Introduction

Prior to the spread of Aryan Culture to the South territory might have been called as Guva (land of arecanuts) by the early settlers like Gavdas. The Sanskrit word for areca-nuts is guvak and it is obviously a loan-word. Gavdas might have brought areca-nuts to Goa. In the same way Gowhati, the capital of Assam has origins in the word guva and a Nellore in Andhra Pradesh has originated from Nellu which means paddy. Usgaon (Ikshugram) is the village where the sugar-cane is grown. Therefore, it is quite likely that guva is the most ancient name of Goa denoting the land of areca-nuts.

The native Prakrit speakers called this territory as Goy and it seems this word was current from the ancient period. Goya and Gove are synonyms and both were used. The latter word is found in the inscriptions of Kadambas and Vijayanagara. In Vishnu-Purāna and in Bhishma Parva of Mahabharat references to the Goparastra are found. Sahyādrikhanda also refers to both Gorastra and Gomant.

(Konkanamahātmya) a Marathi work of 17th century which could be called a commentary of SKH has mentioned about Gorastra. A Marathi poet of 17th century of Ankola of Uttar Kannada in his translation on Mahabharat has also used the word Goarastra.
is The capital Gopakapattana, the modern Goa-Velha. The common denominator in the aforesaid words associated with Goa is go and which means cow in Sanskrit. From this it is evident that after the spread of Aryan Culture to South in around 400 B.C., it seems guva became Goa and thus came to be associated with cow. However, the antiquity of cow in Goa back to c. 8000 B.P. and cattle were in existence much earlier to the spread of Aryan culture to Goa.

Goa was also called Gomant during the ancient period and river Mandovi was called Gomati. Just as origin of India or Hindustan is traced to the river Sindhu or Indus, the origin of Gomant might be traced to river Gomati. A Portuguese writer was of the opinion that Gomant has originated from Goubhat the chief regional deity. It seems that he was not aware that Goa was one of the Shakti pithās and the presiding deity was Gomati and the purusha was Chandreshwara. Therefore, Gomati was not only the name of the river but presiding deity of Goa as well.

However, the etymology of Gomant has attracted the attention of many scholars. Gomantak consists of two words Goma (an arrow) anantak (terminus) the point where the arrow fell. The above explanation is associated with the legend of Parsuram and is purely mythological and not based on historical facts. Therefore, it is not convincing. Yet, there is one more view that the word Gomantak had originated from
the word Gomanchal and the latter word is associated with a mountain range. But there is no mountain range called Gomanchal. This consists of two words namely goma and anchal which mean the soft skin below the neck of the cow. Therefore, the association of Gomantak is far fetched. The word Gomant is much more anterior than Gomantak. There are references to Gomant in Mahabharat but some scholars identify Gomant with Saurastra. In Harivamsha also the reference of Gomant occurs and it seems to be related to Goa. The fierce battle between Krishna and the king of Magadha Jarasandha is supposed to have been fought in the regions of Goa.

On account of the location on the west coast of India Goa was known to foreign travelers during the ancient period. The Periplus of the Erythrean sea a work of an unknown sea traveller scried to the period C. 40 A.D. - 71 A.D. furnishes localities supposed to have been associated with Goa. Major Rennol identifies Goa with Tyndis. On the other hand Dr. Vincent identified Aigidi of the Periplus with Goa. However, Aigidi seems to be Anjadiva Island near Goa. Though Goa was known to Greek travellers the proper identification is difficult and is still an open question. During the Middle Ages Goa, was known as Gouba or Kawe. By and large there is unanimity amongst the scholars that Kouba, Kawe or Kave are associated with Goa. The capital of Goa, Chandrapur was known as Sindabur.
Goa was recognised as a part of Aparanta from ancient times. The reference to the terms Aparanta occurs in Bhishmaparva of Mahabharata, Vayu Purana, Kautilya’s Artha Shastra and in Raghuvamsha. Aparanta denotes the territory located on the west coast. It extended from Baroch to Gangavali river in Uttar Kannada. Remaining territory on the west coast was referred to as Dravida. The words Aparanta and Konkan denoted the same region of west coast. But Aparanta has greater antiquity than Konkan and the latter term came in vague during the c. 500 A.D.-600 A.D. Howsoever in course of time, Aparanta and Konkan became two distinct regions. Aparanta then denoted only north Konkan and the term Konkan denoted the southern Konkan. The Nerur grant of emperor Vijayaditya (705 AD) mentions the Konkan region as Mahasaptama. It is also referred Sapta Konkanas they are karatam, Viratam, Maratam, Konkanam, Havym, Tulavam and Keralam. The fourth region called Konkanam is the region of Goa. The inscriptional evidence furnishes the extent of this territory, Havye 500 Uttar Kannada), Konkana 900 (Goa Revatidvipa i.e.Iridige Vishaya) Konkan 1400. Thana Raigad and Lata which include Surat and Baroda of Gujrat State.

The extent of Goa

The territory of Goa occupies the central position in Konkan and it extends from river Terekhol to Canacona. This
central zone of Konkan is the heart land of the west coast and in this region. Konkani is spoken. Goa is bound by on the western side by Arabian Sea and north by Maharashtra on the east as well as on south by Karnataka. Sahyadri range on the east separates Goa from the Deccan plateau. One third of Goa is covered by laterite, Mandovi (Gomati) and Zuari (Aghanashini) are the main rivers of Goa and are both navigable. Mandovi is 62 kms long Zuari is 63 kms long. The small river Tirakol (Arunda) divides Goa and Sindhudurga smaller rivers like Chapora (Chopde), Kushawati, Paroda and Talopana flowing within the territory of Goa. However during the entire period of this study the extent of Goa was not the same. SKH furnishes geographical date of the only two talukas of Goa namely of Tiswadi and Salcete. But the small area was not constituting the territory of Goa even during the period of when SKH was compiled. Hieun Tsang has mentioned that after covering a distance of 300 miles from south west to north west the territory of Konkan begins. Mallinath has mentioned that Murla (Gangavalli) is the dividing line between Dravida and Aparanta. Frair has mentioned that after crossing Gangawali river one could reach Karnataka. There was a tradition holding tarangas in the temples of Sateri, Ravalnath, Vetala and Mallikarjun during the festive days like Dasara or annual festival. This tradition is found from Kudal to Canacona. The tarang of Mallikarjuna of Canacona was taken in procession upto Gangavali in Uttar Kannada. Therefore, this clearly
indicates that from Kudal to Gangavali, there is a separate
cultural zone of Goa 19. However, it may be argued that the
devotees of Mallikarjuna were residing in the areas of Uttar
Kannada, therefore, for their convenience the tarangas of
Mallikarjuna were taken up to Gangavali. Very close to the
city of Karwar, there was a village called Kadewad. Place name
Kadewad is very suggestive and is a compound of two words,
Kade means the last or terminus and wad or Wadi locality. 20.
The village Kadewad is the terminus of Drawida (Kannada)
culture and the beginning Konkani culture.

Jayakesi I extended hiss territory beyond the present
Northern borders of Goa (North Konkan). It included Uttar
Kannad and Belgaum. Even in the Vijayanagara period Gorastra
extended upto Karwar district. 21 However, the socio-cultural
history of Goa extending from the river Terekhol to Kali river
has been only taken up in this work.

Survey of Inscriptions

For the study of political social and cultural history of
Ancient India from c. 300 B.C. till the rise of Vijayanagara
period, the epigraphs are valuable source materials. The
decipherment of Brahmi and Kharosti scripts in the early 19th
century was a land mark in the field of epigraphy. Scholars
from Calcutta and Bombay had established the royal Asiatic
Society of Bengal and Bombay. These Societies started the
publication of journals devoted to Ancient History of India. The Archaeological Survey of India which was established in 1864 appointed epigraphists like Burgess Buhler and Hultzsch. In South India Mackenzie, Rice and Fleet did pioneering work in the field of epigraphy.  

The copper plates and stone inscriptions of the seven dynasties which have ruled over the small territory of Goa are good source material and throw light on the political and Socio-Cultural history of Goa. Many inscriptions have been discovered within the territory of Goa. Some inscriptions found outside Goa also refer to the political history of Goa. In Sawantwadi region (Iridige Vishaya) the survey of epigraph began due to the initiative of the British Civil Servants like Jacob and Keilhorn in the third decade of the last century. The copper plate of the Chalukyas of Badami namely six Nerur copper plates and the Southern Silaharas copper plates of Kharepatan were the early records to be discovered and deciphered. Keilhorn published Kharepatan copper plate of Rattaraja, the Southern Silaharas ruler in Journal of Bombay Branch of Royal Asiatic Society vol. I Nerur copper plates were published in Indian Antiquary vol. 23 Bombay Branch of the Royal Asiatic Society published inscriptions relating to the Kadambas of Goa in 1867 - 1870. Subsequently a few more copper plates of Kadambas Kings were published in 1876.
The Goan physician Jose Gerson da Cunha who was successful in his profession was engaged in the study of the history of the west coast during the later part of the last century. His note on the shrine of Saptakoteshwar (1874) was published in IA vol. III is based on the SKH. After considerable efforts he obtained manuscripts of SKH from Maharasstra, Karnataka and Kerala and the critical edition of the SKH (1877) was published. Da Cunha could not overcome his caste complex. Hence he never doubted the legend of Parasurama and the migration of Saraswats during the period of the above sage. He called the grammar of Konkani as grammatica Bracmana. He firmly believed Saraswats brought Konkani to Goa. But Mauryan Prakrit was spoken in the west coast and Goa from c. 400 B.C.

An Historical and Archaeological Sketch of the city of Goa by Jose Nicolan da Fonseca published in 1878 on the model of District Gazetteer. Deals with the ancient history of Goa and is based on the inscriptions which were published in the volumes of JBBRAS. Fonseca deals with the origin of the word Goa and traced the history of the Kadambas, the Yadavas, the Bahamani conquest of Goa and the role of Vijayanagara. This is the earliest available work on the political history of Goa.

John Faithful Fleet's work the Dynasties of the Kanarese Districts (1894) is based on the inscriptions, out of the
dynasties mentioned in the book, the Chalukyas of Badami, the Southern Silahārās and the Kadambas of Goa are pertaining to the region of Goa. Recently two works exclusively dealing with all branches of the Silaharas were attempted by scholars. *Inscriptions Indicarum* vol. VI deals with all the branches of the Silahārās and is an exhaustive and authoritative work on the subject. 29 G. T. Sawant’s *History of the Silahārās*, also deals with all the branches of Silaharas. 30 B. R. Gopal’s *The Minor dynasties of South India* gives a critical account of all the branches of Silaharas. 31

Till 1928, the history of Goa used to commence with the Chalukyas of Badami. But in that year Varde Valvalikar noticed a one line inscription on the linga of Aravalem and was incorrectly deciphered as *Sachipura cha girasi* and it was ascribed to c. 200 A.D. 32 Heras in 1929-30 along with his students explored the territory of Goa as well as North Karnataka with a view to collect materials on the history of the Kadambas. During the course of his exploration, Marcella copper plates Savai-Vere copper plates Panaji copper plate, the Raya Viragal of Jayakesi were main inscriptions discovered in Goa district. 33 A few more inscriptions were discovered in Dharwad. On the basis of these inscriptions the history of Ancient and Medieval Karnataka titled the *Kadamba Kula* was
published in 1931 by Moraes. R. N. Gurav collected nearly 123 inscriptions on the Kadembas of Goa and based on these inscriptions attempted the History of Goa Kadambas. The aforesaid work of Moraes dealt with all the branches of the Kadambas and is an exhaustive work on the history of Goa Kadambas. However, the author has not dealt with deities sculpture, architecture and iconography from the region of Goa. A stone inscription referring to Rayana Shastadeva Kadamba in nagari script ascribed to c.1000 A.D. was discovered in Curdi is now displayed in the State Museum of Goa. This inscription described Shastadeva Paramabhattāraka Prachandadanda = mandala. Yet another stone inscription in nagari script was discovered in Curdi by the officials of Archaeological Survey of India in 1985 and it belongs to c. 1100-C. 1200 it is yet to be published. Stone inscription of Jayakesi I engraved in Kannada characters belonging to 11th century is one of the few inscriptions of said ruler is published in EI XXXVII.

Two copper plates are published in News Letter, of Directorate of Archives, Government of Goa. Kudatari, copper plate of Kadamba King Jayakesi I, the first copper plate to the land named Tundakapur situated at Kudatrika agrahāra (Curtorim of Salcete). The second copper plate is from Korgaon belonging to king Bhimabhupal. It is dated 1351 A.D. to belongs to a local dynasty which ruled Goa after the fall of Goa.
During the fourth decade of this century another copper plate of Chandravarman of Sivapura (Goa) was discovered and was ascribed to Kadambas and palaeographically it was dated c.500 A.D. Thus the third and the fourth decade of this century saw the discovery of the two unknown dynasties of Goa. Five more copper plates of the Bhojas were discovered in the neighboring regions of Goa. These are namely of Hiregutti plates of the Bhoja ruler Asantika and the Arga copper plates of Kapalivarman. Both these copper plates were discovered in Kumta and Karwar talukas of Uttar Kannada. Kopoli plate of Asantikavarman belongs to Khanapur taluka of Belgaum. The fifth and sixth copper plates of the Bhoja ruler Prithvimallavarman were discovered in Goa.

In addition to the aforesaid copper plate of Konkan Maurya, Chandravarman of Shivapura (Goa)) one more copper plate of Bandora (Bandivade) belonging to Anirjitatavarman of the same dynasty was published in E I XXXIII. Stray papers of Marathi inscriptions of Yadava and post Yadava period were published in Bharat Itihas Samshodhan Mandal issues. In Prachin Koriv Marathi Lekh inscriptions upto Vijayanagara period have been published. This is an authoritative work on Marathi inscriptions.

During the post-liberation period the Nundem inscription
of Simharaja belonging to an unknown dynasty, perhaps a vassal of Konkana Maurya was published and is ascribed to c. 500 A.D. on palaeographic grounds. The reading and the date of the one line inscription of Aravalem was also revised and now the present reading of the inscription is Sambalura vasi Ravi and it is dated c. 700 A.D. Settar and S. Rajashekhara of Karnataka university, Dharwad discovered the second inscription from Aravalem in 1979. The inscription is in box-headed characters and as carved on a pillar of the ancient temple. While converting pillar into linga sufficient care was taken and hence the inscription is damaged. Madhav Katti deciphered the inscription and published in the journal of Epigraphic society no VI.

From the above survey of inscriptions it is evident that the territory of Goa is fairly rich in epigraphical source. Inscriptions throw light on the religion, society and economic conditions.

Survey of sources on Iconography, Architecture and Sculpture

The Portuguese were the first Europeans to see the magnificent caves of Elephanta and Kanheri. In fact the Portuguese soldiers damaged the sculptures of Elephanta caves and the standing images of Buddha in cave No. III of Kanheri. They did not appreciate the heritage of India as
they saw India through the spectacles of Christianity. Scholars like Lopes Mendes, Braganza Pereira had no grounding in Sanskrit, Indian Philosophy and Iconography. Even in the works of later period the consorts of Brahma are mentioned as Riddhi and Siddhi. A Scholar who had basic knowledge of Hindu iconography could have easily identified the aforesaid consorts of Brahma.

In the writings of the scholars of this century references to Vetala and Ravalnath are seen. However the scholars like Heras and Priolkar believed that these deities have Jaina origin. The folk deities like Bhauka are mentioned in the writings. But the ramifications of Bhauka in the neigbouring regions were not taken into considerations. No scholars questioned the historicity of the statement of SKH that the deities like Mangesh, Saptakoteshwar, Nagesh, Mahalsa, Mahalakshmi and Shantadurga were brought from Tirhut.

Heras collected the sculptures of Gajalakshmi (Gajagouri) Nandi, Saptamatrikas from Chandor. Hero stone from Orlim village and Buddha from Colvale. He published a paper on the aforesaid Buddha image in JBHS. After three and half decades of the publication of the writings of Heras, the Ancient Shrines of Goa was published. This monograph dealt with the main deities like Mahalsa, Shantadurga, Saptakoteshwar, Vetalas, Vishnu and Brahma and has 72 plates. Some sculptures like Brahma from Parse have been incorrectly dated.
Government publication meant for tourist and has served this purpose.

S. A. Sali from the south western circle of Archaeological Survey of India explored the region of Goa. The survey included prehistoric archaeology as well as historic archaeology. Saptakoteshwar shrine of Opa, the rock-cut caves of Narve and Dabosi and Diwadi are mentioned but these caves have not been dated. Soundara Rajan visited the caves of Aravalem in 1965 and the first to point out the significance of the aniconic lingās present in the caves, the representation of Surya and Kartikeya were for the first time explained. The Kuvaleshwar from Korgaon village of Pedne was identified as Kartikeya sculpture of early Chalukyas period.

Gritli Mitterwallner Studies iconography of Siva, Skanda and the devi from Goa and the neighbouring regions is a thesis submitted to Munich university in 1971. She has contributed many papers devoted to iconography, art and architecture of Goa. In 1979 Settar and Rajashekhara surveyed the rock-cut caves of Goa. However, no paper has been published by them on this survey. Puratatva and Purabhilekh, the journal of the Directorate of Archives, Archaeology and Museum of the Government of Goa has published papers on the iconography on Umashita Siva and Vishnu. Image from Savaivere village displayed in Old Goa Museum and Guleli Mahishāsuramardini depicted in boat. The papers presented in the seminars on the
The history of Goa conducted annually by Goa University and Directorate of Archives and Archaeology have been published. Epigraphists as well as scholars of Kannada literature have contributed towards understanding folk-deities and literary references to these deities have been studied in depth. Marathi writers have also contributed in the study of the above folk deities. These folk deities were called loukika devās and references to these folk deities are found in English writings also.

**Literary Sources.**

Puranas throw light on the political, social and cultural history of the various regions. *Sahyādrikhandā* can be utilised for the cultural history of the west coast in general and Goa in particular. The Brahmins of the west coast, particularly the Saraswats consider it as a Purana. According to the traditions, it is part of *Skanda Purāṇa* (here after SKP) and hence it is labeled as *Skandapurāṇantargataḥ Sahyārikhandā*. However, the published from Venkateshwar Steam Press Bombay and Vanga edition of SKP have not included *Sahyādrikhandā* in their editions. In the text of the aforesaid editions of SKP there is considerable similarity. SKH edited by Gajananshastri Gaitonde is easily available. This edition of SKH is based on Gerson Da Cunha's critical edition. In the foot notes of the Gaitonde’s revised edition of SKH readings from various Ms
have been mentioned. Hardly there are differences between Da
Cunhas critical edition and Gaitondes edition. Hence through
out this study Gaitondes edition of SKH has been consulted. It
would be appropriate to discuss the date of SKH. Recently an
American scholar has edited eleven chapters of the section
called Pātityagrāmanīrṇaya. This is most exhaustive and
critical work available on SKH. The summery has been published
in the Purāṇa journal. 62 The references to Kadamba king
Mayurvarman show that some parts of SKH was compiled around c.
500 A.D. It has been suggested that SKH was compiled between
500-1500 A.D.63 This long span ascribed to SKH would indicate
that it is extremely difficult to fix the date and of the
puranas as most of these are based on Mythology and
traditions.

Besides the references to Kadamba ruler Mayurvarman there
are other datable references also. The next datable
information is Chandrachuda (Chandreshwara Mahātmya). This
deity is supposed to have been consecrated and worshipped by
Bhoja king Chandravarman. Ambastacharitram the fourth chapter
of this Mahātmya mentions that full moon day of Shrāvanyukta
(Shrāvanayukta Somavār pournima) is very auspicious on
Chandreshwara mountain for taking a holy dip. 64 In the copper
plate of the Bhoja ruler Prithvimallavarman refers to the
donations made on Srāvanayukta pournima. 65 This clearly
indicates that even before Prithvimallavarman there was a
tradition according to which full moon day of Shravana was considered as an auspicious. From this it is evident that the date of this section way go back to c. 600 A.D.

Varunāpuramahātmya of SKH deals with the goddess Mahālsa. The ancient shrine of this goddess was at Verna of Salcete taluka during the Pre-Portuguese period. According to SKH she was brought from Tirhut (Bihar) by Parasurama and was consecrated in Verna. In Varunapuramahatmaya epithets of Mahalsa are furnished. The epithets Ambiketi Mohini and Kalaratri occur in the inscriptions found in Karnataka and in one Telugu inscription. The list of epithets of Mahālsa, this clearly indicates that Varunāpuramahātmya was written in C 1300-1400 A.D.66.

From the above discussion it is evident that SKH provides an exhaustive source material for the social and cultural history of Goa.

Vetaḍa is worshipped in iconic form in many temples of Goa. Vetaḍa Sahastranāma throws light on the iconography and his association with various deities., his vehicle and his worship etc. Vetaḍa has been discussed in the chapter VI with the help of this Mss, In this Ms there are references to alchemy Hingalajamāta and Gorakhinipati are also mentioned. A preliminary study of Vetaḍa Sahastranāma reveals that it was compiled during c. 1400 A.D. after the arrival of Nāth-Panth
in Goa. This was the period when the folk deities were Brahmanised. Vetāla Sāhastranāma mentions that Vetāla holds cane (vetra) in his hand and hence he is called Vetrapani (Vs. 19). Elsewhere Narsimha is elder brother (jesta sakha) of Vetāla. In view of this Ms has been utilised for the study of Vetala in this work.

This territory on the Western sea board is part and parcel of India. Geographically, historically and culturally it is closely knit with rest of India. Economically also it dependent upon the neighbouring regions. From remote past it imported rice from Uttar Kannada and Dakshina Kannada and vegetable from Belgaum. Goa shares common history with the neighbouring regions. The common history could be traced from the period of Satavahanas, the Bhojas, Konkana Mauryas, Badami Chalukyas, the Southern Silahārās, the Kadambas of Goa the Yadavas and the Vijayanagara. These aforesaid dynasties have ruled and the neighbouring regions as well as Goa. Therefore, Goa shares common history with adjoining regions. But like other regions of India it has maintained its own individually. However, a scholars goes to the extent of saying that Goa had no sizable population and resources of its own an independent culture of its own. It seems to be a sweeping generalisation not based on historical facts and Goa has an individual personality of its own.
It has been felt necessary to make clear about the approach at the beginning. There was a strong belief among some Goans that the culture of Goa is quite different from the mainland. This belief grew on account of the isolation of the Goan elite in the society in the neighbouring regions. The seeds of isolation were sown in medieval period itself because of the treatment given to all the Saraswat Brahmins by the Brahmins of the Deccan. Deshastha Brahmins never considered Saraswats as Brahmins and did not dine together. They were not recognised for Shatkarma. This made them to confine themselves only to SKH and the particular Veda to which they were attached. Therefore, Saraswats did not go beyond SKH. Hardly any scholars from Goa made efforts to other Purānas like Saura Purāna, Brahmānda, Purāna or Kalikā Purāna. for the study of Saptakoteshwar, Kāmākshi and Vetālā.

Goa being a part of India sharing a common history with neighbouring regions during ancient and medieval period had been influenced by these regions. Such influence can be traced in the field of religion, sculpture, architecture and music. Therefore, an attempt is made to trace the similarity in the aforesaid fields. This perspective would facilitate and show that Goa has been and is culturally an inseparable part of India.
As mentioned earlier Goa is sandwiched between Karnataka and Maharashtra, and it has received both cultural influences. The sources are available in Kannada as well as in Marathi for the cultural history of Goa. Therefore, the knowledge of Kannada Marathi, Konkani, Sanskrit and the Portuguese are essential for the study of the socio-cultural history of Goa. The literature available in the aforesaid languages has been consulted for this study.

In the section the survey of inscriptions the references have been made to the works related to this regional study such as Kadamba Kula, the History of Goa Kadambas, the History of Silahārās, the Pre-Portuguese History of Goa 70. The first work is general history of all the branches of Kadambas and therefore, is not exclusively written on Goa. Stray references to cultural history of Goa are available but the treatment is not exhaustive as it is dealing with all the regions where the branches of Kadambas have ruled. The other work mentioned above are of the particular period and are not covering the entire period of history from C 400 A.D. to 1500 A.D. In the chapter devoted to society and culture in the history of Kadambas references to Goa are meager. The last work furnishes only the political history of Goa to Vijayanagara. The iconography Siva-Kartikeya and Devi from Goa and the neighbouring regions is purely a study of iconography. Therefore, the socio-cultural history of Goa is a desideratum.
In the following chapters an attempt is made to study socio-cultural History of Goa.