MAP OF GOA SHOWING CHIMBEL
CHAPTER I

THE VILLAGE 'CHIMBEL'

A) Chimbel :

Chimbel village is located in the Tisvadi Taluka, Goa District, at a distance of 5 kilometers to the east of Panji, the capital of Goa, Daman and Diu Administration.

The normal rainfall in this locality averages about 100 inches per year, while the climate is warm throughout the year - with the exception of the winter months November and December, when only a slight rainfall occurs during November. The maximum temperature throughout the year is never more than 31.4°C, the lowest normally recorded being 23.1°C.

B) Chimbel - its meaning :

Chimbel means, in the Marathi language, something which is pressed on both sides so that it is stretched in a lengthwise direction. Chimne is a verb. Chimbel is a short form of past participative and would mean pressed (Chimbne-Chimtne). The dictionary meaning of the noun Chinta, the triangular space included between two rivers or two roads proceeding to a confluence at an acute angle, or also between
two fields.  

This name fits the village perfectly. On one side there is a long hill, and on the other side for a distance of a little less than one kilometer, the river Mandi, and then a lake and some ponds hem it in. So in this way the village is stretched lengthwise on the two sides of the road which lies along the foot of the hill on one side, and with the ponds and river on the other.

This village is a typical representative in this respect of all the west coast villages as they stretch in lengthwise direction at the foot of the various hills with the sea or fields on other side.

C) Geographical Position of the "Village Chimbel":

Chimbel is situated at the mouth of the Mandvi in an 'S' shape; horizontally formed (see diagram). One of it's arms runs North-South with the northern end adjacent to Ribandam. The middle portion runs west to east, and its other arm runs north to south, the southern end leading to Merces.

Of the seven 'vadas' one vada 'Manas vada' is on the short north-south arm near Ribandam.

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Shape of village Chimbel.
In the west-east portion which is the largest of all, is the sparsely populated Chinchvada, followed by Chimbel the third vada.

Then the 'S' curves southwards. On the curve and beyond is the densely populated fourth vada the Gavle-Bhat and at an angle to it the Sircut vada.

At the Southern most end of the arm of this 'S' is situated Kairvada and almost parallel to it Gavant (end of the village) vada, all these 'vadas' collectively form the village "Chimbel".

D) The Population:

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>No. of Families</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brahmin</td>
<td>32</td>
<td>99</td>
<td>103</td>
<td>202</td>
</tr>
<tr>
<td>2</td>
<td>Christian</td>
<td>60</td>
<td>187</td>
<td>171</td>
<td>358</td>
</tr>
<tr>
<td>3</td>
<td>Carpenter</td>
<td>32</td>
<td>107</td>
<td>96</td>
<td>203</td>
</tr>
<tr>
<td>4</td>
<td>Goud-Gavda</td>
<td>51</td>
<td>162</td>
<td>153</td>
<td>315</td>
</tr>
<tr>
<td>5</td>
<td>Kharvi (Fisherman)</td>
<td>24</td>
<td>52</td>
<td>55</td>
<td>107</td>
</tr>
<tr>
<td>6</td>
<td>Lohar (Blacksmith)</td>
<td>2</td>
<td>5</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>Madval (Washerman)</td>
<td>27</td>
<td>97</td>
<td>97</td>
<td>194</td>
</tr>
</tbody>
</table>
8. Mahale (Barber) 11 30 42 72
9. Muslim 4 11 8 19
10. Naik - Maratha 28 93 84 177
11. Maratha 43 134 131 265
12. Nav-Hindu 102 282 264 546
13. Sheti (Goldsmith) 4 11 13 24
14. Bindi 1 2 3 7
15. Reddy 1 6 2 8
16. Shoemaker 1 2 3 7

Grand Total 423 1290 1233 2513

E) The Seven Vadas of Chimbvel Village:

The Chimbvel Village is divided into seven distinct localities called Vadas.


Of these the first vada is so near to Ribandar that it is difficult to know when Ribandar ends or Chimbvel begins for the first house in Chimbvel is right next door to the last house in Ribandar and these two houses are at a greater distance from the houses of the other vadas of Chimbvel. This is mainly due to the long drawn out contour of the coastal village.
The village meanders along 3,000 meters lengthwise and 500 meters breadthwise on the two sides of a road and truly represents a coastal village as it has been so accurately described by Dr. I. Harve, as mentioned before.

In each vada there is usually an overwhelming majority of one caste or religion. There are however, a few families to be found belonging to other religions or to other castes. Some of these minorities have built their houses in the particular vada in which they are located in recent times. As regards the majority community the number of family names is generally less than the number of houses as will be seen from the detailed charts given below:

1) Manasvada:

Manasvada is adjacent to Ribandar as we have seen. There are in all 37 families divided over four castes and having a total of 167 members, as the table below shows:
TABLE NO. 2

No. of families, males and females castewise

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>No. of families</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brahmin</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>2</td>
<td>Maratha</td>
<td>4</td>
<td>11</td>
<td>3</td>
<td>19</td>
</tr>
<tr>
<td>3</td>
<td>Carpenter</td>
<td>7</td>
<td>16</td>
<td>16</td>
<td>34</td>
</tr>
<tr>
<td>4</td>
<td>Kharvi (Fisherman)</td>
<td>24</td>
<td>52</td>
<td>55</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>37</td>
<td>84</td>
<td>83</td>
<td>167</td>
</tr>
</tbody>
</table>

In this vada the Kharvi (Hindu fisherman) community is in the majority. The others are Carpenter, Maratha and Brahmin. We thus see that it is an all Hindu vada with four castes. For example:

TABLE NO. 3

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>Family surnames</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brahmin</td>
<td>Lawande and Dalal (two houses) with two names.</td>
</tr>
<tr>
<td>2</td>
<td>Maratha</td>
<td>Vernekar, Shetkar, Valvaikar, Chopdekar, (4 houses with four names)</td>
</tr>
<tr>
<td>3</td>
<td>Carpenter</td>
<td>Chodankar, Phadte, Sawant, Devaskar, Naik (7 houses with only five names)</td>
</tr>
<tr>
<td>4</td>
<td>Kharvi (Fisherman)</td>
<td>Sawant, Tari, Chopdekar, Vernekar, Karekar, Valvaikar, Naik and Salgaonkar (24 houses with 6 names).</td>
</tr>
</tbody>
</table>
Of the two Brahmin families listed there is only one old lady in the one particular family and she is there essentially to look after the property as there is nobody at home. The other 'Lawande' family has been established in the village for a very long time. The other families of Maratha, carpenter and Kharvi, claim that they have always belonged to and lived in this particular village. The members of the one Brahmin family are government servants and the members of the other look after property. Some of the Marathas work of various trades or are employed by the Government and some work on fields as labourers.

Most of the Carpenters work essentially among their own caste members. Most of the Khavis are engaged in fishing and selling it in the markets. There also happens to be a tailor from this caste living in the village. The only temple in this vada is Rammandir dedicated to "Rama". Nobody in the vada knows when it was built but agree that it is a very ancient temple. Quite recently a Government Middle School, for both boys and girls has been opened in a private house in this vada. Formerly this school used to be situated in 'Chinchvada' also in a private house. But as the house became too small for the School it has been moved to another larger private house, (Mrs. Lawande's house) in Manasvada. It serves both the Chinchvada and Manasvada villages. However, there is a move to have a separate and independent School building erected.
A typical surroundings of Chimbel.

A typical grove of mango and palm.
11) Chinchvada:

Chinchvada commences immediately after Manasvada ends on the "straight-arm" of the East-West portion of the 'S' shape. It occupies about a three quarter length of this arm. There are hills situated on the one side, with ponds and fields on the other. A number of houses have been built at the foot of the hills and only a very few on the other side of the road.

In all there are ten castes representing all the three religious groups. Hindu, Christian and Muslim living together in this vada. The total number of people is approximately 675.

The following table shows the number of castes, families, males and females in this particular vada.

**TABLE NO. 3**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>No. of Families</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shoemaker</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>2.</td>
<td>Sindhi</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>3.</td>
<td>Muslim</td>
<td>4</td>
<td>11</td>
<td>8</td>
<td>19</td>
</tr>
<tr>
<td>4.</td>
<td>Goldsmith</td>
<td>3</td>
<td>8</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>Caste</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>Total</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>5. Mahale (Barber)</td>
<td>10</td>
<td>25</td>
<td>38</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>6. Brahmin</td>
<td>24</td>
<td>79</td>
<td>80</td>
<td>159</td>
<td></td>
</tr>
<tr>
<td>7. Carpenter</td>
<td>25</td>
<td>89</td>
<td>80</td>
<td>169</td>
<td></td>
</tr>
<tr>
<td>8. Catholics</td>
<td>24</td>
<td>73</td>
<td>70</td>
<td>143</td>
<td></td>
</tr>
<tr>
<td>9. Naik-Maratha</td>
<td>17</td>
<td>98</td>
<td>97</td>
<td>115</td>
<td></td>
</tr>
<tr>
<td>10. Maratha</td>
<td>31</td>
<td>90</td>
<td>85</td>
<td>175</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>140</td>
<td>437</td>
<td>433</td>
<td>875</td>
<td></td>
</tr>
</tbody>
</table>

Chinchwada is the biggest but the most sparsely populated village of this village. There are six major and four minor castes. The castes are again grouped in separate habitation areas and we find a number of houses built within their enclosed compound. The compounds sometimes are composed of walls made of stones and mud, some are of bamboo jali fencing and some are merely consisting of raised mounds of earth. The two families, one, a shoemaker and the other a Sinchi, have been recently settled here in business. The families of the remaining castes claim to be old established inhabitants.

**Caste-wise:**

Although a man may belong to a certain 'trade,' by caste, he does not necessarily follow that particular occupation but may, as is shown, be engaged in an entirely different manner.
The Castwise family names and occupations are as follows:

1. **Shoe-maker**: Chambhar, occupied in business as a building contractor.

2. **Sindhi**: (1 family) who is the agent for an oil company.

3. **Muslim**: Shaikh (1 family) Ansari, Ibrahim (4 families with three names) two are all in various types of Govt. service.

4. **Goldsmith**: Rivankar, Shet, (three families with two names). Some of these are in service and others follow the hereditary work of Goldsmith at home.

5. **Mahale (Barber)**: Karapurkar, Kerkar and Shetkar. (10 families with three names). All are engaged in their normal hereditary jobs and own hair cutting saloons.

6. **Brahmin**: Pawse, Lawande, kelekar, Ashodkar, Shetye, Desai, Vernekar, Pandit, Sabnis, Mayadeo and Chari. (24 families with 11 names). Most of these are in Govt. service while two of these are in private business. One has a general store and the other runs a restaurant.

7. **Carpenter**: Naik, Chopdekar, Golapkar, Vernekar, Nasnodkar, Sawant and Khandeparkar. (25 families covering 8 names). They are all engaged in their normal hereditary occupation.
8. **Catholics**: Fernandes, Pereira, D'melo, D'souza, Godinho, Dias, Alburgu and Goes. (Here we have 24 families covering 8 names). The men are all in Govt. service mostly with clerical jobs, while the wives work as nurses in the Govt. hospital at Raibunder.

9. **Naik Maratha**: Naik, Kaulekar, Parab, Kamble, Khandeparkar, Chopdekar, Vernekar. (17 families covering 7 names). These families are "Landowners". Some, however, are also tenants for others and some are labourers on other land.

10. **Maratha**: Chopdekar, Golapkar, Kavlekar, Parab, and Sawant (31 families covering only 10 names). These have the same occupations as the Naik Marathas. There are two separate castes. The Naik Marathas are supposed to be the progeny of temple prostitutes (Devadasi) while the Marathas are an agricultural caste like the Tirole Kunbis of the Konkan.

There is one open Mateu (Militap), one used for staging dramas and other cultural activities in this vada. There is a Ramkrishna temple and a Church. Some of the service castes (Baluddar) like carpenter, barber, goldsmith and shoe maker are found in this vada. (The shoe makers do not make shoes. They have private businesses). This is essentially a cosmopolitan vada having all the three religions.
iii) Chimbel:

This is the most important vada of the whole group, as the name of the whole village itself is named 'Chimbel'. The area of this vada begins at 'Chinchwada' and ends at the eastern most point of the S shape.

The following chart shows the number of castes, families, males and females in this particular vada.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>No. of Families</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brahmin</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Madval</td>
<td>2</td>
<td>9</td>
<td>10</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>(Washerian)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Catholics</td>
<td>25</td>
<td>73</td>
<td>72</td>
<td>145</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>28</td>
<td>85</td>
<td>85</td>
<td>170</td>
</tr>
</tbody>
</table>

There are 28 families belonging to three separate castes. The Catholic community is in majority here with 25 families. Of the total members of 170, 145 are Catholics and 19 are of Madval (Hindu washerman) and 6 Brahmins.

This is essentially a 'Catholic' vada. The houses are built at a fairly long distance from each other, and
most of them are within their own walled compounds with a
garden of coconut palms at the front and banana and coconuts
palms at the back. The houses are mostly very spacious
and are of brick and cement construction. The only house
occupied by Brahmins which is situated on the slope of the
hill is very big having a garden at the front and coconut
palms surrounding it. This Brahmin is the priest to the
village Goddess "Bhagwati Chimbé Karin" who is the presiding
deity of the village of Chimbé.

There is a big Catholic Church which is supposed
to have been the original temple of the village deity
Goddess Bhagwati who was later removed to another nearby
place. This most probably took place when the Portuguese
destroyed most of the Hindu temples and erected Churches in
their place. A number of crosses are erected in the streets
and in front of some of the houses of this vada.

At present there is a Government institution
in this vada, in which live 43 men and 45 women who are
physically handicapped persons following both Hindu and
Christian faiths. This institution is under the management
of the Institute of Public Assistance, a semi-government
organisation, with Headquarters at "Panji" which is about 5
kilometers distant. This institution was formerly a "Mental
Hospital" and before that it was the college of St. Paul of
Goa for the training of priests.

This college has been mentioned in the "Register of the properties of Pagodas" as having been given to the college of St. Paul of Goa (1553-1562). It is said: - "The gavcars of Chimbel were informed through their language, Canarese, that the present asilo building would be transferred for St. Paul College and the surrounding properties were leased to the gavcars".

This quotation shows that the landholders (gavcars) of this part spoke Canarese and that there was an Asilo (Asylum) equivalent to a Dharmashala of ancient times perhaps belonging to the village.

This asilo was taken possession of by the Portuguese government and turned into a college for priests.

According to the above quotation, the property i.e. the land was also apparently confiscated in the name of the College and the Gavcars were allowed to till it as lessees. It is probable that the present Catholic families are the descendants of the old gavcars.

The custewise family names in this vada are as

2. "Register of the Properties (1513-1562)" of the village Chimbel, Government of India, Archives, Panji-Goa.
follows:

1. **Brahmin**: Mangaokar is the village priest.
   (1 family).

2. **Madval**: Sakhalkar, (2 families with one name)
   are Dhobis (Washerian) which is their traditional occupation.

3. **Catholics**: Conselvcs, Caido, D'souza, Dias, Vax Fernandes, John, Braganiza, Rodrigues and Pereira. (25 families
totalling 10 names). All the Christian families state that they belong to the Roman Catholic community but for marriage
celebrations etc. they are grouped in the following sub-
castes divisions. i) Brahmin, ii) Kshatriya; iii) Sudras and
iv) Gavdo. Repeated inquiry as to which families belong to
which "caste group" was never replied to but always avoided
and the subject of conversation directed into a different
channel. Apparently this fact regarding caste is kept very
secret. In marriage records etc. the words 'Roman Catholic'
are alone used and no reference to caste is made. The fact
of 'pre-conversion' castes plays its role only at the time
of marriage. All Roman Catholics freely take food from one
another. Even the practice of mixed-caste marriage is slowly
giving way to more modern ideas. Some of the men are Govt.
servants and some have their own business.

There is a government primary school in this vada,
which serves the purpose of education for both the boys and
girls of Chimbel and Gavle Bhat. The village Panchayat
office is also situated in the "Institute for handicapped" building.

iv) Gavle Bhat:

The area of Gavle Bhat begins from the curving point of the north-south straight part of the S shape. The first 200 meters are hilly on both the northern and eastern side. From then onwards both sides of the road are flat plains. There are a number of houses wall to wall. Most of the labouring community from Chimbel is from this vada. Only a few houses are in their own compound having bamboo fencing. The following table shows the number of families, males and females caste-wise in this particular locality.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>No. of Families</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Naik-Maratha</td>
<td>11</td>
<td>35</td>
<td>27</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>Goud-Gavda</td>
<td>11</td>
<td>41</td>
<td>29</td>
<td>70</td>
</tr>
<tr>
<td>3.</td>
<td>Catholics</td>
<td>9</td>
<td>27</td>
<td>26</td>
<td>53</td>
</tr>
<tr>
<td>4.</td>
<td>Mahale (Barber)</td>
<td>1</td>
<td>5</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>5.</td>
<td>Goldsmith</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
</tbody>
</table>
6. Brahmín 5 14 16 30
7. Blacksmith 2 5 4 9
8. Madval (Washerian) 6 19 16 35
9. Maratha 6 24 30 54
10. Nav-Hindu 50 142 118 260

Total 102 315 273 588

Gavle Bhat is a very densely populated area of Chimbel village. The majority of the members are from Nav-Hindu (reconverted Christians) caste. Then come the Goud-Gavda, Naik-Maratha, Catholics, Marathas, Madval and Brahmín castes. The other minor castes are Barber, Goldsmith, and Blacksmith. The details of each of the above groups are given below:

Family names of different castes:


The Naik-Maratha are all cultivators, landholders in the fields.

2. Cond-Gavda: Shirodkar, Folcar, Kuncolkar, Nardolkar (11 families with 4 names).

Cond-Gavda are a caste of landless labourers who were held as untouchables formerly. They claim to be the servants of the mythical hero, Parsuram and supposed founder of Goa.
3. Catholics: Omos, Rosario, Carvilno, Radrue, Silva, Cardoz, Vax Fernandes (9 families with 8 names). The Catholics are mostly in Govt. clerical service. Two families are in business – one a contractor and the other owns a workshop.

4. Mahale (Barbar): Broker (1 family). Mahale the barbar has a hair cutting saloon in his own house.

5. Brahmin: Shetya, Bodke, Lawande, Karekar (5 families with four names). One Brahmin family owns a grocery shop. Another has a restaurant and the others are in either Govt. or private service.

6. Goldsmith: Shet, (1 family) Here, a widow represents the Goldsmith caste of this vada but she owns a shop selling native wine and liquor.

7. Blacksmith: Chari and Kundlicaar. (2 families). Here again the blacksmith works in the fields as a tenant farmer.

8. Madvol (Washerian): Kanckar, Moraskar, Khandeparkar, Sakalkar (6 families with 4 names). Most of them follow the caste occupation of Dhoti, while some are in Govt. service.

9. Maratha: Madkaicar, Chopdekar, Govkar, Telgcar (6 families with 4 names). The Marathas are all tenants and work in the fields as farmers.
10. Nav-Hindu: Kuncolkar, Kundskar, Kavlekar, Fernandes, Adconkar, Fereiera, Kanconkar, Shirockkar, Baidhana Maredkar, Gomes (50 families with a total of 13 names). The Nav Hindus claim that they were Gaud-gondas who were made Christians by the Portuguese sometime during the middle of the 16th Century. They were reconverted to Hinduism in about the year 1926. Today they live as a separate caste. All work in the fields of the comunidades or of private owners.

Formerly there was a government school in this vada but from 1967 it has been shifted to a new building in Chimbil vada. Now there is no other school of any type in this vada; but the one in Chimbil vada is very near.

There is one thorale-Matav (big or main Mantap) in this vada. Most of the religious and cultural activities are conducted here and only recently it has been converted into a permanent structure with a good roof. This is the first Matavdar which also houses the idol of the Goddess Bhagavati who is the village deity, when she is brought every year from another village. "Parcolat" at the end of a few days (when the festivals are over), she is again taken to another vada.

There is also a grocery shop run by a brahmin family in the vada. There is also one sub-Matav which is meant for the activities of Nav-Hindu caste. Even though
a few crosses are seen here and there particularly among the Nav-Hindus, there are also Tulsivardhavan in front of all the Hindu dwellings no matter what the caste may be and this holds good for all the seven vadas of the village of Chimbel.

This is the vada where the original mass reconversion of Christians to Hinduism first took place in Goa in 1928 and the sub-caste Nav Hindu is a product of this mass conversion.

v) Sirent:

Sirent is actually an extended part of Gavle-Bhat on the same side of the main road only it is divided by a small sub-street. In this vada there are 52 families of only one caste, the Nav-Hindu with a total population of 286. Some are labourers on the fields of the comunidad. Many make cashew nut-wine. This vada is known for its cashew-wine products.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>No. of Families</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nav-Hindu</td>
<td>52</td>
<td>140</td>
<td>146</td>
<td>286</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>52</td>
<td>140</td>
<td>146</td>
<td>286</td>
</tr>
</tbody>
</table>
A Nav-Hindu Leader.

A Nav-Hindu colony Square showing cross and Tulasi Vrindavan.
Family names:

1. Nav-Hindu: Aldonkar, Fernandes, Cowsa, Sharikar, Cuncolkar, Kanonkar, Navtekar, Shirolkar, Murgaonkar, Borges, Bandodkar and Andrade (52 families). Here we find Christian surnames as well as "Place names" held by the various families taken at the time of re-conversion. All the houses of these Nav-Hindus are built wall to wall but nicely arranged in a square. There is an open space (or quadrangle) in front of all the houses and the Nav-Hindus arrange their religious and cultural activities in the Centre of this open area. Or there is a big cross in the Centre of the quadrangle and also a Tulsi-Vrundavan in front of each of the houses. Even now the people worship before this cross and offer flowers and candles, yet they also perform the "Tulsi-Fuja". It will be clearly seen from the photo given elsewhere. There is one primary School run by a catholic priest. In 1955 this Friest started a Portuguese Primary School and the same has since been converted into a Marathi Primary School after the liberation of Goa, although it is still being run by the Catholic Friest.

vi) Kirlvada:

Kirlvada is at the end of the point forming the North-South straight portion of the 'O' contour of Chimbel. On account of two small streams crossing through this vada
Throughout the year there is sufficient water for all.

From the following table it will be seen that the majority of the families of this vada are of the Hindu washerman caste. Because these people require ample water for their occupation and work which is the washing of clothes, this naturally forms an ideal locality for them.

Table No. 8.

<table>
<thead>
<tr>
<th>No. of families, Males and Females castewise.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sr. No.</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Family Caste names:

1. Reddy: Of andhra origin, newly arrived in Chimbel on service. Nagayya Reddy (1 family). He is in the Military Central Govt. of India.

3. Madval: Borkar, Khandeparkar, Parulekar, Kurgocar, Priolkar, Paryekar, Kanolkar, Alponkar, Mangadoncar, Amonkar, Moraskar and Velluskar. (19 families with 12 names). All are dhobies collecting laundry from as far away as Raibunder (3 kilometers) and Funji (8 kilometers).

There is a small hotel on the road side run by a Madval-washerman family. (The total cluster of dwellings of this caste lies to the west side of the main road). The houses are quite big. No fencing of any type is seen. There is one open Matav (Mantap) for dramas and other cultural activities. A government primary school for both, boys and girls, is being run in the Hanuman temple. This Hanuman temple was constructed very recently in the year 1948 (February) by the 'Hanuman Seva Mandal' of Madval caste.

There is one Catholic church. Both Hindus and Christians take part in the special church festival which is usually held on the last Sunday in December every year.

7. Gavant:

Gavant is at the end of the whole village and is the last vada of the village Chimbel. The habitation area of this vada is parallel to Kirlvada and on the same west side of the road. From the following table it will be seen that there is only one caste, namely, the Gond Gavda, to be found in this vada.
TABLE NO. 2

No. of families, Males and Females, caste-wise.

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>No. of families</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Goud Gavda</td>
<td>42</td>
<td>135</td>
<td>127</td>
<td>262</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>42</td>
<td>135</td>
<td>262</td>
</tr>
</tbody>
</table>

**Family Names:**

1. **Goud Gavda:** Folcar, Kavtekar, Gavde Kaneonkar, Shirvekar, Khandeparkar, Vernekar, Shraicar, Malicar, Gavas, Kasbekar, Mangeshkar, Shirgaonkar and Shirodkar. (42 families with 14 names).

Most of the family names are the names of different places in Goa. Some names are of their family gods. Therefore it is impossible to place any particular 'caste' or 'family' only on account of the name. The houses are of medium size but built wall to wall and are built on both the sides of the sub-street in parallel lines. There is one old temple of Mahadev which also called the "Parsuram Temple". "Mahadev" is their chief deity. This community claims that their ancestors were brought originally to that vada by Parsuram. Hence both men and women dress in the same manner as their God 'Parsuram' and his wife.
Both men and women work on the fields as tenants or labourers, with the exception of Brahmins, who do not take meals with any other caste. They do not eat meat of either goat or chicken but only that of wild animals and birds.

A number of dramas both religious and historical are staged here during the visit of the village deity Bhagwati Chimalk rin.

In 1966-67 the main road going through all the wadas of Chimbel village was tarred by the Public Works Department. Now there is a regular bus service between Panji and Chimbel.