PREFACE

India has a rich cultural heritage and its history, culture and civilisation have provided the historians and researchers wide range of topics for study and research. Goa, although a tiny state as compared to other states in the western part of India, has of late attracted attention of researchers and historians.

Cultural history hitherto relatively somewhat neglected branch of history is recently gaining importance the world over in social science disciplines. The unexplored material in this discipline of history is opening up new vistas of research to reconstruct the hitherto neglected aspects of culture, history and civilisations of different eras.

The cultural history of Goa, too, is no exception as it provides abundance of material on the colonial period and relatively lesser on the pre-Portuguese era. However, the talukawise study of some parts like Bicholim Taluka as a viable unit of study of research work, has remained unexplored in the past by the researchers and historians.

The arrival of Portuguese in Goa in the year 1510 A.D. was a historical accident whose antecedents were not pre-existing in the culture of Goa. The 450 years of colonial rule over Goa is only a half truth as only the talukas of Tiswadi (Ilhas), Bardez and later on Salcete, known as Old conquests only were subjugated under the Portuguese for a majority period of over 400 years. The talukas of Bicholim, Pernem known as New conquests were under the domain of Portuguese for only around 180 years.
The present topic of the Cultural history of Bicholim Taluka-North Goa Since 1510 A.D pertains to the study of Bicholim Taluka. This taluka lies on the border of Goa and Maharashtra. The present thesis is aimed to reconstruct the cultural history of Bicholim taluka from the year 1510 A.D which covers various periods and events under its folds.

Various writers have contributed to reconstruction of political history of Goa such as Danvers (1894), Pissurlencar (1967), Desai (1989, 1977), Braganca Pereira (1940), Fonseca (1878), Shirodkar (1979), Mhamai Kamat (1984), Mitragotri (1999), Lopes Mendes (1885), Nayak (1968), Dhume (1986), Satoskar (1982), Saldhana (1957), Mascarenhas (1987), Pereira (1973), Furtado (1981) etc.

It is a fact that there are not even a hand few micro level research works on history and culture of Goa. However, it is a proven fact that such micro level studies at taluka level from historico cultural aspect do have place of their own from the angle of history as a branch which has of late gained significance for the reason that it presents a critical analysis of the multifaceted aspects of the society, civilisation, its origin, progress in a particular region or society and gives an idea of the position of the region or society in different phases through historico cultural perspectives.

It is much difficult to rely only on the published material of archival importance in order to present the socio cultural history of the taluka as a unit for micro level study. The society or the people in different eras pass through many vicissitudes and epochal upheavals and this factor poses difficulty before a researcher or historian to take recourse to relying solely on archival material as that might have been influenced by the then existing political power or system. In reality the history and culture of the
region might present altogether a different version or picture. It is at this juncture, the oral history of the region with scientific documentation of folklore, traditions, with critical analysis play an important role to synthesize a composite picture of micro level cultural history of the region.

The present thesis tries to underline the importance of a taluka as a regional unit for undertaking micro level studies from historico cultural contexts. The taluka of Bicholim of North Goa attracts and offers unexplored potential having witnessed the rule of Adilshahi, Moghuls, Sawant Bhonsles, intermittent Maratha expeditions and finally the Portuguese colonial rule till the liberation of Goa in 1961 A.D. As such, this taluka has been selected for critical study from historico cultural perspective. Oral history documentation of various traditions, folklores have provided the important clues of the socio-cultural ethos for presenting the historical events.

The thesis has been divided into the following eight chapters:

Chapter I – Introduction

Chapter II – Monuments and Archaeological remains - Part I

Chapter III – Monuments and Archaeological remains - Part II

Chapter IV – Social life

Chapter V – Religious practices

Chapter VI – Cultural heritage

xxviii
Chapter VII – Education and Literature

Chapter VIII – Conclusions

The components or constituents of this thesis include Glossary, Bibliography, Photographs, Maps, Plans and Appendices of some important documents.

Sources of Data Collection

During the course of research work and investigation, I have taken efforts and made systematic attempts to consult rare Modi documents available in the custody of Directorate of Archives & Archaeology of the Govt. of Goa, Dept. Of Archives at Mumbai and Pune of the Govt. of Maharashtra, erstwhile Sawantwadi daftar in the custody of district collectorate office of Sindhudurg district of Maharashtra and from personal collection of Shri Narayan Manerikar of Narve village in Bicholim taluka of North Goa. Lack of knowledge of Portuguese language was a partial hindrance to consult Portuguese documents. Still with the help of some knowledgeable persons of Portuguese language like Shri Dhananjay Navelkar, some important documents in Portuguese were also consulted.

I have also visited and consulted rare books and published works in the collection of Goa University, Deccan College, Pune, Kala Academy Goa, Directorate of Achieves & Archaeology of Goa, Dept of Archives, Mumbai, Directorate of Museums, Goa, Saraswati Mandir Library Panaji, Municipal Library, Mapusa. Institute of Manezes Brangaza, Village Library of Amona in Bicholim, Taluka Library of Bicholim and
importantly of course Barrister Balasaheb Khardekar Library and the Shahu Research Centre Library and archives of Shivaji University, Kolhapur.

I have also consulted documents of local self bodies like the village comunidades and temple committees of respective Devasthans in Bicholim taluka.

I have consulted many folk artists, spiritual persons, office bearers of various temple committees and comunidades (village institutions), elected representatives of people at panchayat and taluka/zilla level, village priests, elderly persons in villages having knowledge of cultural traditions passed on to them from generation to generation; experts in archives & archaeology; local artisans etc and compiled the data by using standard research methodology. This has helped to open a repository of sources of cultural history of the region under study.

The field work was an important source which provided me with valuable material, and information on the past cultural history of the taluka of Bicholim. Various archaeological remains hitherto neglected were explored in a systematic and scientific manner. For this purpose assistance of expert archaeologists was also sought. This was important from the point of view of dating i.e. to determine the age of the archaeological remains. The exercise of measuring these sculptural remains was the first of its kind ever undertaken for documentation and research purpose. Monuments like temples, mosques, churches, caves etc. of historical importance were visited, data was compiled, and analysed by employing empirical study method. As a result, various sites of archaeological significance and sources of oral traditions in Bicholim have enriched the research output of this thesis.
I have made almost 60-70 visits to all the 31 revenue villages of Bicholim Taluka during the course of my research work from 2004 to 2011. Around 700 important archaeological remains in the form of sculptures, caves, monuments were photo documented. Over 150 people were orally interviewed on various aspects of local tradition and history like religious precepts and practices, cultural heritage, social life, historical background, education and literature, archaeological objects of importance etc. Discussion sessions were also held with senior people and knowledgeable persons on habits of food, customs, manners, language, rituals, dress/costumes of the people, crafts, architecture, games, folk music and dance, folk songs, caste system etc. It was, therefore, possible to collect indigenous knowledge of cultural traditions and archaeologically important wealth of Bicholim taluka.

The field work, was the main source of this study and it was for the first time that such field work was taken up in Bicholim taluka by employing empirical study methodology. Oral conversations with well versed local people helped to derive knowledge passed on to them from generations too was recorded and analysed to reach at an outcome on the position of Bicholim taluka North Goa since 1510 A.D. The impact of the rule of various dynasties, local chiefs, and the Portuguese colonial powers on the people in the referred period i.e. since 1510 A.D. has been carefully analysed.

Acknowledgement

I am indeed deeply indebted and grateful to my research guide Prof. Dr. Arun Ramrao Bhosale who took lot of pains and exercised patience and forbearance with me during my long sojourn of completing xxxi
this research work. I have no doubt in my mind that without his constant encouragement and support this research thesis would not have seen light of the day. I feel myself extremely fortunate to have received his guidance and timely advice so invaluable in realising this dream come true. He is my Guru (Teacher), friend, philosopher who has shown the path of knowledge in my life.

Sucheta Vahini (Smt. Sucheta Arun Bhosale) has also encouraged me in my research work. I remember that during one of the difficult moments of life, how Bhosale sir and Sucheta Vahini have stood by me. I am extremely grateful to both of them.

My heartfelt thanks are due to Prof. Dr. M.A. Lohar, Head of the Department of History, Shivaji University who has been keenly interested in completion of my research work and has encouraged me every time I had gone to him on one or the other occasion. I am indeed grateful to him for his support. Dr. Smt. Nanda Parekar madam, Prof. Dr. M.P. Patil, Dr. Avnish Patil, and all the faculty members at the history Dept. have made me feel at ease during my visits to the Dept. of History. I am thankful to them.

I am thankful to Shri Kiran Suryavanshi, Shri Ranjit Shinde and Shri Dipak Chavan, Staff members of Shivaji University for their kind help and Co-operation.

I am grateful to Shri Pratapsingh Rane, the then Chairman of Kala Academy, for granting me study leave for my Ph.D work. Shri Pratapsingh Rane also referred me to Her Highness Rajmata Satvashiladevi of erstwhile Sawantwadi State in connection with exploring the possibility of consulting
some archival sources pertaining to Bicholim taluka in custody of the royal family of Sawant Bhonsales of Sawantwadi. I am deeply touched by his considerate act.

I am also thankful to Shri. Carlos Fernandes, Curator of Central Library, Shri. Gurudas Halarnkar, Asstt. Librarian and Smt. Sandhya, Bhandankar and staff member of the library wing of the Archives Dept. of Govt. of Goa. I am also thankful to Shri Ramchandra Gawas, Shri Diwakar Sawant, Shri Krishna Pai and other staff members of the library of Goa University. My thanks are due to the staff members of Kala Academy Library, Saraswati Mandir Library (Panaji), Municipal Library (Mapusa), for their assistance and help in having access to the valuable books, published material related to the topic of the research. I am also thankful to the staff of library of Deccan College, Pune.

Smt. Satvashiladevi Bhonsale, Rajmata of Sawantwadi Saunsthan, and Shri Gangadhar Buwa of Pacham Khemaraj College, Sawantwadi helped me with some useful literature relating to my research work for which I am ever thankful to them.

Shri Sachin Madge, a history lover spared his valuable time during my trips to Mumbai Archives, Sawantwadi and Sindhudurg Collectroate in search of archival literature and material like Modi script documents. He also assisted in searching Portuguese and Modi script documents in the custody of Goa archives. In doing so, he had to sacrifice a lot of his valuable time for me and I am grateful to him. A true friend like him would not like it if I say thanks to him. However, it is my bounden duty to acknowledge him for great help and assistance and help he has rendered to me in my research project.
The other valuable assistance received during my sojourn which I would like to duly acknowledge is from Shri Varad Sabnis, an archaeologist from Deccan College, Pune. Shri Varad Sabnis has helped me in dating the sculptures and archival remains which I found in Bicholim taluka during my research work. As I mention, that this is the first systematic work which has scientifically and systematically dated the archaeological remains and sculptures in Goa and that would not have been possible without his valuable help. I am indeed deeply indebted to him for his inputs and expertise in the related field.

I am also privileged for getting kind help from Dr. Bhaskarao Dhatavkar, Director of Archives, Govt. of Maharashtra and his staff members. I also thank Director of Goa Archives and his staff especially Shri Ulhas Chodankar for providing me the copies of Modi documents.

Shri F.M. Hussain, my friend from Kolhapur and Modi expert paid many visits to Goa and also to Pune on my invitation and transcripted the Modi documents obtained from Goa, Mumbai and Pune archives, in Marathi. Shri Hussain, a lover of history, a gentleman to the core and friend forever has rendered me great help and I do not have precise words to acknowledge his contribution and thank him for a job done, so well.

I am also grateful to Institute Menezes Branganza, Vasantrao Dempo Charities Trust, Directorate of Art and Culture for Complimentary copies of books published by them on various aspects of the history and culture of Goa.

Shri Rajendra Kerkar, local historian and an environmentalist granted me permission to use some of his articles in this research work and
provided me with some rare photos. His constant support has given me strength & motivation to enrich this thesis for which I am much thankful to him.

During the course of photo documentation of this study, I took assistance of my photographer friend Shri Satish Sawant to click the photographs. I am thankful to him for sparing his valuable time for me. Some photos were also provided by journalist and photographer friends like Shri. Vishant Vaze, Shri. Raviraj Chari, Shri. Rajtilak Naik, Shri. Santosh Malik and Shri. Kashinath Mayekar. I am grateful to all of them. My friend Shri. Sachin Retharekar has done commendable job of the layout design of this thesis by devoting his valuable time for which I am extremely grateful to him. I am also thankful to Miss. Akshata Teli and Shri Mahesh Tanawade for their assistance in typing job.

During my research work, I have consulted people from various strata’s and walks of life including folklorists, people knowing local traditions, members and office bearers of local institutions like temple committees (Mahajans/Mazanias), comunidades (Jono’s/Vangod or Vangores) Grampanchayats, officials of Govt. Depts. And local self bodies, women groups, cultural institutions, artists community, local priests, educational institutions etc. It is highly impossible to name all of them but I have highest gratitude reserved for them and I acknowledge that without their inputs and knowledge that they passed on to me to enrich my research work, it would not have been possible for me to compile this thesis work on Bicholim taluka’s cultural history.
I believe that it is with the blessings of my late father Shri. Laxman Amonkar and late mother Smt. Lilawati Amonkar, that I am able to complete this work.

Family members, friends and my office colleagues have also encouraged me in my Ph.D research work for which I owe my gratitude to them.

Last but not the least, the constant support of my wife Smt. Vandana and my children Kaushik and Antara has been the source of energy and inspiration in getting the work completed. They provided me the solitude, peace and calm at home so essential for a researcher by sacrificing their time and pleasures of the family life. My heart is filled with all love and affection for them; for without their sacrifice, my dream would not have come to a reality.