CHAPTER V

RELIGION

Historically and culturally Goa was an inseparable part of India up to 1510. Goa withstanding the smallness, as a part of India had undergone religious movement which are similar to other parts of India. Hinduism in Goa saw the development of the two main sects Vaisnavism and Saivism. Shakti worship was also prevalent in Goa and the main Shakti's worshipped were Sateri, Bhauka, Kelbai, Gajalakshmi, Mahalakshmi and Mahalsa. Nath-panth also had influenced the cultural history of Goa. Buddhism received the royal patronage to a small extent under the Konkan Maurya and the Bhojas. Buddhism might have survived right up to the end of the Kadambas. There were Jaina bastis (temple) in Kudne Kothambi and Jainkot. All these villages are in Bicholim taluka. There was one more Jaina Bastis in Bandivade of Ponda taluka.

The kings of all dynasties who had ruled Goa were tolerant towards other religion. No evidences of religious persecution are found till the end of Vijayanagara period. An attempt is made to survey briefly the history of the above religious sects in this chapter.

Vaisnavism

Recent researchers have revealed that by the first
century B. C. the Vaisnavism was taking the root in the Deccan. This is reflected in the inscriptions of Satavahanas. Goa was the part of the Satavahana empire during the reign of Kuntala Satkarni and may have remained for quite some time. During the rule of Satavahana itself, Vaisnavites traditions might have spread in Goa. The earliest evidence of Vaisnavism as far as Goa is concerned comes from Vadgaon Madhavapur in Belgaum district. In the number of Satavahana inscriptions there are references to the various epithets of Krishna indicating the spread of Vishnu cult in the neighboring regions of Goa.

To the south Goa in Banavasi (Uttar Kannada) district of Karnataka there is an inscription which mentions Visnrudrasivālananda, Satakarni and records the temple of Astabhujaswāmi (eightarmed lord).

The earliest references to the personal names associated with Krishna from the region of Goa are found in Bhoja copper plates of Devaraja which are palaeographically dated to c. 400 A.D. In this copper plates of Devaraja the epithet Govinda which is the fourth epithet of the twenty four (chaturvimashāti) epithet of Vishnu is mentioned. The next in the chronological order is the copper plate of the Bhoja ruler Prithvimallavarman. Palaeographically this copper plate can be dated to c. 550 A. D., and mentions the donee Brahmin named Mōdhavārya of Agnivasyagotra. Ārya is an honorific term
and Mādhav is the third epithet of Visnu. Finally Argā plates of Kapilavarman and Kapoli plates of Asantikavarman are palaeographically contemporary and can be assigned to c. 600 A.D. – c. 700 A.D. The former copper plate mentions the name of the scribe as Krishna which is 24th epithet and in the latter inscription the name of the scribe Mādhava and he is the son of Govinda, Both father and son have the epithet of Visnu as their personal names.

During the Bhoja period itself the Chalukyas of Badami established their control over Revatidvipa (Redi) of Sawantawadi which is near northern borders of Goa. Invocatory verses of their inscriptions commence with Nārāyana. For the first time the epithet Nārāyana occurs in this region. Mangalesa, the Chalukyan ruler is described as a staunch worshipper of Bhagvat Visnu (param-bhāgvat). this record registers the grant Kundivatak and this has been identified as Kudne of Bicholim taluka. The grant was made on the Mahākārtika dvādashi (12th day). On this day Cānturmas ends and Krishna wakes up from Yoganidrā. However, on this day the wedding of Tulsi with Dāmodar is celebrated by Hindus. Dāmodar is an epithet of Visnu. Accordingly, the king being a parambhāgvat did observe fast and after worshipping Visnu he made grant.

According to Rigveda the abode of Nārāyana is primeval waters. The waters contained that earliest embryos in which
all the Goads were collected. The waters are called Nara because they were the sons of Nara and since they were the first resting place of Prajāpati. The vast expanse of the blue waters of Gomati (Mandovi) Aganasini (Zuari) may have been considered as an ideal abode of Nārāyana. Insignia (lānchana) of Badami Chalukyas was Varaha (bear) an incarnation of Visnu. They were the worshipper of Nārāyana. This may have given an impetus for the rise of Nārāyana worship in Goa. In North Goa, there are number of Nārāyana temples. However in the other talukas of Central and Southern Goa also there are Nārāyana temples. Even in the name of the villages the influence of Vaisnavism can be seen. The village Narve is the corruption of Nārāyana. Nārāyana is abbreviated as Nāru and from it has become Nārve. In Naroa, Navelim and Bicholim, there are Lakshmi-Nārāyana temples and in Mopa, Sarmal and Virnoda of Pedne taluka Lakshmi-Nārāyana temples are located. In Tiswadi taluka there were five Nārāyana shrines four in Bardez and thirteen in Salcete. All these twenty two Nārāyana shrines were destroyed by the Portuguese in the 16th century. In the Cola village of Canacona taluka there is temple of Nārāyana. It is difficult to say whether all these were consecrated in early Chalukyas period. Perhaps some may have been consecrated in Kadamba period c. 1000 - 1200 A. D. (Plate No. 1).

North Goa was under the influence of Southern Silahārās
There insignia (lāghan) was the eagle (garuda) the vehicle of Visnu. However, this had no effect on their faith. Like other branches of Silahārās, they were staunch Saivites and this is indicated by their epigraphs. No construction of Vaisnavite shrine is referred to in these inscriptions. However, they were tolerant towards other sects also.

The Kadambas of Goa ruled from the early 10th century and their royal insignia was the lion. Though the deity on their banner is Vaisnavite, but it had no effect on their faith in Saivism and they were the worshippers of Saptakoteshwar. However, their tolerance towards Vaisnavism is indicated not only by the presence of Hanuman on their banner but also by the invocatory verses in praise of Varaha (boar) incarnations mentioned in Panaji copper plates of Jayakeshi I. Like the Silahārās, the kadamba were also tolerant towards Vaisnavism and this is indicated by the consecration of Vaisnavite shrines by the members of the ruling family. Tambur inscription of Guhaladeva III records the construction of the temple of Visnu at Tambur. Another inscription from the same place mention the construction of Nārayandeva temple.

Out of 24 epithets (Chaturvīmashati) of Visnu, the second epithet is Nārayana and the reference to the worship of the above deity and his shrines from Goa has been already made.
Therefore, now it would be appropriate to deal about the shrines of the remaining epithets of Visnu from Goa.

**Kesava**

It is the first epithet of Visnu. There are two shrines of Kesava and these are namely in Priol (Ponda) and Loliem (Canacona). In Cortalim (Kuttali) Sanskritised as (Kushastali) also there was a temple of Kesava and it was destroyed during the 16th century.

**Mādhava**

Prayag Mādhava is one of the subsidiary deities (parivār devatā) in Kāmaleshwar temple of Korgaon in Pedne taluka. According to a tradition, a pilgrim from Goa had been to Prayag (Allahabad) and he brought the image of Mādhava from Prayag and consecrated in Korgaon. Hence Madhava was named as Prāyaṁ Madhava. He is the family deity of the Pādhye Bhrahmin and Karhade Brahmins, The image seems to be of southern Silahara period.

**Vāmana and Trivikrama**

Vāmana is the fifth incarnation of Visnu but Trivikrama and Vāmana are respectively seventh and eighth epithets Chaturvimashati (24 epithets). Vāmana assumed the form of Trivikrama to put down Bali the mighty emperor of demon.
Salcete taluka had the shrine of Vāmana²⁶ and Trivikrama²⁷ respectively in the village of Lotulim and Raciam. The distance between the two villages is hardly 7 kms. Most probably during the period of Badami Chalukyas these shrines were constructed. Both these shrines were destroyed during the 16th century. The village Kavale of Ponda taluka is the abode of Saivite Shakti Shāntādurgha, Vamana was reconsecrated in the village Kavale as a Parivar devata of Shāntādurgha. Under Saivite influence, Vāmana has been redesignated as Vāmaneshwar. Besides, Trivikram there were Nārāyana and Ishwara in Raciam. The latter deity was reconsecrated in Agapur as Mahadeva and is constituting the trikutāchala shrine of Mahādeva, Govinda and Nāmeshwara.²⁸ From this it is evident that even trikutāchala complex of Racāim consisted of Trivikram Nārāyana and Ishwara. But the devotees of the deities changed the names of deities while reconsecrating them in Agapur.

Padmanābha

The image of Padmanābha (plate No 2) is worshipped in Cuncolim of Ponda taluka. Locally the deity is called Nārāyandeva, and he is one of the parivar devas of the Shāntadurga shrine. The ancient stone sculpture of Padmanābha has all the attributes of the deity mentioned in the text and he is not Narayandeva. A new image of Padmanābha was consecrated in 1980, and the ancient stone sculpture has been
handed over to Goa State Museum. This belongs to later Chalukyan style. One more stone sculpture of Padmanābha has been discovered in the debris clearance of the ancient temples of Vichundre in Sanguem taluka. Stylistically the stone sculpture is similar to Cuncolim stone sculpture but the face of Vichundre is not impressive like the face of Cuncolim Padmanābha.

**Dāmodar**

The ancient temple of Dāmodar was in Mathagram (Madgaon) and was destroyed by the Portuguese in the 16th century. The Linga of Dāmodar was reconsecrated in Jambavalim. Dāmodar is an epithet of Krishna and particularly associated with his childhood. Yashoda the foster mother of Krishna tied the lower abdomen of the child Krishna to a heavy mortar. Hence the abdomen of Krishna was pressed. Thus Krishna got the epithet Dāmodar.

Evidences indicate that the temple of Dāmodar was a memorial erected in honour of Malkāji Dāmodar who was murdered by people immediately after his marriage. Malkāji bears Gujarati influence. Even if Malkāji was a native of Goa, the parents of Dāmodar might have named their child Malkāji due to Gujarati influence. During Kadamba period Goa had close contacts with Gujarat. Hence most probably the temple of Dāmodar was constructed during the Kadamba period.
Shankarshana

Shankarshana is the 13th epithet of Visnu. Like Narayana he is not a popular aspect of Visnu. In Loliem village of Canacona taluka he is a parivar devata in the main temple of Nirakar.32

Narasimha

In Goa proper there were two shrines of Narasimha. One shrine was in Shankhavali (Sancole) in Salcete taluka and the second shrine was Daugim in Tiswadi taluka. It is difficult to ascertain whether these two shrines were of Lakshmi-Narasimha, as no records are available. Both these temples were destroyed by Portuguese in the 16th century.33 The devotees of Narasimha once again got prepared the image of Lakshmi Narasimha at the end of 16th century and consecrated in Veling of Ponda. According to the traditions, the deity in worship belongs to Sancole. There are no records or traditions associated with the reconsecration of Narasimha of Daugim in any part of Goa.

No inscription from Goa proper refer to the above shrine of Narasimha. However, the inscription of Goa Kadamba ruler Sivachitta (1169 A.D.) mentions the deity called Vira-Vikram Narasimha consecrated by Matayogi.34 According to a tradition current in Goa, a Brahmin from Karnataka brought Narasimha and started the worship of Narasimha.35 The early shrines of
Narasimha from Halsi (Belgaum district), Bangone and Banavasi (both in Uttar-Kannada district) have been reported. The worship of Narasimha might have reached Goa from these shrines during Kadamba period. Moreover, the recent researches have shown that the early stone sculpture of Narasimha are from Malnad and coastal Karnataka. 

Goa being a coastal track and closely connected with the cultural and political history of Karnataka, the worship of Narasimha may have spread to Goa from this region. In Sancole there was a temple of Permadi, the Kadamba ruler. Therefore, it may be construed that Narasimha shrine of Sancole belonged to Kadamba period.

Most of the stone sculptures of Visnu are standing (sthanaka) images (murtis) of stone in (samabhanga) position. The only reclining (shayan) image of Visnu known as Ananta is from Priol. 

The region of Ponda was called Antruz and the etymology of which is explained as Ananta urjadesh, the land of infinite energy and may be also explained as Ananta uragapura. The latter word uraga means a serpent. Visnu is supposed to be reclining on serpent. The Ponda taluka has four shrines of Visnu and these were worshipped in respective villages from Kadamba period. These four shrines are in Keri, Cuncolim, Savai-Vere and Priol. These are dedicated to Narayana in the first two villages. Though the people of Cuncolim call it Narayana as already pointed above, the stone sculpture is actually of Padmanabha and other two temples are
of in Savai-Vere Ananta and Kesava in Priol. Therefore, there is no exaggeration in naming the region of Ponda as Antruz. Hence, this was the centre of Vaisnavism.

On a stone plaque of schist Ananta has been chiseled out and the same has been affixed in the wall of sanctum. Visnu is reclining position is called Sheshashayana or Anantashayana (Plate 26 D)

Visnu is reclining on Ananta Nāga. Hence he is called Anantashayana. He is depiction of the god cosmic Narayana. The lotus is issued out of the naval on which Brahma is sitting. The present plaque of Ananta seems to be have been reconsecrated during Vijayanagara period.

Parasurāma

Parasurāma is the sixth incarnation (avatāra) of the ten incarnations of Visnu, According to Puranic tradition Konkan is the creation (sristi) of Parasurama. In North Konkan in Chiplun as well as Dakshina Kannada the shrines of Parasurama have been reported. In Paingunim village of Canacona taluka there is aniconic representation of Parasurāma.

On the stone sculpture of the various aspects of Visnu, the ten incarnations are depicted. Parasurāma with axe in his hand is also depicted among these incarnations. Such depiction
of incarnations on the stone sculptures become quite common after 900 A.D. in south India. In Goa also, there are stone sculptures of Visnu with the panels of incarnations including Parasurāma. But the depiction of Parasurāma is not the independent worship of Parasurāma in a temple. By and large scholars agree that the worship of Parasurāma began during 1200-1300 A.D. The rise of Nath-cult coincided with two more cults namely of Dattātraya and Parasurāma. Guru Dattātraya initiated Parasurāma in Srividya. It is mentioned here that Parasurāma beheading his mother under the orders of his father was harmoniously accommodated in Natha religious movement. Both Chiplun and Paingunim under the influence of Nātha and Dattātraya cult may have set up these independent shrines during the 1300-1400 A.D.

Rāma

Rāma is one of the ten incarnations of Visnu but in comparison with Visnu, the cult of Rāma did not establish itself as independent cult. Madhavachārya who propagated his philosophy in the early part of the 13th century is credited with bringing the image of Digvijaya Rama from Badarikasharam and he sent Naraharitirtha to Jagannāth in 1266 A.D. to bring the original idol of Rāma and Sita. In Vratakhanda of Hemadri(1300 A.D.) there is reference to Ramnavami, the birthday of Rama which is celebrated on 9th day of the bright part of the month Chaitra Navami of Chaitra Sukla-Paksha
These facts clearly reveal that the cult of Rāma gradually became popular by the 11th century A.D.42 There were two shrines of Rāma in Goa there was a temple dedicated to Rāma in Pilagaon and this was destroyed by the Mughal army in the 17th century.43 In Cuncali village of Salcete taluka, there were shrines of Rāma and Krishna and these were destroyed in the 16th century by the Portuguese.44 Whether Rāma and Krishna images were in the same temple or there were two different shrines for those two deities it cannot be said with certainty. Salcete is a stronghold of Madhava Saraswats and they are staunch devotees of Visnu. Probably the shrines of Rāma and Krishna were consecrated after the conversion of Saraswats to Dvaita sect during the last decade of 15th century.45 In two villages of Ponda taluka namely in Madakai and Volvoi Rāmapurusha shrines have been reported. Those shrines have been wrongly associated with Rāma.46

Vitthala

During the latter part of the Goa Kadamba period, the worship of Vitthala might have begun in Goa. The stone inscriptions of 1284 A.D. from Vitthala temple of Pandharpur records the donation received from Lad families of Goa.47 In the copper plate of Khandepar (Ponda taluka) dated 1348 A.D. the personal name Vitthala is mentioned.48 The references to
Lad found in the former inscription were Saraswat Brahmins but the personal name Vitthal set seems to be that of a goldsmith (daivadnye). This clearly indicates that Vitthal had following amongst the various sections of the society. It seems that the traditions of wārkari which was popular in Maharashtra was practiced in Goa also. The devotees of Vitthal were going to Pandharpur two times every year namely in Asadha (June-July) and Kartika (October-November). Konkani being an Indo-Aryan language, the people of Goa could understand the devotional songs (Abhangās and Jñāneshwari) of the saints of Maharashtra. This may have also increased the popularity of Vitthal among the masses of Goa.

Ranes of Sattari were the devotees of Vitthala. Vatava Dubba was a worshipper of Vitthala and he was a wārkari. Every year he used to visit Pandharpur two times. During the last visit to Pandharpur having experienced fatigue, he realised that it would not be possible to visit in future in his advancing age. According to the tradition, the god Vitthala heeded to his request. In sake 1314 (1392 A.D.) the shrines of Vitthala at Sankhali was constructed. The present temple was constructed in the early part of this century by the Sindias of Gwalior.

Hanumān

Hanumān is an obedient servant of Rāma. He is one of the
zoomorphic deities like Narasimha and Ganapati. Hence he is similar to Yaksas. He is symbol of strength, adventure, vitality and obedience. His body was hard as diamond (Vajrāṅg). Hindi term describing Hanumān as Bajarang is derived from Vajrāṅg. In the field of Hindu iconography Hanumān is one of the late entrants in Vaisnavite pantheon. The followers of Madhva consider Madhavachārya as incarnation of Hanumān. Madhavachārya and Vyasaraya were instrumental in spreading the worship of Hanumān. The devotion towards Hanumān can be traced the beginning of the 12th century A.D. On the banner of Goa Kadambas and Bankapur Kadambas, Hanumān was depicted. The inscription of Hanagal from Halkote area belonging to Tailapadeva II (1120 A.D.) records the grant given to the temple of Hanumān.

On a large irregular stone plaque a crude relief of Hanumān with no ornamentation was found in Talaulim and belongs to c. 1400 A.D. It is displayed in Old Goa Museum. Hanumān is not enjoying the status of grāmādevatā in Goa.

Devaki-Krishna

The ancient temple of Devaki-Krishna was located on Chodan island in Tiswadi taluka. In this shrine Krishna as well as his mother were venerated. It was the only temple in India where both Krishna and his mother Devaki were worshipped together.
Consort of Visnu

The goddess Lakshmi is the consort of Narayana as well as Narasimha. In North Goa many Lakshmi-Narayana temples have been reported. There are two shrines of Narasimha one was in Sankhavali (Sancole in Salcete taluka) and the second shrine was in Daugim in Tiswadi taluka. These are not specifically referred to as Lakshmi-Narasimha temples. However, the image of Narasimha which has been once again consecrated in Veling has consort Lakshmi. Hence, the Veling temple is called Lakshmi-Narasimha temple.

There is an independent temple of Mahālakṣmī in Bandivade (Ponda taluka). The inscription of Nāgeshi temple, mentions the donations made to the above shrine of Mahālakṣmī during the Vijayanagara period. There was a Mahālakṣmī temple in Colva (Salcete) and was destroyed by the Portuguese in the 16th century.

It is evident from the above discussion that the traces of Vaisnavism were present in Goa from c. 400 A. D. and remained as one of the major sects. Philosophical background for the worship of Krishna was provided by Madhava-chārya as a great philosopher from Dakshina Kannada district. He was instrumental in spreading this worship of Krishna. During the 13th century, Some Saraswats and Daivadnyas (goldsmith) embraced this sect of the above philosopher. However,
Vaisnavites (Madhva) only by tradition they became Bhagwats and continued the worship of the Saivite deities like Nageshi and Ramnathi. Prior to the 15th century there was no conflict between the followers of Vaisnavism and Saivism in Goa. However after the spread of Dvaita philosophy in Goa the Saraswats community was divided into Vaisnavites (Madhva) and Smartas (Saivites). The Konkanamahatmya a Marathi work of 17th century, furnishes an exhaustive account of the conflict between the above mentioned the followers of the Vaisnavism and Saivism.  

Saivism

By and large scholars agree the Non-Vedic origin of Siva. In Yajurveda and Atharvaveda Siva is a non Brahminic deity. On account of the non-vedic origin of Siva the priests in Saivite temples of Goa and in the Deccan usually have Brahmin priests called Guravas. The well known ancient Saivite centres like Gudimallam (Andhra Pradesh Trimbakeshwar and Walkeshwar) respectively located in the district of Nasik and Bombay, in Maharashtra were in the tribal belt. Mangesh and Nagesh, the important aspects of Siva have origins in Goa. Gavdas were closely associated with the worship of the above deities of Goa. Even in case of Mallikarjuna of Canacona Velip are closely associated. According to a tradition Velip is credited with discovering the linga of Mallikarjuna.
The above data of Saivism furnished to early historical period. As regards the epigraphical data pertaining to Saivism in Goa, the inscriptions of Bhojas mention personal names such as Amaresvara. One of the Bhoja king was Kapa\-li\varman. Kapal is an epithet of Siva, one is holding the skull (Kapa\-li) in his hand. Another plate of Bhoja ruler Asankitavarman (c. 700 A. D.) mention that he was devotee of Maheshvara. These personal names occurring in the inscriptions clearly indicate that Saivism had taken root in Goa. by c. 400 A. D. There are place names which are associated with Siva for e.g. Harmal (Pedne taluka) Harvale (Bicholim taluka) Sivoli (Bardez taluka) Sivapur (Ponda taluka). It has been suggested that the last place name Sivapur is Siroda. However, it seems that Sivapur was a small hamlet in the village of Siroda.

The Bhoja ruler Devaraja (c. 400 A. D.) made gifts to Brahmins named (Govindswami and Indraswami of Bhardvaja gotra on the 12th day (dv\-adashi) of Magha (February-March) dark fortnight (Krishna Paksha) and this dv\-adashi is called Tiladvad\-adashi. The above copper plate of Devaraja mention Thanniyak (Thane) Kotturika (Kuttali) villages. Not for away from these villages in rock-cut cave linga which could be dated c. 400 A. D. was found. It seems the Brahmins mentioned above were supposed to worship the Siva Shrine of Consua then it might not have been a separate village.

Besides the above copper plates of the Bhojas, there are
two stones inscriptions of unknown dynasty. These are namely Aravalem.\textsuperscript{69} and Nundem\textsuperscript{70} inscriptions of Simharaja (Sanguem). Aravalem inscription which is in box-headed characters was found on the linga of the right hand cell. This inscription is incomplete as it is fashioned out of pillar from the temple of Siva which was close to Aravalem caves. On the basis of paleography, inscription is dated to c. 500 A. D. The above inscription engraved on the linga indicates that the temple of Siva was built in c. 500 A. D.\textsuperscript{71} During the period c. (700 A. D.) when Aravalem caves were being excavated, the temple referred to above was in dilapidated condition. Hence pillar on which the inscription was engraved was consecrated in Aravalem caves. On the basis of the description mentioned in the inscription it can be said that Rudreshwar temple near the water falls was an ancient temple. During the later period it was renovated. This inscription also furnishes the rituals followed by the devotees in Rudreshwar shrine such as Japa and Virāśana.

The second stone inscription of Nundem of Simharaja is displayed in the state museum of Goa. In this inscription interesting and unfamiliar epithets of Siva as well as Pārvati occur and these are namely Elā and Elāsvamin\textsuperscript{72} is the purush of Elā. The epithet Pārvatisvāmin is used as synonym of Elāsvāmin. Therefore, Elā is an epithet of Pārvati.\textsuperscript{73} From the above discussion about inception of Aravalem and Nundem it is
evident that by 5th century A.D. there were four Saivite shrines in Goa. There are namely Aravalem (Bicholim) two in Sangucem taluka Parvati and Siva in Nundem and Consua rock cut shrine of Siva in Mormugao taluka.

The rock-cut caves are of considerable importance in the study of Saivism in Goa. The survey rock-cut caves in Goa have revealed that Architectural activity started with in Consua (c. 400 A.D.) There were lingas in also other rock-cut caves. Pissurlem was a natural cave and later it was converted into shrine of Siva. Aravalem Caves are a landmark in the development Saivite iconography. This cave is housing the first syncretic shrine consisting of Siva, Kartikeya and Surya. This aniconic representation is the forerunner of Siva, Martanda Bhairava cult. Aravalem rock cut caves were excavated at least after one and half century of the conquest of Revatidvipa (Redi) by the Chalukyas of Badami. Therefore, by then the worship of Kartikeya had spread to Goa. Hence both aniconic as well as iconic representation of Kartikeya are found in Goa. Kartikeya stone sculpture from Korgaon of Pedne belongs to early Chalukya period. Along with Kartikeya the worship of Ganapati also reached Goa. The collosous Ganapati chiseled out in the cave of Redi belong to early Chalukya period.

After the rule of early Chalukyas Goa came under the control of Southern Silaharas (1010-1024). On the basis of the
invocatory verses from the Southern Silaharas inscriptions which refer to Tāndava dance, skull (kapāl) and skeleton (astipanjar) it may be inferred that minister were inclined towards Pāsupatā cult. This cult did not evolve fully as the Southern Silaharas disappeared from the political scene in 1024. The development of Vetāla images and his worship might have begun during Southern Silahārā period.

During the fag end of Silaharas rule, the Kadambas rule began in Goa. The Kadambas territory was a stronghold of Saivism. The kadambas of Goa were the worshippers of Saptakoteshwar and he was family deity. On the coins of Jayakshi I (1050-78) Jayakeshi II (1126-47). Sivachitta Permadi (1147-87) and Soyideva (1226-27 to 1245-1246) the legend Shri Saptakoteshwar varavira Jayakesideva is found. On the obverse the third type of coin of Jayakeshi the lion (insignia of Kadamba) is shown infront on the left hand side of the temple. This temple is perhaps of the family deity of the Kadambas. Occurrence of the epithet of Siva Shri Malige Bhairava on the coins as well as on the copper plates of Kadambas also indicates that Kadamba were the devotees of Siva.

In the Marcella copper plates of Sasta II, there are references to the visit of Sastadeva II to Gokarna, the well known pilgrim centre of Uttar Kannada and his visit to Somnāth_Patan of Sourastra. In Ganadevi grant of Sastadeva I
of Kali year 4347, there is a reference to the gift to Mahābaleswara of Gokarna by him.80 The visit of Sastadeva may have resulted in establishing three Somnāth shrines in Bardez taluka during the Kadamba period. These three shrines were destroyed by the Portuguese in the 16th century.81

Only three temples of Kadamba period have survived. These are namely Saptakoteshwar of Opa (Ponda taluka) Curdi Mahadeva temple which is being transplanted on the site of Salauli dam project by Archaeological survey of India and Tambdi Surla Mahādeva temple. Kadambas built Saptakoteshwar temple of Diwadi but it seems that during the Muslim invasion the linga was hidden in a well and temple was damaged. Madhavamantri, the Governor of Vijayanagara in Goa rebuilt Saptakoteshwar temple and once again got linga of Saptakoteshwar reconsecrated.82

In the Vijayanagara period the first references to Ravalnāth is found two stone inscriptions of Marathi from Veluz (Sattāri) displayed in Old Goa Museum. The first inscription belongs to Śrāvana Shukla Pratipada Saka 1324, corresponding to 1st July 1402. The people of Masarvade village of Athavle regions contributed jointly one gadyan. Out of total income of 30 tankās for night offerings (naivedya) to Ravalnath, 4 tankās, for perpetual lamps, 6 tankās betel leaves, one tankā for payment of priest, 6 tankās for washerman, 6 tankās for Bhāvin (Devadāsi) for her services, 3
tankaś to other servants of Gods. This inscription furnishes information about the servant of temple and the rituals performed in the temple.\textsuperscript{83} The second inscription from Veluz (1408 A.D.) refers 1/36 part of the produce made as a donation to the above shrine. Both inscriptions belong to Harihar I.\textsuperscript{84}

Another stone inscription of Vijayanagara period is from Bandivade (Ponda taluka) and this is in Nāgeshi temple. The above inscription mentions the donations made to shrine of Bandivade namely to Nāgeshi and Mahālakshmi. Mai, Senvi made provision for lighting lamps on the night of full moon day Kartika (Pournima of October-November). The earthen lamps were lit on dipamāla and there was an arrangement to keep four hundred earthen lamps on dipamāla. Therefore, Mai Senvi agreed to supply four hundred earthen lamps and the same amount of wicks. For Mahābhishek of full moon night he supplied sweets called Ghāre or Vade prepared out of rice and jaggery fried in oil as offerings to the deity.\textsuperscript{85} He also supplied vegetables and betel leaves (tambul).

The worship of Siva was widespread and Saivites were in majority in Goa.\textsuperscript{86} Even in Salcete which is supposed to be stronghold of Saraswats, the temples of Siva are more than that of Vishnu. However, Salcete has more Vaisnavite shrine than the other two talukas. This is perhaps Partagāli the Vaisnavite Math of Madhavachārya spread Vaisnavism in this region. Even the Vaisnavite Saraswats of Goa still continue to
worship Saivite deities like Nāgeshī and Rāmanāthī.

(C) Veerasaivism

Veerasaivism became a vigorous religious movement during the later part of 12th century under the leadership of Basaveshwara. The reigns of Jayakeshi II (1126-1147) and the early years of Permadideva (1147 A. D. onwards) coincide with the above period. The later ruler might have come in contact with Veerasaivism during his visit to Kalyan (Bidar district of Karnataka) which was the capital of later Chalukyas. The third pontiff (guru) of Sunnya Simhāsana Siddhanāth as well as fourth pontiff Sri Anādi Gananath might have visited Goa. The most revered deity of Allamaprabhu Goheshvara is supposed to be from Goa.

(d) Shakti Worship

The worshippers of the shakti (the female deity) are called Shaktas. She is supposed to be the embodiment of infinite energy. The antiquity of the shakti worship goes back to early historical period. The early settlers like the Gavdas and the velips were the worshippers of Sāteri, Bhumika, Bhāuka and Kelbai. These tribes visualised their Shakti in Sāteri and Kelbai. However, the inscriptional references to the Shakti worship in Goa are available only from Bhoja period onwards. The antiquity of Shakti worship in Goa is about two centuries earlier to that of Dakshina Kannada.
In Nundem inscriptions of Simharaja belonging to unknown dynasty unfamiliar epithet of Ela occurs. This seems to be a folk deity. Once popular in many regions of India. She was worshipped in Goa, Maharashtra, Karnataka and Orissa. Aravalem inscription is almost contemporary of Nundem inscription. In this inscription, Siva is referred to as Bhavānīṣh i.e. the lord of the goddess Bhavānī. This is for the first time in Goa, the reference to the goddess Bhavānī is found in the inscription.

The inscriptions of Badami Chalukyas mention that they were nursed by Saptamātrikas. The Silahārās and the Kadambas of Goa were the devotees of Mahālakṣmi of Kolhapur. There are references to royal pilgrimages to Kolhapur undertaken by Kadambas. In some inscriptions of Goa Kadambas, the invocatory verses refer to Mahālakṣmi. In Goa there are Mahālakṣmi temples and these are located in Netravali (Sanguem), Bandivade (Ponda) and Colva (Salcete) respectively.

The long tradition of the worship of shakti may have made Goa as the centre of Shakti worship. Gomti became the shakti and Chandreshwar was Purusha.

There are stone sculptures of Mahishāsuramardini in Goa from the beginning of the Bhoja period. In course of time she became the most popular goddess. Mahishāsuramardini became the epitome of all the forms of shakti and she is considered as
Shakti is the fundamental principles of creation. There is no distinction between Vaisnavism and Saivism in shakti cult. Shakti is closely related to Siva perhaps on account of the ferocious aspects (Ugra) and the tantrik practices associated with the worship of Siva as well as shakti. But shakti is supreme. However, in Goa there are no shaktis as in North Eastern India. It has been pointed out elsewhere that folk deity Mahalsa became Mahalsa Narayani. As regards Navadurga of Madkai and Kundai from Ponda taluka, it may be stated that these goddesses are the deities of Vaisnavites and they are the Mahajans of these temples. But only Shantadurga has remained purely the goddess of Saiva Saraswats. But as regards the deities mentioned above it shows the assimilation of these shaktis into Saivism as well as Vaisnavism.

(c) Nath-Panth

The factors responsible for the emergence of Nath-cult were tantrik Buddhism and tantrik practices followed by Kapalikas and Shaktas. Nath-cult was a reaction against tantrik practices. The founder of Nath-cult (Sampradaya) was Matsyendranath and his historicity is shrouded in mystery. His well known pupil was Gorakhnath and he belonged to the early 11th century A. D. According to Nath-Siddhas all human beings are equal irrespective of their varna or jati. Some of the
Nāth-Siddhās belonged to the lower strata of Society. The Nāthās kept aloof from the all types of intoxicants and did not practice five makārās. These (pancha makaras) are namely flesh (mansa) fish (Matsya) practicing body postures (mudras), drinking wine (madira) and indulging in sexual practices (maithuna). Thus they preached saner and simple way of life. Like Buddhism and Jainism Nāth-cult was not a revolt against vedic religion. Nāth-cult was not an independent movement and it was part and parcel of Hinduism.

Recently Archaeological approach has been fruitfully utilised for the study of Nāth-cult. It seems from the evidences available in North Konkan (Panhale-Kaji) caves, Central Konkan (Goa), Chandrapur from Uttar Kannada district Nāth-Panth had spread by c. 1200 A.D. In 1947 the evidences of Nāth-cult from Goa were reported. Siddhānāth, Nāganāth and Chandranāth are associated with Nāth-Panth. But as regards the antiquity of Chandranāth, Nāganāth (Nāgeshi) it may be mentioned that these were worshipped in Goa prior to the arrival of Nāth-Panth in this regions. On the contrary Nāth-Panthis accepted Nāgesh Chandranāth and Nāgeshi and Saptanāthas their deities. Saptakoteshwar who is associated with folk-deity Elukotimāhadev has origins in Karnataka and references to the deity are found prior to the spread of Nāth-Panth in Karnataka. Nāth-Panthis were the worshippers of the various forms of Siva therefore, incorporating
Chandranāth and Nāgeshṛ Saptakoteshwar in their fold is not perplexing. Hence it would be erroneous to conclude that the deities having nāth endings are Nāth-Panthi deities. Similarly Ravalnath and Rāmanāth on the basis of aforesaid assumption have been ascribed to Nāth-Panth, but these are Saivite deities and later incorporated into Nāth-Panthis fold.

Nāth-Panth was widespread in entire Goa from North to South. The shrines of Ādināth which are associated with Nāth-Panth have been reported from Goa. The northern most shrine is in Pedne, Kindolim of Canacona is the Southern most shrines and Usgaon in Ponda taluka Central Goa is the third. Chaurangināth who is seventh siddha out of the nine siddhās (nava nāthās) was the disciple of Matsyendranāth and his shrine located at Arpora (Bardez) was destroyed during the 16th century by the Portuguese. There was Nāth-Panth shrine of Mallināth. On the island of Chudāmani (Charao Tiswadi). This shrine reconsecrated at Marcel in Ponda taluka after the destruction of the above ancient temple by the Portuguese in the 16th century. It seems Macchendranāth and Matsyendranāth are identical and refer to one and the other Macchendranāth is not one of the twenty four Nāth-Siddhas. However, he is one of the nine siddhās of Maharashtra. Mallināth shrine was earlier Macchendranāth. But, doubts have been expressed whether Mallināth and Macchendranāth are the same and whether the latter is closely associated with
Mallikārjuna. The identification of Mallināth with Macchendranāth (Matsyendranāth) seems to be correct and is testified by the tradition of reciting Nāth-Panthi work Navanātha Bhaktisāra (Marathi work written in 1819 A.D.) in the temple of Mallināth at Marcel. Therefore, Mallināth and Mallikārjuna are different and the latter is located at Srisail of Andhra Pradesh and is associated with Nātha-Siddhās.

In central Goa on Siddhanāth hill (Ponda taluka) there is Nāth-Panthi shrine. This is associated with Nātha Siddha but he is Madhavanāth. He is not one of the 24 Nātha Siddhās of one of the 9 Nātha Siddhas. Therefore, he may be a local Nāth-Siddhās from Goa and his shrine is located on Siddhanāth hill. In this shrine there are sandals (Padukā) and Trident (Trisul). Navanāth-Navakām (nine stanzas is praise of the Nāthās) mentions that a Nāthayogi besides various equipments should have sandal (Padukās and Trident (Trisul). Therefore these auspicious objects of Nātha-Siddhas perhaps of Madhavanāth are taken out in palanquin in a procession during the annual fair (Jatā).

In South Goa Ravanphond now a suburb of Madagaon there are shrines of Matsyendranāth and Gorakhnath. The abode of Nāth-Yogis was called a (matha) (Monastery). Madagaon was not called Mathagrām on account of Vaisnavite Math belonging to Dvaita sect (Madhavāchārya) which was founded in the latter
15th century and shifted to Partagali after the establishment of the Portuguese power.\textsuperscript{114} Mathagräm probably got its name on account of Nāth-Mathās which were there before Vaisnavite Mathā. Nāth-Yogis (Jogis) who were practicing the various forms of Yoga found the caves as the most ideal abode. Nātha yogis are associated with caves in Goa as well as in Maharashtra.\textsuperscript{115} Rock cut cave of Diwadi island and Pilar rock cut cave both in Tiswadi taluka are nāth-Panthi caves.\textsuperscript{116} A few more rock cut caves have been recently identified as Nāth-Panthi cavcs and these are at Khandepar, Ishwarbhat, Kodar (all in Ponda taluka), Sanguem Salauli canal caves Dharbandoda (all in Sanguem taluka) and Aquem and Malangini (both in Salcete taluka).\textsuperscript{117} These rock-cut caves have been separately dealt in the chapter on Architecture.

Nāth-Panthis practiced and preached their creed for about 400 years in Goa from c. 1200 till the establishment of the Portuguese rule. However, the worship of Nāth-Siddhis still continues. For the Nāth-Panthis Siva is supreme and he is Adināth.

f) Buddhism

Buddhism appeared to the west coast by 200 B.C. The eighth edict of Asoka discovered in Sopara indicates that during the reign of Asoka, Buddhist missionaries were active on the west coast. Stupas and other remains discovered in Sopara testify
that Buddhism spread to upper Konkan by B.C. 200. Moreover, Sopara was the birth place of Buddhist monk Punna. According to a tradition, he visited Goa during the life time of Buddha itself. But this tradition is mentioned in a Buddhist work of later period; and the authenticity and credibility of the visit of Punna has been doubted by the scholars. The evidence of Buddhism is found in the neighbouring district of Uttar kannada in Vaijayanti (Banavasi) of Sirasi taluka. This is about 150 kms from Panaji. The donation made by the merchant Bhutapala of Vaijayanti has been recorded in the epigraph from Karle. On the basis of the architecture, sculpture and paleography the chaitya of Karle has been dated to 50-70 A.D. Literary sources also mention that the visit of Buddhist monk to Banavasi. The above sites of Sopara from North Konkan and Banavasi from South Konkan show that Buddhism had reached these places to Pre-Christian era. However, so far no epigraphs or archaeological remains indicating the presence of Buddhism in Goa from Pre-christian era, or early christian era have been discovered. Even in the regions associated with Buddhism the references to Goa not found.

The Bhojas checked piracy on the coast of Goa this might have ushered in commercial activity. During this period some Buddhist merchants might have settled on trade routes and on the navigable rivers. However, there are no inscriptions
mentioning the donations offered by the merchants of Goa to either Buddhist sangha or for the excavation of Buddhist cave.

In the chronological order it would be appropriate to put the bronze head of Buddha found in the house of Mhamai Kamat of Panaji in the Bhoja period. (Plate No. 3) It is a tiny head measuring about 3 x 2 cms. It is ascribed to c. 400 A.D. Some Buddhist merchant monk might have brought it to Goa during the Bhoja period. 122

The first epigraph from Goa registering the grant of the land to Buddhist Mahāvihāra of Sivapura is mentioned in the copper plate of the Konkan Maurya ruler Chandravarman (c. 500 A.D.). 123 There is a controversy regarding the identification of Sivapura. Recently Aravalem (Harvalem) has been identified as Sivapura and the rock-cut caves of Aravalem as Buddhist Mahāvihāra. Further it has been argued that Aravalem rock-cut caves were later converted into Brahminical. 124 As there is no scope for such conversion the above caves. Therefore, this argument not convincing. Most probably a locality in Siroda was called Sivapura. 125

The Bhoja ruler Asankita of Hirçgutti copper plate dated to c. 475 to 525 A.D. also patronised Buddhism. He adapted elephant as the royal emblem on the seal of the copper plate. Elephant is the auspicious symbol in Buddhism. 126 The elephant on the copper plate seal and the coins clearly indicate the
Buddhist influence on the Bhojas. The Bhoja ruler Prithvimallavarman (c. 550 - c. 650 A. D.) employed a Buddhist. Buddhadāsa of Kamboj gotra in his court. He might have been a native of North West frontier area near Afganistan, which was known as Kamboja in ancient times. In fact he was the scribe of this copper plate. 127

The copper plate of the Bhoja ruler Asankita found in Hiregutti, Kumta taluka of Uttar Kannada district refers to the grant of village Sundarika of Dipaka Vishaya. Earlier it was suggested that Dipaka Vishaya might be Dipaka vishaya of Diwadi island or Anjediva island near Karwar. However, it has been recently identified that Sundarika is a part of Bicholim town and Dipaka Vishaya is Divachali and even now it is called by some people as Dicholi. 128 The rock-cut cave of Lamgaon are hardly two kms from Bicholim and the cave II is Buddhist Vishaya. Incidentally Lamgaon means the village of Lamās i.e. Buddhist monks. The copper plate of Bandoda of the Bhoja ruler Prithvimallavarman mentions the Buddhist monk from Kamboja (Kabul-Afganistan). The geographical description furnished in the inscription tallies with the topography of Sundarika.

Rivona is another Buddhist site in Sanguem taluka. During Valavalikar’s visit to Rivona, he knew the terracotta seals found in the caves located in the above village. Valavlikar in the above Punna tradition therefore he compared the terracotta seals of Kanheri caves. Hence he presumed that Rivona natural
The cave was used by Buddhist. The cave of Rivona could accommodate a congregation of 250 Buddhist monks. But this seems to be exaggerated figure. However in this cave about 100 could easily assemble.

Charcoal found during the debris clearance in Rivona Buddhist monastery indicates that the monastery had most probably wooden rafters and pillars. Buddhist might have survived till end of Kadamba period as it survived in Dambal, Indi, Kanheri and Miraj etc. c.14 date supplied by PRL Ahmedabad indicate that monastery was destroyed perhaps by fire in between 1650-1765 A/ D.

Buddha stone sculpture in Bhumisparsha mudrā with two pedestals were discovered in Rivona and these were acquired by the state Museum of Goa. Buddha stone sculpture and the pedestal belong to c. 700 A. D. (Plate No. 4)

The first stone sculpture of Buddha was discovered by Henry Heras at Mushirvado in Colvale in Bardez in 1930 (Plate No. 5). The bronze head of Buddha and the stone sculpture from Rivona are of earlier date and hence have been discussed earlier. Heras dated Buddha from Colvale to c. 200 A. D. However, in Treasures of Heras Institute, this stone sculpture has been dated to c. 400 A. D. as the scholars finds the similarity between the Buddha stone sculpture of Colvale and Amaravati Buddha. But others have dated Buddha sculpture
from Colvale to c. 1100 A. D. It is not as late as c. 1100 A. D. Colvale Buddha image belongs to c. 950 A. D.

During the Gupta period which coincided with Banavasi Kadambas and the Bhojas on this coastal belt the worship of the Buddha image with number of ceremonies might have developed. The earthen spouted vessels discovered during the debris clearance indicate that this was most probably used for the worship of Buddha. The foundation of structural Buddhist monastery in addition to natural cave of Rivona indicate that Buddha was worshipped till the end of the Kadamba period. The 1st Buddhist monk built a rectangular platform in the natural cave of Rivona. Series of steps were excavated on the right hand side of the cave and these steps lead to the top of a small hillock. Charcoal found during the debris clearance in Rivona Buddhist Monastery indicate that the monastery survived till the 17th century. But there are no evidences to show that Buddhist monks lived, practiced, preached Buddhism till the 17th century. Therefore, it is likely that Buddhism might have survived till the end of the Kadamba period as it survived in Dombal, Indi, Kanheri and Miraj. Buddhist monks were not purely engaged in religious activity. Besides practicing and preaching Mahāyāna Buddhism, they were engaged in iron smelting. The earthen pipes with encrustation of iron discovered during the debris clearance clearly shows that monks were manufacturing iron. Most probably the local mines
of Rivona was the source of iron found in the above monastery. In cave No. 23 of Kanheri, similar evidence of iron smelting by Buddhist monks has been reported. The Buddhist monastery of Rivona was situated on the bank of Kushawati river thus monastery had perennial source of water.

The southern Silahāra period saw the development of tantrik Buddhism. Though the evidences are not many, yet Kalanāth of Vajrayana has been reported from Panchavadi. This village is very close to Sivapura a locally mentioned in the copper plate of Konkan Maurya ruler Chandravarman. (c. 500). This Panchavadi seems to be a Mahāyana Buddhist centre and later developed into Vajrayana centre. Srīsthāna according to Buddhist sources was Vajraparvata. Further it is stated that Shriparvata and Vajra-parvata are one and the same. In support of tantrik Buddhism, the pedestal of tantrik Chāmundeswari of Goa-Velha and now displayed in Museum of Pillar Seminary may be cited. The pedestal of Chāmundeswari has Vajra incised on it and this indicates that it belongs to Vajrayana. On either side of Vajra, there was an inscription and it is obliterated and hence it is difficult to decipher. The stone sculpture of Chāmundeswari belongs to 11th century.

During the Kadamba period the centers of Vajrayana have been reported from Velugrām (Belgaum), Dombal (Dharwad) district and Panhale-Kaji (Ratnagiri district). Vajrayana
might have come to Goa from Karnataka and finally reached Panhale-Kaji.\textsuperscript{143}

The monastery of Colvale, Lamgaon and Rivona might have survived without any royal patronage. After the doubtful patronage of Chikkodi plate of Southern Silahāra king, no inscriptions mentioning donations to the Buddhist centre are available. This might have weakened Buddhism in Goa. As in other centers of Vajrāyana, the practice of five makaras might have led to the laxity of morals amongst the monks. This led to the loss of respect towards monks in the society. Finally Nath-Panth appropriated many Vajrāyana deities and established themselves in some Buddhist centres like Panhale-Kaji in Ratnagiri and Panchavadi in Goa.

g) Jainism

Like Buddhism, Jainism had origins in North India and then spread to South India by 400 B. C. Jainism reached Ceylon. Therefore, Jainism might have reached South India during the same period.\textsuperscript{144} However, Jainism could have reached Ceylon via sea-route thus avoiding land-route. During Chandragupta Maurya was said to have gone to Sravanabelagola with the Jaina monk Bhadrabhbau. According to Tamil literature, the route of Chandragupta Maurya was via Konkan.\textsuperscript{145} Even if the route of Chandragupta Maurya was via Konkan, there are no evidences to show that Jainism had reached Konkan and Goa
During Maurya period.

During the 4th century A.D., however, the evidence of Jainism are available from the neighbouring district of Uttar Kannada. The early Kadamba ruler of Banavasi patronaged Saivism as well as Jainism. Out of 51 inscriptions of the Kadambas of Banavasi, almost one fourth of the records show that ruler of the above dynasty were patrons of Jainism.\textsuperscript{146} The rule of Banavasi Kadamba coincided with the rule of the Bhojas and Konkan Mauryas in Goa. The rulers of both the dynasties from Goa patrons of Buddhism and it is discernible from their epigraphs.\textsuperscript{147} Moreover, no epigraphs of these dynasties specifically refer to royal patronage of Jainism. Evidence of Jainism are available only during Southern Silāhārās and Kadamba period.

The first Jaina stone sculptor was that of tirthankara discovered by Henry Heras in Chandor (Salcete taluka) and the hand of this sculptures are lost. Presently it is at Heras Institute Museum, Bombay. Probably it belongs to early Southern Silahara period.\textsuperscript{148}

Kothambi village from Bicholim taluka had three Jain stones sculptures in the temple of Chandreshwar and these are namely of tirthankara, Kubera and Yaksi. The stone sculptures Kubera and Yaksi have been acquired by the state Museum of Goa and these belong to Southern Silāhārā Period.\textsuperscript{149} (plate Nos.
The Directorate of Archives, Archaeology and Museum of Goa conducted excavation in Gujir locality of Kudnem of Bicholim taluka in 1986. A torso with Srivatsa symbol on the chest was found indicating that it is of a Jain tirthankara. Later, broken head of tirthankara with beautiful curls was found about 4 mts away from the sanctum. Adjacent to the temple, there is a well. The water from that well was used when there was worship in the temple. This well was desilted in the course of excavation at a depth of 5 mts, the right leg of tirthankar was discovered. The stone sculpture of Kudne is similar to the stone sculpture of Kothambi and belongs to Southern Silhārā period. The image of the tirthankar was consecrated probably in c. 950 A.D. and was in worship till 17th century. The Jaina temple constructed in the 10th century and it was ruins in 15th century during the Vijayanagara period and hence it was rebuilt. The pieces of stone sculpture of tirthankara which were scattered in different place clearly indicate that it was deliberate destruction by an icnocalst. In January 1684, the army of Mughal ruler Aurangzeb burnt Bicholim town and destroyed the temple of Rāma at Pilagaon. During the same year the Jaina temple of Kudne which is very close to Pilagaon might have been destroyed. The third Jain centre from Bicholim taluka is from Jaina kot locality at Narve. This locality is hardly 200 mts. away
from the temple of Saptakoteshwar. In 1981, the small stone sculpture of headless Supārsvanāth was discovered. The pedestal of this stone sculpture has one line Nāgari inscription mentioning the date which corresponds to 1150 A.D. Therefore, this stone belongs to the reign of Goa Kadamba ruler. Primadideva or Sivachitta (1147-1192 A.D.) This image of Supārsvanāth is displayed in the State Museum of Goa. (Plate NO.7A,8) There is a tradition current in Kundai village of Ponda taluka there was a short period of the rule of Rattas of Saundatti (Belgaum district) over Goa and the Kadambas of Goa became their feudatories. During this period some Kadamba king embraced Jainism and a few subjects also followed him.151 However, this tradition has no historical basis. The first Kadamba king who came in contact with Ratta king Kṛṣṇatavirya IV was Jayakeshi III and the latter was never completely routed. The result of this short-lived conflict was the permanent loss of Velugram of seventy and it became a part of Ratta kingdom. The second time reference to Rattas is available during the reign of Shasta-deva III. The Ratta king Kamadeva the son of Lakshmideva assisted Shasta-deva III in obtaining the throne. This timely assistance perhaps was responsible for matrimonial alliance between Kamadeva and Sastadeva III. Sastadeva offered his sister to Kamadeva in marriage.152

The Rattas were the followers of Jainism and they
patronised Jainism. If Kadambas who were related to Rattas had embraced Jainism, this would have been definitely mentioned in their records. Moreover, by 13th century A.D. Jainism was on decline. And by then Kadambas had become staunch Saivites.

On the contrary, it seems that Goa had close contacts with Jains of Gujarat. In Bicholim taluka there were Gujarati localities. In Kudnem, where the excavation was conducted is called Gujir. Bicholim is on the main trade route connecting upper Konkan. This might have attracted mainly Jaina merchants to settle in these localities. The Gujarat contact is also mentioned in Kannada inscription of Bandivade, Jaina Basti (Ponda taluka). This inscription mentions that king Sripala established village Bandivade and constructed Nemināth Jaina Basti. This king Sripala is supposed to be the king from Gujarat. On a single stone three Kannada inscriptions bearing sake 1345 (1423 A. D.) sake 1347 (1425 A./D.) and sake 1355 (1433 A.D.) are engraved. During this period Devaraja II was ruling Goa. This inscription is displayed in Old Goa Museum. These three inscriptions deal with construction and restoration of Jaina Basti. Three generations of Jaina Munis is mentioned in this inscriptions. Jaina Muni Vijayanandiswāmi performed the ritual of self immolation prescribed according to Jaina religion in sake 1354 (1432 A.D.) The nisādi slab was set up by Simhanandi. This is only inscriptional reference to nisādi from the territory of Goa. This inscription moreover,
records gifts of the village Vagurme made in 1425 A.D. and
1433 A.D. to Jaina Basti of Bandivade. The gifts were
entrusted to the lay disciple Muniyappa, the pupil of
Simhanandacharya and were to be administered by his sons and
grandsons. This inscription mention that Goa was governed
by Trimbaka the son of Lakappa. Neminâth basti of Bandivade is
in ruins.

The Jaina sculptures and Jaina temple of Kudne, the Jaina
shrine of Jainkot of Narve and Neminâth Jaina basti of
Bandivade bear testimony to the existence of Jainism in Goa.
However, in comparison with Hindu population the Jains were
meager and were mostly of mercantile community and their
settlement were more in Bicholim taluka. During the early
decades of the Portuguese rule, Jaina might have left Goa and
settled down elsewhere.

Jaina maintained their strict vegetarianism even on this
costal belt. The konkani word for vegetarian food is shivrâk
and this is derived from Srâvâk (Jain monks). Hence the food
consumed by the Srâvakas was called sivarâk. This itself is a
testimony of the contribution of Jainism to the cultural
history of Goa.
REFERENCES


2. Dahejia Vidya: Early Buddhist Rock-temples p. 22 Refer to also Gazetteer of Goa, Daman and Diu pp 22. 59, 60.


6. Shirodkar P.P. "Vaisnavism in Goa" paper presented in the fifth seminar on the History of Goa held in Goa university February, 1991. According to Shirodkar there are no traces of Vaisnavism till c. 800 A.D. in Goa. It is sweeping statement. The evidences of Vaisnavism are found from c. 400 A.D.


10. Gazetteer of Goa, Daman and Diu p73.

11. Padigar Srinivas V: Op. cit p 134 see also Gazetteer of Goa, Daman and Diu. Refer to also Sounda Rajan K.V. Indian temples and styles p. 38


merchant Sagarji Shete was instrumental in building this temple at Narve in 1650 A.D. But the stone sculpture in worship belongs to c. 1100 A.D. See also Shirodkar P. P. Op cit.

16 Pereira Gomes Rui: Op. cit This statistics is available in this well documented work.

17. Gazetteer of Goa Daman and Diu p. 83 see also Mirashi Vasudev Vishnu Silahara Inscriptionum Indcarum vol. VI (Inscriptions of the Silaharas) see plate L XXXII.

18. Mirashi V. V.: Ibid Kharepatan Copper plates of Rattararaja refer to Saivite sect Mattamayura from Madhyadesha. The localities mentioned in the inscription are not within the territory of Goa. pp 180, 198, 242, XLVII, LI


22. Gurav R. N.: Kadambas of Goa and their inscriptions p 368

23. Pereira Gomes Rui: Op. cit p. 194. There is no independent shrine of Kesava but he is one of the parivar devata of Betal (Vetal) p. 194. However, there is an independent shrine of Kesava in Loliem p. 150.24.


27. Pereira Gomes Rui: Op cit p 105


29. Naik D. B.: "Vishnu Sculpture in Goa Museum". In


35. Shenvi Dhome Vinayak Narayan: Devabhumi Gomantak (Marathi) p. 137


40. Deshpande M. N.: The caves of Panhale-kaji p 163 Refer to also Sundara A "Yellamma (Renukadevi). A Study" In Archæological Studies Vol. V pp 43-44. See also Sumadhavijaya translation by Vyasanakere Prabhanjanacharya. Madhavacharya during his journey visited Goa and worshipped the Lord of Ishpur village, Parashuram. This village has been called as Kshetra (pilgrim centre in SKH). Ishupat Kshetra has been identified as Banavali village of Salcete. But there is no shrine of Parashurama in Banavali. Sumadhavijaya was composed by Narayana pandita in the 14th century. Narayan pandita had lived during the life time of Madhvacharya. From this it is evident that the legend of Parashurama was popular during the c. 1300A. D. Preface of the Sumadhavijaya p VII and p. 220.


43. Pissurlekar P. S.: Portuguese ani Marathe Sambandh
44. Pereira Gomes Rui; Op. cit p. 95
45. Kudva V. N.: Dakshinatya Saraswats. p 153
See also Shastri T. V. G.: "Proto-Historic
investigation In Itihas (The Journal of Andhra Pradesh
Archives) vol. V No. 2, 1977 p. 7 Refer to also Dhume
Ananta Ramkrishna The Cultural History of Goa from B. C.
10,000 to 1352 A. D. p 86
47. Gazetteer of Goa, Daman and Diu pp. 115-116.
See also Gode P. K. "The antiquity of the caste - name
54-55.
53, p 75.
49. Pitre L. K.: Sankhalichā Shri Vitthala (Marathi) p. 7
52. Belur Keshavadas : Shri Karnataka Bhakti Vijaya(Kannada)
p.80. See also sundara A "Hanumantan tavaru Kishkindhe"
In Samyukta Karnataka Sunday edition (Kannada) dated 10-
II p 532
53. Moraes George N. Op. cit pp 130 229
54. Pandit R. S. All India Saraswat Vol. IV No. 4
November 1922 p 64 SKH p 180 Vs. 23.
59. Iyanger Srinivas P. Life in Ancient India in the Age of
Mantras p 125 See also Chakravarty Mahadev The Concept
of Rudra-Siva through the Ages p 28.
61. Chakravarty Mahadev op. cit p 12. See also Sontheimer Gunther D. "Rudra and Khandoba " Continuity in folk religion " In Religion and Society in Maharashtra p 5.


67. Naik N. B. Gomantakiya devalaya op. cit p 60


70. Ramesh K.V. "Four stone inscriptions" In EI XXXVII p 282 II Nundem inscription of Simharaja. See also Desai P.B. "Goa inscription of Simharaja " In JKU (social science) vol. III, 196 pp 94-97.


75. Soundara Rajan K.V. The cave temple of the Deccan p p 45-46

76. Mirashi V.V. Inscriptionum Indicarum Vol. VI (Inscriptions of the Silaharas) p 187.


78. Gazetteer of Goa, Daman and Diu. p 99

80. Gopal B. R. Minor dynasties of south India : Karnataka p 52


82. Gazetteer of Goa, Daman and Diu p 792

83. Tulpule S. G. Prachin Marathi Korivlekh Sr. No. 58 pp 302. 305.


86. Taluka Siva Vetala Ravalnath Kshetrapala Bhairava Visnu
   Tiswadi 24 7 27 8 4 6
   Bardez 25 19 19 6 4 5
   Salcete 41 7 5 8 3 18

This table is based on the data available in Pereira Gomes Rui Hindu Temples and deities. From this it is evident that Goa was a strong hold of Saivism.

87. Gurav R. N. The Kadambas of Goa and their inscriptions p 391


89. Bhatt Gururaj P. op. cit p 300.

90. Desai P. B. "Goa inscriptions of Simharaja" in JKU (Social science) vol. III p 96. See also Ramesh K. V. "Four stone inscriptions from Goa" In EI XXXVII pp 284-285.

91. Morawanchikar R. S. The city of the saints Paithan through the Ages p 58. Elā is a tributary of Godavari. The name given by the ancient people of the region to the tributary clearly indicates that Elā was a goddess. Rivers were considered as female deity in many regions of India. See also Talmaki S. S. Saraswat families pt. II p 33. Talmaki has reported the worship of the goddess Elā (Elagouri) during Bhādrapad Shukla (bright part) 8th day. See also Kulke Hermann "Kshatryaisation and social change
in post-medieval Orissa" In German Scholars on India Vol. II p 152.

92. Katti Madhav op. cit pp 138-139.

93. Nerur inscription in Sawantawadi taluka of Sindhudurg district is in Iridige vishaya IA vol. pp 161-163, Kochre copper plate Vengurla Taluka from the same district IA vol. VIII p 146. Refer to the saptamātrikas.

94. Moraes George op. cit pp 176,393,401.

95. Moraes George op. cit p 393.

96. Moraes George op. cit p 196.

97. Pereira Gomes Rui op. cit pp 92,174 see also Gazetteer of Goa, Damn and Diu. p 91


100 Mitterwallner Gritli "Two natural caves and 11 man-made caves excavations of Goa India" In South Asian Archaeology 1979(ed) Hartal Herbert refers to two Nath-Panthi caves of Goa. These are namely Diwadi cave and Pilar caves. See also Deshpande M. N.'s the above cited work.

101. Bhatt Gururaj p. op. cit p 293. See also Sundara A "Uttar Kannada Jilleya Apoorva Shilapagalu" (Kannada) In Manavika Bharati Vol. No. 2 p 4.


103. Saptakoteshwar is discussed separately in chapter VII on Male deities.


106. Shirodkar P. P. op. cit p 12. See also Pereira Gomes Rui op. cit p 66.

107. Pereira Gomes Rui op. cit 44.
109. Satoskar B. D. op. cit p 151
110. Deshpande M. N. op. cit p 162.
112. Naik Na Bha op. cit pp 93-94 See also Deshpande M. N. op. cit p 160.
113. Satoskar B D. op. cit p 152.
115. Deshpande M. N. op. cit p 161.
118. Mitragotri V. R. op. cit
119. Pitre L. K. "Buddhism in the History of Goa" In Goan Society through the Ages p 16.
120. Dahejia Vidya Early Buddhist Rock temples p 178.
121. Moraes George op. cit p 255.
122. Pitre L. K. op. cit pp 17-18 In
124. Pitre L. K. op. cit p 21
125. Naik Na Bha op. cit p 67.
126. Desai P. B. "Hiregutti plates of Bhoja Asantika" In EI XXVIII pp 70-77.
128. Desai P. B. op. cit p 74 see also Pitre L. K. op. cit p 19.
130. Chidanandamurthy M. op. cit p 120

131. C-14 dates published in Man and Environment Vol. XII Rivona PRL c-14 sample 545,546,547 290+130 BP, 1600 +134, 180+130 BP.


134. Desai Kalpana The treasures of Heras Institute p 28 plate 70. See also Kosambi D. D. Myth and Reality p 167. Refer to Mitterwallner Gritli op. cit p 500. Personal communication with Sundara, regarding the date of Buddha stone sculpture from Colvale.

135. C-14 dates mentioned above.

136. Chidanandamurthy M. op. cit p 120.


139. Shirodkar P. P. op. cit 17. Shirodkar has mentioned only the Vajrayana. He has not traced the evolution of Vajrayana from Mahayana or Vajrayana to Nath-Panth.

140. Dikshit Moreshwar G. op. cit p 184.

141. Deshpande M. N. op. cit p 162.

142. Mitterwallner Gritli op. cit p 502. See also figure 38 a and b.

143. Deshpande M. N. op. cit p 153. see also Chidanandamurthy M. op. cit pp 118-120.

144. Mookerji Radhakumad "Chandragupta and the Mauryan Empire" In the age of Imperial Unity vol. II Majumdar R. C. (General Ed) p 61.


147. Krishnamacharlu C. R. "Siroda copper plates of Devaraja" and five more copper plates of the Bhojas which have been
frequently referred to and the two copper plates of the Konkan Mauryas namely of Sivapura (Goa) copper plate of Chandravarman and Bandoda plates of Anirajitavarman clearly show that they either patronised Hinduism or Buddhism but not Jainism.

148. Heras henry op. cit p 17. See also Mitterwallner Gritli op. cit p 496.

149. Mitterwallner Gritli op. cit p 496

150. Pissurlekar P. S. op. cit p 118.


152. Moraes George M. op. cit pp 204,208,209.
