and Michelle A. Fuerch. *Flight of the Deities: Hindu Resistance in Portuguese Goa.* Modern Asian Studies 30.

²⁶ Pius Malekandathilin." Maritime Trade of Goa in Ancient and Early Medieval Times." Purabhilek Puratava.Vol. 3, no .1 (2010): 4.

In his magazine *Devastan Visheshank*, Pratap Govind Pawar mentions the various temples and deities found in Goa. He also gives brief information about the deities and their background. He also wrote a note on Shree Bhagwati Chimbalkarin in Marcel about how she was brought up there.²⁷

Pratima Kamat, in her book *Tarini and Tarvir: The Unique Boat Deities of Goa*, mentions that Bhagwati Haldankarin of Khandola was shifted from the village of Haldona, i.e., Aldona in the Bardez taluka, with a stopover at Mayem. Here, we find a link that explains why it is only at Mayem. The Bhagwati of Chimbel was also brought to Mayem earlier and then taken to Marcel in Ponda taluka, which Sondelkar Raja ruled. The question arises: Were both deities kept in the same place/spot?²⁸

A.K. Priolkar, in his work, 'The Goa Inquisition,' explains how the people of Goa were subjected to persecution and how the temples were demolished to exterminate the Hindu faith.²⁹

Romesh Bhandari, in his work titled Goa, gives a brief introduction to Goa's historical background with references to the evidence to support his statement.³⁰

Rui Gomes Pereria, in his work *Goa: Hindus Temples and Deities*, presents a survey of Goan Temples concerning the cults, details about the Mahajan are given, and additional information is given on certain practices that are related to certain temples in Goa. He mentions that the Bhagwati of Chimbel sends an offering of flowers to the Goddess Lairai of Sirgao on

²⁸ Pratima, Kamat. *Tarini and Tarvir- The Unique Boat Deities of Go*a. (Goa: Goa Institute for Culture and Research in History, 2008).

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²⁷ Pratap, Govind, Pawar. Devasthaan Visheshank. Gomantak. 2003.

²⁹ Priolkar, Anant Kakba., Dellon, Charles. Buchanan, Claudius. The Goa Inquisition. (India: Voice of India 1998).

³⁰ Romesh, Bhandari, *Goa. (Lotus* Collection, 1999).

her yatra. It may be because before being brought to Marcel, she was taken to Mayem, where she had taken temporary shelter. Some claim she is one of the seven sisters and link the Bhagwati to the saptmatrik. Pereria, in his other work, *Goa: volume II Gaonkari: The Old Village Association, enlightens* the reader about how the temples are set up and maintained by the gramsanstha.³¹

Teotonio De'Souza's *Discoveries, Missionary Expansion, and Asian Culture* is a collection of various articles published by multiple scholars. The article ' *The Proselytisation and Purification Movement in Goa and Konkan* by AR Kulkarni talks about the Inquisition and forced conversion done by the Portuguese. It talks about the reversion of people to Hinduism. The author focuses on the village of Chimbel and the role played by Anand Murti, the discipline of Vinayak Maharaj Masurkar. The author also mentions the names of other places such as Karmali, Talgaon, Curca, and Kalapur, wherein people were Christian only for the namesake since they were unaware of any other Christian rituals except baptism, wedding, or funeral.³²

Vinayak Shenvi Dhume, in his work *Gomantak Devabhoomi, Gomantak Punyabhoomi*, and many other individual temples, provides information about the cults, mahajans, and different rituals performed in temples.³³

The authors Sidh Losa Mendiratta and Fernando Dias Velho, in their published work titled The Chruch and the Convent of Our Lady of Mount Carmel, Chimbel, devotes a small note on the introduction of the village of Chimbel and the deity of Chimbalkarin. The whole

³¹ Rui, Gomes, Pereira. Goa: Hindu Temples and Deities. (Panjim: A Gomes Pereira, 1978).

³² Teotonio, R, De'Souza. *Discoveries, Missionary Expansion and Asian Cultures*. (New Delhi:Concept Publishing Company,1994).

³³ Vinayak, Shenvi, Dhume. *Gomantak Devabhoomi. (Mumbai:* All India Saraswat Foundation).

book is dedicated to the church and the convent of our Lady of Mount Carmel, which is now in ruins. The authors give a detailed analysis of the background of the church and its relevance to Portugal.34

Vinayak Vishnu Khedekar, in his work Lok Sarita, has compiled much information about folk cults and modes of worship in Goa. The author presents various cultural insights from Goan society.35

The Goan Society Through the Ages is a book by B. S. Shastry, which is a compilation of various articles written by different scholars. In this collection, one article by Nandkumar Kamat titled Gopakapattana Through The Ages talks about the ancient ports of Goa. He also focuses on the Goan ports and how they have been developed through the ages concerning the historical evidence and commodities transported. The article briefly mentions the role of Chimbel as an ancient port and provides evidence of the coins found there.³⁶

1.5 Research Design and Methodology.

Various Primary and Secondary sources related to the topic have been consulted, and field visits have been done to document information. The primary source of the survey is oral sources, i.e., folklore, customs, garane, and ritual pujas followed by the villagers, such as kaalo and palki. Literary sources include books and articles. The researcher has also focused on the sculptural pieces of evidence to understand the topic's history. Extensive and comprehensive

³⁴Velho, Dias, Fernando, Mendiratta, Losa, Sidh.. The Chruch and Convent of Our lady of Mount Carmel, Chimbel. (Panjim: Fundação Oriente, 2021).

³⁵ Vinayak, Khedekar. Lok Sarita.

³⁶ B. S. Shastry. Goan Society through the Ages. (New Delhi: Asian Publication Services, 1987).

research has been conducted on this topic by consulting a wide range of primary and secondary sources. The required data has been thoroughly documented through several field visits, which have included interactions with the local villagers and observation of their folklore, customs, and ritual pujas, such as kaalo and palki. These primary sources have been used to gather firsthand information and insights for the survey.

In order to interpret the data, various secondary sources such as history books, academic journals, and regional history have been consulted. These sources have provided a solid foundation for the research, allowing for an in-depth analysis of the collected data. In addition, archives, photographs, and maps, have been analyzed to provide a more holistic understanding of the topic. These sources have been instrumental in helping to unravel the complexities of the subject and in providing valuable insights into the local culture and traditions. Other sources such as newspapers, genealogy websites, and archaeological reports have been used to complete the research. These sources have provided additional information and context to the research.

1.6 Chapterization

Chapter 1

Scope, Sources, Methodology, And Histography (The conquest of Tiswadi and the advent of the Portuguese and their impact, Conversion, people's response, shifting of deities).

Chapter 2

Evolution Of Worship Of Non-Puranic Deities. (*Gramdevta, Rakhno, Shemevailyo, Ghadi* Concept In Goan Society)

Chapter 3

History Of Chimbel Village

Chapter 4

Case Study Of Shri Bhagwati Chimbalkarin (Background, Iconography, Shifting Of Deity From Chimbel To Marcel).

Chapter 6

Conversion and Shuddhi Movement's Relevance To The Socio-Cultural Lives Of The Villagers.

1.7 Scope and Relevance of the Study

The present study attempts to fill the gap by conducting a detailed topic analysis. The study shall explore the relationship between the village's Gawdas and Nav Hindu Gawdas and how they keep some of its elements alive. An attempt will be made to discuss concepts such as *Rakhno, Shemevailo, Ghadi, Punav,* etc. Although there might be some works related to this subject, no significant work describes or traces the history of Chimbel and the impact of the conversion on the social life of the people of Chimbel. The study would also highlight the role of Chimbalkarin in the socio-cultural life of the people of Chimbel, i.e., how the advent of the Portuguese and the conquest of Tiswadi affected the history of Chimbel.

CHAPTER 2: EVOLUTION OF WORSHIP

Worship in humanity serves various purposes, including seeking blessings, and guidance, or fostering a sense of inner peace and spiritual growth. It can be defined as an arrangement based on daily faith and respect, ceremonies, customs, and traditions, which are regular parts of life. It establishes and maintains the relationship between human beings and the holy god, which has various aspects. It is the response of people often associated with religious behaviour and a general feature of all religions practised to the appearance of what is accepted as holy—to a sacred or supernatural power or being. Worship practices are based on the idea that there exists another world that extends beyond the regular "world" of the worshipper, and divine beings dwell in this world. Through one or more of the many possible ways, acts of worship help to bring the ordinary and transcendent universes together.³⁷

The worshipper tries to establish contact with the supernatural power by offering flowers, fruits, food items, and others. The other methods of worship include devotion, gratitude, confession of sin, and prayer for others and oneself. Sometimes, the essential components of the entire act of worship have their significance in the complete giving of self so that the sovereign will of God can be achieved. However, a worship motion from the worshipped deity's side is also returning. As the devotees give themselves to their god, using some token for their oblation, like human life, an animal, grain, dance, or other ceremonial, the god reacts to their action by relating himself to them in a new way that is beneficial and enlightening.³⁸ Re-established communion results in the worshippers leaving their religious ceremony with renewed energy and a feeling of unity with the god they have revered. Therefore, it is possible to argue that there

³⁷ Harrelson Walter, "From Fertility Cult to Worship". (United States: Scholars Press, 1980), 28.

³⁸ Smart, Ninian. "The Concept of Worship". (United Kingdom: Palgrave Macmillan UK, 1972), 35.

is a two-way exchange in the divine-human relationship as shown in human acts of worship: sacrifice or offering from man to God and communion and the giving of new life from God to man.

Religion and worship have an essential place in history and anthropology. Various theories have been proposed on the concepts of religion and worship. Various anthropologists and scholars have studied the subject. In their research, they reflect on the ideas that lead those studying the different aspects of nature and worship and the role of religion in it. The following paragraph will also throw light on the themes proposed by various scholars.

Historians believe that the fear and insecurities of humanity drove them to conceive the idea of God. The occurrence of natural disasters like storms, lightning, thunder, earthquakes, and floods led them to believe that a powerful supernatural being was controlling these phenomena, which they could not overcome. They worshipped this god, seeking his blessings and protection so that he would not harm them. The belief was that this undefined god projected himself through the five elements; therefore, nature was revered in the forms of trees, rivers, and stones.³⁹

Human societies have evolved distinctive ways of interacting with their surroundings over time. Some of these relationships are more likely to sustain over time than others.⁴⁰

The universe is composed of five primary elements: earth, water, fire, air, and sky. The world is home to countless species and a vast array of plants and trees. This vast universe creation resulted from a complex interaction between the previously mentioned five elements.

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³⁹ Kamat, "*Ponda*:, 19.

⁴⁰ Veronica Strang. "Elemental Powers: Water Beings, Nature Worship, and Long-term Trajectories in Human-Environmental Relations." Kritisk Etnografi – Swedish Journal of Anthropology Vol. 4, No. 2, 1.

In addition to the physical world, another world is invisible, incomprehensible, and only perceptible through the power of imagination. This world is known as the divine world, and it is inhabited by deities with a variety of powers and names. These deities are created by human imagination; as such, they are deeply ingrained in popular culture and dominate the socio-religious aspect of human existence.⁴¹

The English scholar Herbert Spencer argued that the origins of religion were established in the universal practice of worshipping ancestral ghosts among primitive people. Following this stage, he stated, was polytheism (worshipping multiple gods) and, ultimately, monotheism (worshipping a single God).⁴²

The German school of Nature and Myth, which dealt with Indo-European religions, demonstrated how all ancient gods were human representations of the natural world. Max Miller, who belonged to this school, had a strong interest in ancient Indian gods and was an ardent Sanskrit scholar who took an interest in the belief system of Vedic times and studied how these celestial bodies, such as the moon, stars, dawn, and their attributes were thought of by the people of those times and found a place in the early Vedic texts in terms of metaphor and symbol. He bases his study on religion by applying philological and etymological approaches. Herbert Spencer, Edward Tylor, and Andrew Lang were the leading critics of nature-myth theories. They not only disapproved, but they also adopted a completely different strategy. Herbert Spencer and Edward Tylor both concentrated on the religious practices of the primitives. They believed that early religious forms may be found in primordial societies.⁴³

⁴¹ Kamat, phd .19-20.

⁴² Eliade, Mircea. "The Quest for the 'Origins' of Religion." History of Religions 4, no. 1 (1964),167.

⁴³ Shrimali, Krishna Mohan. "Religion, Ideology and Society." Social Scientist 16, no. 12(1988): 14-60.

The anthropologist Edward Burnett Tylor defined religion as a belief in spiritual beings and further stated that this belief originated as explanations of natural phenomena. He further states that belief in spirits grew from attempts to explain life and death. Primitive people used human dreams in which spirits appeared to indicate that the human mind could exist independently of a body. Through his theory, he further explained life, death, and belief. According to his idea, all peoples have the same psyches, and interpretations in cultures and religions tend to get increasingly complex as they pass through monotheist faiths like Christianity and science.⁴⁴

While James George Frazer agreed with Tylor's beliefs, he distinguished between religion and magic. Primitive man uses magic to manipulate the natural world to survive. He claimed that magic depended on the naive belief of primitive people in imitation and contact. Primitive man could, for instance, pray for rain by sprinkling water on the ground. He claimed that they believed magic operated via laws. On the other hand, religion is the conviction that laws do not govern the natural world but rather one or more personal deities with whom one can make pleas.⁴⁵

Prof. M. N Srinivas, in his book Religion and Society among the Coorgs of South India, comments on religion and how it is intertwined with the social life of people through everyday practices, such as ideas of purity and pollutions, auspicious and inauspicious; rites, rituals, and festivals; inter-caste distance, exceptions, and mobility; that create social structural solidarities

⁴⁴ Evans-Pritchard. Theories of Primitive Religion. Oxford University Press: Oxford, 1965, 23.

⁴⁵ Evans-Pritchard. Theories of Primitive Religion. 27-28.

which are layered as well as overlapping.⁴⁶ Srinivas rejected simplistic understandings of religion as separate from social life. His works shed light on the complex dynamics of social mobility within the Indian caste system, particularly highlighting the efforts of lower castes to elevate their social status by adopting the customs, rituals, and practices of higher castes, often associated with Sanskrit culture. He also highlighted how closely related religion, society, and cultural customs are to one another.

His "dominant caste ideology" approach emphasized how religious rituals and beliefs maintained social stratification. He distinguished between two opposing domains within Hinduism, "Little Tradition", which is related to local, frequently non-Sanskritic religious manifestations. Thus, according to him, Sankritization signified the assimilation of traditions from higher castes by lower castes. Srinivas defined Sanskritization as "the process by which a low or middle Hindu caste, or tribal or any other group, changes its customs, rituals, ideology, and way of life in the direction of a high and frequently twice-born caste." This process involved adopting elements like vegetarianism, Sanskritic terminology, and elaborate rituals associated with upper castes.

He also argued that Hinduism is a dynamic religion that constantly develops and adjusts to new social and historical settings. He described the Sanskritization process as a model of this dynamic. He also saw the rise of the Bhakti movement, which emphasizes personalised devotional worship in addition to more typical, formal activities.

Although Srinivas acknowledged the good things in religion, he also took issue with several religious customs that upheld societal injustices, such as the caste system and

⁴⁶ Prof. M. N. Srinivas' book Religion and Society among the Coorgs of South India (published in 1952, Oxford: Clarendon Press)

⁴⁷ Staal, J. F. "Sanskrit and Sanskritization." The Journal of Asian Studies 22, no. 3 (1963): 261.

untouchability. He supported reform initiatives that aimed to advance equality and social justice. According to him, rituals and symbols serve practical and social purposes, frequently reflecting and reinforcing power hierarchies. Srinivas emphasized the importance of understanding religious practices and beliefs within their specific social and historical contexts.⁴⁸

While some anthropologists who adopted Srinivas' concepts have raised criticism, Robert Redfield's tentative differentiation between "little tradition" and "great tradition," which linked India's great tradition to the Sanskrit tradition, cleared the way for acceptance. Redfield also anticipated that, in 1955, the concepts of great and little tradition would be efficiently applied to India. Redfield also embraced Milton Singer's distinction between textual and contextual approaches: the anthropologist's approach is contextual. It links the great tradition to more minor traditions, whereas the classical historian's approach is textual because it examines the texts, artwork, and architecture of the great tradition. Sanskritic Hinduism, as defined by Srinivas, is "the generalized pattern of Brahman practices and beliefs which have an all-India spread," and Singer recognized this vast tradition. Local interpretations of Hinduism can be thought of as little traditions, and the process by which the great tradition infuses and absorbs little traditions is known as Sanskritization.

2.1 Nature worship

Nature worship is often considered the primitive source of modern religious beliefs.⁵⁰ Any religious, spiritual, and devotional activities that centre on the worship of the nature spirits

⁴⁸ Staal, Sanskrit, 261.

⁴⁹ Staal, Sanskrit, 261–262.

⁵⁰ Uversa Press. The Urantia Book. New York: Fifth Epochal Fellowship, 2003, 807.

are said to be responsible for the natural occurrences observed throughout nature and are referred to as nature worship. The worship of nature underscores that the sacred can appear in any guise. It emphasizes both the ability of the human being to identify the holy in any expression and the sacred's freedom to appear in any shape. It also emphasizes the ability of fundamental reality itself to remain faithful to itself while transforming into a clear sign of something else. Such a theological understanding of the cosmos elevates nature above its essential physicality. Various categories fall under nature worship. For example, worship of celestial spaces, animal worship, which is the elevation of animal spirits to godhood, worship or deification of fire, is known as fire worship, holy good worship wherein a spring or well is honoured in a religious setting and which also indicates water worship; mountain worship where in the mountains are considered as sacred objects, and they are being worshipped, groves of trees that hold unique religious significance for a particular culture are known as holy groves or sacred plants. The earliest religious worship in the territory arose out of the feeling of fear. This cult of fear transformed into worshipping spirits, cobras, and trees.⁵¹

2.2 Totemism

A totem is a spirit being, often in the form of an animal, plant, natural phenomenon, or object that holds a special significance for an individual or group. The religion of totemism holds that humans are spiritually related to totems. An object with sacred qualities or values similar to religious importance is called a totem.⁵²

John McLennan, a renowned anthropologist, initially proposed the idea of totemism as a religion in an article titled "The Worship of Animals and Plants". McLennan's theory was

⁵¹ S R Mugali. "The heritage of Karnataka", 1946,111.

⁵²Josef Haekel. "Totemism." *Encyclopedia Britannica*, September 8, 2022.

founded on similarities between Native American beliefs and customs, particularly in the northeastern United States, and the practices of native Australians. Previously, McLennan proposed a theory that described the initial phases of human kinship and marriage after the human race had emerged from primitive hordes. He also suggested the concept of exogamy, which he invented and arguably his most enduring contribution to anthropology. Lastly, he proposed that totemism represented the initial stage of religion and the natural consequence of exogamy and matrilineal descent.⁵³

McLennan did not originate the notion that the earliest form of religion was worshipping plants and animals. The idea was first put forth more than a century before, in 1760, by the French philosopher Charles de Brosses in a book titled *Du culte des dieux fétiches* (Of the cult of the fetish gods), in which he tried to draw comparisons between sub-Saharan African religion at the time and ancient Egyptian religion. Nonetheless, McLennan maintained that totemism was the most basic form of fetishism and that fetishism was a more universal idea.⁵⁴ This significance of totemism can take many forms, such as:

Ancestral link: The totem might represent an ancestor or spirit protector, offering guidance and support.

Emblem of identity: Totems can serve as emblems of specific clans, lineages, or families, fostering a sense of belonging and shared identity.

Source of power: Individuals might believe their totem imbues them with specific characteristics or skills.

⁵³ Haekel, J. "totemism." Encyclopedia Britannica, September 8, 2022. Maryanne Cline Horowitz. New Dictionary of the History of Ideas. (New York: Charles Scribner's Sons, 2005).

⁵⁴ McLennan, J. F. The Worship of Animals and Plants (Fortnightly Review, vol. VI, New Series [1869], 562.

Symbol of respect: Many societies practice reverence and respect towards their totem species, promoting sustainable interactions with nature.

There are various types of totemism, such as:

Group totemism: This form associates specific totems with entire groups, clans, or lineages. Each group shares a special connection with their totem and observes related customs and rituals.

• Individual totemism: Individuals may receive personal totems through dreams, visions, or spiritual experiences. These personal totems offer individual guidance and protection.

Totemism needs to be clarified in many ways. It is not only about animals. While animals are popular choices for totems, they are not exclusive. Totems can encompass various aspects of the natural world. Totemism is not primitive; it is a sophisticated belief system with rich symbolism and social functions.

2.3 Ancestor worship

The word Ancestor worship was coined by the British philosopher and sociologist Herbert Spencer in 1885 and refers to a ritualized summoning of deceased kin. One of the pioneers of anthropology, Edward Burnett Tylor, claimed that attempts to explain life after death gave rise to the spirits. He also believed that a person had two souls—a free soul and a body soul—and that spirits are distinct entities from bodies. While the bodily soul will vanish following the post-burial rite, the free soul continues to exist even after death.⁵⁵

⁵⁵ Kasi Eswarappa, Gladis S Mathew. Ancestor Worship. *Springer Encyclopedia of Psychology and Religion*, (2019),3.

Ancestral worship is a belief system that holds significant value within the context of traditional civilization. This is a form of behaviour not merely between the human and human but also between the human being and the eternal soul and their cultural values. ⁵⁶Worship is seen as a religious appearance component that identifies something outside the realm of human power rather than as a religion in and of itself. Whether alive or dead, ancestors make up most of any community. Ancestors are believed to have been semi-heavenly entities with duties. ⁵⁷

Ancestors worship is done as it is a way of showing love and respect to the departed relatives, who are treated as mentors in many places. Secondly, it is also performed out of fear, wherein people believe that if the ancestors are not treated well, they may take revenge on the living generation by harming them and their kids. People believe in their forefathers out of fear of society and social criticism. It is mainly believed that if worship is not adequately offered to the ancestors, their souls, and spirits remain searching for a place between heaven and hell. They are also prayed to for success, good crops, fertility, good fortune, etc.⁵⁸

2.4 Worship of Gramdevta

Grama devata is a Sanskrit term for the guardian deity of a village or town. While it is the common truth that God is everywhere and present at all times, there is a different kind of strength and peace in knowing there is a god specific for you and is present right here and now.

⁵⁶ Busia, K. A. Ancestor worship. *Practical Anthropology*, 6(1), (1959), 26.

⁵⁷ Kasi and Gladis, Ancestor Worship, 4.

⁵⁸ Kasi and Ghaldis. Ancestor worship, 6.

⁵⁹The local guardian deity, Gramadevata, is a fierce-looking deity found in most Indian villages. They are frequently depicted on a horse, wielding a sword, and followed by a dog. Gramdevi is a fertility goddess who typically resembles a rock with big silver eyes. ⁶⁰ In the Kulmi or Kunbi settlements, the first person to enter a particular area and establish a village is honoured and known as Grampurush. It is essential to communicate with the grampus traditionally regarding any issues or developments at the village level.

Deities play a crucial part in Goa and its culture. Goan village life, in particular, is closely tied in a sacred knot by a distinct group of deities.⁶¹ In Goa, these gramdevtas and gramdevis are identified with their villages. This becomes evident because village deities are addressed by local tags which merge their own and their village name. For example, there are Chimbel – Chimbalkan, Fatorpa- fatorpekarin, valpoi – valpoikarin, and many others. The people characterize the village gods as the founders of the villages; there are many local myths associated with the origins of the deities and villages with certain calamities or conflicts. Central to the worship of the village deities is the belief that their divine powers positively influence the health and welfare of the village's people, animals, and crops.

The cult of gramdevtas is closely related to an ancient form of village organization known as the gavkari system (Baden Powell, 1900; Pereria, 1981; De Souza, 1990). This organisation was to some extent, based on the communal ownership of the agricultural land. The production of a particular part of the agricultural land, known as *Devache Bhat or god's land*, was reserved to cover the cost of maintaining the temples and performing the various rituals,

⁵⁹ Sainath Reddy. Who are the Grama Devatas?. *India Divine.Org*, *Bhaktivedanta Ashram*. Mar 29, 2019.

⁶⁰ Devdutt Pattnaik. The Village God, 1 May, 2010.

⁶¹ Vinayak Vishnu Khedekar. Eco Culture Goa Paradigm, (Panjim: Broadway Publishing; 1 January 2013), 61.

ceremonies, and festivals dedicated to the village deities. Until today, the gavkar enjoys special honours and privileges in these ceremonies. That is, they have precedence in giving and receiving the Prasad.⁶²

2.5 Kuldevta

In Hinduism, the idea of Kuldevta (masculine) or Kuldevi (feminine) is unique and significant. It speaks about the ancestral tutelary deity, a particular god or goddess thought to be a certain family line's protector and guardian ancestor. Kuldevta worship explores the themes of spirituality, heritage, and identity, influencing several families' customs and way of life for many centuries.⁶³

Unlike a personal deity (Ishta Devata),⁶⁴ your Kuldevta is not chosen based on individual preference but inherited as a sacred legacy from your ancestors. This creates a powerful sense of belonging and shared history within a family lineage. Imagine generations bound by a common thread, their lives woven together under the watchful gaze of a divine protector. Kuldevtas are not merely symbolic figures. They are believed to be active guardians, actively watching over their families and intervening in times of need. Worshipping them is seen as a way to appease and pacify these divine forces, seeking their blessings for prosperity, health, and overall well-being. Families often attribute their successes and triumphs to the benevolence of their Kuldevta. While regular prayers, offerings, and pujas form the core of Kuldevta worship, its influence extends far beyond ritualistic practices. It shapes family

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⁶² Alexander Henn. Gods and saints in Goa: cultural diversity and local religion, in A. Malik, A. Feldhaus & H. Bruckner, eds., *In the Company of Gods: Essays in Memory of Gunther-Dietz Sontheimer*, Manohar Publishers, (New Delhi, Indira Gandhi National Centre for the Arts, 2005), 83-104.

⁶³ https://www.wisdomlib.org/definition/kuladevata.

⁶⁴ "Iṣḥṭa-devatā" is a Sanskrit term commonly used in Hinduism. It refers to the personal deity or the chosen deity whom a person worships and considers as their primary focus of devotion.

interactions, encouraging respect for elders and adherence to established customs. The shared belief in a familiar guardian fosters a sense of unity and collective responsibility, reminding individuals of their place within the larger family tapestry.

For many, the connection with their Kuldevta goes beyond external rituals. It becomes a source of personal meaning and spiritual exploration. Individuals develop a unique relationship with their divine guardian, seeking guidance through prayer and meditation. This introspective journey of once family deity can lead to a deeper understanding of one's identity, roots, and place in the world. It's important to remember that the Kuldevta concept manifests differently across different regions, communities, and even families. The specific deity, rituals, and beliefs might vary, reflecting the richness and adaptability of one culture.

2.6 Spirit worship (*Devchar*)

Every village is full of spirits, supernatural powers, and otherworldly beings, all of which have their birthplaces as specific locations or trees. At their abode, they are all called upon during annual festivals. The spirits are known by the names of their respective places, such as *bandawailo*, *simevailo*, etc. The villagers also pay homage to a few supernatural beings, including Bhoot, Mhaaru, and others. Ordinary folks believe that spirits, entities, and supernatural powers are divine and have a definite status according to which they will be worshipped. In local vocabulary, these deities are called *Brahmo*, *Bhoot*, *Devchaar Vathaaro*, *Barajaan*, *Khetri*, *Mhaaru*, *Khunti*, *Satti*, *Veer*, and so on.⁶⁵

Devchar is considered to be the natural force of protection of a village and its people, animals, and property, and he resides on dams, across bands, village boundaries, and trees.

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⁶⁵ Khedekar, Goa Paradigm, 63.

Accordingly, he is differently called Simedevchar (boundary protection), Sakhalyo (living on the tree), etc. Every village has its own Devchars, and there are two main Devchars: one who protects the living creatures and one keeping who keeps control of dead spirits in the *smashed bhumi* or *moson*. Besides this, to show the direction of roads passing through mountains and jungles, *Devchar* shows the right direction to the traveller and reaches him safely at the destination. Hence, while travelling from these footways, the travellers used to keep betel nut or *bidi* or a jungle flower to Devchar, invoking him to guide the traveller respectively. At night, while travelling through the jungle, if one calls him to help, he would appear with a lighted "chud" as a torch to show the way.⁶⁶

In most of the villages, people, especially the elders, say that they have personally seen Devachra and the description and features narrated by all such people are the same. According to this narration Devchar has over 6' height, major aged, well built, large black moustaches, big round spot on the forehead white turban on the head, shawl on the left shoulder, about one diameter round silver earrings in both ears and footwear (chappals) which makes sound while walking, white dhoti, a *bidi* made up of banana tree leaves/*kumbiya* leaf on the right ear, thick bamboo stick in hand. People have heard the voice of Devachar while protecting a village and giving an indication of any likely danger.

He is not worshipped daily like idols in temples. On Sundays and Wednesdays, some people offer him his favourite "rot" (made up of rice, either with jaggery or without jaggery, on the banana tree leaves baked in the fire). The village priest, called Jalmi, makes all offerings on behalf of individuals. Sometimes a cock is also offered. We have not heard about Devachar giving any significant punishment to anybody. But nobody should criticize him. A person who

⁶⁶ Robert S. Newman, Of Umbrellas, Goddess and Dreams: Essays on Goan Culture and Society (Mapusa: Other India Press, 2001),.

had left the house and gone through the jungle disappeared, and after about 8 days, he returned completely tired and weak, he said that Devchar kept him so, and so tree; everybody was searching for him, and he could see them but could not speak to them.

Some of the famous and influential Devchars in Goa are at Baiginim, Anmod Ghat at Dudhsagar, Barajan, Usgao, Patto Bridge at Panaji, Bodgeshwar & Ghateshwar at Mapusa. The abode of Devchar is easily identified by the red flags erected at his residence. At some of his abodes, people have erected small ghumti and even kept some idols or carved stones (linga) to represent him as Lord Mahadeva in the Hindu religion. In certain extensively converted areas, a cross is constructed to symbolize him as the Christian god. At some places, Devchar has become Lord Mahadev as, at his abode, some have kept linga and have built devaras. At Baiginim also, Linga has been placed at Baigini Devchar dwelling place and has a small temple. If there had been enough space by now, this temple would have been a famous temple of Mahadeva in Goa. Devchar is a tribal force, and during the conversion of these tribals into Hindus or Christians, the abode of devchar is also converted to the respective religion.⁶⁷

2.7 Shamanism (Ghadiponn)

Ghadi is an integral part of people's life. Ghadiponn pronounced as "ghadi" in the local common language, describes people who go to Ghadi for any obstacle. They are wizards who can heal illnesses, cast spells, exorcise individuals, predict the future, and console people against life's uncertainties. Every Ghadi holds a Devachara with him and asks him for the answers he needs. This god needs to be convinced all the time for that. He has to continuously bind Devachara with particular adoration and supply the necessary maan.⁶⁸ The fact that

⁶⁷ Surya Gaude, Silent Goa,38-39.

⁶⁸ Vinayak khedekar. Lok sarita, 15.

syncretic religions exist in areas with strong indigenous beliefs may overcome layered cultures within the society. Robert Newman, in his writings, sought to understand a pan-India consciousness which is not solely through its collective thought process but rather the commonality of 'feeling.' Newman, in his essay, states that he is interested in the relationship between image, imagination, and worldview. According to him, people look for answers about Life and Reality from a realm of unconscious perception, and this practice helps people find their answers to life.⁶⁹

There are various types of oracles; some are based on supernatural powers, while others are based on the position of the stars. In the first case, they act under the influence of 'bhar' (hypnotic trance) or by telepathy.

The *ghadi* sits on a small *patt* or mat, and he has a wooden board \patt in front of him with a handful of rice grains without husk. As soon as the client arrives without any questions or explanation of the case, he lists to tell him \her the reason for his visit. Narrating all the circumstances of the cases and finally giving him indications of the main traits of the author of the crime and how it had been committed. During all this time, he does nothing but divide the said handful of rice, separate some grains, and mix others in the tiny heaps of rice that he arranged in the past. He is calm and conscious throughout these happenings. He speaks like a supernatural entity has inspired him and is utterly detached from everything around him. He is

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⁶⁹ Selma Carvalho.Robert Newman: Goa's Shamans and The Fictive Dream. *Joao-Roque Literary Journal Est.* 2017 April 11, 2019.

similar to the Pythoness of Delphi⁷⁰ and Apollo of Clari⁷¹. This tradition is mainly found among Kunbis or Ghadis.⁷²

2.8 Saateri

Saateri is the concept of Mother Earth, which is also one kind of nature worship. The deity worshipped is an anthill in many places, while in some areas, one would find sculptures as well. However, the anthill appears to be the correct and original representation of Mother Earth. The word saanter or saateri as she is popularly referred to is derived from the original words 'Saant' and 'er'. Saant means land or earth in the Mundan language. The word 'er' suffixed to 'saant' refers to top or above since the anthill grows above ground the word Saanter is used to refer to the anthill. Personifying deities became a steadily popular concept. The Saanteri temple in Mayem, Bicholim taluka, still has this arrangement in place. Later, a brass-made metal mask took the place of the wooden mask due to advancements in metallurgy. It's also likely that the termites and moisture in the anthill caused the wooden masks to eventually disintegrate. It's possible that brass was used in place of the wood to find a long-term solution. This is probably the earliest phase of development of the Saateri icon. ⁷³

2.9 Maand

Maand, a cultural practice in the Indian state of Goa, has a rich history that can be traced back to 5000 years ago. It has been an integral part of tribal society, deeply rooted in their traditions and customs. Interestingly, two distinct types of Maands are still practised in Goa:

⁷⁰ In Greek mythology, a Pythoness was the priestess of the oracle at Delphi. The oracle was believed to be the voice of the god Apollo, and the Pythoness would deliver prophecies while in a trance-like state.

⁷¹ Greek god Apollo of Clari might represent different aspects of the god's prophetic powers.

⁷² Robert Newman, Off Umbrella,

⁷³ Khedekar. Paradigm, 66.

Jagor Maand and Shigmo Maand. Jagor Maand is a cultural celebration that revolves around rituals and traditional dances performed to please spirits and supernatural forces. The primary objective of this type of Maand is to seek protection for life and property from malevolent spirits and other supernatural beings. The Jagor Maand festival's highlight is the traditional dance performances accompanied by unique musical instruments such as *ghumots* and cymbals⁷⁴. On the other hand, Shigmo Maand marks the end of the year and celebrates the victory in the war and checking of village boundaries. It is an annual festival that is celebrated with great enthusiasm and zeal and is one of the most significant cultural events in Goa. The Shigmo Maand festival is celebrated by locals with much fanfare, and it involves vibrant processions, folk dances, and traditional music performances. Maand is a vital cultural practice that has been an essential part of Goa's history and tradition. The two types of Maand, are unique in their way and reflect the Goan culture's diversity and vibrancy⁷⁵

2.10 Methods of Worship

It is interesting to note that there are various types of methods of worship in Goa carried out by different individuals such as Brahmin priests, Ghadi, Gurav, Jalmi, and others. Although their methods of worship may differ, certain commonalities can be observed in Goa. For instance, Vedic worship is performed daily by Brahmins and involves specific rituals prescribed by the scriptures, including arranging requisite items like flowers and specific leaves and chanting Mantras. Gaurav worship, on the other hand, is almost similar to Vedic worship but does not involve the chanting of mantras. Instead, it involves offering a few things, such as

⁷⁴ Instrument that consists of thin, typically round plates of metal.

⁷⁵ Gaude, Silent, 49.

incense sticks and Aarti. Community worship, where a community person carries out the worship by offering water followed by Gandh (sandalwood paste) and flowers, is also common in Goa. However, the style and days of worship can vary depending on the community, deity, region, and even the surrounding environmental conditions.

2.11 Spirit Worship In the Village of Chimbel

The village of Chimbel is steeped in traditions and rituals that have been passed down through generations. From spirit worship to idol worship, the villagers have held on tightly to their customs and beliefs, not letting go of their ancestral roots. Despite the changing times and evolving society, the village of Chimbel still holds onto its rich cultural heritage. During the vibrant festival of Holi, the villagers come together to celebrate "punav," a sacred offering to the guardian spirits of the land. As part of this ritual, families from the village offer offerings to the "devchar," "rakhno," and "simevailyo," seeking their blessings and protection. On this auspicious day, nobody from the family is allowed to step outside of the house at night after the "dev" has visited their homes as a mark of respect and devotion to the guardian spirits. The day is fixed as an offering day, where the villagers express their gratitude by giving offerings to the spirits. This act of thanksgiving is also extended whenever an important work is to be done or if the work is completed successfully.

Tukaram Shirodkar was a well-known ghadi from the village of Chimbel, who passed away some years ago. His family has continued the tradition of offering spirits on the day of Punav, which is a custom that Tukaram Shirodkar's ancestors had practised throughout their lives. The footpath in front of his house is known as Devcharachi Vaat, which is believed to be a place from where the devchar (spiritual beings) reside and pass. Tukaram Shirodkar was known

for his ability to communicate with the devchar. According to the oral history of the village, Tukaram Shirodkar's father, Subha Shirodkar, was also known to talk to the devchar and have conversations with them. ⁷⁶The family history of the Shirodkars is deeply rooted in the village and the tradition of communicating with the devchar has been passed down through generations. The villagers believe that the devchar are benevolent beings who bring good fortune to those who treat them with respect and protect them. As such, the Shirodkars continue to offer spirits as a way of showing gratitude to the devchar and seeking their blessings for their family and the village.

The village of Chimbel may have evolved with time, but its people have not forgotten their rich cultural heritage. They continue to honour their ancestral customs and beliefs, passing them down to future generations as a precious legacy.

⁷⁶ Information shared by Mr. Govind Tukaram Shirodkar, Villager of Chimbel village.



Fig.2.1 Bhar on *Ghadi* Tukaram Shirodkar

Picture credit- Govind Shirodkar



Fig.2.2 *Royn* in the house of a villager





Fig.2.3 Scenes during *punav* (a)

(b)

Picture credit- Swara Shirodkar



Fig.2.4 custom of offering to the

Devchar (protectorate spirits) in the Shirodkar Family.

Picture credit- Govind Shirodkar



Fig. 2.5 (a) custom which is being passed on from generation to generation.



Picture credit- Swara Shirodkar

CHAPTER 3: HISTORY OF CHIMBEL

In the early history of Goa, many of the villages have remained very significant. Every region was rich, and rulers tried to extract treasures from it. They built bridges for human trade relations for their uprising. On Tiswadi Island, there is an important village known as Chimbel. This name was derived from 'Vemulya', or Chemulya, Mahmud's original town. He was the first Governor of Goa's Haujaman Nagar. Chimbel is located between Ribandar and Goa Velha, which were important trade centres in the past. It is also mentioned in the Foral de Usos e Costumes dos Gancares dated 1526. Many Scholars have mistaken Chemulya for the Chaul of Bassien and not as Chimbel.

3.1 Inscriptions

In 1053 CE, the Kadamba king Jayakeshi I issued a copper plate inscription, which refers to the grant of a village to an Arab merchant named Chhadama. He donated land and the towns of Chimbel and Merces to Sadam to build a mosque. This inscription also states that the founder of the Goa Kadamba dynasty, Guhalladeva-I, left his capital, Chandrapur, for a pilgrimage to Somanath in Gujarat. However, in the Zuari estuary, the wooden mast of his ship broke off. The inscription mentions a wealthy Arab trader named Muhammad who sheltered him and mentions "Chemulya" as an Arab trader's colony, now known as Chimbel. The inscription also describes Muhammad as the "wealthiest and largest owner of ships" and gives detailed information about him.⁷⁷

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⁷⁷S.G. Kadamb. Sources of history the Kadambas of Goa. (Panaji: Broadway Publishing House; 2013), 25, (Dr.P.Pissurlenkar, O Oriente Portugues, No.22, pp. 386-396.)

The Panjim copper plates of Jayakesi I, dated AD 1059, record the grant of the village called Laghumorambika in Goa by Jayakeshi to an Arab named Chhadama, who had migrated from Chemulya. The same inscription mentions, Jaykeshi I organizing a strong fleet at Velakula, the port of Gopaka on the bank of the Zuari River. Gopaka was once a maritime commercial settlement of Arabs in Goa shilaharas, and the Arab nauvittaka family established themselves at Chemulya, where Chaddama commanded the merchant fleet.⁷⁸

It also informs that Chhadama was the same as Sadano, mentioned in the inscription of Jayakesi I, dated AD 1053. This inscription further informs that Sadano or Saddhan or Chhadama was a minister of Jayakesi I, who established a mijiguiti or mosque in Gopakapura and was later appointed as the governor of Konkan.⁷⁹

The Chinchinim copper plate of the Rashtrakuta feudatory dated 916. A.D. also has a reference to the Arab merchant cum Governor of Sungutip, who was given a village named Laghumorambika in Gopakadvipa, or Goa.⁸⁰

According to Nandkumar Kamat, the Hanjaman Nagar of Tiswadi was established by Arabs during the early 10th century after their confrontation with North-Konkan shilharas. By 950-975 A.D., a wealthy Arab merchant named Mohammed of the Ali family established the settlement near the Chimbel region, which was probably a developed inland harbour during the Chalukyan period. Mohammed may have also established other dockyard facilities on the banks of the Zuari. However, the first Hanjaman Nagar was formed on the banks of the Mandovi, as

⁷⁸ Gorge M Mores, Kadamba Kula: A History of Ancient and Mediaeval Karnataka. India: Asian Educational Services, 1990, 394-400.

⁷⁹ Kadamba Kula: Archivo Da Secreteria Geral Do Governo, Panjim, Monocoe Do Reino,No.93,Fol. 1396, 185-186.

⁸⁰ Chinchinim Copperplate.

evidenced by the fact that the Chief Pradhana of Jayakeshi, 'Chaddam', was granted a village named Laghumorombika bordering Chimbel by Jayakeshi.

3.2 Historical Background

King Shasthadeva II was a powerful ruler who made successful naval conquests and subdued both south and north Konkan Shilaharas. The naval armada, sailors, and maritime warfare tactics were under the direct supervision of the Arabs, making them an essential part of his success. The Kadamba-Arab alliance proved so successful that by AD 1049, the capital was shifted to Gopaka, Govapuri, or Gopakpattana, which is present-day Goa-Velha, Pilar, Neura, and Mencurem area. After his brother, King Veervarmadev's death, Jaykeshi I made this area the permanent capital of the Goa Kadamba dynasty.

The Island of Tiswadi and Hanjaman Nagara were conquered by the Goa Kadamba King, Shasthdeva I, between 1020-24 AD. Nevertheless, it was not established as the capital as Chandrapura in the south served as the capital from 1020-1049 AD. When Biravarmadev relocated the capital to Gopakapattans, the Island of Goa might have been handed over to Chaddama, who developed it to gain the favour of Jayakeshi I in 1053-9 AD. By the time Jayakeshi I established his capital on the Island of Tiswadi, Hanjaman Nagara might have transformed the entire island through its intense commercial activity.

During the Shilahara reign under the Rashtrakuta Dynasty⁸¹, shipyards gained prominence in the area around Goa. The Shilaharas allowed West Asian merchants to self-govern Govapuri, and it was here that shipbuilding flourished. These merchants, known as *nauvittakas*, became wealthy through the business of shipbuilding and sending these ships out

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⁸¹Shilaharas were the feudatories of Rashtrakutas. The Shilharas initially rose to power as vassals of the Rashtrakutas around the late 8th century. They gained control of some territories in the Konkan region with Rashtrakuta support.

on voyages to various ports along West India and West Asia. This trade was very profitable and continued even after the Kadambas conquered Govapuri.

The major port under the Kadambas was located near Agaçaim Beach; in fact, the old port wall is still visible at times during low tides. However, the shipyards were located a short distance away in the village of Neura, known then as *Velakula*, where the shipbuilders and sailors of the time lived. Under the Vijayanagara, the main port once again shifted to the banks of the River Mandovi – the royal port Ribandar (Raya-bandhar or King's Port). After being conquered by the Bijapur Sultanate, it shifted to Ella a few kilometres upstream, which grew into the nucleus of Bijapuri and then Bahmani rule in Goa, necessitating the construction of a wall that encompassed the entire modern-day Old Goa along with a few suburbs at its periphery. This had a very interesting effect in that it concentrated all the shipbuilders into a single location, as most of the earlier ports had now been abandoned due to the silting of their nearby waterbodies, such as the Neura Canal and the sand bar of Agaçaim Beach. A shipyard was built during this time, and it would be this very shipyard that the Portuguese would adopt and restructure as their own for centuries to come.

Following his sweep of reforms that began in 1773, Marques de Pombal assigned various positions to look after the yard's management, including those of Intendant-General, Treasurer, Executor, Writers, Auditors, Clerks, Chief-Master, Masters, Overseer, Guards, and doorkeeper. In addition, the dockyard's ability to function depended greatly on the contributions of native workers. Panelim, Chimbel, Carambolim, and the surrounding villages supplied carpenters and shipbuilders, while the inhabitants were in charge of obtaining lumber and providing tools. The people living on the nearby islands of Divar and Chorão were awarded contracts to provide the tools and wood needed to construct the enormous ships.

3.3 Ports In Goa And Their Significance

Goa was dotted with several active and excellent ports. These ports had estuarine; some were seasonal and tidal. They served as the medium for exports and imports of merchandise and the spreading of culture. Some ports have been active since ancient times and have continued to be for a long time, while some ports became prominent during a particular period and perished or lost their significance. Subsequently, some ports were meant for internal trade and transportation, and others for the export of commodities to far-off countries. While tracing the history of trade and the significance of ports, these ports from Goa had overseas trade contacts with other ports worldwide.⁸²

The port of Chandrapur probably had contacts with some of the flourishing ports of Broach, Sopara, Vijayadurg, and Kalyan right from the Satavahana period. During the time of the Shilaharas, the Ballipattana plate of Rattaraja refers to the Dhammiyara of the Shilahara house of South Konkan for the foundation of the port of Balipattana. The inscription mentions the arrival of the vessels from Chandrapura, Chemulya, and Kandalamula to Ballipattana. This shows port-to-port coastal voyages between Balipattana and the other ports of Goa. The Kharepattana plate of Rattaraj refers to tolls levied on every ship coming from foreign lands and from every ship coming from Kandalamuliya, except Chemulya and Chandrapura, anchored at Ballipattana. This shows that Ballipattana emerged as a point of convergence of vessels from foreign lands as well as the coast near Goa and those from the north of Ballipattana.

⁸² Alvita Dsouza. Reconstructing the Urban Maritime History of Goa: A Study of the Port-Capitals of Chandrapur, Gopakapattana and Ella. (PhD diss. Goa University 2007), 236.

⁸³ Alvita Phd, 229.

⁸⁴ Vv Mirashi . Kharepattana Plate Of Rattaraja 390, Corpus Inscriptionum Indicarum, vol.6, 185.

The earliest contacts with the ports of Goa were probably of the Romans, whose coins are found at the port of Gopakapattana and currently displayed at the Pilar museum, followed by the Arabs who established a settlement of merchants called Hanjamanagar at the port of Gopakapattana during the time of the Shilaharas. It also established contacts with the Sasanid Empire, and evidence is in the form of silver Persian coins of Khusru II (6th century) unearthed at Chimbel. The finding of these coins supports the view that sailors, merchants, and traders from the Arabian Peninsula and the Persian Gulf region had started to take a keen interest in Goa in the 6th century. Among all the natural ports and harbours on the west coast of India, the Island of Goa occupies a strategic position, and the routes to the hinterland ruling capitals were readily accessible through the Western ghats. Merchant communities, Buddhists and Jains, Persians, and Arabs started small settlements in Goa.

The port of Ella under the Bahamani rulers had trade links with Cairo, Italy, Genova, Venice, Mecca, Turkey, Egypt, Persia, Africa and Ethiopia through the ports on the Malabar Coast, Goa, Dabhol, Mahim and Masulipatnam.⁸⁶ Under the Adil Shah rulers also, the traders had relations with the merchants of Arabia, Persia, and Ormuz, who brought horses to Goa, which were in great demand in the Deccan.⁸⁷

⁸⁵ Nandkumar Kamat, Gopakpattana through the Ages-Ecological and Cultural History Of The Island Of Tiswadi Goa. (Ed). B S Shastry. *Goan Society Through* The *Ages (Pp.251-269)*, (*New Delhi:Asian Publication Services*), 255.

⁸⁶ Alvita, PhD, 231

⁸⁷ V.T. Gune "Goa's Coastal and Overseas Trade from the earliest times till 1510 A.D.," Goa Through the Ages, Vol. 2, T.R. De Souza ed. (New Delhi: Concept Publishing Company, 1990) pp.134-135. Also see Varsha Kamat "Trade and Commerce under Yusuf Adil Shah", Goa: Trade and Commerce through the Ages. (Seminar Papers).ed. S.K. Mhamai. (Panjim: Directorate of Archives and Archaeology, 2000), 46-52.

3.4 Chimbel As A Subport

During the reign of Jayakeshi I, Gopakapattana reached its zenith of prosperity due to the well-established cosmopolitan trading port, a powerful protective navy, and a system of inland communications and the development of maritime trade. The boundaries of the capital proper extended from Agashi in the south to Karmali in the north. Pale-Talauli is in the west, and Neura is in the east. Near the Moula plateau, Mandur and Neura were connected by narrow roads that crossed the hills and joined the royal road. Likewise, the routes that connected Talaulim and Chimbel came together behind the Brahmapuri, close to what is now Old Goa. Footpaths and passes crossing the hills connected the periphery settlements to Gopakapattana. Even now, people from Oshel, Navshi, Calapur, Cujira, and Curca use these passes.

Old navigators used the creeks dividing the Khazan territories of Neura-o-grande, the canal at Carambolim, the creek between Laghumorombika and Chimbel, and the Rua-de-Curem creek reaching Bondir or the old port of Calapur. These waterways were linked to the mountain passes and tracks at the unloading locations in Pale, Mercurim, Bondir, Talaulim, and Chimbel. Even now, country artisans still use some of these waterways to move people, stones, tiles, bamboo, firewood, building materials, and other items.⁸⁸

The Kadamba king moved his capital to Gopakapattan from Chandrapur. Later, he constructed the Rajbid or Rajvithi, a royal route connecting Ella's ports (present-day Old Goa) and Gopakapattan. Second, most of the flow of goods passes via the settlement of Chimbel due to its strategic location, making it extremely accessible from both sides to the ports.⁸⁹

⁸⁸ Kamat. Gopakapattnam through Ages, 253.

⁸⁹ Alvita PhD, 156.

Because of its strategic location, Chimbel was a small harbor connecting Gopakapattana in the eighth and Ella in the fourteenth and fifteenth centuries. In exchange for rice, betel, spices, textiles, sugar, and fine muslin, the traders from Arabia, Persia, and Ormuz brought horses, perfumes, and Chinese ceramics to Goa.

Gopakapattana was the entry point for these traders to go to Bijapur and Vijayanagar dynasties. Even during later periods, the Arabs had settled down in Chimbel, Pernem, and Valpoi of Goa. 90 Horses were brought into Chimbel, which was under the port of Ella, from Arabia, Persia, and Ormuz, and then shipped to the Deccan. Arab horses were in high demand because the Bijapur and Vijayanagar kings engaged in periodic struggles for power. 91 "Port of the King," or Raibandar, is a town that highlights the influence of the Vijayanagara Empire. It could have been constructed during the Vijayanagara era of Goa's rule to make the transportation of horses from Arabia more accessible. It was once a part of Panvel and Chimbel. 92

Archaeological and historical sources suggest that most of the ports and trade centers existed along the estuaries and tributaries of the rivers and had trade contacts with the ports of other parts of the world. In their writings, many historians have mentioned Chimbel as a port used for the Persian horse trade. Even Sundaresh and Sila Tripati 's article Anchors from Goa waters, central west coast of India: Remains of Goa's overseas trade contacts with Arabian

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⁹⁰ Sila tripathi, S Gaur, Sundaresh. Anchors from Goa waters, central west coast of India: Remains of Goa's overseas trade contacts with Arabian countries and Portugal. (The Australasian Institute for Maritime Archaeology Inc, 2003,102.

⁹¹ http://dspace.pondiuini.edu.in/jspui/bitstream/pdy/244/1/T1010.pdf

⁹² Nandkumar Kamat. Gopakapattnam through ages, 265.

countries and Portugal mentions the anchor found at Chimbel, indicating that ships used to sail here. 93 The villagers of the village have given some names to the local places in the area, which have a connection to the port. For instance, one of the places named *Dade Sokoil/Shetan*, which is where the boats used to be parked. Another place that has been named is *Folan* which is opposite Provedoria, next is *Votan* which is located near the Indira Nagar church. These names have been identified by the locals and visitors navigate through the village and identify these different areas.

3.5 Arabs in Chimbel

About two km downstream from the Gujir port, closer to the Mandovi River, was a port set up by Arab traders with excellent facilities for ship repair. And this is not just a local lore; historical documents speak of a colony of Arab Muslim merchants, as reported by Chakravarti, among others.⁹⁴

The use of the term *vittakadhimana* to refer to an Arab Muslim merchant located in a west coast port town is profoundly significant. As previously mentioned, the term "*nauvittaka*" inherently refers to a trader who owns a ship. Sadhana, the grandson of ship owner Ali, is credited with founding a mijigiti⁹⁵, which was to be funded by tolls and other fees collected at the port. According to Nandakumar Kamat, this port is located on Chimbel Creek.⁴⁴ However, this is probably not incorrect. Historical writings have frequently referred to the region of the "Mershechem Tollem" as Chimbel. This river is mentioned once more, this time about a Muslim

⁹³ Tripati, Gaur, Sundaresh, Anchors from Goa waters.

⁹⁴ R Chakravarti. *Nakhudas* and nauvittakas: Ship-owning merchants in the west coast of India (C. AD 1000-1500), 1999.

⁹⁵ Mosque

trader who aids the Kadamba king. Muhammad is his given name; he was a horse merchant. Arabian horses were in high demand at the time from rulers in Goa's hinterland.⁹⁶

3.6 Chimbel under the Portuguese

Three Goan priests, João Baptista Falcão, José da Apresen-tação, and Francisco Xavier dos Anjos, worked together between 1747 and 1749 to construct a retreat or hospício, within the village of Chimbel on land donated by Salvador Xavier de Moura. The name of this hospital was taken from an earlier hermitage dedicated to Our Lady of Mount Carmel, namely Soledade da Nossa Senhora do Carmo. It was situated on the same property. Inspired by the Oratorians of St. Phillip Neri, a Catholic congregation predominately composed of Brahmins, and the First of the Estado da India specifically founded for people of Goan heritage, the three priests intended to found a religious community targeted at the so-called Goan clergy. 97

Following the conversion of most of its inhabitants, the Catholic community of Chimbel became part of the parish of Nossa Senhora da Ajuda in Ribandar. In 1701, a resident of Chimbel called Domingos Machado started building a small chapel dedicated to Nossa Senhora de Livra-Febres, and this chapel became filial to Nossa Senhora da Ajuda. Its construction in the early 18th century attests to the development of Chimbel and other rural areas surrounding Old

⁹⁶ Prasad, Om Prakash. "Two Ancient Port Towns Of Karnataka—Goa And Bangalore." *Proceedings of the Indian History Congress* 39 (1978): 55–61.

⁹⁷ Fernando Velho and Sidh Losa Mendiratta. The Tertiary Carmelites of Chimbel, *Oriente*, 2018,83-84.

Goa in tandem with the city's depopulation process, which began early in the 17th century. The church of Livra-Febres was rebuilt in 1847 and a few years later became a parish church.⁹⁸

According to Cottineau de Kloguen, Dom Emmanuel of Santa Catharina, a barefooted Carmelite who was named Archbishop of Goa in 1780, erected a society of priests of the third order of the Carmelites and built for them a convent and a church near the church of Santa Barbara. Cottineau de Kloguen refers to it as a church called Chimbel'; it is clear from the context that what he means is a church in Chimbel'; however, he also adds 'near the church of Santa Barbara'. Fonseca confirms this. Thus, it is amply clear that the area was often referred to as Chimbel; it is important to note that this may be because both Santa Barbara and Chimbel lie on the same inlet of Mandovi River, the one which passes under the Ponte de Linhares Causeway (beginning with the Patto bridge and continuing as the Panaji Ribandar road). 99

The neighbourhood of Chimbel at present, known as Indiranagar, used to be a separate village called." Here, as with many other villages of Tiswadi Island, the Dominican Order established a church in the mid-16th century dedicated to Santa Bárbara. Nearby, the Dominicans built another structure in 1617, described as a residency, hospice or, less frequently, convent. Also known as Santa Bárbara. From that time onwards, the church of Santa Bárbara was both a parish church and a conventual church for the Dominican friars residing in the premises. Both church and residency were abandoned in 1835, quickly falling into ruins." At a later date, the Catholic community in Morumbim-o-Grande built a chapel, also dedicated to

⁹⁸ Sidh Losa Mendiratta and Fernando Dias Velho. Essays on Built Heritage of Portuguese Influence in Goa: The Church and Convent of Our Lady of Mount Carmel, Chimbel, Fundação Oriente, 2021,5.

⁹⁹ "Cottineau de Kloguen, Denis Louis, -1830" An Historical Sketch of Goa: The Metropolis of the Portuguese Settlements in India: With an Account of the Present State of That Celebrated City, and of the Surrounding Territories Under Its Immediate Jurisdiction. (Madras: J. Jetley for Asian Educational Services, 1831),78

Santa Bárbara, wherein the 16th-century saint's statue was placed." ¹⁰⁰ Once the religious orders were driven out of Goa in 1835, the Santa Casa da Misericórdia, (Provedoria) received possession of the property from the Tertiary Carmelites and a home for impoverished women and girls was subsequently established within the monastery. Goa's first mental health institution was also established at this location in the 1930s.

With the elevation of Panjim to the capital of the Estado da India in 1843, Chimbel developed further. The engagement of certain sections of the village's population with the business and service sectors of Panjim's economy resulted in more investment and construction in Chimbel. During the early 20th century, the colonial government built an aqueduct connecting Chimbel to a storage facility in Altinho, Panjim, from where water was distributed to the city's buildings. ¹⁰¹ This was a significant Public Works investment for the time and one that pioneered the first water treatment system in Goa. ¹⁰²

3.7 Chimbel Lake

The Portuguese constructed the state's first water treatment facility on the Chimbel plateau. It included an aqueduct, pumping well, tunnel, channels, and tanks; its remains remain silent reminders of a bygone era. Residents of Panaji had the luxury of being the first in Goa to obtain a purified supply of water long before they drank the water coming in from Opa, sometime after 1957. The lake of Chimbel which the Portuguese had built in 1909, was especially for this purpose. Portuguese authorities had to think about sanitary defence for the

¹⁰⁰ Sidh and Velho. Essays on Built Heritage, 8.

¹⁰¹ Information shared by Sundaresh, NIO.

¹⁰² Velho Fernando, Nossa Senhora Do Carmo, July 9 2019.

sake of the populace due to a disease in the city and a lack of drinkable water. To meet the demands of the capital, a commission established under the health department in 1907 suggested excavating a waterway in Chimbel and a storage facility at Conceicao Hill in Panjim. Thus, in 1909, the Chimbel Lake was created.

Other plants are now weighed down by the Selaulim irrigation project, which has a vast pipeline network and supplies water to multiple talukas. However, Chimbel Lake provided Panaji with an important supply of drinkable water a little more than a century ago.

On top of Chimbel Hill are the remnants of a modest but complex system that included a jack well for water pumping, a tunnel, channels and water treatment tanks. Since it has mostly vanished from the public consciousness, this early story of Goa's water supply network is vanishing into history, partially covered by overgrowth and neglect-induced degradation. Driven by underground springs originating from the heavily forested plateau, the lake proved to be a reliable source and a trailblazing endeavour in establishing Goa's first water treatment system in 1909. Historian and writer Celsa Pinto claims that the modernisation of Goa's water system began in 1907. The history of Goa's drinkable water is also chronicled in her book on Panaji. Constructed in an east-west orientation, the lake was connected by a tunnel on its northern side that extended towards the northwest. An arch that once framed the tunnel's entrance still stands, although it has a few cracks. A fable reads, "Chimbel, 1909," on the wall. ¹⁰³

Water from the tunnel spilt into an open 100-meter canal set out in an east-west ditch.

Massive laterite stones scattered around the ditch provide proof of the broken structure.

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 $^{^{103}}$ Paul Fernandes. For a sip of clean water. *Times of India*, Oct 21, 2018,

Massive laterite stones scattered around the ditch provide proof of the broken structure. Water ran through the channel and into a massive tank that is now broken apart and has stones all over the place. Portuguese authorities also drew a small quantity of water from Bainguinim spring, barely a kilometre away from the 'ghumti (small place of worship along the roadside) on the old Ribandar-Old Goa road.

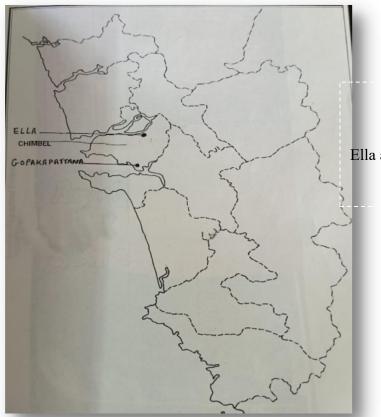


Fig.3.1 location of Chimbel between

Ella and Gopakapattanam

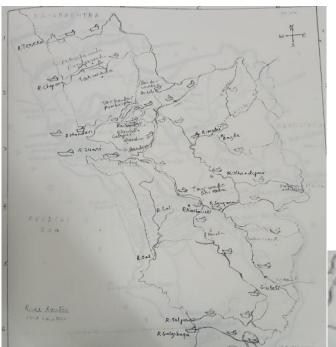


Fig.3.2 (a)

River routes of Goa

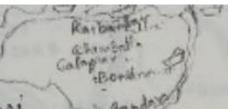




Fig. 3.3 lake of Chimbel ((Chimbla Toyyar)

(a)



Picture credit- Govind Shirodkar



Fig. 3.4 (a) Bainguinim spring,



Picture credit- Nitesh Kunkalkar

Fig.3.5.Ruins of the Church of Our Lady
Of Mount Carmel.



Picture courtsey- https://www.thegoan.net/goa-



(c) Old Assilo Building

Picture credit - Swara Shirodkar

CHAPTER 4:

RESPONSE OF GOANS TO PORTUGUESE RELIGIOUS POLICIES

(A case study of Shri Bhagwati Chimbalkarin)

In January 1522, Bishop Domingo arrived in Goa and wrote a letter to the king of Portugal in which he advocated for the demolition of the Goan temple and the construction of churches. He further stated that those who wished to remain in the area would have to convert to Christianity and reside there as Christians. If they agreed to this condition, they would be granted ownership of their land and property, but those who did not would be forced to leave. This policy was considered an order, reflecting the Portuguese policy of forceful Christianization, which aimed to convert the local population and establish Catholicism as the dominant religion.¹⁰⁴

As part of their efforts to eradicate non-Christian religious practices, the Portuguese authorities destroyed many Hindu temples and Muslim mosques in Goa. They demolished or converted many Hindu and Muslim religious structures into Christian churches. The call to demolish the temples was a documented practice during that period. The Portuguese destroyed or confiscated Hindu temples to discourage traditional worship.¹⁰⁵

Around 160 Hindu temples were destroyed on the island of Goa by 1566. Later, between 1566 and 1567, approximately 300 temples were destroyed in Bardez, North Goa, and roughly 300 more in Salcete, South Goa. The Portuguese also destroyed numerous other Hindu temples in different regions, and new laws prohibited Hindus from repairing damaged temples or

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¹⁰⁴ Govind Pawar, Devasthaan Visheshank ,212.

¹⁰⁵Pawar, Devasthaan, 212-213.

building new ones. Non-Hindus were encouraged to report anyone who owned images of gods or goddesses to the Inquisition authorities, and those accused were arrested and lost their property. The fathers of the Church even forbade the Hindus from using their sacred books and practising their religion. This led to the abandonment of the city by many Hindus who had no liberty and were liable to imprisonment, torture, and death.

4.1 Devi Bhagwati Chimbalkarin Temple Marcel

Bhagwati, "the auspicious one," is a term often used to refer to a Hindu goddess associated with power, strength, and protection. This goddess is usually related to specific aspects of the Divine Mother, particularly Durga or Parvati, who represents the embodiment of Shakti, the divine feminine power. In the Konkan region, worshipping Bhagwati is very prominent. There are many temples dedicated to the goddess Bhagwati, such as Bhagwati Devi Temple Munge Devgad Sindhudurg, Shree Devi Bhagwati Temple of Ratnangi, Bhagwati Temple of Pernem, etc. Each of these temples has unique stories, iconography, and rituals. These local variations reflect the history, legends, and guardian deities of the specific villages and communities within the region. It is important to note how the worship of Bhagwati has evolved and how it continues to be an integral part of the religious and cultural fabric of the Konkan. In the Konkan region, Bhagwati temples are often focal points for village life, serving as places of worship, community gatherings, and local festivals. The specific rituals and practices associated with Bhagwati worship can vary depending on the locality. Unlike major deities with extensive scriptures, information about specific Bhagwatis might be passed down through oral traditions or local chronicles. There are altogether 16 Bhagwati temples in Goa, and some of them are Bhagwati temples are Shri Bhagwati Devi Temple (Cansaulim), Sapteshwar Bhagwati Temple (Pernem), Shree Bhagwati Temple (Ponda).

Due to the wrath of the Portuguese administration, many deities were shifted during the Inquisition, and Devi Bhagwati Chimbalkarin was one of them. The deity was brought to Marcel in 1673 from the village of Mayem, where it had initially been secretly taken from Chimbel in the mid-16th Century at the time of the Christianization during the First Century of Portuguese rule. When Christian religion preachers, along with Jesuits, reached Chimbel, they did not find the idol of the deity, as it had already been shifted. However, they found the temple and demolished it, building the Church of Livra Febres in the same place. The church still exists there today. As time passed, the Portuguese administration shifted to a republic, which brought relief to the locals from the Portuguese policy of the Inquisition. ¹⁰⁶

4.2 Bhagwati Temple Of Chimbel

Nestled in the Thorla mandap of Chimbel village lies the temple of Devi Bhagwati Chimbalkarin, also known as the *Vadlo Matao*. This temple was built in the 20th century, which is at a short distance from the original one, which was demolished during the Inquisition.

This temple holds an important place in the lives of the locals as it is the abode of their beloved *gramdevta*, *Devi Chimbalkarin*. Interestingly, the villagers had to relocate the deity to Marcel during the Portuguese Inquisition period, which only adds to the temple's historical importance.

In contemporary times, the temple of *Bhagwati Chimbalkarin* serves a dual purpose. Firstly, it serves as an instrument of religious activity, where the devotees come to offer their prayers and seek blessings from the divine. Secondly, the temple plays a crucial role in maintaining the cultural differences between the village's Gawdas and the *Nav Hindus*. It's

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¹⁰⁶ Pawar, Devasthaan, 213-214.

worth noting that the temple premises are where the *maand* of the non-converted Gawdas is located, which is a testament to the temple's cultural significance. Moreover, the temple's *maand* is where all the religious ceremonies, rituals, and social meetings occur, further highlighting the temple's importance as a cultural hub. The priest in the temple is a Brahmin but at the same time, there is a *jalmi* of the temple who looks after it.¹⁰⁷ All the religious practices in the village of the gawdas take place in this temple, which includes *Dhalo*, *Divja*, *Shigmo*, *Palki* and so on. It is a symbol of dual worship practices wherein Sanskritazation and folk represent syncretic culture.

Every year, during the Hindu month of Chaitra, which falls at the end of April or the beginning of May, the *palki* of Devi Bhagwati Chimbalkarin is brought from Marcel to various temples in the area¹⁰⁸. The deity's arrival is a much-anticipated event, and a sense of great reverence and celebration marks her journey. As the deity arrives, she first visits her original place, where a church now stands. The church has replaced her original abode, she does not go inside but stays outside in front of the church paying homage to where she once resided. During her fifteen-day stay in Chimbel, the goddess is taken to various places in the village, and different programs are organised in her honour. People from Chimbel, Ribandar, and Panvel

¹⁰⁷ The jalmi plays an important role when it comes to the village administration. In the village of Chimbel there are altogether 5 wards which are dominated by the tribals. Every waddo has different jalmi and all the major decisions of the village temple are taken on the place of *maand* wherein the *dhazan* come advise the jalmi to call for bhous to decide about the rituals and festivals of the village.

¹⁰⁸Axelrod, Paul, and Michelle A. Fuerch. "Flight of the Deities: Hindu Resistance in Portuguese Goa." *Modern Asian Studies* 30, no. 2 (1996), 392.

actively participated in her visit.¹⁰⁹ During this time, devotees flock to see her and seek her blessings. She visits the newly built temple of Bhagwati, and here, her *utsav murti* is placed in the *garbhagriha* near the idol of Devi Bhagwati Chimbalkarin. Thus, *utsav murti* and the idol of *Devi Bhagwati* here share the same space for some days, and the new temple gives her due respect and place in Chimbel village. After her stay in the village, she spends two days in each temple, except for the temple of *Sateri* in the *Shirent* area, where she resides for one day. In other not-so-prominent temples, the deity pays a brief visit during her journey, leaving a sense of awe and wonder among those who witness her divine presence. Rui Gomes Pereria, in his work, mentions that the Bhagwati of Chimbel sends an offering of flowers to the Goddess Lairai of Sirgao on her jatra. It may be because before being brought to Marcel, she was taken to Mayem, where she had taken temporary shelter. Some claim that she is one of the seven sisters and link the Bhagwati to the *Saptmatrika*¹¹⁰. During her stay in Mayem, the deity was kept in the Mahamaya temple for many years. And now one can find a ward named *Chimulwado* dedicated to the people who came with the deity.

The Devi Bhagwati Chimbalkarin's palkhi is a cultural and social event that unites people from all faiths and communities. The goddess is worshipped as the gramdevta of Chimbel and the kuladeva, the clan goddess of some people.

The emergence of the Republican Government in Portugal brought about significant changes in Goa, which was a former Portuguese colony. The new government's reforms abolished the dominance of religious factors and class privileges prevalent during the Monarchical rule. The people of Goa, especially the Hindus, were overjoyed to hear about this

¹⁰⁹ Compromisso of Devi Bhagwati Chimbalkarin Marcel.

¹¹⁰ Seven divine mothers.

upheaval and excitedly welcomed it. The Government made several ideological and structural changes in the Goan Administration, including the separation of religion from politics and the proclamation of a secular nature of the Government. It is important to note how the emergence of the Republican Government in Portugal brought about significant changes in Goa too, including the separation of religion from politics and the proclamation of a secular nature of the Government. The citizens of Goa were able to live peacefully by respecting each other's religious beliefs, which led to the Hindus gaining their religious freedom. This newfound freedom allowed them to practice their faith without fear of persecution, which was a significant milestone for the Hindu community in Goa.¹¹¹ It was during this time, that the people of Chimbel came together and had a common desire to bring their deity to their native village, and the annual procession of bringing the deity to the village of Chimbel began in the 1920s.

The annual visit of Bhagwati to the village of Chimbel is a unique celebration that reflects the people's strong resistance to cultural assimilation. In the 19th century, the people of Chimbel began to bring back the deity that had shifted. The deity that had been moved during the Inquisition returned or paid a visit to their hometown. Although the original house no longer stood in the same place, the people came together with their devotion, love, and respect for the mother goddess to build a separate new shelter for her in the village. The idea of the original house is inaccessible, as it was destroyed by the Portuguese, but the concept of the native village can still be seen. It is like the homecoming of the goddess, where one exact place is not her home but rather the entire village. Despite the challenges faced by the Hindus during the Portuguese colonial era, the tradition of the goddess Bhagwati has survived and continues to be celebrated today. With its vibrant colour, music, and dancing devotees, the stunning procession draws large crowds of locals and visitors alike. It is a testament to the resilience and deep-rooted

¹¹¹ Varsha Kamat ,"Socio- Political and Religious Life in Goa [1900 to 1946]." (PhD diss., Goa University, 1996), 95-96.

cultural heritage of the villagers and serves as a vivid reminder of the rich history and traditions of Goa. Connections between Chimbel and Marcel are more extensive than the annual visit. Catholic villagers visit the deity while seeking help for health or other problems or starting new ventures. Catholic villagers justified their worship by saying they came to pay their respects to their god, wherein Bhagwati is seen as the village goddess of Chimbel for both Hindus and Catholics.

4.3 Migration of the People.

In Goa, the process of shifting the deity is complex and fluid, which reflects the interaction of several historical, cultural, and religious forces. This process demonstrates how historical shifts, migration, and cultural exchange contribute to the evolution and adaptation of religious practices and beliefs. How the deity shifts in Goa demonstrates the profound influence of colonialism, syncretism, and post-colonial revivalism on the area's religious landscape. There was a deliberate and strategic effort to shift deities to neighbouring territories, which ultimately led to the emergence of a diaspora culture. This cultural exchange resulted in the creation of a unique and multi-faceted cultural landscape characterized by a diverse range of beliefs, customs, and practices. The temples, located beyond the Portuguese territories, played an important role in shaping the cultural landscape of Goa and served as recognizable icons of the diaspora culture of the region. The impact of this cultural exchange on the region's development cannot be overstated.

It is worth considering whether the people who migrated to new areas during the Inquisition period were welcomed by the locals when they brought their deities and temples with them. However, it is known that many Hindus who fled the Portuguese-controlled territories built new temples just outside the borders of those territories. They used recovered images from the ruins of their older temples to construct these new temples. But when the

deities were moved or shifted, it's possible that they were not always accepted with open arms. Acceptance varied from place to place and depended on various factors such as cultural similarities, economic ties, or any other reasons. However, it's also possible that there may have been conflicts and resistance towards the newcomers and their deities, particularly if they were seen as a threat to the existing religious order. Even though there were prohibitions in repairing or constructing new temples, many converted Catholics helped to transfer the deities to safer places. The new temples that were erected near the borders of the Old Conquests served as a refuge for the deities who managed to escape persecution.¹¹²

According to some villagers, there was a group of people who accompanied the deity during her journey and helped to shift her to a safer location. However, it is unfortunate that the contributions of the tribal villagers who played a significant role in the process were not recorded. It is believed that their contributions might have been overlooked due to their lower social status. It is said that the people who lived in Chimbel or were from Chimbel, called Chimbalkars or Chimulkars, contributed to the shifting of the deity. The Chimbalkars were likely members of the local community who had a deep connection with the deity and were motivated to help preserve her during the tumultuous times of the Inquisition. It is worth noting that the surname Chimulkar is associated with the Gaud Saraswat Brahmins. However, it is unclear if the Chimulkar surname has any direct connection to the Chimbalkars who helped shift the deity during the Inquisition or they have derived it from their kuldevta rather than adapting it as their gramdevta name. Further research may be needed to uncover more information about this aspect.

¹¹² Axelrod, and Fuerch, Flight of the Deities, 394-395.

The group of devoted individuals who accompanied their deity on a journey from Chimbel to Mayem and Marcel have now settled in the village of Marcel, which is situated in the Ponda taluka. The Chimulkar wado is their current abode. The wado is home to several families who shifted along with the deity. Interestingly, there is another Chimulwado located in Mayem, which serves as a reminder of the journey that led these devoted individuals to their current homes. The community has a temple in that ward and continues to honour the deity with great reverence and devotion. It is important to note that this group of people still actively participates in the annual visit of the deity, which highlights the continuity of religious traditions and practices over time. Moreover, the fact that these individuals play instruments, hold the palki, and collect money during the Devi Bhagwati deity visit adds to the richness of the cultural and religious practices. Overall, the history and traditions associated with the worship of the Devi Bhagwati deity are a valuable part of the region's cultural heritage and continue to be an essential aspect of the religious and social fabric of the society.

In every village or town, one or more temples hold the highest status for various reasons. These temples serve as the primary abode of the grāmadevī or grāmadeva and are patronised and administered by the ganvkar/mahājan¹¹³. This tradition dates back to pre-colonial times and linked social, economic, and ritual privileges and hierarchies. The Portuguese colonial administration formalised the social status of these village temples by creating the *Regulamento dos Mazanias*, or Rules of the Mahājan, in 1881. This order mandated the legal registration of all Hindu temples and the documentation of their principal deity or deities, mahājan trustees, properties, incomes, expenses, and other details. (Gomes Pereira 1978:26). The *compromisso* of

¹¹³ Alexander Henn, Shrines of Goa: Iconographic Formation and Popular Appeal (Wayside Shrines: Everyday Religion in Urban India). *South Asia Multidisciplinary Academic Journal*. 2018,4.

Devi Bhagwati Chimbalkarin Temple of Marcel, mentions that the Mahajan of the temple are the *kulavis* of Hindu Gaud Saraswat Brahmins with the surname of *Chimulkars*. And the other classes of people of the village of Chimbel, such as the gaude and sonar, are the bhajak. It is essential to learn about the social hierarchies that exist in villages and the towns surrounding village temples. The ceremonies, festivals, and rituals that take place in and around these temples often reflect and embody these hierarchies. In the village of Chimbel, the *jalmi* receive the first *prasād*, they walk in the first row during the village processions and carry the icon of the village deity. Representatives from the second and third *vangods* follow into the orders. The rest of the villagers follow the dignitaries and take part in the ceremonies and rituals from an appropriate distance.¹¹⁴

In Goa, formalised shrines are a significant aspect of the religious and cultural practices of the locals. These shrines are constructed based on normative practices and representations that establish a connection between the *grāmadevatās* and the deities mentioned in the Hindu scripture *Skanda Purāṇa*, particularly the *Sahyādrikhaṇḍa*. ¹¹⁵This book provides valuable insights into the names, characteristics, and mythological stories of most Goan village gods, thereby serving as a crucial source of information for historians and researchers. However, scholars have noted the information in the book is rather disparately and unsystematically referenced, making it challenging to extract insights systematically.

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¹¹⁴ Henn, Shrines of Goa, 4.

¹¹⁵ Also known as the "Book of the Western Mountains".

4.4 Iconography

Local mythology and iconographic details typically depict *grāmadevatās* as queens or monarchs who rule over the village realm and safeguard its inhabitants and assets while dressed in royal attire and ruling over several lesser deities and tutelary entities. Any icon or image did not represent these goddesses; they were represented by natural objects such as termite mounds, trees and unworked stones. Overall, the aniconic representation of ancient village goddesses in Goa and the Konkan region is one aspect of the local culture. The belief in natural objects as embodiments of the divine reflects the deep reverence and respect for nature at the core of the indigenous culture in the region.

Sanskritization has profoundly impacted the ennobling of deities through Brahmanical names and iconography, and the Bhagwati idols found in Goa are one example of this phenomenon.

4.4.1 Bhagwati Chimbalkarin, Marcel.

Devi Bhagwati Chimbalkarin is considered to be a form of Parvati or Shantadurga in Goa. According to some, she was a part of the panchayatan devatas¹¹⁶ of Shree Naguesh in Nageshi, Goa. Among the Goan people, the Mahishasuramardini form of Bhagwati is predominantly worshipped.

The deity originally hailed from the village of Chimbel. Hence, she is referred to as Chimulkarin or Chimbalkarin which means hailing from the village of Chimbel. She was shifted to Marcel and before shifting her to the present location, she was taken to Mayem and one can

¹¹⁶ The term "Panchayatana Devatas" literally translates to "Five Deities" in Sanskrit. It refers to a specific group of five deities worshipped in Hinduism, particularly within the Smarta tradition.

still find her temple there. This area is still called Chimulwada¹¹⁷. The sculpture of Bhagwati of Chimbel has a very ornate prabhaavalli and is perhaps the only sculpture in Goa with such a luxuriant and bulky prabhaavalli. The prabhaavalli has floral motifs surrounded by geometric designs. The deity is shown in a *chaturbhuj* form slaying the demon Mahishaasur with a *Trishul*, who is depicted as a buffalo. She holds a Trishul in her lower right hand. She holds a khetak and palash form in her upper right and left hands respectively. Her right leg is mounted on the buck as she pulls his tongue with her lower left hand. The sculpture appears to bear folk influence and the overall style has a close resemblance to the sculpture of Santeri found in Paingini described in the section of 'Rare Iaphy' of this book. But the level of refinement is high in this case as compared to that of Paingini. The deity is bedecked with a lot of folk ornaments. The forearms are depicted wearing a set of bangles which comprises fine bangles sandwiched between two thick bangles. The thick bangle is called as todo in the local parlance. Such a layout of bangles is a tradition amongst the Hindu brides of Goa. On her upper arms, the baahu-valays are seen. The neck is adorned with necklaces and pendants while the ears are seen with a typical bugad pierced on the upper ear and kudaa or karn-fulaa for the earlobes. There is a provision on the nose to insert the nose ring on the left side. A kirit mukut is seen on her forehead. There is also a small dent on the forehead for the sindhur. The drapery includes an embroidered garment covering the lower body up to the knees. It has pleats, which converge between the legs. The folds of the garment can be seen just above her ankles. The kaccha-bandh along with a broad embroidered sash forming the mekhalaa is also seen. The sculpture can be assigned to c. late 15th century. 118

¹¹⁷ R. G. Pereira, Goa Hindu Temples and Deities 1977, 190.

¹¹⁸ Dr Rohit Phalgaonkar. Goan divinitities in metal. (Panjim: Directorate of art and culture, 2023),55-56

Mahishasuramardini is not just a warrior goddess, but she also can transform into Bhagwati, who is a gentle and caring figure with motherly instincts. Despite her fierce iconography, she is seen as a nurturing mother figure by her devotees, much like Mother Nature herself. She can embody both the qualities of a warrior and a caregiver, depending on the situation and the needs of her people.

The *Utsav murti* of *Bhagwati Chimbalkarin* depicts the goddess as a fierce warrior as she is captured in battle, fearlessly holding a sword and a shield in her hands, ready to defend and protect her devotees. Her face is adorned with a serene and welcoming smile, radiating a sense of calm and assurance to those who seek her protection. It is a stunning portrayal of the goddess's power and compassion, reminding the people of her commitment to safeguard her followers.

4.5. Ghumti of Chimbalkarin

In Goa villages and cities, there exist two intriguing and significant religious monuments called *ghumptī* and *devulī*. They play a crucial function in guarding areas or village quarters and are frequently decorated with representations of the local *gramdevī* or *gramdevta*, as well as other Hindu deities or tutelary entities. ¹¹⁹

In the village of Chimbel lies a *ghumti*, a small platform that holds great significance for the locals. It is believed that the *ghumti* houses Devi Chimbalkarin's footprint. The *ghumti* sits beside the road that leads to the Sai Baba temple, near the Kadamba highway. Every year, during the deity's annual visit, she is brought through this route to the temple.

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¹¹⁹ Henn, Shrines of Goa, 5-6.

There is a belief in the village that during the Inquisition period, the Portuguese tried to convert the deity. Fearing for her safety, Devi Chimbalkarin fled through the same route that she is now brought annually. As she ran, her footprints were imprinted on a stone, and this stone was later worshipped by the villagers. The *ghumti* also consists of two more stones, one with a lion and the other with a *palkhi* (palanquin) stand on them, adding to its cultural and historical significance. However, in recent times, the village underwent some developmental work near the slope, and some migrant labourers carelessly discarded the two additional stones, causing chaos in the village. The incident caused great distress to the locals who consider the *ghumti* an integral part of their cultural heritage. Overall, the *devulī* and *gumptī* are a testament to the region's rich and complex religious culture. They serve not only as places of worship and devotion but also as vital cultural and social touchstones that connect individuals and communities across time and space. ¹²⁰

¹²⁰ Henn, Shrines of Goa, 10.

Fig.4.1 Temple of Devi Bhagwati Chimbalkarin in Chimbel



a)Village temple during the celebration of Holi

Picture credit-Ayush Kundaikar



(b)Gramdevi Bhagwati Chimbalkarin of Chimbel

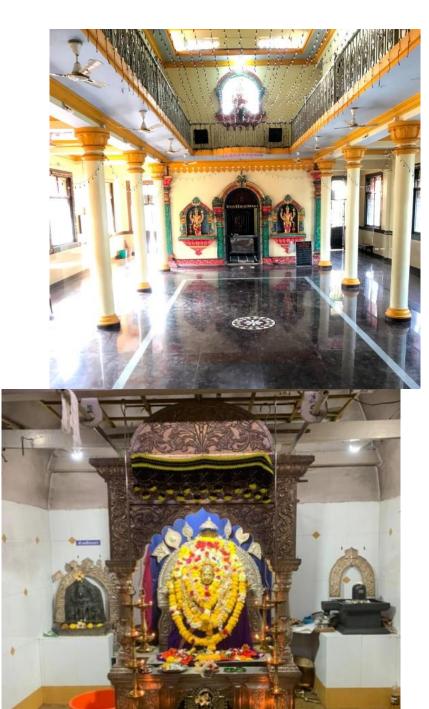
Picture credit- Bunesh Shirodkar



(c) Garbhagraha during the palki



(d) Garbhagraha on Normal days.



(e) Village temple of Chimbel

Fig.4.2 Temple of Devi Bhagwati Chimbalkarin in Marce



(b) Temple sitting area



(c) Devi's painting made by a devotee

(c) Temple Entrance at Marcel

Picture credit- Swara Shirodkar

(c) Devi's painting made by her devotee





Fig. 4.3. Devi's utsav murti

Picture credit- Swara Shirodkar



Fig. 4.4. Well from which water was taken to

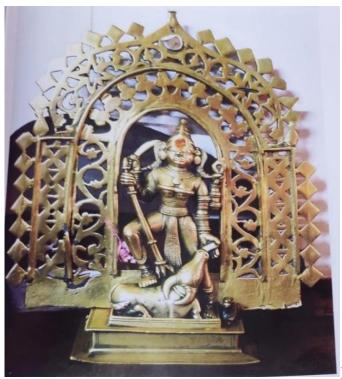
bath the deity



Fig. 4.5. Shrine where the footprint of the

deity is found.

Fig. 4.6 Pictures of the Bronze idol of the deity at Marcel



Picture credit- Rohit Phalgaonkar





(b)

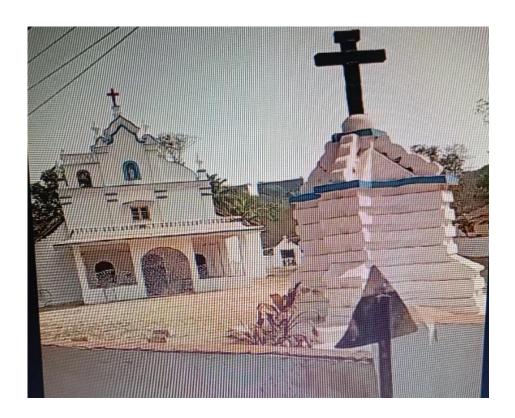


Picture credit- Nirmal Kulkarni

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Fig. 4.7 Church of Livra Fabres (a)



Picture credit- Swara Shirodkar

CHAPTER 5: CONVERSION AND SHUDDHI MOVEMENT'S RELEVANCE TO THE SOCIO-CULTURAL LIVES OF THE VILLAGERS.

During the period of the Inquisition, many people were forced to convert to other religions under threat of persecution and death⁵³. Conversion to a different faith brought complex effects on social lives, influenced by personal beliefs, societal perceptions, and cultural norms. It resulted in stigma or social acceptance issues, prejudice, or discrimination. However, some individuals found acceptance and encouragement in their new religious group. For some, conversion provided a sense of community. But it also caused problems in interpersonal relationships. With the establishment of the republican government, those who had converted to Christianity felt a solid urge to rediscover and reconnect with their original religion. They yearned to regain their cultural and spiritual heritage, which had been suppressed and hidden for so long.

Not only in Chimbel village but when all the other villages of Goa were excited as the *palkis* of the deities were brought to the hometown from where they were shifted during the inquisition period. However, only some were thrilled about the festivities. The members of the communities who had converted to a new faith felt alienated from their fellow villagers. They found themselves yearning for a revival of their old religion, longing to be a part of their previous institution. They felt isolated despite living in the same village as their fellow community members made them feel sick and saddened. The pressure to adopt their new faith was tremendous, yet their desire to practice and follow their old religion persisted. The Portuguese brought the *gawdas* of the village to Christianity four centuries ago, but they never visited a church, or a priest save during birth, marriage, and death. They were never able to

comprehend Christianity. 121 They adhered to Hinduism in every way, believed in Hindu gods daily, and never stopped dressing in traditional Hindu garb. A new faith did not affect their eating habits. The conversion process also affected family relationships. It could lead to conflict or unhappiness amongst families who follow different religions. Those who were converted by force or of their own free will faced pressure or rejection from family members who disagreed with their new beliefs. But soon, the sense of alienation and exclusion from the community became unbearable, and they surrendered to the Shuddhi Movement. On february 1928, the "Shuddhi" movement by Masurker Maharaj reconverted some of the converted tribals to Hinduism called Nav-Hindu Gawde. The organisation sought to bring back followers of the Hindu faith who had wandered from it.¹²² The Shuddhi movement brought converted individuals back to Hinduism, but the villagers did not welcome them with open arms. Some educated tribal people do not consider themselves part of the four caste hierarchies. According to them, tribes are a separate entity. They believe that conversion makes one impure. 123 Despite this, some tribal people claim to be Hindus and forget their tribal identity. The Nav Hindus had to establish a separate institution within the village and a new temple was built, and an idol of Hanuman was placed. The historic lake where the Shuddhi was performed remains in the village and is still used for religious purposes by the villagers. According to oral folklore, when Devi Bhagwati Chimbalkarin shifted due to the inquisition, she arrived near the Chimbel Lake, washed her hands and feet, and left. It is believed that her feet were washed with the water from

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¹²¹A. R. Kulkarni, (1994), "The proselytization and purification movement in Goa and Konkan", inT. De Souza, ed., *Discoveries, Missionary Expansion and Asian Cultures*. (New Delhi, Concept Publishing Company, 1994), 100.

R.K. Ghai. Shuddhi Movement in India: A Study of Its Socio-Political Dimensions. (Commonwealth Publishers,1990) p. 103.

¹²³ Dr. PrakashChandra Shirodkar: H.K Mandal, Kumar Suresh Singh (ed), Anthropological Survey of India, Vol.21 (Goa: Popular Prakashan, 1993), 23.

the lake when she arrived at Chimbel. The villagers find comfort in this story and hold this belief.

In the village of Chimbel when the deity visits her home, she does not differentiate between the Gawdas and the Nav Hindu Gawdas. All the people from the village have a right to visit their mother goddess, but at the same time, in the new temple of Bhagwati Chimbalkarin at Thorla mandap or vadlo matao no nav hindu Gawdas or converted Gawdas has any right. They do not come under the dhazan or barazan of the vadlo matao. They have their separate temple of Hanuman, which is known as the *kukovkaralo matao*, also known as the temple of the Kunkalkars. In the other wards of Chimbel village, there are various other temples such as the temple of Sateri, Ram Mandir, and Maruti temple.

The two communities within the village have separate rituals and religious practices. They even have separate maands where they perform zagor, a traditional dance. It is believed that the zagor is done to avoid the wrath of the deity and save the village from any misfortune or plague. The zagor takes place on the maand at night and finishes in the morning by 6:30 or 7. The characters and storyline are almost the same in the zagor of both communities, but nav hindus cannot participate in the zagor or any other ritual of the Bhagwati temple. The villagers can visit the temple and pray there, but they cannot participate in any other activity. This differentiation is not only in the religious lives of the villagers but also in their social lives. The Nav Hindu Gawdas had to face discrimination even when it came to marriage. They were not allowed to marry Gawdas as they were considered impure, even after converting back to Hinduism from Christianity. If a Gawdas married a Nav Hindu, both the husband and wife were thrown out from their respective families. In the village, inter-caste marriages were rare, and only a handful of families had undertaken them. There are still those families that exist in the village who had these types of marriages. Such couples were forced to live in the wife's house,

as they were unwelcome in their own homes. The children born to such couples were raised in this environment. Even after many years, the couples were accepted by their families; women were still barred from watering the *tulsi* or participating in any religious activities in the house. This situation showed the harsh reality of caste-based discrimination within the community and the village itself. The shuddhi movement successfully re-converted many people who had converted to other religions, including those tribal people from Chimbel village. It is interesting to note how the reconversion of Catholic lower castes back to Hinduism reflects the struggles individuals had to face in escaping caste discrimination within the Catholic Church and reasserting their Hindu identity. However, at the same time it is unfortunate that these tribal converters are not entirely accepted by the Hindu or Christian Gavades and had to maintain a separate identity as Nav Hindus. This reconverted group had to face challenges in being accepted by the existing Hindu Gauda community in the village, possibly due to the social stigma associated with their past conversion to Christianity and the persistence of caste-based hierarchies within Hindu society.

5.1 Shuddhi Movement in Chimbel. 124

The Hanuman Jayanti Utsav, a significant Hindu festival, was celebrated enthusiastically and with fervour in Calapur in 1927.¹²⁵ The event witnessed an impressive turnout, with many Christian gawdas, attending the celebrations. Vasudev Maharaj, a renowned religious leader, arrived with a fresh batch of preachers, marking the beginning of a new chapter in the region's

¹²⁴ Archana Kakodkar. *Shuddhi: Recoversion to Hinduissm movement in Goa. Goa Cultural Trends (seminar papers)* Ed. by: PP Shirodkar (Directorate of Archives, Archaeology and Museums, Govt. of Goa. 1988), 242.

¹²⁵ Kakodkar. Shuddhi, 251.

history. With the preachers' arrival, many Christian gawdas started holding their bhouns¹²⁶. During the bhouns, a person named Victorine (Vithal) proposed the idea of reconversion to Hinduism. However, the community's elders rejected the suggestion, citing various reasons. Two eminent lawyers were consulted to move forward with the legal aspects of reconversion. They advised the ashramites, the followers of Vasudev Maharaj, to obtain individual consent from every community member in the form of an affidavit before initiating the reconversion process. However, collecting the affidavits took a lot of work. The community members were mostly labourers and could only be contacted at night. Additionally, some members who opposed the reconversion resorted to violence and beat up the ashramites, creating further challenges. Despite these challenges, the ashramites persevered and managed to collect 2,000 affidavits, which was the minimum number required to initiate the reconversion process. To gain support and sympathy, the ashramites contacted rich Bhatkars were landlords and government officers. They also intimated Shri Shankaracharya of Nasik (Dr Kurtakoti), a prominent religious leader, who gave his consent and blessings to proceed with the reconversion process. Dr Trivikram Yelekar, Govind Pundalik Hegde Desai, and Ramchandra Lawande played an important role in establishing close ties with the Gawdas of Chimbel village and discovered their eagerness to return to the Hindu faith. Keshav Pundalik Kamat took the initiative to do the Shuddhi of the people in Chimbel, and Anandmurti established a reconversion centre at Calapur.. The gawdas then called a bhouns, a traditional gathering of the community, and there was palpable excitement as everyone eagerly awaited the reconversion event. Special invitation cards were printed for the celebrations in Marathi. Shearing of hair was done, and the ceremony began on Saturday night, and then baths were taken in that lake. The area near the lake was decorated with mango leaves and flowers. People who were to be converted were asked to sit around the homekund. Santan Kamer (Cameiro) of Chimbel took the

¹²⁶ Religious meetings typically conducted by the community's leaders.

lead, and Chimbel village became the first to be reconverted on Sunday, 26 February 1928, in what was a momentous occasion in the history of the Nav-Hindu gawdas. The villagers took an oath to enter the Hindu faith again. The ceremony included chanting Vedic mantras and hymns, applying *Kumkum* on the foreheads of womenfolk and *tilak* for male members. Pictures of Sri Hanuman were distributed among the *Nav-Hindu* members, and a congratulatory message from Sri Shankaracharya of Nasik was read out, and around 800 people from Chimbel were reconverted. The Nav-Hindu gawdas were twice converted, first to Christianity and then back to Hinduism in 1928.

The have families still have surnames such as Aldonkar, Mulgaonkar, Shirodkar, Borges, Bandodkar, etc., which hold a significant place in their identity. ¹²⁷ It is important to note that in some cases, the parents' surnames do not match their children's, which speaks to the complexity of their cultural heritage. Some families have changed their surnames after the Shuddhi movement, while others prefer their original Catholic surnames like Fernandes, highlighting the challenges and nuances of cultural identity and belonging. ¹²⁸ In the village of Chimbel the people with these surnames live in the *Shirent wado* and *futan wado*. Some *Nav Hindu* families from the village are known as *Kochager, Bhotyager, Bhotager, Parrager* and many others.

¹²⁷ Kakodkar, Shuddhi, 258.

¹²⁸ Om Prakash Ralhan, Post- Independence India: Indian National Congress, Volumes 33-50. (Anmol Publications 1998) 304-305.



Fig. 5.1 zagor held at the Bhagwati temple

(a) Fansatli naat



(b) boilavaile sovong

Picture credit- Govind Shirodkar



Fig. 5.2 Lake of
Bhagwati Chimbalkarin at
Chimbel.



Picture credit- Swara Shirodkar



Fig. 5.3 hanuman temple

Picture credit-

https://in.worldorgs.com/catalog/chimbel/golfcourse/hanuman-temple#

CHAPTER 6: CONCLUSION

The Chimbel village has a rich past dating back to the Pre-Portuguese period, and it has played a vital role in shaping the socio-cultural landscape of the region. This research work examined the role of Chimbel, which it has played in past and has remained resilient to the contribution made significantly made in trade and the economy, making it an essential hub for commerce in the region.

The work also focuses on the Portuguese Inquisition policies and their impact on the local community. Many deities had to be shifted from their original place of worship due to these policies and one of them was Bhagwati of Chimbel. The research also highlighted the role played by the deity Devi Bhagwati Chimbalkarin in the socio-cultural lives of its people. The temple dedicated to the deity serves as a cultural hub and a place for religious activities. People from different backgrounds and communities come together to participate in various cultural events, which are organized throughout the year. These events offer a glimpse into the village's history, showcasing the life and times of the people of Chimbel.

With the establishment of the Republican Government in Portugal, the religious policies of the Portuguese were relaxed. Despite this, a group of tribal people who had been converted to Christianity by the Portuguese still longed to return to their old religion. This group had to face rejection by their fellow community members even after their conversion back to Hinduism claiming them to be impure or polluted. They were labelled as "Nav Hindu" and had to establish their separate institution within the village. They had to experience the complexities of religious identity and the challenges of navigating these identities within a diverse community.

Despite belonging to the same community, the Nav Hindu people of Chimbel have faced differences and drifts over the years. However, the village's institutions, including the temple,

have played a crucial role in maintaining cultural and social harmony in the community. The temple is not only a place of worship but also a platform for cultural exchange and dialogue. It hosts various cultural events, including Jagor, Palkis, and Nataks, which bring together people from different walks of life. These events promote cultural understanding and foster a sense of community among the residents of Chimbel.

The events and traditions that have been passed down from generation to generation hold immense significance in shaping the cultural identity of the village and its villagers. For example, the annual Shigmo festival and *punav*, which celebrates the arrival of the new season and thanksgiving to the protectorate spirits around, and the traditional *palki* celebrations, which pay homage to the village's shifted deity, continue to bring the community together and celebrate its rich cultural heritage. The residents of Chimbel are proud of their heritage, and they work hard to preserve and promote their traditions.

The research work also highlighted the contribution of the village in the Shuddhi movement. This movement aimed to bring back people who had converted to Christianity back into the fold of Hinduism. The village played a significant role in this movement, and many people were successfully convinced to convert back to Hinduism.

The research and analysis for this project primarily relied on the orally transmitted accounts and knowledge within the village community. These oral traditions have been passed down from generation to generation and are of significant value in understanding the cultural heritage, customs, and practices of the village.

In conclusion, Chimbel village's historic importance, institutions and cultural events play a crucial role in maintaining harmony between the communities and preserving the village's rich cultural heritage for generations to come.

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