

PONDA: A HISTORY OF TEMPLES

A Thesis submitted to Goa University for the Award of the Degree of

DOCTOR OF PHILOSOPHY

in

HISTORY

By

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September 2011

T-558

This work is lovingly dedicated to

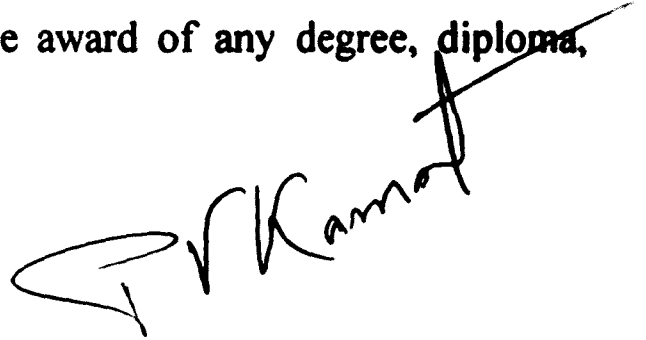
Paploo

(Mallika Kamat)

The angel who nurtures my soul.

DECLARATION

I hereby declare that this Ph. D. thesis entitled 'PONDA: A HISTORY OF TEMPLES' submitted to Goa University forms an independent work carried out by me in the Department of History, Goa University, under Self Guidance and this thesis has not previously formed the basis for the award of any degree, diploma, associateship or other similar titles.



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I certify that this thesis entitled 'PONDA: A HISTORY OF TEMPLES' submitted by Mrs. Padmaja Vijay Kamat for the degree of Doctor of Philosophy in History, is a record of research work done by her during the period from 2004-2011. This thesis has not previously formed the basis for the award of degree, diploma, associateship or fellowship to Mrs. Padmaja Vijay Kamat.

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ACKNOWLEDGEMENT

At the outset I express a deep sense of gratitude to the Chairman and the members of the Executive Council of Goa University for having permitted me to complete my research.

My dream could be pursued with full enthusiasm and commitment only because of the guidance of my esteemed Coordinator and Chairman of the Faculty Research Committee, Professor A. V. Afonso, the Dean of the Faculty of Social Sciences, Goa University. I am deeply indebted to him for having permitted me to conduct an extensive fieldwork to record oral history that has invigorated this study.

I place on record my sincere thanks to the Subject Expert on the Faculty Research Committee, Dr. N. Shyam Bhat, Head of the Department of History, Goa University, for his kind guidance and cooperation.

My sincere thanks are also due to another Subject Expert on the Faculty Research Committee, Dr. Nagendra Rao, Associate Professor, Department of History, Goa University, for his constructive advice and timely suggestions.

I am extremely grateful to their Holiness Shrimat Vidyadhirajtertha Shripad Vader Swamiji of Shri Gokarn Partagal Math, Shrimat Sudhindrateerth Swamiji of Kashi Math and Shrimat Shivanand Saraswati of the Kaivalyapur Math for having given me an audience and their blessings.

My sincere thanks are also due to the Chairman of Ponda Education Society, Shri Ravi S. Naik for his kind support. I am also thankful to the Treasurer, Mr. R. G. Desai for his words of encouragement.

I place on record my sincere thanks to Dr. Anil S. Dinge, Principal, P.E.S.'s Shri Ravi Sitaram Naik College of Arts and Science, Farmagudi, for his valuable guidance and encouragement. I am also thankful to the Vice Principal, Dr. Sima Kamat for her good wishes.

I am deeply indebted to Principal D. L. Naik for going through my drafts with meticulous attention and making valuable suggestions. His advice was timely and of utmost importance.

I am deeply touched by immense encouragement and guidance received from Professor J. V. Naik, the former Head of Dept. of History, Mumbai University.

I sincerely thank Principal Bhaskar Nayak, Director of Higher Education, Panaji, for his good wishes. I sincerely thank Dr. Celsa Pinto, Director of Education, Panaji, for her kind support as the Subject Expert on the former Faculty Research Committee.

I wholeheartedly acknowledge the assistance extended by Mr. Alexander Fernandes in interpreting archival sources in Portuguese. I also thank Mr. Arun Bandekar in assisting me with the interpretation of the *Comunidade* records in *Modi Marathi*.

I am very thankful to Ms. Blossom Medeira, the Archivist (General), Directorate of Archives and Archaeology, Panaji, for her kind co-operation. I also acknowledge the excellent assistance provided by Mrs. Sandhya Bhandankar, Library Assistant and her colleague Ms. Sulaksha Naik, at the Library of the Directorate of Archives and archaeology.

I am grateful to Mrs. Radha Bhave, the Curator of Museums, Goa State Museum, Panaji for permitting me to carry out photo documentation in the museum. I am also thankful to Senior Museum Guide Ms. Indra Prabhushastri, for her excellent assistance.

I sincerely thank Librarian Dr. V. Gopakumar and Senior Library Assistant, Ms. Sylvia Rodrigues, for their cooperation. I am deeply thankful to Mrs. Wahida Shaikh, the Library Assistant, for her excellent cooperation. My thanks are also due to Mr. Ramchandra Gavas, Mr. Simon Fernandes and other members of the Library staff of Goa University.

I am very thankful to Dr. Madhavi Sardessai, Associate Professor, Dept. of Konkani, for her excellent support and many other Faculty Members from Goa University for their good wishes.

I am deeply thankful to Dr. Sushila Sawant Mendes for her kind advice and cooperation.

I thank the members of the Office Staff of Dept. of History, Ms. Anna D' Sousa and Mr. Ratnakar Naik along with Ms. Zezinah Vaz of the Dept. of Philosophy for their cooperation.

I am very thankful to Dr. P. P. Shirodkar, the former Director of the Directorate of Archives, Archaeology and Museums for his advice and kind support. I also thank his successor Dr. Shankar Kamat Mhamai. I deeply thank Dr. Agnelo Fernandes for guiding me towards the relevant archival material and arranging a translator for me. Sincere thanks are also due to Dr. Meena Mohite, Belgaum, for her books.

I am deeply thankful to Dr. Pandurang Phaldessai and Dr. Nandkumar Kamat for their kind words of advice.

I am deeply indebted to Mr. Mohan Kamat, Mumbai, for his moral support and blessings.

I am deeply thankful to all the temple authorities whose names are mentioned in the list appended to the narrative for having given interviews and consultations, books and photographs. My special thanks are due to Mr. Anant Moio, Mr. Sanjiv Shenvi Kunkalyekar, Mr. Sudan Shenvi Kunkalyekar, Mr. Vallabh Kamat, Mr. Umesh Sabnis, Mr. Anil Bakhale, and ever helpful Mr. Ram Bhat. My sincere thanks are due to all the temple servants, village elders and other respectable men and women for permitting interviews. I am indebted to Mr. Rajesh Bhat for giving me an insight into scriptures.

My special thanks are due to Eng. Nandan Sawant for providing me insight into temple architecture and for his excellent support. Sincere thanks are also due to Eng. Ramesh Verekar. I am also thankful to Arch. K. D. Sadhale and Arch. Abhijit Sadhale for their enlightening interview.

I am deeply thankful to *Chitrakar* Dayanand Bhagat for making a conjectural landscape of the temple of Mahalasa at its old sight in Verna and also for the photographs that he lent from his collection. I am deeply thankful to Mr. Ulhas Velingkar, Head, Department of Instrumental Music, Goa College of Music, Panaji, for providing an insight into temple music.

I am deeply thankful to Mr. Rajaram Pai Kuchelkar for accompanying us for the field work conducted in Karnataka and Goa and for his assistance and that of his associates Mr. Kavthakar, Mr. Pravin Kotharkar and Mr. Laxman Chari for providing maps, sketches and layouts of the temples. I am also thankful to Mr. Zahid Bellary, Mr. Prasad Chaugule and

Mr. Manjunath Naik, for their support. I also appreciate Mr. Girish Prabhu and Mr. Dilip Kamat for their help.

I sincerely thank Mr. Anand Pai for lending me photographs from his private collection. I am deeply thankful to Mr. Manohar Timle and Mr. Kirtikumar Prabhu for their inputs on village of Marcel. I am also grateful to Mr. Bhalchandra Kerkar and Mr. Santosh Kerkar for their timely help.

I express my heartfelt thanks to Mr. Karunakar. V. Mallya and Mrs. Veena Mallya for their excellent support and affection.

I am deeply thankful to Mrs. Mita Amonkar and Mrs. Hamsa Amonkar for lending me books by late Shri Vinayak N. Shenvi Dhume.

I am deeply thankful to my colleagues Dr. Kamladevi Kunkalyekar and Dr. Vidya Prabhudessai for discussion and books. Thanks are also due to Dr. Vikas Pissurlekar, Dr. Varsha Kamat, Mrs. Priya Sabnis, Mrs. Uma Priolkar, Dr. Aditi Rane, Ms. Jasmin Kurien, Mr. Bhushan Bhave, Mr. Sandip Lotlikar, Mr. Shrinivas Gokakakar and others for good wishes.

I thank my Reiki Masters Mr. Ramesh Uttam and Mr. Ajay Shaha and Late Dr. Kasturi Desai for introducing me to Reiki.

I am sincerely thankful to Office of Mamlatdar of Ponda, for providing me with documents pertaining to temples.

I am also grateful to Mr. Audumbar J. Shinkre, Proprietor of Sanket Printers for doing binding work in record time. I am deeply thankful to my students Mr. Balaji Sheno, Mr. Mukund Naik and Mr. Rishikesh Phadke for their excellent support.

I am grateful to my solicitous nephews Dr. Amey Kamat, Adv. Gautam Prbhudessai and Mr. Gandhar Kamat for their wonderful support. I appreciate baby Nidhi Kamat for being an excellent stress buster and a source of immense joy.

This study would not have reached its logical end without the strong support and legal expertise of my brother Adv. Subhashchandra V. Kamat. I wholeheartedly acknowledge his excellent guidance on temple management. I thank my brother Mr. Avdhut Kamat for his inputs about the geological aspect of image making. I thank other members of my family too.

I thank my husband Mr. Vijay R. Kamat for his wholehearted support. I thank my daughter Mallika for her incessant prayers, reiki and assistance in learning certain computer techniques.

I am deeply thankful to my spiritual master Mr. Kashinath Vishwakarma for his guidance and blessings.

I fondly remember my parents Late Shri Vasudeo and Shrimati Ramabai Kamat at this auspicious moment in my life.

I thank God for bestowing upon me divine grace in times of distress.

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GLOSSARY

Abdagir – a component of *ilamat*

Abhishek – morning ablutions

Abhisheki – the priest who gives daily ablutions to the deity

Adhyaya – chapter

Agrahara – village or villages set aside for the maintenance of Brahmin Scholars

Agrashala – building for temporary lodging

Alankar puja – *Mahapuja* – main *puja*

Antarala – ante-chamber between the *chauk* and *garbhagriha*

Antruz Mahal – an administrative division of Goa

Ardhanari – a composite of male and female

Ashtavadhan Seva – providing eight different types of entertainment to the deity

Avsar – a man inspired by the divine spirit

Balidana – animal sacrifice

Baraveer – twelve heroes

Baratan – twelve elders of the village

Chaturbhuj – four armed

Chaturmasa – the four months when Vishnu is believed to be in deep sleep

Chauguda - type of temple music

Chausashta Yogini – 64 female associates of Yogeshwari

Comunidade – village association

Compromisso – statutes of the temple

Darbar – royal court

Darshan – a glance of God

Dasra – *Vijayadashami* – the festival celebrated to commemorate the killing of Mahishasura by Mahalaxmi

Dattajayanti – the festival that celebrates the birth of Dattatreya

Devakarya – holy celebration honouring the *Kuladevata*

Devasthan – place of worship - temple

Dharmadaya – a contribution made by the *Gramasamstha* in favour of the temple

Dhulvat – sprinkling of colours

Done – bowls made of banana leaves

Foral – the revenue register

Formasa - Consigação – contributions favouring temple

Fulvide – exchange of flowers and beetle leaves with areca nuts among the *Mahajans*

Gangapujana – ritual worship of the river Ganga performed at the Temple tank

Garbhagriha – sanctum sanctorum

Garhane – invocation of the deity for the welfare of all

Ghadi – witch doctor

Ghatasthapana – ceremonial installation of the *Kalasha*

Gotra - clan

Gramadalap – contribution for temple

Gramasamstha - Gāonkari -Village Community

Gudhya – red coloured paper flags with holy symbols

Gurav - a non-Brahmin priest of temple

Hala - a measure of land used in the 7th century

Hakka – right of the temple

Havana – fire sacrifice

Ilamat – divine insignia

Ilhas – taluka of Tiswadi

Inam – annual pension

Ishtadevata - deity for private worship

Jagrit devasthan – temple commanding huge following

Jatra - Jatrotsava - annual festival of temple

Kala – dramatic presentation of the story of the killing of Shankhasur by Vishnu or a mixture

Kalat Bhogaval – an occult practice

Karanda mukuta – head gear

Kaula Patra – a document that carries divine message for *Mahajans* and devotees

Kaula Prasad – a blessing given by the *avsar* through a coconut and some flowers

Kavlas – is akin to *seema dalni* but does not include animal sacrifice.

Keyura – an armlet

Khandyavaril Ratha – vehicle with flags to be carried on shoulders

Kharcha – expenditure

Khazan – a paddy field near a creek or river bank where the flow of water was controlled using sluice gates

Krishidaivata – god of the farming community

Kshetrapati – lord of the field

Kulacharis - tenants by choice

Kuche – Temple insignia to be used in procession

Kulagar – areca garden

Kumar – potter

Kutumban – Property given to a lessee

Lalkhi – a decorated vehicle of procession

Linga – the cult object representing Shiva

Lingayata – a religious sect founded by Basaveshwara

Mahajan – *mazane* - honourable man – constituent member of a temple

Mahanaivedya – offering of food

Mahaparvani – Culmination of the *Jatra*

Maharathotsava – procession of *rath* called *Ter* that usually concludes the annual festival

Mahashivaratri – the most important festival of Shiva

Makhar – a decorated swing used during *Navaratri*

Mandaladhipati – a feudatory
Mangalahstaka – hymns
Mantrapushpa – invocation through *mantras*
Mazania – general body of the *Mahajans*
Namshi – property of the village assigned to the temple servants
Nandadeep –perpetual lamp
Naikarohana – boat excursion of the divinity
Navaratrotsava – *Navaratri*
Nelly - village lands used for the upkeep of the temple and its servants
Nityavartana – *Puja* amidst chanting of *mantras*
Nupur – anklet
Palangachi Kud – bed chamber of the deity
Palkhi - palanquin
Pancha kanyas – five maidens
Panchaytan – a group of 5 temples dedicated to Shiva, Vishnu, Shakti, Ganesh and Surya
Panchishta devatas – deities with ritual connection to main temple
Par – Ped – a pedestal built around a holy tree
Pati - a notebook that records subscription fees
Pavni – auction
Pene – halt of the procession (plural – *peni*)
Peshwa – Prime Minister of the Marathas
Pradakshina Path – the circum- ambulatory path
Pradoshpuja – *puja* offered to Shiva between 6 – 7 p. m.
Prahara – part of a day
Prasad – consecrated food
Pujari – priest
Pujotsava - ceremonial worship

Punyahavachana - invocation
Purush devata - ancestor
Purva -sacrificial pit
Ramjanmotsava – birth celebration of Rama
Ratha – vehicle of procession
Ratna – jewel
Rajas Patra – an official communiqué of *Swami* of a *Math*
Sampradayik Parivartana – sectarian transformation
Samudra Manthana – churning of the sea
Santarpana - ritual service
Sarvalakshana sampanna – with all necessary attributes.
Sasashti – taluka of Salcete
Seema dalni – an occult practice that seals the boundaries of the village to keep evil spirits at bay
Shasanpata – certificate solemnising the grant made
Sheshashayani – reclining on Shesha
Shibikotsava – the palanquin procession
Shila – stone
Shilamayi – made of stone
Shikha – tuft
Shimga – *Shigmo* – a Spring Festival that brings forth an exhibition of *Veer rasa*
Shipai - Katkar – a temple servant who carries a silver staff
Shivagana – followers of Shiva
Shodashopachar puja – ritual worship through 16 offerings
Shreechakra – a sacred diagram consisting of 43 triangles representing universe defined by the *Tantras*
Shringar rupini- sensuous
Shuddha – Bright fortnight

Sondyo – Ardhamandapa – a space between *sabhamandapa* and *bhogamandapa*

Swayambhoo linga – naturally moulded *linga*

Tamrapata – copper plate

Teertha- holy water

Termo – contract

Upasakas – Bhajakas – devotees

Usli – a dish prepared using gram

Utsav murti – idol of the God that is taken out in procession

Vanabhajanotsava – the community lunch which concludes the sojourn of the divinities in the lush green environs

Vantelis - outsiders, who were employed for the maintenance of the dykes

Varshasan Vritti – annual pension

Vataro – Sankhalyo - Nirakar – varieties of *Devchar*

Vidi –a kind of a cigarette made by stuffing tobacco in a roll of banana leaf

Yonipitha – base of the *linga* which represents Parvati

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Chapter I

Introduction

The sacred glory of the holy land of *Gomantak* is awe inspiring. The natural wealth of the land is enhanced by a galaxy of temples which glow like diamonds encased in the velvety green beauty of the local environs. The spiritual merit of Goa is so captivating that it is epitomized as the *Konkan Kashi*.

Goa, situated at 15° 48' – 14° 53' North and 74° 20' 13" – 73° 40' 33" East, has a length of 105 Km. from North to South and a width of 60 Km. from East to West. It is located between the Western Ghats and the Arabian Sea. Goa occupies an area of 3700 sq. km. Situated in the proximity of the Western *Ghats*, Goa shares common physical features with neighbouring states of Maharashtra and Karnataka. Goa can be physically divided in three regions, namely, the mountainous region of Sahyadri in the East, the plateau in the centre and the low lying river basins and the coastal plains.¹

In the pre-Vedic times, the *Gavdas*, who had brought the areca nut, the *guvak*, might have called their land, *Guva*, the land of the areca nut.² *Bhishmaparva* of the *Mahabharata* and the *Vishnupurana* refer to Goa as *Goparashtra*. The *Sahyadrikhanda* calls it *Gorashtra* and *Gomant* intermittently, while the *Konkanamahatmya*, the commentary on the former, composed in the 17th century refers to Goa as *Gorashtra*.³ The word Goa has been perhaps derived from the Sanskrit root word, *go* which means cow. The foreign travellers of the ancient times have made references to Goa in their travel accounts. The unknown author of

¹ V. T. Gune, (ed.), *Gazetteer of India, Union Territory: Goa, Daman and Diu*, Gazetteer Department, Govt of Goa, Panaji, 1979, p. 3.

² B. D. Satoskar, *Gomantak Prakriti ani Samskriti*, Shubhada Saraswat, Pune, 1979, Vol. II, pp. 29-31.

³ *Ibid.*, p. 21.

Chapter I

Introduction

The sacred glory of the holy land of *Gomantak* is awe inspiring. The natural wealth of the land is enhanced by a galaxy of temples which glow like diamonds encased in the velvety green beauty of the local environs. The spiritual merit of Goa is so captivating that it is epitomized as the *Konkan Kashi*.

Goa, situated at 15^o 48' – 14^o 53' North and 74^o 20" 13' – 73^o 40" 33' East, has a length of 105 Km. from North to South and a width of 60 Km. from East to West. It is located between the Western Ghats and the Arabian Sea. Goa occupies an area of 3700 sq. km. Situated in the proximity of the Western *Ghats*, Goa shares common physical features with neighbouring states of Maharashtra and Karnataka. Goa can be physically divided in three regions, namely, the mountainous region of Sahyadri in the East, the plateau in the centre and the low lying river basins and the coastal plains.¹

In the pre-Vedic times, the *Gavdas*, who had brought the areca nut, the *guvak*, might have called their land, *Guva*, the land of the areca nut.² *Bhishmaparva* of the *Mahabharata* and the *Vishnupurana* refer to Goa as *Goparashtra*. The *Sahyadrighanda* calls it *Gorashtra* and *Gomant* intermittently, while the *Konkanamahatmya*, the commentary on the former, composed in the 17th century refers to Goa as *Gorashtra*.³ The word Goa has been perhaps derived from the Sanskrit root word, *go* which means cow. The foreign travellers of the ancient times have made references to Goa in their travel accounts. The unknown author of

¹ V. T. Gune, (ed.), *Gazetteer of India, Union Territory: Goa, Daman and Diu*. Gazetteer Department, Govt of Goa, Panaji, 1979, p. 3.

² B. D. Satoskar, *Gomantak Prakriti ani Samskriti*, Shubhada Saraswat, Pune, 1979, Vol. II, pp. 29-31

³ *Ibid.*, p. 21.

the *Periplus of the Erythrean Sea*, ascribed to the period c.40 A.D. – 71 A.D., identifies the territories in the vicinity of Goa. During the middle ages, Goa was mentioned as *Gouba* or *Kawe*. It was mentioned as located in the *aparanta* or the *saptakonkan* region.⁴

The central portion of Goa consists of plateau of graded levels. The plateau has a typical land form and peculiar scenery. The plateau levels are flat, bare and rolling in topography. The scarp faces and hollows of gullies support fine vegetation cover of strands of typical monsoonal forests. The gullies are verdant regions with several springs feeding the rivers down below. This laterite plateau with chunks of grass, cashew trees, green coconut palms and low lying *kulagars*, form the beatific locales of Ponda, a midland *taluka* of Goa.⁵

Situated in the sub-*Ghat* region of Goa, Ponda is an important commercial and industrial centre of the state with the majority of the population of this taluka being dependent on commerce for its livelihood. This part of Goa offers not only a physical contrast to the coastal Goa, but cultural as well. While the coastal land exhibits a Christianized and Latinized landscape of *Goa Dourada*, this taluka represents *Goa Indica* aspect expressing itself in many temples, mosques and Jain- Buddhist sites that dot the landscape and the village settlements wrapped around them. At a short distance from the town are situated the different temples. The taluka also possesses the *Dharmapitha* of the *Gaud Saraswat Brahmins* at Kavle, *Madhwa sampradayi Vyasashram Math* at Bandora and a minor branch of the *Partagal Math* at Cuncoliém near Mangeshi. Out of the 27 mosques of the taluka, the most important one, the *Safa Shahouri Masjid* built by Ibrahim Adil Shaha in 1560 A. D. is situated on the outskirts of Ponda. St. Anne's Church in the town and the *Jain Basti* at Bandora reflect further on the composite culture that the taluka possesses.

⁴ V. R. Mitragotri, *Socio Cultural History Of Goa From Bhojas To Vijaynagar*. Institute Menezes Braganza. Panaji, 1999, pp. 13-14.

⁵ V. T. Gune (ed.), *op. cit.*, p. 4.

The taluka has 28 villages and 4 towns and the total area of the taluka is 292.78 sq. km. The city of Ponda, situated at 15° 24'00" North Latitude and 74° 00' 30" Longitude, is the headquarters of the taluka. The road from Anmod Ghat passes through Ponda and bifurcates to reach Panaji, the state capital in the north, to Margao and Marmagao in the south and south west and to Savardem in the south east. The resultant nodality of Ponda has greatly enhanced industrial growth in this taluka, which is located about 29 km. from Panaji and about 16 km. from Margao. Ponda gets about 3557.3 mm. of annual rainfall. The range of temperature is between 31.4 and 23.7. The weekly bazaar of the town is conducted on Wednesday and Saturday.

Micro level historical studies about the state of Goa which provide a critical analysis of the origin, growth and development of the local society within a socio-cultural framework are indeed a desideratum. The taluka of Ponda constitutes a viable unit for conducting such micro level historico-cultural studies.

Survey of Inscriptions

The antiquity of the taluka of Ponda can be gauged from the inscriptions concerning Ponda and those which are found in Ponda.

Earliest is the Shiroda Copper Plates of Bhoja King Devaraja (c.400 A.D.) palaeographically dated to the 4th century A.D. They were located in 1922 in Shiroda. Engraved in the archaic characters in Samskrit language, this inscription is dated in the twelfth year of reign of King Devaraja issued from Chandaura (Chandor) on *Maghu Krishna Dwadashi* (12th day of the dark fortnight of Hindu month of *Maghu*). Prabhu Naga Bhogikamatya to gain spiritual merit granted some concessions to two Brahmin priests Govindaswamin and Indraswamin of Bharadwaja *gotra*. The concessions include exemption from toll in the village Thanniyak and Kotturika i.e. Thane and Kutthali in the

Marmugao *taluka*. The grant also mentioned articles of merchandise together with a residential site and Pasteur for cattle.⁶

Two more Copper Plates of Bhojas of Vrishabhumikheta and Prithviparvata (alluding to Rivana and Chandranath in Quepem *taluka*) were discovered in Bandora in 1949-50. The first set consists of two plates in box headed southern characters, assigned to 6th - 7th century A.D. The Vrishabhumikheta inscription is the grant of King Prithvimallavarman, who gifted a field at the request of his brother Shatrudamana to Madhvarya of Agniveshya *gotra*. It was issued on 13th day of *Jyeshtha*, in the first year of the King's reign. The inscription was inscribed by Devasharmacharya of Bharadwaja *gotra*.⁷ Through another Inscription issued from Prithviparvata, the King gifted a field named Kapoti *Khajjanu* in the village Malar situated in Kupalajetadesha. The donor was Damarya of Bharadwaja *gotra* and it was composed by Buddhadasa of Kambhoja *gotra*.⁸

The Arge Plate of 6th century A. D. of King Kapalivarman Bhoja mentioned as *Dharmaraja* makes the grant of *Pukkoli-khajjana* in the village Sivapuraka for religious purpose to Swamikaraja. The latter granted it to a *Brahmin* Bhavarya of Koundinya *gotra* to acquire spiritual merit.⁹

Another set of two Copper Plates of Bandora of Konkan Maurya King Anirjitavarman, issued in box headed characters in Samskit language, is dated palaeographically to 6th - 7th century A.D. It records the meeting of King Anirjitvarman with the people of Baradesha (Bardes) and the officials like *Bhojaka*, *Ayukta* and *Sthayin* from Kumaradwipa. He

⁶ P. S. S. Pissurlekar, "Goa Ha 1500 Anos" in *O Oriente Portuguesa*, IInd Series, No. 6, pp.392-399. Also see *Epigraphica Indica*, XXXIII, pp.61.

⁷ V. T. Gune (ed.), *op. cit.*, p.65.

⁸ *Epigraphica Indica* XXXIII, pp.61-65.

⁹ *Epigraphica Indica* XXXI, p. 232.

granted one *hala* of *khajan* land, another piece of land including a residential site, a garden and a tank and some more land to be reclaimed, to one Hasyarya of Harita *gotra*.¹⁰

The Priol Inscription of 1099 A.D. of Kadamba King Guhalladeva III Tribhuvanmalla Vijayarka records the grant of 10 *Nishkas* to the Nageshwara temple and the donee was Nagdevarya, an expert of scriptures.¹¹

The Stone Inscription of Keri of the 13th century in *Nagari* on the left side of the frame of Narayana image reads 'Sirivauva'.¹²

Tivre Plates of Kadamba Guhalladeva II (1038 A.D.) in *Nagari* script and in Sanskrit, donate the village Savai to Narayana Bhatta of Shatyana *gotra*, the preceptor of family of Kadambas.¹³ The Savoi-vere Copper Plate of 1348 in Marathi in Halekannada characters records grant of certain privileges to *Vanis* of Vere. The Bandora Copper Plate of 1391 of Madhav Mantri mentions setting up of Manchalapur *Brhamapuri* for 12 *Rigvedic Brahmins* at Govali Mauli.¹⁴

The *Nagaji Mandir Shilalekha* of 1413 A.D. in old Marathi *Nagari* script was issued registering the land grants made over to the temples of Nagesh and Mahalaxmi at Bandora, made by Mai Shenoi, an official of Vijayanagara King Sangam Devrai I, whose royal writ was running over Goa. The endowment was for the daily maintenance of the temple of Nagesh for such things as daily worship, *naivedya* and lighting of *nandadeep* on behalf of the donor.¹⁵

¹⁰ V. T. Gune, (ed.), *op. cit.*, p. 72. Also see *Epigraphica Indica* XXXIII, pp. 293-294.

¹¹ V. T. Gune ed.), *op. cit.*, p. 102.

¹² This inscription was surveyed by G. S. Ghai in 1965.

¹³ *Ibid.*, p. 97.

¹⁴ V. R. Varde Valaulikar, *Goenkaranchi Goyanbhaili Vasnuk*, Gomantak Printing Press, Bombay, 1928, p. 104.

¹⁵ Journal of Bombay Branch of Royal Asiatic Society XXIII, p. 107.

The Kannada inscription discovered in Bandora indicates that King Shripala, of Gujarat, set up the Bandivade village and constructed the Neminatha Jain *basti*. This single stone carries three different inscriptions of *Saka* 1345 (1423), *Saka* 1347 (1425) and *Saku* 1355 (1433). All these three inscriptions, currently in the Goa State Museum, speak about the building and restoration of the Jain *basti*. The inscription mentions three generations of Jain *munis*. Muni Vijayanandaswami performed self immolation as per the Jain tradition in *Saka* 1354 (1432 A.D.) This *nisadi* slab set up by Simhanandi, is the unique one, recovered from Goa. The same inscription registers the gift of Vaghurme village made in 1425 A.D. and in 1433 A.D. to the Jain *basti* in Bandivade. The gifts were given perpetually in the custody of Muniyappa, a *shishya* of Simhanandacharya.¹⁶

With such abundant source material located in this *taluka*, an effort has been made to delve deeper into its religious history.

Literature Survey

An exhaustive survey of sources has been undertaken to probe the cultural and economic evolution of temples. Different sources have been used for the present study. A. R. Dhume in his work *The Cultural History of Goa from 10,000 BC to 1353 A. D.* pays attention to the religious life of the early settlers like Marangs, Kols, Mundas, etc. and opines that the Sumerians have, to a large extent, moulded the concept of worship of the people of Goa.¹⁷ Luis de Assis Correia in his *Goa Through the Mists of History From 10,000 BC - 1958, A Select Compilation on Goa's Genesis* has based his narrative largely on the findings of A. R. Dhume.

¹⁶ V. T. Gune (ed.), *op. cit.* p. 760-770.

¹⁷ A. R. Dhume, *The Cultural History of Goa from 10000 B. C. to 1352 A. D.*, R. A. S. Dhume, Panaji, 1985. pp. 112-122.

D. D. Kosambi in his *Myth and Reality* and *Bharatiya Itihasacha Abhyas* focuses on the different mother goddesses, local shrines and the cult of Vetāl. He does not cast any aspersion on the authenticity of theory of northern origin of the *Saraswats*. He believes that the cult of Mangesh is indeed brought from Monghyr in Bihar. He considers the land tenure system of Goa to be a unique heritage left by the *Saraswats*.¹⁸ The Goan village communities were studied and reasons for their decline were brought out by Baden-Powell in a paper, "The villages of Goa in the early 16th century."¹⁹ Vinayak V. Khedekar in his *Lokasarita* has compiled a lot of information about the folk cults and the modes of their worship.²⁰

Rui Gomes Pereira in his path breaking work, *Goa: Hindu Temples and Deities* makes an exhaustive survey of Goan temples with respect to their cults, the details about the *Mahajans* and also provides information about certain practices which are specific to some temples. In another work of his on *Goa: Volume II Gaonkari: The Old Village Associations* he enlightens about how the temples were set up and maintained by the *Gramasamsthas*.²¹ George M. Moraes in his *The Kadamba Kula – A History of Ancient and Medieval Karnataka* projects to us the cultural profile of the Kadamba rule and shows how the scholarly efforts to enrich religion were sustained by them.²² A. K. Priolkar in his work, *The Goa Inquisition* graphically explains how the people of Goa were subjected to persecution and their temples were demolished with a view to exterminate the Hindu faith

¹⁸ D. D. Kosambi, *Myth and Reality: Studies in the Formation of Indian Culture*, Popular Prakashan, Bombay, 1962, pp. 152- 169.

¹⁹ B. H. Baden-Powell, "The Villages of Goa in the Early Sixteenth Century," *Journal of the Royal Asiatic Society of Great Britain and Ireland*, November, 1900, pp. 261-291.

²⁰ Vinayak V. Khedekar, *Lokasarita*, Panaji, (n. d.), pp. 69-88.

²¹ Rui Gomes Pereira, *Goa: Volume II Gaonkari: The Old Village Associations*, A. Gomes Pereira, 1981, Panaji, pp. 136-138.

²² George M. Moraes, *The Kadamba Kula – A History of Ancient and Medieval Karnataka*, Asian Educational Services, New Delhi, 1990, pp. 198-200.

from the land of Goa.²³ T. R. de Souza in his *Medieval Goa and Goa to Me* focuses on Goan economy and how it was controlled by the *Comunidades*. *Goa: Cultural Trends*, a compilation of seminar papers edited by P. P. Shirodkar contains articles that deal with different social and cultural aspects of Goan history. The article by the editor himself illuminates the contributions of the *Nath Siddhas* in shaping religious history of the State. Paul Axelrod and Michell A. Fuerch in their article on *Flight of Deities: Hindu Resistance in Portuguese Goa* and Caroline Iffeka in her *Image of Goa* highlight the role played by the temples in keeping the torch of resistance to the Portuguese hegemony, burning. V. R. Mitragotri in his *Socio Cultural History Of Goa From Bhojas To Vijaynagar* makes a survey of the different cults that are prevailing in Goa.

Vinayak N. Shenvi Dhume in his *Devabhoomi Gomantak, Gomantak Punyubhumi* and many other books on individual temples provides profuse information about the cults, the *Mahajans* and the different rituals that are performed in every temple. Gajananshastri Gaitonde edited *Shri Skandapurana-Sahyadrikhanda* based on the critical edition of Gerson da Cunha, is indispensable for the study of temples as most of the *Sanskrit* deities are rooted in this scriptural work.²⁴ Kashinath Damodar Nayak in two of his books namely *Gomantakachi Samskritik Ghadan* and *Gomantakache Antarang* puts a flood of light on the social and religious aspects of Goan history. Pandurang R. Phaldesai in his *Gomantakatil Lokavadye*²⁵ and Malbarao Sardesai in *Khamb Ghumatanchya Savalitil Sangit*²⁶ furnish ample information on temple music. V. R. Sheldekar in *Gomantakatil Gaud Saraswat Brahman Ani Tyanche Kuladev* introduces to us the different cults

²³ A. K. Priolkar, *The Goa Inquisition*, RajhamsaVitaran, Panaji, 2008, Second Edition, pp. 58-84.

²⁴ Gajananshastri Gaitonde, (ed.), *Shri Skandapurana - Sahyadrikhanda*, Katyayani Prakashan, Mumbai, 1971, pp. 234-323.

²⁵ Pandurang R. Phaldesai, *Gomantakiya Lokavadye*, Mehta Publishing House, Pune, 1992, pp. 12-57.

²⁶ Malbarao Sardesai, *Khamb Ghumatanchya Savalitil Sangit*, The Goa Hindu Association, Mumbai, 1970, pp. 1-4.

worshipped by the *Saraswats*.²⁷ It has been noticed that no attention has been paid to the economic aspect of the temples. This thesis intends to fill the said lacuna in the religious history of Goa.

Sahyadrikhanda of the *Skanda Purana* tells us that Lord Parshurama, the sixth incarnation of Vishnu defeated the *Kshatriyas* for twenty one times and finally exterminated the *Kshatriya* race. He performed the *Jyotishtoma yadnya* to solemnise his extraordinary victory. While concluding the *yadnya* he offered all the territory he had acquired to sage Kashyapa, who was the officiating priest at the *yadnya*. Subsequently he stood on one of the mountain peaks of Sahyadri ranges, cast an arrow to push back the western sea and reclaimed the land for himself. This feat gave him the honour of being revered as the creator of the *Sapta Konkan*, Goa being one among them.²⁸

A Brief Historical Background of the Migration of Temples

The Portuguese arrived in Goa in 1510 and with the help of Timoja, the commander of the navy of Honnvar, Alfonso de Albuquerque was able to wrest the island of Goa from Yusuf Adilshaha in March 1510. Later Adilshaha attacked Goa and Albuquerque had to withdraw. He recaptured Goa on 25th November 1510 and ordered indiscriminate massacre of Muslims for their treachery. However his relation with the Hindus was cordial to a large extent.²⁹

By 1543, the Portuguese gained control over Tisvadi, Bardez and Salcete. The Christian religious orders had already come to Goa, namely, the Franciscans in 1517, the Jesuits in

²⁷ V. R. Sheldekar, *Gomantakatil Gaud Saraswat Brahman Ani Tyanche Kuladev*, G. N. Patkar, Mumbai, 1938, pp. 38-188.

²⁸ Gajananshastri Gaitonde, *op. cit.*, pp. 145-146.

²⁹ Gerald A. Pereira, *An Outline of Pre-Portuguese History of Goa*, Gerald Pereira, Panaji, 1973, pp. 128-140.

1542 and the Dominicans in 1548. The Augustinians and the Carmelites were to follow suit subsequently. The Diocese of Goa was set up in 1534 by Pope Paul III and the Archdiocese of Goa was set up in 1557 by Pope Paul IV. The policy that the religion of the ruler should be the religion of the ruled or *Cujus regio, illius religio* was applied to Goa vigorously.³⁰ The persecution of Hindus and the movement to destroy the temples and other vestiges of Hindu religion were initiated by Vicar Minguel Vaz and Diego Borba, the Rector of St. Paul's College. In 1540, 160 Hindu temples in Goa Island, Divar, Chorão and Jua were destroyed. The year 1540 was a watershed year as it saw massive destruction of temples accompanied by mass conversions, erection of crosses, chapels and churches. In 1541 itself it was decided to follow the policy of *Rigor de Misericordia*, Rigour of Mercy.³¹

Various measures were taken to convert the natives to Christianity. Concerted efforts were made to make it increasingly difficult for the natives to retain their old religion. Their temples and shrines were destroyed and they were forbidden to erect new ones even outside the Portuguese territories. Hindu rites and ceremonies like marriage, sacred thread ceremony, naming ceremony, etc. were banned. Priests and preachers were banished. Hindus who hindered Christianization were sent into exile. Those who preferred to remain in the village were deprived of their means of livelihood and their ancestral rights in the *Communidades*. Humiliations, indignities and disabilities were heaped on them. The orphaned children were forcibly taken away for baptism, while the adults were compelled to listen to preaching of Christianity. On the other side, measures were introduced to provide incentives to facilitate conversion. Christians were given the monopoly of public posts. Laws of inheritance were altered to favour the persons who got converted. They were favoured in the matters of rights and privileges in the village community.

³⁰ James Brodrick, *Saint Francis Xavier*, London, 1952, p. 201.

³¹ A. K. Priolkar, *op. cit.*, p. 66.

Goa Inquisition, the holy tribunal set up in 1560 brought pressure on the secular authorities to pass discriminatory legislation and to enforce the measures with sternness and severity. On April 2, 1560, the viceroy D. Constantino de Braganca ordered that a large number of *Brahmins* identified in the list prepared, should be thrown out of the Goa Island excepting the natives of Bardez and Salcete who could return to their villages. They were given a month to dispose off their property.³² On June 8, 1560, the goldsmiths were asked to bring back their families and properties to the Portuguese territories within 10 days.³³ As a result, Hindus migrated to neighbouring lands en masse, businesses were shut down, agricultural labour, artisans and mechanics became unavailable to a large extent. To stall this economic crisis, Viceroy Conde de Redondo D. Francisco Coutinho issued an order on December 3, 1561 inviting the Hindus back home promising them their old estates.³⁴ But bowing to fresh pressures from the fanatics, the Viceroy issued another order on November 27, 1563, which enforced the old provisions and asked the *Brahmins* to leave except those who tilled their lands by their own hands, physicians, carpenters, blacksmiths, shopkeepers and collectors of the royal revenues.³⁵ In 1572 Hindus were prevented from moving in the city on horseback, in sedan chairs and palanquins. Those who embraced Christianity were exempted from the land tax. The slaves of the Hindus who got converted were freed.

The Vice-regal order dated January 31, 1620, banned Hindu marriages in the city of Goa or the neighbouring territories under pain of a fine of 1000 Xerafins.³⁶ Hindus were prohibited to anoint their foreheads with sandal wood paste and rice by the *Concilio*.³⁷ The Viceroy D. Pedro de Almeida in 1679 permitted the Hindus to perform their marriages in their house behind the closed doors, provided there was no participation of priests in the

³² Cunha Rivara, *Arquivo Portugues Oriental*, Fasc. V. Part I, Goa, 1865, p. 1865 (Doc. 344).

³³ *Ibid.*, p. 454, (Doc. 349).

³⁴ Cunha Rivara, *op. cit.*, Fasc. V. Part II, Goa, 1865, p. 488, (Doc 391)

³⁵ *Ibid.*, p. 544, (Doc. 472).

³⁶ Cunha Rivara, *op. cit.*, p.1201, (Doc. 511).

³⁷ A. K. Priolkar, *op. cit.*, p. 117.

ceremony. These disabilities entailed more migrations. In 1640, the Jesuits forbade the Hindus to wear the sacred thread. In 1680 at the instance of the *Concelho Ultramarino*, the ceremony of keeping vigil and feasting at the birth of children was forbidden. King D. Sebastião issued an order on December 4, 1567 that announced the expulsion of *kazis*, *joguis*, *joshis* and *guravs* within a month. The same order compelled the Hindus of the Goa Island to listen to the Christian doctrine by the priest.³⁸ The royal decree of April 3, 1582 disabled the Hindus from holding any public office.³⁹ The gubernatorial order of December 11, 1573 of Antonio Moniz Barreto, deprived the Hindus of their rights and privileges as *gãonkars* of Salcete.⁴⁰ The *gaunkars* who had migrated to the neighbouring territories were deprived of their *jons*, the share in the income of the village community.⁴¹ D. Sebastiao ordered on March 23, 1559, that orphaned Hindu children in the island of Goa should be immediately handed over to the College of St. Paul to be baptised and educated.⁴²

Initially, the Franciscans had taken a lead in the endeavour of decimation of Hinduism and had destroyed 300 temples in Bardez and once St. Francis Xavier set foot ashore at Goa on May 6, 1542, the Jesuits did their worst, using every form of bribery, threat and torture to effect conversions.⁴³ St. Paul's College was started for imparting religious instruction to the new converts and it was maintained out of the income of the Hindu temples which had been destroyed. While on a visit to Portugal in 1545, Minguel Vaz came up with his 41 Points Plan to expedite the mission of conversion using drastic measures.⁴⁴ This Plan asked for elimination of all temples, private or public, from the Goa Island, prohibition of image making and ministry on the part of the Hindu priests in the Hindu households, banishment of *Shenvi Brahmins*, removal of all traces of idolatry and conferment of paternal estate to

³⁸ Cunha Rivara, *op. cit.*, Fasc. IV, pp. 68-69.

³⁹ Cunha Rivara, *op. cit.*, Fasc. V, Part III, p. 989, (Doc. 821).

⁴⁰ Cunha Rivara, *op. cit.*, Fasc. V, Part II, p. 891, (Doc. 768).

⁴¹ Cunha Rivara, *op. cit.*, Fasc. VI, Part VI, p. 1295, (Doc. 600).

⁴² Cunha Rivara, *op. cit.*, Fasc. V, Part I, p. 385, (Doc. 287).

⁴³ A. K. Priolkar, *op. cit.*, p. 48.

⁴⁴ *Ibid.*, p. 71.

daughter if she chooses to get converted. The letter of D. Juao dated March 8, 1547 accommodated most of the recommendations of Vaz. The order of D. Sebastiao dated March 25, 1559, prohibited existence of Hindu temples, private Hindu sanctuaries, images of Hindu gods and celebration of Hindu festivals. In 1566, Viceroy D. Antao de Noronha included Bardez and Salcete under this order.⁴⁵ When building and repairing of the temples was prohibited, the people carried their idols to the other side where there were no Portuguese to persecute them.

Ponda taluka came under the Portuguese rule in 1763 as a part of the New Conquests. Viceroy D. Manuel de Saldanha e Albuquerque Conde de Ega through his *Edital* (Announcement) of June 5, 1763, promised the people of Ponda all privileges and rights, exemptions and immunities that they enjoyed under the rule of the king of Sonda. The *Bando* of August 6, 1763 promised the people that their religious practices, rites and customs would be respected. "It is thanks to this change in policy that the Hindu temples of the New Conquests escaped the devastating hands of the Portuguese missionaries," says Rui Gomes Pereira.⁴⁶

The contributions of these temples to the socio-cultural and economic evolution that has taken place in the taluka of Ponda over the centuries have been traced.

Aims and Objectives

This study aims at presenting facts in support of the hypothesis that the temples of the Ponda taluka have always had a pronounced economic character and that every village economy was a temple centred economy. For this purpose nine temples which come under

⁴⁵ Cunha Rivara, *op. cit.*, Fasc. V, Part II, p. 613, (Doc. 576).

⁴⁶ Rui Gomes Pereira, *The Hindu Temples and Deities*, Printwell Press, Panaji, 1978, p. 14.

the purview of the *Regulamento das Mazanias das Devalayas do Estado da India* of 1933 and registered with the Office of the Mamlatdar of Ponda taluka have been chosen.

Chapterization

Chapter I is the 'Introduction' which dwells on the sacred glory of *Gomantuk* and emphasises its *Konkan Kashi* dimension. It discusses the physical setting of Goa and Ponda taluka in particular. Making a survey of inscriptions and literature, it asserts that the micro-level historico-cultural study about temples is indeed a desideratum. Making a brief note on the historical background of migration of religious cults, it presents the hypothesis that temples of Ponda taluka have always had an economic profile which deserves a serious probe.

Chapter II on 'Evolution of Worship' speaks of several trends of change that have occurred in the religious scenario of the state of Goa. People of different races introduced the different cults of their worship in this land. The Marangs, Kols, Mundas, Dravidians, Nagas etc. were the people who fashioned the religious psyche of the people of Goa. The arrival of the *Gaud Saraswat Brahmins* to Goa ushered in another phase in the religious history of Goa. They made concerted effort to bring about Sanskritization of the local cults. Armed with scriptural knowledge they created mythology for their newly adopted gods. Another religious trend was introduced at the behest of Madhvacharya in the 13th century when people of Goa were exposed to the philosophy of Dualism. Gods and goddesses of the *Shaiva* pantheon were transformed into *Vaishnavi* forms. This chapter probes the process of evolution that has occurred with respect to the different cults.

Chapter III, 'Temples: Antiquity and Rituals' primarily investigates the antiquity of each temple based on inscriptional, published and oral sources available. It discusses the concepts of *Gramadevata* and *Kuladevata* and analyses the legends associated with them.

The rituals, festivals, performing arts and different genres of temple music are probed in general, followed by a discussion on feasts specific to each temple.

Chapter IV on 'Iconography, Art and Architecture' discusses the iconography of the principal images consecrated in the temples and showcases their embellishments. Major components of the structure are discussed. Ground plans of the temples of this chapter have been provided.

The Chapter V on 'Temple Management and Economics' discusses features of the *Mazania Act Of 1933 A. D.* and its control on the temples at length. Temple economics is a component studied under two categories, Temples of Local Deities and The Relocated Temples. Economic profiles of the Temples of Local Deities have been studied in three time frames namely, at the time when the temples were under the control of the *Gramasamstha*, at the time when the *Compromissos* or the statutes of the temples were registered and in the present times. Economic profiles of the Relocated Temples are also studied in three time frames namely, at the time when the *Panchanama Reports* were compiled about the Temple Properties and those of their servants after the temples were destroyed, at the time when the *Compromissos* were registered and in the present times. The data collected in connection with the management and economics of the temples is presented through tables, pie charts and graphs.

Chapter VI, 'Temple of Mahalasa Narayani: A Case Study' discusses the themes of all the aforesaid chapters with respect to this temple. The hypothesis that the village economy is a temple centred economy is proved in this chapter.

Lastly, the Conclusions project all the research findings of this study.

Methodology

An intensive search was conducted in the Historical Archives of Goa at Panaji. The economic profile of the local temples of Ponda is constructed using oldest primary sources of the taluka namely, *Livros da Comunidade de Bandora (Ponda), em marata 1769-1846* (8 Volumes), *Livros da Comunidade de Cuncoliém (Ponda), em marata 1767-1855*, (8 Volumes) and *Livros da Comunidade de Queulá (Ponda), em marata 1817-1954*, (10 Volumes), which are all written in *Modi* Marathi. Primary sources written in Portuguese and registered as *Foral de Ilhas de Goa of 1534*, *Foral de Ilhas de Goa of 1864* in 2 Volumes and *Foral de Ilhas of 1567* have been used to compile the data for the temples which were relocated from Tiswadi taluka to Ponda. In case of temples of Salcete that were relocated in Ponda taluka, the primary sources used are *Foral de Salcete of 1568* and *Foral de Salcete of 1622-1694* (3 Volumes).

The published sources have been examined in detail to review the past work undertaken in the area to gain insights into the interpretative and analytical potential of this study. For this purpose the repositories consulted are The Pissurlekar, Kundaikar, Nuno Gonsalves and the Carmo Azavedo Collections of primary and secondary documentation in the Goa University Library; The N. B. Nayak and Dhume Collection from the library of the Directorate of the Archives and Archaeology, Panaji; The Rare Book Section of the Central Library, Panaji; Xavier Centre of Historical Research, Porvorim; *Gomani Vidya Niketan*, Margao; *Shri Saraswati Wachanalaya*, Veling; *Kaivalyapur Math*, Kavle; *Vyasashram Math*, Bandora; *Tapobhoomi*, Kundai; The Library of P. E. S.'s Shri Ravi S. Naik College of Arts and Science, Farmagudi and Kala Academy, Panaji. Books and unpublished theses were consulted from Karnataka University, Dharwad, Mumbai University and Shivaji University, Kolhapur. The documents of *Shri Samsthan Gokarna*

Partagali Jivottam Math, the temple records, private libraries and personal collections available in the taluka as well as in other parts of the state have been consulted. In addition to the published sources, relevant articles from the e-sources also have been used to develop the narrative.

Photo documentation has been conducted in the Goa state Museum, the Museum of the Karnataka University, Dharwad and the different temples. The temple sites of the Kadambas situated in Karnataka namely, Belgaum, Degamve, Halsi, Hangal, Banavasi and the temple city of Hampi were visited personally. Maratha temple architecture is studied by paying a visit to Kolhapur. Continuity of the style of Goan temple architecture maintained in the building of the relocated temple of Mahamaya at Ankola in Karnataka was ascertained by visiting the said temple.

Apart from the above mentioned sources, this thesis is based on the oral documentation that is available in the taluka. For this purpose, the present and the former members of the Managing Committees of the different temples, *Mahajans*, the members of the community of the temple servants, the village elders, the *Sarpanchas*, the advocates who represent temples in the judicial courts, the shop keepers and florists practising their trade in the vicinity of the temples, the itinerant merchants who attend the village bazaars and the folklorists of the taluka have been interviewed. *Purohits* and priests of different temples have been consulted to know about the traditional ritual practices and ceremonies. *Purohit* of Shantadurga Temple at Gothan has been interviewed to understand the details of and difference in the ceremonies observed in the *Shaiva* temples and the *Vaishnava* temples. The connection between the *Maths* and the temples has been probed by conducting interviews with the Pontiffs of the principal *Maths* namely the *Swamiji* of the *Kaivalyapur Math*, the *Swamiji* of the *Partagal Math* and the *Swamiji* of the *Kashi Math*. Head of the

Department of Instrumental Music, Goa College of Music, has been interviewed to get information about the genre of temple music.

Photo and video documentation is done to showcase the ritual ceremonies and festivals of the temples.

Scholars from Goa, Karnataka and Mumbai have been consulted to get insight into the interpretative aspect of the topic. Fine artists from Goa have been interviewed to understand the subtleties of iconography of the principal images consecrated in temples of the taluka. A geologist has been interviewed to check the veracity of the claim that the Vishnu images are cast in the medium of *shaligrama*. Temple architects from Belgaum, Mumbai and Goa have been interviewed to get deeper insight into the iconography, art and architecture prevalent in the taluka. Special maps have been prepared to denote the temples dedicated to different cults. With the help of the above mentioned tools and techniques, this thesis focuses at the process through which the *Devasthan*s of Ponda taluka were transformed into *Samsthans*.

Chapter II

Evolution of Worship

The profundity of the Goan world of divinities is indeed unfathomable. The numerical range of Hindu gods and goddesses is so vast that it is difficult even to list their names at a go. However whenever we come across a deity, once we confirm its location, features, and attributes, we can assign it to a particular group. But before we do that, it is essential to trace what thought processes resulted in the creation of the idea of divinity.

It is common knowledge that the entire universe is made up of five principal elements viz., earth, water, fire, air and sky. The earth is populated by innumerable species in addition to the extensive range of plants and trees. This expansive universal creation has emerged from an intricate inter-mingling of the aforesaid five elements. Beyond this physical world, there exists another world, which is invisible, incomprehensible and one that can be perceived only through imagination. That is the divine world, a world which is populated by deities of varied powers and various names. These divinities are created by human imagination and as such they are rooted in the popular psyche. They dominate the socio-religious dimension of human existence. If we wish to trace their origin, we will have to go to the very root of the human society. It is in the primeval stage of human life that the idea of a divinity was born. The concept of religion developed in the subsequent stages of human evolution. Religion ushered in different philosophies. Divinity, religion and philosophy contribute the three dimensions of the prism of our culture. One has to be well equipped and trained, to look at and look through this prism, in order to study and understand our culture.

Need is the mother of all research. In their very early stages mankind felt the need of a God and therefore, it created this idea of a God. The thinkers concur that the feeling of fear and insecurity compelled humanity to propound the concept of God. Frightening natural phenomena like storms, lightning, thunder, earthquake and floods made them feel that there is a very powerful god who could not be seen but controls all these phenomena and against whom, they cannot fight. He is responsible for the creation and also for the dissolution. To prevent this god from causing any harm to them, they bowed, prostrated before him and prayed for his graces. This formless god was believed to be projecting himself through the five elements. Therefore he was worshipped in the form of natural objects like stone, rivers and trees. The different modes of worship are classified as under:

NATURE WORSHIP

In Ponda taluka, there prevails a practice among some people of placing stones at the foot of trees and worshipping them. They call such places as *devasthan*s. These *devasthan*s are not worshipped on a regular basis but once in a year or on certain days of the year special rituals are performed to propitiate them.

Since water is the element which sustains human life, the river was worshipped along with other sources of water like the stream, well, lake and so on. The river was particularly regarded as the agent that brings about spiritual cleansing. It is for this reason that the river Zuari is called *Aghanashini* or the one that washes away all sins.¹ Many of the streams in the *taluka* are believed to have medicinal potency. A bath taken in such streams can cure skin diseases. The stream in Veling village is one such example.² There are certain rituals

¹ Gajananshastri Gaitonde, *Shri Skandapurana-Sayhadrikhanda*, Katyayani Prakashan, Mumbai, 1971. p. 289.

² This information was obtained from Mr. Ramkrishna Velingkar, Veling.

to be performed at the well by a lady a few days after child birth.³ *Saraswat* couples, when they visit the temple of their *Kuladevata* for the first time after marriage, they have to take a ritual bath at the temple tank called *dampatyasnan* and offer prayers.⁴ A *puja* is offered before building an embankment to control flooding of the *khazan*.⁵ All these traditions signify the worship of the element of water.

Though the taluka of Ponda does not have *devarai* or sacred grove as in the talukas of Sattari and Sanguem, there prevails the practice of worshipping trees like Pipal and Banyan. "Ficus trees figure prominently in Indian ritual and mythology", says Ferro-Luzzi.⁶ Their aerial roots are associated with strength, longevity and fertility. The Pipal and the Banyan trees are supposed to be the abodes of spirits. Women offer special *puja* to the Banyan tree and pray for the wellbeing of their husbands on *Vata Pournima* day. This *puja* is in commemoration of the *Puranic* legend of Savitri and Satyavan and meant to gain similar blessing as Savitri. The Mango tree is considered very auspicious. Its twigs and leaves are used to decorate the *mandapas* or the pavilions erected to celebrate certain religious ceremonies and also to make the *toranas* or festoons to decorate the gateways and doors of temples and houses. The holy *Kalasha* which is used in *puja* is decorated with the mango leaves, which are also used to sprinkle holy water to purify the ground through a rite called *samprokshana*.⁷ At temple of Laxmi-Nrisimha in Veling, a community lunch is organised called *Ambyachi samaradhana* in which mangoes are served to the devotees.⁸ In

³ This information was given by Late Shrimati Paru Gaude, Akar.

⁴ Information was obtained from by Late Shri Upendra Acharya, former priest, Temple of Mahalasa, Mardol

⁵ *Khazan* is a paddy field situated near a creek or river bank, where flow of water into the field used to be regulated using sluice gates.

⁶ Gabriella Iichinger Ferro-Luzzi, "The Female *Lingam*: In Interchangeable Symbols and Paradoxical Associations", <http://www.jstor.org/stable/1741742>.

⁷ Information was given by Mr. Rajesh Bhat, the *Purohit* of Shantadurga Temple, Gothan.

⁸ Information was received from Late Shri Ramchandra Kamat, former priest of Laxmi Nrisimha Temple, Veling.

the month of *Vaishakha*, *Vasant puja* and *Vanavihara* are celebrated in many temples in Goa when the deity is taken out in a procession to a location that is full of greenery.⁹

The banana tree is held sacred not only by Hindus of Ponda taluka but all through Goa. A black stone symbolising *Moko* or *Tonko* i. e., the offshoot of a plantain tree is worshipped by the shepherd community as their god. In some places this stone is found converted into images of *Betal*.¹⁰ Navadurga visits the shrine of *Tonko* on the first day of the annual *Jutru* as he was the god of the pastoral society of yore.¹¹ In many temples in Goa a special *puja* called the *rangapuja* or *kelichya gabyanchi puja* is celebrated. It is so called because the passage leading from the entrance of the *antarala* to the entrance of the *sanctum sanctorum* is decorated by lining up the flashy layers that make up the trunk of the plantain tree. In the temple of Mahalaxmi at Bandora such a *puja* is performed on *Shivaratri* day perhaps as a token of buffalo sacrifice.¹² On holy days or festive occasions there is the practice of serving meals on banana leaves. Our ancestors, fully aware of the medicinal value of the Basil plant, secured for it a very respectable status by associating it with the cult of Vishnu. The *Tulsi vivaha* is a common ceremony on *Kartik Dwadashi* every year in a majority of households of the *taluka*. On this occasion sugarcane planted in the *Tulsi vrindavana* symbolise the groom, Krishna. One more *puja* of a similar type performed only in Goa by married women is *aytar pujan*. The Sun is worshipped on every Sunday in the month of *Shravana* using *patri* which is made of leaves of different types of plants. *Dasru* celebrations include exchange of gold in the form of leaves of the *Apta*. The *Prasad pakli* is obtained by invoking the oracle in the temple using the leaves of the *Karmal* tree or the flowers of *Pitkuli* or *Tumbo*. The areca tree is used in every temple on the day of *Holi* and

⁹ Personal observation.

¹⁰ A. R. Dhume, *The Cultural History of Goa from 10,000 BC to 1353 A. D.*, R. A. S. Dhume, Panaji, 1985, pp. 68-69.

¹¹ *Ibid.*, p. 72.

¹² V. N. S. Dhume, *Shri Shantadurga Devasthan Samagra Itihas*, Managing Committee, Shri Shantadurga Samsthan, 2009, p. 37.

offering of the *vida* which consists of beetle leaves and areca nut is a must in all religious ceremonies. The areca nut is taken as the symbolic representation of a woman and if any religious ceremony is to be performed by a man in the absence of his wife, he has to tie a *supari* around his waist before initiating the *puja*. The coconut is indispensable in every kind of worship. *Naivedya* that is offered in the temples is called *panchakhadya* which is prepared using grated coconut among other ingredients. In most rural households, we find a coconut tied to the beam of the roof as an auspicious symbol.

A peeled coconut is taken to represent Ganapati while unpeeled one to represent Shiva. A special feature of the *Ganesh Chaturthi* festival in Goa is tying of different types of fruits and leaves to a wooden frame hanging from the ceiling called *matoli*. Commonly used fruits for *matoli* are *ananas, ambade, asale, eedalimbu, karmala, anjir, ghosale, tavushe, safal, safarchand, chiddo, chibud, dalimb, jagma, toring, dudi, neerpanas, etc.* along with bunches of coconut, areca nut and bananas. This festival is the most popular form of nature worship.¹³

Reverence for Vanadevi or the Sylvan deity is common among the people though Ponda taluka does not have a temple dedicated to her. She is invoked by the ladies during the *Dhalo* performance in almost all local *mandas*, the holy squares.

Several members of the animal kingdom too are assigned a place of honour in the Hindu pantheon. The cow, for instance, is considered as *Kamdhenu*, is a wish fulfilling animal and hence deeply revered. Therefore, on all auspicious occasions a meal is served and set aside for her on a banana leaf. The bull is the vehicle of Shiva and is called as Nandi and hence a statue of Nandi is found installed in every temple dedicated to Shiva. Shiva worshippers have to pay their obeisance first to Nandi and then to Shiva. In the rural areas

¹³ Bhushan Bhawe (ed.), *Matoli Ek Girest Dayj*, Dr. Anil Dingu, Farmagudi, 2005, pp. 132-135.

of Goa one often notices *Ghansa Bail* or caparisoned bulls trained to obey certain commands, being led from door to door by persons come from the *Ghat* regions and venerated by the women folks. On *Kartik Shuddha Pratipada* day, a cattle festival called *Gorvan Padvo* is celebrated at which all cattle of the household are worshipped and fed on special preparations of food.

TOTEMISM

It was McLennan who launched the theory of totemism. In his opinion, the individual guardian spirit is associated with the totem. Frazer opined that the totemism originated from spirits connected with individuals whether guardian or otherwise. Andrew Lang felt that totemism arose when animal and plant names were given to social groups.¹⁴ "Totemism is an artificial unit, not a natural one", felt Franz Boas.¹⁵ For Hopkins, a totem was a token of group relationship and not blood relationship.¹⁶ Some of the caste groups in Ponda taluka have trees like Mango, *Kadamba*, *Jino*, *Savari* etc. as their totems. They are obliged to take care and conserve these trees as their ancestors are associated with them. They exhibit group solidarity through their belief in totemism. *Naga* or *Cobra*, *tortoise* and *crocodile* are among the animals worshipped by the people as totems. Totems are not to be slain as they are taken as incarnations of manes.¹⁷

ANCESTOR WORSHIP

Spencer was of the opinion that the ancestor worship was the first religion. When any familial organisation larger than the nuclear family exists, ancestor worship develops. Uni-lineal descent, conjugal formation and polygyny happen to be the antecedents of ancestor

¹⁴ A. A. Goldenweiser, "Origin of Totemism", <http://www.jstore.org/stable/659832>.

¹⁵ Franz Boas, "The Origin of Totemism", <http://www.jstore.org/stable/660307>.

¹⁶ E. Washburn Hopkins, "The Background of Totemism", <http://www.jstore.org/stable/592599>.

¹⁷ R. N. Mehta, "Two Anthropomorphic *Naga* Figures from Gujarat" in J. N. Bannerjee (ed.), *Indian History Congress Proceedings of the Eighteenth Session*, Calcutta University, Calcutta, 1955, p. 160.

worship.¹⁸ The belief that there can be communication between the dead ancestor and his living descendant is universal. People have always believed that the ancestors influence the living and get influenced by the living. This contention can be taken as a key to understand the universality of religious belief.¹⁹ In the taluka of Ponda, the ancestor worship can be divided into two categories; worship of a group of ancestors and an individual ancestor.

WORSHIP OF A GROUP OF ANCESTORS

This concept is denoted by the following categories:

BARAZAN

Near Savoi-Vere village there is a place called *Barazan* (Plate 1) situated amidst jungle trees. It has a dozen small stones placed on the ground. There is also a *linga* of great size and a black stone kept under the jungle tree called *Kel* or *Cassia fistula*, which has aerial roots. Perhaps this was a place where the headmen of 12 hamlets met and decided matters of common interest. Over the years it has become a place of worship, the *Jalmi* acting as priest.²⁰ The village Usgão too was founded by the *Barazan*.²¹

BARAVEER

One of the affiliate deities of Shantadurga at Kavle, is *Baraveer Bhagwati*. The prefix *Baraveer* (12 Heroes) seems to have come to be attached to the deity after she was shifted from Kelashi to Kavle. At Kelshi she was known simply as *Bhagwati* (*Baguonti* in the

¹⁸ Dean Sheils, "Toward a Unified Theory of Ancestor Worship: A Cross-Cultural Study", <http://www.jstore.org/stable/2576644>.

¹⁹ Lyle B. Steadman, Craig T. Palmer and Christopher F. Tilley, "The Universality of Ancestor Worship", <http://www.jstore.org/stable/33774025>.

²⁰ A. R. S. Dhume, *op. cit.*, p. 85.

²¹ P. P. Shirodkar, "Etymology of Village and Place Names of Goa" in K. S. Sing and P. P. Shirodkar (ed.) *People of India: Goa*, Popular Prakashan, Bombay, 1993, p. 234.

Portuguese records).²² The twelve men who played a lead role in shifting the deities from Kelshi might have got deified in this way.²³

CULT OF THE INDIVIDUAL ANCESTOR

This cult can be studied under different categories as under:

FIRST SETTLER OF THE VILLAGE

The most common practice of ancestor worship is the worship of *parivar devata* called *Gramapurush*. Many temples have a small shrine dedicated to the *Gramapurush*. He is believed to be the person who initiated the settlement of the village. Another such cult is *Ramapurush*. *Gramapurush* is an affiliate of the temples of Mahalasa and Mangesh (at Priol), Shantadurga (at Kavle, Khandepar, Tivre, Vaghurme, and Veling), Mandodari (at Betki), Bhagvati and Ravalnath (at Khandola), Navadurga (at Kundai), Betal (at Priol), Kamaxi (at Shiroda), Vetaleshwar (at Veling), Navadurga (at Madkai) and Madanant (at Savai-Vere). *Ramapurush* is an affiliate deity of the temple of Shantadurga at Volvoi and Govindnath at Bori. The temple of Shantadurga at Tivre has both *Gramapurush* as well as *Ramapurush* as *parivar devata*. Other variants of the *Purush devata* are *Kariapurush* and *Anantpurush* (Bhagavati at Khandola), *Shenvipurush* (Navadurga at Kundai), *Ganeshpurush* (Shantadurga at Cuncollem), *Narayanpurush* (Shantadurga Verlekarin at Marcel), *Simhapurush* (Mahalasa at Mardol), *Shinypurush* (Mangesh at Priol), Modeshwar with 13 *lingas* (Kamaxi at Shiroda), *Balyopurush* (Adinath at Usgao), *Modlevadekarpurush* (Shantadurga at Vaghurme), *Adisimhapurush*, *Anantpurush*, *Modlepurush* and *Govindpurush* (Shantadurga at Gothan) and *Purush* (Laxmi Nrisimha at Veling). *Jainpurush*, a *parivar devata* of Bhagvati *Haldonkarin* of Khandola is the

²² A. K. Priolkar, *The Goa Inquisition*, Rajhams Vitarana, Panaji, 1961, p. 79.

²³ The temple at Kelshi originally had *Mahajans* from twelve *vangads* or clans.

ancestor of the Guravs.²⁴ *Gadvams*, the *parivar devata* of Mandodari of Betki is the *Kulapurush*, the first tiller of the soil, venerated by the *Gavda* community.

In Bandora village is the cult of *Purvachari*. He is believed to be the first to settle in the village. According to Dhume, *Purvachari* is the same as *Tonko*.²⁵ A symbolic meeting between Nagesh and *Purvachari* takes place on the day of *Kartik Pournima* at the time of the *Jatra* of Nagesh.²⁶ In many temples of Ponda taluka there is a niche reserved for a symbolic stone representing *Purvachari*. The temples of Adinath at Usgão and Ganapati at Khandola have *Purvachari* as their affiliate deity.

CULT OF THE INDIVIDUAL CONNECTED WITH A TEMPLE

The men who actively participated in the shifting of the idols of Gods from their original sites to the new locations have been given a place of honour in some of the temples irrespective of their caste. *Sapto* and *Fato*, the two fishermen who helped in the shifting of Mahalaxmi from Colva to Bandora are venerated in a separate shrine in the form of *lingas*.²⁷ Mulleshwar too is honoured in Mangeshi with special offerings by the devotees.²⁸ *Mhalpurush* in the temple of Mahalasa is a shrine dedicated to one Mhal Pai who played a leading role in propagating the cult of Mahalasa at Verna.

Vantuvallabha of Sendraka family, who governed Goa on behalf of the Chalukyas of Badami, was very popular in the *Antruz Mahal* owing to his pious works. He is honoured as *parivar devata* under the name of *Vatolodev* or *Atalo* in the temple of Vithoba at

²⁴ Vasudev V. Kamat Wagh, *Shri Bhagvati Haldonkarin Devasthan Samagra Itihas*, Suresh Wagh. Kalapur. Tiswadi, 1990, p. 10.

²⁵ A. R. Dhume, *op. cit.*, p. 72.

²⁶ Information was obtained from Mr. Raju Namshikar, Ngeshi.

²⁷ This information was given by Dr. Avinash Kamat Dhakankar, President, Managing Committee. Mahalaxmi Temple, Bandora.

²⁸ Information obtained from Mr. Dhananjay Bhawe, Priest, Mangesh Temple.

Ponda.²⁹ He is also worshipped as *Shembrodev* at *Mardangad* in Ponda. In the Shivnath temple at Shiroda he is being worshipped as *Vanto*.³⁰

THE CULT OF THE DEAD HEROES AND HEROINES

Heroes and heroines are those persons who had met with premature and violent death while saving cattle or fighting the invaders. Death makes them worthy of commemoration. *Veeragals* are hero stones worshipped in reverence to such heroes. The antiquity of the practice of installing the hero stones can be traced to *Akananuru* and *Purananuru* poems of the *Sangam* literature.³¹ The Tamil people commemorated the heroic events of the past through the *Nadukals* (erected stones) and *Veerakkals* (hero stones).³² Such stones are found at Bandora. Such heroes are also worshipped in the form of *tulasi vrindavana* and a raised platform. A *Veeragal* (Plate 2) discovered in Khandepar village and now housed in the Goa State Museum, belongs to c. 12th century A.D. It has three panels on a stone slab of chlorite schist. The lowest panel depicts the hero being killed by a person on his right with the sword.³³

Sati worship is another similar practice. “*Sati* is a way to demonstrate pervasiveness of the ideology of *pativrata*” comments Laxmi.³⁴ *Satikals* are the commemorative stones for the ladies who were burnt to death on the funeral pyre of their husbands. *Sati* stones are found at Shiroda, Keri and Betki.³⁵ There is a *satisthala* in Marcel and a *satisthana* in Valvai. *Sati*

²⁹ Rui Gomes Pereira, *Goa: Hindu temples and Deities*, Printwell Press, Panaji, 1978, p.174.

³⁰ A. R. Dhume, *op. cit.*, pp. 229-230.

³¹ N. Vanamamalai, “Hero Stone Worship in Ancient South India”, <http://www.jstore.org/stable/3516159>.

³² S. Chandani Bi, “Hero Stones of Tamil Nadu and Some Observations” in T. Sundararaja (ed.), *Indian Historical Studies*, St Josephs College, Tiruchirapalli, 2005, Vol. II, Issue I, p.1.

³³ Personal observation.

³⁴ Aishwarya Laxmi, *Liminal Body: The Language of Pain and Symbolism around Sati*. <http://www.jstor.org/stable/1395953>.

³⁵ Usually a pillar mounted with a *shikhara* makes a *satikal*. The right-hand adorned with bangles emerges out of the pillar in *abhayamudra*. A couple beneath the *linga* is carved between the raised hand and the pillar. The lotus motif, the symbol of pristine purity is carved on the pillar.

is also represented by a *tulasi vrindavana*. Such monuments are found in the private burial places.

The third form of ancestor worship is that of an innocent victim, a child ostensibly sacrificed for the well-being of the village. A small shrine dedicated to *Kumari* situated at the corner of a reservoir in Khandepar village is a memorial to a girl who was sacrificed to stabilise the dyke.³⁶ The temple dedicated to Mandodari in Betki commemorates another such incident.³⁷ Both the incidents involved young girls from *Paddy Brahmin* community. Crooke would call these girls, the representatives of the Cult of Virgins.³⁸

WORSHIP OF PRAKRIT DEVATAS

This category includes a sacred space and divinities which are worshipped mostly without any scriptural aid and are discussed with respect to chronology of their emergence.

MHARANGAN

The *Marangs* or *Mahars* were the first to have a settlement in Goa and in every hamlet of the *Mahars* there is a sacred space known as the *Mharangan*. A multitude of divinities are believed to inhabit this space. Certain days are marked for *puja* by the *Mahars* who

³⁶ A small girl was asked to get bananas thrown in the reservoir. In all innocence she walked into the tank and was choked to death. See A. R. Dhume, op. cit., p. 133.

³⁷ Two siblings, a girl and a boy, from the priestly family of Betki were sacrificed to ensure the stability of the embankment. They were lured to pluck the bananas which were hung above a platform constructed over the open foundation trenches. They had to walk along a narrow plank to the place where the fruits were dangling over the trench. While attempting to pluck the fruits, they lost balance and fell into the trench. Then the people gathered around and dumped mud and silt into the trench burying both the siblings. The distraught mother cursed the village. The Naik Gāonkars out of fright deserted the village. Many years later, the Fode Gāonkars from Verna came to this village and enquired as to why the village was deserted. The *Mahars* and the carpenters informed them about the incident. They in turn contacted the mother of those children, begged for mercy and secured from her the promise that the curse will be effective only for one day. Thereupon the children were given cult status. A temple was raised in honour of the girl and a stone was placed near the brook in memory of the boy. They were given new names to commemorate their sacrifice. The girl was named Mandodari and her brother, Narbando. Once a year, Mandodari pays a ceremonial visit to her brother. As a penance for the sin committed, the villagers around the time of harvesting the new crop, do not eat their meals at home on a particular day. They cross the border of the village for the purpose. However the rituals and ceremonies observed in this temple are akin to those associated with the cult of *Devi*. This information was obtained from the *Purohit* of the temple of Mandodari, Shri Ganesh A. Sawaikar.

³⁸ W. Crooke, "The Cults of the Mother Goddesses in India", <http://www.jstor.org/stable/1255109>.

occasionally offer the sacrifice of a cock or a goat. The members of other caste groups request the *Mahar* to perform special rituals on their behalf in the *Mharangan* to overcome the evil eye.³⁹

MHARU

Mharu is venerated in many places of the taluka. He is often represented by a stone. A non-Brahmin priest offers *puja* and *naivedya* of *khichadi*. At times cocks are also sacrificed in his honour.⁴⁰ The *Mharu* is believed to reside on trees like *ovli*, *ghotuk* and *satino* and red flags are tied to their trunks in his honour. There is a *Mharu* shrine located within the precincts of Shantadurga temple at Kavle. He is offered *sur* or liquor and *rot* or the rice bread. Varde Valaulikar identifies *Mharu* with Mara who troubled Siddhartha continuously for six years before he became the Buddha and says that *Mharu* represents Goa's connection with Buddhism in the past.⁴¹

KHUTI

Khuti is a stone marker symbolising the first settlement of a tribal group. It is turned into a deity venerated by the tribe through the elder of the clan. The *Khuti* is worshipped by the *Jalmi* of the Satarkar caste in Savai-Vere. *Khuti* is the affiliate deity of the temple of Ravalnath of Talavli.⁴² *Khutipurush* is consecrated in a niche in the *sabhamandap* of Kamaxi.

BHOOT

Reverence is offered to *Bhoot*, a ghost believed to reside in an areca grove (*kulagur*) or a coconut grove (*bhat*) or on a tree. Annual offerings are made to the ghost in the month of

³⁹ V. V. Khedekar, *op. cit.*, p. 77.

⁴⁰ Personal observation.

⁴¹ V. R. S. Varde Valaulikar, *op. cit.*, pp. 22-24.

⁴² A. R. S. Dhume, *op. cit.*, p. 88.

Pousha. The *bhoota shanti* is done by hosting a *Brahman bhojana* in the *kulagar*. On the road leading from Ponda to Savai-Vere, there is a small memorial to a spirit called *Bhootkhamb* people passing by venerate him and make offerings to seek his graces. *Avgat*, *Devgat* and *Vargat* are the ghosts of ladies who are propitiated in the month of *Pousha*.⁴³ In Bori, there is *Bhootbai* under a tree in *Betkiwada*. She is offered green bangles and cradles.⁴⁴

DEVCHAR

It is a common belief among villagers that a supernatural being that they call as *Devchar*, traverses the village and makes or mars their destinies. He is the god of the *Gavde* community. But since he remained outside the fold of *Vedic* pantheon, he turned into a cacodemon. Many village elders claim to have seen him at the dead of night and described him as a tall and dark figure carrying a walking stick with jingling bells and a blanket thrown across the shoulders. To propitiate him, people offer *sur* and *rot* on Sundays and Wednesdays. At times cocks and sheep are also offered to seek his graces. Some villages are believed to have more than one *Devchar*. Mardol village, for instance, has three of them. The cult of *Devchar* is widely prevalent not only in the *Antruz Mahal* but all through Goa and even parts of Maharashtra. He is a member of the *parivar devatas* of *Shantadurga* of Kavle.⁴⁵

The *Devchar* associated with the Desai family of Pachme, Priol, is a legendary phenomenon of the *Antruz Mahal*.⁴⁶ *Devchar* can be meddlesome at times. He hides people

⁴³ V. V. Khedekar, *op. cit.*, p. 79.

⁴⁴ This information was given by Mr. Ram Bhat, Bori..

⁴⁵ Rui Gomes Pereira, *Goa: Hindu Temples and Deities*, p. 196.

⁴⁶ A *Devchar* was associated with the Desai family of Priol. One hall on the first floor of the family mansion was reserved for the *Devchar*. Even today we can see a stone grinder, a pounding vessel and a pestle kept in one corner. The master of the house would order the *Devchar* to grind the grain kept by the side of the mill. The next day flour would be ready at the place. On the commands of the master, the *Devchar* tended even the family areca grove. It is told that one of the members of the family treating the *Devchar* as a mere myth

and cattle and allows them to return home only when he is prayed for and propitiated. He is the guardian of the village and protector of village boundaries. He is also known as *Vataro*, *Sankhalyo* (a *parivar devata* of Shantadurga at Gothan), *Nirakar* (*parivar devata* of Ganapati at Khandola) and so on. Red and white flags made of cloth are hung at places believed to be inhabited by *Devchars*.

BRAHMO

Bramho or *Brahman* is a similar spirit which is believed to reside on the Pipal tree. He is believed to be the guardian of the place and of the waters. Lamps and flowers are regularly offered to him. There is a shrine dedicated to *Bramho* in the precincts of Kamaxi. *Bramhan* is the *parivar devata* of Ravalnath of Pandawada at Marcel and of Adinath at Usgão.

THE CULT OF MATRUDEVATA

Since time immemorial man has wondered about the productive powers of the earth that bring forth vegetation and food crop recurrently and the amazing similarity between her and the woman who, with her reproductive power was both a miracle and a mystery. Bewildered by this phenomenon, man perceived earth as the mother goddess.

SATERI

Realising the importance of the regenerative organs in the process of creation on the human plane, man began to venerate the anthill as the *yonis*, genitals of the mother Earth. For him an anthill too, was a mystery.

wished that he turn all areca trees in the garden upside down. To his consternation he found the grove next day exactly in the same state that he had wished for. Since then the *Devchar* stopped responding to the commands of the family. But occasionally, the members of the family do hear the footsteps and calls given by the *Devchar*. It is for this reason that the relatives of the family refuse to stay overnight in this mansion. This information was given by Mr. Audhoot Desai, Pachme, Priol.

In Goa the divinities associated with fertility cult are Sateri and Ravalnath. These divinities are of pre-Aryan origin and their priest is the non-Brahmin *Gurav*. The cult of Sateri (Plate 3) was worshipped in the form of an anthill. The word Sateri has evolved from the term *santar* which means a substance having multiple holes. The serpent that is usually associated with the temple of Sateri, and believed to inhabit the anthill, was thought to be the consort of Sateri. He was called Ravalnath. Both these names have come from the root word *royn* meaning a soil particle. Benfey pointed out that the word *rohan* means a hill and the word *royn* is its corrupt form. The pebble less soil of the anthill is one of the *pancha mrittikas* prescribed for a holy ceremony.⁴⁷

Varde Valaulikar opines that Sateri in the olden times was known as *Shantikari*, the peace giver, who is mentioned in the Goa plate of Shashtadeva issued in 1247 A. D. He further states that Sateri was the Konkani version of the original name. Sateri is self-created therefore she is *Saima* in the same way as a naturally moulded *linga* is *swayambhoo*. The first ever Shantadurga temple was set up by the Kaushik *gotri Brahmins* at Kelshi in Salcete and therefore she was called *Kaushiki*. But in the Portuguese records, the landed property donated to Shantadurga of Kelashi is registered as *Sateriche bhat*. According to him Shantadurga was worshipped in the form of a *royn* with a metallic mask fixed to it. Since the *royn* could not be shifted in the wake of the Portuguese onslaught in 1566, a metallic idol was installed in the new temple of Shantadurga at Kavle.⁴⁸ Varde Valaulikar has made contradictory statements. At first he says that the original name was *Shantikari* and subsequent Konkani version was Sateri. In the same breath he says that the name Shantadurga was preceded by Sateri and that was the original name of the deity of Kelashi.

⁴⁷ Five kinds of soil are used in building fire altars and in the foundation rites of a temple building, one among them happen to be the soil from the anthill. See Mahadevshastri Joshi (ed.), *Bharatiya Samskritikosh*, Bharatiya Samskritikosh Mandal, Pune, 1974, Vol. VIII, p. 621.

⁴⁸ Vaman R. Varde Valaulikar, "Ami Konkane Babat Kulam Nhayt" reprinted in Chandrakant Keni (ed.), *Saraswat (Goem Sarasvat Samajache Traimasik Prakashan)*, Goa Sarasvat Samaj, Margao, *Ashadh-Bhadrapad* 1917 (n. d.), Vol. IV, No. 2, pp. 15-16.

The arguments put forth by Varde Valaulikar point out in a way to the heartburning among the *Saraswats* for accepting a non-Aryan deity as their *Kuladevata*. He accepts the persona of Shantadurga as described by Maheshwarbhatt Sukthankar a leading light in the Goan spiritual domain and says that she is the deity who indeed stopped the catastrophic battle between Hari and Hara that was going on for some eons.

Famous Goan poet B. B. Borkar has resolved this problematic issue by pointing out that Renuka, the mother of Parashurama was a daughter of the *Nagas*, who had come to Goa after the Dravidians. Since the *Nagas* worshipped the serpent and the anthill, this form of worship entered the religious practices of the Bhrugus. And since Renuka is identified with the anthill, the proliferation of temples of Sateri became widespread in Goa.⁴⁹ Vasantamadhava says that the cult of Yallamma, popular in the *Ghat* region of western Karnataka, had its origin in Goa as early as the 6th century A.D. as testified to by the Nudia epigraph of Simharaja.⁵⁰ Kamat is of the opinion that the myth of Renuka was a later creation.⁵¹ Perhaps it was created to co-opt Sateri into the religious fold of the *Saraswats*.

Borkar argues that after coming to Goa *ugra rupi Durga* became *shant rupini*. Sateri evolved into Shantadurga and later many more forms were created bearing epithets like Ajadurga, Aryadurga, Vijayadurga and Navadurga revered as the *pancha kanyas*. Shantadurga was subsequently imagined as *Shringar rupini* in the forms like Anand Bhairavi, Tripurasundari, Lalita, Kamaxi, Minaxi and Mahalasa.⁵²

⁴⁹ Vidya Prabhudesai and Shriram Kamat (ed.) *Aprakashit Bakibab*, Department of Art and Culture, Govt. of Goa, Panaji, 2010, pp. 15-16.

⁵⁰ K. G. Vasantamadhava, "Gove-Karnataka Cultural Contacts from 1000 to 1600 A.D." in P. P. Shirodkar (ed.), *Goa: Cultural Trends*, Directorate of Archives, Archaeology and Museum, Government of Goa, Panaji, 1988, p. 28.

⁵¹ Nandkumar Kamat, "Ecotheological Dimensions of Termite Hill", <http://www.docudesk.com>.

⁵² Vidya Prabhudesai and Shriram Kamat (ed.), *op. cit.*, pp. 38-39.

Being the consort of Ravalnath, Sateri too is worshipped in the form of a serpent. In the temple of Ravalnath in Kundai, a tiny stone sculpture of a serpent standing on its tail is worshipped as Sateri. Since the anthill is perceived as a miniature representation of the Himalayas, Sateri is taken as an incarnation of Parvati. She is equated with Renuka who had emerged from and vanished into an anthill. Sateri and Ravalnath represent the paradigm of the *Kshetra* and the *Kshetrapala*.⁵³ Sateri is worshipped in many forms like Bhumika, Mahamaya, Chamundeshwari, Mauli, Kelbai, Brahmanimaya, Mahalaxmi, Kamaxi, etc.

Initially Sateri was worshipped in the form of an anthill only. Later two metallic eyes were fixed on the anthill followed by a silver or golden mask of the deity. In course of time mask was replaced by an idol of *Mahishasuramardini* in *dwibhuja* or *chaturbhuja* mould. The *dwibhuja* image carries *padma* and *kumbha* and at times, a serpent.

Sateri is worshipped by the people of *Gaude*, *Kulmi*, *Naik* and *Bhandari* communities while Shantadurga is accepted as *kuladevata* by the *Brahmins*. Special prayers are offered to her to beget children and seek cure from diseases like *sarpin* (herpes) and *kamin* (jaundice). Sateri was the principal *Gramadevata* or the patron deity of Goa and as such she is looked upon as the Divine Mother who gives protection to the people against all that is evil. The flowers of *pitkuli* or *tumbo* are used to seek *prasad pakli* from Sateri.⁵⁴ Dhume says that these red coloured flowers remind us about the blood sacrifice of the Sumerians.⁵⁵ It is possible that *pitkuli* flowers were chosen to represent the red colour of the soil from which rose the *royn* that forms the foundation of all our worship.

⁵³ Mahadevshastri Joshi, *Gajati Daivate*, Anmol Prakashan, Pune, 1995, p. 106.

⁵⁴ Jayanti Nayak, *Konkani Lokvedantli Baylechi Pratima: Ek Samajik-Sanskritik Abhyas*, (Unpublished thesis submitted to Department of Konkani, Goa University, 2004), pp. 96-98.

⁵⁵ A. R. S. Dhume, *op. cit.*, p.

In 1567, there were 29 temples dedicated to Sateri in Salcete.⁵⁶ Most of these temples had the *royn* as the object of veneration. But the *Sahyadrikhanda* claims that Shantadurga was one of the deities introduced by the *dashagotri Brahmins* who were brought to Goa by Parashurama.⁵⁷ Once the *Saraswats* gained control over this key religious symbol i. e. the *royn*, the locals were pushed to the periphery and entry into the sanctum sanctorum was reserved only for the *Brahmins*. Most of the temples of Ponda taluka are dedicated to the different aspects of Sateri. Wherever she is not the principal deity, she is accommodated as the affiliate deity. In Marcel Village alone there are 3 relocated temples of Shantadurga, while the *Gramadevi* of Marcel is Sateri of Tivre Vargão. Sateri is a *parivar devata* in the temples of Ramnath (Bandora), Mandodari (Betki), Mahadev (Betora), Ganapati and Ravalnath (Khandola), Vetāl (Priol), Kamaxi (Shiroda), Ramnath (Talvorda), Mahalasa (Mardol) and Vetaleshwar (Veling). Sateri or Shantadurga is worshipped in the form of *royn* at Cuncoliem, Khandepar, Vaghurme, Keri, Tivre, Mangeshi, and Priol. *Bhumika* is another aspect of Sateri which is the affiliate deity of *Piso Ravalnath* of Marcel and Vetaleshwar of Veling. The temple of Adinath at Usgão has both Sateri and *Bhumika* as *parivar devata*.

It is obvious from the above discussion that Sateri in the form of *royn* has dominated the popular religious psyche in Ponda taluka. Evil is warded off, an enemy is ritually destroyed and the deity is called in as a divine witness in settling petty local feuds, and securing material prosperity.⁵⁸

Strictly speaking we cannot call them anthills because they are the creation of termites of *Macrotermitinae* sub-family. A fungus called *Termitomyces* grows on the food piles stored

⁵⁶ Filipe Nery Xavier, *Bosquejo Historico das Comunidades das Aldeas dos Concelhos Ilhas. Salcete e Bardez*, Nova Goa, Vol. II, pp. 262- 263.

⁵⁷ Gajananshastri Gaitonde (ed.), *op. cit.*, p.124.

⁵⁸ John C. Irwin, "The Sacred Anthill and the Cult of the Primordial Mound", <http://www.jstor.org/stable/1062329>.

in the compartments of the anthill. Goan Botanist Dr. Nandkumar Kamat is of the opinion that the immature *Termitomyces* mushroom emerging from the anthill was transformed into *Kshetrapala* to complement the fertility magic of the anthill. Such a hidden entomomycological dimension of the worship of mother goddess is prevalent in many parts of the world.⁵⁹

Next stage in the evolution of the worship of the mother goddess came when people began to venerate the *yonimurti*, a female form cast up to the navel and subsequently the *yonistanayukta murti*, a female form cast up to the shoulders. The impersonal image of the goddess with lotus head was the next stage in the evolution of the cult. This image highlighted the creative and the nurturing aspects of a mother. This is the oldest form of the mother goddess that was discovered by Dr. Shirodkar and his team at Curdi in Sanguem taluka. It is now relocated at Verna. Cast in the *Kamalashirsha-Lajjagauri* form, she belongs to the megalithic period.⁶⁰ The pre-historic Stone Age rock carvings in Kevan-Dhadole, Usgalimal of Pirla in Sanguem taluka depict vulva, the symbol of fertility cult.

KELBAI

Another deity which is widely worshipped in Goa is Kelbai, also known as Bhavka, Gajantalaxmi, Bhaveshwari, Kelambika and Gajalaxmi. The cult is popular in Karnataka and Maharashtra too. Dhume believes that the cult was introduced in Goa by the Mundari tribe who worshipped a jungle tree called *Kel*. Kelbai is one of the seven sisters. The worship of the *saptamatrukas* was introduced in Goa by the Chalukyas.⁶¹ Kelbai is closely associated with Betal. Their shrines are always located near a cremation ground. Bhavka is worshipped in the an-iconic semicircular stone by the *Gavdes* who offer her cocks, goats

⁵⁹ Nandkumar Kamat, "Ecotheological Dimensions of Termite Hill", <http://www.docudesk.com>.

⁶⁰ P. P. Shirodkar, "A Rare Find of Mother Goddess at Kurdi", in *Nave Parva*, Vol. 31 6-9, (n. d.), pp. 24-28.

⁶¹ A. R. S. Dhume, *op. cit.*, p. 222.

and liquor. Special offerings are made to propitiate Bhavka at the time of the sowing and harvesting of *nachni* (Elusive coracana). Dhume claims that the Sumerian cult object discovered at Savai-Vere, which he calls Mhatari, actually a black stone with an arrow shaped groove on the top surface representing vulva was later transformed into *Bhavkadevi*.⁶²

Kelbai is the *parivar devata* of Shantadurga of Cuncoliém, Tivre, and Vaghurme. Since Kelbai represents bounty of the nature and one aspect of Laxmi being Dhanyalaxmi, the Gajalaxmi motif was chosen to represent Bhavka subsequently. The cult object in the temples dedicated to Kelbai is either the *royn* or a semicircular plaque depicting Gajalaxmi. Such plaques cast in the schist depict two elephants holding pitchers in their trunks and pouring water on Laxmi seated in a lotus below them. The lowest panel shows musicians and devotees. Gajalaxmi motif is nothing but a celebration of fecundity of the Earth excited by the first arrival of monsoonal clouds denoted through the elephants.

The Gajalaxmi panel discovered in Shiroda belongs to the Kadamba period. But it does not depict musicians and dancers. Perhaps this plaque predates the synthesis of Bhavka and Gajalaxmi.⁶³ Kelbai temple in Cuncoliém village houses a *royn* as the principal object of veneration and the *abhishek murti* is very much akin to that of Sateri. At times she is also represented by a *Kalasha* filled with water and crowned with a metallic *varadahasta*, hand in benediction. There is a temple dedicated to Gajantlaxmi in Valvai village. Discovered during the *samudramanthana*, she is the deity signifying abundance. This deity is *kamalahasta*, with lotus in her hand and *kamalaasambhava*, seated in a lotus. The Gajalaxmi motif was very popular in the Buddhist centres like Sanchi, Bharhut, Pitalkhora.

⁶² A. R. Dhume *op. cit.*, pp. 75-86. Also see Luis de Assis Correia, *Goa Through the Mists of History From 10,000 BC – 1958, A Select Compilation on Goa's Genesis*, Maureen Publishers Private Ltd., Panaji, 2006 . p. 16.

⁶³ V. R. Mitragotri, *Socio Cultural History of Goa Frm Bhojas To Vijaynagar*, Institute Menezes Braganza. Panaji, 1999, pp. 138-142.

Bodhgaya and Amravati. It was used in Mahabalipuram also. The same motif was etched on the coins of the Guptas, Sakas and the Kalachuris. The deity was given a prime position by the people of Ayodhya, Kaushambi and Ujjaini. Rashtrakutas of Malkhed got Gajalaxmi motif etched on the lintels of the main doors of their palaces. This could be an imitation of the motif at Ellora.⁶⁴ Since Laxmi is accompanied by the musicians and dancers in her iconic representation, she is taken to be the patron of performing arts.⁶⁵ Perhaps this Gajalaxmi of Valvai has some special connection with Mahalaxmi of Kolhapur because a performance of *gondhal*, dance of the minstrel singers is common to both these temples.

Another shrine of Gajantlaxmi (Plate 4) is a relocated temple at Marcel. Its original site was at Neura in Tiswadi. Francisco Paes has mentioned her name in Portuguese records as *Baucadevi*.⁶⁶ This temple is controlled by the community of Goldsmiths bearing surnames like Salkar and Karekar.⁶⁷ Altogether there are ten temples of Kelbai or Gajantlaxmi in Ponda.

MAHAMARI

Mahamari as the goddess of diseases is the *parivar devata* of Shivnath. Prayers are offered to her for the cure against small pox.

KHAMIN

On a hill in Savai-Vere is located a temple of *Khamin* worshipped in a stone image while her sister *Hunnai* is worshipped in the form of a stone. The Satarkars are the *kulavis* of

⁶⁴ Pralhad K. Prabhudesai, *Devikosh*, Anjali Publishing House, Pune, 2005, Vol. I, Second Edition, p. 156.

⁶⁵ It is believed that the Sanskrit play *Mrichhakatikam* was written in Ujjaini and the village of Valvai in Ponda is a centre of amateur theatre, which has given us a legendary actor like Master Dattaram who was popular in Maharashtrian professional theatre too.

⁶⁶ A. K. Priolkar, *op. cit.*, p. 68.

⁶⁷ This information was obtained from Mr. Rajendra Karekar, Mardol.

Khamin. The *Gurav* priest offers vegetarian *naivedya* for *Khamin*, a *parivar devata* of Madanant of Savai-Vere. *Hunnai* is offered worship once in a year.

SATI

Sati, also known as *Shashthi*, is believed to write the destiny of the new born child on the sixth night of its birth, is worshipped and a night vigil is kept by the family to the accompaniment of music in order to ensure that *Sati* does not snatch away the child.⁶⁸

KALASHA

Kalasha or *Kumbha* is an auspicious symbol of creation and abundance and as such it represents the earth. Pot worship indicates the survival of animistic beliefs of the primitive people from the early mediaeval times.⁶⁹ In olden days pottery was a medium of women's creative expression. The primitive man was amazed by the similarity between the creative powers of the mother earth and the woman. Hence the phenomenon of motherhood of both the earth and the woman were unified, revered and represented symbolically through the *Kalasha*, which was taken as the symbol of womb. *Kalasha* has dominated the Goan religious life. In many temples *Kalasha* is worshipped as a symbol of Shantadurga and Kelbai. In the temple of Shantadurga *Kumbharjuvekarin* (Plate 5) at Marcel, the *Kalasha* is consecrated in the *garbhagriha*. The original temple of the deity located at village Dhulap in Tiswadi taluka was destroyed by the Portuguese in 1534. Subsequently it was relocated in Kumbharjuva and then the deity was shifted to Marcel.⁷⁰ *Kalasha* has been included as the *paprivar devata* in the temples of Mandodari at Betki and Bhagavati at Khandola.

⁶⁸ Personal observation.

⁶⁹ Ramendranath Nandi, "Pot Worship and Pot-Goddesses in the Deccan" in R. S. Sharma (ed.), *Indian History Congress Proceedings of Twenty-ninth session*, R. S. Sharma, Patna, 1968, Part I, P. 113.

⁷⁰ Vinayak, N. S. Dhume, *Shri Shantadurga Kumbharjuvekarin Devasthan Samagra Itihas*, Somnath K. Sanzgiri, Mumbai, 1977, pp. 9-12.

Other mother goddesses worshipped as principal deities are Mahalaxmi (Bandora), Navadurga (Madkai, Kundai, Bori and Adcona), Bhagwati (Marcel and Adcona) and Kamaxi (Shiroda).

In Goa, aborigines like *Gavdes* and *Velips* conceived Shakti in the form of Sateri, Bhumka, Bhavka and Kelbai. The Nundem inscription of Simharaja makes reference to Ela or Parvati, while the Aravalem inscription refers to Shiva as *Bhavanish*, the lord of Bhavani. Epigraphic evidence indicates that the Badami Chalukyas were the devotees of the *Saptamatrikas*, while the Shilaharas and Kadambas were the worshippers of Mahalaxmi of Kolhapur. There are references to pilgrimages undertaken by Kadamba kings to Kolhapur and the same deity is invoked in their inscriptions.⁷¹ Stone sculptures of *Mahishasuramardini* were cast in Goa in the early Bhoja period and subsequently this form became very popular. *Shakti* as the basic principle in the process of creation is equally revered by both the *Vashnavites* and the *Shaivites*. The process of sanskritization of female deities is very obvious here. Sateri, originally in the form of a *royn* got represented in the metallic image of Shantadurga.

Though peculiar *Shakta* form of worship is not practised in Goa, there are certain rituals performed in some temples, which are similar in character, but of folk origin. In the past the devotees used to take recourse to self torture through hook swinging to please the goddess. They used to pierce the muscles of their back with hooks fixed by means of ropes to a wheel which spun on its axis and kept them revolving like horses in a merry-go-round. As they revolved, their blood kept spilling over the devotees below and the rite continued until they dropped dead. This practice prevailed in the Navadurga temples at Kundai and

⁷¹ V. R. Mitragotri, *op. cit.*, p.113.

Adcona. Such self sacrifices were banned by the Portuguese government through a Declaration issued on December 6, 1844.⁷²

KSHETRAPALA

Kshetrapala was conceived as a *krishidaivata* by the farming community. One, who protects the field or *kshetra*, is the *Kshetrapala* or the guardian. *Kshetrapala* is the *parivar devata* of Ravalnath (Khandola), Shantadurga (Kavle and Gothan), Shivnath (Shiroda) and Adinath (Usgao). Though he is a non-*brahmanic* deity he was later merged with Shiva or Skanda.⁷³ His blessing ensured a bumper crop. *Kshetrapala* is propitiated by performing a special ceremony in the field called *khetr*.⁷⁴

RAVALNATH

Since the *Kshetradevata* Sateri was worshipped in the form of an anthill, her *Kshetrapala* Ravalnath was conceived in the form of *Naga*, a symbol of virility. Ravalnath is considered to be *Shesha rupi* and *Shesha vishahari*, one who guarantees cure from snakebite. For many centuries he remained an independent cult figure. But his form and function facilitated his absorption into the *Shaiva* cult⁷⁵. Ravalnath shares common characteristics with Khandoba, Ayyappan, Murugan, Subramhanyam and Shasta. One of the names of Jyotiba is Ravalnath. All these deities belong to the fold of the *Kshetrapalas*.

The priest in Ravalnath temples is a non-Brahmin Gurav or Bhagat. Ravalnath is a *parivar devata* of Navadurga (Adcona, Madkai and Kundai), Mahalaxmi and Nagesh (Bandora). Mandodari (Betki), Bhagavati and Ganapati (khandola), Shantadurga (Cuncolem and Tivre), Shantadurga Verlekarin, Shantadurga Talaulikarin, Shantadurga Kumbharjuvekarin

⁷² Rui Goes Pereira, *op. cit.*, p. 183.

⁷³ D. D. Kosambi, *op. cit.*, p. 168.

⁷⁴ *Khetr* means sprinkling of rice mixed with blood of the cock sacrificed in the field along its boundaries.

⁷⁵ Mahadevshastri Joshi, *op. cit.*, pp. 59-60.

(all three located in Marcel), Betal of Priol and Shivnath of Shiroda. Independent temples dedicated to Ravalnath in Ponda taluka are located in Khandola, Talauli and Marcel. The image of Ravalnath in the first case had to be shifted from Jua in *Ilhas* to Viridi in Bcholim and then it was enshrined in Khandola. In Marcel, we have *Piso* Ravalnath of Pandawada whose priest is a Bhagat and *Shano* Ravalnath (Laxmi Ravalnath) of Gavanwada. Both these temples are in the vicinity of the Devaki Krishna temple.

However the *chaturbhuj utsavmurti* of both *Piso* and *Shano* Ravalnath carries a shield in the front left hand and he is seen mounted on a horse, which is his vehicle. In most of the Ravalnath temples in Goa, the deity is represented by the *tarang*, which is carried by the man possessed by the spirit of Ravalnath at the time of *Dasra*. Symbolic marriage takes place between Ravalnath and Sateri when the *tarang* of Ravalnath meets the *Kalasha* of Sateri. The *tarang* is placed on the *Kalasha* and both the men possessed, embrace each other intimately. In Shiroda, the symbolic meeting takes place between Kamaxi and Ravalnath on *Dasra* day. Kamat opines that the *tarang* is a prototype of the *Termitomyces* mushroom which explains why the *lingadevatas* in many parts of Goa are devoid of the *yoni pitha*.⁷⁶ With the arrival of the *Nath panthis*, Ravalnath was absorbed in the pantheon of the new cult. His popularity as the *Gramadev* was instrumental in securing for him the status of a *Kuladevata* subsequently.⁷⁷

Bhairav, Jyotiba, Khandoba, Muruga, Subramhanyam, Ravalnath etc. are the *Kshetrapalas* worshipped in the form of *Naga*, a concept that forms the base of the Indian mythology and worship. As a symbol of male fertility, *Naga* is worshipped by the married ladies who desire motherhood. This is the reason why we find many stone sculptures of a *Naga* couple

⁷⁶ Nandkumar Kamat, *op. cit.*, <http://www.docudesk.com>.

⁷⁷ P. P. Shirodkar, "Influence of Nath Cult in Goa" in P. P. Shirodkar (ed.), *Goa: Cultural Trends*, p.17.

placed within the precincts of a temple or at the base of a tree. The physical resemblance of *Naga* with the phallus has given it a permanent place in the popular psyche. Perhaps the worship of *Naga* prevailed in all the human societies. *Naga* is the *Kshetrapati* and the *Kshetrapala*. The iconography of all the female deities connected with *Kshetrapalas* give prime position to the *Naga* symbol. *Bhumika* and *Sateri* carry a snake in their hand.⁷⁸ As we unravel the mystery of the name, form and function of both *Sateri* and *Ravalnath* we are led to the primeval truth that people of Goa from time immemorial have been revering the concept of the *Kshetra* and the *Kshetrapala*. From the foregoing analysis it is apparent that the core of our worship is fundamentally founded in the cult of fertility.

NARAYANDEV

Narayandev is associated with most of the temples dedicated to the mother goddess. Narayandev is a *parivar devata* of Mahalaxmi (Bandora), Mandodari (Betki), Mahadev (Betora), Shantadurga (Cuncolem, Kavle and Tivre), Navadurga (Madkai and Kundai) and Bhagavati *Chimulkarin* (Marcel). He holds same position in the temple of Ravalnath (Talauli) and Madanant (Savai-vere). Lakshmi Narayana is the *parivar devata* of Bhagvati (Panchavadi), Ramnath and Nagesh (Bandora), Bhagvati and Ganapati (Khandola), Shantadurga and Ravalnath (Marcel) and Kamaxi (Shiroda). The image of Narayandev is accommodated in the main temple of Shantadurga at Kavle. It is quite intriguing as to why a male deity of the *Vaishnavites* is seen accompanying a *Shaivite* female deity. He cannot be treated as a mere member of the *panchayatana* or as a *parivar devata* as they are consecrated in independent temples in the precincts of the main temple. Another thing is that we do not follow the practice of *panchayatana* but that of *panchishta devatas* who at times are more than the number specified i. e. five. The close connection between *Sateri* and *Narayandev* is indicated by certain rituals and ceremonies that are followed in the

⁷⁸ R. C. Dhere, *Lajjagauri*, Shrividya Prakashan, Pune, 1978, pp. 162-163.

temples of mother goddesses. The *palkhi* procession of Shantadurga of Kavle makes a halt, *pene* in front of the temple of Narayanadev and the priest of Narayandev honours her with *arti*. The *lalkhi* procession of Navadurga of Madkai is taken to the temple of Narayandev at Vadalwada on *Akshaya Tritiya* (one of the most auspicious days according to the Hindu almanac) and returns to her temple only after the conclusion of the ceremony of *Fulvide*. Navadurga of Kundai visits the temple of Narayandev in the Manaswada in a *palkhi* procession on the second day of the annual *Jatra* (*Margashirsha Shuddha Dashami*) and she returns to the main temple around seven o'clock in the evening. In the early hours of *Chaitra Shuddha Dashami* day, Navadurga of Bori in a *ratha* procession visits the temple of Narayana and returns late in the night. The *Ratha* procession of Shantadurga of Cuncoliém visits the Narayandev (Plate 6, the image was restored and is displayed in the Goa State Museum, Panaji. It has been listed as the image of Padmanabha) temple in the early hours of the last day of *Jatra* and comes back to the main temple in the afternoon around 3:30 p. m. Though the temple of Ravalnath is in the vicinity of the route that is taken by the *ratha*, the deity does not visit Ravalnath.⁷⁹

Various rituals and ceremonies observed particularly on the feast days allude to the possibility of a more intimate relationship between the mother goddess and Narayandev. Perhaps Narayandev was originally a *Kshetrapala*. As Ravalnath was absorbed in the fold of *Shaivite* sect, Narayandev was absorbed in the *Vaishnavite* fold. His role as the *Kshetrapala* is substantiated by the very fact that the temple of Narayanadev of Cuncoliém is situated right on the brink of a paddy field. Just outside the temple of Shantadurga at Fatorpa, is situated a small shrine which houses Narayandev (Plate 7) in the form of a *linga*. Vishnu is not normally represented in Goa by a *linga*. Similarly Sateri and Navadurga too are represented through the *linga* in Fatorpa. This is the proof of the fact

⁷⁹ Ravalnath at Cuncoliém might have been considered as the consort of Kelbai worshipped in the form of *royn*.

that the people of Goa have not restricted the connotation of *linga* to indicate only the phallus. We have looked upon the symbol of *linga* with a broader perspective. It has been used as a mere symbol and not as a symbol of a particular cult.

The cult of Lakshmi Narayana was popularised at the behest of Indirakantateertha *Swamiji* of the *Partagal Math*. When the temple of Laxmi Narayana of Bandora became dilapidated he chose to consecrate the image of Laxmi Narayana in the temple of Nagesh. The images of Laxmi Narayana were consecrated in the *garbhagrihas* of Damodar in Jambaulim and Ramnath probably with a view to strengthen the hold of *Partagal Math* on these *Shaivite* temples.⁸⁰ Image of Laxmi Narayana consecrated in the *Garbhagriha* of Sateri at Mardol was originally known as Narayandev because it is by that name that he is addressed by Wagle in his book on Mahalasa.⁸¹ It is obvious that the temples dedicated to Laxmi Narayana proliferated in Goa because of the transformation of Narayandev into Laxmi Narayana at the behest of the special efforts made by the *Swami* of the *Partagal Math*.

DADHA

Dadh is the *Parivar devata* of Mahalasa (Mardol) and Dadhshankar is that of Ravalnath of Pandawada (Marcel), but many times Dadhshankar is referred to as *Dadsancoilio* in the official revenue records.⁸² Mitragotri has erroneously equated him with an evil spirit, a dullard that was propitiated in order to check his malevolent ways.⁸³ But we do not have the practice of worshipping the evil spirit in the form of pentagonal *shila* as is the case in Mardol or an image for that matter as is the case in Marcel, where a *Vasant puja* and the annual festival of *Jatra* is also celebrated in the honour of Dadhshankar. This sort of worship is offered to the *Kshetrapala*.

⁸⁰ N. B. Nayak, *Shrimad Indirakanttirtha Swami Shripad Vader*, G. R. Pai Khot, Partagali, 1974, p. 77.

⁸¹ S. V. Wagle, *Gomantakatil Shri Mhalsadevasthancha Sachitra Itihas*, S. V. Wagle, Mapuça, 1913, p. 51.

⁸² *Foral de Ilhas de Goa 1864*, folios 4 v- 75.

⁸³ V. R. Mitragotri, *op. cit.*, p. 182.

VAGHRA

Vaghra Kshetrapala also known as Dandapani is the *parivar devata* of Vijayadurga of Keri. *Vaghra* worship began with the belief that propitiation of the tiger would lessen his threat to the villagers. In Sanguem taluka, Vaghra is worshipped in a *shilamayi* representation of the tiger. However, the image that is worshipped in Keri presently is an image of a male god carrying a sword and a shield in his hands. His daily worship includes only the *shodashopachar puja* and occasionally devotees make offerings of *khichdi*. The *arti* rite is not performed in this shrine. Dandapani is accommodated as the *parivar devata* of Shantadurga of Gothan too.

The importance given to the *Kshetrapala* cult can be gauged from the popularity of his worship among the people. At Mardol alone there are three *Kshetrapalas* namely, Sahasrapala, Dadh *Kshetrapala* and Malhar all of whom are the *Parivar devatas* of Mahalasa. There are two shrines dedicated to the *Kshetrapala* in the Partagal Math.

BETAL

Betal is a popular *Kuladev* among many families in Goa. Betal (Plate 8) shrine of Amona is known as a *jagrit devasthan*. He is the lord of spirits, goblins and ghosts. He can revive the dead.⁸⁴ *Mahabharata* and *Puranas* describe him as a warrior with fiery eyes and huge physical frame who devoured human flesh.⁸⁵ He is also known as Bhootnath, Agya-Vetal and Pralaya-Vetal.⁸⁶ His early an-iconic representation was a longish stone surrounded by smaller stones. Perhaps a few centuries ago he was absorbed into the *Shaivite* fold as a

⁸⁴ Mahadevshastri Joshi, *op. cit.*, p. 116.

⁸⁵ Mahadevshastri Joshi (ed.), *Bharatiya Samskritikosh*, Vol. IX, p. 59.

⁸⁶ Laxmanshastri Joshi (ed.), *Marathi Vishvakosh*, Maharashtra Rajya Marathi Vishvakosh Nirmiti Mandal, Mumbai, 2007, p. 140.

Shivagana. Kosambi calls him a cacodemon worshipped in the form of a baetylic stone which is besmeared with *shendur*, mininum.⁸⁷ Many of the shrines dedicated to him are found without roof. The emergence of this deity may be identified with that society which was yet to have permanent dwellings.⁸⁸ Betal was worshipped by the austic tribes and Betal means a digging stick which is symbolically related to *langula*, the plough and the *linga* and both these symbols have close connection with the fertility cult. According to Dhume, Betal is the representation of Sumerian warrior god, Bel-talal.⁸⁹ Images made of wood and stone are worshipped in the temples dedicated to Betal. As the guardian of the village, Betal is believed to move about the village during the night carrying a walking stick and a blanket thrown across his shoulders. People offer him sandals as his sandals get worn out due to daily night-long village rounds. He is invoked to cure a person possessed by a spirit. Betal images are *samabhanga* and *dwibhuja* carrying a sword and a bowl. He wears *rundamala*, a necklace of human skulls and his membrane virile is sculpted prominently. Nudity of Betal is ascribed to Jain influence.⁹⁰ But the horrific ferocity of Betal is incompatible with the Jain principle of *ahimsa*. Saint Eknath has passed acerbic comments on the blood thirsty *kshudra devatas* like Vir, Jhoting, Narasimha and Vetal.⁹¹ Mahanubhavi poet Naras Narayan in his *Shalyaparva* includes Vetal among the associates of Narasimha, who was invoked by Shakuni to eliminate the Pandavas.⁹² With his inclusion in the *Shaivite* fold, he came to be identified with Batuk Bhairav.⁹³

Betal is a *parivar devata* of Navadurga (Adcona, Madkai and Kundai), Ramnath (Bandora and Talvorda), Nagesh (Bandora), Shantadurga (Khandepar and Tivre), Kapileshwar

⁸⁷ D. D. Kosambi, *Bharatiya Itihascha Abhyas*, Diamond Publications, Pune, 2006, p. 35.

⁸⁸ D. D. Kosambi, *Myth and Reality*, Popular Prakashan, Bombay, 1962, p. 33.

⁸⁹ A. R. Dhume, *op. cit.*, p.101.

⁹⁰ Mahadevshastri Joshi, *op. cit.*, p. 117.

⁹¹ R. C. Dhere, *Maharashtra Devhara*, Shrividya Prakashan, Pune, 1978, p. 23.

⁹² R. C. Dhere, *Loksanskritichi Kshitije*, Vishvakarma Sahityalaya, Pune, 1971, p. 50.

⁹³ V. T. Gune, *Ancient Shrines of Goa*, Department of Information, Government of Goa, Daman and Diu. Panaji, 1965, p. 17.

(Kavle), Shivnath and Kamaxi (Shiroda), and Adinath (Usgão). A small shrine behind the Navadurga temple at Adcona accommodates two images of Betal having similar features. The taller one is that of Betal and the shorter, of Vetal. Twin images are worshipped in Sanguem and Sattari talukas as Agyo-Vetal and Gorakh-Vetal indicating the influence of the Nath cult.⁹⁴ Kosambi speaks of similar worship of twin images and refers to them as Vetal brothers.⁹⁵ On the *Kartik Pournima* a buffalo used to be sacrificed at the shrine at Adcona by a *Mahar* in the days gone by. But this practice has been now discontinued. However, goats are sacrificed on *Shivaratri* day and five cocks are offered on the *Jatra* day.⁹⁶

The *Guravs* perform the priestly duties in the Betal temple at Priol. Affiliate deities of this temple are Sateri, Ganapati, Keshav, Nagesh, Gramapurush, and Ravalnath. All the temple ceremonies are managed jointly by the Gurav, *Mest* (Carpenter), Jalmi, Satarkar, Parvar and the group is headed by the Desai. A goat is offered at the time of *Dasra*. The main annual ceremony at this temple is *Kavlas* during which, the *avsar* of Betal receives the *tarang* of Ravalnath and gives *kaul prasad*.⁹⁷ It is an event that continues for one and half month beginning with the *Dasra*. As Betal is the *Gramadev* of Priol, the *avsar*, visits temples of Mahalasa and Mangesh and blesses devotees with *Kaul Prasad*.⁹⁸

The influence of Pashupatas, the Tantric cult and the Nath Panth must have contributed to the development of iconography of Betal. His nudity, begging bowl, and the dog mount might have facilitated his comparison with Bhairava. We do not come across any inscriptional reference to Betal and his images started appearing only from c. 700 A.D. The

⁹⁴ V. R. Mitragotri, *op. cit.*, p. 176.

⁹⁵ D. D. Kosambi, *Bharatiya Itihasacha Abhyas*, p. 36.

⁹⁶ This information was obtained from Mr. Ramakrishna V. Fadte Gäokar, the *Mahajan* and Mr. Premkant Fadte Gäokar, the President of the Managing Committee of the Temple of Navadurga, Adcona on October 9, 2010.

⁹⁷ When *Gurav* gets into an inspired state, he is addressed as *avsar*.

⁹⁸ This information was obtained from Mr. Yashwant Desai, President of the Managing Committee, the Temple of Betal, Priol on October 10, 2010.

Shilahara-Kadamba period saw proliferation of Betal temples as he was honoured as the protector of sea-borne trade.⁹⁹ His abnormally robust frame and crude features make him a member of the *Shivaganas*. But his function as the guardian of the village, his roofless temples, his non-*Brahmin* priest, his largely non-*Brahmin* followers, his walking stick (*vetra*), the occult practices that take place in his temples at regular intervals allude to a more remote antiquity of Betal than our Dravidian past. His comparison with Ayyanar or Shasta seems to be of comparatively recent origin. The besmearing of the an-iconic symbols with *shendur*,¹⁰⁰ occult practices like *kalat*,¹⁰¹ the *avsar* and his *tarang*,¹⁰² the practice of invoking oracle of Betal using the buds, petals and flowers of *Pitkuli*, the use of the leaves of *Nagvel*¹⁰³ in the *puja* of Betal on *Margashirsha shuddha Trayodashi*, the fifth day of the *Jatra* of Navadurga at Kundai, likens him to *Kshetrapala* more so, with Ravalnath.

MALKAJAN

Malkajan is the deity of the *Gavdes* and the *Kulmis*.¹⁰⁴ There are two shrines of this deity at Madkai village and the one at Aksan ward is the *parivar devata* of Navadurga. The priest of this temple is a *Gurav*. At the time of *Jatra*, blood sacrifice is offered in this temple. He is also associated with Navadurga of Kundai and there is a small shrine for him in Bhoma. Malkajan of Khandola is also represented through a *tarang*.

⁹⁹ V. R. Mitragotri, *op.cit.*, p. 171-176.

¹⁰⁰ D. D. Kosambi, *Bharatiya Itihasacha Abhyas*, p. 37.

¹⁰¹ *Kalat* is an annual event in which a devotee makes a cut with a sword on his forehead and the blood so drawn is mixed with cooked rice which is sprinkled around the precincts of the temple to protect against evil spirit.

¹⁰² In the month of *Ashwin*, the *Gurav* Priest of Betal gets processed and receives the *tarang*, which resembles a pestle though slightly longer with its upper part dressed with sarees in a manner to make it look like an umbrella crowned with the silver mask of the deity or the palm of the hand.

¹⁰³ V. R. Sheldekar, *Gomantakatil Gaud Saraswat Brahman ani Tyanche Kuladev*, G. N. Patkar, Mumbai, Shake 1860 (n. d.), p. 177.

¹⁰⁴ V. V. Khedekar, *op. cit.*, p. 78.

ROUDIRO

Khamin Roudiro (Plate 9) is an associate of Khamin. His fellow being is Gana Roudiro and Dhavaj Roudiro is in Khandepar. All are worshipped in stone and offered cocks and goats.¹⁰⁵

WORSHIP OF THE SAMSKRIT DEVATAS

The next stage of evolution of worship was marked by blending of the indigenous cults with *Vedik* and *Puranik* cults. This phase saw the extensive use of Scriptures in the conduct of worship thereby fostering priestly domination by making worship a complex phenomenon. The major cults that have dominated the domain of Hindu mode of worship are discussed as under:

THE CULT OF SHIVA

The amalgamation and synthesis of three different concepts viz., the Vedic Rudra, the *linga* of the Kols and the cult of Shiva of the Dravidians have contributed for the development of the mythology of Mahadev in Goa.¹⁰⁶ The Bhoja inscriptions making reference to various epithets of Shiva allude to the fact that the cult of Shiva had penetrated Goa by 400 A. D. The invocations in the epigraphs of Southern Shilaharas indicate their leanings towards Pashupata cult. The Goa Kadambas were effusive in their praises about their patron God Saptakoteshwar. Their inclination towards *Shaivism* is testified to by their coins and epigraphs.¹⁰⁷ The Saptakoteshwar temple at Opa of Kadamba period happens to be one of the oldest temples of Ponda. Saptakoteshwar is an affiliate of Shantadurga of Khandepar.

¹⁰⁵ Luis de Assis Correia, *op. cit.*, p. 23.

¹⁰⁶ B. D. Stoskar, *Gomantak: Prakruti ani Samskruti*, Shubhada Saraswat, Pune, 1979, Vol. I, p. 53.

¹⁰⁷ V. R. Mitragotri, *op. cit.*, p. 109-111.

The Goa specific manifestations of Shiva are Mangesh and Nagesh. Temples of both the deities have a close association with *Gavdes* though they are today controlled by the *Saraswats*. [The shrine of Nagesh in Priol received Kadamba patronage as is evident from the inscription.¹⁰⁸ Kamleshwar temple of Bori was built at the behest of the Kadamba Queen, Kamaladevi. Architectural remains conserved in this temple give us an idea of the Kadamba style of architecture.¹⁰⁹ An-iconic representation of Veerabhadra is an affiliate of Mangesh. Kalabhairava is accommodated as the *parivar devata* of Mangesh, Kamaxi. Vithoba, Ramnath and Mahalasa.

GANAPATYA CULT

Shankara Digvijay, a treatise by Anandagiri, mentions six sects of *Ganapatya* cult.¹¹⁰ But in Goa we do not follow any particular sect of the *Ganapatya* cult. Ganapati as the *Vighnavinayaka* is worshipped by all Hindus in Goa, irrespective of their sectarian differences. He is the most popular *Ishtadevata* of the state and *Ganesh Chaturthi* is a major festival. As Goa was a part of the Iridige *Vishaya* of Badami Chalukyas and since their headquarter Redi had a colossal Ganesh carved in schist, the cult of Ganapati must have reached Goa in the early Chalukya period (c. 600-700 A. D.)¹¹¹ He is enshrined as the *parivara devata* of Shantadurga (Khandepar and Marcel), Mahalasa, Mangesh and Betal (Priol), Kapileshwar (Kavle), Navadurga (Kundai, and Madkai) and Ramnath (Bandora). The chief temple dedicated to him as the *Kuladevata* is in Khandola village. In the wake of

¹⁰⁸ Rui Gomes Pereira, *op. cit.*, p. 195.

¹⁰⁹ Personal observation. Also see Devidas B. Devari, *Shri Navadurga Stavananjali*, Shri Navadurga Seva Samiti, Bori, (n. d.), p. 22.

¹¹⁰ R. G. Bhandarkar, *Vaishnavism, Shaivism and Minor Religious Systems*, Asian Educational Services, New Delhi, 1995, p. 212.

¹¹¹ V. R. Mitragotri, *op. cit.*, p. 203.

religious oppression by the Portuguese, this image has had chequered history of migration. It was first shifted from Navelim in Diwar island to Khandepar in Ponda taluka, then to Narve in Bicholim taluka and finally it was consecrated at Khandola.¹¹² Presently there are two images of Ganapati in the *garbhagriha*.¹¹³ Ganapati is accorded prime honour as the God of wisdom and learning.

THE CULT OF VISHNU

It was around the first century B. C. that the cult of Vishnu began to take roots in the Maratha lands.¹¹⁴ It must have penetrated Goa during the rule of the Satvahanas. The copper plates of Devraj Bhoja of c.400 A. D. and Prithvimallavarman of c. 550 A. D. make references to personal names of *Vaishnava* origin, namely, Govind and Madhav.¹¹⁵ The Badami Chalukyas were the devotees of Vishnu with Varaha as their royal insignia. That must have given impetus to the rise of Vishnu worship in Goa.¹¹⁶ The Shilaharas¹¹⁷ and Kadambas¹¹⁸ were tolerant towards *Vaishnavism*. In Ponda taluka, temples dedicated to Vishnu are Keshava¹¹⁹ (Priol), Nrisimha¹²⁰ (Veling), Madanant¹²¹ (Savai-Vere), Devaki Krishna¹²² (Marcel) and Vithoba¹²³ (Ponda). There is an independent temple dedicated to

¹¹² Rui Gomes Pereira, *op cit.*, p. 180.

¹¹³ V. N. S. Dhume, *Goimantak Punyabhumi*, Directorate of Sports and Culture, Govt. of Goa, Daman and Diu, Panaji, 1981, pp. 37-38.

¹¹⁴ R. G. Bhandarkar, *op. cit.*, p. 68.

¹¹⁵ V. R. Mitragotri, *op. cit.*, p. 99.

¹¹⁶ V. T. Gune (ed.) *Gazetteer of India, Union Territory: Goa, Daman and Diu (=Gazetteer), Gazetteer Department, Govt. of Goa, Panaji, 1979, Vol. I, p. 73.*

¹¹⁷ Garuda was the *lanchhana* of the Silaharas, though they were staunch followers of Shiva which is evident from the Kharepatan copperplate of Rattaraja.

¹¹⁸ The Kadamba banner carried Hanuman and the Panaji Copper-plate of Jaikeshi I offers salutations to Varaha. Also see George Moraes, *op. cit.*, p. 394.

¹¹⁹ Keshava is the *parivar devata* of Betal in Priol.

¹²⁰ The Laxmi Nrisimha temple has been relocated from Sancoale to Veling. According to the legend in the *sthalapurana*, the cult was brought to Goa by a *sanyasi* from Karnataka.

¹²¹ The *sthalapurana* narrates that the *sanyasi* Atmarambua Paithankar guided by a dream discovered this image from a ship from Kathewad carrying *gopichandana*, that had been swept to Savai-Vere by a storm. Anant Dhume claims that Madanant is actually the Sumerian God, Anu. See S. G. Naik, *Sakshatkari Dev Prabhu Shri Anant*, S. G. Naik, Savai-Vere, 1988, pp. 7-9. Also see A. R. Dhume, *op. cit.*, p. 312.

¹²² According to Anant Dhume the cult of Devaki Krishna was brought to Goa by the Vrishnis and that it was the first symbol of Hinduism in Goa.

¹²³ The temple of Vithoba is supported largely by the merchant community of Ponda.

Laxmi Narayana in Kundai village. Laxmi Narayana is the *parivar devata* of many *Shaivite* deities. Mahalasa Narayani is claimed to be the female form of Vishnu.¹²⁴ Hanuman, the beloved *bhakta* of Rama, is consecrated in Ponda town. The Nrisimha and Laxmi Narayana worship reached Goa from Karnataka during the Kadamba period.¹²⁵ Religious life of the Hindus of Goa underwent a radical change with the introduction of *Dvaita Sampradaya* in the 13th century by Madhvacharya, a great philosopher from Karnataka, and the visit of Narayanateertha *Swami* from Bhatkal in the 15th century brought about a sea change in the religious scenario of Goa. Many *Shaivaite* temples in Salcete and Bardez talukas were drawn into the elastic fold of the *Madhva Sampradaya*.¹²⁶

DATTATREYA CULT

The warring sects *Smarta* and *Vaishnava* were sought to be reconciled by proposing the cult of Dattatreya, a composite motif of the holy Trinity. The work of Nrisimha Saraswati in the first half of the 15 century was responsible for the growing popularity of the cult. Dattatreya shrines are in Savai, Bori, Khandepar and Mardol. An allied cult of Saibaba is also taking shape in the taluka in recent times. The Saibaba temple at Bori claims a large following from all strata of the society.

NATH CULT

Nath cult, is believed to have originated in India. It does not recognize the cast system. *Nath*, means one without a beginning or end and also, the lord. The cult is believed to have been initiated by *Adinath* i. e., Shiva himself. Some scholars believe that, Nathism emerged out of *Vajrayana* Buddhism and was later transformed into *tantric Shaivism*. The followers

¹²⁴ V. N. S. Dhume, *Shri Mahalasa Devasthan Samagra Itihas*, S. V. Sheno, Mumbai, 1993, p. 11.

¹²⁵ Ashok N. Desai, *Prachin Halsi ani Devalaye*, A. N. Deesai, Khanapur, 1986, pp. 95-102.

¹²⁶ Mathastha Ganesh Ramchandra Sharma, *Saraswat Bhushan*, Popular Book Depot, Mumbai, 1950, p. 220. Also see V. A. Sheno, *History of Kashi Mutt Samsthan*, Madhawendrateerth Swamiji Bi-Centenary Celebration Committee, Bombay, 1974, p. 42.

of the cult are also called *kanphate* as they pierce their ear to wear a wooden ring.¹²⁷ It was Gorakhnath, who created the tradition of the *Navanath* or nine gurus, who are taken as his *avatars* or incarnations. The Nath cult took shape in Maharashtra in about 1100 A.D. In Goa, perhaps the Kadambas were responsible for the spread of the cult, as they accepted Saptakoteshwar or Saptanath as their family deity.¹²⁸ Nathism was vibrant in Goa for 400 years from c.1200 A. D.¹²⁹

In Ponda taluka, we find shrines dedicated to Adinath and Gananath in Usgaon, Naganath in Nageshi, Manganath in Mangeshi, Madhavanath in Shiroda, Ramnath in Ramnathi, Mallinath in Marcel, Somnath at Usgão, Khandepar and Kodar, Kalanath in Panchawadi, Shivanath in Shiroda, and Siddhanath atop a hill dedicated to him in Bori village. Kosambi has alluded to the worship of the Nath *pantha* in Goa.¹³⁰ Since Adinath is Shiva, probably many shrines dedicated to him like Ramnath, Ravalnath and so on were absorbed in the *Nathapanthi* pantheon. The Mallinath (Plate 10) temple dedicated to Machchindranatha and originally located at Chodan, was relocated in Marcel. The Madhavnatha shrine on the Siddhanatha hill is believed to be that of a local *Siddha*.

Bhairava, the fierce aspect of Shiva, is also included in the *Nathapanthi* list of deities. Actually, each of the *Ashta Bhairavas* is venerated by the *pantha*. Bhootnath is the most popular among the Bhairavas and he is enshrined in Mangeshi, Cuncoliém, Talauli, Gaunshi and Shiroda. *Nathapanthi* caves comparable to those of Panhale Kaji and Kanheri caves are located at Khandepar, Ishwarbhat and Kodar.¹³¹

¹²⁷ P. P. Shirodkar, "Influence of Nath Cult in Goa" in P. P. Shirodkar (ed.), *Goa: Cultural Trends*, p. 8

¹²⁸ *Ibid.*, p. 12.

¹²⁹ V. R. Mitragotri, *op. cit.*, p. 115.

¹³⁰ D. D. Kosambi, *Myth and Reality*, p. 168.

¹³¹ V. R. Mitragotri, *op. cit.*, pp. 240-242.

Guidelines of our sages on the maintenance of ecological balance for human existence encouraged the people of Goa to live in harmony with nature and not to do anything that would destabilise this balance. In a way religion contributed to the preservation, protection and conservation of natural environment. It has been observed that the *Prakrit devatas* were subjected to the process of evolution in which the original characteristics of many of these deities got obscured. They got the new form, name and attributes. Some of them were absorbed into sectarian pantheons. The process of transformation was followed so aggressively that the difference between the *Prakrit devatas* and the *Samskarit devatas* has become minimal.

Worship has been ever dynamic a concept. People of the Ponda taluka and Goa in the larger context have always been conscious of their being an integral part of this immense universe. They have admired and marvelled at the incomparable beauty of nature and deeply felt the splendour of the mountains, seas and sky which instilled in them the cosmic piety. In the ever present glory of nature, they have felt the reflection of the glory of the invisible supernatural.



Plate 1
Barazan, near Savoi-Vere



Plate 2
Virgal, c. 12th century A.D
Goa State Museum, Panaji



Plate 3
Royn of Sateri, Devlai, Khandola



Plate 4
Gajantalaxmi, Marcel



Plate 5
Kalasha of Shantadurga Kumbharjuvekarin
Marcel



Plate 6
Narayandev (Padmanabha), Cuncoliém
c. 12th century A. D., Goa State Museum



Plate 7
Narayandev, a *parivar devata*
Temple of Shantadurga Kukalkarin, Fatorpa



Plate 8
Betal of Amona



Plate 9
Roudiro, Keri



Plate 10
Mallinath, Marcel

Chapter III

Temples: Antiquity and Rituals

Taluka of Ponda has been a conscious witness to many religious upheavals that have taken place in Goa. It enjoys a special distinction for having sustained the different cults of the locality that were sought to be exterminated by the Portuguese.

The erstwhile *Antruz Mahal* has offered an abode for the gods and goddesses of various regions. Perhaps this fact makes the *mahal*, the *anant urja desh* or the region of high spiritual energy.

The different deities are worshipped in the taluka as *Gramadevatas*, *Kuladevatas* and *Ishtadevatas*.

It is a common belief that the uncertainty involved in the human life was responsible for the emergence of *Gramadevatas*. There are different types of *Gramadevatas*. It is quite a difficult task to trace the antiquity of such cults and analyse the etymology of their names. In every village we find a temple dedicated to the *Gramadevata* and all the *Gramadevatas* are not ferocious in nature. Many of them are not given representation through an image. Some of them are offered daily ritual service, while others are worshipped occasionally. Most of these *Gramadevatas* are worshipped in anticipation of protection from natural calamities, diseases and evil spirits. Their blessings are sought for general well-being and to beget progeny. At times it is found that the idols of the *Gramadevatas* had to be shifted under distressing conditions and their temples had to be relocated in other talukas.

Certain deities are worshipped as *Kuladevatas* by families of a particular *gotra*. The number of *Kuladevatas* worshipped in Goa is much larger than that mentioned in the

Sahyadrikhanda. The deity who is believed to be offering protection to a particular family is given the status of the *Kuladevata*. Special ritual services are offered to them annually through the *devakarya* and at the time of every auspicious event in the family they are venerated with primacy. Their icons and photographs are placed in the family shrines and they are offered prayers every morning and at the twilight hour. Many times it is found that a *Gramadevata* has been accepted as *Kuladevata* by certain families.

Ishtadevata is chosen by individuals depending upon their personal inclination. As such a particular family may have several *Ishtadevatas*.

It is found that *Gramadevata*, *Kuladevata* and *Ishtadevata* are overlapping concepts and as such they cannot be subjected to any hard and fast distinction. Secondly the rituals and festivals that are celebrated in all these temples are similar in character and they are all celebrated around the same time. The scriptures that are used in different temples belonging to a particular sect are the same. Nagesh, Mangesh and Kapileshwar are given ablutions in the morning to the accompaniment of *Rudravartana*. *Pavamanasukta* and *Purushsukta* are chanted while performing *abhishek* in the *Vaishnava* temples like Mahalasa and Devaki Krishna while all the *Shakti devatas* are offered ritual service amidst chanting of *Shreesukta*. In case of Mahalasa since the goddess is supposed to be the incarnation of Vishnu, the *Pavamanasukta* is also chanted along with *Shreesukta*.

Rudravartana, *Ekadashini*, *Laghurudra* and *Maharudra* are the common ceremonies performed in all temples dedicated to Shiva. *Rudradhyaya* is also known as *Shatarudriya*. It is located in the *Taittiriya Samhita* of *Krishna Yajurveda*.¹ When *panchamrit puja* is followed by a single recital of *Rudradhyaya* and its cyclic repetitions are recited to accompany *abhishek*, the ceremony is called *Rudravartana*. If eleven recitals of the

¹ Mahadevshastri Joshi (ed.), *Bharatiya Samskritikoshā*, Volume VIII, Bharatiya Samskritikoshā Mandal, Pune, 1974, p. 130.

Rudradhyaya are followed by the *Rudravartana*, it makes *Panchamrit Ekadashini*. Performance of 11 *Ekadashinis* at a time along with *puja* makes one *Bedyacha Laghurudra*. When the *Bedyacha Laghurudra* is performed and *abhishek* is performed with all the 11 priests using the horn along with the host, a *Shinganacha Laghurudra* is completed. Performance of 11 *Bedyache Laghurudra* at a time makes one *Bedyacha Maharudra*, that of 11 *Shinganche Laghurudra* at a time completes *Shinganacha Maharudra*.²

Ghud Bharane is a ceremony specific to Mangesh and Nagesh. *Ghud* is the term used to specify the area of the *garbhagriha* that is filled with water of *abhishek* soon after the *nirmalya visarjana*. In case of Mangesh the *linga* goes fully underwater.³ Then the priests stand outside the *garbhagriha* and offer *garhane*. This ceremony has become a rarity nowadays.⁴ Initially the ceremony might have been conceived to re-create the situation in which the *linga* of Mangesh was found i. e., in water.

The *pradoshapuja* is performed between 6 six o'clock and 7 o'clock in the evening. The *palkhi* ceremony of Mangesh and Nagesh takes place on Monday every week and that of Kapileshwar is celebrated every *Chaturdashi*.

Monday, Friday and Sunday are significant for all the temples of the female deities. *Saptashati* is a very valuable text widely used in the worship of the female deities. The *Navachandi* ceremony includes 10 recitals of the text and performance of the fire sacrifice to the accompaniment of one recital of the *patha*. Depending upon the number of recitals

² Vinayak N. S. Dhume, *Shri Mangesh Devasthan Samagra Itihas*, Timoji Shenvi Kakodkar, Margao, 1971. pp. 189-190.

³ Before the procedure begins, the *somasutri marga* i. e., the channel that releases the water of ablutions outside the temple is blocked to ensure flooding of the *garbhagriha*.

⁴ It is performed by a person in dire straits. It is believed that when the *linga* gets submerged in water God Mangesh understands the intensity of the suffering of the devotee and alleviates his condition.

of the text, different ceremonies like *Shatachandi*, *Sahasrachandi* and *Ayutachandi* are solemnised. During the festival of *Navaratri* the ceremony of *ghatasthapana* is meant for the *avahana* of three deities while the *puja* invokes nine deities which include *Aryadurga*, *Mahalaxmi* and the *saptamatrikas*. *Ashtami*, *Navami* and *Chaturdashi* are special for the *Devi*.

Ekadashi and *Dwadashi* are special to *Vishnu*. Progressive repetitions of the *Pavamanasukta* are recited to make *Laghuvishnu*, *Mahavishnu*, *Vishnuyaga* etc.

Temples and the performing arts:

Goan temples have been the institutions which have nurtured different performing arts. Three varieties of *Kala* are presented in Goan temples namely, *Ratkala*, *Gopalkala* and *Gaulankala*.

Ratkala is performed in the *Sabhamandap* of the temple. The play presents the story of *Shankhasur vadha*. A wooden box *petara* carries the equipment to be used in the play. After the prayer and the offering of coconut to the God the entourage of the *Haridas* comes to the *Sabhamandap* in a procession. The entire party stands in the *Sabhamandap* making a semicircle, at the end of which stand the two men who play *mridang*. The *Haridas* standing in the middle conducts the show. The first recital of instrumental music on this occasion is called *dhumali*. The tempo of this presentation increases slowly. The different forms of poetry like *dindi*, *katav*, *dastak* and *pavli* are presented by the group. Then the character of *Ganapati* wearing a red coloured wooden mask makes an entry with *Riddhi* and *Siddhi*. After a comical encounter between *Haridas* and the *Mhablubhat*, *arti* is sung with *deepachandi tala*. Other characters are those of *Saraswati*, *Shiva*, *Brahma*.

Shankahasura and Vishnu. The tradition of the *Ratkala* is perhaps an import from Vijaynagara.⁵

Gaulan Kala, a musical play based on the *balaleela* or stories about the childhood of Krishna accompanied by Radha, *Gopis*, Pendya and other friends of Krishna is a favourite of the children of the village. In this form of entertainment too, a *Sutradhar* or anchor, narrates the story and sets the scenes into motion. The show is full of song and dance. Most of the participants are adolescents except for the lady who plays the role of Yashoda. Different forms of music like classical, *natya sangit*, *bhajan*, *saki*, *dindi*, and choral singing are explored in the *Gaulan Kala*.⁶ The dance forms include Gujarati *Garba* and *Raslila*. Saint poet Krishnambhat Bandkar had contributed one of the most captivating scripts of *Gaulan Kala*.⁷ Presently the group of Mr. Ramakant Mardolkar almost enjoys monopoly over this typical theatrical form.

Gopal Kala is performed elaborately at the Temple of Devaki Krishna in Marcel. At other places the *Gopal Kala* begins soon after the *Ratkala*. This form of *Kala* also has a *Haridas*. The participants stand in two rows. The first row is led by Krishna and the show includes a game of riddles played between Krishna at and Balarama on one side and Pralambhasur, the brother of Kamsa on the other. The presentation ends with the killing of Pralambhasur by Balarama and celebration with the ceremony of *Dahihandi*.⁸

The song and dance recital presented by the *Nartaki* during the *pene* of the holy procession is a unique art form. The first presentation in the *pene* is called *Zulva* which is an invocation of the deity. It is followed by a classical song, a *bhajan* and *ashtapadi*. The

⁵ Malbarao Sardesai, *Khamb- Ghumtachya Savlitil Sangit*, The Goa Hindu Association, Mumbai, 1970, pp. 25-39.

⁶ Mrs. Shrimati Mardolkar, the veteran actor of *Gaulan Kala* provided this information.

⁷ Malbarao Sardesai, *op. cit.*, p. 41.

⁸ Mr, Mahesh Bhomkar gave this piece of information.

dance form then presented is called *Fulbhovra* in which the dancers move in circular motion.⁹

Temples and Instrumental Music

Naubat is played thrice a day in the temples. The first recital takes place at the dawn, then at the time of *arti* in the afternoon and at the twilight hour. *Chaughada vadan* is another kind of instrumental music played in the temples four times a day. The instruments used for this presentation are *nagara*, *surt*, *sanai*, *dhilis* and *kasale*. Mostly *chaughada vadan* is conducted in *nagarkhana*.¹⁰

Panchavadya is a sweet recital done using *talas* like *Kerva*, *Dadra*, *Ektal*, *Zaptal*, etc.

During the Festival of *Shigmotsav* and on many auspicious occasions special variety of music is played which is called *suvari vadan*. The instruments used for such a recital are *ghumat*, *samel*, *mridang*, *sanai*, *surt*, *jagant*, *kasale*, etc. The presentation includes *chandraval*, *rupak*, *fag* and so on. The various *talas* used are *deepchandi* and *dhamar*. *Suvari vadan* is not taught but learnt by instinct.¹¹

Temple Festivals

Jatra is a major festival of every Temple. It is celebrated since ancient times. Initially the *Jatra* celebration was funded by the *Gramasamstha* but nowadays the temples manage it though some of the *Gramasamsthas* do make contributions to the different temples. The *Jatra* is of two types, pacific and *ugra* or of awe inspiring nature. The first includes processions of the divinity in different richly crafted vehicles, different *utsavmurtis* made

⁹ Information on this form was given by Mrs. Shrimati Mardolkar. This form has become more of a rarity nowadays as most of the Temples do not have a *devadasi* except for Mardol.

¹⁰ The information on *talas* was obtained from Mr. Ulhas Velingkar, Head of the Department of Instrumental Music, Goa College of Music, Panaji.

¹¹ Malbarao Sardesai, *op. cit.*, pp. 71-72.

of silver and gold, the divine insignia and recitals of devotional songs etc. The different vehicles used are called *Palkhi*, *Lalkhi*, *Sukhasana*, *Ambari*, *Garudvahana*, *Mayurasana* and the *Maharatha* is called *Ter*. The tradition of *Ter* is perhaps borrowed from Vijaynagara.¹² The practice of having *peni* must have been an import from South India.¹³ The music played during this kind of *Jatra* is to create an ambience filled with *shanti*, *shringar* and *bhakti rasa*. At many places the married women from different casts including *Mahar*, come in a procession to the accompaniment of *panchavadya* carrying a special earthen lamp designed by the local potter, called *divaj* with five or seven wicks. After offering their prayers in the temple with the assistance of the priest, they circumambulate the temple. This particular tradition is so dear to the villagers that at times they call it *Divjanchi Jatra*. Such occurrences are special for the temples of Mahalasa, Kamaxi, Devaki Krishna, and so on.

The *ugra* kind of *Jatra* involves self torture. The ritual traditions followed in such ceremonies invoke the *raudra* and *veer rasa*. Hook swinging, breaking off a coconut kept on the head of a temple servant, making a cut on the forehead to use the blood that comes out, as an offering are the traditional practices. However such fearful practices have been stopped to a large extent excepting a few.¹⁴

The *Shigmotsav* festival is of two types, *Dhakto Shigmo* and *Vhadlo Shigmo*. *Dhakto Shigmo* is a festival of special significance for the toiling masses. The *Shigmotsav* is an old tradition followed with tremendous enthusiasm by the people of Goa. The *Dhakto Shigmo* starts five days before the *Holi Pournima* at some places while at other places it begins after the *Holi*. The groups that visit the houses of the villagers are called *Romat* or *Mel*. On the first day of *Dhakto Shigmo*, the *Mels* make an invocation called *naman*. From the

¹² The word *Ter* is a Telugu term.

¹³ The Temple processions in Tamil Nadu and Kerala also have *peni*.

¹⁴ Personal observation.

sacred space of the village called *maand*, the *Mel* ceremoniously dancing to the beat of the drum pays a visit to the temple where they offer *naman* and *jot* accompanied by the musicians. The *Shigmo* festival of *Antruz Mahal* is a spectacular event. Every village has a special flag called *ghudi*. Street battles are taken recourse to if any threat is posed to the flag of a particular village. Many such encounters have taken place for the *dhavi ghudi* or the white flag of Priol village between the *Priolkars* and *Gaunekars*.¹⁵

The *Vadlo Shigmo* is celebrated in the *Sabhamandap* of the temple. The festival involves *palkhi* procession, *Santarpan* and *suvari vadan*. Dramas are presented during the festival at some of the temples. The festival is important for two ceremonies that of *Haldune* and *Dhulvad*. *Haldune* means dressing the deity with yellow coloured garment and bathing it with water mixed with saffron to the accompaniment of music. *Dhulvad* or *Gulal* involves spraying of colours on the deity and at the popular gathering followed by a bath. This festival marks the end of ritual calendar of every temple.

¹⁵ The legend has it that the *dhavi ghudi* of Priolkars was stolen by the Gaunekars. It was retrieved from the latter and subsequently the *Mel* of Priol began the practice of marching along the route to the slogan of *Dhavi ghudi nachay, Gaunekara chachay* (dance with the white flag, cut down the opponents Gaunekars, to pieces). Owing to the street fights between these two groups the police protection had to be arranged at Mardol on the day of *Chaturdashi* whereupon *Mels* from 27 villages visited the Temple of Mahalasa. Since past few decades the *Mel* from Gaune village has stopped visiting Mardol on that day.

1. The Temple of Nagesh Maharudra of Bandora

Nagesh happens to be one of the deities mentioned in the *Sahyadrikhanda*.¹⁶ The temple is situated at a distance of 4 km. from the city of Ponda and it is just 800 m. away from Famagudi bus stop on the national highway NH 4 A. In olden times the village of Bandora was known as Bandwad.¹⁷ This Village is extremely important from the historico-cultural point of view. The Neminath *Jain Basti* which represents one of the varied aspects of the rich cultural heritage of Goa is also situated in Bandora.¹⁸

Temple of Nagesh has exquisite natural surroundings. There are mountain ranges on three sides of the village while river Zuari flows on the fourth side. The landscape of Bandora is enriched by numerous paddy fields and streams that provide lifeline for the *kulagars* which are aplenty in the locality. One of the folk songs mentions that the temple of Nagesh is situated amidst *Shami* trees.¹⁹

The antiquity of this temple belongs to a very remote past. Its presence in the locality during the pre-Portuguese times is testified to by the *Nagaji Mandir Shilalekha* (Plate 5) mounted on the wall of a building just outside the temple dated to 1413 A. D. It was issued during the governorship of Nanjan Gosavi.²⁰ It registers granting of some properties for the maintenance of cults of Nagesh and Mahalaxmi. This grant was made by Mai

¹⁶ Gajananshastri Gaitonde (ed.), *op. cit.*, p. 260

¹⁷ The Savai-Vere copperplate of 1349 A. D. records the name of the village as *Bandwad grama*.

¹⁸ Since the Neminath *Jain Basti* is situated in the place called Piramal, many people believe that it is a place of worship of Muslims. However, the clearance operation undertaken by the Directorate of Archives, Archaeology and Museum in March 1993 had ended up with the discovery of a torso of a *Tirthankara*, a mutilated idol of Lord Ganesh and a portion of ceiling called *Amalaka*. This edifice was created using laterite stone and lime mortar. The schist slabs were freely used to create its interior as well as the exterior. The *Shikhara* design of the Kadambas has been used as a model for the *shikhara* of this temple. Perhaps the building work began in the time of Kadambas and it was completed when Goa came under the sway of Vijayanagara. This *Basti* reflects the indelible impression of Jainism on Goan history. See "Jain Basti at Bandora", *Nave Parva*, pp. 22-23.

¹⁹ The song runs this way: *Bandiwade ganvat shamichi āla*

Tyant janmala Nagesh bāla

(*ganv* = village, *āla* = lane, *tyant* = in, *janmala* = is born, *bāla* = baby)

²⁰ For contents of this *Shasanpata*, see Appendix No. 1.

Shenavi Wagle.²¹ Antiquity of this temple is taken further back by the *Savai- Vere Tamrapata*.²² An inference can be made that the cult of Nagesh is a local cult and that; this temple was never disturbed by the aliens. Nayak has ascribed this temple to the *Nagas* because the very name of the deity denotes that he is the Lord of the *Nagas*.²³ Presence of stone reliefs with Naga motifs and a stream called *Nagzari* in the vicinity of this temple give a semblance of credibility to this theory.²⁴ But according to Oldham, the temples of *Naga* people were dedicated to their Kings whose totem was a serpent. The object venerated in a *Naga* temple is the idol of the King and his trident and not a *linga*.²⁵ Another aspect is the use of *ukde tanul* in seeking *prasad pakli* from Nagesh. Boiled rice is considered impure for Vedic and Puranic mode of worship. The practice of using *ukde tanul* in the procedure of *prasad pakli* in case of Purvachari alludes to a deeper connection between Nagesh and Purvachari. However, *ukde tanul* are used for the *prasad pakli* ritual of Navadurga of Kundai as well.²⁶ The practice is not specific only to Nagesh and Purvachari. It is obvious that the ancient local cult of Nagesh was absorbed into the Puranic fold while that of Purvachari was relegated to a secondary position. The relationship between Nagesh and Purvachari is honoured only once a year on the day of

²¹ Mai Shanavi Wagle was one of the principal assistants of Madhav Mantri, the Commander of Vijaynagara forces that alleviated the religious tension in Goa by driving away the Muslims. Mai Shenavi was subsequently appointed as the Governor of Goa by the King of Vijaynagara. He was the son-in-law of the *Deshmukh* of Bandora, more popular as *Nayak Prataprao Mukhya Sardesai* of Bokadbag. Since he granted the annual *Inam* called *Varshasan Vritti* and issued a charter to that effect, the favour was returned by the temple by bestowing the honour of primacy on him in perpetuity. See *Konkanakhyana*, p. 79 and Varde Valaulikar Shantaram (ed.), *Samagra Shenai Goenbab*, Goa Konkani Academy, Bori, 2003, Vol. II, pp. 117-118.

²² This copper plate was issued by Timma Mantri. The year of this donative charter is mentioned as *Shake* 1221 i. e., 1299 A. D. Varde Valaulikar has expressed doubt about the correctness of this date. According to him it should have been mentioned as *Shake* 1222 because that was the year which was called *Sharvari Samvatsar*, which is mentioned in the inscription. *Shake* 1221 was the *Vikari Samvatsar*. See Varde Valaulikar, *Goenkarali Goyanbhaili Vasnuk*, p. 84.

²³ Kashinath Damodar Nayak, *Gomantakache Antaranga*, pp. 32-33.

²⁴ Kashinath Damodar Nayak, *Gomantakachi Samskritik Ghadan*, Rajhamsa Vitarana, Panaji, 1995, pp. 157-158.

²⁵ They were called *Nagas* because they stayed in the vicinity of Himalayas in areas bordering on Kashmir. *Naga* in Sanskrit means a mountain. Shesha, Vasuki, Takshak etc. were the defied kings of these people. See C. F. Oldham, "Serpent- Worship in India", <http://www.jstor.org/stable/25197053>.

²⁶ V. R. Sheldekar, *Gomantakatil Gaud Saraswat Brahman Ani Tyanche Kuladev*, p. 180.

Jatra on *Kartik Pournima* when the non-*Brahmin* priest of *Purvachari* carries a stick attached with a small idol of a *Purvachari* which he touches to the *linga* of *Nagesh*. *Nagvekar* says that the temple of *Nagesh* was shifted to *Bandora* from *Nagve* in *Salcete*. However, the name of this temple doesn't feature in the list of temples that were destroyed by the Portuguese in 1567.²⁷ This temple must have come under the control of the *Nath* cult because the above mentioned inscriptions call him *Naganath*.

A legend about this temple mentions that a shepherd of the locality discovered that one of his cows was regularly visiting a place called *Nagzari* and releasing its milk over a particular spot. When the vegetation around the spot was cleared the *swayambhu linga* of *Nagesh* was discovered. Subsequently a temple was built and dedicated to the newly found cult of *Nagesh*.

A *Sanad* was issued by *Balaji Bajirao*, the *Peshwa* of *Marathas* granting the temple the right to use 10 objects as components of its divine insignia.²⁸ This privilege was granted in response to the appeal made by the eminent people of *Bandora* led by the *Mukhya Sardessai*. Since the King of *Sonda*, a *Lingayata* by faith, had objected to the use of white cloth for the *palkhi* during the processions of the temple of *Nagesh*, the *Peshwa* of *Marathas* was requested by *Madaji Naik* and *Dulbaji Naik Prataprao Sardessai* to intervene and resolve the matter as King of *Sonda* was a feudatory of the *Marathas*.²⁹

Laxmi Narayana (Plate 1), *Ganapati* (Plate 2), *Ravalnath* (Plate 3), *Kalbhairava* (Plate 8) and *Betal* (Plate 4) happen to be the *parivar devatas* of *Nagesh*. In the olden days the temple of *Laxmi Narayana* was situated near the temple of *Nagesh* on the left side. But when the idol of *Laxmi Narayana* was found to be worn out, a new idol was made and it

²⁷ A. K. Priolkar, *op. cit.*, p. 78.

²⁹ The King of *Sonda* is no longer a detractor to the temple of *Nagesh*. Over the years he has turned into an ardent *upasaka* of *Nagesh*. The weekly *palkhi* of *Nagesh* makes a *pene* in the courtyard of the *Sondetar* and receives *arti* and one of the major festivals of *Nagesh* is sponsored by the King.

was consecrated in the main temple itself. The idol of Ganapati was also shifted to the main temple. Both these re-consecration ceremonies were conducted on *Margashirsha Shuddha Dashami Shake* 1850 i. e. 1928 A. D. Earlier on, the temple of Ganapati was situated across the temple tank. In olden times the temple of the Narayandev was located at a place called *Narayana Bhat*. On every *Ashadh Shuddha Dashami* Nagesh and Mahalaxmi in their respective *palkhis* used to visit the temple of Narayandev. Subsequently his image was brought and consecrated in the precincts of Nagesh. However the old practice still continues and the *palkhi* procession of Mahalaxmi visits the temple of Nagesh on the appointed days.

The temple of Ravalnath is at a short distance from the temple of Nagesh on the road that connects Farmagudi and Kavle. The *Dasra* festival is celebrated in this temple. The animal sacrifice on that day is performed at *Nageshachi Purva* (Plate 7) situated in the vicinity of the temple of Ravalnath.³⁰ On that occasion *kaul prasad* is given to the devotees by the *avsars* of Ravalnath and Bhootnath.

The temple of Betal was in the vicinity of that of Ravalnath. About 200 years ago the market close to this temple caught fire and in that tragic incident the temple of Betal got destroyed and the image also suffered damage.³¹

Apart from these deities there are two more namely, Karado (Plate 6) and Purvachari who also have affiliation to the temple of Nagesh. The temple of Karado is situated just behind the temple of Mahalaxmi. The image of Karado has been described differently by different

³⁰ *Nageshachi Purva* is a shallow sacrificial pit with a carved stone at its base which might have been moved here at the time of renovation of the temple conducted in 1928. This information was provided by Mr. Sudan Shenvi Kunkalyekar, the Secretary of the Nagesh Temple.

³¹ *Shri Nagesh Devasthanachi Poorvapithika va Itar Mahiti*, Shri Samsthan Karyakari Kamiti, Nageshi, 1974, p. 12.

authors.³² Temple of Purvachari which represents ancestor worship is situated in the ward called Gaune to the west of the main temple at a distance of 2 kms. A small *linga* consecrated in the temple of Purvachari is a token representation of Nagesh. This *linga* was the object of worship of a *sanyasi* who was a great devotee of Nagesh. His memorial has been created in front of the temple of Purvachari. At the time of the *Jatra* of Nagesh on *Kartik Pournima* a ceremonial meeting takes place between Nagesh and Purvachari. The legend goes that this meeting between Nagesh and Purvachari was obstructed by Karado whose temple is on the road that runs between those of Purvachari and Nagesh. Thereupon Karado was propitiated by making a promise of arranging *rangapuja* in his honour all the way from the temple of Nagesh to that of Karado. On that day the procession of Nagesh visits the temple of Karado and the entire event of the *Jatra* is celebrated in the precincts of the temple of Mahalaxmi.³³

There was one more temple in Bandora dedicated to Bhagwati but it was relocated in Marcel.³⁴ According to the legend prevailing in the locality it is believed that this temple was subsumed by Purvachari. However on every *Vaman Dwadashi*, *naivedya* is offered to Bhagwati and *Gramapurush*.

Religious ceremonies like *nityavartana*, *abhishek*, *puja* and *mahanaivedya* are the routine performances. *Palkhi* procession for Nagesh is conducted on every Monday, for Laxmi

³² P. P. Shirodkar in a telephonic consultation felt that it could be an import from the Jain Basti of Bandora, which is just about 150 meters away from this shrine, while Late Shri Vinayak Shenvi Dhume felt that the posture of Karado resembles that of Buddha. See Vinayak N. Shenvi Dhume, *Shri Mahalaxmi Devasthan Bandiwade Goa Samagra Itihas*, Jaykrishna S. S. Bhise Bhatikar, Sanguem, 1076, p. 35.

³³ Personal observtion.

³⁴ Bhagwati was the patron deity of the family bearing surname Prabhu, belonging to the Kaushik *gotra*. This family enjoyed a special honour in the village association of Bandora. A particular elder of the family was egocentric and he used to obstruct the normal functioning of the Association. The villagers played a trick on him and took charge of his walking stick which began to be used subsequently as his representative in the meetings of the Association. When he discovered that trick he felt humiliated. Therefore he shifted the image of Bhagwati to Chimbai. The villagers had to suffer repercussions of this event. However, it is believed that *Purvachari* brought the situation under control. The temple of Bhagwati had to be relocated once again in Marcel owing to the repressive religious policy of the Portuguese that caused destruction of so many temples in *Ilhas*. This information was given by Mr. Girish Prabhu Chimulkar and Mr. Girish Prabhu, members of the Managing Committee of the temple of Bhagwati Chimulkaekar, Marcel.

Narayana on every *Dashami* day and for Ganapati on every *Chaturthi*. The most important ceremonies happen to be the *Ramjanmotsava* (*Chaitra Shuddha Navami*), *Jatrotsava* (*Chaitra Pournima*), *Pujotsava* with *Santarpana* (first Monday of the month of *Shavana*), *Navaratrotsava* (*Ashwin Shuddha Pratipada* to *Navami*), *Dasra* (*Ashvin Shuddha Dashami*), *Gangapujana* and *Naukarohana* (*Kartik Shuddha Dashami* to *Dwadashi*), *Vanabhojanotsava* (*Kartik Shuddha Chaturdashi*), procession of the *Khandyavaril Rath* (*Kartik Vadya Pratipada*), *Vanabhojanotsava* (*Kartik Vadya Tritiya*), *Shibikotsava* (*Kartik Vadya Chaturthi*), *Dattajayanti* (*Margashirsha Shuddha Pournima*), and *Mahashivaratri* (*Magha Vadya Chaturdashi*). Other festivals like *Shimga*, *Kala* etc. are also celebrated in this temple. *Chaitra Pournima* is celebrated as the *Mahaparvani*. *Lalkhi* processions are conducted in the temple precincts from *Chaitra Shuddha Ekadashi* to *Pournima* and on *Vadya Pratipada* the *Maharathotsava* takes place. The *Jatra* concludes with *Vasantapuja* on *Chaitra Dwitiya* and the *Lalkhi* procession. Dramas are presented every night between *Chaitra Shuddha Ekadashi* to *Vadya Dwitiya*. The *Jatra* of Nagesh is a very memorable event more so because the whole affair takes place amidst an environment that is pervaded by the haunting fragrance of the *Mogra* flowers.

2. Temple of Mahalaxmi of Bandora

The temple of Mahalaxmi is another beautiful temple of the *Antruz Mahal*. It is situated at a distance of 300 m. from the temple of Nagesh. Mahalaxmi is considered to be the *palavi devata* of Nagesh.³⁵ The article No. 1 of the *Compromisso* of this temple claims that the original site of the temple of Mahalaxmi was at Colva. But the *Nagaji Mandir Shilalekha* of 1413 A. D. testifies to its existence in the Bandora village much before the inauguration of the temple demolition drive by the Portuguese.³⁶

Goddess Mahalaxmi is rooted in the *Adhyaya II (Shlokas 20 – 34)* of the *Devimahatmya*, a section in the *Markandeya Purana*.³⁷ Though the *Sahyadrikhanda* mentions Mahalaxmi as one of the deities that were brought by the *dashagotri Brahmins*, it doesn't make it clear as to where exactly were consecrated the cults of Nagesh and Mahalaxmi. Portuguese records mention Mahalaxmi (*Malcumi*) temple among those that were destroyed in 1567. The cult of Mahalaxmi at Colva was shifted to the temple of Mahalaxmi at Bandora. A temple has been built at Talauli where the deity was rested for a while.

³⁵ Konkani word *palav* means support. Sheldekar mentions that when the *Mahajans* of some other temple support building and the maintenance of the cult of the temple under consideration, they are given the status of *palavi Mahajans* and the deity under consideration becomes their *palavi devata*. See Vishnu Rangaji Sheldekar, *Gomantakatil Gaud Saraswat Brahman Ani Tyanche Kuladev*, G. N. Patkar, Bombay, 1938, p.80. According to Dhume, Mahalaxmi became the *palavi devata* for those *Mahajans* who believed that their significant endeavours were blessed by her. See Vinayak N. Shenvi Dhume, *Shri Mahalaxmi Devasthan Bandiwade Goa Samagra Itihas*, Jaykrishna S. S. Bhise Bhatikar, Sanguem, 1076, p. 45.

³⁶ This *Shilalekha* dedicates three properties to the temples of Nagesh and Mahalaxmi for the maintenance of their cults. It specifies that on every *Kartik Pournima* goddess Mahalaxmi should be offered *puja* consisting of sandalwood, incense, lamps and *naivedya* of cooked rice and that the *nandadeep* are to be maintained perpetually in her temple.

³⁷ After a fierce battle between *Devas* and *Danavas* when Mahishasura emerged victorious, he captured the *Indrapada* and drove away the *Devas* from the *Swarga*. The distraught *Devas* approached Brahma. He conveyed the suffering of the *Devas* to Vishnu and Shiva. At once there emerged a flash of light from the mouth of enraged Shiva. Similar emanations resulted from the other *Devas*. Immediately all of them got merged with each other and from this unified divine essence was created Mahalaxmi. When proposed by Mahishasura for marriage, she challenged him for a battle, which was fought with all ferocity and ended with killing of Mahishasura.

Among the *parivar devatas* of Mahalaxmi is Narayandev (Plate 9), who was consecrated a little behind on a pedestal to the right of the shilamayi image of Mahalaxmi until recently.³⁸ The same pedestal was offered to the *panchadhatsu* idol of Mahalaxmi that was brought from Colva.³⁹ A small temple to the left of the principal temple houses the image of Ravalnath (Plate 10).⁴⁰ Another small temple just in front of the temple of Ravalnath is that of Baleshwar (Plate 11) who is accompanied by Nandi in front and Ganapati in a small niche in the wall of the *garbhagriha*.⁴¹ Narayan Purush or *Gramapurush* is worshipped in the *Bhatwadi* along with two other *panchadhatsu* images (Plate 13). A small shrine right in front of the main temple, a little on the left side houses two *lingas* which are token representations of the two fishermen Supto and Fato (Plate 12) who carried the image of Mahalaxmi from Colva to Bandora. A *Kshetrapala*, *Brahmo* and the *Purush devatas* of Kashyapa *gotri* Shenavi Kelekar family are also associated with this temple.

Apart from the *Mahajans* whose names are mentioned in the *Compromisso*, the *Mahajans* of all those temples dedicated to Mahalaxmi in different talukas of Goa that were destroyed also worship Mahalaxmi at Bandora. Mahalaxmi is venerated by *Padye Brahmin*, *Karhade*, *Sonar*, *Vaishya* and *Shudra* communities too.

On every *Ashtami* and *Chaturdashi* the *palkhi* procession is conducted for Mahalaxmi. Every procession makes nine *peni*. *Ramanavaratrotsav* is celebrated between *Chaitra Shuddha Pratipada* and *Navami*. It is marked by special readings of *Puranas*, *Kirtans* and

³⁸ The name of the deity is spelt as Narayandev but the *Sthalapurana* published by a *Mahajan* of the temple calls him Laxmi Narayana. The cult has been shifted to a smaller shrine just outside the temple which has been newly created during the last renovation,

³⁹ The cults of Baleshwar, Narayana, Vetat, Ravalnath, Bahirav and Mukuleshwar were associated with Mahalaxmi at Colva.

⁴⁰ Two *lingas* consecrated in the temple of Ravalnath are representations of the *purush devatas* of the families of *Guravs* who were the temple employees.

⁴¹ This idol of Ganapati which is worshipped as Mayureshwa was installed in 1969 by Nagesh Vaze, the *Abhisheki* of the temple with the permission of the temple authorities.

dramatic performances. *Ramjanmotsava* is celebrated at noon on *Navami*, *Rathotsav* takes place on *Dashami* and *Santarpan* is offered on *Ekadashi*.

Vasantpuja and *Shibikotsav* are the observances marked for *Akshaya Tritiya*.

Devi Navaratrotsav is celebrated between *Ashwin Shuddha Pratipada* and *Navami*. The ceremonies of this festival include *havana* and the *Makharotsav*. *Ashtami* is celebrated as the day of *Mahaparvani*. Many *Gramasamsthas* make contributions for this festival which concludes with *Simollanghana* on the day of *Dasra*. The ceremony is celebrated at a place where there are two trees; *Apta* and *Ashwattha* which are encircled by a pedestal. A sword and a *Kaulapatra* are kept at the feet while two silver seals are placed in the right-hand of the deity before leaving for the destination. Once the *palkhi* reaches this traditional spot, it is kept on the pedestal and also the sword. The goddess is offered a special *puja* along with the sword. After the *puja*, the *Shipai* of the temple reads out the *Kaulapatra* which is stamped using one seal before the reading and the other after conclusion of the reading. The *Kaulapatra* is nothing but a reminder for all her devotees that they have to join her on the day of *Dasra* and receive *kaul prasad*.⁴²

Ashvin, Ekadashi is marked for *kaul prasad* ceremony at the hands of the *Avsars* of Ravalnath and Bhootnath. Around 11 o'clock both the *avsars* make their appearance in the *Sabhamandap* carrying their respective *tarangs*.⁴³ Subsequently they move to the place called *par* where the *Dasra* ceremonies are conducted and meet the *avsars* of Ravalnath and Bhootnath that have come from the Nagesh temple. Then all the four *avsars* come to the temple of Mahalaxmi where they are ceremonially honoured. Thereafter the *avsars*

⁴² The *Kaulapatra* has two blank spaces for the year and day, which are to be filled every year. Nowadays a duplicate *Kaulapatra* is created by copying the matter from the original on paper. A full throated public call for attention is given by the *Shipai* before the beginning and the conclusion of the reading. Both the calls are preceded by stamping of the *Kaulapatra* using the relevant stamp.

⁴³ Since nobody nowadays gets possessed with the spirit of Ravalnath, a proxy is asked to take the *tarang* and give company to the *avsar* of Bhootnath.

from Nagesh temple retreat to their own destinations. *Avsars* from Mahalaxmi temple subsequently conduct the *seema dalni* at the *par* while *kavlas* is performed in the precincts. Then they come to the *Chauk* of Mahalaxmi where with the help of the *teertha* they are assisted to come back to their normal state. On this day the ceremony of *Mahapuja* is conducted in the evening and not in the morning.

The *palkhi* of Mahalaxmi visits the temple of Nagesh on *Ashadh Shuddha Dashami* and *Kartik Shuddha Dashami*.⁴⁴

Mahashivaratri festival is very significant for the temple of Mahalaxmi. This day is marked for the *Maharathotsava*. According to a local legend a buffalo used to be sacrificed on the next day of *Mahashivaratri* i. e. *Amavasya* and the temple used to remain closed after the *Maharatha* procession for one full day. That horrendous practice was stopped and *rangapuja* came as a sweet replacement. This is the only occasion for *rangapuja* in this temple. But the tradition of keeping the temple closed continues.

⁴⁴ The local people believe that Mahalaxmi visits the temple of Nagesh to pay her respect to Laxmi Narayana before he enters into deep slumber that marks the beginning of the *chaturmasa* and on the second occasion to give him a wake-up call at the end of the season.

3. The Temple of Kapileshwar of Kavle

Temple of Kapileshwar has a significant status as Kapileshwar is considered to be the *Gramadev* of *Kapilagrama*, presently known as Kavle. The Temple happens to be of considerable historical importance. The Portuguese used precincts of the temple as a temporary military camp whenever they had to undertake any military operations against the Maratha forces stationed at the fort of Mardangad at Ponda.⁴⁵ Kapileshwar in his capacity as the *Gramadev* permitted creation of a new temple for Shantadurga whose cult had been shifted to Kavle in the wake of the Portuguese repression. As such the local people call him the brother of Shantadurga and this tender relationship is renewed every year when Shantadurga visits the temple of Kapileshwar on the day of the *Dasra*. This is an amazing example wherein Kapileshwar, an aspect of Shiva plays the role of a brother for Shantadurga which is an aspect of Parvati.

According to the local legend the temple of Kapileshwar was initially built in a tank and it was surrounded by lotus flowers. Therefore the God was called Kamaleshwar. When the tank dried up, the temple was relocated on a higher plane amidst a scenic setting by King Kapil.⁴⁶ It might have been one of the oldest lake temples of the taluka.⁴⁷ It is also possible that the King discovered the *linga* in a lake full of lotus flowers and it was consecrated subsequently in the temple. Since the temple was built by King Kapil, his name was associated with the temple. However no further information is available about the King Kapil.

⁴⁵ Pandurang P. S. Pissurlekar, *Portugej Marathe Sambandha*, V. H. Gole, Pune, 1067, p. 246.

⁴⁶ Vinayak N. S. Dhume, *Devabhoomi Gomantak*, All India Sarasvat Foundation, Mumbai, 1988, p. 157.

⁴⁷ The other lake temple of the taluka is that of Madanant of Savai-vera. The trend of building lake temples might have reached Goa from South Kanara. See P. Gururaja Bhatt, *Studies in Tuluva History and Culture*, P. Gururaja Bhatt, Kallianpur, 1975, p. 410.

The *Compromisso* of the Temple claims that the temple was built by the *Gāonkars* of the village. The veracity of the contention that the cult of Kapileshwar is of ancient origin is testified by the Khandepar Copperplate dated to 1348 A. D. this commemorative charter records a promise of certain concessions made by the people of *Vaishya* community to their counterparts from Savai-vere who had supported them in the tussle with the Goldsmiths of the village. The promise was solemnised by making the people present in that meeting to take an oath on different gods among which, Kapileshwar was one.

The *parivar devatas* of Kapileshwar are Ganapati (Plate 14) accommodated in the main temple, Kamaleshwar (Plate 17) at Kone in Dhavali, Madhav (Plate 16), Govind (Plate 19) and Rameshwar (Plate 18) at Agapur, Bhagwati (Plate 15) and Betal (Plate 20) at a short distance from the main temple. Out of these affiliated deities Madhav, Govind and Rameshwar were shifted from Rasai in Salcete and Betal has come from Betalbhati in Salcete where he was called *Agyo* Betal. The temples that were destroyed in Rasai were of Trivikrama, Narayana and Ishwar.⁴⁸ Probably these deities were renamed as Madhav, Govind and Rameswaram respectively after they were shifted to the new venue. Filipe Nery Xavier mentions that the idol of Betal after the destruction of temple in Rasai, was placed like a watchman in the church of Betalbhati.⁴⁹ Perhaps a new image was crafted for Betal at Kavle.

The fortnightly *palkhi* procession of Kapileshwar makes nine *peni*. The different ceremonies of this temple are *Vasantpuja* on *Akshaya Tritiya*, *Ganesh Jayanti* on *Shravana Shuddha Chaturthi* and *Pavitra Ropana* on *Shravana Shuddha Chaturdashi*. *Ghatasthapana* for *Navaratri* is done in the temple of Kapileshwar, *Makharotsav* is conducted in the temple of Bhagwati and the *Dasra* is celebrated in the temple of Betal. On

⁴⁸ A. K. Priolkar, *op. cit.*, pp. 77-79.

⁴⁹ Filipe Nery Xavier, *Bosquejo Historico das Comunidades das Aldeas dos Cnelhos das Ilhas, Salcete e Bardez*, Imprensa Nacional, Nova Goa, 1852, p. 290.

the day of Dasra, the *palkhis* of Vamneswar and Shantadurga visit the temple of Kapileshwar to pay their respect.

On *Kartik Vadya Chaturdashi* begins the *Jatra* of Kapileshwar and concludes six days later. *Kartik Amavasya* is the day for *Mahaparvani*. On the first day the *palkhi* procession of Madhav and the *tarang* of Betal arrive at the temple of Kapileshwar and then follows the ceremony of *Naukavihara*. The *palkhi* processions of Ganapati and the Bhagwati come to the temple of Kapileshwar on *Kartik Amavasya*. After the ceremony of *Divja*, follows the procession of Kamaleshwar, Bhagwati and Ganapati. A little later all three *rathas* along with *palkhi* of Kapileshwar and Madhav and the *tarang* of Betal visit the temple of Kamaleshwar where the ceremony of *Santarpan* is observed. In the night all the processions come back to the temple of Kapileshwar and the *Jatra* concludes with *pavni* and distribution of *gudhya* and *abdagir*.⁵⁰

Pousha Vadya Dwitiya is marked for *Kalat*. *Holi* is celebrated on *Magha Vadya Chaturdashi* at the Temple of Bhagwati. On *Falgun Shuddha Chaturdashi* the *tarangs* of Betal are taken out for procession. This is the last event of the annual calendar of festivals.

⁵⁰ Personal observation.

4. The Temple of Shantadurga of Cuncoliém

The temple of Shantadurga is situated in a tiny village which smacks of natural opulence contributed by long stretches of cool *Kulagars*. Shantadurga lords over this verdant village as *Gramadevi*. She dwells in the *royn* that is seen in the *garbhagriha*. The anthill under consideration occupies an area of 16 sq. m. with a height of almost 6 m. The antiquity of this temple is untraceable. There is no record about the inception of this temple. The seals (Plate 21) of the goddess are dated to the 12th century. The revenue record of the *Communidade* of the village of 1767 A. D. available with the Historical Archives of Goa mentions, that the temple site is known as *Sater Bhat*, a property dedicated to the goddess by the *Gramasamstha*. The royal treatment accorded to the goddess Shantadurga by the villagers can be gauged from the dues that were collected by the *Gramasamstha* and transferred to the temple. The item of expenditure for the *Gramasamstha* is noted in the revenue records as the *Darbar Kharcha*. Another official record points to *termo* that was entered into by the *Communidade* of Cuncoliém with the Portuguese government on February 1, 1772 fixing the annual revenue of the village at 47 rupees, 2 *annas* and 11 *pais*.

In olden times Shantadurga was called Sateri. Originally the worship was confined to the cult object of *royn*. Some centuries later, the face mask of the deity was placed at a convenient spot on the anthill. The ultimate stage of evolution of the cult came when an image made of *panchadhātu* was consecrated just in front of the anthill.

The *parivar devatas* of Shantadurga are installed in temples in different hamlets within the village. Temples of *Gramapurush* and Kelbai (Plate 22) are situated on the left side of the road that approaches the main temple. Temple of Narayandev (Plate 23) is situated in Narayanawada while the small shrine for Ravalnath and Bhootnath is in Magilwada and

Ganeshpurush shrine (Plate 24) is in Gotkirewada. The latter is the ancestor of the *Vatsa gotri Mahajans* of Shantadurga.

Monthly *palkhi* procession comes on every *Vadya Chaturdashi*. It makes nine *peni*. The annual festival calendar begins with the *panchamg vachana* and *palkhi* on *Samvatsar Pratipada*. The special *prasad* distributed on Ram Navami is of fruits of the spring season and *usli* served in done. The *utsav murti* of Shantadurga is seated on the *Chauk* to observe the naming ceremony of Lord Rama. All the Mondays of the month of *Shravana* are marked for *bhajan* by the villagers. Every ward of the village makes fixed contributions towards oil and *naivedya* for all these days. *Ghatasthapana* and *Makharotsav* are the events of the *Navaratri*. The *palkhi* of Shantadurga on the day of the *Dasra* goes near the temple of Kelbai. A cock is sacrificed on this occasion by the *Kumbhar*. *Tulsi Vivaha* is celebrated on *Kartik Pournima*. *Kalotsava* is conducted at the temple of Narayandev on *Kartik Shuddha Dashami*. *Jatra* of Shantadurga is celebrated for two days. It begins on *Kartik Vadya Chaturdashi* with *Mahabhishek* followed by *Mahanaivedya*, *palkhi* and *Lalkhi*, *Kalotsav* and in the early hours of the morning of *Amavasya* is conducted the *Rathotsav*. Another procession of the *ratha* is conducted in the afternoon is followed by *Sabhapuja* and *arti* that concludes the *Jatra*. The other annual observances of the temple are *Ratha Saptami*, *Holi* and *Gulal*.⁵¹

⁵¹ Information about the different ceremonies is drawn from the Festival Calendar of the temple and the interview with Mr. Sanjiv Kunkalyekar, the Secretary, Managing Committee of the Temple of Shantadurga.

5. The Temple of Mangesh of Priol

The temple of Mangesh has an idyllic setting. As such it serves as an excellent example of 16th century temple architecture in Goa. Visited by millions of tourists every year, it is perhaps only next to the churches of Old Goa in popularity.

It is not known exactly when the temple of Mangesh was relocated in this place. But an official resolution of the *mazania* dated October 30, 1885 notes that the shifting of the cult took place in 1560 A. D. Though there is no proof about the exact date of shifting, Dhume makes an inference that the ceremonies of *Kartik Shuddha Dwadashi* and *Trayodashi* might be commemorative events.⁵² On *Kartik Shuddha Dwadashi* the *palkhi* of Mangesh receives *arti* during the performance of *Tulsi vivaha* at the residence of the *Abhisheki*. It may be taken as an indication that before the final consecration the *linga* of Mangesh was venerated at this place for a while. On *Kartik Trayodashi* day only the *Mahajans* of *Vatsa gotra* carry the *palkhi* of Mangesh to the tank whereupon the priest ties the idols of *Vitthal* and *Rakhumai* around his stomach, gets into water up to waistline and makes seven circuits of the tank. The ceremony may be indicative of the fact that the shifting has happened across the river at the behest of the *Mahajans* of the *Vatsa gotra*. Since the *Jatra* is celebrated on *Magh Pournima*, that might be the day of consecration of the *linga* of Mangesh at the new site.⁵³

Ramchandra Malhar Sukthankar, a nobleman in the court of the Peshwa of Marathas got secured for the temple of Mangesh the *Mokasa* of *Mangeshi wada* along with an *Inam* of

⁵² See Vinayak N. S. Dhume, *Shri Mangesh Devasthan Samagra Itihas*, Timoiji Shenvi Kakodkar, Margao, 1971, pp. 35-36.

⁵³ *Ibid.*, pp. 53-55.

Rs. 250/ from the King of Sonda, a feudatory of Marathas, thereby providing a sound financial status to the temple.⁵⁴

The *parivar devatas* of Mangesh (Plate 25) are Devasharma, the *Gramapurush* (Plate 32) near the Nandi on the *Chauka*, Ganapati (Plate 26) is on the right side and Bhagwati (Plate 28) is on the left side of the entrance that leads to *antarala*. The temple for *parivar devatas* situated behind the main temple houses Mulkeshwar (Plate 31), Narayanadev (Plate 27), Surya Narayana, Garuda, Veerabhadra (Plate 30) and Sateri. Kalabhairava (Plate 29) is situated at the *Nagarkhana*, Sateri in the form of a *royn* is at the right side of the tank. The *Math* in the vicinity of the temple houses a shrine for a *sanyasi* called Naik Swami. He was an ardent devotee of Mangesh. Many of his devotional compositions are sung during the *peni* of the processions. Out of these *parivar devatas* Mulkeshwar enjoys a special position. He is honoured at the time of *devakarya*. A man from *Gavda* community is invited for lunch. He is paid respect by putting the holy mark on his forehead, offering flowers, oil for head massage and a *vidi*.

Mahalaxmi at Bandora, Mahalasa at Mardol and Aryadurga at Ankola are the *palvi devatas* of the *Mahajans* of Mangesh. The *prasad pakli* is obtained from *Gramapurush* using the buds and petals of *Pitkuli* flowers.

Mangesh is the first ever deity to get shifted from its original site at Kushasthali or Cortalim.⁵⁵ *Gomanchalakshetramahatmyam* (Adhyaya III, Shlokas 2 - 14) makes reference

⁵⁴ The official communiqué issued by Peshwa Balaji Bajirao to the Portuguese Govt. with respect to granting of *Mokasa* and *Inam* to the temple of Mangesh can be seen in Appendix No. IV

⁵⁵ The Jesuit missionaries Fr. Pedro Mascarenhas and Irmão Manuel Gomes reached Cortalim on May 1, 1560. They found the cult object missing from the temple of Mangesh on that day. It was already smuggled out and brought to the village of Priol in the *Antruz Mahal* via Madkai. The building of the temple was used to set up a temporary church and the Viceroy D. Antão de Noronha permitted transfer of all properties and income of the temple of Mangesh to the church. Subsequently, the temple was demolished and on the same site the new church was built in 1566. See Francisco de Souza, *Oriente Conquistado a Jesu Christo pelos Padres de Companhia de Jesu de Provincia de Goa*, Lisboa, 1710, Part I, pp. 169, 176. Also see Joseph Wicki ed., *Documenta Indica*, Rome, 1962, Vol. VII, pp. 38-71.

to the consecration of Shiva *linga* on Mangirish Mountain at Trihotra in Bihar. The *Saraswats* are supposed to have brought the cult to Goa. Kosambi too accepted this theory.⁵⁶ *Mangishmahatmyam* explains how the name Mangirish turned into Mangesh.⁵⁷ *Adhyaya* IV tells a story as to how Shiva saved the life of Lomasharma from the jaws of a crocodile in the river *Aghanashini*.⁵⁸ *Adhyaya* VI of the same source narrates how the *linga* of Mangesh was discovered.⁵⁹ One more explanation is given by the *Kapilamahatmyam* (*Adhyaya* VII).⁶⁰ But all these theories lack coherence. Since time immemorial the *Gavdes* have been votaries of the cult of Mangesh. A visit to Mulleshwar the *parivar devata* is a must for every devotee who offers worship to Mangesh. The *Gaudes* enjoy a position of respect in the temple. The *Gaudes* of Cortalim even after their conversion have close connection with the temple of Mangesh. If they come to the temple to seek *prasad pakli* their request is given pre-eminence over others, *Mahajans* included. The *garhane* at the time of *Simollanghana* is offered by *Gavdes* along with others. Some people think that probably Mangesh might have been the cult object of veneration of Mulleshwar that was co-opted by the *Saraswats* in the Puranic pantheon.⁶¹ It is also possible that Mulleshwar might have carried the *linga* of Mangesh at the time of shifting.⁶² *Mangeshmahatmyam* was perhaps created to provide mythological base for the cult of Mangesh which is specific to Goa.

⁵⁶ D. D. Kosambi, *Myth and Reality*, p. 167.

⁵⁷ Having lost a game of dice to Parvati and humiliated by her acidic remarks Shiva turned to South to practice austerities. Soon after his departure Parvati repented and set out to find Shiva. As she was moving about in the forest all of a sudden she met with a ferocious tiger who was about to lunge at her. In that moment of utter fright she gave up a call to Shiva for help. Trying to say *trahi mam Girish*, she stuttered out Mangish. Shiva decided to stay back in this area with this new epithet. In course of time Mangish got corrupted as Mangesh. See Gajananshastri Gaitonde, *op. cit.*, pp. 279-295.

⁵⁸ *Ibid.*, pp. 289- 292.

⁵⁹ *Ibid.*, p. 296. Devasharma a Vatsa gotri Brahmin from Kanauj had gone for pilgrimage to Rameswaram. On his return journey he halted at Kushasthali. Having received a divine vision he made that village is home. One day he noticed a cow entering the river and returning back after some time. Since the occurrence was getting regular one-day he followed the cow and saw that the cow was showering its milk on the *linga*.

⁶⁰ The same source mentions a Brahmin by name Devadatta who with the help of a boy helped a cow which was stuck in a swamp. He took her home and to take care of the cow he engaged that boy. One day that boy saw a *linga* in a well. He venerated that *linga* and received blessings from Shiva.

⁶¹ Vishnu Rangaji Sheldekar, *Gomantakatil Gaud Saraswat Brahman ani Tyanche Kuladev*, p. 43.

⁶² This is the belief of many of the *Mahajans* of Mangesh.

The weekly *palkhi* procession occurs on Monday. The important ceremonies of the temple include *panch murti darshan* on *Kartik Shuddha Ekadashi*. *Ram Navami* is one of the principal festivals during which dramatic performances are presented for four nights. *Samaradhana* and *Shibikotsav* are observed on the *Akshaya Tritiya*. *Navaratri*, *Kojagiri*, *Vanabhojana*, *Rathasaptami* etc. are the other festivals celebrated. The annual *Jatra* is celebrated on *Magha Pournima*. *Shivaratri* is another major festival.⁶³

⁶³ This information was obtained from the Priest of the temple, Mr. Dhananjay Bhawe.

6. The Temple of Shantadurga of Kavle

Impeccable beauty and spiritual effervescence of the temple of Shantadurga is an ennobling experience. Shantadurga features among the cults which are supposed to be the gods and goddesses of the *dashagotri Brahmins* that came to Goa at the call of Parashurama. Shantadurga is an epithet of Parvati which is specific to the Konkan belt. Goan poet Borkar feels that Durga assumed a pacifying aspect when she came to Goa.⁶⁴ Iconographical features of the goddess Shantadurga of Kavle are not found anywhere else. Perhaps the spiritual halo of Goa and peace loving Goans have come together to create this endearing countenance of Shantadurga.

Scriptural foundation of Shantadurga is located in the *Nagavhayamahatmyam* (*Shrishantadurgapradurbhavah*, *Adhyaya* II, *Shlokas* 4 – 18) of the *Sahyadrikhanda*. Interestingly Shantadurga is described as *Nagakanya* in this chapter. She makes an appearance before Shantamuni and pleased with his devotion, grants him a boon and disappears into an anthill.⁶⁵

Another scriptural reference comes in the *Durgasahastranamastotram* of the *Durgamahatmyam* in the *Ambikakhanda* of *Skandapurana*. She is mentioned as the goddess who pacified Shiva and Vishnu who were engaged in a catastrophic battle with each other for several aeons. She became Shantadurga for having ushered in universal peace. This feat of hers is eulogised by Maheshwar Bhatt Sukthankar, an erudite scholar from Marcel. It is this *shant rupini* aspect of Shantadurga that is enshrined in the hearts of her devotees.

Originally the temple existed in Kelshi in Salcete where a small shrine (Plate 33) is created by the Mahajans to commemorate shifting of the cult to Kavle. Naro Ram Mantri, a member in the *Ashtapradhan Mandal* of Shahu, the *Chhatrapati* of Marathas, has built the existing temple sometime between 1732-1738 A. D.⁶⁶ Naro Ram had attended the *Jatra* of Shantadurga in 1740 A. D.⁶⁷ Another nobleman and *Kulavi Mahajan* Ramchandra Malhar Sukthankar got renewed the *Mokasa* and *Inam* grants which had fallen in abeyance owing to irresponsible attitude of the *Subhedar* of Mardangad. Ramchandra Malhar had visited

⁶⁴ Vidya Prabhudessai and Shriram P. Kamat (ed.), *op. cit.*, pp. 38-39.

⁶⁵ Gajananshastri Gaitonde, *op. cit.*, pp. 254-256.

⁶⁶ Naro Ram Rege was a *Kulavi Mahajajn* of Shantadurga from the village Kochre near Vengurla. He truly believed that all his material wealth and reputation was due to the blessing of Shantadurga. He secured *Mokasa* of the Kavle village for the temple from Peshwa Bajirao I to fund the daily offerings of *amritpad* and *nandadeep*. Contents of the *Sanad* and other official communiqués exchanged in connection with royal endowments made to this temple include letter of the Peshwa Balaji Bajirao to his officer Naro Chimnaji at Ponda, that of Naro Ram Mantri and another by Balaji Bajirao to the *Deshmukhs* and *Deshpandes* of Antruz Mahal, one more written by Balaji Bajirao to Naro Chimnaji and the communiqué issued by King Immadi Sadashiva Rajendra of Sonda. Copies of all these can be seen in Appendices No. VI to XI.

⁶⁷ Special honour is bestowed upon the Mantri family by the temple. A member of the Mantri family is given ceremonial welcome, while in the temple he is to sit near the pillar called *Mantryancha Khamb*. After receiving the felicitations from the temple he is bid a ceremonial goodbye.

the temple in 1746 to attend the *Jatra*.⁶⁸ He caused the building of an *agrashala* behind the temple.

The Shiva *linga* is consecrated near the principal image in the *garbhagriha*.⁶⁹ Both the cult objects are given *abhishek* simultaneously. The *panchadhatu* image of Shantadurga immortalises the moment of pacification of embattled Shiva and Vishnu. This image was consecrated on March 19, 1902 A. D. after the old one was stolen by Pathans in 1898 A. D. An interim arrangement of worship was made by consecrating the Shantadurga idol of the *Kaivalyapur Matha* in the temple.

The *parivar devatas* of Shantadurga are Narayandev (Plate 34) and Ganapati in the temple of Narayandev which is an annexe to the main temple, to the left of which there is a *par* of *Parijat* tree on which is installed *Baraveer* Bhagwati (Plate 36). *Kshetrapala* (Plate 37) is located between the *Mahadwara* and the *deepastambha*. The *Mharu shila* (Plate 38) is behind the temple. *Gramapurush* Lomasharma (Plate 35) shrine is near the *Mahadwara*.

Prasad pakli is taken from the goddess by using the *Simhapatta* made of copper. *Pitkuli* flowers are used for the purpose.

Every *Panchami* is marked for the *palkhi* procession. *Akshaya Tritiya*, *Nagpanchami*, *Navaratri* etc. are the festivals of the temple. The annual *Jatra* is celebrated for six days between *Magha Shuddha Pratipada* and *Shashthi* on which is conducted the procession of *Maharatha* in the early hours of the morning. Since the *Mahars* had vacated their village to enable the building of the temple, they are honoured by the temple authorities on the next day of *Jatra* after which the temple remains closed for 24 hours.⁷⁰

Shantadurga temple has made wonderful progress in descent times. Infrastructural facilities of the temple are excellent. Many religious ceremonies have been regularly performed at the temple and one such mega event came in 1966 to mark the 400 years of the temple at Kavle.

⁶⁸ Pandurang S. S. Pissurlkar, *Portugej Marathe Sambandh*, p. 217.

⁶⁹ This *linga* is a token representation of Mangesh who is supposed to be the consort of Shantadurga. Some say that it was introduced at the behest of the Vardes who were subsequently accommodated in the list of *Mahajans* when they lost the *Mahajanship* of Mangesh owing to their support to the *Kelshikars* when they were engaged in a kind of a feud with the *Kutthalkars*, the *Mahajans* of Mangesh.

⁷⁰ Purificatory rites are performed on the reopening of the temple. Many people believe that the purpose behind this ceremony is to clear the bad effect of the visit of *Mahars* to the temple. However, it is to be remembered that the practice of keeping the temple closed for a day after the *Jatra*, is prevalent in many parts of the country especially when *balidana* is conducted. Another opinion is that the goddess is given a rest for a day as she is over-exhausted of continuous engagement in distribution of the *manas* among her devotees. See W. Crooke, "The Cults of the Mother Goddesses in India", <http://www.jstor.org/stable/1255109>.

7. The Temple of Navadurga of Madkai

Navadurga temple was set up in the village Gaumshi in Tiswadi by *Saraswats* who migrated to that village from Verna. The *Gramasamstha* of Gaumshi had made rich endowments for the temple of Navadurga. However, the temple was vandalised and demolished by the Portuguese.⁷¹ The village Madkai is situated on the bank of river Zuari. As such it is the most fertile village of the taluka and therefore its *Gramasamstha* is the richest. The temple of Navadurga at Madkai enjoys verdant physical setting.

The place where the refugees from Gaumshi arrived with their goddess is called Talay Khol. Since there was no unanimity among the villagers of Madkai and Kundai about the choice of location for the construction of the new temple, the goddess had to be rested at Talay Khol for some time. A few days later a villager by name Anant Kamat got into an inspired state and declared that he would throw a coconut and wherever that coconut falls should be chosen as the spot to build the new temple. Accordingly the temple was built at a place called Dutale. The people who had come from Gaumshi were accommodated as members of the *Gramasamstha* of Madkai. In due course of time there arose a violent feud between the *Gaunkars* of Madkai and Kundai which resulted in the division of the *Gramasamstha* into two institutions. The *Gaunkars* of Kundai then built a new temple for Navadurga at the Dasol ward. However, the quarrel over the boundary between the two villages continued for quite some time making violence, the order of the day. One day while such a riotous event was unfolding, a temple servant called Soma in an inspired state declared that while battling with the *Kundaikars* the place where his body would drop

⁷¹ Usually it is believed that the temple destruction drive was inaugurated by the Portuguese only after the arrival of St Francis Xavier to Goa. But the *Foral de Ilhas* of 1534 maintained by the Historical Archives of Goa contains a survey report mentioning the properties owned by the temple of Navadurga and her affiliate deities. The temple servants and the *Gaunkars* were given an oath to recount all the properties of the temple. Such a practice was followed in the taluka of Salcete after the temples of Salcete were destroyed in 1567. It is obvious that the temple of Navadurga was demolished much earlier than the conventional belief that the destruction started post- 1542. Subsequently these properties were allotted to the College of St. Paul.

dead, should be taken as boundary between Madkai and Kundai. His self-sacrifice finally settled the boundary dispute between the two villages.⁷² As a mark of honour for their dead hero, the people of Madkai venerate a face mask, the token representation consecrated in a small shrine close to the temple of Navadurga.⁷³

The Temple of Navadurga at Madkai faces the West. The principal image consecrated in the Garbhagriha is in the form of *Mahishasuramardini*. The peculiarity of this image is that the head of the goddess is shown as bent towards left (Plate 39). The *parivar devatas* of Navadurga are Mahadev in the form of a *linga* consecrated in a niche to the left of the *garbhagriha*, Ganapati in a niche to the left, *Gramapurush* (Plate 40) in a small shrine in the precincts on the left of the main temple, Narayandev at Vadalwada, Betal in a token representation, Dnyaneshwar (Ganapati) at Honsowada and Mallikarjun at Aksan.⁷⁴

Members of Seven *vangads* among the *Mahajans* of Navadurga follow the *Madhwasampradaya*, while the eighth *vangad* is *Smartasampradayi*. Navadurga is the *palavi devata* for the *Saraswat* families bearing surnames like Timle, Khadye, Mad, Kare etc. The goddess is worshipped by the members of other cast groups also. The *Gavde* converts from Gaumshi continue to be the followers of Navadurga.

The *prasad pakli* is obtained from Navadurga by applying the moist flowers of *Tumbo* at 18 spots and pieces of leaves of *Karmal* plant at 6 spots on the *prasad-patta*. This tradition is suspended on the day of *Navami*, *Ekadashi* and *Amavasya* and also on all days marked for festivities.

⁷² V. R. Sheldekar, *Gomantakatil Gaud Saraswat Brahman Ani Tyanche Kuladev*, p. 146.

⁷³ Subsequently the shrine was relocated in a niche within the eastern wall of the new *Agrashala*.

⁷⁴ Originally the shrine of Mallikarjun was located at Dutale. Subsequently there arose a feud among the *Jalmi-Gavdes*, the priests of the temple. One group carried the cult object to Aksan while the other consecrated a new image at Dutale. Among these two temples, Mallikarjun of Aksan is considered as an affiliate of Navadurga.

Every *Shuddha* and *Vadya Navami* is marked for the fortnightly *palkhi* procession of Navadurga. On the day marked for *Gandhapuja* the principal image is coated with sandal wood paste. The festival calendar begins with *Samvatsar Pratipada* followed by *Ram Navami*. *Vasantpuja* is performed from *Chaitra Vadya Pratipada* to *Vaishakh Vadya Dwitiya*. On the day of *Akshaya Tritiya* the goddess Navadurga in a *Lalkhi* procession visits the temple of Narayandev to celebrate the ceremony of *Fulvide*. The *devakarya* is marked for *Shravana Pournima*. On *Bhadrapad Shuddha Panchami* the *Mahajans* take out a procession of the *paduka* (wooden sandals) of the goddess kept in a tray to the temple tank where the *Jalmi* ritually cuts the sheaves of paddy. They are ceremonially brought to the temple. Some of them are reserved for the *naivedya* of the goddess while others are distributed among the devotees present.⁷⁵ The festival of *Navaratri* (Plate 41) is celebrated with great pomp. On the day of *Dasra*, the goddess in the *palkhi* procession proceeds for *Simollanghana*. On the same day in the morning in the temple of Mallikarjun at Aksan and that of Ravalnath, the *tarangs* are accepted by the inspired men who carry them to the temple of Mallikarjun at Dutale to observe certain occult ceremonies. On the next day these inspired men along with their respective *tarangs* move about the village to give *kaul prasad* to the villagers. They visit the temple of Navadurga while on the return journey to their respective temples where they are assisted to get into the normal state. Till this whole process of *tarang* and *kaul prasad* gets over, the *Rangapuja* decoration done in the main temple is maintained intact.

The *Jatra* of Navadurga continues for seven days between *Kartik Vadya Chaturthi* to *Dashami*. On the first day the *Mahajans* obtain *prasad pakli* from the goddess. After noon the other villagers seek her blessing. The *prasad pakli* ceremony is suspended for the next

⁷⁵ On this occasion the members of the second, fourth and sixth *vangads* are seated to the right of the deity while those of the first, third and fifth *vangads* are seated to the left of the deity on the *Chauk*. The Nevrekar Kulkarni distributes sheaves of paddy among the members of the first group while the Bharme Kulkarni distributes them among the members of the second group.

few days till the *Jatra* gets over. Dramatic performances are presented during the *Jatra* by the *Mahajans*. On the fifth day of the *Jatra* the *utsavmurti* of Navadurga is ceremoniously carried to the residence of the Goldsmith of the temple where the image is polished by him.⁷⁶ The procession returns to the temple around 11 o'clock in the night. It is seated in a decorated swing on the *Chauk* for *puja*. After the presentation of the drama the image is taken out for *Naukavihara* in the temple tank. On the 6th day of the *Jatra* the *ufar* ceremony takes place.⁷⁷ The *Rath* procession (Plate 42) takes place in the night and also in the afternoon of the last day of the *Jatra*.⁷⁸

⁷⁶ The local legend has it that the ancestor of this *Sonar* family had fashioned the image of the goddess using his daughter as the model. Soon after the completion of the job, the daughter passed away. In commemoration of that event, the goddess visits the house of the Goldsmith.

⁷⁷ *Ufar* means offering of cooked food covered with *vades*. This offering is made once a year in the afternoon of the sixth day of *Jatra* by the *Mahajans*. After the *puja*, these *ufars* are distributed among the temple servants.

⁷⁸ The information about the ceremonies of the temple was taken from Mr. Ashok Kamat, *Mahajan* of the temple.

8. The Temple of Devaki Krishna of Marcel

The village Marcel exudes with devotion. The commitment that *Mashelkars* have shown towards their duty of offering shelter and protection to the endangered cults of the Hindus during the awful saga of temple destruction in the 16th century is exemplary. Numerous gods and goddesses have made Marcel their cherished abode.⁷⁹ As such Marcel has turned out to be a miniature heaven on earth.

The temple of the Devaki Krishna was initially located at Chodan.⁸⁰ Though the structural remains of the temple are no longer seen at the original site, the temple tank is partially visible. The memory of the temple is still alive in the popular memory. Even today at the time of the *Shigmotsav* the people of the village converge on the old site of the temple to pay their respect. The cult of Devaki Krishna was shifted across the river to the Maye village in the taluka of Dicholi. After some years when the Portuguese missionaries began to cast their evil eye on that region too, the cults had to be once again shifted to Marcel in the *Antruz Mahal* which was under the charge of the Desais. These cults were temporarily housed in a building called *Chauki* owned by one Mr. Vadiye, which has been now converted into a multipurpose hall. The *Shilalekha* issued in Sanskrit and placed in the *garbhagriha* of Devaki Krishna signifies that the existing temple was inaugurated in 1842 A. D.⁸¹

The *parivar devatas* of Devaki Krishna are Laxmi Narayana (Plate 43), Katyayani (Plate 44), Chodneshwar (Plate 45), Mahadev (Plate 46), Bhumika (47), Dadhashankar (Plate 48)

⁷⁹ Marcel happens to be the village with maximum number of temples. Four temples are dedicated to the cult of Shantadurga. Except for the temple of the *Gramadevi* Shantadurga at Vargão and that of Vithoba in the old market, all others are dedicated to the cults which had to be shifted to Marcel.

⁸⁰ The *Sahyadrikhanda* refers to Chodan as Chudamani.

⁸¹ Arvind A. Sukhthankar (ed.), *Shri Devaki Krishna Devasthan Samagra Itihas va Mahiti*, Shri Devaki Krishna Samsthan Vyavasthapak Mandā, Mashel, 2004, p. 19.

and *Brahmandev* (Plate 49). The temple of *Piso Ravalnath* is situated on the left side of the main temple while that of *Shano Ravalnath* is situated on the right.⁸²

The root of the local legend about the cult of Devaki Krishna is located in the sacred book of *Harivamsha*.⁸³ Excepting the *Chaturmasa* or the four months of inertia of Vishnu, the fortnightly *palkhi* procession of Devaki Krishna takes place on every *Trayodashi*. The *Jatra* of Devaki Krishna also takes place on the same day of the bright half of the month of *Margashirsha*. It may be inferred that the cult of Devaki Krishna was either brought to Marcel on *Trayodashi* or consecrated on that day.

The *prasad pakli* tradition is not followed in the temple of Devaki Krishna but the ceremony is observed in the temple of *Piso Ravalnath* using the leaves of *Karmal* plant.⁸⁴ *Prasad* can be sought from Bhumika if the issue is of importance for entire village. The *Mahajans* of each temple depending upon their *gotra*, have to follow a particular tradition in making visits to the main temple and those of the *parivar devatas*.

The *Samvatsar Pratipada* is marked for *Satyanarayana puja* and *Shibikotsav*. The *rangapuja* is offered on all days between *Pratipada* to *Saptami*. *Ram Navami* is a major festival celebrated with the *Rath* procession. On the next day the *palkhi* of Devaki Krishna visits the temple of Mallinath. The connection between Marcel and Maye is maintained

⁸² Both the Ravalnaths are supposed to be the brothers. Owing to the choice of the feast that was made by the two brothers, they are addressed by the epithets namely *Shano* (the wise one from Gavanwada) and *Piso* (the simpleton from Panadiwada). *Biyechi Jatra* was chosen by *Shano Ravalnath* by fooling *Piso Ravalnath*. But subsequently the popularity of *Piso Ravalnath* increased in leaps and bounds and the feast of *Piso Ravalnath* i. e. the *Malini Pournima* turned out to be a major festival thereby enraging *Shano Ravalnath*. The jealousy between the two brothers is ritually celebrated in Marcel during the *Jatra* of *Piso Ravalnath* whereupon the cult of *Shano Ravalnath* moves out of the temple and stays away for a month thus skipping the *Jatra* of *Piso Ravalnath*. During this time no *prasad pakli* is obtained from *Shano Ravalnath* idol in the temple. This information was provided by Fine Artist Kirtikumar Prabhu, Marcel.

⁸³ The 18th battle between Krishna and Jarasandha, the King of Magadh was fought at the foot of *Gomani Parvat*. Worried about the outcome of this battle, Devaki set herself on the trail of her son. After having defeated Jarasandha while Krishna was returning home, he met his mother Devaki in the island of Chodamani. Immediately after sighting her, Krishna assumed the form of a baby to fulfill the motherly desires of Devaki. It is this magical moment that is immortalised in the cult of Devaki Krishna. See B. D. Satooskar, *Yethe Devanchi Vasati*, Sagar Sahitya Prakashan, Panaji, 1982, pp. 33-37.

⁸⁴ This information was given by Chitrakar Dayanand Bhagat, Marcel.

when the *tarangs* of Ravalnath, Mahalaxmi and *Ravlupurush* along with the *avsar* of Ravalnath are taken by boat to Maye to attend the *Jatra* of Mahamaya. *Akshaya Tritiya* is meant for *Vasantapuja* and *Shibikotsav*. *Ashadh Shuddha Ekadashi* is special for the cult of Vishnu as such it is marked for 24 hours of *bhajan*. On the next day is celebrated the *Chikkhal Kala* by playing different types of games in the muddy ground. *Shravana Shuddha Trayodashi* is reserved for *Jayanchi puja* offered by the devotees from Chodan, the original site of the temple. *Janmashtami* is another significant festival for this temple. The *Navaratri* is celebrated with great enthusiasm. The *Ghatasthapana* is done in the temple of Bhumika. The *balidan* ceremony on the *Dasra* day is done in a very *satvik* or harmless way by cutting the fruit of *Kohala*. *Gokridanotsav* is also significant festival for this temple which is marked for *khandyavaril rath*. As usual the festival calendar concludes with *Gulalotsav* or the festival of colours.

Thus the temples of Ponda taluka allude to their remote antiquity. Most of these temples have had a chequered history owing to the forced migration of a large section of people who chose to move across the river in search of a safe destination for their gods and goddesses. They gave up their comforts, lucrative professions and properties and opted for perils of life to ensure that their gods and goddesses were offered ritual service with regularity and due honours. As such the sacrifices of the forefathers of the present generation need to be duly appreciated and wholeheartedly saluted.

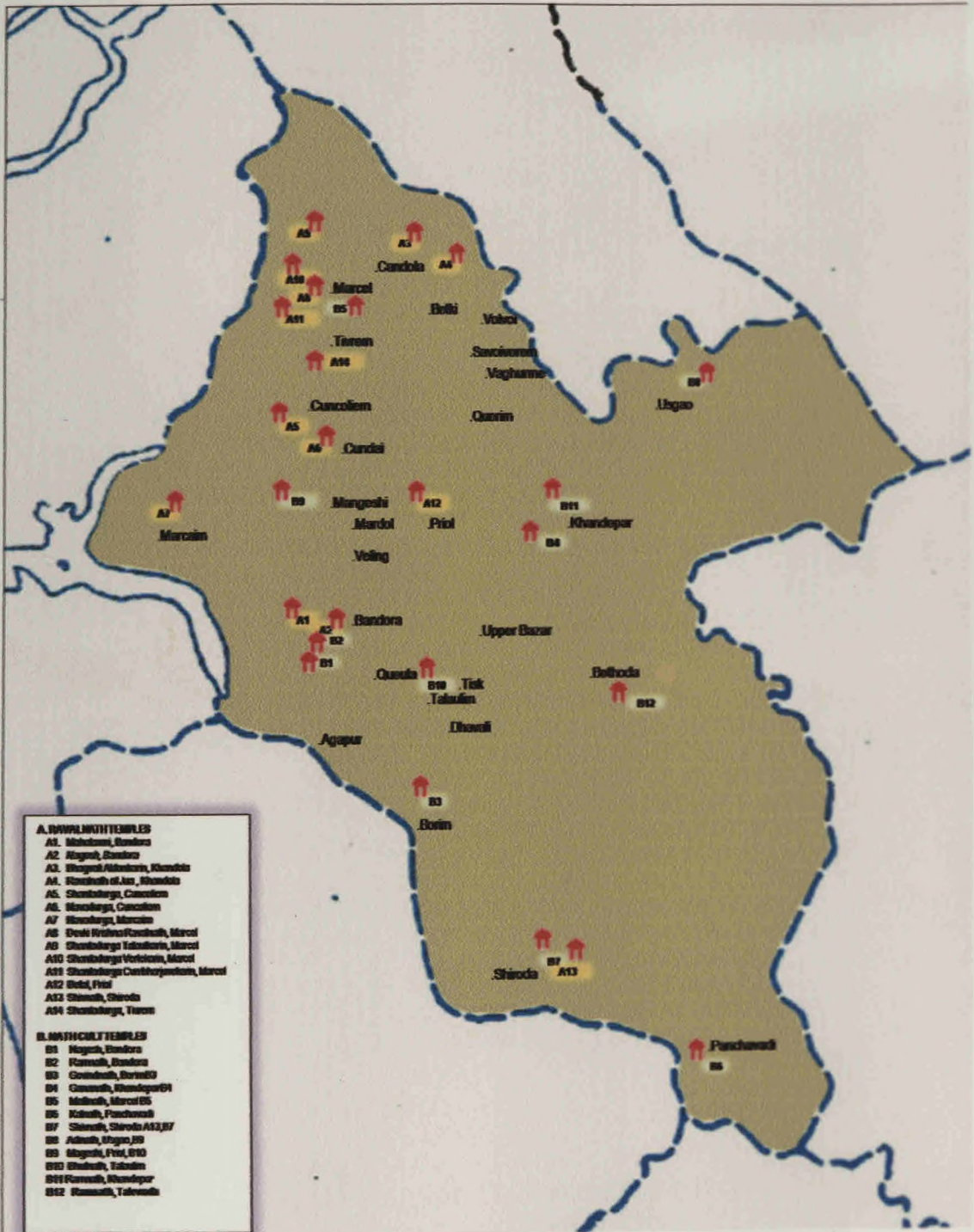
MAP OF 49 TEMPLES OF PONDA



MAP OF PONDA (9 TEMPLES)



MAP OF RAVNATH & NATH CULT TEMPLES IN PONDA



1. Temple of Nagesh



Plate 1
Laxmi Narayan



Plate 2
Ganapati



Plate 3
Ravalnath



Plate 4
Betal



Plate 5
Nageshi *Shilalekha*



Plate 6
Karado



Plate 7
Nagesh *Purva*



Plate 8
Kalbhairava

2. Temple of Mahalaxmi, Bandora



Plate 9
Narayandeve



Plate 10
Ravalnath



Plate 11
Baleshwar



Plate 12
Sapto-Foto

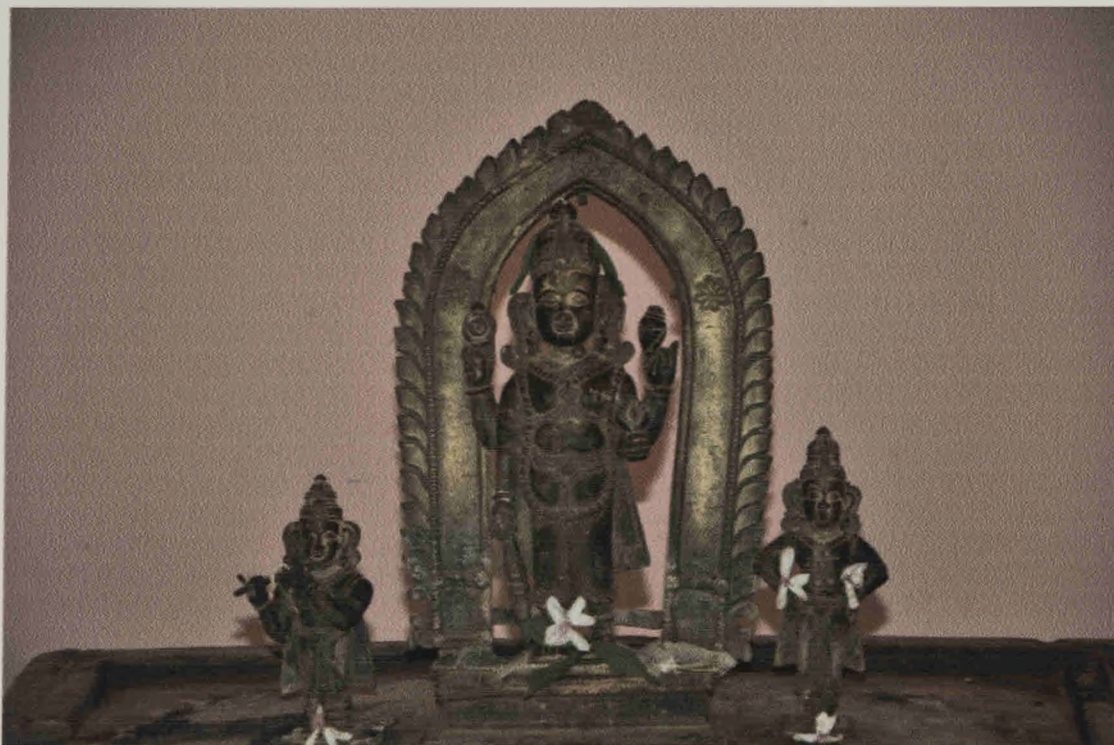


Plate 13
Narayan Purush

3. Temple of Kapileshwar



Plate 14
Ganapati



Plate 15
Bhagvati



Plate 16
Madhav



Plate 17
Kamaleshvar



Plate 18
Rameshwar



Plate 19
Govind



Plate 20
Betal

4. Temple of Shantadurga, Cuncoliém



Plate 21
Seals of Shantadurga



Plate 22
Kelbai



Plate 23
Narayandev



Plate 24
Ganeshpurush

5. Temple of Mangesh



Plate 25
Mangesh



Plate 26
Ganapati



Plate 27
Narayandev



Plate 28
Bhagwati



Plate 29
Kalbhairav



Plate 30
Veerabhadra



Plate 31
Mulkeshwar



Plate 32
Gramapurush

Source for all photographs related to the Temple of Mangesh:
<http://www.shrimangesh.org/>

Temple of Shantadurga, Kavle



Plate 33
Shantadurga shrine at Kelshi



Plate 34
Narayandev

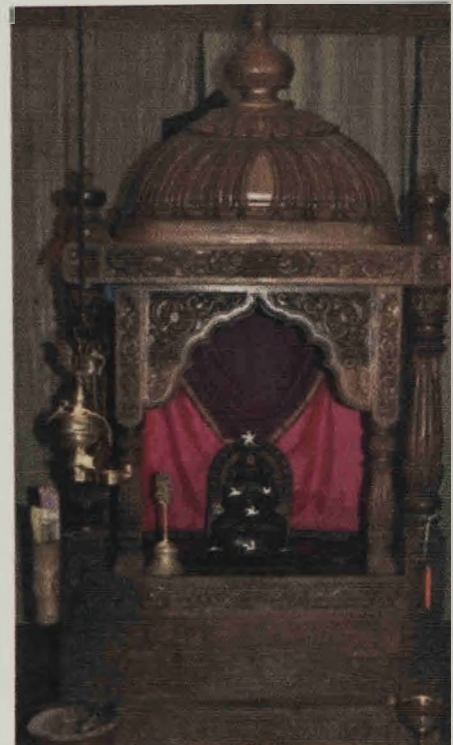


Plate 35
Lomasharma *Gramapurush*



Plate 36
Bhagvati



Plate 37
Kshetrapal



Plate 38
Mharu *shila*

Source for photograph of Bhagvati: www.shreeshantadurga.com

5. Temple of Navadurga, Madkai

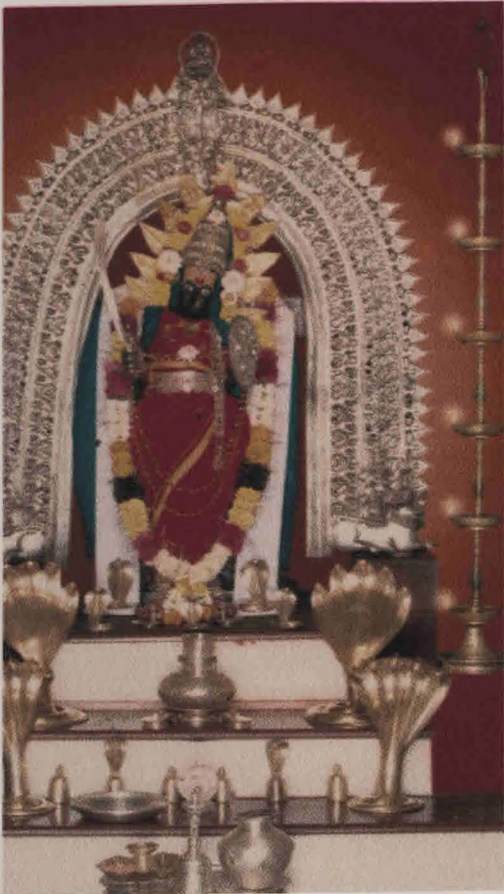


Plate 39
Navadurga after *alankara puja*



Plate 40
Gramapurush



Plate 41
Navadurga during *Navratri*



Plate 42
Khandyavaril rath

8. Temple of Devaki Krishna, Marcel



Plate 43
Laxmi Narayana



Plate 44
Katyayani



Plate 45
Chodneshwar



Plate 46
Mahadev



Plate 47
Bhumika



Plate 48
Dadhashankar

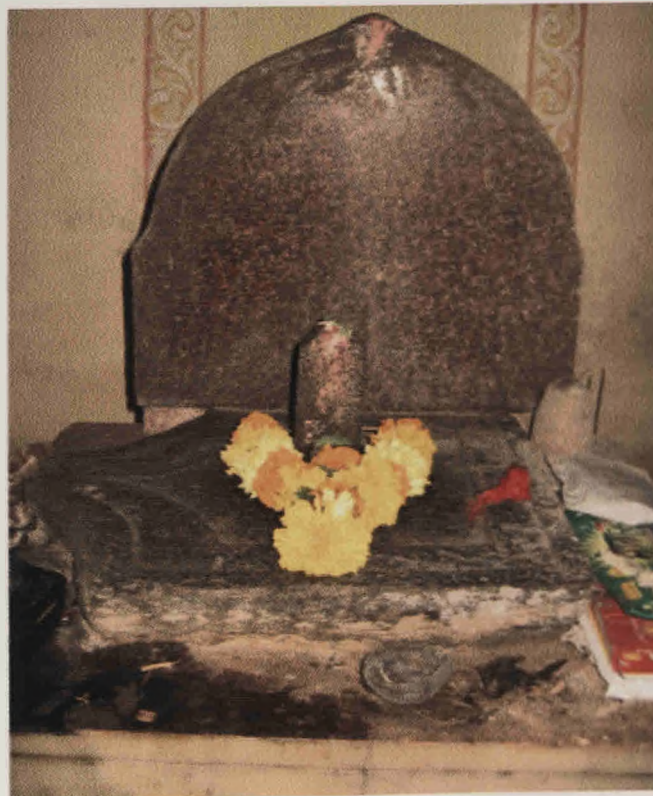


Plate 49
Brahmandev

Chapter IV

Iconography, Art and Architecture

From time immemorial an image has been used by people as a medium to express love and adoration to their beloved Gods and Goddesses. Though the form chosen was that of a human being, the image was given multiple heads and hands as it was believed to be a representation of the God Almighty with his immense miraculous powers. There is unanimity among the renowned iconographers that most of the ancient images were cast for the purpose of *puja*. Subsequently, there developed the practice of casting images of the *Yakshas, Kinnaras, Gandharvas, Apsaras* and *Nartikas*. However it is to be borne in mind that the massive body of literature on iconography was certainly developed to aid the creation of divine images. There is a close connection between iconography of both the *Puranik* and *Tantrik* cults and the religious ideology and mode of worship.

The huge mass of Sanskrit literature has been developed after several centuries of experimentation. The art of image making runs in the family of the sculptors whose several generations have contributed for the furtherance of this cultural heritage, says the *Brihatsamhita*.¹ Another work on the science of image making, *Manasar*, carries a chapter on *Shilpalakshana* commenting on the different classical sculptors and their styles. *Sthapati, Sutragrahi, Vardhaki* and *Takshaka* are mentioned as different types of sculptors in *Brihatsamhita*, *Sthapati* being given the place of honour for high quality of their works. It also carries a section on different types of images, specifications of their *measurements* along with the information about some sculptors.²

¹ R. N. Diwakara, *Iconography of Hindu Gods*, Sadgati Publications, Mylapore, 1993, p. 22.

² Information obtained during interview with Architect Abhijit Sadhale, Ponda.

Kashyapa and Agasti happen to be the most honoured sculptors whose works *Anshumadbheda* and *Sakaladhikara* have been responsible for moulding the stylistic trends of the South Indian iconography. *Vishwakarmavatarshastra* is another such work with immense information on the topic. *Sanatkumar Vastushastra* mentions Chandra, Yama, Bhṛigu, Ambarish, Vyasa, Manu and so on as the respected sculptors of the time. These names may appear to be fictitious but it is quite certain that books attributed to them were very much in circulation in those times. *Aparajitaprichha*, *Aparajitavastushastra*, *Manasar*, *Manasollas*, *Samaranganasutradhar*, *Mayamata* and *Shilparatna* are the most important works on iconography that are used in the present times. Most of these works have their origin in the Scriptures like *Samhitas*, *Agamas* and *Tantrashastras*.³ Many guidelines about making images are carried in various *Puranas* like *Matsya Purana*, *Agni Purana*, *Padma Purana* and *Vishnudharmottar Purana*. *Vaishnava Agamas* deal with images of Vishnu, their sanctification, etc. *Kamikagama* is an important source on *Shaiva* deities. A section on *Vrata* in *Chaturvargachintamani* of Hemadri guides on the attributes of images of different gods. *Rupamandana* is another important work on iconography and other allied topics. Jaya, Vijaya and Parajaya were the most renowned sculptors of South India. They contributed greatly for the development of the *Shaiva* iconography. They also established their own schools of sculpture.⁴

The images which were made before the emergence of the *Agama* and *Tantra* literature were very beautiful and natural in their appearance. Great attention was given to the principle of proportion. But the *Agamas* and *Tantras* changed the scenario drastically. The physical features of the images were given unnatural magnification.

³ R, N, Agarwal, *Hindu Gods and Goddesses*, Diamond Publishers, Kanpur, 1989, p. 20.

⁴ Mahadevshastri Joshi (ed.), *Bharatiya Samskritikosh*, Samskritikosh Mandal, Pune, 1970, Vol. VI, P.

The works on iconography speak about the different types of images and their measurements, *bhanga* or bends in the body, postures of hands and body, ornamentation etc.

The images can be cast in *mruttika* or clay, *kashtha* or wood, *dhatu* or metal and *pashana* or stone. Particular norms are to be followed in the selection of the tree, the rituals to be performed before cutting the tree and the practices of propitiating the spirits.⁵

In Goa, the images of Betal were originally cast in wood. The *panchadhatu* images are found in the relocated temples mostly dedicated to Shantadurga in Ponda taluka. However, the most commonly used medium for casting the principal images happens to be stone. The *utsav murtis* used in processions are made of alloy. *Mahishasurmardini* form has been widely used for the images of the mother goddesses like Shantadurga, Navadurga and Vijayadurga.⁶ Vishnu *murtis* are found in *sthanaka*, *asana* and *shayana* postures. Most of the images are styled on Chalukya models.⁷ The Shantadurga image of Kavle is the only image which depicts the goddess as *shant rupini* or one who has pacified Shiva and Vishnu who were engaged in a terrific battle with each other for many eons. The *linga* of Mangesh is of *swayambhoo* type and therefore not in cylindrical form.⁸ The Ganapati image consecrated in the temple of Nagesh is dated to eighth century A.D. While that of *Umasahit* Shiva image is dated to seventh century thereby making an allusion to the fact that the temple of Nagesh which is ascribed to the Nagas by some scholars may be one of the oldest temples of Goa.⁹ The principal cult object in the Shantadurga temples at Cuncoliém happens to be the *royn* or anthill.¹⁰

⁵ Interview with Arch. Abhijit Sadhale.

⁶ Personal observation.

⁷ Interview with Eng. Nandan Sawant, Mapuça.

⁸ Personal observation.

⁹ V. N. S. Dhume, *Gomantak Punyabhoomi*, p. 4.

¹⁰ Personal observation.

Indian temples are classified into three styles of architecture namely, *Nagara*, *Dravida* and *Vesara*. The *Nagara* style of temples was the style chosen by a very large section of people. The entire area between the Himalayas and the Vindhya mountains was dominated by this style of temple architecture. Its popularity resulted in the development of regional variations.

The *Dravida* style of temple architecture developed in South India. The *garbhagriha* of such a temple is square shaped but towards the *shikhara* it turns into an octagonal structure. *Gopura*, *mandapa*, *vimana* and the *shikhara* are the main sections of such a temple.¹¹ The Pallavas developed their own style of temples through cave temples, *rathas* and structural temples which were the replicas of *rathas*. The Cholas and Pandyas adopted the Pallava style with little variation.

The *Vesara* style of temple architecture was developed in the regions between Vindhya Mountains and river Krishna. These temples are round or elliptical in shape. They are found in Tamil Nadu and Kerala. *Vesara* style is also known as *Mishra* style as it is a blend of the *Nagara* and the *Dravida* styles of architecture. Such temples are multisided or star shaped at the base. The temples of the Hoysalas are star shaped.¹² The Hoysala style developed out of the Chalukya style. The Vijaynagara style grew out of a synthesis of the *Dravida* and Hoysala style. The Nayaka and *Hemadpanti* styles are other variations prevailing in south India.

Principal features of a Goan temple are *sabhamandapa*, *ardhamandapa* or *Sondyo*, *bhogamandapa* or *chauk*, *antarala*, *garbhagriha* and *pradakshina patha* or *sarvali* surrounding the *garbhagriha*. Chief features of a temple complex of Ponda taluka are the temple tower covered with a dome, the *deepastambha* or light tower, *mahadwara* or the

¹¹ Percy Brown, *Indian Architecture*, D. B. Taraporewala Sons & Co. Ltd., the, Bombay, 1942, p. 112.

¹² R. N. Agarwal, *op. cit.*, p. 12.

gateway, tank and *Tulasi vrindavana* along with the shrines for the *parivar devatas*.¹³ Multi-sided wooden pillars embellished with intricate carvings of floral and geometrical patterns, at times depicting *dashavataras* of Vishnu are a part of the artistic heritage of Goa.¹⁴

Iconography of the Cult of Shiva

The cult object in the temples dedicated to Shiva happens to be a *linga*. Though understood as the symbolic representation of Shiva, the other connotations of *linga* indicate a symbol or *anumana* i. e., conjecture. *Linga* also means *Purush* in *Sankhyashastra*. In connection with Shiva, the alternative term used is *Shishna*, which is a neuter term, so says the *Medinikoshha*.¹⁵ Generally *linga* is understood to be a Shiva *pratika*. *Suprabhedagama* defines *linga* as a final resting place for all souls at the time of dissolution and also a symbol which brings forth all creation in the next aeon.¹⁶

There are many Puranic legends about the emergence of *linga*.¹⁷ Another reference to *linga* comes in the *Darukavana* episode.¹⁸ The *Lingapurana* describes the *sayonilinga* as constituted of three parts. The lowest part represents Brahma, the middle one is a representation of Vishnu while in the uppermost part is located the essence of Shiva. *Linga vedi* indicates Parvati and the *linga* in totality is Shiva himself.¹⁹ While consecrating the

¹³ This information was received from Mr. Nandan Sawant.

¹⁴ Personal observation.

¹⁵ Diwakara, *op. cit.*, p. 65.

¹⁶ Agarwal, *op. cit.*, p. 69.

¹⁷ Soon and after the emergence of Brahma in a Lotus that had projected out of the navel of Vishnu, there began an argument between Brahma and Vishnu about the efficiency of their power. To prove it to them that both were claiming something that was impossible there appeared a column full of radiance. Brahma could not ascertain as to what was its ultimate height nor could Vishnu assess its depth and finally both surrendered to that shaft, which was actually the *linga*.

¹⁸ Once upon a time Shiva suddenly appeared in the *Darukavana*, where the *Rishis* were practising austerities. Being naked, Shiva enticed the wives of the sages, who cursed Shiva for his outrageous conduct. As a result of this curse his *linga* fell off. This development proved to be disastrous for the world and ultimately on the request of Bhrihu *Rishi*, Parvati bore it in her *yonis*. This was the beginning of the concept of *sayonilinga*.

¹⁹ P. N. Joshi (ed.), *Lingapurana*, Prasad Prakashan, Pune, 1983, p. 43.

linga, the square part of Brahma and the octagonal part of Vishnu are supposed to be inserted in the *vedi* and only the uppermost tubular part of *linga* is to be worshipped. The text also describes types of *linga* (*Adhyaya* 51) as *shailaja*, *ratnamaya*, *dhatumaya* and *kashthamaya linga*.²⁰

The movable *linga* is called *chala linga* while the immovable one is called *achala linga*. The 12 *Jyotirlingas* are of the utmost importance while the *swayambhoo linga* comes next as they are naturally created and venerated once the people of the locality are convinced of their magical powers. *Manusha lingas* are created either by Parvati, a *Siddha* or other devotees. Many times they are created to seek expiation from some sin committed by the person concerned. There are 10 types of *Manusha linga*.²¹

When faces are created within the *linga*, it is called *Mukha linga*. *Dharaliga*, *Shatalinga* and *Sahasralinga* are the other varieties of *linga*. *Linga puja* was prevailing in the Indus valley. *Lingas* were discovered in Mohenjdaró, Harappa and Baluchistan. The *Yogishwara murti* is supposed to be that of Shiva however it will be very difficult to prove that the *lingas* which are found in the Indus Valley are indeed those of Shiva. *Linga puja* was prevailing in Eurasia, Asia and Europe. Ancient *lingas* have been discovered in countries like England, France, Italy and Norway etc.²² There is conceptual similarity between the *linga* and the *murti* of *Ardhanarineshwara*.²³ Initially it was disliked by the Vedic Aryans. Therefore they looked upon it with contempt and called it *shisna*. However the *linga puja* became so popular in due course of time that they too had to accept it. Subsequently most of the temples dedicated to Shiva had a *linga* consecrated in the *garbhagriha*. *Siddhantashankara* describes the *lingas* of different gods.

²⁰ P. N. Joshi (ed.), *Lingapurana*, pp. 164-165.

²¹ Mahadevshastri Joshi (ed.), *op. cit.*, Vol. VIII, p. 365.

²² Hodder M. Westropp, *On Phallic Worship*, <http://www.jstor.org/stable/3025178>.

²³ Ganesh Hari Khare, *Murtividhyana*, Bharat Itihas Samshodhak Mandal, Pune, 1939, 87.

Shiva icons are cast in the form of a *murti* or *linga*. The different varieties of *linga* are common *linga*, *ekmukhi linga*, *chaturmukhi linga* and *lingodbhava*. There are two categories of *linga*, the *swayambhoo* and the man-made. The shape of the *swayambhoo linga* cannot be predicted.²⁴ They can be of irregular shapes also. The *Brahmasutra* is etched in the *linga* to make it resemble the male reproductive organ. Ancient *lingas* found in Goa are housed in the state Museum at Panaji.

The Nagesh *linga* (Plate 1) of Bandora is described as *swayambhoo linga* by the *Mahajans*²⁵. Dhume opines that Nagesh *linga* is a sublimation of the Naga-Era, the deity of the Kols, whose cult object was a black stone. Rituals and festivals of this temple allude to its tribal origin.²⁶ Nagesh *linga* is seen only a few inches above the *yonipitha*.²⁷ Local legend says that this *linga* was found in wilderness amidst the *Shami* trees. Nagesh *linga* has slightly curved top and it does not have the *Brahmasutra* etched into it. P. Gururaja Bhatt assigns such *lingas* to a very early period.²⁸ Another Nagesh temple of Priol was visited by the Kadamba King Tribhuvanmalla Vijayarka. The Priol inscription of 1099 A. D. mentions the grant of 12 *Nishkas* to the said shrine was made by the King. That being a small shrine, Nagesh temple at Bandora must have preceded it. Taking a clue from the inscriptional evidence and reference to discovery of Nagesh in a *Dhalo* song of the local ladies, it can be surmised that the cult of Nagesh happens to be an ancient cult, which was subsequently taken over by the Nath *Panthis* who began to call him Nagnath and that name is mentioned in the Nageshi *Silalekha* of 1413 A. D. Nagesh *linga* can be safely ascribed to 7th – 8th century A. D. After the performance of *abhishek* the *linga* is masked with the *kavacha*.

²⁴ P. Gururaja Bhatt, *op. cit.*, p. 284

²⁵ This information was received from Mr. Sudan Kunkalyekar.

²⁶ A. R. S. Dhume *op. cit.*, p. 52.

²⁷ Dhume mentions that the *linga* of Nagesh is without the *pindika*, the one which we see today must have been a later addition. See A. R. S. Dhume *op. cit.*, p. 257.

²⁸ P. Gururaja Bhatt, *op. cit.*, p.284.

The *linga* of Kapileshwar (Plate 2) has been replaced in 2006 along with the renovation of the temple. The stone to cast the new *linga* was brought from Tamil Nadu and it was sculpted within the temple premises under the guidance of the *Shilpi*, Swaminathan.²⁹ It is cast in the granite stone. The old *linga* was immersed in the river Zuari.

The Mangesh *linga* (Plate 3) is of the *swayambhoo* type. The *Sahyadrikhanda* speaks of two legends about the discovery of this *linga*. The first legend says that it was discovered in water by Devasharma, while the other says that a shepherd boy discovered it in the wilderness. The shape of the Mangesh *linga* is irregular and flattish. It is not at all in the cylindrical form. Perhaps owing to its uneven surface, Dhume calls it the *Rudraksha linga*.³⁰ Its peculiar shape, size and texture allude that it is not man-made. If so, the Mangesh *linga* may be older than the *linga* of Consua which is ascribed to c.400 A. D.³¹ Mangesh *linga* may be the oldest *linga* of Goa. Borkar is of the opinion that, Mangesh *linga* might have been only a piece of the original cult object that could be removed and shifted to Priol during the traumatic phase ushered in by the Portuguese.³² He states that Mangesh *linga* indeed belongs to Goa and not to Monghir.³³ It is to be admitted that dating this *linga* is a complex issue.

As is the practice, each *linga* is provided with the *pranala* to carry the water of the ablutions to be released outside the temple. Because of this arrangement the devotees have to follow the *somasutri pradakshana marga*.³⁴

²⁹ This piece of information was provided by Mr. Anil Bakhale, the Substitute Attorney of the Temple of Kapileshwar.

³⁰ A. R. S. Dhume, *op. cit.*, p. 168.

³¹ *Linga* from the single celled rock cut cave of Consua in Marmugao taluka is of *dwibhaga*. The upper part is properly carved while the lower part is unfinished. For details see the Report of the press conference of Settar in the Navhind Times dated July 22, 1979. Also see V. R. Mitragotri, *op. cit.*, p. 230.

³² It is quite unlikely that the cult object was done damage to though unintentionally, as that would cause damage to the sanctity of the cult object.

³³ Vidya Prabhudesai and Shriram Kamat (ed.), *op. cit.*, p. 32.

³⁴ The circuit of the circumambulatory path is broken while making the *pradakshana* as the devotees avoid crossing of the *somasutra* that carries the water of ablution.

The Iconography of Vishnu

Vishnu, the maintainer of universal order is the member of the Hindu Holy Trinity. Vishnu, the *Vedic* God is mentioned in all the four *Vedas*. Identified with the Sun, he is believed to have pervaded the seven regions of universe by his three steps. *Shakapuni*, a Vedic commentator recognises fire, lightening and solar light as the three manifestations of Vishnu. For another commentator *Varunabha*, the three steps of Vishnu signal the three positions of Sun at the dawn, at noon and at the Sunset. Vishnu is believed to be dwelling within the orb of the Sun. The status of the protector was given to Vishnu in the *Rigveda* itself. The epic of *Mahabharata* calls him the twelfth *Aditya*.³⁵ *Vaikhanasgama* and *Tantrasara* of Madhwacharya are the only two authorities that discuss making and of Vishnu images. *Pancharatragama* prepared by Ramanujacharya is available only in mutilated form as many of its *samhitas* are lost. It was followed for casting images at Kailasa temple at Ellora and also by the Pallava sculptors at Mahabalipuram.

The image of Devaki Krishna depicts a unique cult that is followed perhaps only in Goa.³⁶ The principal image in the *garbhagriha* is the *sthanak murti* of Devaki with her child Krishna in her left arm. Dhume mentions that even Vasco de Gama was misled by the resemblance this image had with Mother Mary with baby Christ in her arms.³⁷ The image gives representation to the legend that has been created out of an anecdote in *Harivanmsha*.³⁸ As such it is a very unique image that signifies importance given by the people of Goa to the cult of the mother. The *utsavmurti* of Krishna is made of *Tulasi*

³⁵ T. A. Gopinath Rao, *Elements of Hindu Iconography*, Motilal Banarasidas, Delhi, 1985, Second Reprint, Vol.I, Part I, pp. 73-76.

³⁶ Rui Gomes Pereira, *Goa Vol, I, Hindu Temples and Deities*, pp. 187-188.

³⁷ A. R. S. Dhume, *op. cit.*, p. 265.

³⁸ B. D. Satoskar, "Shri Devaki Krishna Samsthan Parichay" in A. A. Sukhtankar (ed.), *Shri Devaki Krishna Samsthan Samagra Itihas va Mahiti*, Shri Deva Krishna Samsthan Samsthapak Mandal, Mashel, 2004, p.57. This article speaks about the arrival of Krishna to fight his eighteenth battle with Jarasandha. On his way back, he meets Devaki, who had come down on the trail of her son. This story is told in one of the sections of *Harivamsha*.

kashtha. It is painted every year before the festival.³⁹ The *utsavmurti* of Devaki is made of *panchadhātu*.

Iconography of female Deities

The worship of *Devi* cuts across the sectarian differences. She is worshipped by both the *Shaivas* and the *Vaishnavas*. She is the abstract universal energy personified. The temples dedicated to the cult of Shakti are called *pithas*. *Devimahatmya* in *Markandeyapurana* mentions that the *Devi* herself announced that she will be taking birth in every *yuga* whenever there emerges a wrong-doer threatening universal order and that she would be assuming the epithets like Nanda, Raktachamunda, Shatakshi, Shakambhari, Durga, Bhima and Bhramari. Some of these epithets are designed so as to match with her accomplishments. The *Markandeyapurana* mentions that the supreme and un-manifested *Devi* takes the form of Saraswati, Mahalaxmi and Mahakali, thereby representing the *satvika*, *rajasa* and *tamasi* attributes of *Prakriti*.

The principal image consecrated in the temple at Bandora is Mahalaxmi representing the *rajasa guna*. The image of Mahalaxmi is believed to have iconographical similarity with Mahalaxmi of Kolhapur. The image of Mahalaxmi of Kolhapur carries in lower right hand, the *matulinga* or pomegranate. The bulbous end of the Kaumodaki mace in the upper right-hand touches the ground. The upper left hand carries the *khetaka* or the shield, while the lower left hand holds the *panapatra* or bowl. The crown of image is shown with the hood of a cobra and *sayonilinga*.

³⁹ The painting of the *utsavmurti* of Krishna is being painted for the past several decades by the renowned fine artist of Goa, *Chitrakar* Dayanand Bhagat. Natural hues and organic colours are used in the painting of this image.

However the *shilamayi vyuha* of Mahalaxmi (Plate 4) at Bandora appears a little different from the description mentioned above. She is four armed carrying the *matulinga* in the lower right hand and the upper right-hand carries not a mace, but a *danda*. She carries shield in the upper left hand, while the lower left hand carries *panapatra*. The crown that she is wearing looks more like a *mukuta* than the *sayonilinga*.⁴⁰ Inscriptional evidence available about Mahalaxmi of Bandora is dated 1413 A. D. i. e. the Nageshi *Shilalekha*. The cult of Mahalaxmi was venerated by two of the dynasties that have ruled over Goa, Shilahara and Kadamba. Mahalaxmi temple at Neturli was built by the Shilaharas⁴¹ while Mahalaxmi temple at Kolhapur was visited by Kadamba King Shashtadeva.⁴² The Kamleshwar temple at Bori of 12th century is believed to have been built by Queen Kamaladevi⁴³. Therefore the image of Mahalaxmi may be safely ascribed to Shilahara-Kadamba period. Mahalaxmi (Plate 5) image brought from Colva too is fashioned in the same way.

Shantadurga of Cuncaliém has been dwelling in the *royn* of this temple since times immemorial. The *Panchadhatu* image (Plate 6) of the deity might have been cast sometime between 19th and 20th century only.⁴⁴

The cult of Shantadurga at Kavle (Plate 8) is unique for its iconography. The image shows Shantadurga towering over Shiva and Vishnu who are standing by her both sides. She is shown clasping their tufts. The legendary background behind the casting of this image in this particular way is alluded to in *Durgasahastranamastotram* of the *Durgamahatmyam* in the *Ambikakhand* of *Skandapurana*. Both Shiva and Vishnu are cast in smaller size. This image was consecrated in 1902 after the old image was stolen by the Pathans in 1898. The

⁴⁰ B. D. Satoskar, *Yethe Devanchi Vasati*, p. 108.

⁴¹ V. T. Gune, *Goa Azatteer*, p. 91.

⁴² *Ibid.*, p. 96. Also see V. R. Mitragotri, *op. cit.*, p. 113.

⁴³ Devidas Devari, *Shri Navadurga Stavananjali*, Shri Navadurga Seva Samiti, Bori, (n. d.). The architectural remains of the old temple are seen fitted in the wall.

⁴⁴ The *Comunidade* records of this village do not mention image worship in this temple.

iconography of the old image of Shantadurga (Plate 7) was quite different from the new one. The lower left hand of the old image was in *abhaya mudra* suggesting protection and the lower right hand was in *varada mudra* suggesting conferring of boon. Both the upper hands were designed to hold lilies. But that image too must have been cast in *panchdhatu* much later. The temple of Shantadurga originally had the *royn* as the cult object which was revered by the Kols and subsequently destroyed by the Portuguese.⁴⁵

The principal image of Navadurga is in *shilamayi rupa* of *Mahishasuramardini* (Plate 9). The peculiarity of this image is that the head of the goddess is shown as bent towards left. The legend associated with this particular pose of the goddess reveals that once upon a time a devotee from Karnataka had taken a vow that he would offer flowers to Navadurga worth Rs. 1000. But the day he came to Madkai, all the florists had left the temple. After some time of waiting he found a florist coming towards the temple. But that man was left with a single flower of Champak. Excited at the opportunity of fulfilling his vow the *Mahajan* from Karnataka paid Rs. 1000 for a single flower. After the *puja* and prayers, he is believed to have asked the goddess whether she was happy with his offering. And in benediction the goddess is supposed to have tilted her head a little towards left to show him her contentment with the gift. It is this magical moment that is captured in the iconography of Navadurga at Madkai.⁴⁶ The same image is decorated in different forms for different *alankaras* but the neck remains tilted. Keeping the legend aside, the fact is that since the goddess Navadurga is depicted in the moment of killing Mahishasura, naturally she is bending to pierce his neck with the trident. An inference can be made that the art of image making had reached perfection at the time of the casting of this image.

⁴⁵ Luis de Assis Correia, *Goa Through the Mists of History From 10,000 BC – 1958, A Select Compilation on Goa's Genesis*, Maureen Publishers, Panaji, 2006, p. 26.

⁴⁶ This piece of information was provided by Mr. Vallabh Kamat, the President of the Temple Committee.

The Navadurga image is four-armed. The goddess is wearing a crown called *karanda mukuta*, ear rings called *kundala* and necklaces. The Mahishasura is depicted both in theriomorphic and anthropomorphic forms. The demon has appeared from the neck of the buffalo and he is being pulled upwards by the goddess with the lower left hand. The upper left hand is shown holding the shield. The upper right hand holding the trident is piercing the back of the demon while the lower right hand is holding a sword. The right foot of the goddess is rested on the back of the buffalo.

During the *Jatra* on the very first day, the goddess Navadurga visits a well close to the main road and she is given ablutions over there. One can see an ancient image submerged in that well. It can be taken as an indication that some centuries ago the principal image might have got replaced and in remembrance of that event the *palkhi* procession visits the well during the *Jatra*.⁴⁷

Goan Temple Architecture

Temples of Goa have a unique architectural style. This style must have developed gradually to cope up with the climatic, geographical, religious and spiritual requirements of this region. Goa is located in the central part of the western coast of India. This coastal belt stretches from Southern Gujarat in the north to northern Kerala in the south covering five states namely Gujarat, Maharashtra, Goa, Karnataka & Kerala and known as the Konkan belt.

Ponda taluka is well known the world over for some of its magnificent temples. These temples are typical examples of traditional Goan architecture. Most of these were constructed in Portuguese era since the deities were brought here from their original places

⁴⁷ This information was given by Mr. Ashok Kamat, a *Mahajan*, Temple of Navadurga.

after the temples and idols were destroyed by the fanatic Portuguese regime in Tiswadi & Salcete. Some have been recently renovated maintaining their original forms.

Normally, the temple complex consists of the temple of the main deity i.e. *Pramukh Devata* along with those of the affiliate deities or *parivar devatas*.

There are different methods of selecting a particular site for the temple. Sometimes a mythological story plays an important role while sometimes an auspicious growth of an anthill finalizes the spot for the *garbhagriha*. Mostly the temple of Sateri or Shantadurga is built around the *royn*. Some Shiva temples have been built around the *swayambhoo lingas*. The entire temple is constructed gradually. Otherwise the site is finalized in consultation with Vedic scholars and astrologers. After completion of the temple the deity is installed and consecrated in the *Garbhagriha*.

Plan of Temples

A typical Goan temple consists of *garbhagriha*, *antarala*, *pradakshinapatha*, *chauk* or *bhogamandap*, *Sondyo* or *mukhamandap* and *Sabhamandap*. All the features of Goan temple as reflected in the ground plans of seven temples can be gauged from Plate 10 to Plate 16. Some *pariwar devatas* are located within the main temple while others are located in close proximity. *Agrashalas* are planned by the sides of the temples leaving sufficient open space around the temple for assembly of the devotees and processions during festivals. A large water tank is made in the front or rear side of the site; an amazing example being the tank of Nagesh temple. On certain days of the year, the reflection of the setting of the sanctuary along with the Nagesh *linga* and the *nandadeep* is seen in the water of the tank. Right in front of the main entrance of the temple is constructed a massive *deepastambha*. A *Tulasi Vrundawana* is also constructed by the side of the *deepastambha*.

A short description of the various components of the typical temple complex is given below.

Garbhagriha

It is the most sacred and auspicious place in the temple. The main deity is installed here either as an idol or a natural formation like anthill or a *linga* etc. The idol is either of stone or an alloy. The idol is placed on a high pedestal called *pindika* made of stone. In some temples other deities of utmost importance are also installed in the same *garbhagriha*. The *garbhagriha* is provided with only one door in front of the idol. Windows or ventilators or openings of any kind are not provided. The reason being that the oil lamps called *nandadeep* should not be blown out and also to ensure that the devotees get a clear and uninterrupted vision of the idol. This concept is ancient when electricity was yet to be discovered. Another reason could be security from ornaments and other valuables which used to be stored in the *garbhagriha*.

The *garbhagriha* is enclosed with walls of locally available laterite stones set in mud, lime or cement mortar. Walls are made strong enough to hold a tall tower *shikhara* having eight sided walls ending in a spherical or conical dome at the top of which is placed the *suvarna kalasha*. The overall shape, design and decoration of the *shikhara* are unique. The eight corners of the *shikhara* are decorated with a pair of semi-circular pillars projecting out of the walls. The top and bottom portions are decorated with typical cornices. The blank space of the wall is provided with narrow niches with relief borders. The corner pillars are connected at top and bottom with projected cornices all around forming a layer resembling a storey of a building. Similar such layers are placed in ascending order to match the aesthetics of the temple. Above the topmost storey a railing is made out of stones with short pillars at corners joint by stone coping encircling the dome. This uppermost part of

the *shikhara* including the stone railing, the hemispherical *ghumat* and the base of the *suvarna kalash* on top of the dome resemble a *stupa*.

Antarala

It is a small compartment outside the *garbhagriha*. *Antarala* connects the *garbhagriha* to the *chauk*. Sometimes a portion of the *antarala* is used as the bed chamber of the deity. Some temples have double *antarala*. By the sides of the door, small niches facing the *chauk* are usually made to accommodate the *pariwar devatas*.

Pradakshina Marg

It is a narrow passage around the *garbhagriha* for the devotees to circum-ambulate the divinity after offering prayers. The temple of Shantadurga of Cuncoliém is an exception to the rule.

Chauk or Bhogamandap

It is the sacred space where people assemble for ritual service and prayers. Normally the *Pujari* sits here to guide the devotees to perform ritual offerings and for distribution of *teerth prasad*. An enclosure of wooden or metal railing is made to restrict entry. The doors of the *garbhagriha* and *antarala* are made of teakwood with beautiful carvings. Often this carved woodwork is covered with silver sheet which gives the entire façade an attractive and glowing looks. The space is enclosed by massive pillars with square, octagonal or circular base, decorated with cornices at the top and the bottom. Semicircular arches are made above the pillars which in turn support a domed or shelled roof over the *chauk*. The floor is half step raised above the general floor level to mark the importance of this place. Normally there are no reliefs or projections on the walls or pillars or ceilings. *Kakshasanas* are seen jutting out from the walls of the *chauk* in some temples. Some *chauks* have

wooden carving in the ceiling. Beautiful images of gods, goddesses, *apsaras*, *gandharvas* depicting *Puranic* incidents are carved in wood and then painted. *Chauk* in some temples is totally constructed in wood which include wooden pillars carved with intricate beautiful designs with *bodhikas* on which are supported heavy wooden beams on which rests timber roof covered with earthen tiles. Most of the medieval temples had such pillars, one of the examples being the pillar of the temple of Shantadurga at Cuncoliém (Plates 26 -27), which is displayed in Goa State Museum. False ceilings in carved wood are provided as said above. Every wooden pillar is in one solid piece of strong wood. Paint or polish is provided as preservatives for them. Large bells are hung at the entrance of the *chauk*. Entry into the temple is marked by ringing the bell to invoke the deity. These bells are kept ringing during *arti*.

Mukhmandap or Sondyo

This is the entrance lobby into the temple through the main door opening into the *chauk*. The main door has a curb wall called *umbra* separating the *sabhamandap* from the *chauk*. This place is open on three sides with large arches and elevated seats along the pillars. The structure is similar to *sabhamandap* but smaller in size.

Sabhamandapa

It is a large hall used for celebration and theatrical performances during festivals. It resembles an auditorium. Major religious ceremonies are also performed here. It has the main central portion and two sideways. Materials used for this portion are cast iron or stone masonry or wooden pillars to support wooden trusses and purlins for earthen tiled roofing. Sideways are covered with decent roof. Elevated benches are provided all around for visitors to sit. Sideways are raised and middle portion is sunken. *Sabhamandap* is planned in front of the temples attached to *Mukhmandap*. A high level

altar is specially constructed above the entrance door of *Mukhamandap* for the deity to grace the performances of drama, dance, musical recitals, etc.

Except the *shikhara* above the *garbhagriha*, the rest is covered by thatched roofs. Even those structural constructions in stone masonry in the form of cornered dome and shells are covered by earthen tiles in thatched roof formations. The curved surfaces are formed at the level of the eaves. To give more projection to roofing tiles, burnt earthen country tiles are placed upside down in four layers. This formation gives elegant relief to the thatched roof. The plinth is decorated with relief mouldings and cornices up to the side of windows above ground. Walls are decorated with projected pillars in relief in simple design.

The overall look of a typical Goan temple with thatched roof of earthen tiles in different slopes over different parts and the tall tower ending in a spherical dome is unique. It's beautiful simplicity is worth appreciation.

Deepastambha

Every temple has a lamp tower which is considered as an auspicious symbol. Lighting of the *deepastambha* is done on festive days. Goan *deepastambha* is a derivative of that of Maharashtra.⁴⁸ Different designs are opted for constructing the lamp tower. A modest example could be seen in the *deepastambha* of the Shantadurga at Cuncoliém (Plate 29). Another attractive model is provided by the *deepastambha* of the temple of Mangesh (Plate 30). Hall is of the opinion that massive *deepastambhas* of Ponda taluka are influenced by the Piazza Crosses erected by the Portuguese.⁴⁹

Temple architecture in Goa with peculiar style of sloping roofs is designed to meet the challenge thrown up by torrential rains. It has been influenced by different styles. Temple tower with domical *shikhara* is a blend of Muslim dome and that of the church. Dome with

⁴⁸ The Maratha's had introduced the concept of separate lamp tower in the Shiva Temple complex at Mahuli.

⁴⁹ Maurice Hall, *Window on Goa, A History and Guide*, Quiller Press, London, 1992, p.22.

a railing of the St. Cajetan Church might have been a model for the dome of Shantadurga at Kavle.⁵⁰ But the Hindu architects have enhanced and magnified the model by adding tiers to the dome. Subtle variation in the dome is seen in all the temples (Plates 17, 19-25) under study except that of Shantadurga of Cuncolien. The temple of Mahalaxmi and Mangesh have multiple domical structures mounted on other components of the temple as well. The temple of Shantadurga (Plate 21) of Cuncolien has elegant *chatushkoni* pyramidal roofs.

The floral patterns running around the wooden pillars in intertwining vines and creepers might have been a happy import from Islamic decorations done along the *Mehrab*. The presence of the Safa Shahouri Masjid right at the heart of the taluka cannot be ignored. Carved miniatures of gods on the pillars might have been encouraged by the Vijaynagara style. Wooden panels with *Dashavtara* and *Puranic* scenes belonging to the temples of Mahalaxmi and Mangesh (Plate 28) date back to the 18th century.

Goan temple architecture is an amazing blend of various styles indigenous and foreign. It is difficult to make a definite statement about who has contributed the concept of the dome, which is as signatory feature of many Goan temples. They might have been borrowed from the Muslims or the Marathas.⁵¹ Domes of the Goan temples are different from the more modern dome, which is hemispherical. The Temple Towers in Goa are parabolic in shape.⁵² Some authorities claim that the dome of the St. Cajetan Church at old Goa has been the model for the domical *shikhara* of Shantadurga Temple.⁵³

⁵⁰ Maurice Hall, *op. cit.*, p. 27.

⁵¹ Ashutosh Sohoni, *Temple Architecture of the Marathas in Maharashtra*, A thesis submitted for the Degree of Doctor of Philosophy to De Montfort University Leicester, April 1998, Part I, p. 28.

⁵² Information given by Civil Engineer Ramesh Verekar, Ponda.

⁵³ www.theflightofgods.wordpress.com

The *Nagarkhana* or *Naubatkhana* aka drum tower is a double storied structure, believed to be an import from Muslim architecture. This too is a common feature shared by both the Maratha temples⁵⁴ and the Goan temples. The *Tulasi Vrindavana* too is common for the Maratha and the Goan temples.

It can be safely said that most of the basic features of the temples of Goa can be observed in Maharashtra, particularly along the Konkan Belt. Apart from architectural commonality, we share a common cultural heritage. Many of the Goan temples are dedicated to such cults like Mahalasa Narayani, Mahalaxmi, Khandera, etc which are believed to have proliferated in Goa, thanks to the cultural exchange between Goa, Karnataka and Maharashtra.

Suffice it to say that all temples under study have been planned with great care and embellished by exquisite decorations using both Indian and Western forms and as such, each one creates magnificent ambience that enhances the spiritual aura of the temple.

⁵⁴ Ashutosh Sohoni, *op. cit.*, p.75.



Plate 1
Nagesh Linga



Plate 2
Kapileshwar Linga

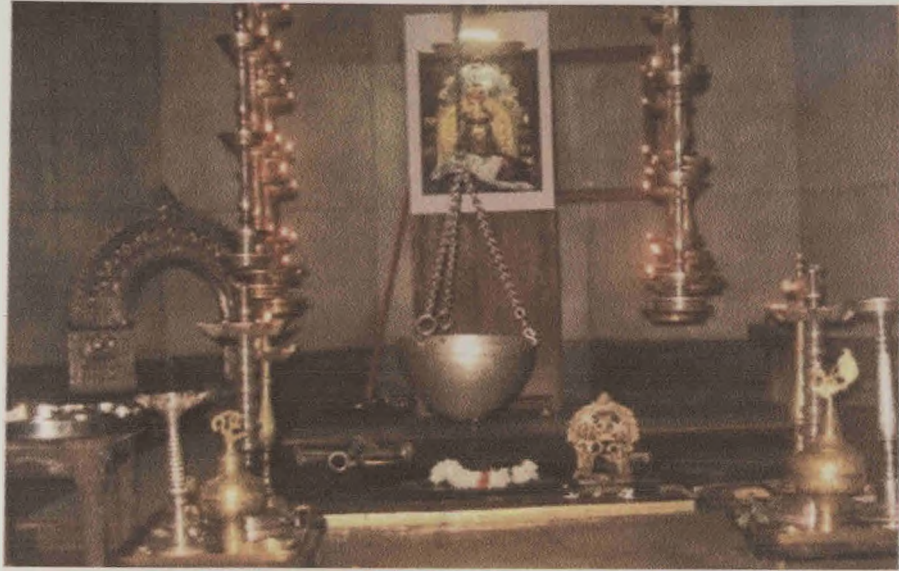


Plate 3
Mangesh *Linga*

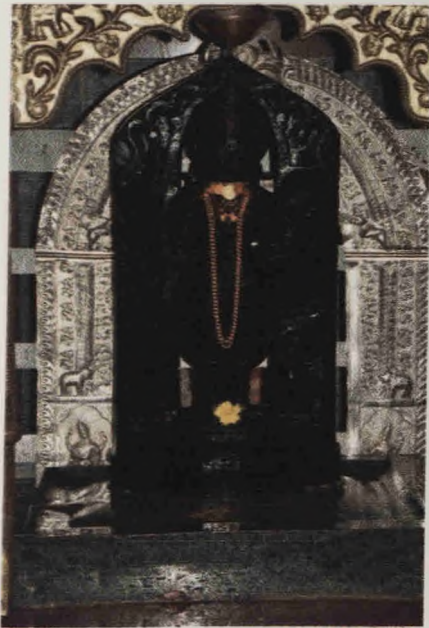


Plate 4
Mahalaxmi of Bandora
Abhishek Murti



Plate 5
Mahalaxmi *Murti* brought from
Colva



Plate 6
Shantadurga, Cuncoliém



Plate 7
Original image of Shantadurga, Kavle



Plate 8
Shantadurga of Kavle
Abhishek Murti



Plate 9
Navadurga of Madkai
Gandhapuja

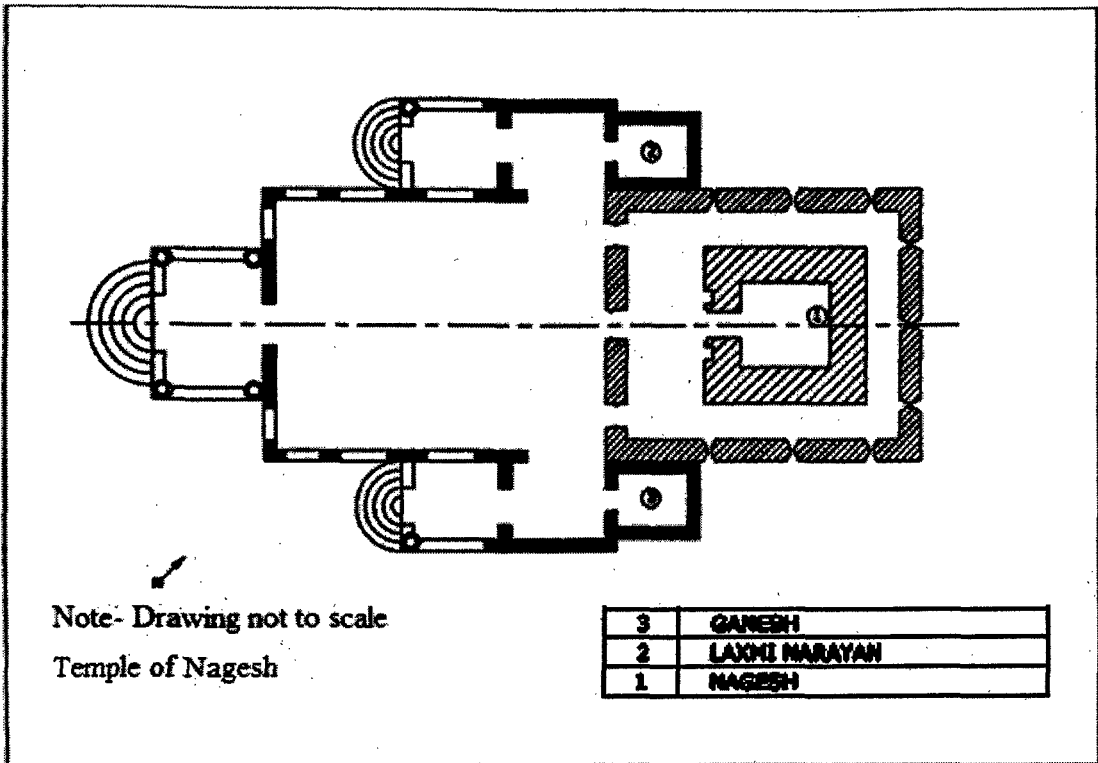


Plate 10

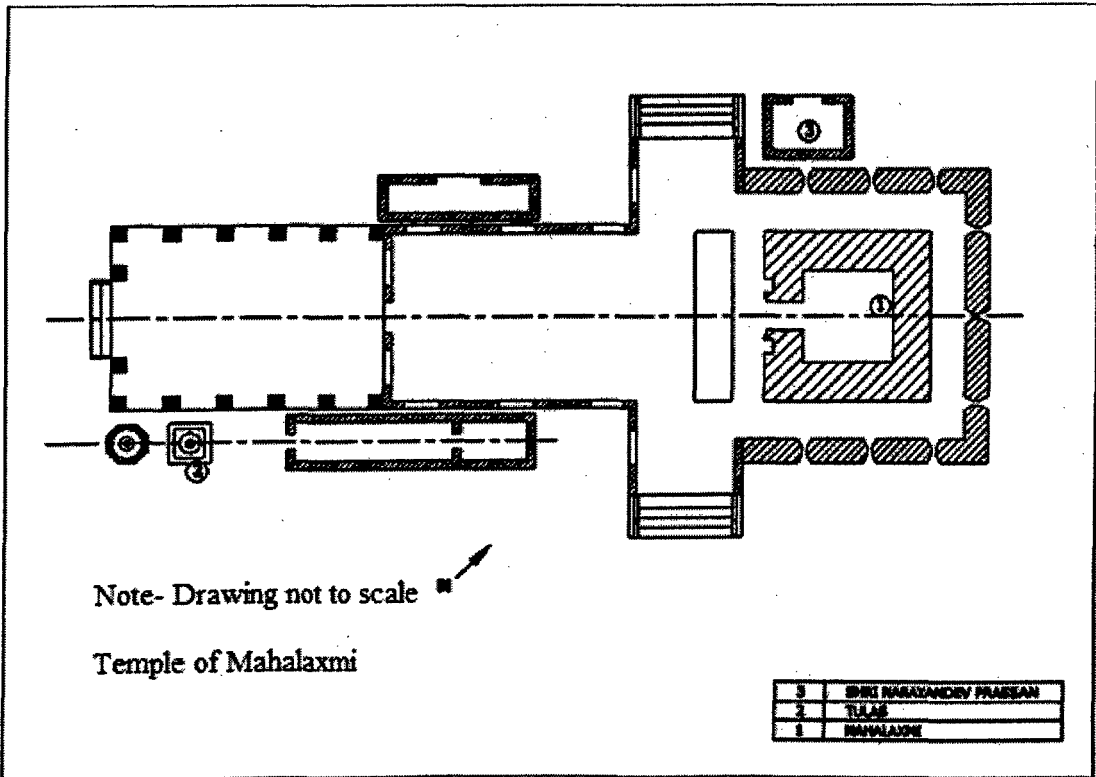


Plate 11

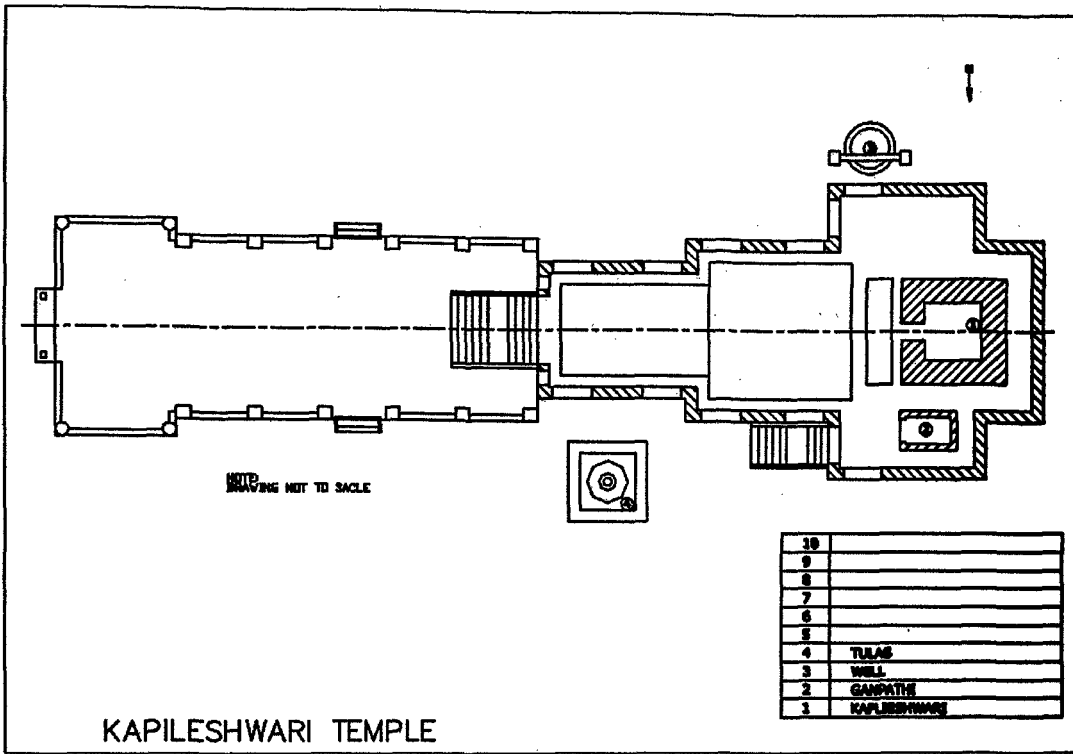


Plate 12

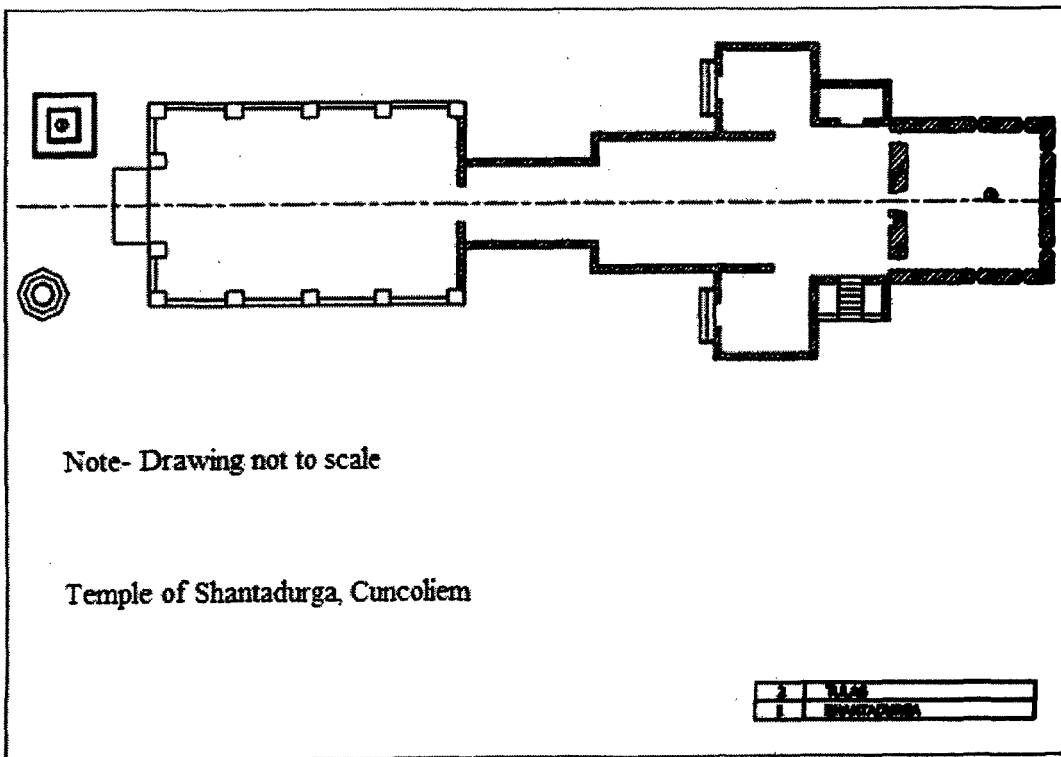


Plate 13

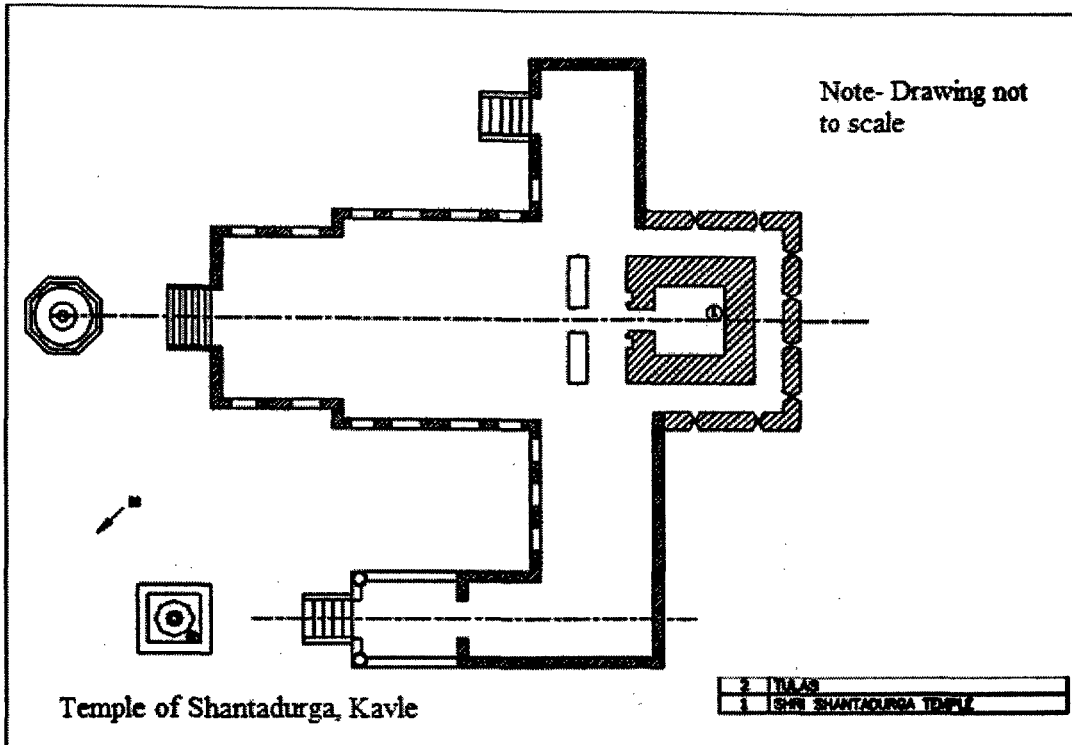


Plate 14

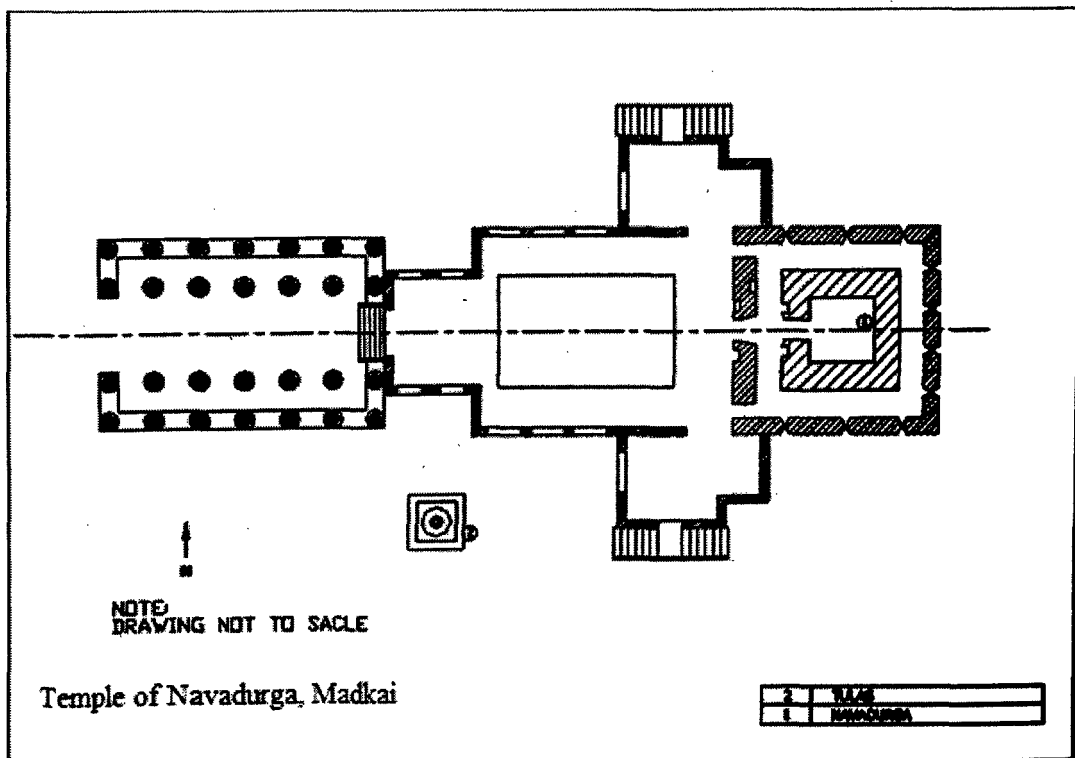


Plate 15

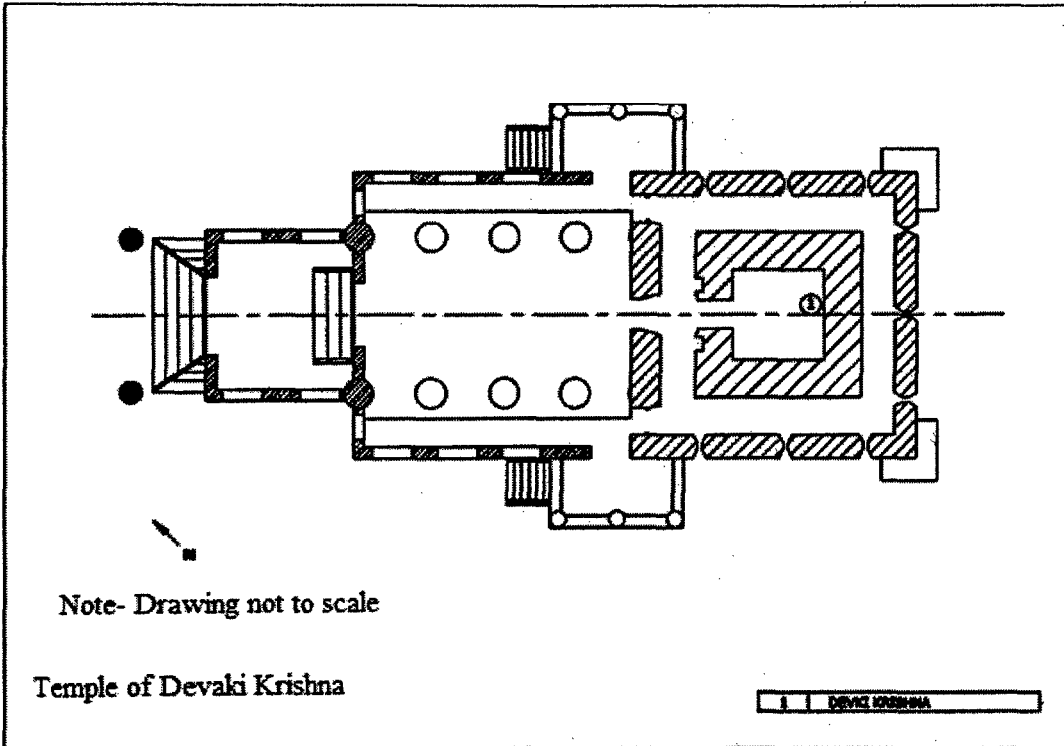


Plate 16



Plate 17
Temple of Nagesh, Bandora



Plate 18
Nageshachi Tali



Plate 19
Temple of Mahalaxmi, Bandora



Plate 20
Temple of Kapileshwar, Kavle



Plate 21
Temple of Shantadurga, Cuncoliem



Plate 22
Temple of Mangesh, Priol



Plate 23
Temple of Shantadurga, Kavle



Plate 24
Temple of Navadurga, Madkai



Plate 25
Temple of Devaki Krishna, Marcel



Plate 26
Wooden Pillar
Temple of Shantadurga, Cuncoliém
Goa State Museum, Panaji



Plate 27
Sketch of Wooden Pillar
Temple of Shantadurga, Cuncoliém



Plate 28
Krishna on Wooden Panel
Mangeshi Math



Plate 29
Deepstambha, Cuncoliém

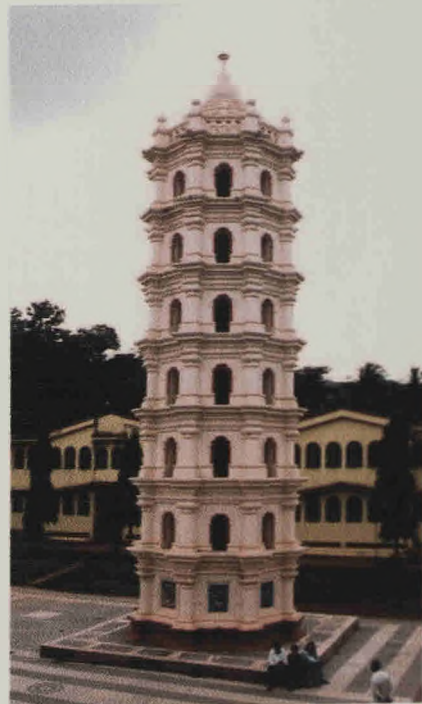


Plate 30
Deepstambha, Mangeshi

Chapter V

Temple Management and Economics

Centuries before the advent of the Portuguese, Goa had self-governing village communities or *Gramasamsthas* as was the case in the rest of India. These were the agrarian associations. They must have come into existence in response to the pressing socio-economic needs of the inhabitants. To *Kunbis* and the *Gaudes* goes the credit of settling the *gãon* or the village and therefore, establishing the institution of *Gãonkari*. They took *Gãonkar* as their surname. Dr. Antonio Furtado says that the initial connotation of the word *gãonkar* was one, who promoted the interests of the village. In due course of time, the word *gãonkar* became synonymous with *Goénkar*, meaning the architect of Goa.¹ The *Gaudes*, who laid the foundation of the socio-economic life of Goa, are found in the talukas of Sattari, Sanguem, Tiswadi, Ponda, Canacona, Bicholim and Quepem. They were the ones who introduced in Goa, the crops like bananas and pepper.² *Gaudes* are found in large numbers today in villages like Madkai, Priol, Veling and Kundai of Ponda taluka.

Felipe Nery Xavier compiled a lot of information about the *Gramasamsthas*. His path-breaking work *Bosquejo Historico das Comunidades das Aldeas dos Concellhos das Ilhas, Salcete e Bardez* became fundamental for subsequent research on *Gramasamsthas*. It throws a flood of light on how the village lands were divided, how paddyfields were auctioned and how the produce was shared among the villagers.

¹ Antonio Furtado, "Gomantakatil Gramasamstha", Silver Jubilee Committee (ed.), *Ajacha va Kalcha Gomantak*, (ed.) The Goa Hindu Association, Mumbai, 1954, p. 302.

² B. D. Satoskar, *Gomantak Prakriti ani Samskriti*, Shubhada Saraswat, Pune, 1979, Vol. I, p. 18.

The village economy and its socio-religious life were regulated by the *Gramasamstha*. It was the most important socio-economic institution which underwent radical transformation under the Portuguese regime. *Gramasamsthas* during the pre-Portuguese period were set up to bring fallow lands under cultivation and to guarantee to the descendants of the *Gãonkars*, a fixed share in the income of the *gramasamstha*.³ The *gramasamsthas* were responsible for funding the religious observances, providing basic educational facilities and devising support system for all socio-cultural activities. Settling social and minor legal disputes among the inhabitants and bringing the criminals to book, were among the important functions of the *gramasamstha*.⁴

Afonso Mexia, the State Revenue Superintendent under the Portuguese government, collated the traditional forms of taxation and revenue administration in 1526 and issued the *Foral des uzos e Costumes*. It had 49 clauses and it was adopted as the 'Charter of Rights and Privileges' of *Gãonkars*. Despite all his intellectual efforts, Mexia was unable to trace the origin of the *gramasamstha*.⁵ Joao de Barros gave credit for their establishment to the immigrants from Canara who descended the *ghats*, reclaimed the land and made it cultivable.⁶ They made the original settlers jointly responsible for the village administration. Dr. J. C. Almeida called the *gramasamstha* or the *comunidade*, an agrarian association.⁷

³ V. A. Khalap, *Gomantakatil Samudayik Malkichi Gramasamstha Paddhati*, Khalap N. V., Pune, 1955, p.54.

⁴ Manohar Sardesai (ed.), *Konkani Vishwakosh*, Goa University, Taleigao, 1991, Vol. I, p. 520.

⁵ T. R. de Souza, *Medieval Goa*, Concept Publication Company, New Delhi, 1979, p. 55.

⁶ T. R. de Souza, *Goa to Me*, Concept Publication Co., New Delhi, 1994, p. 43.

⁷ As quoted in Manohar Sardesai (ed.), *Konkani Vishwakosh*, Goa University, Taleigao, 1991, Vol. I, p. 52.

D. V. Pai recorded that Goa had 221 *comunidades*.⁸ The *Konkani Vishwakosh* gives the number as 224. Out of the total arable land in Goa, 14% was owned by the *comunidades* and used primarily for the cultivation of rice.⁹

The taluka of Ponda had 28 *Comunidades* or *Gramasamsthas*, the number being equal to the number in villages of the taluka. They were listed in 1882 and they continue to exist up to the present day. Out of a total area of 25,229 hectares of land of the taluka, 22,844 hectares are arable and of these 7,985 hectares or 35% of the arable land is in the custody of the *comunidades*. If we consider the total area under cultivation and the total produce of the land, the Madkai *Comunidade* is the richest in Ponda.¹⁰

Gāon, a derivative of the Sanskrit word *grama*, was an aggregate of family holdings, which was in consonance with the joint family system of olden times. The original settlers organised into traditional hierarchical *vangads* or clans were responsible for the conduct of administration of the village through their assembly called *gāonkari*, which was composed of the elders of each clan. All the transactions in the Village Council were conducted by *nem* or consensus. The village elders called *Gāonkars* were the participants in the decision-making deliberations of the Village Council. The voting right in the Council was the privilege of the *gāonkars* alone. This was the way the *gāonkars* maintained the exclusivity of the village.

Rights in land holdings were transmitted down the generations by heredity, but women were denied all property rights. The *gāonkars* could assign lands to individuals and conduct regular auctions of the best quality rice fields.

⁸ D. V. Pai, *Gomantakachi Rajyavyavastha*, Hindu Chhaphkhana, Margao, 1930, p. 58.

⁹ Manohar Sardessai (ed.), *Konkani Vishwakosh*, Goa University, Taleigao, 1991, Vol. I, p. 521.

¹⁰ J. C. Almeida, *Aspects of Agricultural Activity in Goa, Daman and Diu*, Government Printing Press, Panaji, 1967, p. 161.

The village lands were classified into cultivable, non-cultivable and fallow. Land allocation was made on the basis of location and productivity. Cultivated lands along the river banks were partly used as *nelly* to fund the maintenance of the village temple and to meet other religious expenditure and partly used as *namshi* (also known as *namas* or *namoxin*) for the maintenance of the temple servants but mainly for the sustenance of the the *gāonkars*.

Rural life was so organised that it made the temple, the nerve centre of every village. Land distribution was effected in such a way, that building and maintenance including performance of various religious rites and rituals of the temple became a major responsibility of the *Gramasamstha*. Revenues accruing from the best rice fields and *kulagars* or the areca gardens were set aside for the purpose.¹¹

When Goa came under the rule of powerful royal dynasties, the responsibility of supporting and sustaining the activities of the temple, was taken up by the Kings and other members of the royal families. This is evident from the different land grants that were made by different royal dynasties to the temples, *agraharas*¹² and the *Brahmapuris*¹³ from time to time. The basic motive behind these grants was to acquire spiritual merit. A few examples of royal land grants may be cited to prove the point. The Shiroda Plate of King Devraj Bhoja of 4th century A. D., two grants of King Prithvimallavarman Bhoja, the Bandora Plates of Anirjitvarman issued from Kumaradwipa or Cumbharjua of 7th century A. D., amply support the contention.

¹¹ Antonio Furtado, op. cit., p. 303.

¹² *Agrahara* was a pool of villages set aside for the maintainance of Brahmin Scholars. The Kadamba Kings took pride in making endowments to these *agraharas*.

¹³ *Brahmapuris* were the colonies of learned *Brahmins* dedicated to spiritual pursuits. They were endowed with tax free land grants.

The Shilahara dynasty was Shaivite and the temple of Shiva at Curdi and of Mahalaxmi temple at Neturli in Sanguem taluka and that of Saptakoteshwar at Opa in Ponda taluka belonged to the period of the Goa Shilaharas.¹⁴ The Kharepatan Grant of A. D. 1008 of Rattaraja made to Avveshwara temple in his capital Balipattana gives information about the administration of temples of the Goa Shilaharas.¹⁵ This grant provides for the maintenance of the family of the temple priest. The Shilaharas continued the system of temple management by employing servants for the temple on regular basis that was initiated by the *Gramasamstha*.

The Goa Kadambas went a step further in bestowing honours and wealthy gifts on religious institutions. Sashtadeva paid visits to the temples of Mahalaxmi at Kolhapur, Mahabaleshwar at Gokarna and Somnath at Prabhaspattan. The Savai-Vere Plate of Guhalladeva II (A. D. 1038) and Priol Plate of Guhalladeva III Tribhuvanmalla of A. D. 1099 are some examples of Kadamba philanthropy. King Shivachitta Permadideva was a devotee of Shiva. His wife Kamaladevi created *Agraharas* for the learned *Brahmins*.¹⁶ Coins of Shivachitta were inscribed with the name of his deity Saptakoteshwara, while those of Jayakeshi I, with Malege Bhairava.

An attempt is now made to study systematically the management of temples by organizing the data into three sections namely,

1. Government Regulations and Temple Management in Ponda,
2. Management of the Temples of the Local Deities of Ponda,
3. Management of the Relocated Temples of Ponda.

¹⁴ V. T. Gune, *Gazeteer*, p. 91.

¹⁵ *Epigraphica Indica*, Vol. III, p. 299.

¹⁶ John Faithful Fleet, "Inscriptions relating to the Kadamba Kings of Goa", in *Journal of Bombay Branch of Royal Asiatic Society*, Vol. IX, p.274.

1. Government Regulations and Temple Management in Ponda Taluka

The taluka of Ponda came under the Portuguese rule in the second half of the 18th century. This taluka too was following the traditional pattern of village administration with some variations owing to the Muslim rule, which sought to limit the autonomy of the villages through its political agents. But these agents, better known as the Desais and Sardesais, being Hindus themselves, did not tamper with the traditional approach of the village community towards the temple and its management.¹⁷ The *gramasamstha* not only donated the most fertile lands to the temple for its maintenance and that of its servants, but also made contributions for the performance of certain religious ceremonies and observances. Certain contributions were of a fixed nature, while others were variable.¹⁸ Examples of variable contributions were those pertaining to the *Jagar* of Betoda, *Jagar samaradhana* at Nirankal, the festivals in the temples of Vetaleshwar at Veling, Shantadurga at Khandepar, Mandodari at Betki and Madananta at Vere. Most of the *Gramasamsthas* contributed for the expenses of the *nandadeep* and the general illumination of the temple. This too varied from year to year.¹⁹

Some of the contributions of a fixed nature were: *Dharmadaya*, which was a contribution towards remuneration of the priest in Betoda and Nirankal; *Gramadalap*, a contribution made by the community of Bhoma; *Hakka*, a contribution made by a multitude of communities in favour of temples, *maths* (monasteries), *jyotishis* (astrologers), *ghadis*

¹⁷ Personal interview with Mr. Yashwant V. Desai, the President of the Temple of Betal, and a member of the Desai family, Priol, on October 9, 2010.

¹⁸ Rui Gomes Pereira, *Goa Gaokari*, p. 136.

¹⁹ *Jagar* is a musical performance narrating the heroic exploits of the deity with which the devotees keep night vigil in the temple of a female deity. *Jagar Samaradhana* is the community lunch provided by the temple to the devotees assembled to participate in the said festival. *Nandadeep* is a perpetual lamp before an idol in the sanctum sanctorum of a temple.

(witch doctors) and others and also as a reward to the bearers of the *rayas patras* of the *Swamis* of the Partagal and the *Kavle Maths*.²⁰ *Vatan* was another contribution made by the village communities in favour of the temples, their servants as well as *maths*. *Vatan* was also known as *Inam* which was a fixed pension. In village Bori, while the priest, washerman and the barber got only *namashi*, the blacksmith enjoyed a fixed *vatan* besides the *namashi*. The *gramasamstha* of Bandoda instituted an annual pension for the temple musicians and *Katkar*. Almost all *gramasamsthas* of Ponda contributed towards the annual pension for the *Bhavins*.²¹ The similarity between the *namshi* and the *vatan* was that, both could be enjoyed as long as the grantee rendered service to the temple. Interestingly, these *Gramasamsthas* not only bore the expenses of the temple, but also contributed for the upkeep of some of the mosques and the religious functionaries attached to them.

Though the Old Conquest areas had experienced the inferno of conversion that engulfed the temples and temple properties and saw the changing character of the *gramasamsthas*, which too were sought to be Christianised, Ponda taluka fortunately escaped the fury of the proselytisation as it was a late entrant into the Portuguese sphere of influence. However, it was made subject to the rules and codes brought into operation in 1904, 1933 and 1961, which tried to regulate the functioning of the village communities. Simultaneously, the Portuguese government attempted to regulate the administration of the temples by passing a law on October 30, 1886. This was the *Regulamento* of 1886.

Under the *Regulamento* of 1886 every temple was required to have a written and government approved constitution for its administration and maintain a list of its *Kulavi*

²⁰ *Rayas Patra* is an official communiqué issued by the *Swamiji* of a *Math*.

²¹ *Katkar* aka *Shipai* in some temples, is the temple servant decorated with a badge and a silver staff. His responsibility is to maintain order in the temple and to supervise the work of the other temple servants. He is an important intermediary between the Management and the temple servants. *Bhavin* is the female servant belonging to the *Devadasi* caste whose job is to clean the *puja* equipment, maintain the precincts tidy and offer service to the deity while in procession with a *chauwri* or a lamp called *malem*.

Mahajans, the annual budget showing its estimates of income and expenditure and an account of actual expenses incurred with supporting documentary evidence. A register recording resolutions passed by the Managing Committee, a register of resolutions passed by the general body of *kulavi Mahajans*, a logbook listing the landed estates including the buildings owned by the temple, a list of items in the temple treasury and a register recording the deals of leases of temple lands and other properties through the annual and triennial auctions, were also to be maintained. Thus, post-1886, temple administration was systematised and the temple records were organised and maintained in an orderly manner since no budget could be made operational unless it was approved by the Administrator. All temples in Goa were to be administered according to this *Regulamento*. Each temple was empowered to formulate its own Bye-laws also known as the *Compromisso*, after giving due consideration to existing system of management, traditional customs and practices followed with reference to rights, responsibilities and duties of its *Mahajans* and servants.²²

The temples in the New Conquest areas owned a lot of movable and immovable properties assigned to them by the *Gramasamsthas*. According to the Hindu Law, the presiding deity was the legal owner of the temple properties. But since the existence of the Hindu deity was not recognised under the Portuguese Law, the *Mahajans* of the temples claimed ownership of these properties.

The *Regulamento* of 1886 recognised the legal authority of the body of the temple *Mahajans*, who could now exercise their right to the temple properties and the income accruing from them.²³

²² Rui Gomes Pereira, *GG*, p. 27.

²³ Rui Gomes Pereira, *GG*, p. 26.

When Portugal was proclaimed a Republic in 1910 by Marques de Pombal, he declared religious tolerance as the State policy. The new regime loosened government control over temple properties. However this republic proved to be short lived.

The *Regulamento* was strengthened by another law of March 30, 1933, which was further improved upon and passed on May 29, 1959 vide Diploma Legislative No. 1898. Subsequently, a Government Order dated July 27, 1962, laid it down that the President of the Managing Committee of every temple should be chosen through the process of election. Earlier, it was the prerogative of the Governor General to nominate the President. It was also laid down that all members of the Managing Committee should be elected every three years through secret ballot. In 1983, Clause No. 257 was improved upon to make it mandatory for all temples having an income of Rs.5000 and above to get their accounts audited annually by a professional Auditor.

The constitution and management of the Hindu temples is conducted under the provisions of the Act of 1933 which consisted of 437 articles. The assets of the *mazania* like treasures, funds, immovable properties and their administration, income of the temple, budget, debts, long term leases, distribution of landed properties, sale of mortgaged articles, survey and registration of the temple properties, usurpation and misappropriation of landed properties, etc. are brought under the purview of this Act.²⁴

The *mazania*, the General Body of *Mahajans* of the *devasthan* is subject to the provisions of this Regulation and the Bye-laws. The members, *mazanes*, are the male descendants in direct line and those adopted according to the respective Code of Usages and Customs. The

²⁴ *Regulamento das Mazanias das Devalayas do Estado da India*, 1933 is a pre-liberation law, which is now internal law due to Goa, Daman and Diu Administration Act 1962. Section 5 of the same reads as " All laws in force immediately before the appointed day in Goa, Daman, and Diu or any part thereof shall continue to be in force therein until amended or repealed by a competent Legislature or other competent authority."

right of the members, *mazanes*, is non-transferable. It is expressly stated that this Act is adopted in supersession of all other previous regulations concerning temple management.²⁵

The Act made the respective taluka Administrators the legitimate authorities to control the administrative matters of the temples. The Administrative, Fiscal and Audit Tribunal was to authorise institution of law suits and such other transactions.

The Act made it mandatory for the *mazania* to register all the rural and urban landed properties with the Land Registrar within one year from the publication of this Regulation in the Government Gazette. The bodies of *mazania* could not acquire immovable properties without the prior permission of the Governor General. But they could acquire rural or urban properties at auctions.

Mazania were required to have Bye-laws approved by the government, mentioning the designation of the *devasthans* and their dependent temples, of the family groups of which the *mazania*s are composed, tribe and *gotra*. Mention also had to be made of the cult, obligatory religious acts and festivals, funds, receipts and expenditure, servants with their obligations and pay, rates of cultural and of festival acts, and of any other provision that may not be in contravention to this Regulation and to other rules and regulations.²⁶

The drafts of the bye-laws were to be prepared along with a list of members, by special committees appointed by the Governor General. The Managing Committees had to forward these drafts along with the records of proceedings of assemblies of members, to the taluka Administrator who, after authenticating the said documents had to submit them along with his comments to the higher authority. The *mazania* were permitted to amend the bye-laws subsequently. The bye-laws approved by the Government had to be published at the cost of

²⁵ *Devasthan Regulation* (=DR), Govt. Printing Press, Panaji, 2010, p. 1.

²⁶ *Ibid.*, Article 17, p.3-4.

the *mazania* concerned, in the Government Gazette and they had to be registered by the concerned temple in the appropriate book together with their Marathi translation.

The *mazanas* had to have a catalogue of their members, which had to be updated every year by the Managing Committees. Enrolment of *mazanes* residing abroad is permitted if they satisfied the necessary requirements. A person could be a member of more than one *mazania*.

The *mazania* was authorised to decide appeals lodged against the orders of the Managing Committee, the temporary suspension or expulsion of a member from *mazania*, preparation of ordinary and supplementary budgets, extraordinary expenditure, annual statement of accounts, legalization of possessions and election of the members of the Managing Committee in accordance with the guidelines of the *Regulation* and the bye-laws.²⁷

The *mazanes* could discuss and vote at all their meetings, examine the statements of receipts and expenditure, the estimates and conditions for auction of temple lands, the statements of accounts and ordinary and extraordinary budgets.

The meetings of the *mazania* had to be public and were to be presided over by the President of the Managing Committee. In his absence, his substitute could replace him and in the simultaneous impediment of both, the eldest member of the Committee could preside. In the absence of all of these, the *mazania* could choose any member for the occasion. The taluka Administrator could attend the sessions of the *mazania* if necessary.

The quorum for a meeting of the *mazania* was 10 if the total number of the *mazanes* was between 25 and 50; it was 20 if the number of *mazanes* was between 50 and 100. If the

²⁷ DR, Article 30, pp. 6-7.

number on the catalogue was 100 or above, then at least 30 capable members had to be present.²⁸

The *mazania* had to have three ordinary sessions every year and extraordinary ones could be authorised or ordered by the Administrator. The first ordinary session was to be held on the last Sunday of the month of January for examination and approval of accounts of the Managing Committee. The second session was to be held on the last Sunday of the month of July to obtain instructions necessary for the preparation of draft of the ordinary budget for the next year and the third session was to be conducted on the last Sunday of the month of October for a discussion and approval of the draft budget. Every three years an additional session of the *mazania* was to be held in the month of February for electing members of the Managing Committee.

For holding both ordinary and extra-ordinary sessions of the *mazania*, a public notice to that effect was to be issued 10 days prior to the date of convening the session. For holding an extra-ordinary session however, permission of the Administrator had to be taken. In case of refusal, an appeal could be filed before the Administrative, Fiscal and Audit Tribunal within 10 days of such refusal.²⁹

Every five years, a meeting had to be conducted in Panaji on second Sunday of the month of January at 3 p. m. of all the members of all the *mazania* of Goa to deal with matters of common interest.³⁰

After the liberation of Goa from the Portuguese colonial rule in 1961, the *Regulamento* was reviewed in 1962 whereupon, Article 40 was replaced by a revised one that was introduced vide Order No. GAD/74/62/12364 dated August 27, 1962 of the Lt. Governor,

²⁸ DR, Article 37, pp. 9-10.

²⁹ *Ibid.*, Article 38, pp.10-11.

³⁰ *Ibid.*, Article 39 A, p. 11.

and published in the Government Gazette No. 29, Series I, dated August 30, 1962 to deprive the Governor General of the power to nominate the Chairman of the Managing Committee. It was laid down that all the office bearers of the Managing Committee of every temple should be elected through a secret ballot by the *mazania*.³¹

Para 5 of Article 40 was amended in 1980 to make the members of the Managing Committee, both effective and substitute, eligible for re-election. The Committee could be dissolved if, its management was proved harmful to the interests of the temple concerned, if it disregarded the legitimate orders of the Administrator, if the budgets were not presented within the given time frame and if the accounts were not rendered in conformity with the law.³²

All resolutions of the Managing Committee were to be adopted by an absolute majority of the members present and voting. Managing Committee was to hold two ordinary sessions every month, on the 1st and 3rd Sunday respectively. The sessions of the Managing Committee were to be held in the building meant for that purpose. The Committee could convoke the *mazania* to attend to any extra-ordinary matter. The Committee had to look after the administrative and economic management of the temple.³³

The Administrator could propose the dissolution of the Managing Committee, if it disregarded the Regulation in any way.³⁴

The Chairman of the Committee was made responsible to conduct the meeting of the Committee and the *mazania* in an orderly manner. He was to correspond solely in official matters with the Administrator, watch over all matters of administration and economy of the temple, supervise the ongoing works of the temple, present a detailed report on the

³¹ DR., Article 40, p. 11.

³² *Ibid.*, p.13.

³³ *Ibid.*, Articles 46-52, pp. 14-16.

³⁴ *Ibid.*, Article 59, p.18.

management and financial position at the end of each financial year and maintain discipline and order within the precincts of the temple.³⁵

The Treasurer was to take care of the treasures and ornaments of the deity, taxes and liabilities of the association, he being held responsible for any irregularity in his work.

The Attorney was to represent the Managing Committee and the *mazania* at all courts and offices. He was to look after the annual accounts, supervise works of the *devasthan*, ensure timely payments from the debtors and tenants of the properties, inform the Committee or the *mazania* in all their sessions of the progress of law suits filed and appeals made against the decisions harmful to the interests of the temple.

The Clerk or the Secretary of the Managing Committee was to be a person well versed in both Portuguese and Marathi language. His duty was to maintain all records including accounts and issue notices for the convocation of the *mazania*. The clerk was to enjoy confidence of the *mazanes* as his was a key post in the Managing Committee³⁶.

It was incumbent on the taluka Administrator as Administrator of the *mazania*, to watch over the implementation of this Regulation and the Bye-laws; ensure regularity of sessions of the committee; attend the sessions of the bodies if necessary; authorise lease of properties and confirm the suspensions imposed upon the servants in terms of No. (5), Article 52. He had to balance the coffers every three years and take measures within 24 hours, in case of any embezzlement or misappropriation. He had to audit before December 31, the annual accounts of management, in the presence of the Committee members concerned. He had to examine the documents and book-keeping; discharge the duties of the judge at the proceedings of administrative executions and inflict upon the servants of the *mazania*,

³⁵ DR, Article 60, p. 18.

³⁶ *Ibid.*, Articles 61-63, pp. 19-21.

disciplinary punishments. The Administrator was to receive fees for his services.³⁷ Appeals could be filed before the Administrative, Fiscal and Audit Tribunal against the decisions and orders of the Administrator.

Chapter III of the *Regulation* deals with the coffers of the temple. Every *mazania* was to have separate coffers, one for the Fund and the other for annual receipts. Each coffer was to have three keys which were to be in the custody of the Chairman, the Treasurer and the Secretary respectively. The coffer of the Fund was meant to keep cash, gold and silver, jewels, ornaments of the idols and those pledged with the temple against loans, as well as the Book of the Fund, legal deeds and other important documents.

The coffers had to be opened in the presence of all the three key holders, they being responsible for all contents of the coffers. After the closure of annual accounts, surplus receipts had to be deposited in the Fund.³⁸

Article 93 permits the Management to give cash in hand at interest against gold and silver, shares of the *Comunidades* or of any companies legally established and mortgage of immovable properties.

Lending of money against mortgage of uncultivated lands, salt pans or fruit gardens, properties situated abroad, articles of dress or any movable properties, including precious stones and shares of banks or foreign companies, was expressly forbidden.

Whenever an amount in the coffer of the Fund exceeded Rs. 500/ it had to be invested in the *Banco Nacional Ultramarino*, Postal saving Bank or in shares of the *Comunidade*.³⁹

³⁷ DR, Article 70, pp. 21-23.

³⁸ *Ibid.* Articles 85-92, p. 26.

³⁹ *Ibid.*, Articles 94-99, p. 27.

The other topics dealt with in the Regulation are administration of estates and leases of properties, auctions, collection of incomes of the *mazania*, extraordinary expenditures, leases of long term, *aforamentos*, sale of pledged items and produce of properties, authorization of legal actions, cadastre and cases of usurpation of lands.

Article 235 of the Regulation specifies that the servants who receive temple lands in lieu of the services they render and cannot mortgage them or use them for any transaction that may cause losses to the owner.

The disciplinary punishments for dereliction of duty to be imposed upon the servants of the temple were warning, censure, fines equivalent to pay of 15 days, suspension of pay up to 30 days, suspension from duties and pay up to 180 days and even dismissal. The imposition of first four penalties lay within the competence of the Managing Committee, that of the fifth, of the *mazania* and that of the sixth, of the Administrator, with a prior hearing of the accused in each case.⁴⁰

Appeals against all the decisions of the Managing Committee were to be addressed to the *mazania*, those against the *mazania* to the Administrator and against the orders of the Administrator to the Administrative, Fiscal and Audit Tribunal.⁴¹ Article 252 made the Governor General, the final appellate authority.

The accounts of the temple had to be prepared by calendar years and they were to be thrown open from 10th to 20th July, for the scrutiny of the *mazanes*.⁴²

All financial transactions of the *mazania* had to be made according to the approved budget. For unforeseen and urgent expenses, supplementary budget had to be prepared.⁴³

⁴⁰ DR, Article 244 B, p. 67.

⁴¹ *Ibid.*, Article 248, p. 69.

⁴² *Ibid.*, Articles 258-260, p. 71.

⁴³ *Ibid.*, Articles 74-75, pp. 23-24.

The management was responsible for any negligence in collection of the income, misappropriation, bad faith or negligence in affairs of management.

The *mazania* was to maintain the book of the bye-laws and catalogue and records of cadastre of the properties, inventory of articles in the Fund, receipts and expenditure, records of proceedings of *mazania*, records of deliberations of the Managing Committee, bonds, statements and agreements, current account, registration of the orders from higher authorities, festivals and cult as well as of beneficence and the Register of correspondence.⁴⁴

⁴⁴ *DR*, Article 369, pp. 93-94.

1:A The Common Features of the *Compromissos* :

Since the *Compromissos* had to be drafted within the framework of the *Regulamento das mazania*, many features pertaining commitment of the *mazania* towards the Regulation, the obligations of the *mazanes* and the servants and the general and the penal provisions are common to all these documents. In order to avoid repetition, those common features are clubbed together and detailed as under:

Mazania of every temple declared itself bound by the *Compromisso* and the *Regulamento* pertaining to the temples, by all the laws in force and those to be promulgated in future, in the administration of a particular temple.⁴⁵

The founder members of each temple are declared as *Mahajans* whose rights are hereditary, perpetual and transmitted down the generations to the legitimate descendants and to sons adopted in accordance with the provisions of the Decree of December 16, 1880, which governs the usages and customs of the Hindus of Goa. The catalogue of the names of the *Mahajans* is appended to the Bye-laws. Apart from the above descendants, there may be many more descendants of the founder members presently staying in other parts of India. They too enjoy equal rights along with the local *Mahajans*, but they cannot be included in the managing committee. The catalogue of *Mahajans* is to be updated every year. In case the descendant of a *Mahajan* whose name does not feature in the catalogue, but attends the annual General Body meeting and his identity is confirmed, he can be given the right to vote.⁴⁶

⁴⁵ *Bye-laws of the Managing Committee of the temple of Shri Nagesh and the Affiliated Temples Portaria* No. 105 dated April 22, 1910, Govt. Gazette No.31 (=Nagesh Compromisso), Article 47, p. 12.

⁴⁶ V. N. S. Dhume, *Shri Mangesh Devasthan Samagra Itihas*, T. M.Kakodkar, Margao, 1971, pp. 160-161.

The *Mahajans* are to conduct all discussions in respect of temple affairs and take decisions in that regard in the assembly hall only. They are forbidden from engaging in heated discussions on the *Chauk*, the *bhoga mandap* as it is marked for sacred observances.⁴⁷

The document welcomes Hindus of all classes to be admitted to the temple to make their oblations and participate in festivals but bars them from admission into the management or the *mazania*.⁴⁸

Articles donated by devotees if found to be unfit for the use of the temple or are susceptible to damage, can be auctioned at the time of the annual festival which is attended by a large concourse of people, with the prior permission of the Administrator and a prior notice in the government Gazette. The proceeds of such an auction are to be credited to the Temple Fund.⁴⁹

Only people of the *Brahmin* caste are allowed to enter the sanctum sanctorum. Non-Hindus and *Shudras* are barred from entering the *chauk*, it being the duty of the *pujari*, the *katkar* or the *bhavin* to ensure that this rule is observed.⁵⁰

Whenever the *Swami* of *Partagal Math* or the *Swami* of the *Kavle Math* happens to visit a temple, he is to be accompanied by the temple musicians and the *ilamatdars* (bearers of divine insignia) from a certain distance to the temple and he is to be accorded due honours. If he happens to be residing within the temple premises, he is to be invited for the festival by sending to his residence, the musicians, *divtes* (bearers of holy torches) and *ilamatdars*

⁴⁷ *Statutes of the mazania of the temple of Deuqui Crisna Rovolnata Pandavado. Orgao, Portaria No. 22, Official Gazette No. 7 dated January 25, 1910 (Devaki Krishna Compromisso), Article 42, p. 35.*

⁴⁸ *Nagesh Compromisso, Article 9, p. 3.*

⁴⁹ *Bye-laws of the Mazania of Shantadurga and affiliates, Kavle, Portaria No. 260, dated November 2, 1909, Official Gazette No. 86 dated November 3, 1909 (=Shantadurga (Kavle) Compromisso), Article 10, p. 8.*

⁵⁰ *Devaki Krishna Compromisso, Article 50, p. 37.*

in keeping with the established tradition. Similar honour is to be accorded to every *Swami* of the *Gaud Saraswat Brahmins*.⁵¹

Resolutions on religious matters of the temple are to be given by the *Swami* of the *Partagal Math* or the *Kavle Math*, depending upon the sect to which the temple belongs.

The *mazania* cannot renounce the right over movable assets, rights and shares, active debts, etc., which are a part of the Temple Fund.⁵²

Use of divine ornaments or objects by private parties is prohibited excepting musical instruments, insignias, utensils etc., with the permission of the Managing Committee.

Collection of subscriptions from the Mahajans to meet extraordinary expenditure is allowed. However, the same has to be discussed and sanctioned by the *manzania* and the subscription list has to carry a declaration at the top stating its purpose and bear the seal of the temple concerned.⁵³

The temple accounts are to be maintained by financial years and the annual budgets are to be prepared in accordance with the *Regulamento*.

The *agrashalas* are to be used only as temporary lodgings by the Mahajans and devotees during fairs and festivals and never as permanent abodes. Preference is to be given to the devotees coming from outside Goa.⁵⁴

If a *Brahmin* dies within the temple precincts, cremation is to be arranged by the temple preists and the expense incurred is to be charged on temple accounts provided the deceased

⁵¹ DR, Article 39, p. 34.

⁵² Navadurga Compromisso, Article 59, p. 46.

⁵³ Bye-laws of Shri Kapileshwar of Kavle, Portaria No.48, dated January 23, 1909, Govt Gazette No. 7 dated January 26, 1909 (=Kapileshwar Compromisso), Article 32, p. 9.

⁵⁴ Devaki Krishna Compromisso, Article 53, p. 38.

had no means of his own. Any infringement of this rule could invite dismissal from service.⁵⁵

It is announced that the *mazania* of each temple has to undertake to pay 3% of its income to the Fund of Beneficence and subsidize primary education depending upon the state of the coffer as per the recommendations of the Royal Order dated June 16, 1896.⁵⁶

1:B The Duties and Obligations of *Mazanes*:

The *Mahajans* are to work gratuitously for any post in the management for which they may be elected. However exception can be made to the post of the Secretary of the Managing Committee who can be awarded a fixed remuneration depending upon the state of the coffer, for the service and to reside at the location of the temple as a supervisor of all the temple functionaries.

The *Mahajans* are expected to perform their duties selflessly for the betterment of the temple. They cannot decline to perform service if requested unless they had already served for at least two years.⁵⁷

1:C The Penal Provisions Applicable to the *Mahajans*:

The regulation prescribes imposition of fines on a Mahajan who indulges in an unbecoming act in the temple. Usurpation of temple property and misappropriation of funds may invite suspension or even dismissal from the membership of *mazania*.⁵⁸

⁵⁵ *Shantadurga (Kavle) Compromisso*, Article 52, pp. 34-35.

⁵⁶ *Nagesh Compromisso*, Article 47, p. 12.

⁵⁷ Bye-laws of the temple of Shantadurga of Cuncolliem, *Portaria* No. 152 dated June 21, 1909, Govt. Gazette No. 48 dated June 25, 1909 (= *Shantadurga (Cuncolliem) Compromisso*), Article 5, p. 3.

⁵⁸ *Devaki Krishna Compromisso*, Articles 65 and 67, pp.40-41.

1:D The Duties and Obligations of the Temple Functionaries:

The *Compromisso* describes the functionaries of the temple as persons who render service in return for remuneration in cash or revenues accruing from the properties belonging to the temple as specified in the the devotees for performance of certain rituals. All the functionaries are subordinated to the Managing Committee and are expected to fulfil their obligations faithfully as directed by the Managing Committee. They are forbidden to walk about with their footwear on and open umbrellas within the temple precincts or to linger about the precincts beyond their hours.⁵⁹

1: E Management in the Present Times:

Temples are managed quite in keeping with the guidelines contained in the Regulation. Elections for the Managing Committee are conducted on the second Sunday of February at the end of every three years. Usually two panels are formed to contest elections and canvassing is done informally from person-to-person. Nominations are filed on the day of the election itself followed soon by voting. Election is for four effective posts (the President, the Treasurer, the Attorney and the secretary) and four substitute posts. Election is for the individual posts and not for the panel. Usually the voters take care to ensure that entire panel of a particular leader is elected, but at times it so happens that some candidates from the opposite panel also get elected. In such cases, a composite panel is formed to discharge responsibilities of the Managing Committee.⁶⁰

⁵⁹ *Devaki Krishna Compromisso*, Articles 45 and 47, p. 16.

⁶⁰ This piece of information was gathered from Adv. Subhshchandra V. Kamat, former President, Temple of Mahalasa, Mardol.

The ritual service in the temple is conducted with the help of temple functionaries and servants whose designations and duties are as follows:

Pujari is the performer of rituals like the *nirmalya visarjan*, lighting of the *nandadeep*, *puja*, offering of *naivedya* and *arti*. At the sunset he performs *pradosh puja* which is a special rite in the temples dedicated to Shiva. On festival days, it is his duty to adorn and decorated the *usav murti* with flowers and ornaments.

Abhishekai gives ceremonial ablution to the deity. *Puranik* is the expounder of Purana. *Kirtani* is the one who is versed in extolling the praises of the deity. *Gurav* is a non-*Brahmin* priest in the *Shaiva* temples of Ravalnath and Betal.

Pairikar devli and *Bhavins* are the employees from the *devadasi* caste who have to maintain cleanliness in the temple and its precincts, clean up vessels and various types of lamps and other equipment used in performing *puja*, clean up and light the chandeliers and other lamps in and around the temple except those in the sanctum sanctorum. *Bhavin* has also to escort the processions with *malen* which is a special lamp and carry out other customary duties.

Katkar acts as a postman to the Managing Committee and the Mahajans. He is to oversee the work of other temple servants and report to the Managing Committee any dereliction thereof. He has to be always at the beck and call of the Managing Committee. He is to assist the *Pujari* in decorating the *palkhi* for procession, accompany the Secretary with books and papers whenever he visits administrative centres for work connected with the temple.

Mridangi plays the percussion instrument called *mridang* while *Taaldar* keeps time in any musical performance. *Nrityangana* is the dancing girl who gives a song and dance recital

in the temple in the evening and whenever called upon by the Managing Committee. She is to accompany the processions and give similar recitals during the *peni* of the procession.

Vajantris play different musical instruments at appointed times. The *naubat* or signal through beating of drums is given at the dawn and the dusk and also before the *arti* at noon and at night. They have to accompany all religious processions while playing upon their instruments. They have to play music at the time of *abhishk* and other religious ceremonies. *Choughuda vadaks* play an ensemble of two percussion instruments every day early in the morning, between 10 a. m. and 11 a. m. and in the evening.

Ilamatdars are the carriers of divine insignia like the banner, *Suryapan*, *abdagir* and so on, during all the processions and during the ceremony of *Harijagar*.

Divtes have to light the torch at the time of *naubat* and *arti* at night, accompany all the processions with the lighted *divti* and remain in the temple till all the religious acts are concluded on festival days.

Khambis have to carry on their shoulders the deity seated in its different vehicles like *palkhi*, *lalkhi*, *rath* and so on when processions of the deity are taken out on various auspicious occasions and then keep those vehicles at proper places at the conclusion of the processions.

The duty of the Barber is to reflect sunlight from outside on the deity in the sanctum sanctorum with the help of a mirror every day at noon during the course of the *arti* and on festival days.

The Goldsmith ensures that the ornaments of the deity are repaired and polished as and when the need arises. He acts as an assayer of pawns that are offered to or pledged to the

temple. In some temples he is supposed to be present at the time of handing over of the contents of the Treasury to the new Managing Committee.

The Carpenter and the Blacksmith are saddled with the duty of decorating the *rath* with flags on the eve of festivals and keep all vehicles of the deity in a good state of repair.

Dhobi or washer man has to spread a white cloth or *payghadi* at the entrance of *Sondyo*, the antechamber leading to *Chauk*, at the time of the processions, carry the insignia in the procession, wash all the clothes of the deities and take care of the temporary pandals erected for the performance of cultural programmes during the festivals.

Mali or the Gardner supplies flowers regularly to the temple. It is his duty to take care of the temple garden.

2. Management of the Temples of the Local Deities of Ponda Taluka

The provisions contained in the Regulation undoubtedly tightened the control of the government on the administration of temples in Goa. Against this background an attempt is made to study how the temples in the taluka of Ponda are actually managed in practice. Eight temples are chosen from among the most ancient shrines and the relocated temples that are registered with the office of the Mamlatdar of Ponda. Bye-laws of all these temples are put to a close scrutiny for the purpose.

The *Compromissos* or the Bye-laws were prepared by the *mazanias* of temples as per the guidelines contained in the Regulation. The *Compromisso* is the basic document with guidelines for the administration of temples. A leading legal luminary of Goa, Mr. Manohar Usgaonkar described *Compromisso* as the constitution of the temple.⁶¹ Rui Gomes Pereira called it the private statute of each temple.⁶²

The *Compromisso* of the Mangesh *Devasthan* was the first to be drafted.⁶³ Most of the temples were registered in 1909-1910 as per the requirement of the *Regulmento* of 1886. The first temple in Ponda to be registered was that of Vijayadurga at village Keri in 1895.

Though Managing Committees of the temples chosen for this study were formally appealed to provide access to their financial documents, most of them, except a few, declined. Therefore, relevant documents were procured from the office of the *Mamlatdar*

⁶¹ In one of the submissions on Law by Senior Counsel Manohar Usgaonkar in the Court of the Civil Judge Senior Division, Ponda, in Special Civil Suit No. 52/2008/A wherein the Plaintiff was the *Mazania* of *Shri Navadurga Samsthan* of Madkai and the Defendants were Mr. Prashant Ghaisas and others.

⁶² Rui Gomes Pereira, *Goa: Hindu Temples and Deities*, Printwell Press, Panaji, 1978, p. 27

⁶³ Personal interview with the *Kamavisdar* of the Mangesh Temple, Mr. Uday Nagarsekar conducted on September 19, 2010.

of Ponda, who is the Administrator for all the temples of the taluka using the Right to Information. The narrative on the economic status of these temples in recent times is based on the documents submitted to the office of the Administrator by the temple authorities with the Budget for 2010-2011.

Four out of the eight temples chosen for the study, have been dealt with as the temples of local deities on the basis of their antiquity and inscriptional evidence. They are:

1. The Temple of Nagesh Maharudra of Bandora
2. The Temple of Mahalaxmi of Bandora
3. The Temple of Kapileshwar of Kavle
4. The Temple of Shantadurga of Cuncoliém.

2.1 Management of the Temple of Nagesh Maharudra of Bandora

The temple of Nagesh was a small shrine few centuries ago. Mr. Narayan Fonde Kamat from Kumbharjua was managing the temple affairs for quite some time. After his sad demise and death of the other male members of the family, his widow and his daughter-in-law through their agent, Mr. Vadiye from Kumbharjua began to take care of the temple. These ladies built the existing temple in *Shake* 1702 or 1780 A. D. On the death of these ladies, Mr. Vadye looked after the temple. Subsequently, the responsibility was taken over by the Panvelkar Kamat family and still later, it was decided that whichever Mahajan's name comes in the *chitthi*⁶⁴ chosen, would conduct the temple administration. This system continued up to the enactment of the *Regulamento*.⁶⁵

The *Compromisso* of the temple of Nagesh Maharudra of Bandora was passed by administrative decree, *Portaria* No. 105 dated April 22, 1910 and it was published in the supplement to Official Gazette No. 71 dated September 14, 1910. The *Compromisso* states that the temples of Bandora were established in the remotest times by *Mahajans* staying in the vicinity and professing the cult of Nagesh.

All the male descendents of the *Gaud Saraswat Brahmins* belonging to Vatsa and Kaushik *gotras* are the *Mahajans* of the temple of Nagesh. The *Mahajans* of the Vatsa *gotra* begin their surname with Kamat and Shenvi Bodke while those of the Kaushik *gotra* begin their surnames with Naik, Naik Sardessai and Shenvi.

⁶⁴ It is a common practice in Goan temples to take resort to the *chitthi* procedure wherein, a devotee in a clueless situation seeks divine help by putting multiple options on small scrips of paper and having shuffled them, asks a small child to choose one *chitthi*, which is taken as divine decision. At times even the *Mahajans* take recourse to this procedure.

⁶⁵ S. V. Wagle, *Gomantakatil Devasthanancha Sankshipi Itihas*, S. V. Wagle, Mapuca, 1913, p. 3 – 4.

The Vatsa *gotri Mahajans* use surnames like Pai, Kamat Panvelkar, Kamath Amembal, Shenvi, Shenvi Bodke, Mallya, Kamat Elekar, Shivakamat, Kaikini and Asgekar.

The surnames of the Kaushik *gotri Mahajans* are Naik, Naik Bhatkar, Naik Dhaimodkar, Naik Bandiwadkar, Naik *Gāonkar*, Naik Gavnekar, Naik Gholba, Naik Herekar, Naik Khaunte, Naik Karmali, Naik Kurade, Naik Namshikar, Naik Nandgadkar, Naik Vadiye, Benne Naik, Bengre Naik, Gundabala Naik, Harekal Naik, Manel Naik, Ullal Naik, Bhat Upponi, Chandraghatgi, Junvale, Karmarkar, Kelkar, Rao, Khot, Bekal Rao, Shanbhag, Shenai, Konchadi Shenai, Shenvi Kerkar, Shenvi Priolkar.

Prabhus of Bharadwaj *gotra* and the Saraswat families of Dhempe and Gharse also are the followers of Nagesh.

The married sons of the *Mahajans* above 18 years of age and unmarried sons above 21 years of age are eligible to be included in the catalogue of *Mahajans*.⁶⁶

The *Mahajans* of Nagesh are also the *Mahajans* of the temple of Mahalaxmi at Bandora and enjoy the same rights and privileges as *Mahajans* of the said temple.⁶⁷

Chapter V carries a detailed note on the functionaries of the temple of Nagesh.⁶⁸

Apart from his other duties, the *Pujari* has to sleep in the temple after having checked the lamps in the sanctuary. He conducts the *palkhi* or palanquin processions of Laxmi Narayana and keeps the ornaments of the idol in his custody. Similar duties are expected from the *Pujari* of Laxmi Narayan temple and that of Ganapati but they are not required to sleep in the temple.

⁶⁶ *Nagesh Compromisso*, Articles 2–5, p. 2.

⁶⁷ *Ibid.*, Article 8, p.3.

⁶⁸ *Ibid.*, Articles 25–26, pp. 8-10.

The *Abhishekai* has to be present every day at 7 a. m. in the temple of Nagesh to perform the ritual of *abhisheka* while reciting *Rudravartana* and *Purushasukta*. The *abhishekis* of Laxmi Narayana and Ganapati also have similar duties.

The *Gurav* has to perform the day-long ceremonies of *abhisheka*, *puja*, *naivedya* and *aarti* in the temples of Ravalnath and Betal, check the lights of the sanctuary, carry the insignia of *kuche* in all the processions and collect along with the *Katkar*, the revenue of *Pati* and other contributions of the *Mahajans* as per the list given by the Managing Committee. All other traditional duties are performed by the different temple servants.

Temple servants belonging to the *Shudra* caste can take *darshan* of the deity from the main door only they receive Prasad from the *Pujari* at that spot.

The *Mahajans* and devotees desirous of instituting festivities are asked to deposit adequate amount in advance so that the interest accruing therefrom should cover the expenses of the desired ceremony.

The Mahajans have to follow identical practices of worship in case of both Nagesh and Laxmi-Narayan.

Religious questions concerning the temple are resolved either by the *Swami* of *Partagal Math* or the *Swami* of *Kavle Math*.⁶⁹

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Mr. Shekhar Priolkar, the President, Mr. Umesh Naik, the Treasurer, Mr. Ramchandra Sardessai, the Attorney and Mr. Ajit Kerkar, the Secretary.

⁶⁹ *Nagesh Compromisso*, Articles 44-45, p. 12.

The priestly duties are discharged by Sadashiv Date, Narayan Vaze and Govind Joshi, who take turns for one month each to dispense with a particular set of duties. Rohidas Naik is the *Gurav* of the temples of Ravalnath and Betal. At present the temple does not have anyone to discharge the duties of Katkar, *bhavin* and the *kalavantis*. There are only two musicians, one *ilamatdar*, one *divta* and one *dhobi*. For the performance of various other services people are engaged on temporary basis as and when the need arises.

The Economics of the Temple of Nagesh Maharudra

The earliest record of donations made to this temple is inscribed in the *Nageshi Shilalekha* of December 24, 1413 issued during the reign of Sangam Devraya I, the king of Vijaynagar, when the Viceroy for Goa was Nanjan Gosavi. It records that Rama Naik, Nagan Naik, Rama Prabhu and Mangesh Prabhu along with their associates met the Vijaynagar official Main Shenai and requested him to grant some landed properties in Nageshi village for the maintenance of the temples of the locality. Accordingly, Landed estates known as *Vedakhandikeche Kulagar*, *Nagzari Mala Shet* and *Rubo Kulagar* in *Golitiwada* were granted for the maintenance of the temples of Nagesh and Mahalaxmi.⁷⁰

Next evidence of the royal support is the *Sanad*, the charter issued by the Peshwa Balaji Bajirao with the consent of Shahu, the Maratha *Chhatrapati*, granting the temple of Nagesh, the honour of using 10 divine insignias like the *Suryapan*, *abdagir*, *hударumal*, *makara torana*, *morchel*, *chavrya*, etc. This honour was granted at the request of the *Sardessai* of the *Antruz Mahal*, because the King of Sonda had objected to the use of white cloth in the *palkhi* procession of Nagesh.⁷¹

⁷⁰ S. V. Wagle, *Gomantakatil Devasthanancha Sankshipt Itihas*, S. V. Wagle, Mapuca, 1913, pp. 16-17.

⁷¹ *Ibid.*, pp. 14-15.

The Economics of the Temple as reflected in the *Livros da Comunidade de Bandora*

The Register of Accounts of the *Comunidade* of Bandora of 1769 written in *Modi* script gives this village the third rank among the villages of the *Antruz Mahal*, having 8 *vangads* or clans. The temple properties are organised into two categories, *Sthalik Devanchi Thikane*, those belonging to the local deities and *Parasthalik Devanchi Thikane*, those dedicated to the deities located elsewhere. Whereas some of the temple properties were exempted from payment of tax, others were given on lease as *kutumban*. Thirteen properties are identified as *sthalik devanchi thikane*, out of which three belonged to the temple of Nagesh.⁷² The number of landed properties stood at 7 in 1818.⁷³

Areca Groves:

1. the *Dhonsi paiki Kutmban*;
2. *Chirpute paiki Danda Thikan Bhise paiki*.

Coconut groves:

1. *Nagzar Bagayat and Agar*;
2. *Talyevaril Thikan*
3. *Dhonsi vadepaiki Taleche Mathevaril Thkan*.

Paddy Fields:

1. *Kumadgo Jirayat* leased to the *Devari, Pandu Made Prabhu*;
2. *Deuldastakhalil Cantor* also known as *Deva Khazan*, given as *Kutumban*.

⁷² *Livros da Comunidade de Bandora*, Vol. I, folios 2-2 v.

⁷³ *Livros da Comunidade de Bandora*, Vol. II, folio 7.

The temple of Laxmi Narayan owned a single coconut grove called *Narayan Bhat*, which was given as *kutumban*. A paddyfield, *Panglo Jirayat* was added later.

The temple of Ravalnath owned two coconut groves initially in 1769 and one more was added in 1818. They were:

1. *Devlakadil Thikan* leased to Bhiko and Bhisu Gurav;
2. *Alangiche Bhatakadil Shir*;
3. *Ravalnath Bhat*.⁷⁴

A single coconut grove surrounding the temple was dedicated to Betal. The coconut grove called *Hodarpaiki Shir* was dedicated to Purvachari while, the coconut grove, *Karadyache Bhat* was owned by the temple of Karado, which was leased as *kutumban*. The temple of Ganapati received the annual *Hakka* of 7 *Xerafins* (5 *xerafins* after the Kharif harvest and 2 *xerafins* after the Rabi harvest), an annual contribution of 12 *Xerafins* (7 *xerafins* after the Kharif harvest and 5 *xerafins* after the Rabi harvest) towards lighting of the *nandadeep*⁷⁵ and 6 *xerafins* after the kharif harvest for *Amritpad*, which is a daily offering of *naivedya* of cooked rice.⁷⁶

The Following table shows the annual *Hakkas* received by the different temples from the *Comunidade* of Bandora in 1854:⁷⁷

Name of the Temple	<i>Hakka</i> at Kharif harvest	<i>Hakka</i> at Rabi harvest	Total <i>Hakka</i>
Nagesh	44 <i>xerafins</i> 1.5 <i>tangas</i>	26 <i>xerafins</i> 3.5 <i>tangas</i>	70 <i>xerafins</i> 5 <i>tangas</i>
Laxmi Narayan	6 <i>xerafins</i> 2.5 <i>tangas</i>	6 <i>xerafins</i>	12 <i>Xerafins</i> 2.5 <i>tangas</i>
Ravalnath	5 <i>xerafins</i>	5 <i>xerafins</i>	10 <i>xerafins</i>
Karado	4 <i>xerafins</i>	4 <i>xerafins</i>	8 <i>xerafins</i>
Purvachari	5 <i>xerafins</i>	3 <i>xerafins</i> 1.25 <i>tangas</i>	8 <i>xerafins</i> 1.25 <i>tangas</i>

⁷⁴ *Livros da Comunidade de Bandora*, Vol. II, folio 4.

⁷⁵ *Livros da Comunidade de Bandora*, Vol. VII, folio 43 v.

⁷⁶ *Livros da Comunidade de Bandora*, Vol. VIII, folio 16.

⁷⁷ *Ibid.*, folio 40.

In addition to the *Hakka*, the temple of Nagesh received 2 *xerafins* towards *Ratha Pati* and *Kale Pati*;⁷⁸ 3 *xerafins* and 3 *tangas* for the *Jatra* in the month of *Kartik* and 1 *xerafin* towards offering of *payas* in the same month. The *Comunidade* paid 7 *xerafins* to each priest of the temple, 3 *xerafins* and 3 *tangas* to the *kalavantis* and 1 *tanga* to the *katkar*.⁷⁹

The Economics of the Temple as reflected in the *Compromisso* of 1910:

Article 16 of the *Compromisso* states that the revenue of the temple consists of:

1. Rents accrued from movable and immovable assets;
2. Interest of the loans by Deeds, Terms or *Cotbes* (current accounts) and old private bills;
3. Pensions from the Bandora *Comunidade*;
4. Contributions from *Mahajans* to make the expense of certain ceremonies including festivities;
5. Offerings made by the devotees;
6. Extraordinary contributions levied from *Mahajans* by way of *pati*⁸⁰ or *kanuk*⁸¹ made by the *Mahajans* on the occasion of the festivals like *Chaitra Pournima* and *Navaratri*;
7. The contributions due to the temple for the acts which are celebrated;
8. Annual pension of Rs. 200 from the house of Dempo for meeting the expenses of the cult and of *pradosh puja*;
9. The proceeds of the auction of various articles and commodities;
10. proceeds of the fines imposed on *Mahajans* and temple servants;
11. Any other eventual revenue.

⁷⁸ *Livros da Comunidade de Bandora*, Vol. VII, folio 44 v.

⁷⁹ *Livros da Comunidade de Bandora*, Vol. VIII, folio 16.

⁸⁰ *Pati* is a subscription paid by the people towards observance of a ceremony in the temple. Many *Comunidades* used to make annual contributions for the *Ratha* and *Kala* festivals of different deities.

⁸¹ *Kanuk* is a monetary offering by the *Mahajan* on his visit to the temple for a festivity.

Article 17 mentions that the heads of expenditure of the *mazania* consist of:

1. Maintenance of the buildings of the temples, *agrashalas*, etc.;
2. Salaries to the functionaries of the temples and the contribution to the Government Treasury;
3. The celebration of annual festivals instituted by the Mahajans and devotees in their private capacity;
4. The tribute for supervision and contribution for beneficence and education fund;
5. Other expenses marked in the ordinary and extraordinary budgets.

Leading Patrons of the Temple

The *agrashalas* were built by the joint efforts of Narba Kamat Panvelkar, Vyankatesh Kamat Vadiye and the widow of Narayan Fonde Kamat in *Shake* 1703. All the *agrashalas* were renovated by Gopikabai, the widow of Pandurang Kamat Panvelkar in *Shake* 1799.

The *agrashala* on the left at the back side of the temple was built by Narayan Laxman Naik Bhatkar. The one which is close to the shop of the temple was built by Sadashiv Naik Gãonekar and the one to the left side of the temple was jointly funded by Ramchandra Tat Naik Gãonekar and Pandurang Nagoji Naik Namshikar. Renovations were carried out from time to time by Krishnaji Sagun from Mumbai at his expense under personal supervision, subsequently.⁸²

⁸² S. V. Wagle, *op. cit.*, Introduction , pp. 3-4.

The fee structure for the performance of cults in the temple of Nagesh in 1913 was as follows:

Type of the Ritual	Rupees	Annas	Pais
<i>Avartan without panchamrit</i>	0	0	8
<i>Avartan with panchamrit</i>	0	1	8
<i>Ekadashini</i>	0	4	0
<i>Pavamanabhisheka with panchamrit</i>	0	4	0
<i>Dampatya Bhojan with Dakshina</i>	0	6	0
<i>Abhisheka</i>	0	6	8
<i>Tulabhar</i>	1	0	0
<i>Ganthwal</i>	2	8	0
<i>Puja Barachi</i>	3	8	0
<i>Laghurudra</i>	3	13	4
<i>Maharudra with santarpan for 25 Brahmins and Shibikotsav</i>	52	8	0
<i>Chandichi Palkhi</i>	5	0	0

The annual income of the temple in the year 1913 was as follows:⁸³

Sources of Income	Rupees	Annas	Pais
Income from properties	446	4	0
Interest	1541	9	3
Receipts from <i>kanuk, navas and devakrityas</i>	80	0	0
Receipts from <i>Comunidade</i> of Bandora	109	11	5
Pensions from:			
King of Sonda	30	0	0
Sadashiv Narba Naik Prataprao, the chief Sardesai	36	8	0
Baloji Naik Prataprao Sardesai, Rasai	18	12	0
Pundalik Kamat Panvelkar, Panvel	38	5	4
Laxman Narayan Naik Bhatkar, Panaji	28	11	8
Madhav Pandurang Shenvi Priolkar, Priol	16	12	4
Raghuvir Shrinivas Naik <i>Gāonekar</i>	5	0	0
Indirabai Bhatkar, Panaji	41	10	2
Sagun Vithoba Naik and others, Margao	9	11	0
Lakhba Nagoji Naik Prataprao Sardesai	28	5	5
Vishnu Ramchandra Naik, Margao	2	1	4
Grand Total	2499	6	5

⁸³ S. V. Wagle, pp. 5-6.

Economics of the Temple in the Present Times:

The Income and Expenditure of the temple for the years 2007 - 2010 is shown in the following table:⁸⁴

Particulars	2007-08	2008-09	2009-10
Income	27, 37, 604	79, 55,0 55	75, 37, 937
Expenditure	27, 37, 132	79, 54, 732	75, 37, 601
Balance	472	323	336

The *Hakkas* and Pensions due to the temple of Nagesh:⁸⁵

Name of the <i>Comunidade</i>	Amount
<i>Comunidade</i> of Bandora	2,165.85
<i>Comunidade</i> of Nirankal	16.66
<i>Comunidade</i> of Kavle	14.17
<i>Comunidade</i> of Bhoma	00.95
<i>Comunidade</i> of Adcona	00. 95
<i>Comunidade</i> of Khandola	1.90

⁸⁴ *Budget Estimates of the Temple of Nagesh Maharudra for the year 2009-2010*, p. 20.

⁸⁵ *Ibid.*, p. 13.

The Economics of the temple of Nagesh Maharudra in the present times

is reflected in the following table:⁸⁶

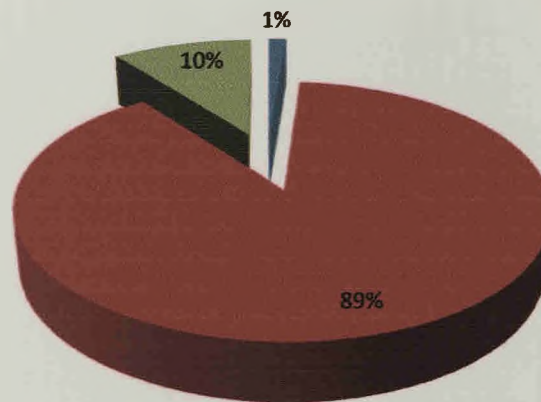
INCOME	AMOUNT	TOTAL	%
Lease Rents	79.60		
Rent of Properties	93,935.31		
<i>Hakkas</i> /Pensions	2,202.98		
Contribution for Cults	1,719.15	97,937.04	1.30%
Other Receipts			
Cults /Offerings	3,50,000.00		
Fund Box Receipts	7,00,000.00		
Room Charges	3,50,000.00		
Hall Charges	2,40,000.00		
<i>Kanuk</i>	9,00,000.00		
Donations/Silver Door Fund	40,50,000.00		
Calander, Photos, etc.	80,000.00	66,70,000.00	88.49%
Interest from Banks		7,70,000.00	10.21%
Grand Total		75,37,937.04	100%
EXPENDITURE			
Festivities of <i>mazania</i>			
<i>Shimgotsav</i>	800		
<i>Chaitra Pournima</i>	1,90,000		
Navaratri, <i>Dasra</i> , <i>Navachandi</i>	1,70,000		
<i>Kartik Pournima, Ratha</i>	90,000		
<i>Maharudra in Magha</i>	1,90,000		
Other Ceremonies	38,800	6,79,600.00	9.01%
Purchases		18,000.00	0.02%
Private Festivities		70,000.00	0.92%
Pensions /Salaries		9,31,900.00	12.36%
Staff Welfare		40,000.00	0.53%
Fiscalization and Superintendence			
Audit Fees	3,000		
<i>Derram</i>	30,000	33,000.00	0.43%
Miscellaneous expenses		58,05,101.00	77.01%
Grand Total		75,37,601.00	100%
Balance		336.00	0.00%

⁸⁶ Budget Estimates of the Temple of Nagesh Maharudra for the year 2009-2010, pp. 2-6.

The percentages of income and expenditure of the temple of Nagesh Maharudra are analysed using the pie charts as follows:

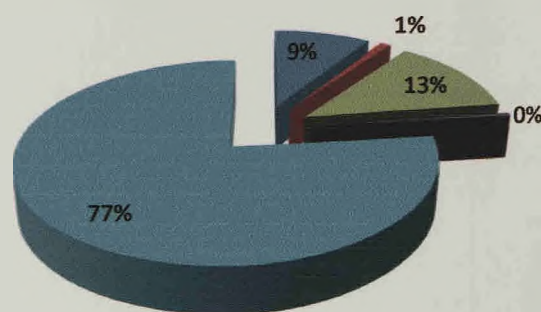
Total Income 2009-10

■ Rents, Hakkas, Pensions and Contributions ■ Other Receipts ■ Interest from Banks



Total Expenditure 2009-10

■ Festivities of Mazania ■ Private Festivities
■ Pension, Salaries and Staff Welfare ■ Audit and Derram
■ Miscellaneous



2.2 The Management of the Temple of Mahalaxmi of Bandora

The *Compromisso* of the Temple of *Mahalaxmi* of Bandora, having 41 articles was approved vide the *Portaria* No. 360 dated January 26, 1920 and it was published in the Supplement to Government Gazette No. 36, dated May 5, 1920.

The *Compromisso* states that this temple was originally located at Colva in the taluka of Salcete. It was subsequently shifted to Bandora.⁸⁷ The term *Mahajan* used in the Bye-laws includes both, the *Kulavi Mahajans* and the *Palavi Mahajans*.⁸⁸

The *Kulavi Mahajans* of Mahalaxmi are Shenavi Kerkar, Shenavi Kelekar, Shenavi Savaikar and Shenavi Sangaokar of the Kashyapa *gotra*, Bhandare, Kamat, Kamat Gankar, Kamat Dhakankar of the Bharadwaja *gotra* and Kamat, Adarkar, Ajrekar and Bhandari of the Kaundinya *gotra*.

Apart from these mainy *Mahajans* of Nagesh, Mangesh, Shantadurga at Kavle, Ganapati at Khandola and Damodar at Jambauli worship her as *palavi devata*.

Only three deities namely Ravalnath, Narayandev and Supto Fato are mentioned as affiliate deities to Mahalaxmi. Rest of the affiliate deities are mentioned in Article 35.

All those *Mahajans* who are of the age of 18 years and above and are married and such of the bachelor *Mahajans* as are 23 years of age and above are eligible to participate and vote at the meetings of the *mazania*.⁸⁹

If an expatriate *Mahajan* happens to be present in Goa at the time of any meeting of the *mazania*, the Managing Committee has to invite him for the same. If he is unable to attend

⁸⁷ Actually the temple of Mahalaxmi was very much in Bandora much before the arrival of the Portuguese to Goa. In the wake of the repressive religious policy of the Portuguese, the cult of Mahalaxmi at Colva had to be shifted to and consecrated in the Mahalaxmi temple of Bandora.

⁸⁸ V. N. S. Dhume, SMDBGSI, p. 120.

Mahajans of a particular *Kuladevata*, the clanar deity, are called *Kulavis*.

⁸⁹ V. N. S. Dhume, SMDBGSI, Article 5, p. 121.

a meeting of the *mazania* he can send his proxy provided the proxy so deputed is introduced to the *mazania* by any other *Mahajan*. But the proxy in such cases has to exercise his vote in the interest of the temple.⁹⁰

The various temple functionaries and their respective duties are given as under:⁹¹

The *Purohit* has to conduct ceremonies like *Ganapatipujan*, *punyahavachan*, *Gangapujan*, *ghata sthapana*, *japa*, *homa*, *havanadwara Navachandi*, *Tulsi vivaha*, and *simollanghana*. He also has to recite *mangalashataka* in all procession and perform the *dampatyasnana vidhi* at the temple lake.

The *Abhishekai* has to perform the *abhisheka* and *aarti*, recite the *mangalashataka*, offer *aarti* in the course of the *palkhi*, and invoke blessings of the deity at the conclusion of a ceremony through *garhane*.

The *Pujari* has to do *puja* of all deities in the temple including *Narayandev*, dress up the idols and bedeck them with ornaments and flowers and offer *naivedya* to the divinities, remain present in the temple throughout the day and keep a watchful eye on the servants and the visitors and offer *naivedya* to *Sapto Fato.*, and escort the *palkhi* procession. The ornaments of idols and the *puja* material are kept in his custody. He has to invite *Mahajans* and other devotees of the village for the community lunch called *Samaradhana* and seek the divine blessings through the medium of *prasad pakli*. He has to place the *utsav murti* into the *vahanas* of processions and decorate them with ornaments.

The *Gurav* has to perform *puja*, *naivedya* and *arti* in the temples of Ravalnath, Baleshwar, and *Sapto Fato*. He has to also honour the *palkhi* of Mahalaxmi with *arti* when it arrives at the entrance to the temple of Ravalnath and again when it returns after going around the

⁹⁰ V. N. S. Dhume, SMDBGSI, Article 6, p. 121.

⁹¹ *Ibid.*, Article 13, p.124.

sabhamandapa. He has to offer the *naivedya* of *khichadi* if requested by the *Mahajans* and the devotees. On the day of the *Vijayadashmi*, he takes charge of the *tarang* after getting possessed by the spirit of the deity. Arranging the decoration for *kelichya gabyanchi puja* of Ravalnath is one of his functions.

The *Bhandari* has to maintain the circumambulatory passage tidy, supply water needed for rituals like *abhishek*, light the *nityadeepa* and the *aarti*, offer *bhet*⁹² to the devotees and offer *garhane* on their behalf.

The *Dhumali* has to make the circum-ambulation of the temple playing musical instruments like *ghumat*, *kasale* etc. while carrying the essence burner, *dhoopdan* around the temple to symbolically purify the temple enclosure. He is to maintain the surrounding of the temple lake, clean. He accepts sari from the lady who has taken the *dampatya snan*.⁹³

The *Compromisso* permits the Managing Committee to conduct half yearly auctions or whenever felt necessary to dispose of items donated to the deity.⁹⁴

A new sponsor can be admitted for a festivity which was previously celebrated by another *Mahajan* without complying with the financial obligations.

The document speaks of preparation of a catalogue of rules and regulations meant for the temple servants and on its acceptance by the *mazania*, admission of the same as a supplement to these Bye-laws.⁹⁵

⁹² *Bhet* means offering of holy water used in the morning ablutions of the deity, *teertha* and flowers of the *nirmalya* to the devotee by the priest.

⁹³ *Dampatyasnan* is the ritual bath at the temple tank taken by the newly wedded couple in connection with the performance of the *gaanthwal* ceremony to be performed on their first visit to the temple after marriage.

⁹⁴ V. N. S. Dhume, SMDBGSI, Article 29, p. 133.

⁹⁵ V. N. S. Dhume, SMDBGSI, Articles 36 and 37, p. 134.

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Dr. Avinash Kamat Dhakankar, the President; Mr. Rajiv Kamat Helekar, the Treasurer; Mr. Prakash Bhandari, the Attorney and Mr. Shripad Sardessai, the Secretary.

The priestly duties are discharged by Damoodar Vaze, Arun Deuskar, Samir Date and Pradip Savaikar, who take turns for 15 days each to dispense with a particular set of duties. Suresh Naik is the *Katkar* for the temple and Raisu Naik is the *Pairikar*. Ms. Mhalu Naik from Mardol supplies daily flowers to the temple. No *kalavantis* are functioning now. Only two *vajantris* operate namely, Gurudas Nageshkar and Mr. Mulvi. Other servants are hired on daily basis.⁹⁶

The Economics of the Temple of Mahalaxmi of Bandora

The earliest reference to the economic gains of the temple of Mahalakshmi is found in the *Nageshi Shilalekha* of 1413 A. D. It records the land grants made by Main Shenai during the Viceroyalty of Nanjan Gosavi, when Goa was under the rule of Sangam Devrai, the King of Vijayanagar. The properties granted to the temples of Nagesh and Mahalaxmi were the paddyfield, *Nagzari Malo Shet* and two areca groves namely, *Vedakhandikeche Kulagar* and *Golti wadyavaril Rubo Kulagar*. It directs that the income of these properties should be used to offer the goddess, the *puja* inclusive of sandalwood, incense, *arti* and *naivedya* of cooked rice on *Kartik Pournima* and to light the perpetual lamps, *nandadeep* in her sanctuary.⁹⁷

⁹⁶ Information obtained from Mr. Jivaji Nagarsekar on June 12, 2011.

⁹⁷ S. V. Wagle, *op. cit.*, pp. 16-17.

The economics of the Temple as reflected in the *Livros da Comunidade de Bandora*

The properties owned by the Temple:

1. *Devlakadil Bagayat* given as *Kutumban*⁹⁸
2. *Wada Navatpaiki Vitthalapur Thikan*⁹⁹

It received an annual *Hakka* of 56 *xerafins* and 4.5 *tangas* (28 *xerafins* and 2.25 *tangas* after the *Kharif* harvest and 28 *xerafins* and 2.25 *tangas* after the *Rabi* harvest) and 2 *xerafins* towards the *Ratha Pati* and *Kale Pati* in 1843.¹⁰⁰ In 1854, the temple received 28 *xerafins* and 2.5 *tangas* as annual *Hakka*,¹⁰¹ 1 *xerafin* after the *Kharif* harvest for the *ratha* celebration.¹⁰² The *Katkar* of the temple was paid 1 *tanga*, while the other *sevekaris* were paid 3 *xerafins* and 3 *tangas*.

Major donors of the Temple

As a gesture of thanksgiving for the divine graces received, a Parsi gentleman from Bombay, Mr. Shapurji Sorabji Engineer completed renovation of the Mahalakshmi temple in 1916. The daughter of the temple servant, Nabubai Viswanath Katkar was largely responsible for this massive undertaking. She built the *nagarkhana* and also donated many gold plated silver articles. A silverplated palanquin was donated by Mr. Hiralal Shet from Bombay in the memory of Kesharbai Katkar. The *mandapa* of the sanctuary and the *mahadwara* mounted with gold plated Ganesh *murti*, were donated by Ramchandra Bhima Kali. The *Maharatha* was donated by Raghavendra J. Shanbhag from Hegde, Kumtha. The

⁹⁸ *Livros da Comunidade de Bandora*, Vol. I (1769-1846), folio 4.

⁹⁹ *Livros da Comunidade de Bandora*, Vol. V (1831-1832), folio 4 v.

¹⁰⁰ *Livros da Comunidade de Bandora*, Vol. VII, folio 43 v.

¹⁰¹ *Livros da Comunidade de Bandora*, Vol. VIII, folio 16.

¹⁰² *Livros da Comunidade de Bandora*, Vol. VIII, folio 28.

two silver arches on the *chauk* under which, stand the *dwarapalas*, were donated by Devidas P. Hegdekar and his brother from Margao.¹⁰³

The *sabhamandap* built by Ramchandra Shenvi Kelekar from Priol was renovated by Shridhar Shenvi Bhobe Kakule from Kandoli in 1955 and the latest renovation was done in the last decade, this time by the *mazania*. Shridhar R. Naik Gavnekar from Bandora bore the expenses of the first floor of the *agrashala* on the left side of the temple.

The Economics of the Temple of Mahalaxmi of Colva as reflected in the *Foral de Salcete* of 1622

A survey and demarcation of the *namoxins* was conducted in the Colva village of Salcete by the *Ouvidor*, Francisco Travasso, dated October 25, 1622. The village elders chosen to conduct the survey were Anton de Souza, Antonio Garcia and the Father, Attorney of the Company of Jesus was to assist them in the given assignment. Bound by the oath given on the book of Holy Gospel and on the heads of their children, they completed the task without any passion or affection, of demarcating and fixing the boundaries of the *namoxins* and identifying those who had misappropriated the temple lands. The report to this effect is found in the *Foral de Salcete* of 1622, which is signed by the *Ouvidor*, all the members of the panel and the interpreter, Manuel Rodriguese.¹⁰⁴

These properties were made over to the deities of Colva namely, Mhalqumi (Mahalaxmi), Balesor (Baleshwar), Nrayandev, Betal, Bhairao (Bhairav), and Muqulespor (Mukuleshwar).

¹⁰³ V. N. S. Dhume, SMDBGSI, pp. 69-72.

¹⁰⁴ *Foral de Salcete* of 1622, folio 211.

The paddy fields¹⁰⁵ and other properties¹⁰⁶ listed by the above-mentioned committee, include the following:

Sr. No.	Paddy Fields	Palm groves and other properties
1	The larger <i>Vancheganna</i>	<i>Mharabhatalem</i>
2	<i>Dhacutem Vancheganna</i>	<i>Mharabhatalem Tollanda</i>
3	<i>Bandargalli</i>	<i>Loghumandarbhatalem Satore</i>
4	<i>Bondgalli</i>	<i>Bhairagannalem</i>
5	<i>Viranch Galli</i>	<i>Callagea Loghuchem Maradd</i>
6	<i>Devacho Aquo</i>	Three pieces of <i>Daneaballuguealem</i>
7	<i>Lequachem Viradde</i>	<i>Deussa</i>
8	<i>Viradde of the same Zoixi</i>	<i>Mhalcumiche</i>
9	<i>Galicet</i>	<i>Maddiachem Culagra</i>
10	<i>Calliallem Talle</i>	<i>Holiechem Mandda</i>
11	<i>Mainnacat</i>	<i>Balesporachi Namoxin</i>
12	<i>Crishna Aquo</i>	<i>Tollonga of Mhabolo Zoixi</i>
13	<i>Naraennagalicet</i>	<i>Betalachem</i>
14	<i>Cumbarali</i>	<i>Bande Malliachem</i>
15	<i>Malliachem Tatte</i>	<i>Dhauzealem of namoxin</i>
16	<i>Sirlliacho Patto</i>	<i>Sansare Tatta</i>
17	<i>Dauguzali Galli</i>	<i>Ghadialem of the Gurou Jogui</i>
18	<i>Virande</i>	<i>Perneachi Namoxin</i>
19	<i>Vinade</i>	<i>Thauialem of the Carpenters</i>
20	<i>Mharancheo Cunguio Matabondio</i>	
21	<i>Sirlichio Patto</i>	
22	<i>Perneachi Pattoli</i>	
23	<i>Calliachi Pattoli</i>	
24	<i>Thauiachchi Pattoli</i>	
25	<i>Thauviancho Patto</i>	
26	<i>Toriache Virache</i>	
27	<i>Pirdo</i>	

¹⁰⁵ *Foral de Salcete of 1622 Ibid., folios 211 v- 214 v.*

¹⁰⁶ *Ibid., folios 215-219 v.*

The Economics of the Temple of Mahalaxmi as reflected in the Compromisso

The sources of income for this Temple are as follows:

1. The income accruing from the immovable properties enlisted in the inventory;
2. Interest on loans granted;
3. Donations made by the *Mahajans* and the devotees;
4. Penalties imposed in accordance with the Bye-laws and the government *Regulation*;
5. The subscriptions made by the *Mahajans*;
6. The contribution of *Hakka* made by the different the *Comunidades* and the payments made by the government Treasury;
7. The fees charged on performance of rituals and ceremonies in the temple.

The important items of expenditure consist of:

1. The repairs and the beautification of the temple buildings;
2. expenses incurred on performance of religious ceremonies;
3. Salaries of temple servants, payment of dues to the *Comunidades* and taxes to the government;
4. Expenses made on the annual festival of the temple and on the ceremonies privately instituted by the *Mahajans* as permanent *seva*;
5. Charges for the services of the official supervising agencies and auditing of accounts;

6. Miscellaneous expenditure as noted in the ordinary budget.¹⁰⁷

The fee structure for the performance of cults in the temple of Mahalaxmi in 1913 was as follows.¹⁰⁸

Description	Rupees	Annas	Pais
<i>Bhet</i>	0	0	6
<i>Ganthwal</i>	1	0	0
<i>Avartan</i>	0	1	0
<i>Ekadashini</i>	0	4	0
<i>Abhisheka I</i>	1	3	4
<i>Abhisheka II</i>	2	4	0
<i>Abhisheka III</i>	3	6	8
<i>Puja</i>	4	8	0
<i>Naivedya</i>	0	4	0
<i>Dampatya Pujan</i>	2	0	0
<i>Laghurudra</i>	3	2	0
<i>Maharudra</i>	40	9	0
<i>Navachandi Japadwara</i>	3	8	0
<i>Navachandi Havanadwara</i>	10	11	0
<i>Shatachandi</i>	45	0	0
<i>Tulabhar</i>	1	0	0

The major heads of annual income of the temple in 1913.¹⁰⁹

Particulars	Rupees	Annas	Pais
Income from Properties	111	2	8
Interest on Loans	745	5	3
<i>Kanuk, navas etc.</i>	195	0	0
Cults	25	1	0
Pensions:			
<i>Commuidade of Bandora</i>	34	3	10
<i>Commuidade of Keri</i>	1	6	8
<i>Commuidade of Vere</i>	0	7	7
<i>Commuidade of Velge</i>	20	12	5
<i>Commuidade of Hemadbarshe</i>	0	15	8
<i>Commuidade of Chandrawadi</i>	1	14	3
<i>Commuidade of Bori</i>	21	4	0
Bapoji Muzumdar	2	8	0

¹⁰⁷ V. N. S. Dhume, SMDBGSI., Articles 11 and 12, pp. 123-124.

¹⁰⁸ S. V. Wagle, op. cit., p. 25.

¹⁰⁹ *Ibid.*, op.cit., p. 26.

Subauyya Narayan Shenvi, Shiravali	12	0	0
Vyankoba Suba Shenvi, Kumtha	12	0	0
Shantaram Narayan Bodas, Mumbai	10	0	0
Timayya Subhedar	8	5	4
<i>Ghaisas vritti</i>	10	0	0
<i>Bhandari vritti</i>	15	0	0

Economics of the Temple in the Present Times

The properties currently under the proprietorship of the Temple of Mahalaxmi

1. *Thikan Sthala Kutumban*
2. *Thikan Golti*
3. *Thikan ek ashtamamsh bhag Golti Thikanacha*
4. *Thikan Talivaril Madbabat*
5. *Thikan Pute Moga Shir*
6. *Thikan Navat and Vitthalapur*
7. *Thikan Halge Bhat*

The Temple has 20 shares of the Comunidade of Curtorim, 10 shares of the Comunidade of Girdoli in Salcet and 24 shares of the Comunidade of Kundaj in Ponda.¹¹⁰

The details about the Income and Expenditure of the temple for the years 2007 - 2011 can be gauged from the following table:¹¹¹

Particulars	2007-08	2008-09	2009-10	2010-11
Income	26, 16, 522	29, 89, 729	36, 16, 563	59,66,945
Expenditure	26, 12, 550	29, 81, 708	36, 05,000	58,00,000
Balance	3,972	8,021	11, 563	1,66,945

¹¹⁰ V. N. S. Dhume, SMDBGSI, pp. 115-119.

¹¹¹ *Shri Samsthan Mahalaxmi, Bandora, Budget for the year 2010-2011, p. 10.*

The economics of the temple of Mahalaxmi for the present times can be gauged from the following table:¹¹²

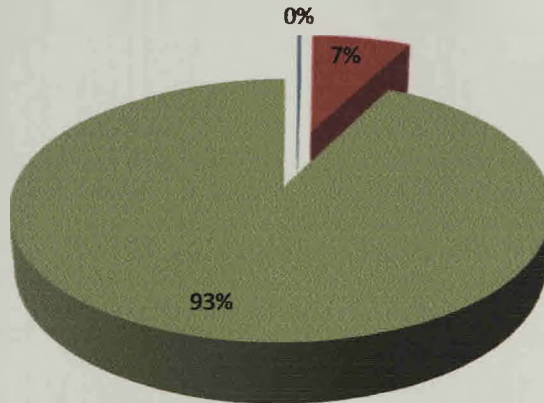
INCOME	AMOUNT	TOTAL	%
Income from Properties	11,000.00		
Dividends on Shares	110.10		
Hakkas and Pensions	26.05		
Interest on Loans (<i>Communidadades</i>)	84.62		
Interest on Loans (Landed Properties)	136.25		
Interest on Loans without security	119.86		
Amount Payable by Employees (<i>Swamitva</i>)	50.50	11527.38	0.2%
Interest from Banks		423169.00	7.1%
Other Income			
<i>Kanuk</i>	7,25,000.00		
Fund Box	15,25,000.00		
Auctions	3,00,000.00		
Room Charges	2,50,000.00		
Hall Charges	2,00,000.00		
<i>Oti</i> Collections	1,80,000.00		
Daily <i>Sevas</i>	8,95,000.00		
Other Gains	14,57,249.00	55,32,249.00	92.7%
Grand Total		59,66,945.38	100%
EXPENDITURE			
Expenses from Temple Treasury		4,75,000.00	8.18
Expenses from <i>Shashvat Sevas</i>		2,75,000.00	4.74
Other Expenses			
Pensions and Salaries		5,30,000.00	9.13
Security Charges		1,50,000.00	2.58
Administrative Charges		1,50,000.00	2.58
Other Charges			
<i>Nandadeep</i>	25,000.00		
Daily Flowers	60,000.00		
Purchases	2,50,000.00		
Repairs and Maintenance	31,60,000.00		
<i>Bhiksha Seva of Swamiji</i>	1,00,000.00		
Educational Benefits	1,25,000.00		
Miscellaneous	5,00,000.00	42,20,000.00	72.8
Grand Total		58,00,000.00	100%
Balance		1,66,945	2.80%

¹¹² *Shri Samsthan Mahalaxmi, Bandora, Budget for the year 2010-2011, pp.1-3.*

The total income and expenditure of the temple of *Mahalaxmi* is explained with the help of pie charts as below.

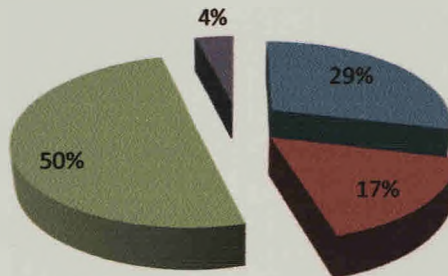
Total Income 2010-11

■ Rents, Dividends, Hakkas, pensions, etc. ■ Interest from Banks ■ Other Income



Total Expenditure 2010-11

■ Expenses from Treasury
■ Expenses from Shashwat Sewas
■ Pensions, Salaries, Security and Administrative Charges
■ Other Charges



2.3 The Management of the Temple of Kapileshwar at Kavle

The *Compromisso* of the temple of Kapileshwar of the Kavle village, containing 36 articles, was approved by the *Portaria* No. 48, dated January 23, 1909 and it was published in the Government Gazette No. 7, dated January 26, 1909.

The chapter I of these bylaws is about institution of the *devasthan* and its founders. It acknowledges the fact that the origin of this *devasthan* is not known but declares that it is a very old temple of the locality.

The founders and institutors of this temple were the *Gāonkars* and *Kulkarnis* of the village Kavle, who form the body of *Mahajans*.

The general body of the *Mahajans* consists of the male descendents of four of the following *Vangads* of the village:¹¹³

<i>Vangads</i>	<i>Gotra</i>
Dhavlikar	Bharadwaja
Kumardeskar	Jamadagni – Vatsa
Bakhle	Kaushika
Kulkarni	Vatsa

The minors below 18 years of age, the *Mahajans* whose names are not listed in the catalogue or those excommunicated by the competent authorities and by the judicial courts, are not allowed to vote in the proceedings of the *mazania*.¹¹⁴

The principal duties of the servants are described carefully.¹¹⁵ The *Gurav* has to do *puja*, seek *prasad kaul* and keep the keys of the *devasthan* and objects of the daily use of the God in his custody. At appointed times in the year, he gets possessed by the divine spirit.

¹¹³ *Kapileshwar Compromisso*, Article 3, p.2.

¹¹⁴ *Ibid.*, Article 10, p.2.

The barber is to clean the swords of the *devasthan* and keep them above the heads of *Gurav* and *Amani* on the appointed day of special observance. The *Amani* has to do the *puja* of *mavalims*, to celebrate the rites of *bhogaval* at the place, *purvant*. The blacksmith has to cut the *kohala*, as a symbolical offering of *balidan* on the day of the *Dasra* at the site called *purvant*; to sacrifice a cock; to spread the *charu*¹¹⁶ at *purvant*. The *mulli* has to perform the rite of *shens*¹¹⁷ when the *gurav* gets possessed by the spirit. The musicians have to provide accompaniment to the solemn event as per the tradition. The shoemaker is to furnish the foot wears for the temple of Betal. All the servants have to offer their services at the temples of affiliated deities too.

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Mr. Mohan Dhavlikar, the President, Mr. Sandip Dhavlikar, the Treasurer, Mr. Ramchandra Bakhle, the Attorney and Mr. Pradip Bakhle, the Secretary.

The priestly duties are discharged by Vishvanath Sadhale and Shrihar Upadhye. The duties of the *Gurav* are discharged by men belonging to several families taking turns. *Katkar* for the temple presently, is Laxmikant Kapileshwarkar. No *bhavins* and *kalavantis* are attached to the temple. The duties of the *Amani* are performed by a man belonging to the Naik family. Rest of the temple functionaries are engaged only at the time of the festivals.

All the temples of the Kavle village were financially supported by the local *comunidade*. Some of the properties dedicated to the temples were exempted from taxes, while others were given as *kutumban*. They were as follows:

¹¹⁵ *Kapileshwar Compromisso*, Article 13, pp.3-4

¹¹⁶ *Charu* is cooked rice mixed with the blood of the animal sacrificed. It is spread at the boundaries of the village to ward off the evil spirits.

¹¹⁷ *Shens* means spraying of sacred rice on the man possessed by the divine spirit in this context.

The Economics of the Temple of Kapileshwar as reflected in the *Livros da Comunidade de Queula* :

Properties of Kapileshwar:

1. *Deul sthala Thikan;*
2. *Galshirewadepaiki Dande;*
3. Half of the paddy field *Kipalte* with tax exemption.

Properties of Kamleshwar:

1. *Maeen Thikan Konwadepaiki Agar.*

Properties of Madhavdev:

Palm groves:

1. *Sthala Thikan Madhavdev* leased as *kutumban*;
2. *Solie Thikan* with tax exemption.

Pady fields:

1. *Devache Khazan;*
2. *Vithoba Shenvi Kulkarni yache gharakhalil Cantor* (with tax exemption).

Properties of Bhagawati:

1. *Malebhat* with tax exemption.

Properties of Betal:

1. A palm grove *Betal Bhat*;
2. Half of the paddy field *Kipalte* with tax exemption;

3. *Betal Cantor*, a paddy field with tax exemption.¹¹⁸

The *Hakka* of Kapileshwar was 79 *xerafins* in 1819.¹¹⁹

The contributions made by the *Comunidade* towards various ceremonies conducted in the temple of Kapileshwar are given in the following table:

Ceremony	<i>Xerafins</i>
<i>Amritpad</i> ¹²⁰	30
<i>Nandadeep</i>	20
<i>Abhisheka</i>	36
<i>Palkhi</i>	114
<i>Jagar</i>	12
<i>Samvatsar Pratipada</i>	6
<i>Panchang Shravan</i>	6
<i>Vasant Puja</i> ¹²¹	6
<i>Pavitra Ropan and Mohini</i>	12
<i>Rang Puja in Shravan</i>	3
<i>Dasra</i>	10
<i>Jatra</i> ¹²²	6
<i>Samaradhana</i> ¹²³	6
<i>Shimga</i> ¹²⁴	17
<i>Deepavali</i> ¹²⁵	3

Shri Ganapati received 6 *xerafins* as a contribution from *gramakharcha*¹²⁶ and 6 *xerafins* for *Amritpad*.¹²⁷

The temple of Kamleshwar received 18 *xerafins* from *gramakharcha* in 1820,¹²⁸ 8 *xerafins* for *nandadeep*, 19 *xerafins* for *Amritpad* and 2.5 *tangas* for lamps during *navaratri* in 1854.¹²⁹

¹¹⁸ *Livros da Comunidade de Queula*, Vol. I (1817-1819), folios 6 v.-7 v.

¹¹⁹ *Ibid.*, folio 24 v.

¹²⁰ *Amritpad* is the offering of cooked rice made using one *pad* (dry measure of 1 *pad* = 2 *noctis*) of rice.

¹²¹ *Livros da Comunidade de Queula*, Vol. V (1832-1834), folio 80 v.

¹²² *Livros da Comunidade de Queula*, Vol. X (1853-181854), folio 4.

¹²³ *Livros da Comunidade de Queula*, Vol. IV, folio 27 v.

¹²⁴ *Livros da Comunidade de Queula*, Vol. II, folio 39.

¹²⁵ *Ibid.*, folio 19 v.

¹²⁶ *Livros da Comunidade de Queula*, Vol. II, folio 23.

¹²⁷ *Ibid.*, folio 19 v.

The temple of Madhavdev received 12 *xerafins* and 1.5 *tangas* as *Hakka*, 23 *xerafins* for *Jatra*.

The temple of Bhagavati received 15 *xerafins* from *Gramakharcha*, 30 *xerafins* for *Amritpad*, 25 *xerafins* for *navaratri*, 3 *xerafins* for *Saptashati parayan*¹³⁰ and 8 *xerafins* for *Jatra*.

The temple of Betal received 13 *xerafins* and 3 *tanga* as *Hakka*,¹³¹ 23 *xerafins* and 4.5 *tangas* for *Amritpad* and 20 *xerafins* for *Dasra*.¹³²

The *sevekaris* like *gan*, *vajantri*, *kalavanti*, *mridangi*, *Hardas*, etc. were given *mushayara* of 43 *xerafins* and 2.5 *tangas*.

The *Comunidade de Queula* subsequently began auctions for conducting the different temple ceremonies. The highest bidder had to conduct the ceremony for which he received a nominal payment from the *Comunidade* in 1854.¹³³ Following table gives an idea about this exercise:

Successful Bidder	Ceremony	Amount from <i>Comunidade</i>
Govind S. Bhat Dhavalkar	<i>Pavitra Ropan</i>	13 <i>xerafins</i>
Govind S. Bhat Dhavalkar	<i>Shravan Somvar</i>	2 <i>xerafins</i> and 1 <i>tanga</i>
Purushottam V. Bhat <i>Gãonkar</i>	<i>Navaratri</i>	3 <i>xerafins</i> and 0.25 <i>tanga</i>
Balkrishna B. Shenvi	<i>Tulsipuja</i>	2 <i>xerafins</i>
Purushottam V. Bhat <i>Gãonkar</i>	<i>Jatra</i>	118 <i>xerafins</i>
Purushottam V. Bhat <i>Gãonkar</i>	<i>Palkhi Processions</i>	6 <i>xerafins</i> and 2.5 <i>tangas</i>

¹²⁸ *Livros da Comunidade de Queula*, Vol. II, folio 23 folio 39.

¹²⁹ *Livros da Comunidade de Queula*, Vol. X, folio 5.

¹³⁰ *Livros da Comunidade de Queula*, Vol. IV, folio 19.

¹³¹ *Livros da Comunidade de Queula*, Vol. III, folio 34 v.

¹³² *Livros da Comunidade de Queula*, Vol. V, folio 45 v.

¹³³ *Livros da Comunidade de Queula*, Vol. X, folio 5.

Economics of the Temple of Kapileshwar as reflected in the

Compromisso:

Article 18 mentions that the Fund of the *Devasthan* consists of:

1. The value of the immovable propertiest;
2. The movable properties, gold and silver ornaments, objects of copper, tin, glass and other valuables mentioned in the respective inventory;
3. Pension of Rs. 147, *annas* 2 and *paise* 6 per year received from the *Comunidade* of Kavle.

Properties of Kapileshwar in Kavle:

1. Areca nut grove, *Palsrem*, consisting of two *dandes*;
2. *gharbhat* property;
3. *Margakadil Shir*;
4. Paddyfield *Kenotem Shet* (half).

Properties of Betal :

1. *Gharbhat* and property *Xir* in Kavle;
2. Paddyfield *Kenotem Shet* (half) in Kavle;
3. Paddyfield *Betalcantor* in Agapur.

Properties of Kamleshwar:

1. Property *Maina*;
2. Property *Kamleshwar Prakar* in Kavle.

Properties of Madhav Dev in Kavle:

1. Coconut grove *Kandecar*;
2. *Cantor* of Palm Grove;
3. *Cantor* or *Banda*;
4. *Ghar bhat*;
5. Two paddy fields bearing the name *Cantor*;
6. Paddy field *Cacana*;
7. Paddy field *Dev-Casana*.

Properties of Bhagwati:

1. Property *Molo*;
2. Property *Conddo*;
3. Property *Bapatistal (Bhagwatisthala?)*.

Properties of Ganapati:

1. Property *Ganapati Mol*;
2. Paddy field *Cantorla*.

Article 19 specifies the receipts as:

1. Rent of immovable properties;
2. Gifts made by the *Mahajans* and others;
3. Fines collected under *Devasthan Regulation* and the Bye-laws;
4. Pensions from *Comunidade*;
5. Any pecuniary help from the *Mahajans* and other devotees and eventual receipts.

Article 20 enlists the heads of expenditure as:

1. The maintenance of cult, festivities and buildings;
2. Ordinary expenses and liabilities mentioned in the respective annual budget;
3. Extra-ordinary expenses approved by higher authorities.

Economics of the Temple of Kapileshwar in Present Times

The Income and Expenditure of the temple for the years 2007 - 2011 can be gauged from the following table¹³⁴:

Particulars	2007-08	2008-09	2009-10	2010-11
Income	1,40,844	1,45,554	1,84,469	1,83,104
Expenditure	1,40,434	1,42,734	1,45,734	1,58,134
Balance	410	2,820	38,735	24,970

This temple collects royalties and rents for 13 different agricultural and landed properties details of which can be gauged from the following table¹³⁵:

Property	Lessee	Rupees
A part of the <i>Sihalakutumban</i> of Betal in Kavle	Keshav Shet Nagvenkar of Kavle	1.20
<i>Canapaticantor</i> in Agapur	Jivaji Sinai Kundaikar of Kundai	0.72
Areca Grove, <i>Naina</i> in Dhavli	Ramchandra Bhat Dhavlikar of Dhavli	11.33
<i>Candoacorbag</i> in Agapur	Shri Shantadurga <i>Devasthan</i> , Kavle	12.05
Areca farm <i>Soliam</i> at Dhavli	Bala Behre Dhavli	5.67
<i>Bhagvati Mol</i> , Dhavli	Dhonu Bhat Behre of Dhavli	2.13

¹³⁴ *Shri Kapileshwar Devasthan, Kavle, Budget Estimates for the Year 2010-11 (=Kapileshwar Budget 2010-11)*, p. 26.

¹³⁵ *Ibid.*, p. 2.

<i>Cantor of Madhav Dev at Agapur</i>	Lak 142 shmi <i>Kalavanti of Bandora</i>	1.42
<i>Cantor of Agapur</i>	Raghunath Sinai Zuwarkar	8.17
<i>Bandha and Cantor at Agapur</i>	Dipu <i>Gaude</i> of Agapur	4.73
<i>Sthalakutumbana of Madhav Dev at Agapur</i>	Venkatesh Bhat Korde of Agapur	12.50
<i>Bhagvati Mol at Dhavli</i>	Chintamani Kapileshwar of Kavle	1.42
<i>Betalbhat of Kavle</i>	<i>Gurav Pujaris</i> of Betal	15.00
<i>Sthalakutumban of Kapileshwar at Kavle</i>	<i>Pujaris of Shri</i> Kapileshwar	4.17
Total		80.51

An amount of Rs. 2,608.50/ is due as annual rent of the properties as shown in the following table:¹³⁶

Name of the Property	Lessee	Rupees
Areca farm <i>Galshirem</i> at Kavle	Babal Naik, Kavle	500
<i>Betalcantor</i> at Agapur	Bhikaro Gaude, Anant Gaude, Khula Gaude, Nanu Gaude, Narayan Gaude, Shankar Naik, all of Agapur	1,118
<i>Devasthan</i> of Agapur	Narayan Gaude, Nanu Gaude, Vishu Gaude, Keshav Gaude, all of Agapur	390
Paddy field and <i>Bandh Quinoltem</i>		600
Total		2,608

¹³⁶ Kapileshwar Budget 2010-11, p. 3.

The *Comunidade* of Kavle makes an annual payment to the temples, either as the *Hakka* of a particular deity or as a pension for the conduct of a particular ceremony. The details of this arrangement are reflected in the following table:¹³⁷

Discription	Rupees
<i>Shravani Somvar</i>	1.42
<i>Pavitra Ropan</i>	5.67
<i>Jatra</i>	31.65
<i>Jagar Bhogaval</i>	4.25
<i>Hakka of Kapileshwar</i>	68.20
<i>Mohininbabhat</i>	2.83
<i>Shigmotsava</i>	4.73
<i>Hakka of Kapileshwar</i>	5.67
<i>Kalat Bhogaval</i>	1.58
<i>Bhagvati</i>	5.67
<i>Betal</i>	11.25
<i>Mohinibabhat</i>	4.73
Total	147.65

Shri Shantadurga Devasthan of Kavle pays a Pension of Rs. 2.83 for the ceremony in the month of *Shravana*.

¹³⁷ *Kapileshwar Budget 2010-11, p. 3.*

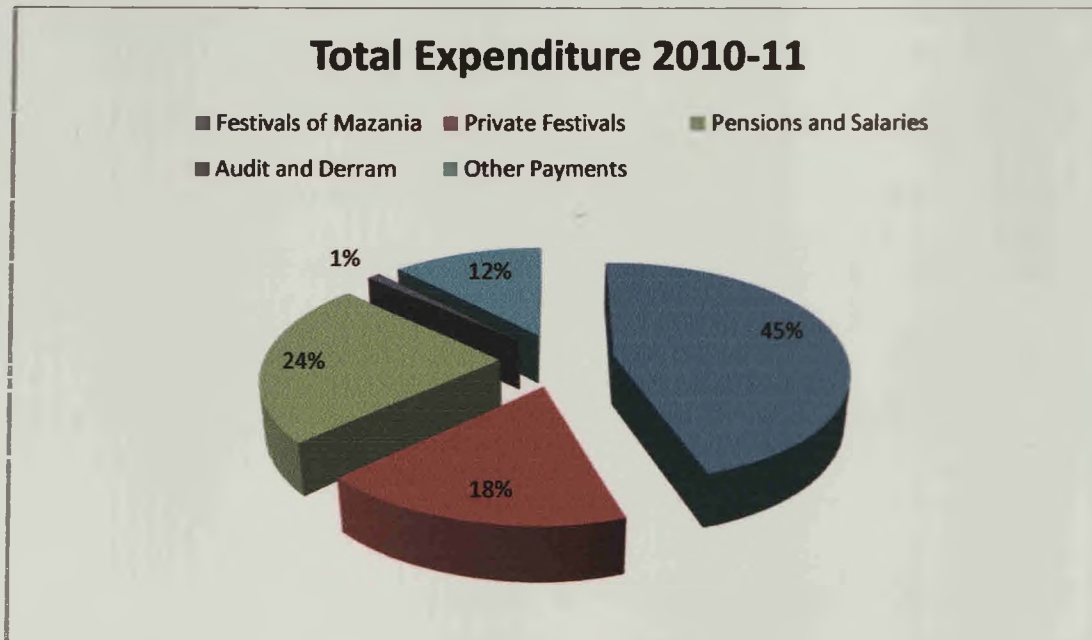
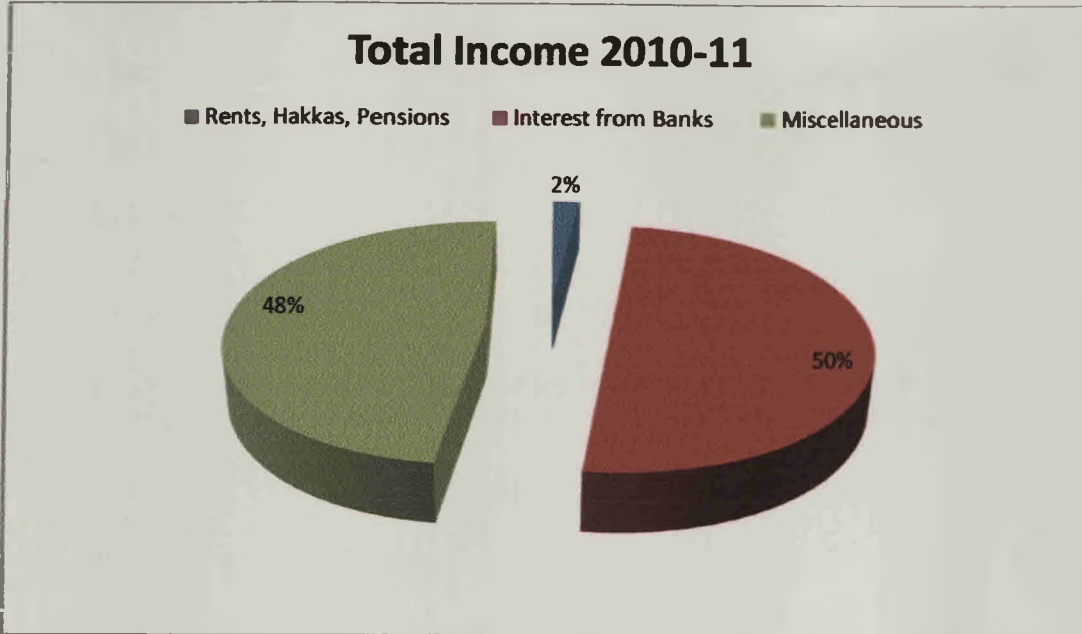
The economics of the Temple of Kapileshwar in the present times can be

gauged from the following table:¹³⁸

INCOME	AMOUNT	TOTAL	%
Royalties and Rents from agricultural Properties	80.51		
Rents of Properties	2608.50	2689.01	2%
<i>Hakkas</i> and Pensions from <i>Comunidade de Queula</i>		150.48	0%
Interest from Banks		91,864.44	50%
Miscellaneous Income			
Fund Box Collections	37,000.00		
Performance of <i>Devakrityas</i>	25,400.00		
Donations at <i>Jatra</i> and Sale of bouquets etc. at Festivals	13,900.00		
Donations	12,100.00	88,400.00	48%
Grand Total		1,83,103.93	100%
Expenditure			
Festivals instituted by <i>mazania</i>			
<i>Vasant Puja</i> on <i>Padva</i>	1,300.00		
Kapileshwar <i>Navaratri</i> and <i>Dasra</i>	1,060.00		
Betal <i>Navaratri</i> and <i>Dasra</i>	1,690.00		
<i>Jatra</i> of Madhav Dev	1,070.00		
<i>Jatra</i> of Kapileshwar	64,000.00		
Other Ceremonies	3,079.00	72,199.00	45%
Festivals instituted Privately		27,996.63	18%
Pensions and Salaries		37,534.54	24%
<i>Derram</i>	1,500		
Audit Fees	250	1,750.00	1%
Other Payments			
Repairs and Maintenance	16282.25		
Purchases	195.00		
Honorarium to Managing Committee Members	67.00		
Honorarium to Secretary	60.00		
Eventual Expenses	2,050.00	18,654.25	12%
Grand Total		1,58,134.42	100%
Balance		24,969.51	13.64%

¹³⁸ Shri Kapileshwar Devasthan Kavlem, Budget for the year 2010-2011, pp. 2-14.

The details of receipts and payments of the Temple of Kapileshwar are analyzed through the pie charts as follows:



2.4 The Management of the Temple of Shantadurga of Cuncoliém

Compromisso of the temple of Shantadurga of Cuncoliém containing 27 articles was approved by the Government Order No. 152 and it was published in the official Gazette No. 48 dated June 25, 1909.

Article 1 of the *Compromisso* says that the temple of Shantadurga is in the village of Cuncoliém, in the property called *Santerbhat*, since times immemorial.

The institutor and founder of these temples was the *Comunidade* of the village Cuncoliém and consequently all the *Brahmin Gãonkars* of the said *Comunidade* of *Vatsa gotra* became the *Mahajans* of the Shantadurga temple.¹³⁹

Article 16 mentions the names of the bearers of the palanquin and also their ancillary duties. Babal Shet, Sagun Shet and others as the *Khambis* were to carry the palanquin from the front side, on their shoulders for procession on the days of festivities. They are also to perform the *bhogaval* ceremony of *Gade*. They were expected to do tiling of the roofs of the temples before the onset of the monsoons. For their services, they got a fixed salary reflected in the budget in addition to the property granted to them by the *Mahajans* as *namshi*.

The Jalmi, Nuno Babi *Gaude*, who carried the palanquin from the rear side and performed the *bhogaval* of the village in the respective seasons, got a house and also the income of the *namshi*.

Katu Ganesh Naik Namshikar and others, who carried the *palkhi* for procession from the rear side, were paid through the *namshi* granted by the *Mahajans*.¹⁴⁰

¹³⁹ *Shantadurga (Cuncoliem) Compromisso*, Articles 1 and 2, p. 2.

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Mr. Ram Shenvi Kunkalyekar, the President, Mr. Vinay Shenvi Kunkalyekar, the Treasurer, Mr. Siddharth Shenvi Kunkalyekar, the Attorney and Mr. Sanjiv Shenvi Kunkalyekar, the Secretary.

The priestly duties are discharged by Kiran Bhat. The duties of *Katkar*, *pairikar* and *vajantri* are performed by Dattaram Devidas with the help of young boys in the neighbourhood. There are no *bhavins* or *kalavantis* attached to the temple now. The *Khambis* are Murari Naik Namshikar, Prakash Jalmi, Suhas Shet and Vinayak Jalmi. Rest of the temple functionaries are engaged only at the time of the festivals.

Economics of the Temple of Shantadurga as reflected in the *Livros da Comunidade de Cuncoliém*

The Cuncoliém village was ranked fourteenth among the villages of the *Antruz mahal*. It was awarded to Hazrat Quazi as *Mokasa*. The *Comunidade de Cuncoliém* had granted 34 properties to the temple, which were called *Shirastechi Agare*; out of which 10 properties were exempted from tax. Eighteen *agars* were given as *kutumbans*, four were the *bagayata* or coconut groves and twelve were the *jirayata*, the paddy fields. Six coco groves and three paddy fields were given tax exemption.

The *Inam thikane* exempted from tax and dedicated to the different deities of the village were:

1. *Kujir Bhat Nim* (half) dedicated to Shantadurga and leased to Chandra Naik Kardo;

¹⁴⁰ *Shantadurga (Cuncoliem) Compromisso*, Articles 16-18, p.7.

2. *Valche Wadepaiki Thikan* dedicated to Shantadurga and leased to Soiru Naik;
3. *Ghodkire wadepaiki Jotichi Patoli* dedicated to Shantadurga and leased to Venka Shenvi Kulkarni of the Kulkarni *vangad*;
4. *Durig Wadepaiki Durgeche Dandle*;
5. *Uchal Wadepaiki Kelbai Devteche Dande* (2) leased to Venka Naik;
6. *Kitta Uchhal Wadepaiki Kaliya Dhunvalyache Thikan* leased to Raghu Harba Shenvi.

The paddy fields of the temples with tax exemption and leased to the Kulkarni of the village:

1. *Shri Shantadurgechi Jotichi Kungi Thikan Madval Adi paiki*;
2. *Govind Devache Gopa Veraka*;
3. *Shri Mhalsechya Kungya*.¹⁴¹

The temple of Narayan Dev owned the *Marad* of *Thikan Ganesh Purushpaiki*.¹⁴²

Ravalnathache Dande of the said temple, were leased to Janardan Dulge Kamat.

Ganesh Purush was granted the income of *Ghodkire Wada Gharbhat, Kelbai Devalakadil Tukda, Santer Bhat* near the temple of Shantadurga and *Narayan Devlakadil Bhatle*.¹⁴³

Income from the provision store in the village was also dedicated to the temple of Shantadurga.¹⁴⁴

Eleven tax free properties were granted as *ghar bhat namashi* to the temple functionaries namely, the *jalmi, devari, bhavin, sutar, madval, sonar, lohar, parwar, chamar* etc.¹⁴⁵

¹⁴¹ *Livros da comunidade de Cuncollem*, Vol. I, folios 3 v.-4.

¹⁴² *Livros da comunidade de Cuncollem*, Vol. IV, folio 4 v.

¹⁴³ *Livros da comunidade de Cuncollem*, Vol. V, folios 6-6 v.

¹⁴⁴ *Livros da comunidade de Cuncollem*, Vol. IV, folio 5 v.

Some other temples from the taluka had taken certain properties of the temple of Shantadurga on lease. The temple of Venkatesh from Nanode paid a tribute of 78 *xerafins* and the temple of Devaki-Krishna of Marcel, contributed 17 *xerafins* and 1.25 *tangas* at the Kharif harvest in 1829.¹⁴⁶ The contribution from the temple of Nanode was 263 *xerafins* at the time of the Rabi harvest in 1855¹⁴⁷. The temple of Ganapati of Khandola contributed a little above 133 *xerafins* at the *vaingan* harvest in 1855. The income from the temple properties at the Kharif harvest was about 164 *xerafins* and 2.5 *tangas* in 1830.¹⁴⁸

Economics of the Temple of Shantadurga as reflected in the *Compromisso*

Article 7 of the *Compromisso* declares that the Funds of the Temple consist of:

1. The immovable properties donated by the *Comunidade* of Cuncolem and mentioned in the inventory of the Temple properties;
2. The grant of Rs. 62 , *annas* 12 and *paise* 10 allowed to the Temple by the said *Comunidade* annually towards maintenance and expenditure of regular acts like *Nandadeep*;
3. The proceeds of subscriptions paid by some private landlords of Cuncolem from times immemorial, at the rate of 1 *anna* per *Xerafin* on their leased properties as well as to make the expenditure towards the *Gramakharchapatti* amounting to Rs. 103, *annas* 10 and *paise* 10 and also the income from other properties as reflected in the annual budget;
4. The ornaments of the image, vases of metal, utensils, glassware etc of about Rs. 1454 and *annas* 5 as shown in the inventory.

¹⁴⁵ *Livros da comunidade de Cuncolem*, Vol. IV, folio 5.

¹⁴⁶ *Ibid.*, folios 19-19 v.

¹⁴⁷ *Livros da comunidade de Cuncolem*, Vol. VIII, folio 13.

¹⁴⁸ *Livros da comunidade de Cuncolem*, Vol. V, folio 6.

Arrangement for funding the different ceremonial processions

1. A sum of a little above Rs. 45 was to be spent on 11 out of 12 monthly processions.

The said 11 processions were distributed among the private parties, who had assigned for this purpose their properties situated in the village which were as follows:

- properties called *Careconna* and *Cusquinem* for the procession of the month of *Chaitra*;
- *Ghodkirem Poiquim* belonging to the Khalap family of Mapusa, for the procession in the month of *Vaishakha*;
- *Ramchandra Sinai Babot* situated in the ward *Volla* for the procession of the month of *Jeshtha*;
- *Naralem* situated in the ward, *Palwada* for that of *Ashadha*;
- *Savoikar Babot* situated in the *Narayanwada* for the possession of the month of *Shravana*;
- *Zarcane* located in *Magilwada* for the procession in the month of *Bhadrapad*;
- the property of Pandurang Vaidya in *Volla* for the celebration of the procession in the month of *Ashwin*; *Cuntaechembatta* for that of *Margashirsha*;
- *Duriga* situated in *Godkirem* for the procession in the month of *Pausha*;
- the property, *Amaxem* of Shantabai Ghanashyam Sinai Kundaikar for that of the month of *Magha*
- *Saunta Babot* situated in the ward *Amxem* for that of *Falgun*.

The respective *Mahajans* were supposed to pay Rs. 4, *annas* 2 and *paise* 8 on the 14th day of second fortnight of every month to the Managing Committee in order to solemnise the processions of palnquin as specified in the annual budget of the temple.

Economics of the Temple in the Present Times

The details about the income and expenditure of the temple for the years 2009 - 2011 can be gauged from the following table:¹⁴⁹

Particulars	Budget 2009-10	Budget 2010-11
Receipt	1,14,799	1,33,479
Expenditure	1,02,886	1,31,506
Balance	11,913	1,973

Income to be collected in the form of *foros* and rents of properties:¹⁵⁰

<i>Foros</i> and Rent	Amount
<i>Foro</i> of property <i>Sanvoribag</i> which is the part of property <i>Santerbhat</i> from Pandurang Ramchandra Shenvi Kunkalienkar	5.87
Rents of Properties	3336.09
<i>Volvadyapaiki Dando</i>	700.00
<i>Talyekadil Tukda</i>	37.00
<i>Narayanwadyapaiki Malsa Cunga & Narayan Devlakadil Tukda</i>	41.00
<i>Savtalya Thikanapaiki- Alikadil Sahavya Dandyache Nim</i>	300.00
<i>Mhalebabat</i>	1000.00
<i>Calidival</i>	5.00
<i>Varzia Satermol</i>	1.09
<i>Arvanychi Khali & Murkundachi Khali</i>	46.00
<i>Kelbai Devlakadil Tukda</i>	25.00
<i>Saterbhat</i>	41.00
<i>Volvadya paiki---Ponsaro - Part A</i>	296.00
<i>Volvadya paiki---Ponsaro - Part B</i>	356.00
<i>Volvadya paiki---Ponsaro - Part C</i>	300.00
<i>Volvadya paiki---Ponsaro - Part D</i>	188.00

The Comunidade of Cuncoliem pays pension for the *Darbar Kharch* and *Vasanti Puja* out of which, after deducting the amount of *foro*, the temple has to pay to the *Comunidade*, an amount of Rs. 17.37, comes to Rs. 0.84.

¹⁴⁹ *Shri Samsthan Shantadurga of Cuncoliem, Budget for the year 2010-2011, p. 10.*

¹⁵⁰ *Ibid., p. 1.*

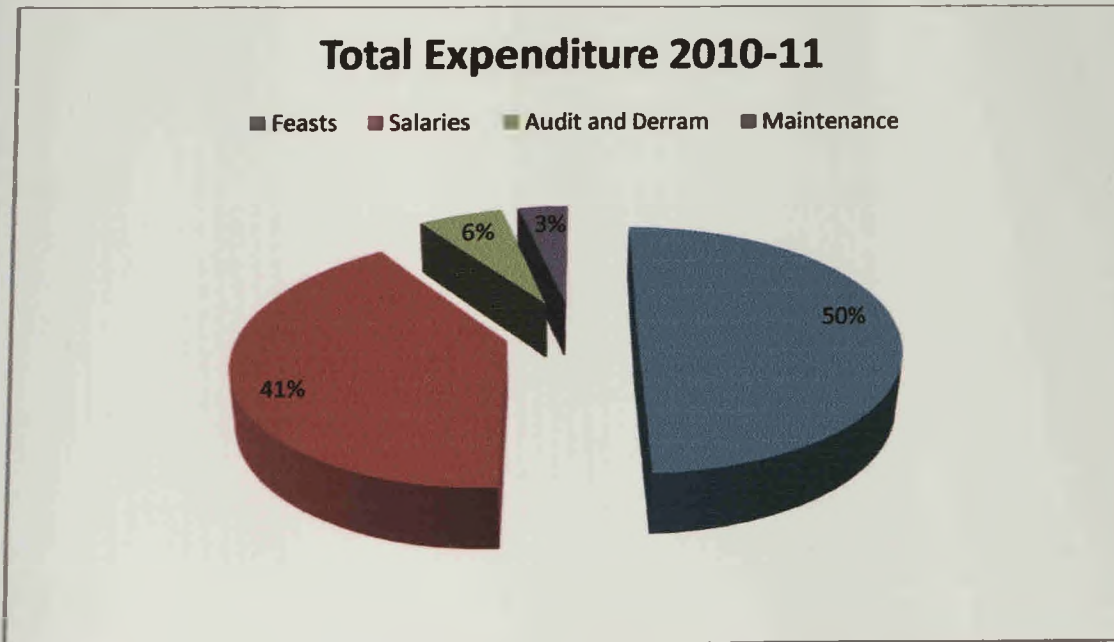
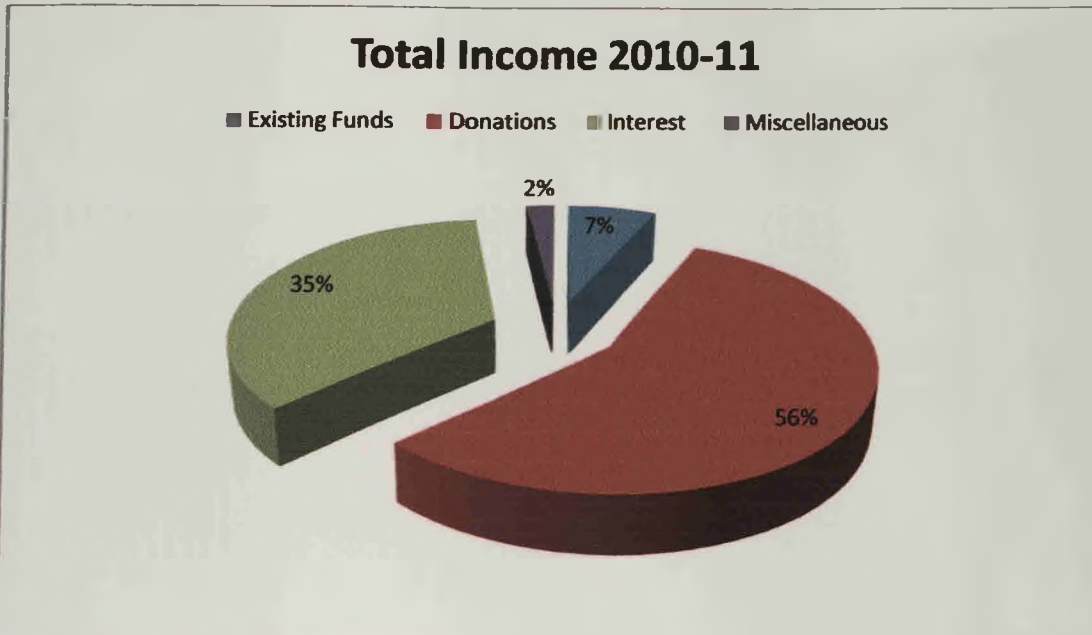
The private property owners ought to pay a contribution called *Gramakharchapatti* at the rate of 1 *Taka* per *Ashrafi* paid as *foro* of their property to the *Comunidade* of Cuncoliém which comes to Rs. 88.83. Some of these pension payers are the temple of Ganapati of Khandola (Rs. 0.53), the temple of Devaki-Krishna Ravalnath of Marcel (Rs. 52.13) and temple of Mangesh (Rs. 2.59). However, in recent times no dues are being paid to the temple by the private property owners nor the *bhagelis*, the tenants of the temple properties.

The economics of the temple of Shantadurga of Cuncoliém in the present times can be gauged from the following table:¹⁵¹

INCOME	AMOUNT	TOTAL	%
Existing Funds		8,821	6.6%
Donations made in Cash	20,000		
Donations made in Kind	20,000	40,000	30.0%
<i>Kanuk</i> and <i>Vikas Nidhi</i>		15,000	11.2%
Fund Box Collections		20,000	15.0%
Interest		47,048	35.2%
Miscellaneous Income		2,610	2.0%
Grand Total		1,33,479	100%
EXPENDITURE			
Feasts		22,277	17%
Salaries			
<i>Pujari</i>	18,000		
<i>Vajantris</i>	78	18,078	14%
Supervision and Fiscalization			
Audit Fees	2,000		
<i>Derram</i>	1,200	3,200	2%
Maintenance		87,951	67%
Grand Total		1,31,506	100%
Balance		1,973	1.5%

¹⁵¹ *Shri Samsthan Shantadurga of Cuncoliem, Budget for the year 2010-2011*, pp. 1-10.

The total income and expenditure of the temple of Shantadurga of Cuncoliem is explained with the help of the pie charts as below:



3. Management of the Relocated Temples of Ponda

The temples chosen in this category happen to be those, which had to be relocated in the *Antruz Mahal* owing to the policy of religious persecution followed by the Portuguese regime.

The temples chosen under this category include:

1. The temple of Mangesh at Priol
2. The temple of Shantadurga at Kavle
3. The temple of Navadurga at Madkai
4. The Temple of Devaki Krishna at Marcel.

3.1 Management of the Temple of Mangesh in Priol

Before the arrival of Mangesh from Cortalim to this place, this ward of Priol was called *Ganapatiwada*. Three deities namely, Sateri, symbolically represented by the anthill, the *Kshetrapal* and Ganapati, existed in the locality. The expenses of the worship of the latter are born by the *gramasamstha* of Priol.

With the migration of Mangesh to this place the ward came to be renamed as Mangeshi. Initially all the expenditure of the temple was born by the *Mahajans* of the temple to the best of their ability, as it was their prime duty as the *kulavis* of Mangesh. Subsequently, one of the *kulavis*, Ramachandra Malhar Sukhthankar, who had risen to the status of eminent statesman in the court of the *Peshwa* of Marathas at Poona, got secured the *Mokasa*¹⁵² of the Mangeshi *wada* and cash *Inam* of Rs. 250/ from the feudatory of the Peshwa, Sawai Imadi Sadashiva Rajendra, former King of Sonda.

The arrangement for the temple in earlier times was that, the Dhume family of Kumbharjuva would bear the expenses of the temple for six months, the family of Naik Karande would bear it for three months, the Kabadi family, for one and half month and the expenses for the remaining one and half month would be borne by the remaining *Mahajans*. The treasures of the temple of Mangesh were kept in the Dhume family house in Kumbharjuva.¹⁵³

The *Kamavisdar* was appointed after the acquisition of the *Mokasa* and *Inam*. He used to maintain the accounts of the temple, which were to be presented to the body of the

¹⁵² *Mokasa* is a grant of vast land or entire villages, which awarded to the grantees, the right to collect taxes from the villagers.

¹⁵³ Dhume A. R., "*Shri Mangesh Devasthanachi Sankshipta Mahiti*", *Shri Shantadurga Chatuhshatabdi Grantha*, ed. P. S. Pissurlekar, Shantadurga Seva Samiti, Mumbai, 1966, p. 125.

Mahajans at the time of the annual feast of the temple in the month of *Magha*. An advisory committee was appointed under Purushottam Kenkre and on recommendations of this committee; the constitution for the temple was framed. Thereafter the administration of this temple became the responsibility of the Managing Council and this tradition is followed till date.

The *Compromisso* of the temple of Mangesh was passed and announced vide *Portaria* No. 146, dated June 15, 1909 and was published in the government Gazette.

Subsequently the Article No. 24 and Article No. 25 in the *Compromisso* were amended and declared as approved vide *Portaria* No. 3530 dated November 14, 1940. These amendments made it possible that a small part of the fees charged for performance of the rituals in the temple could accrue to the temple coffers. Until then all the money so collected was distributed among the temple servants.

The *Compromisso* speaks of the shifting of the temples of Cortalim in Salcete taluka to Mangeshi in Priol village in Ponda taluka. It declares that the said ward of Mangeshi is owned by the temple as *Mokasa*.

The *Mahajans* of the Mangesh are the *Gaud Saraswat Brahmins*, better known as the *Kushasthale Brahmins*, organised into 24 *Vangads* of the *Comunidade* of Cortalim, namely, Ladpurush Satyawant, Khedari, Bhandari, Satyawant Bhandari, Dalvi, Rajadhyaksha Dalvi, Singan Dalvi, Kanthak, Brahme, Palekar, Bhiso, Netravalkar, Kaisare, Tinaikar, Wagle, Teling, Bhende, Kenkre, Naik Kolambe, Mayankar, Dhume, Kabadi, Naik and Naik Sanzgiri.¹⁵⁴

¹⁵⁴ *Mangesh Compromisso*, Articles 1 and 2, pp. 1-2.

Duties and Obligations of the Temple Servants

Article 16 says that all objects acquired offerings from the devotees will be divided into five equal parts out of which one part will be given to the *pujaris*, second part will be given to the *abhishekai*, the third part will be shared by the *pujaris* and the *devli pairikar* on duty; fourth part will be the gain of the *kalavantin* and the last part will be shared by the *Ghaisas* and *pairikar devlii*.

Article 22 assigns the duty to perform the *puja* of *Narayandev*, *Veerabhadra*, *Shivasharma*, *Sateri* and *Kalabhairav* to *Haribhatt Pujari* and grants him five different *thikans* named after the five above mentioned deities, the revenues of which were to be used for the upkeep of his family.

It also dictates that all the rituals are to be performed by the temple servants only. The priests are expected to accompany the *palkhi* while in procession in order to render the chants and *mangalageet*. The article also warns that those servants who do not follow this rule will be punished.

All the temple servants like the *pujari*, *abhishekai*, *devari* and *pairikar devli* have to take turns on weekly basis to dispense with the duties and at the end of every week they have to hand over the different objects in their custody to their colleagues, taking a written acknowledgement of the same.

The temple servants enlisted are *abhishekis* (3), *pujaris* (3), *Jotkar* (1), *Purana pathak* (1), *hardas* (1), *bhatjis* (2) to dispense with the *joshi vritti*, *pairikar devlis* (4), *kalavantis* from eight families of *devdasis*, *mridangi* (1), *dhrupad* singer (1), *vajantris* (10), *ilamatdars* (4), *bhavin* (1), and *gavdes* from 12 families to render physical service.¹⁵⁵

¹⁵⁵ *Mangesh Compromisso*, Article 26, pp. 13-14.

The Article 28 regulates that observance of *Laghurudra*, *Maharudra* and *Atirudra* should be done by distributing 12 *suparis* among 8 priests who are all promised their fixed remuneration. A *supari*, an arecanut is a token of assignment of duty to a priest.

The *chaughuda vadan* should be done by playing *shenais* (2), *surt* (1), *nagare* (4), *thor karna* (1) and *kasale* (1). It mentions the name of Mr. Bhiku Sajba Mulgāonkar from Mumbai as the sponsor of the *chaughuda vadan*.

Article 67 expects all the priests to report on the duty at 8 o'clock on the days marked for *Atirudra*, *Maharudra* and *Laghurudra* and to be present in the temple up to the *maharti*. Any misbehaviour in this regard can be fined. A separate register initialled by the President has to be maintained for the proper observance of this rule.

Guidelines for the *Mahajans*

Article 36 directs the Secretary to intimate the *Mahajans* residing in Goa about the festival programmes by post. However the invitations regarding the festivals which are sponsored by private individuals are to be taken care of by the concerned sponsors.

The *Kamavisdar* and in his absence, any other member of the Managing Committee has to bear the golden staff, *suvarnadanda* during the weekly and annual processions.¹⁵⁶

Article 41 points out that no additional festivity will be allowed on Mondays of the month of *Shravana* as these days are already booked for private festivities by the Sanzgiri, Usgāonkar, Dalvi and Kenkre families. Only if any of these families withdraw the service, a new *yajaman* could be accommodated.

The General Body meeting is to be conducted on the next day of the annual festival of *Magh Pournima* at 3 o'clock without any prior notice. In this meeting, the Managing

¹⁵⁶ *Mangesh Compromisso*, Articles 36-37, p. 20.

Committee is to present the statement of income and expenditure of that year and also inform the assembly, about the civil suits filed in the judicial and administrative courts, the suits that are to be filed, the progress of the cases already filed with particular explanation with certificates obtained by the Attorney from the courts.

The document prescribes dismissal for irresponsible Attorney and holds him responsible to make good for the losses caused to the temple.¹⁵⁷

Article 50 of the Compromisso pronounces *Agramana*, honour of primacy, for the *Mahajans* of the Shantadurga temple of Kavle and similar treatment for the *Mahajans* of any other temple when they visit the Mangesh temple at the time of festival.

Article 72 declares that the verdict of the *Swami* of *Kaivalyapur Math* will be final and binding upon the Managing Committee if it has appealed him for the resolution of a particular religious dispute.

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Mr. Jayant Mandurkar, the President, Mr. Haresh Rao, the Treasurer, Mr. Manish Salkar, the Attorney and Mr. Uday Nagarsekar, the Secretary.

The priestly duties are discharged by Shailesh Abhisheki, Damodar Ghaisas, Damodar Alavani, Anand Pai and Mahesh Karande. Suhas Dhavlikar is the Puranik. The *pairikar devlis* are Shirish Mangeshkar, Vinayak Mangeshkar, Vivek Mangeshkar and Munna Mangeshkar. The 5 *vajantris* are Umesh Mangeshkar (*tasha*), Ajay Mangeshkar (*dholke*), Shirish Mangeshkar (*kasale*) and *surt* and *shenai* players are engaged at the time of festivals. The post of *Mridangi* is assigned to the family of Shanta Navelkar. The *Gaudes*

¹⁵⁷ *Mangesh Compromisso*, Articles 45 and 46, p. 21.

from 12 families bearing the surnames Khandeparkar, Borkar and Naik, are not entirely of Gaude community. Some of them belong to the Naik samaj. This arrangement was perhaps made to ensure that the duties of the temple are not disturbed under any circumstances.

Economics of the Temple of Mangesh at Cortalim

Gaspar Moreira, the clerk of the Court of Salcete, and the clerk of measurement of *Namoxins* has certified a report in the *Foral de Salcete* of 1622, which says that on the orders of the *Licenciado* Francisco Travasso, issued on October 25, 1622, the *Gãonkari* of Cortalim was summoned to select experts for measuring the *namoxins* of Cortalim. These experts were the elderly people of the village who knew the boundaries of the properties of the village and were trustworthy to give their testimony and do the job of demarcation of the *namoxins* truly. The said *Gãonkari* selected Francisco Viera (Malnato Dalvi), Antonio Fernandez, Luis de Menezes and Juao Lobo to do the job and they were to be assisted by the Father, Attorney of the Company of Jesus in the said task of measurement. All the members of this panel were given an oath on the book of the holy Gospel and on the heads of their children so that they perform the duty without passion or affection and demarcate and fix the boundaries of the paddy fields and other properties of temples and to point out those which were misappropriated. This report is signed by the interpreter along with the *Ovidor* and other members of the panel.¹⁵⁸

¹⁵⁸ *Foral de Salcete 1622-1692*, folio 250.

The paddy fields¹⁵⁹ and other properties¹⁶⁰ listed by the above-mentioned committee include the following:

Sr. No.	Paddy Fields	Palm groves and Areca groves
1	<i>Vaddeacho Zao</i>	<i>Bhatanche, Dhualliache Bhatt and Malarache</i>
2	<i>Mairiaqui Abhixekacho Zao</i>	<i>Abhxequiachi</i>
3	<i>Kesvache Panch and Maluche Addiache</i>	<i>Deussua Vadd</i>
4	<i>Boiniaqui Zao</i>	<i>Manguanatache, Harjagrachem and Jotichem,</i>
5	<i>Kultariaquim Devache Oddaracho Zao</i>	<i>Marguiriachi Namoxin</i>
6	<i>Talle Zao</i>	<i>Sateriche</i>
7	<i>Thavai Zao</i>	<i>Santerichem</i>
8	<i>Tellaraxi Cet</i>	<i>Virache Deulachem</i>
9	<i>Bamna Sanqueri</i>	<i>Virache Deulachem</i>
10	<i>Bana Ghasassalem Panch</i>	<i>Satrache Bhatta</i>
11	<i>Harbhatalem Vikhandichem Panch</i>	<i>Another piece of Satrache Bhatta</i>
12	<i>Panni Zao</i>	<i>Sonabhattale</i>
13	<i>Boridi Satericho Panch</i>	<i>Gopinatachem</i>
14	<i>Cultanti Sateriche Panch</i>	<i>Guroualem</i>
15	<i>Phonddu Zao</i>	<i>Tallay</i>
16	<i>Amboqueri Viracho Panch</i>	<i>Azepallachem</i>
17	<i>Dhaculo Venno</i>	<i>Canaghasassalem,</i>
18	<i>Vaddlo Venno</i>	
19	<i>Pattechari</i>	
20	<i>Magachari</i>	
21	<i>Angureanto Tallay</i>	
22	<i>Gurucetantuli Curungui</i>	
23	<i>Camrache Panch</i>	

The traditional tributes paid to the temple as listed in the *Foral* of 1568 included the following:

1. The *Gãonkars* of Cortalim were bound to give 7 areca trees for the seven temples of the village and they would spend 2 *barganis* every year on this obligation.

¹⁵⁹ *Foral de Salcete 1622-1692, folios 250 v-252 v.*

¹⁶⁰ *Foral de Salcete 1622-1692, folios 253-256 v.*

2. They had to contribute every year, 48 *tangas brancas* to the temple out of which, 33 *Tangas brancas* were paid to the ladies who performed dance in the temple and 15 *tangas brancas* were paid to the temple musicians.
3. They had to supply the temple of *Manguanato*, with 12 *guides* of oil per month.
4. There used to be a provision store near the temple of *Manguanato*, the income of which accrued to the *Gãonkars*. But it fell in disuse after the destruction of the temple and the construction of a church at the same site, as nobody wanted to do business in the neighbourhood of the church and in due course of time the shop went into ruins.
5. In addition, they had to pay 15 *tangas brancas* every year to the temple singers, nine and half *tangas brancas* for the *ratha* festival and 1 *bargani* for the *Perni* who performed the *Jagar* in the temple. They also had to supply the temples with 15 areca nuts and 100 betel leaves.¹⁶¹

Economics of the Temple as reflected in the *Compromisso* of 1909

Article 12 enumerates the sources of income as revenue from the Temple estates, interest on loans granted, tributes from Government Treasury, tributes from Velge *Comunidade* in Sanqueli *mahal*, revenue accruing from the lands given as *kutumban*, annual contribution called *Kalepatti* and *Rathapatti* from Ponda, Sanguem and Quepem *mahal*, contributions paid by the Government Treasury on the behalf of Hemadbarshe *mahal*, material and monetary offerings and donations made by the *Mahajans* and other devotees, fees charged for the performance of cults in the temple and all other such gains.

Equal distribution is guaranteed of any material offering made by the devotees, whose value will not be more than a rupee, among the temple servants, *pujari* and the *pairikar*.

¹⁶¹ *Foral de Salcete (1622-1692)*, folios 257-257 v. Also see *Foral de Salcete 1568*, folios 456-464.

If the *tulabhar* is conducted in the temple against metal objects, pearls and jewels, those articles will be a part of the Temple Treasury. But if *tulabhar* is performed against coconuts, sugar, sandalwood, rice, etc. five units of each (five coconuts, five *rats* of sugar or sandalwood, five *kudavs* of rice) will be added to the temples stores and the remaining portion will be equally distributed among the servants.

Article 19 specifies the heads of expenditure of the temple namely, maintenance of the temples, *agrashalas*, *math*, etc., expenses made on rituals and festivals, maintenance of temple lands, management and administration of the temple, salaries of temple servants etc.

The fee structure for the performance of cults in the temple:

Particulars	Rupees	Annas	Pais
<i>Abhisheka naivedya</i> ,	0	4	0
<i>Bedyacha Laghurudra</i>	2	2	8
<i>Shinganacha Laghurudra</i> ,	3	2	8
<i>Bedyacha Maharudra</i>	52	0	0
<i>Shinganacha Maharudra</i>	61	0	0
<i>Rangapuja (ekdaari)</i>	2	0	8
<i>Rangapuja, (teendaari)</i>	2	12	8
<i>Ganthval</i>	0	10	8
<i>Avartan</i> ,	0	1	4
<i>Ekadashini</i> for Mangesh and the <i>parivar devatas</i> ,	0	4	0
Silver <i>palkhi</i> procession	6	0	0
<i>Payas</i> for <i>Gram Purush</i>	0	1	4
<i>Khichdi</i> for <i>Mulleshwar</i>	0	1	4
<i>Ghud</i> ceremony	2	8	0
<i>Puja</i> in four <i>praharas</i>	2	8	0
Offering of 1 lakh of <i>Bel</i> leaves	15	0	0
<i>Nandadeep</i> for Mangesh and <i>parivar devatas</i>	2	0	0
Lighting <i>Deepastambha</i>	7	8	0
Lighting on the temple buildings	14	0	0
<i>Teendari deeparadhana</i> in the temple	1	4	0
<i>Santarpan</i>	0	3	0
<i>Panin chadev naivedya</i>	0	3	0
<i>Naivedya</i> for <i>Santeri</i>	0	3	0
<i>Vademaal</i> for <i>Kalbhairav</i>	0	2	6

<i>Beedi</i> for Mulkeshwar	0	1	0
Blanket and Sickle for Mulkeshwar	1	8	0

Economics of the temple of Mangesh the Present Time

The details about the Income and Expenditure of the Temple for the years 2007 – 2011 can be gauged from the following table.¹⁶²

Particulars	2007-08	2008-09	2009-10	2010-11
Income	41,16,316	52,47,816	55,53,816	98,98,316
Expenditure	41,09,624	47,60,350	49,01,602	75,86,764
Balance	6,692	4,87,466	6,52,214	23,11,552

The total *foros* and rents of properties to be collected:¹⁶³

Description	Rupees
Lease rent of properties in <i>Mocasa</i> of Mangeshi	163.50
<i>Foros</i> of properties declared by government as <i>Aforramentos</i>	81.74
Lease rents of <i>rustoxa</i> and urban properties with assessments situated in the property <i>Palmar Cumharjua</i>	107.00
Lease rent of plots comprised within Plot No. 1 of Paroda village	67.98
Rents of <i>Kiriste</i> of properties situated in Mangeshi	55.98
Rents of 7 properties granted on the perpetual lease (1 at Mangeshi, 3 at Priol, 1 at Khandola, 1 at Cuncolim and 1 at Velguem)	602.34
The rents of 7 plots of <i>Palmar Cumbarjua</i> leased on public auction	5,720.00
Rent of <i>Valado de Almerias</i> situated at Mardol	131.00
Rents of areca gardens leased on public auction	45,000.00
Rents of paddy fields of Paroda	7,548.00

¹⁶² *Shri Mangesh Devasthan of Priol, Statement of Budget Proposal for the Year 2010 – 2011 (=Mangesh Budget 2010-11)*, p. 2.

¹⁶³ *Ibid.*, p. 4.

Rents of plots of paddy fields of <i>Chuman Cantor</i> 1/6 of gross product	5,543.52
Rents of 11 plots of paddy fields <i>Ranguinim</i> , Bandora, 1/6 of gross product	252.60
Rents of paddy fields situated at Mardol (1), Surla in Bicholi (1), Neura de Grande (1), Cuncolim (1) and Mangeshi (4), a 1/6 of the gross product	1,344.90
Rents of <i>rustica</i> and urban properties <i>Le Avenca</i> (Nos. 1 to 4)	25,675.00
Taxes collected from hawkers in <i>Devasthan</i> properties, Mangeshi	225.00
Rent of plot occupied by a residential house at Mangeshi	14.50
Rent of plot occupied by a residential house at Carambolim	13.50
Rent of plot occupied by a residential house at Cumbarjua	610.70
Total	95,157.20

The income to be collected in the form of dividends, profits etc:¹⁶⁴

Particulars	Rupees
Dividends on shares, profits etc from <i>Comunidades</i> of Margao, Kundai, Curtorim, Cortalim, Sancoale, Veling and Madkai	24,500.00
<i>Formassa</i> from the <i>Comunidades</i> of Veling	14.45
<i>Consignação</i> from Cortalim, instituted by Dhumes of Cumbarjua	50.00
<i>Hakka</i> and Pension from the government (<i>Fazenda Nacional</i>) and <i>Comunidades</i>	14.65
From <i>Comunidades</i>	388.65
Total	24,967.75

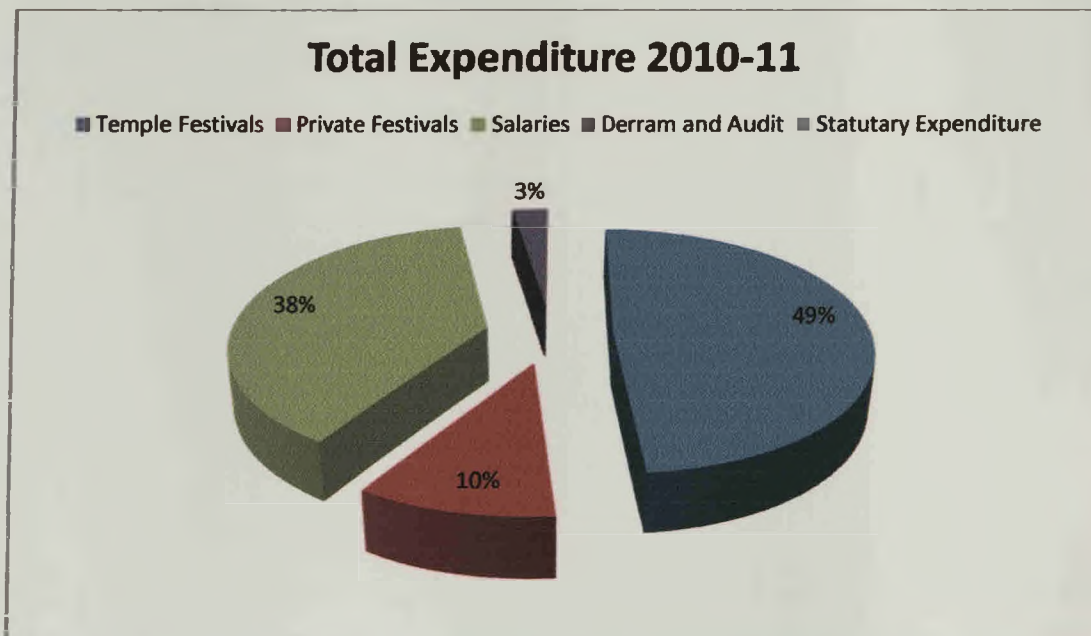
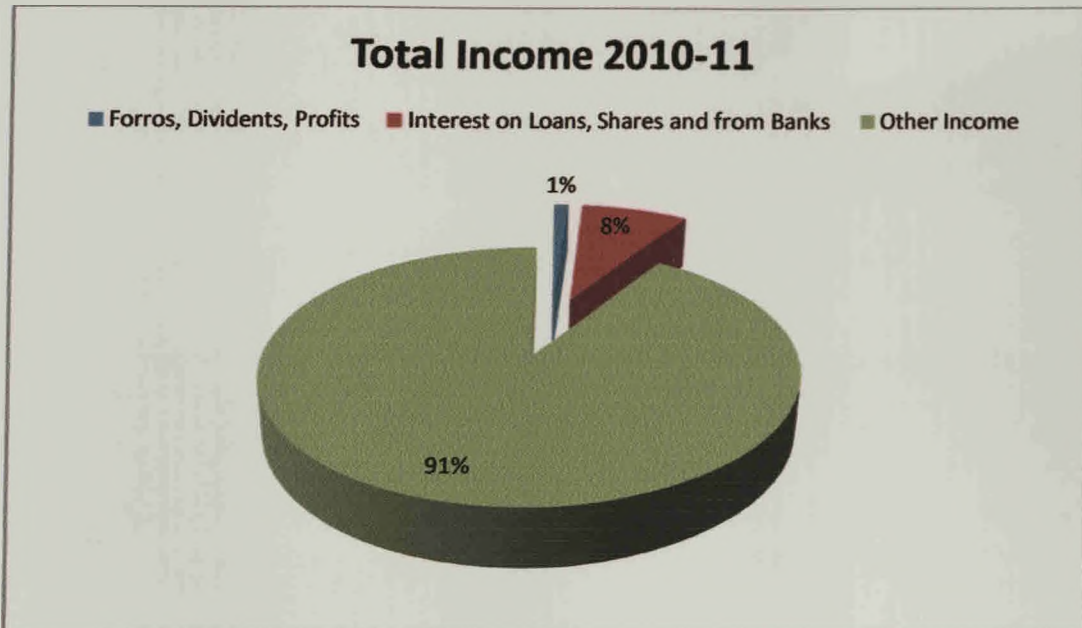
¹⁶⁴ *Mangesh Budget 2010-2011*, p. 10.

The Economics of the temple for the Present Times can be gauged from the following table:¹⁶⁵

INCOME	AMOUNT	TOTAL	%
Lease Rents, <i>Foros</i>		95,157.20	1%
Dividends, Profits, etc.		24,967.75	0%
Interest			
On Loans against mortgage of Immovable Properties	1,930.00		
On Loans granted against Cloths and Ornaments	108.01		
On Shares of <i>Comunidade</i>	1,283.95		
From Banks	7,60,000.00		
On other Deposits	2,500.00	7,65,821.96	8%
Other Income			
Pension from Servants	212.25		
Pension from <i>Swamiji of Kavle Math</i>	50.00		
Donations	14,60,000.00		
Amount collected under Section 24 of By-laws for <i>Devakrityas</i>	75,00,000.00		
Miscellaneous	52,107.00	90,12,369.25	91%
Grand Total		98,98,316.16	100%
EXPENDITURE			
Festivals celebrated by <i>Devasthan</i>		14,34,350.00	19%
Festivals by <i>Mahajans</i> and devotees		3,13,494.26	4%
Salaries			
<i>Sevekaris</i>	4,65,570.00		
Office Staff	6,53,400.00	11,18,970.00	15%
<i>Derram</i> and Audit Fees		85,000.00	1%
Statutory Expenditure		46,34,950.00	61%
Grand Total		75,86,764.26	100%
Balance		23,11,551.96	23.35%

¹⁶⁵ *Mangesh Budget 2010-2011*, pp. 1- 49.

The total income and expenditure of the temple of Mangesh is highlighted with the help of the pie charts as follows:



3.2 Management of the Temple of Shantadurga of Kavle

The temple of Shantadurga has the spiritual sway over a large number of *Saraswats* of Goa. This temple is renowned for its picturesque location and exquisite architecture. It is one of the richest religious institutions of Goa. No information is available about the administration of this temple, while it was in its original site at Kelshi as the sudden event of the shifting of the deity did not permit transfer of temple documents.

During the reign of *Chhatrapati* Shahu, *Shri* Naro Ram *Shenvi*, a *Kaushika gotri kulavi* of Shantadurga of Kavle, was raised to the position of the *Mantri*, a minister in the *Ashta Pradhan Mandal*. He had unflinching faith in his *Kuladevata* and his seal read as '*Shri Shantadurga Bhaktasya*'. During his visit to Kavle, he was pained to see the poor state of affairs of the temple. He immediately endeavoured to build a magnificent temple for Shantadurga along with an *agrashala* at the rear side. The temple turned out to be so beautiful with its wonderful dome that it stands as a brilliant example of temple architecture in Goa.¹⁶⁶

Subsequently when the *Marathas* took over the *Antruz Mahal* in 1738 from the King of Sonda, Naro Ram *Mantri* got secured from *Peshwa* Bajirao I, the *Inam* of the village Kavle in 1739 to make provisions for the daily offerings of *puja*, *naivedya* and *nandadeep* to the deity. This arrangement continued till the *Antruz prant* was in the custody of the *Marathas*. But when *Antruz prant* got transferred to the King of Sonda, the *Inam* got discontinued for many years.

¹⁶⁶ V. R. Sheldekar and M. S. Sheldekar, *Gomantakatil Kaivalyapur yethil Shantadurga Saumsthancha Sankshipt Itihas (=GKSSSI)*, V. R. and M. S. Sheldekar, Chandor, 1912, p. 47. Also see P. S. Pissurlekar, "Shri Shantadurga Devalayacha Purvetihas," in P. S. Pissurlekar (ed.), *Shri Shantadurga Chatuhshatabdi Grantha*, Shri Shantadurga Seva Samiti, Mumbai, 1966, p. 170.

Subsequently when Ramchandra Malhar Sukhthankar an eminent courtier of the *Peshwa Darbar*, visited the temple in 1754, he made several hefty donations in terms of cash and bejewelled ornaments to the deity. He also got constructed an additional *agrashala* thereby completing the task that was begun by Naro Ram *Mantri*. Ramchandrababa also got re-executed the *Inam* of Kavle in favour of the temple.¹⁶⁷

In the early days after relocation of the temple, the *Mahajans* of the temple were collectively responsible for the conduct of the ritual worship, feasts and festivals. The temple administration became a major endeavour owing to the acquisition of the *Mokasa* of Kavle village, landed properties, lease rents, donations and endowments made by the rich and influential devotees, contributions made by the public and private institutions.

It is not clear as to how many persons were nominated to Managing Committee initially. Mr. Shambhu G. Shenvi Kuvelkar thinks that there might have been only two officials, who functioned as the treasurer and the *Kamavisdar*.¹⁶⁸ Subsequently, elections came into vogue. Temple functionaries are elected by the body of *Mahajans* belonging to 12 *Vangads* of the *Kaushika gotra* and 2 *Vangads* of the *Vatsa gotra*. A proxy vote is disallowed in the meeting or the election process.

¹⁶⁷ V. R. Sheldekar and M. S. Sheldekar, *GKSSSI*, p. 51.

¹⁶⁸ S. G. S. Kuvelkar, "Shri Shantadurga Samsthan va tyacha Karbhar," in P. S. Pissurlekar (ed.), *Shri Shantadurga Chatuhshatabdi Grantha*, Shri Shantadurga Seva Samiti, Mumbai, 1966, p. 191.

General information about the Mahajans of Shantadurga of Kavle¹⁶⁹:

RANK	VANGGAD	SURNAMES OF VANGADS	GOTRA	PALVI DEVATA
1	Mhale	Shirodkar	<i>Kaushik</i>	
2	Harapati	Pissurlekar	"	Mahalaxmi
3	Vaidya	Vaidya, Havaladar, Sthalekar, Kopikar etc.	"	Mahalaxmi
4	Sukhthankar	Sukhthankar, Ghantkar, Kuvelkar, Karapurkar, Surlakar (Sankhali), Kansarkodkar, Nilkundkar etc.	"	Mahalasa
5	Bhandari	Bhandarkar, Chinnarkar	"	Mahalaxmi
6	Dhonde	Dhonde	"	Mahalaxmi
7	Ramani	Ramani, Ramayani Desai, etc.	"	Mahalasa
8	Shridharpai	<i>Shridharpai</i> , Punerkar etc.	"	Kamaxi
9	Rege	Rege, Mantri, Bakshi, Nadkarni, Kulkarni, Asoldekar, Kudchadkar, Kothambkar, Talvadkar, Malkarnekar, Shirvaikar, Sheldekar, Hodarkar, Baldikar, Sanvardekar, Salavlikar, Surlakar (Sange), Sankordekar, Kholkar, Zankar etc.	"	Mahalaxmi
10	Shinsani	Shinsani, Kundaikar	"	Mahalaxmi
11	Gaitonde	Gaitonde, Kulkarni, Hede, Uskaikar, Kasbekar, Dabholkar, Barde etc.	"	
12	Sakhardande	Sakhardande, Kulkarni, Naringarekar etc.	"	Mahalasa
13	Varde	Varde, Valaulikar, Borkar Bharme, Jakh, Sabnis, Achmani, Khasnis, Balanavallikar, etc	<i>Vatsa</i>	Mahalaxmi
14	Panandikar	Panandikar, Palandikar, Gangolikar, Kalyankar, etc	Bharadwaj	Mahalaxmi

Apart from the above named families, there are many more bearing surnames like Kanvinde (*Palvi - Mahalasa*), Varti, Dangui, Danait, Naik Danait, Patgdonkar Naik, Sabnis (*Palvi Mahalaxmi*), Pedve, Karnik, Tembhe, Pandit, Pandit Khandalkar, Chumbade, Kothari, Gāongodkar, Kalankar, Ghate, Dastikar, Badi, Tudi, Herekar, Chinchkhadkar,

¹⁶⁹ V. R. And M.S.Sheldekar, *GKSSSI*, pp. 58-59.

Sangadkar and Salshikar, whose *Vangad* is not ascertained. They have lost track about their ancestry.

The Government Ordere No. 260 approved the *Compromisso* of the Temple of Shantadurga and it was published in the government Gazette No.86 dated November 3, 1909.

Article 1 says that the temple of Shantadurga was transferred in the 16th century from Kelshi in Salcete taluka to Kavle in taluka of Ponda.

The *Compromisso* recommends formal invitation to the *Swamiji* of *Kaivalyapur Math* for the festivals and the fortnightly prosessions. He is to be accompanied by the *Katkar*, the torch bearer and the temple musicians to the temple and back.¹⁷⁰

Similar treatment is prescribed to the dignitaries of the *Mantri* family on their arrival and departure as they are the descendants of Naro Ram Mantri and as such, are entitled to the honours fitting to the Minister of the King of Satara.

The *Mahajan* desirous of instituting a new festivity has to provide the temple with the necessary fund and see to it that the actual expenses do not exceed half the interest accrued thereon.

The *Swami* of *Kavle Math* is approached by the *mazania* to resolve any disputes in religious matters concerning the Temple.¹⁷¹

Article 16 lists the temple servants as *Bhat abhishekais* (2) and *Bhat Pujaris* (2) for internal work, one *abhishekai*, *Pujari* and *Jotkar* each for the temples of the *Parivar Devata*, a *Puranik*, *Haridas* and *Katkar*, and players of musical instruments, *Divtes* (2), *sepoys* (4), *kalavantis* from 19 families residing in 10 houses in the vicinity of the temple,

¹⁷⁰ *Shantadurga Compromisso*, Article 8, para 1 and 2, pp. 5-6.

¹⁷¹ *Ibid.*, Article 13, p. 13.

a *Mridangi* and a *Tala* player, *Bhavins* (2), *pairikar* (4) to work outside the sanctuary, illuminators (2), one *Bhavin* each for service in the temple of *Gramapurush* and *Narayan Dev*, goldsmith, blacksmith, washerman and coppersmith.

The duties of *Abhishekai* are to perform *abhisheka*, *avartan*, *ekadashni*, *puja*, *aarti* and to offer *naivedya*.

The *Pujaris* have to take a turn of 15 days each to carry out a daily service like the *nirmalya visarjan*, cleaning of the inner sanctuary, supply of water to *abhishekis* and adornment of the image, bringing of the *naivedya*, lighting and clearance of the lamps after the *arti*. They have to keep the key of the sanctuary along with the golden and other ornaments of the image with them, to remain in the temple throughout the day and sleep in the temple in the night leaving the key with the *Katkar*. They have to invite the people of the vicinity for the *Santarpan* in the temple.

The *Jotkar* has to light the *nandadeep*, to light the lamps of the temples of *Narayan Dev* and *Gramapurush*.

Another *pujari* has to perform *abhisheka nivedya* and *puja* of *Narayan Dev*, and *Gramapurush* Shivasharma every day at five o'clock in the morning.

The temple music is sponsored by Narayana Vasudevrao Dabholkar from Bombay and its expenditure is defrayed out of the interest on capital offered by him for the purpose.

The *kalavanti* from 19 families residing in 10 houses apart from their temple duties were permitted to dance in the functions anywhere in the state for which they are invited, with the permission of the Managing Committee but they have to pay a fixed fee to the Temple Treasury for taking such assignments.

The *Compromisso* reserves the right for the members of *Vangads* of Mahale, Shirodkar, Harpati, Vaidya, Sukhthankar, Bhandari, Dhond, Ramani and Shidhar-Pai to perform the ceremony of *abhisheka* in the *Panchastans* and to start the *Gāonjevan* hosted by the temple for the congregation on the fourth day of the *Jatra*. It is their prerogative to bid at the auction of five *Mhovis*, masks, kept in the temple of *Gramapurush* Shivasharma. They have to hand them over to the *pairikars* to be carried to the temple of Shantadurga.¹⁷²

The document perpetuates the privilege enjoyed by the *Mahajans* of the temple of Mangesh. It recognises the ancient practice of prerogatives the *Mahajans* of Mangesh and Shantadurga enjoy, when they visit the temple of each other to participate in a festivity. It rules that if a member of the Burye family attends the festival in the temple of Shantadurga he shall have honour to be the first to break the coconut on the *ratha* and that, he should be offered *prasad* first.¹⁷³

The Managing Committee members have to carry the *golden silver* staff during the procession while the other *Mahajans* carry the insignias like *chanvar*.

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Mr. Saiprasad Sabnis, the President, Mr. Umesh Sabnis, the Treasurer, Dr. Prakash Nadkarni, the Attorney and Mr. Rajendra Gaitonde, the Secretary.

The priestly duties are discharged by Vinayak Pendse and Kumar Sarjyotishi as *Purohits*. Arun Dubhashi, Gaurish Gaitonde, Prabhav Sukhtankar and Guruprasad Sadhale are the four *Pairikar bhatjis* and Pandhari Prabhudessai operates as the *Puranik*. Jayant Pavse is the priest for the Narayan Dev. Chandrakant Naik is the *Katkar*, but there are no *bhavins* or

¹⁷² *Shantadurga Compromisso*, Article 41, pp. 31-32.

¹⁷³ *Ibid.*, Article 42, p. 32.

kalavantis attached to the temple now. Four *vajantris* are serving the temple namely, Sudhakar Ramnathkar (*shenai*), Shirish Kavlekar (*tasha*), Vinay Kavlekar (*dhol*), Santosh Kavlekar (*kasale*) and Sharad Kavlekar (*sur peti*). *Ilamatdars* belong to the Naik Bhandari *samaj*. Mohan Kavlekar and Shantesh Kavlekar are the *divtikars*, while Kiran Kavlekar is the *mridangi*. Shashi Kavlekar operates as the *dhobi*.

Economics of the Temple of Shantadurga at the original site in Quelosim

The *Foral de Salcete* of 1622 carries the survey report prepared by the clerk of the Public Court, Gaspar Moreira, which says that as per the order of the *Ouvidor de Salcete*, Francisco Travasso, dated October 25, 1622, a committee of local *Gãonkars* was formed to measure the *namoxins* of the village. The names of the members of this committee included Christovo de Tavora, Juao de Prias, Antonio Home, Gaspar Alemao, Salvador Moniz, Thome Roiz and the Priest, Attorney of the Company of Jesus was supposed to assist the committee in the measurement of the fields. Manuel Rodriguese was to function as the interpreter for the committee. This report is signed by the *Ouvidor* and all the members of the committee.¹⁷⁴

The different paddy fields¹⁷⁵ and other properties¹⁷⁶ enlisted in this survey report include

Sr. No.	Paddy Fields	Other Properties
1	<i>Deutechi Vhadda Xetta</i>	<i>Deula Bhatta</i>
2	<i>Dhacutte Deuteche</i>	<i>Annexe of Deula Bhatta</i>
3	<i>Tallay</i>	<i>Deulachem Bhatta</i>
4	<i>Banda Purssu</i>	<i>Lagha Pattolli</i>
5	<i>Mhaddaliachi namoxin</i>	<i>Barrem</i>
6	<i>Outthi Pattollio</i>	<i>Bonuchem Bhatta, Pangula Bhogu, and Mugalbhogu</i>
7	<i>Talleogintuli Padianchi</i>	<i>Borondu</i>

¹⁷⁴ *Foral de Salcete* (1622-1692), folio 264.

¹⁷⁵ *Foral de Salcete* (1622-1692), folios 264 v- 266 v.

¹⁷⁶ *Foral de Salcete* (1622-1692), folios 267-271 v.

	<i>Huddi</i>	
8	<i>Panchaddapatte Galli</i>	<i>Matta Bhatta</i>
9	<i>Vaddacho Patto</i>	<i>Goindabhogu</i>
10	<i>Amba Xett</i>	<i>Ollacaracho Cauatio</i>
11		<i>Volcaralem</i>
12		<i>Zoixalem</i>
13		<i>Zunanachem Arda</i>
14		<i>Khanddichem Culagar</i>
15		<i>Viranchem Bhatta</i>
16		<i>Mottu</i>
17		<i>Ganapa Zoixalem</i>
18		<i>Marddy</i>
19		<i>Mar Zoixalem</i>
20		<i>Chakra Bhatta</i>
21		<i>Quirtonealem</i>

In addition to the list of the paddy fields, the palm groves and the areca nut groves, which belong to the temple, the old *Foral* of 1568 mentions some traditional practices of the village Quelosim. The *Gāonkars* had to supply the *Ariqueira*, areca trees may be at the time of Holi, to the temple every year. They were also supposed to pay 1 *bargani* to the labourer who brought to the temple the new corn. They were also bound to give to the *faraz*, Mahars, 2 *barganis* at the time of the feast of the harvest.¹⁷⁷

Economics of the Temple of Shantadurga as reflected in the *Compromisso* of 1909

Chapter II defines the Fund of the Temple. It consisting of:

1. An amount Rs. 1034 *annas* 7 and *paise* 5, relating to the grant of *Mokasa* of the village of Kavle paid by the said *Comunidade*;
2. Immovable properties either acquired or donated by *Mahajans* so that the expenditure of the ceremonies and festivals can be defrayed from the rents earned therefrom;

¹⁷⁷ *Foral de Salcete (1622-1692)*, folio 272-272 v. Also see *Foral de Salcete (1568)*, folios 560-567.

3. The shares of *Comunidades* owned by the Temple;
4. The *Hakka* from the *Comunidade* of Velgem, Sanquelim, and the *Hakka* and *Retibo* paid annually by the *Comunidade* of Kavle;
5. the *foros* of the properties leased perpetually,
6. the tax known as the *Kalepatti* and the *Rathapatti* paid by the various *Comunidades* of taluka of Ponda and by the *Camara Gerais* (agricultural bodies) of Chandravadi, Balli and Hemadbarse and on behalf of the latter *Camara*, Government *Fazenda* after its abolition.
7. The gold and silver images, gold and silver ornaments, precious stones and others, utensils, cash amounts, loaned capitals etc. as shown in the inventory.

Fee structure for the performance of the ceremonies:¹⁷⁸

Description	Rupees	Annas	Pais
<i>Abhisheka</i> I	0	10	0
<i>Abhisheka</i> II	0	6	8
<i>Abhisheka</i> III	0	3	4
<i>Avartan</i>	0	1	4
<i>Ekadashini</i>	0	4	0
<i>Laghurudra</i>	3	5	4
<i>Maharudra</i>	28	5	4
<i>Navachandi Japadwara</i>	3	8	0
<i>Navachandi Havanadwara</i>	10	0	0
<i>Shatachandi Japadwara</i>	35	0	0
<i>Naivedya</i> for <i>parivar devata</i>	0	14	0
<i>Santarpan</i>	0	3	0
<i>Ganthwal</i>	2	0	0
<i>Puja</i> of <i>bar</i> or <i>tasha</i>	5	0	0
Lighting of the temple tower in the front (besides 24 pints of coconut oil)	0	4	4
Lighting of the Lamp Tower (besides 48 pints of coconut oil)			

Article 12 mentions that in case of the performance of the *tulabhar*, the items offered in terms of coconuts, brass and copper articles or food items should be distributed among the priests and the servants as per the traditions but if the offerings are made terms of gold,

¹⁷⁸ *Shantadurga Compromisso*, Article 11, pp. 9-11.

silver, corals, pearls and precious stones they would belong exclusively to the temple. Similarly, if an offering is made of gold flower in a *puja*, it will go to the *pujari* on duty; but gold coins or gold bars offered amidst the *Suvarna Abhisheka* will be credited to the Temple Treasury.

Chapter IV speaks of the arrangement made to fund the festivals and ceremonies that are performed in the temple.

1. Out of the 24 annual processions of *palkhi*, marked for *panchami* of every fortnight, the expenditure of 14 out of them was borne by the Temple Treasury and the remaining 10 were funded by the devotees.

- The expenditure of the festival of Ram *Navami* was borne by Givaji S. Sivsanim Kundaikar, while the second procession of the month of *Chaitra* was sponsored by Gopal S. Poi Palandikar.
- The expenditure of the *Fulvide Panchami* in the first fortnight of *Vaishakha* was borne by the family of Givaji S. Sivsani Kundaikar from Kundai, while the second one was borne by Umabai Borkar of Ankola.
- The first procession in the month of *Shravana* was in the care of Naik Danaits from Supa, while the second, in that of Mahale – Shirodkar.
- The family of *Krishnaji Rau Baushikar* from Devgad sponsored the first procession of *Kartik*.
- The second procession of *Margashirsha* was borne by Sanatap Devgikar from Kumta.
- The expenditure for the second procession of the month of *Magha* was defrayed out of the interest on the capital offered by many *Mahajans*.

- The expenditure in the first fortnight of *Falguna* was defrayed out of the interest on the capital offered by Krishnabai Kausarkodkar from Canara.
2. The expenditure on the *Laghurudra* in the month of *Shravana* was defrayed out of the interest on capital offered to the temple by Nilkath Rao and Bapurao Sukhthankar from Belgāon.
 3. The *Nave* in the month of *Bhadrapada* was at the expense of the temple, while the *Anantavrata* in the same monthly was sponsored by Nadkarni Sanvardekars from Savarde.
 4. The festival of *Navaratri* in the month of *Ashwin* was at the expense of the temple while the decoration of the *makhar* was sponsored by Givaji S. Sivsani Kundaikar.
 5. The festival of *Dasra* and *Simollanghana* were taken care of by the temple.
 6. The expenditure for the *Kojagiri Pournima* in the month of *Ashwin* was paid out of the interest on capital by Anand Rao Kanvinde from Bombay.
 7. The temple bore the expenses of celebrations of *Diwali*, *Harijagar* in the temple of *Shri Narayana Dev*, *Tulsi Vivaha*, *Kala* and *Gaulankala* in the month of *Kartik*; *Nauka Kridan* in the month of *Kartika*; *Lalki Utsav* in the month of *Margashirsha*; *Malini Pournima* in the month of *Pausha* and *Jatra* for five days in the month of the *Magha*;
 8. The expenditure on the *Maharudra* in the month of *Magha* was defrayed out of the interest on capital offered by the *Mahajans* residing inside the state and outside.
 9. The expenditure of another *Maharudra* in the month of *Magha* was defrayed out of the interest on capital offered by Martoba Rau Bapu and Pundalik Rau Bapu Varde from Bombay.
 10. The *Shivaratri* was celebrated by the temple.

11. The *Falgun Shuddha Dashami Utsav* in the month of Phalgun was charged on the interest on capital offered by *Mahajans* residing in the state and outside.
12. The *Shimgotsav* and *Holi* in the month of *Falgun* were sponsored by Anand Rau S. Dhond from Bombay.
13. The *Sanvatsar Pratipada* in the month of *Chaitra* was charged on the interest and capital offered by the *Swami of Kavle Math*.
14. The expenditure of the *Vasant Puja* was defrayed out of the interest of capital offered by Gopal S. Pai Palandikar from Bombay.
15. The *Ram Navami Utsav* for 10 days in the month of *Chaitra* was sponsored by the family of Givaji S. Sivsanim Kundaikar out of the interest on capital offered by the institutors, Chintamani Rau Varde Valaulikar, Vinayak Mangesh Bhat Deulkar and Shyam Sinai Mulgāonkar, all from Bombay.

Economics of the temple in the Present Times

Economics of the Temple of Shantadurga for the years 2007-2011 can be gauged from the following table:¹⁷⁹

Particulars	2007-08	2008-09	2009-10	2010-11
Income	65,39,073	1,06,83,073	1,25,39,755	1,42,74,755
Expenditura	65,29,389	1,06,74,010	1,24,99,252	1,41,97,002
Balance	9,684	9,063	40,503	77,753

¹⁷⁹ *Shri Shantadurga Saumsthan, Kavle, Budget Estimates for the Year 2010-11, p. 51.*

The income receivable from *Comunidades* and others¹⁸⁰

Particulars	Amount
<i>Vatans from Government and Comunidades</i>	
<i>Acca of Mulgundi of Chandrawadi province</i> (<i>Fazenda Publica</i>)	23.62
Contribution to Embarbarcem (<i>Fazenda Publica</i>)	3.97
<i>Mecese of Mocasso and Acca from Kavle Comunidade</i>	1,035.85
<i>Acca from Velguem Comunidade</i>	94.45
<i>Kalepatti and Rathapatti from:</i>	
<i>Comunidade de Queula</i>	1.90
<i>Comunidade de Cundaim</i>	1.90
<i>Comunidade de Shiroda</i>	2.83
<i>Comunidade de Wadi</i>	0.48
<i>Comunidade de Bethora</i>	0.72
<i>Comunidade de Cuncolim</i>	0.48
<i>Comunidade de Nirankal</i>	0.48
<i>Comunidade de Talaulim</i>	0.95
<i>Comunidade de Candola</i>	0.95
<i>Comunidade de Curti</i>	0.48
<i>Comunidade de Chandrawadi</i>	2.08
<i>Comunidade de Codar</i>	0.48

¹⁸⁰ *Shri Shantadurga Saumsthan, Kavle, Budget Estimates for the Year 2010-11, pp. 10-12.*

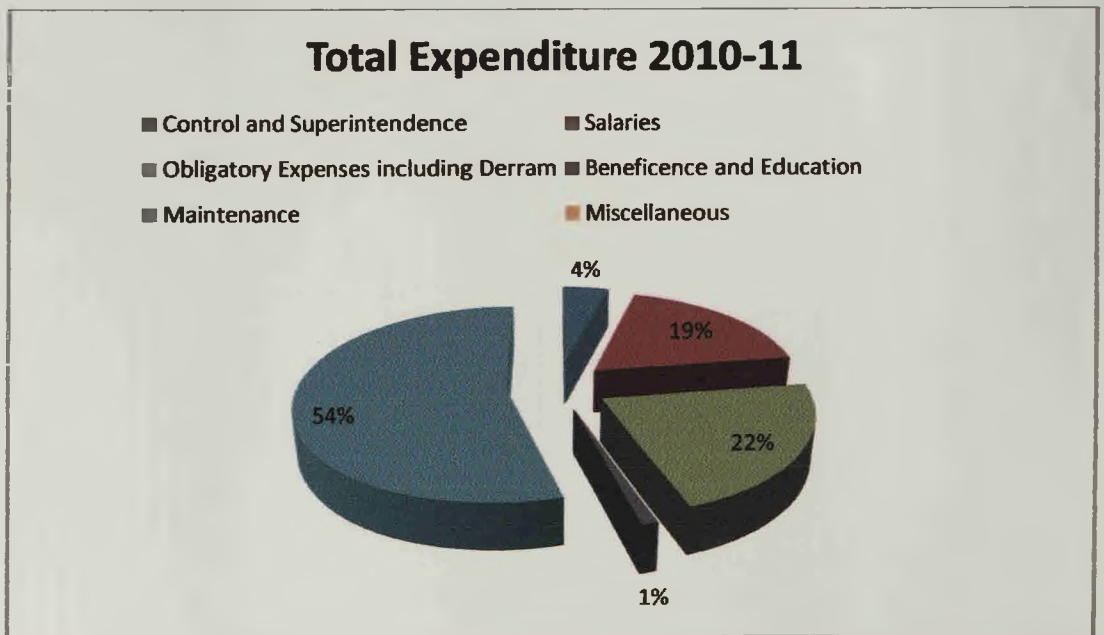
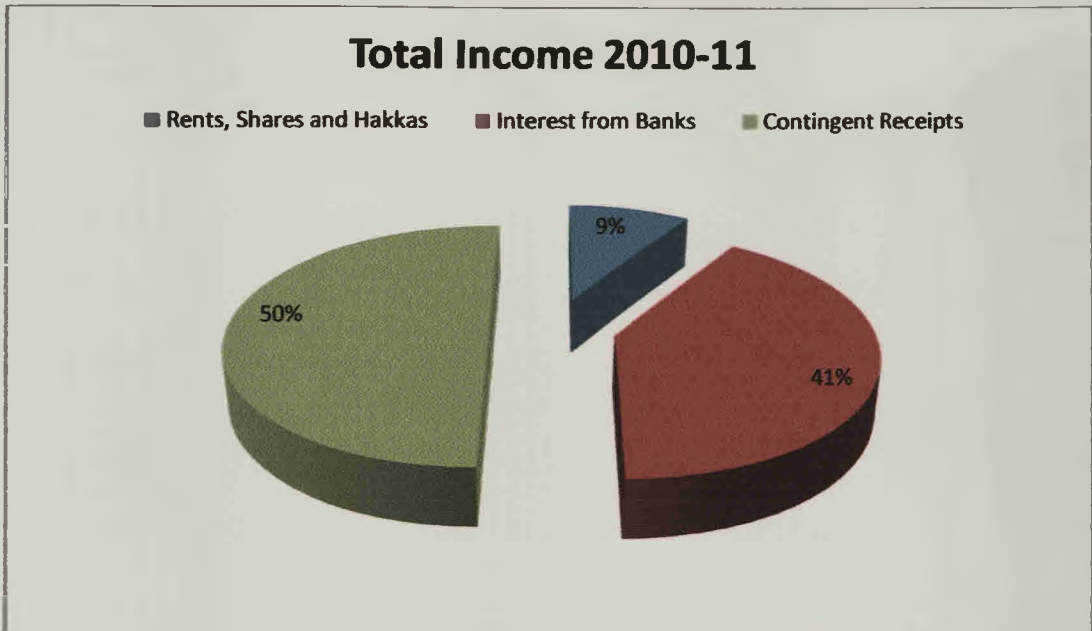
<i>Comunidade de Bali</i>	2.53
<i>Comunidade de Qeula</i>	2.83
<i>Vatandari</i> of Belgundi village, District Belgaum Temple of Shantadurga from Government of India	12.00
Total	1,188.98

The income and expenditure of the temple of Shantadurga of Kavle in the present times¹⁸¹

INCOME	AMOUNT	TOTAL	%
Rent of the Rural/Urban Properties			
Blocks	9,12,000		
Bank Premises	66,000		
Canteen	72,000		
Hall	2,50,000	13,00,000.00	9%
Income from Shares, <i>Comunidade</i> , etc.		2,193.87	0%
Interest of lent Capitals			
FDRs	56,50,000		
SB A/Cs	2,00,000	58,50,000.00	41%
Annual Rents and <i>Foros</i>		22,561.45	0%
Contingent Receipts		71,00,000.00	50%
Grand Total		1,42,74,755.32	100%
EXPENDITURE			
Control and Superintendence		5,73,400.00	4%
Salaries			
<i>Sevekaris</i>	6,25,000		
Goup Gratuity and Insurance	1,25,000		
Salary A/C	14,00,000		
Pension A/C	18,000		
Staff Emoluments and Welfare	1,90,000		
Labour	6,000	23,64,000.00	17%
Obligatory Festivals			
<i>Navaratri</i>	7,50,000		
<i>Jatra</i>	9,00,000		
<i>Pindika Utsav</i>	3,00,000		
<i>Other Utsavs</i>	4,60,000		
<i>Nandadeep, Nitya Ratib, Panchakhadya</i>	2,65,000		
Subsidy to <i>Gomantak Sansrittojak Mandal</i>	1,000		
Subsidy to <i>Kavle Math</i>	60,000		
Subsidy to <i>Matruchhaya</i>	5,000		
Subsidy to <i>Shri Shantadurga Shikshan Samiti</i>	600		
<i>Derram</i>	1,10,000		
Others	46,750	28,98,350.00	20%
Interest of Book Debts/Taxes		252.85	0%
Beneficence and Education		2,00,000.00	1%
Repairs and Maintenance		71,15,000.00	50%
Miscellaneous Expenditure		10,46,000.00	7%
Grand Total		1,41,97,002.85	100%
Balance		77,752.47	0.54%

¹⁸¹ *Shri Shantadurga Saumsthan, Kavle, Budget Estimates for the year 2010-2011, pp.5-9.*

The analysis of the total income and expenditure of the Shantadurga temple of Kavle is depicted in the following pie chart



3.3 The Management of the Temple Navadurga of Madkai

The Bye-laws of the Temple of the Navadurga, Madkai, were approved by the *Portaria* No. 107 dated April 22, the 1910 and were published in the Supplement to official Gazette No. 83 dated October 27, 1910.

Article 1 establishes the fact that the temple of Navadurga of Madkai originally belonged to the village *Gãoncim* in the Tiswadi taluka and that it was transferred to the *Deulwada* in Madkai subsequently.

The *Gaud Saraswat Brahmins* of 4 *gotras* namely, *Atri*, *Bharadwaj*, *Kaushik* and *Vatsa* were the founders of the temple of Navadurga and that they were the members of the Madkai *Comunidade* and belonged to the following eight *Vangads*:

Rank of the <i>Vangad</i>	Name of the <i>Vangad</i>
1	Malvadkar and Vadalkar
2	Gankar, Honsekar and Dutalekar
3	Bulo, now extinct and merged with Malvadkar and Vadalkar
4	Dhakankar
5	Pangekar
6	Betkar, now extinct and merged with Gankar, Honsekar, Dutalkar and Dhakankar
7	Kulkarni Nevrekar
8	Kulkarni Bharme

It says that the *Brahmin bhajakas* of the said temple belonging to the 4 *gotras* namely, *Atri*, *Bharadwaj*, *Shankhapingala*- *Kaushik* and *Vasishtha* also belong to the fold of

Mahajans. Besides these, there are many other *bhajakas* of the same *gotras* residing in the rest of India including individuals belonging to the *Daivadnya Brahmin* community. But they do not have any right to administration.¹⁸²

The chapter V is the elucidation of the duties and incomes of the priests and other servants of the temple.¹⁸³

Thye *Ghaisas* of the temple who was to perform *nirmalya visarjan, abhisheka, naivedya, puja* etc. in the temple of Navadurga and *Gramapurusha*, could collect the annual income of 10 paddy fields and one coco grove. The *Puranik* received income from three fields and three coco groves. *Devari* received income of sixteen properties. The priest of Ravalnath was entrusted with seven properties. The *Jalmis* of Mallikarjuna temples at Aksan and Dutale performed *bhogaval* at the time of the harvest and sowed the rice on the day of Biantony and attended the ceremony of *Rishi Panchami* received income from eight properties. The priest of Betal got the property *Conuguem*. The *Kirtani* collected income of three properties.

Four families of *kalavantis* were attached to the temple. The *Perni* was given two properties. The Barber, the Carpenter and the *Dhobi* were given one property each. The goldsmith Pundalik Vantu Shet, his representatives and others of Dutale were to carry out the work of repairs of the ornaments of the deity for which they were to get revenues of the field *Vadda-aca-vao*. Every year he was to carry to his house the image of the deity and the other accompaniments in the morning of *Ashtami* of *Jatra*. He had to clean them, perform *puja* and bring them back to the temple before midnight of the same day. He was to prepare the idol on the days of *Navaratri* and on the day of *Jatra* in the *loja*, rest house, guarding it under his responsibility.

¹⁸² *Navadurga Compromisso*, Articles 1-3, p. 1-3.

¹⁸³ *Ibid.*, Article, pp. 19-32

Focandy from the *Brahmin* community was to dance with *chanvar* in hand, at the time of *Jatra*, on the sixth halt, in the procession of *palkhi* and *ratha*, at the *Bhandarepeda Gal* and at the precincts of *Betal* and he was entitled to annual revenue of the field, *Vadda aca vao*. All the servants had rights to *Vollonga* and *Vaddi*, a plate full of necessary ingredients to cook a meal. The servants had rights to 22 *Uphars*¹⁸⁴ of the deity on the day of *Jatra*.

At the occasion of procession, the *Compromisso* guides that the *palkhi* should be held in the front, by the members of the 1st *Vangad* ie *Malvadkar* and *Vadalkar*, and the members of the 3rd *Vangad* of *Bulo* and the members of the 5th *Vangad*, of *Pangekar*. It should be held from the rear, by the members of the 2nd *Vangad* of *Gankar*, *Honsekar* and *Dutalekar*, the members of the 4th *Vangad* of *Dhakankar* and the members of the 6th *Vangad* of *Betkar*. The 7th and the 8th *Vangads*, do not have a right to hold the *palkhi* and neither for *naivedya* in the plate of the *palkhi* which is divided into two equal parts after the procession returns for each of the three *Vangads* mentioned above. The members of 7th and 8th *Vangads* were to hold the *gudhis*, flags in the procession and they had the right to distribute the *panvar*, a special *prasad* among the *Mahajans*.

Article 53 marks the seating arrangement for *Mahajans* in the *Chauk*. At the right side of the deity starting from the *Dwrapala*, the *Mahajans* and the devotees will be seated according to the order, the 2nd *Vangads*, the 4th *Vangads*, the 6th *Vangads*, the 7th *Vangads*, followed by goldsmiths, *vaishyas*, barbers, etc. At the left side starting from the *Dwarapala* will be seated the 1st *Vangads*, the 3rd *Vangads*, the 5th *Vangads*, the 8th *Vangads*, heirs of *Mortu Pai* followed by *Vagir*, blacksmiths etc.

Article 57 prohibits all persons except *Brahmins* from personally performing *abhisheka* and *naivedya* in the *garbhagriha* making *pradakshina* in the temple. All women were

¹⁸⁴ *Upahars* were meals brought by the *vangdis* to the temple on the day of *Jatra*.

prohibited from entering the *garbhagriha* and those of the *Vaishyas* and *Shudras* caste, from sitting in the room near the *Palanga*, bed of the deity.

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Mr. Vallabh Kamat, the President, Mr. Shantaram Kamat, the Treasurer, Mr. Dharmanand Kamat Dhakankar, the Attorney and Mr. Datta Kamat Dhakankar, the Secretary.

The priestly duties are discharged by Prashant Ghaisas, Makarand Ghaisas, Anand Ghaisas, Mandar Namshikar and Bhikaji Joshi. Sanjay Khedekar attends to Ganapati, Rajiv Kudke is the priest for Narayan Dev, Nandkumar Kamat Dhakankar for Ravalnath and Deepak Madkaikar for Betal. The job of the *Kirtani* is also done by Rajiv Kudke. There is no *Katkar*. *Kalavantis* are hired from Bhoma and Canacona at the time of *Jatra*. Five *vajantris* are engaged by the temple out of which, two belong to the *Mahar* community. Umesh Madkaikar and Ranganath Madkaikar offer the services of the goldsmith. Surya Parit, Mangal Chari and Manohar Perni function as the *dhobi*, carpenter and the *perni* respectively.

Economics of the Temple of Navadurga at the original site in Gaumshi in Tiswadi

The *Foral de Ilhas* of 1534 speaks of a report on the cadastral survey conducted on the temple lands of the village Gaumshi. According to this report, Antonio Ferrao, the Chief Collector, visited the village of *Gãoncim*. He was accompanied by the Clerk, Antonio Coelho, the public notary, Andre de Moure, the Clerk of the *Camara Geral*, the Municipality of Tiswadi, Vithu Sinari and the interpreter, Santu Sinai.

The *Gãonkars* were called for a meeting and the Chief Collector showed them the copy of the notification of the King about the proposed cadastral survey and asked the *Gãonkars* to co-operate with the visiting dignitaries. The royal notification was read out to them by the interpreter. They were asked to enlist the properties of the temples and the temple servants. Perhaps these lands were transferred to the College of St. Paul between 1553 and 1562. Therefore, they were expected to mention if they had any of the College lands in their hands or had misappropriated any of those, which belonged to the temples or its servants. Subsequently, the lands were surveyed, their boundaries were demarcated and they were duly registered.¹⁸⁵

The paddy fields¹⁸⁶ and other properties enlisted during this survey included the following:

Sr. No.	Paddy Fields	Coconut Groves
1	<i>Colambaceta</i>	<i>Perneacheche Bhatta</i>
2	<i>Gãonnathali Day</i>	<i>Gãonathache Bhatta</i>
3	<i>Adveriaghvo</i>	
4	<i>Vmande</i>	
5	<i>Arda Done Done</i>	
6	<i>Mhaleacho Udo</i>	
7	<i>Golaga</i>	
8	<i>Dumaliache Pateque</i>	
9	<i>Jaym</i>	
10	<i>Perneachem Bmanae</i>	
11	<i>Camaricho Damdo</i>	
12	<i>Deuliche Bmade</i>	

¹⁸⁵ *Foral de Ilhas de Goa 1534, folio 23.*

¹⁸⁶ *Foral de Ilhas de Goa 1534, folios 24-28.*

13	<i>Deutiche Bmade</i>	
14	<i>Devquariache Bmade</i>	
15	<i>Dindiche Baumes</i>	
16	<i>Vdrifeo</i>	
17	<i>Deutechi Gutegua</i>	
18	<i>Orjoe</i>	
19	<i>Bmande</i>	
20	<i>Durgadeviche Namum</i>	
21	<i>Pateachem Salg</i>	
22	<i>Telacho Brguo</i>	
23	Mala Camotiche	

Economics of the Temple as reflected in the Compromisso of 1910:

Article 13 tells us that the revenues of the Temple consist of:

1. Rent of paddy fields, coconut groves and leased properties in Madkai;
2. Interest on loaned amounts;
3. *Hakka* contributed by the Madkai *Comunidade*;
4. Rent of the properties leased;
5. Offerings and donations;
6. Fines collected under the Bye-laws and the *Regulamento*;
7. Pecuniary help from *Mahajans* and devotees;
8. Payments towards celebration of cults;
9. Miscellaneous income.

Article 18 enumerates the expenses of the Temple comprising of the following:

1. Maintenance of temple buildings, *agrashalas*, etc.;
2. Celebration of festivals and cults;
3. Religious and other expenses as per the annual budget;
4. Extra-ordinary expenditures sanctioned by higher authorities.

The fee structure for the performance of the cults in the temple:

Description	Rupees	<i>Annas</i>	<i>Pais</i>
<i>Abhisheka Naivedya I</i>	0	4	0
<i>Abhisheka Naivedya II</i>	0	10	0
<i>Pavamanabhisheka</i>	0	4	0
<i>Panchasukta</i>	0	1	4
<i>Kumkumarchana</i>	2	0	0
<i>Ekadashini</i>	0	4	0
<i>Ganthwal</i>	2	0	0
<i>Laghuvishnu</i>	7	0	0
<i>Laghurudra</i>	3	5	5
<i>Maharudra</i>	40	0	0
<i>Rudravartana</i>	0	0	8
<i>Devisuktabhisheka</i>	0	0	8
<i>Navachandi Japadwara</i>	15	0	0
<i>Navachandi Havanadwara</i>	100	0	0
<i>Santarpan</i>	0	6	0
<i>Khollevaili Puja</i>	25	0	0

For the *nandadeep seva* for one month, the devotee had to supply 3 *seers* of coconut oil or money to cover its price. The fees charged for the cults were to be distributed by *Kamavisdar* among the priests and other servants as per the tradition and the excess went to the temple coffers. *Tulabhar* of precious metals and stones etc, ensured credit to the temple fund and that of perishable commodities ensured shares to the servants. *Kanuk* upto 6 *annas* and 8 *paise* went to the Joshi and anything above that was to be credited to the temple fund. The Joshi and *pairikar* had 50% share in the coconuts offered in connection with the *bhet*. Monetary offering made for *Ganapati puja* and *Punyahavachan* went entirely to the Joshi.

Economics of the Temple in Present Times

The economics of the temple for the years 2007 – 2011 is shown in the following table:¹⁸⁷

Particulars	2007-08	2008-09	2009-10	2010-11
Income	23,52,642	39, 22, 836	43,46,936	46,92,729
Expenditure	23,40,400	38, 99,000	43,22,800	45,32,800
Balance	12,242	23,836	24,136	1,59,929

The total income and expenditure of the temple of Navadurga of Madkai at present¹⁸⁸

INCOME	AMOUNT	TOTAL	%
<i>Foros</i> of land		110	0%
Rent of paddy fields		6,880	0%
Dividends on <i>Communidade</i> shares		2,745	0%
Pensions from Madkai <i>Communidade</i>		612	0%
Interest on Capital		3,15,382	7%
Miscellaneous Income			
Rent on Bank Premises	84,000		
Rent on Premises leased to <i>Communidade</i> of Madkai	18,000		
Rent of Hall and <i>Agrashala</i>	3,50,000		
<i>Pavti Seva</i>	5,00,000		
Donations for <i>Jeernoddhar</i> Fund	10,00,000		
<i>Dabi</i> Collection	5,00,000		
<i>Jatra</i> Collection	2,00,000		
<i>Kayam Seva</i> Deposits	2,00,000		
<i>Kanuk</i>	10,00,000		
Auctions Receipts	2,00,000		
Donation for <i>Annasantarpan Seva</i> and <i>Shravan Anushthan</i>	1,20,000		
Other Income	1,95,000	43,67,000	93%
Grand Total		46,92,729	100%
EXPENDITURE			
Festivals and Ceremonies instituted by <i>Devasthan</i>			
<i>Padva</i> and <i>Ramnavami</i>	12,000		
<i>Rishi Panchami</i>	20,000		
<i>Navaratri</i>	40,000		

¹⁸⁷ *Shi Navadurga Samsthan, Madkai, Budget Estimates for the year 2010-2011*, p. 11.

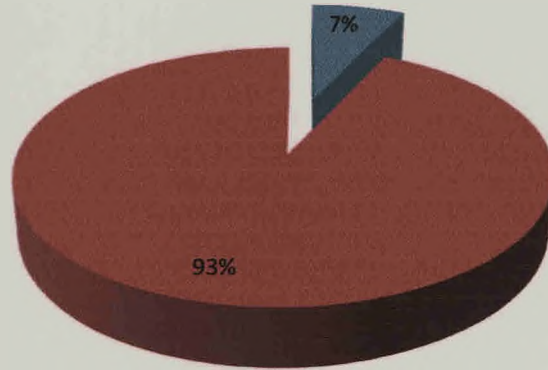
¹⁸⁸ *Ibid.*, pp. 2 – 9.

<i>Jatra</i>	2,50,000		
<i>Anushthan</i>	40,000		
<i>Shimgotsav</i>	40,000		
<i>Pathshala Nidhi to Math</i>	10,000		
Other ceremonies	1,13,500	5,25,500	11%
Festivals instituted privately		75,000	2%
Salaries		4,88,800	11%
Audit and Checking Fees			
Audit, Accounting, Incom Tax and other Statutory Fees	89,000		
<i>Derram</i>	30,000	1,19,000	3%
Miscellaneous Expenses			
<i>Nandadeep, Abhisheka, Vadan, etc.</i>	26,000		
Repairs, Renovation and Maintenance	23,79,000		
Construction Activity	5,00,000		
<i>Mahadwara Provision</i>	2,00,000		
Other Expenses	2,19,500	33,24,500	73%
Grand Total		45,32,800	100%
Balance		1,59,929	3.41%

The following pie charts reflect the total income and expenditure of the Temple of Navadurga:

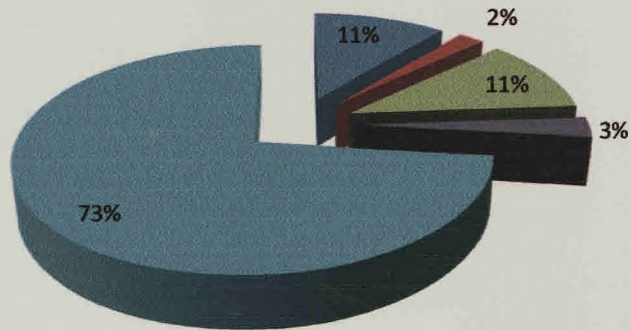
Total Income 2010-11

■ Interest on Capital ■ Miscellaneous Income



Total Expenditure 2010-11

■ Temple Festivals ■ Private Festivals ■ Salaries
■ Derram, Audit and Others ■ Miscellaneous Expenses



3.4 Management of the Temple of Devaki Krishna Ravalnath of Marcel

The *Compromisso* of the temple of the Devaki Krishna Ravalnath was approved vide the *Portaria* No. 22 and was published in the official Gazette No. 7 dated January 25, 1910.

The temple of *Shri* Ravalnath Pandawada, originally located in the of Chodan village of Tiswadi, owing to the conquest of Tiswadi by the Portuguese, was shifted to Maye in Bicholi taluka, and from there to the place where it is located presently in the Mashel ward of Vargãon village in Ponda taluka. All the temples, in the vicinity, of the main building, are branches of the same temple.

The founding *Mahajans* of the above-mentioned temples were the *Gaud Saraswats Brahmins* of *Vaishnava* sect belonging to the 5 *gotras*, namely:

1. Atri *gotra*, whose members bear the surname Prabhu and presently use the family surnames like Lawande, Pomburpekars, Moye, Kolvalkars and Ginde;
2. Kashyapa *gotra*, whose members bear the surnames like Naik, Keni, Shinkre and Mahale Dadshankarkars;
3. Vatsa *gotra*, to which belong the *Mahajans* having surnames Joshi and Dharvatkar;
4. Kaushika *gotra*, from which descend the families with surname Prabhu Dadshankarkar;
5. Bharadwaj *gotra* to which belongs the Barad family.¹⁸⁹

The servants of the temple included:

1. Four families of *Bhagat Pujaris* of Ravalnath Pandawada;

¹⁸⁹ *Devaki Krishna Compromisso*, Articles 1 and 2, pp. 2-3.

2. *Brahmin Pujaris* (4), one of Devaki Krishna, the other of Bhumika, the third of Dadshankar the fourth of the remaining divinities.

All the servants were to receive salaries and *frois* recorded in the respective budget.

The duties of the *Bhagat Pujari* are:

1. to collect from the Managing Committee oil for lighting the five lamps daily and for festivities;
2. to make preparations for *puja*, procure flowers, sandalwood etc. and to perform the *abhisheka puja*;
3. to tend to the *nandadeep*;
4. to prepare *naivedya*, *arti* and ring the bell;
5. to keep the sanctuary tidy and give *bhet*;
6. to invoke the oracles at the request of the *Mahajans* and other devotees;
7. to keep in his custody, all precious ornaments used in the sanctuary or on and hand them over to his colleague, who would replace him for the turn or the Committee;
8. to accept from the devotees the oil given for *nandadeep* and rice for *Amritpad*;
9. to lock the temple after the nocturnal *arti* and to check the security of the temple having tended to the perpetual lamps.

The duties of the priest of Devaki *Krishna* include:

1. the *nirmalya visarjan* and *mantroakta snan* at the dawn, *Pavamanabhisheka* at 7 a.m., *mahapuja* at 10 a.m., *mahanaivedya* at noon, preparing the *arti* and ringing of bell;
2. cleanliness of the sanctuary, offering of *bhet*, lighting of lamps at appointed hours and collection of oil for the same from the Managing Committee;

3. singing the epithelamic versus in the *palkhi* and *lalkhi* processions, giving *isharat* by ringing the bell and offering of a *mantrapushpe* in the main temple and its affiliate shrines at night on festive days;
4. safe-keeping of precious ornaments, checking the security after the nocturnal *arti*, locking the temple.

The duties of the priests of Bhumika, Dadshankar and other divinities are akin to those of the priest of Devaki Krishna.

The *vajantris*, musicians have to play the music four times in the Temple of Devaki Krishna and twice in other temples. The *mahars* have to play alternately on every second day of all festivities like the *Jatra*, *Dasra*, *Navaratri* and together with the *tarangas* when they are taken for Kelbai *Jatra* at Maye. They received besides annual payment, the *frois* according to the tariff of festivities mentioned in the budget.

The *Jalmi* offers his duty of *Jalmipan* whenever asked by the *mazania* or the Managing Committee, attends *devpan* and *tarangas*. He is entitled to *frois* as per the tariffs of festivities.

The *Khambis* had to attend the *Dasra* and *Jatra* of Kelbai of Maye to help in the procession of *Tarangas*.

The *Gaudes* have to offer their services related to the cult, help in the construction of the barracks, and tiling of the roofs whenever it is required.

All this temple servants are entitled to salaries and also *frois* marked in the tariffs of festivities as recorded in the budgets.¹⁹⁰

The constitution dictates that the *Mahajans* of the temples of the Devaki Krishna Ravalnath Gavanwada and others should be received and treated with due preference

¹⁹⁰ *Devaki Krishna Compromisso*, Article 27, pp. 18-26.

according to custom when they attend any festivity, but declares that the *Pandawadakar Mahajans* have no connection with the *Gavankars*, since their coffers, expenses towards the cult and ceremonies are distinct from each other.¹⁹¹

The servers of the external cult like the dancing girls, musicians etc. are not to be allowed to stay in the temple building, or premises or outhouses beyond their duty hours and they could be fined up to Re. 1/ for any transgression.¹⁹²

The Present Scenario

Presently, the temple is administered by the Managing Committee represented by Mr. Girish Dharvatkar, the President, Mr. Raghuvir Prabhu Moye, the Treasurer, Mr. Satish Keni, the Attorney and Mr. Anant Prabhu Moio, the Secretary.

The priestly duties are discharged by Siddhesh Acharya, Rohidas Acharya, Vitthal Bhat and Prasanna Pai in the temples of Devaki Krishna, Bhumika and Dadshankar. They take turns for 15 days each to officiate in a particular temple. Pandurang Bhagat, Namdeo Bhagat and Lekharaj Chodankar are the Bhagats of Ravalnath. The temple does not have a *Katkar* and the only *bhavin* serving the temple is Ms. Leena Mashelkar. Shantaram Jalmi performs the duty of *jalmipan*. Ganpat Pawar from Maye from the Mahar community joins the *vajantris* of the temple at the time of festival. Anand Priolkar is the washerman for the temple. Rest of the functionaries are hired on daily basis at the time of the festivals.

Economics of the Temple of Devaki- Krishna Ravalnath at Chodan

The temples of Devaki-Krishna and Ravalnath of *Panadiwada* at their original site in Chora were equally well endowed by the *Gāonkari*, the *Mahajans* and the lay devotees. Its rich financial status can be gauged from the landed estates dedicated and donated to it.

¹⁹¹ *Devaki Krishna Compromisso*, Articles 41 and 61, pp. 15 and 40.

¹⁹² *Ibid.*, Article 47, p. 36.

The *Foral de Ilhas* of 1864 carries the list of the properties in possession of the different temples including those of the *parivar devatas* and those, which were given as *namoxins* to the temple servants. The temples mentioned in the *Foral* are those of Ravalnath, Bhaguanti, Dadd Sancelio and Devaki. Some properties were assigned to two different temples at a time. The properties which were given to the temples of *Deuta* and Ravalnath jointly perhaps imply those donated to Bhagwati and Ravalnath.

The paddy fields listed in the above mentioned register include the following:

1. *Tanbeacho Aquo* granted to the *Calderos*, the Tinsmiths of the temple of Bhaguanti. It was surrounded by the paddy fields of the *Gãonkari* namely, *Ateacho Aquo*, *Tandory* and the creek.
2. *Ravalnathache Vanua* of *Panadiwada* given to that deity. It shared its boundary with the paddy field of the *Gãonkari* by name, *Cantorli* and the creek.
3. *Bhaguantichi Vanua-Ravalnathachi Vanua* dedicated to those two temples together. They were bounded by the other paddy fields namely, *Vancho Jam*, *Sojacho Vanua* and the creek on the other side.
4. *Bhaguantichi Vanua*, bound by the paddy field of the *Gaunkari* called *Contaacho Aquo*, the small creek and the big creek on two sides.
5. *Paranao*, dedicated to the temple of Bhaguanti, bound by the creek on two sides and the paddy fields of the *Gãonkari* by name, *Zoixache Vanua* and *Caroto*.
6. *Daddsanacarachi Vanua* given to the temple of Daddshankar, bound by the creek and the paddy field, *Vanvo*.
7. *Panadiwado Ravalnathacho Aquo*, bound by the big creek, the marine creek, the paddy field of the College and that of the *Gãonkari* called, *Pandola*.
8. *Bandory* donated to the temple of Deuki, bound by the creek on two sides, the paddy field of the College and that of the *Gãonkari* called, *Avenorique*.

9. *Tambitacho Aquo*, belonging to the temple of Bhagauanti, bound by the other paddy fields namely, *Dindicho Aquo*, *Samada Zoixacho Aquo*, fallow land of the *Gãonkari* and the creek.
10. *Ravalnathache Vaniacho Aquo*, possessed by the temple of Ravalnath of *Panadiwada*. It was bound by the paddy fields of the College namely, *Tambeacho Aquo*, *Juriquo*, and that of the College of St. Paul.
11. *Anarcaibe Vanua* in possession of the temple of Bhaguanti. It shared its borders with the paddy fields of the *Gãonkari* namely, *Anana*, *Mananechi Vanua* of the *Mahars*, *Adveriquo* and the creek.
12. *Baida Aquo*, given to the temple of Cantasor, bound by the paddy fields of the *Gãonkari* namely, *Mancor Zao*, *Averiqua*, the big creek and the creek along with the fallow land.
13. The paddy field *Vanua*, which was given to the temples of Daddsancor and Ravalnath. It was bound by the fallow land, the paddy field of the College, those of the *Gãonkari* by name, *Chandor* and *Vallaudo Aquo*.
14. *Malabhagtache Vmandda*, given to the temple of Ravalnath. It was bound by the paddy fields of the *Gãonkari* namely, *Pattecho Aquo*, *Dandesu*, *Tocabacho Aquo* and that of the College.
15. *Bhaguantiche Vanua*, bound by the paddy fields of the *Gãonkari* namely, *Silipoty*, *Averiquo* and the *Aquo* on two sides.
16. *Daddhsancoleacho Aquo*, of the temple of Daddsancolio. It shared its boundries with the paddy fields of the *Gãonkari* by name, *Palacho Aquo*, *Contracho Aquo* and the creek on two sides.
17. *Mando Chatim*, of the temple of Bhaguanti, bound by the river, the paddy field of the *Gãonkari*, *Chicadem*, house of the fisherman and the creek.

18. *Daddsancoleacho Orquo*, owned by that temple, bound by the creek on three sides and the paddy field of the *Gãonkari, Maddepalle*.
19. *Daddsancoleache Vmanda*, bound by the paddy field of the *Gãonkari, Adveriquo* on two sides and the creek on the other two.
20. *Daddsancoleacho Vanua*, given to the temples of Daddsancolio and Ravalnath. It was bound by the paddy fields of the *Gãonkari, Tolavde Vanua, Adveriquo* and the creek on two sides.
21. *Daddsancoleache Vmanda*, bound by the river and the creeks on three sides.
22. *Colacho Aquo* situated opposite to the *Malebhagtacho Vmandda*. It was granted to the temples of *Deuta*, Ravalnath and their servants. It was bound by the creek on the two sides and the paddy field of the *Gãonkari, Conttecache Aquo*.
23. *Ravalnathacho Vanua*, of the temple of Ravalnath of *Panadiwada*. It was bounded by the paddy fields of the *Gãonkari* namely, *Cantorlly, Bandoni, Adveriqua* and the river.
24. *Ambaddi Cantor* given to the temple of Ravalnath of *Panadiwada*, whose boundaries are not specified.
25. *Madeenche Vanua* given to the temple of Daddsancolio, bounded by the paddy field of the *Gãonkari, Devacho Cantor*, the creek on two sides and the big river.
26. *Achquiche Vanua*, given to the temples of *Deuta* and Ravalnath. It was bound by the other paddy fields, *Fautosim, Ole*, the pathway and the creek.
27. *Daddsancoleacho Aquo*, of that temple, bound by the sluice gate of the creek, the creek and the river.
28. The property of the temple of Bhaguanti around the temple building.
29. *Deuteche Vanua* given to *Deuta* and Ravalnath, bound by the paddy fields of *Gãonkari* namely, *Chechoaquo, Naneache Vanua, Caneache Vanua* and a house.

30. *Ravalnathache Vanua*, given to the temple of Ravalnath of *Panadiwada*. It was bound by the paddy fields of *Gāonkari* namely, *Vane Cantorla*, *Vane*, the creek and the *nulla* of the orchard of Fernao Roiz.¹⁹³

Thus out of the thirty properties identified, seven were dedicated to the temple of Ravalnath, eight were possessed by the temple of Bhagvati, seven were assigned to the temple of Daddsanclio/Daddsançar, four were given to temples of *Deuta* and Ravalnath jointly, two were owned by the temples of Daddsanclio and Ravalnath jointly, one belonged to Cantesor and one was dedicated to the temple of Devaki.

Economics of the temple as reflected in the Compromisso of 1910

Article 11 alludes to the Fund of the Temple, which consists of:

1. Immovable properties, images of gold and silver, precious stones, furniture and other metallic items
2. Credits;
3. Temple buildings, house of Odio, and house with its porch (where the *Ratha* is kept), situated in Marcel.
4. Credit of Rs.3000 which the coffers of the Temple have against the *Comunidade* of Tivre and now against Upendra V. Prabhu Lawande from Ribandar, to be collected by legal means;
5. Contribution of Rs. 50/ by Rajendra Prabhu Lawande from the interest on the amount of Rs. 1000 deposited with Pandurang Prabhu Lawande and his brothers, Bandora together with its interest, to fund the annual expenses of the *Amritpad* and

¹⁹³ *Foral de Ilhas de Goa 1864, folios 4 v- 75.*

Nandadeep for Lakshminarayan and Katyayani, which credit is committed to the temples in the name of Purushottam Prabhu Kolvalkar;

6. Commitment of Rs. 35/ made by some *Mahajans* for the expenses of *Amritpad* from the principal of Rs 700/ deposited with Ravlu Mortu Naik from Bicholim;
7. Quit rent of urban properties and Donations made by devotees.

Article 12 describes the income which consisted of the following:

1. Rent from immovable property and Interest on loans;
2. Quit rents of emphyteutic properties;
3. Oblations offered to the deities or the cult;
4. Proceeds from fines imposed according to the Bye-laws and the *Regulamento*;
5. Financial aid offered by the *Mahajans* and the devotees;
6. Contribution to the temple for the festivities celebrated and Contingent revenues.

The document allows the distribution of oblations whose value does not exceed Rs. 5/ among the 4 *Bhagat Pujaris* of the temple in equal parts. The oblations whose value was below Re. 1, belonged to the *Pujaris*. The items of metal, pearls and precious stones acquired in connection with the *Tulabhar*, should be a part of the Temple Fund, while coconuts, sugar, sandalwood and other items, should be distributed among the servants of the temple in accordance with Article 16. Only the price of coconuts, 10 lbs. of sugar, 10 lbs of sandalwood and 5 *kudavs* etc, would be credited to the coffers.

Auctions of surplus items offered to the deity are to be conducted on the occasions of festivities like *Malini Pournima*, *Dasra* etc.

Article 19 specifies the expenses of the Temple as:

1. Maintenance and improvement of the temple buildings, etc.;
2. Celebration of festivities, cults and Alms etc contained in the budget;

3. Salaries employees and servants of the temple;

4. Administrative expenses; Extra-ordinary and Contingent expense.

The fee structure for different ceremonies was as follows:¹⁹⁴

Description	Rupees	Annas	Pais
<i>Abhisheka naivedya for Ravalnath</i>	0	15	0
<i>Rudravartan</i>	0	6	8
<i>Laghurudra</i>	3	10	8
<i>Naivedya of khichadi or payas</i>	0	4	0
<i>Naivedya sadharan</i>	0	2	0
<i>Ganthwal</i>	0	8	0
<i>Puja</i>	2	8	8
<i>Avartan for Ravalnath</i>	0	2	0
<i>Ekadashini</i>	0	4	0
<i>Devakritya</i>	2	11	8
<i>Kshetrapal pujan</i>	0	6	8
<i>Maharudra</i>	61	8	0
<i>Panchamritabhisheka and naivedya for Devaki- Krishna</i>	0	13	0
<i>Pavamanabhisheka</i>	0	2	8
<i>Mahavishnu</i>	61	8	0
<i>Panchamritabhisheka and naivedya for any other divinity</i>	0	6	8
<i>Panchamritabhisheka and naivedya for Devaki-Krishna, Bhumika and Ravalnath</i>	1	4	0
<i>Panchamritabhisheka for all divinities</i>	1	8	0

Economics of the Temple in the Present Times

The income and expenditure of the temple for the years 2007-2011 is reflected in the following table¹⁹⁵

Particulars	2007-08	2008-09	2009-10	2010-11
Receipts	26,60,006	29,51,506	35,53,222	34,94,210
Payments	21,70,700	29,17,304	35,41,804	33,81,183
Balance	4,89,306	34,202	11,418	1,13,027

¹⁹⁴ *Devai Krishna Compromisso*, Article 24, pp. 11-16.

¹⁹⁵ *Shri Devaki-Krishna Ravalnath Pandawada Devasthan, Budget for the Year 2010-11 (=Devaki Krishna Budget 2010-11)*, p. 26.

The Economics of the Temple of Devaki Krishna Ravalnath in the Present Times can be gauged from the following table:¹⁹⁶

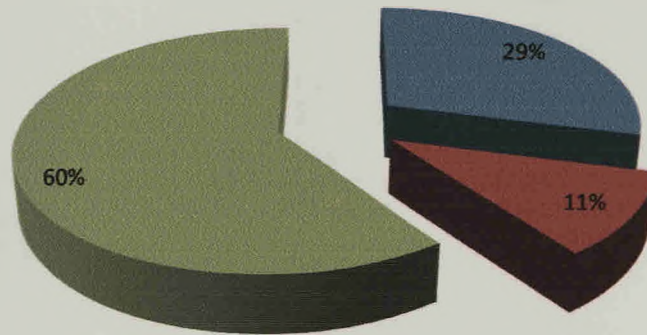
INCOME	AMOUNT	TOTAL	%
Income from land tax and landed properties		10,10,781.50	
Interest			
On Loans with Mortgages	483.13		
On Loans without Security	35.84		29%
From Banks	3,90,000		
On Shares of Madkai <i>Comunidade</i>	10	3,90,528.97	11%
Miscellaneous Income			
<i>Kanuk</i>	3,75,000		
<i>Dabi</i> Collections	5,75,000		
Sale of Sarees, Auction, etc.	2,75,000		
<i>Devakrityas</i>	4,00,000		
Others	4,67,900	20,92,900	60%
Grand Total		34,94,210.47	100%
EXPENDITURE			
Festivities, Cults, Ceremonies			
<i>Ramnavami</i>	50,000		
<i>Navaratri</i> and <i>Dasra</i>	1,45,000		
<i>Jatra</i> of Devaki Krishna	7,500		
<i>Jatra</i> of Bhumuka	7,500		
Festivity of Dadshankar	7,500		
<i>Jatra</i> of Ravalnath	1,60,000		
<i>Shimgotsav</i>	8,000		
Others	3,85,000	6,82,000.00	20%
Daily Cults and others		56,600.00	2%
Supervision, Audit, Legal and Technical Sevicees			
<i>Derram</i>	30,000		
Audit Fees	7,500		
Legal Fees, etc.	85,000	1,22,500.00	4%
Revanue and Taxes		9,083.41	0%
Salaries		7,62,000.00	23%
Miscellaneous Expenses			
Visit to <i>Swamiji</i> in <i>Chaturmas</i>	75,000		
Donation to Religious Institutions	10,000		
Annual <i>Anushthan</i>	1,00,000		
Repairs, Maintenance, Painting of <i>Devasthan</i> Buildings	4,50,000		
Building Development	6,70,000		
Others	4,44,000	17,49,000.00	51%
Grand Total		33,81,183.41	100%
Balance		1,13,027.06	3.23%

¹⁹⁶ *Devaki Krishna Budget 2010-11*, pp. 11-18.

The following pie charts explain the total income and expenditure of the Temple of Devaki-Krishna of Marcel:

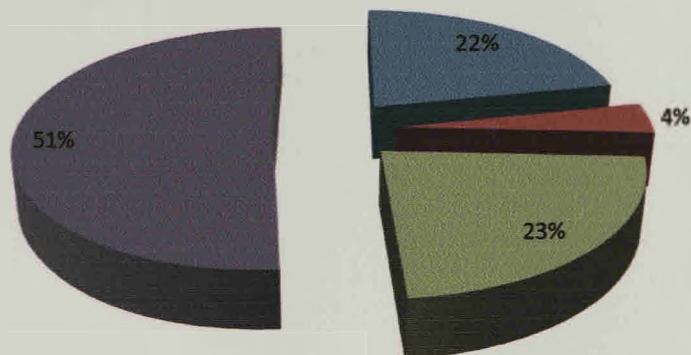
Total Income 2010-11

■ Income from Properties ■ Interest ■ Miscellaneous

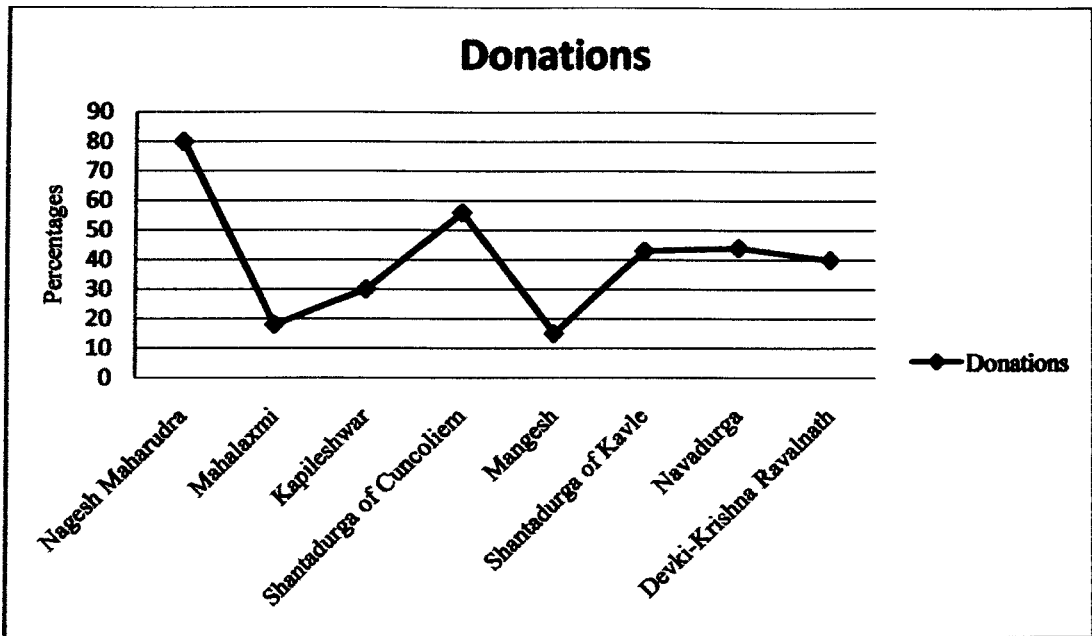


Total Expenditure 2010-11

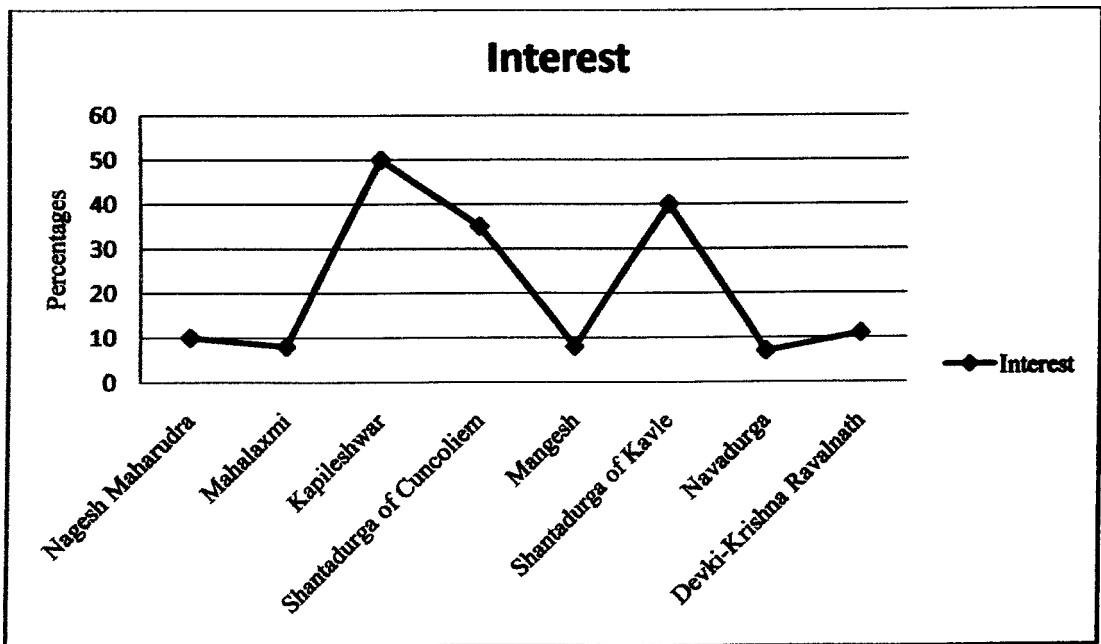
■ Temple Festivals ■ Derram, Audit, etc. ■ Salaries ■ Miscellaneous



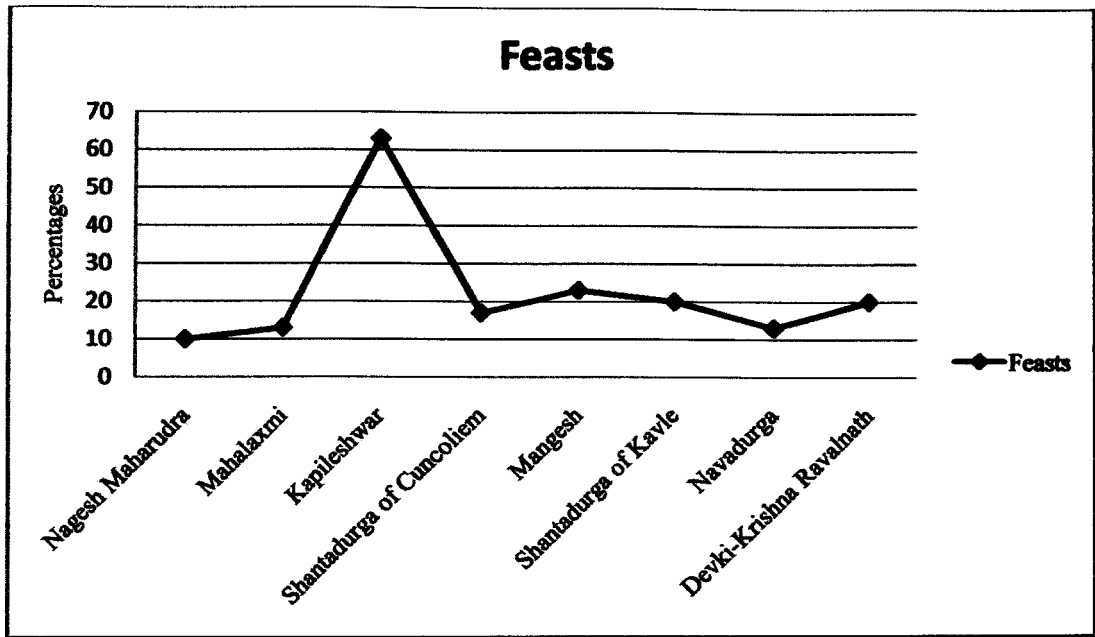
Graphic analysis of Donations received by the Temples of Ponda



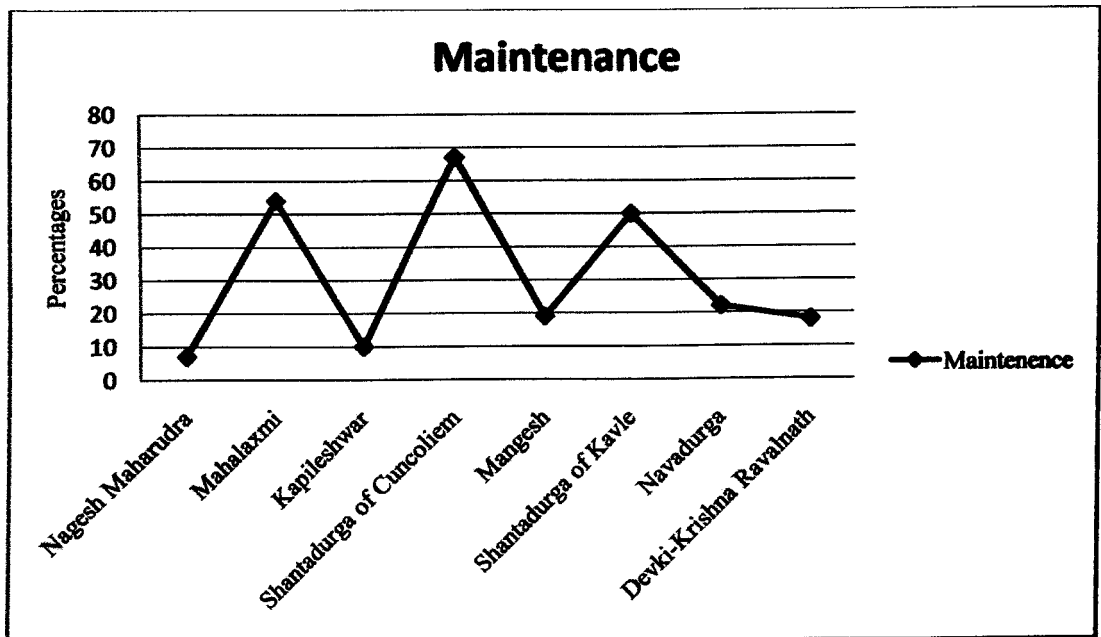
Graphic analysis of Interest received by the Temples of Ponda



Graphic analysis of Expenditure incurred on Feasts by the Temples



Graphic analysis of Expences on Maintenance made by Temples of Ponda



General Observations

Most of the temples of the Ponda taluka though presently under the control of the Saraswats, were built and sustained at the behest of the village communities. Best of the village lands were allocated to the temples and their servants. Financial stability of the temple was the responsibility of the *gramasamstha*. Subsequently when Goa came under the rule of different royal dynasties the work of sustenance of temples was taken up by them in a big way. The inscriptional evidence testifies to this fact. The Bhoja Kings granted *khazans* to the *Brahmins*, the Chalukyas of Badami granted entire villages to them. The Shilaharas patronized the temple building activity for the propagation of the *Shaiva* sect. The Kadambas having fixed the revenue to one sixth of the produce, allotted *tangas*, shares, for the promotion of the cult. This practice of making land grants was followed by the Kings of the Vijaynagara. But land grants to the temples became fewer owing to the tussle between them and the Bahamanis. Maintenance of the cult became more difficult when Adil Shah fixed the land revenue to one third of the produce.

The royal families chose to make land grants to the *Brahmins* and the temples not only to secure spiritual merit for them, but also to naturalise their dynasties in the Goan socio-political scenario. As such, one can safely say that the state funds were getting redistributed among the locals through the temples.

The temples began to grow rich owing to the endowments made during the 18th century. The grant of the *Mokasa* of villages to the temples of Mangesh, Shantadurga and Mahalasa, put these temples on a sound economic footing. Peaceful political conditions were responsible for vibrant economic activity in the vilages. Temple centres like Mardol and Marcel developed into commercial hubs.

Chapter VI

Temple of Mahalasa Narayani: A Case Study

Situated in the village of Mardol, the temple of Mahalasa Narayani is about 22 kms from Panaji, the capital of the state of Goa, and 7 kms from Ponda on National Highway, NH 17. It is barely a furlong away from the Mardol bus stand. Mahalasa was one of the deities shifted to the *Antruz Mahal* from Salcete taluka in the wake of the reign of religious terror unleashed by Diego Fernandes, the Portuguese Captain of the Fort of Rachol that saw the demolition of over 280 Hindu temples in Salcete taluka in 1567.¹

Since the village Mardol occupied a central location in the *Antruz Mahal*, the Portuguese made it the administrative headquarters of the New Conquest areas. In the olden days Mardol was an important commercial centre. Annual *Jatra* of Mahalasa began in the month of *Magha* and continued upto the bright half of *Falgun*. Itinerant merchants dealing in all types of goods and articles set their shops here and considerable commercial transactions were conducted. All kinds of goods ranging from groceries, clothes, utensils, silver articles to ornaments of gold could be purchased at the fair. Gross transactions were also conducted in commodities such as tobacco, salt, areca nuts and cashew nuts. *Mhaddolchi Jatra* was then, perhaps the biggest of its kind in Goa.² *Fulkars* or florists of Mardol were well-known and supplied flowers to several temples in Goa. Even today Mardol is known for its fragrant flowers called *Jayo* or Jasmynes and during the flowering season, a *puja* called *Jayanchi puja* is celebrated in the temple of Mahalasa.

¹ Francisco de Sousa, *Oriente Conquistado a Jesu Christo pelos Padres de Companhia de Jesu de Provincia de Goa*, Lisboa, 1710, Part II, (Conq. I, Div. I, # 15), p. 15. Also see A. K. Priolkar, *The Goa Inquisition*, RajhamsaVitaran, Panaji, 2008, Second Edition, p. 75.

² Vinayak N. Shenvi Dhume, *Shri Mahalasa Devasthan Samagra Itihas*, pp. 47-48.

The location of the temple popularly known as *Sthalakutumban* is rated as one of the most beautiful of temple sites in Goa. The roof of the temple is plated with copper sheets. Shrines of the *parivar devatas* (Plate 19) and the sacred tank (Plate 21) are just behind the temple. A majestic *Deepastabha* or the light tower, a *Garudastambha* and *Dnyanadeep* which is a tall brass lamp, and a shrine for Hanuman stand in front of the temple (Plate 17). The entrance to the temple enclosure, the Mahadwara (Plate 22) is surmounted by *Nagarkhana* or music chamber which is popularly known as *Shejo* and from where *Chaughada* is played with the help of four types of drums.

Just behind the main temple but within the precincts is a chawl like structure housing in independent chambers the remaining *parivar devatas* in the following order: i) *Chausashta Yogini* ii) *Kalbhairava* and iii) *Dadha*. In a small niche in this chamber is housed *Malhar*, the eighth *parivar devata* since his independent shrine is situated at a distance of about 1 km. from the main temple. *Simhapurush* who happens to be the ninth of the group has an independent shrine just to the north of the main temple but outside the precincts.

Agrashalas or buildings for temporary lodging of the devotees are situated to the north and south of the temple. The *Tulasi Vrindavan*³, *Yadnyashala*⁴ and the new Pipal tree with a raised platform around it are situated on the right side of the temple.⁵

The chief deity *Mahalasa* (Plate 1) is consecrated in the *garbhagriha* of the main temple and of the nine members of her *parivar devatas* four are situated within the main temple itself. Of these while the *Mhalpurush* is right at the foot of the image of *Mahalasa*, *Ganapati* (Plate 11) and *Sahasrapala* (Plate 10) are housed in small niches just outside the *garbhagriha* with *Sankashti* (Plate 2) installed in another small niche in the *antarala* aka

³ The old 7 metres tall *vrindavan* was pulled down as it had marked influence of the Colonial style of architecture.

⁴ It is at this *mandap* that all major fire sacrifices are conducted. Earlier, the venue for such sacrifices was the temple of *Chatushashti Yogini*.

⁵ It is at this *ped* around the new Pipal tree that the *Vanavihara* is celebrated in recent times.

palangachi kud or the bed chamber of Mahalasa.⁶ Just above the door leading to the inner circuit of *pradakshina path* is a shrine dedicated to the *Shilpi* or the sculptor who fashioned the image of Mahalasa.⁷

To the right of the Mahalasa temple is a temple (Plate 18) dedicated to Sateri (Plate 12), who is considered to be not just the *parivar devata* of Mahalasa, but her elder sister who enjoys the honour of primacy.⁸ The temple of Sateri has five *parivar devatas*. While Lakshmi Narayana is consecrated within the *garbhagriha* of Sateri, Ganapati is housed in a niche just outside the *garbhagriha*.

An arched entrance right in the centre of the structure housing the *parivar devatas* provides access to the temple tank (Plate 21). On either side of the tank there is a Pipal tree with a raised platform around it. A small niche at the foot of the Pipal tree on the right of the visitor houses a stone relief depicting two *nagas* and other similar niche at the foot of the Pipal tree on the left, houses an image (Plate 3) of Mahalasa.⁹

⁶ A legend says that a total of three images were cast one after the other for Mahalasa. But it is believed that the goddess through a vision refused permission for the consecration of the first two images. Therefore, the first image was installed in a small niche at the tank and the second one is called Sankashti.

⁷ As the *Shilpi* was giving final touches to the image, accidentally his chisel struck the left eye of the image and a piece chipped off from the spot. Entranced while doing his job and deeply devoted to the goddess, he thought that the goddess was bleeding. Shocked and pained at his act, though inadvertent, the *shilpi* breathed his last. Some say that he committed suicide.

⁸ Another legend goes that when the cult of Mahalasa was shifted from Verna to Mardol, Sateri was already being worshipped at this site as Kamaxi by the *Mahars*. She was a *tamasi* deity receiving offerings of flesh and liquor. Apprehending a possible threat to her cult, Sateri refused permission for building the temple of Mahalasa in her close vicinity. Subsequently Mahalasa approached Sateri and promised her that her worship will be given primacy. Even today we find that all kinds of ritual services including *arti* are performed first in the temple of Sateri and then in the temple of Mahalasa. In all holy processions, the image of Sateri is seated to the right of Mahalasa. Possibly, the special relationship between Sateri and Mahalasa must have prevailed in Verna itself and it was simply transferred to Mardol along with the cults. This local legend appears to be a later concoction of a fertile mind.

⁹ The *Sthalapurana* asserts that under the divine guidance, the *Mahajans* had procured all three images of Mahalasa from Verna and brought them ceremoniously to Mardol. The story appears improbable considering the fact that the Portuguese had tightened security around the temple at Verna and that Verna was then the headquarters of the Portuguese Captain of Salcete.

Ramchandra Malhar Sukthankar a Nobleman in the court of Peshwa of Maratha kingdom at Pune, while on a visit to Goa, secured for the goddess Mahalasa, his *palvi devata*, the *Inam* of Mardol *wada* from the King of Sonda, who was a feudatory of the Marathas.

The *Kulavi Mahajans* of Mahalasa belong to Atri, Bharadwaj, Kaushik, Gargya and Kautsa *gotras*. They bear surnames like Kamat, Pai Kuchelkar, Pai Vernekar, Pai Kane, Pai Raiturkar, Pai Kakode, Pai Kir, Acharya, Nevrekar, Mopkar, Jambotkar, Kudav, Kotnis, Nadkarni, Budkule, and so on.

Mahalasa is the *Palavi devata* of *Mahajans* of Mangesh bearing surnames like Shingan Dalvi, Bramhe, Netravalkar, Naik Hingate, Satyavant Bhandari, Dalvi, Kaisare and Bhende. She is the *Palavi devata* for the *Mahajans* of Shantadurga of Kavle, bearing surnames like Sukthankar, Ghantkar, Kuvelkar, Karapurkar, Ramani, Desai, Sakhrdande, Kulkarni, Naringekar, Kanvinde, Savni, Sohani, Ramayani and Mungre. Some of the *Mahajans* of Ramnath of Bandora also worship her as their *Palavi devata*.¹⁰

Apart from the *Saraswat Brahmins*, some of the *Padye Brahmins* with surnames like Desai, Kale, Sadhale, Jambhale, Bakhale, Bhatavdekar, and Kakirde and Kshatriya Marathas with the surname Raut Desai also happen to be her *upasakas* or devotees. Above all she is worshipped as *Ishtadevata* or patron deity by people of all caste groups from all over Goa.¹¹ This *Devasthan* owes spiritual allegiance to the *Madhva Sampradayi Partagal Math*. As such, in all religious matters it accepts the guidelines of the *Math*.

Scriptural foundation of the Cult of Mahalasa Narayani

The cult of Mahalasa Narayani is scripturally rooted in the eighth and ninth *Adhyayas* or chapters of the *Bhagwat Purana* as the Mohini *avatara* of Vishnu. She appeared at the

¹⁰ Vinayak N. S. Dhume, *Shri Mahalasa Devasthan Samagra Itihas*, pp. 46-47.

¹¹ N.B. Nayak, *Gomantakiya Devalaye*, Mitra Chhapkhana, Madgao, 1959, p. 28.

conclusion of the *Samudra Manthan* or the churning of the sea, which was undertaken to retrieve the treasures which had sunk in the ocean owing to a curse of sage Durvasa. The exercise resulted in the discovery of 14 *ratnas*, jewels. The last to emerge was Dhanvantari carrying the pot of *Amrit*, the elixir of immortality. Since there was a scuffle between the *Devas* and the *Danavas* over the newly found nectar of life, Vishnu appeared in the form of Mohini, the enchantress and on the request of the *Danavas*, took the responsibility of distributing the *amrit* among them and the *Devas*. She made them sit in separate rows and captivating the minds of the *Danavas* with her sensuous gestures, she surreptitiously served them *sura*, the wine, while reserving *amrit* exclusively for the *Devas*. *Danava* Swarbhanu or Rahu saw through her games and switched sides with a view to obtaining some nectar for himself. The Sun and the Moon detected Rahu's move and informed Mohini accordingly. Enraged at the audacity of Rahu, Mohini hurled the *Sudarshan Chakra* against him (*Adhyaya 9, shlokas 1-25*).¹²

Since the *Amrit* episode had occurred at a place called Nevase on the banks of the river Pravara in Maharashtra, the event is commemorated by installing and consecrating Mohini in the *ardhanari* form, half male and half female, under the name of Mohiniraj or Mhalsakant.¹³ However Prabhudesai, the compiler of the *Devikosha*, having visited the shrine and keenly observed the image, confirmed that the actual form is of a female i. e., Mohini.¹⁴

The next scriptural reference to Mahalasa is found in the *Sahyadrikhanda* which forms a part of the *Skanda Purana*. Chapter *Varunapurmahatmyam* discusses in graphic details the origin of the cult of Mahalasa. The first 17 verses provide information about the creation of

¹² *Sartha Shrimadbhagawata*, Damodar Sawlaram ani Mandali, Mumbai, 1927, pp. 413-422.

¹³ The right side of the image depicts a male form and it is shown to be wearing *dhoti* and *kurta* with the mark of sandal paste on the forehead and the left part which is depicted as a female is shown in female attire wearing *mangalsutra*, ear-rings, nose stud with vermilion mark on the forehead.

¹⁴ Prahlad K. Prabhudesai, *Devikosha*, Anjali Publishing House, Pune, 2005, Vol. II, Second Edition, p.595

Varunapur, an abode for Lord Parashurama by Varuna, the Lord of Waters. The 18th verse refers to Chandasur, the demon, who was disturbing the festivity that was being celebrated by the people of Varunapur. They appealed to Lord Parashurama to put a stop to the depredations of the demon. Lord Parashurama advised them to surrender to Mahalasa, the presiding deity of Varunapur, sing her praises and invoke her for help. The people did so and the goddess Mahalasa pleased with the praises, appeared, killed Chandasur and entered her temple triumphantly carrying the severed head of the demon in her left hand (*Varunapurmahatmyam, Adhyaya 1, shlokas 1-40 and Adhyaya. 2, shlokas 1-13*).¹⁵

This event seems to have occurred on the 6th day of the bright half of the month of *Magha*. To celebrate the victory of Mahalasa over the Demon, an annual festival was held on this day. On this occasion Lord Parashurama described her as representing three different stages of life namely, *Kanyakumari, Manamohini Yuvati* and *Vridhdha* and assuming nine different forms in the nine parts or *praharas* of the day with appellations such as Adishakti, Mahamaya, Mulaprakriti, Ishwari, Gandhadwara, Duradharsha, Nityapushta, Karishini and Shridevi. The 24 epithets of the goddess are spelt out as Durga, Bhadrakali, Vijaya, Vaishnavi, Kumuda, Dandika, Krishna, Madhavi, Kanyaka, Maya, Narayani, Shanta, Sharada, Ambika, Katyayani, Baladurga, Mahayogini, Adhishwari, Yoganidra, Mahalaxmi, Kalaratri, Mohini, Sarvadevanamaskarya and Bharati.¹⁶

The *Sahyadrikhanda* mentions Mahalasa as one of the deities that was brought to Goa by the *dashagotri Brahmins* who were settled here by Lord Parashurama (*Adhyaya 1, Shlokas 52-53*).¹⁷

¹⁵ Gajananashastri Gaitonde (ed.), *Shri Skandapurana -Sahyadrikhanda*, pp. 258-262.

¹⁶ *Ibid.*, p. 260.

¹⁷ *Ibid.*, p. 124.

Another literary reference to Mahalasa is found in the *Leelacharitra*, a biography of Chakradhara Swami, the Preceptor of the *Mahanubhav* sect, written by Mhaim Bhat, which incidentally happens to be the first ever biography written in Marathi. Kolte mentions that this work was written 4 years before *Dnyaneshwari*.¹⁸ According to Tulpule *Leelacharitra* was written sometime between A. D. 1274-1284.¹⁹ *Leela* No. 183, 184 and 185 make reference to Chakradharswami's visit to the temple at Nevase. The name of the deity is mentioned as Mhalsa and Mhalsi and not Mhalasakant or Mohiniraj. And though we do not get a clear hint to the actual iconography of the deity, the description of the dress and the ornaments used to decorate the image does point out that the object of worship is in a female form.²⁰

Saint Dnyaneshwar offered prayers to this goddess, in whose temple he began writing his magnum opus, the *Bhavartha Dipika*. *Shloka* No. 1782 praises Mahalasa as *jagache jeevanasutra* thereby hinting at the connection between Mahalasa and Vishnu who is believed to be the sustainer of the universe.²¹

The *Sthalapurana* claims that the first temple dedicated to Mahalasa was built in Bicholim. It was destroyed in the wake of Muslim invasions and subsequently a new temple was built at Verna.²²

The *Konkanakhyana* versifies the legend about the emergence of the cult of Mahalasa in Verna. It is believed that the goddess appeared to the shepherds who were taking their

¹⁸ V. B. Kolte (ed.), *Mhaimbhat Sankalit Shri Chakradhar Leelacharitra*, Maharashtra Rajya Sahitya Samskriti Mandal, Mumbai, 1982, Introduction, p. 57.

¹⁹ S. G. Tulpule (ed.), *Leelacharitra (Uttarardha, Part I)*, Suvichar Prakashan Mandal, Nagpur, 1967, pp. 117-119.

²⁰ The *Leela* No. 184 narrates that Gosavi alias Chakradharswami sent his follower Sadhe to observe the image of the deity. Returning she reported to him that ablutions are about to begin. After her second visit to the temple, she says that Mhalsa is *kali mitki* or dark in complexion (meaning, the image is of black stone) and is dressed in a saree and blouse, bedecked with such ornaments as *tanvade*, *bhangtila* and a nose stud set with a pearl.

²¹ Vishvanath K. Rajwade (ed.), *Dnyaneshwari, (Dwitiya Khanda)*, Satkaryottejak Sabha, Dhule, *Shake* 1831 (n. d.), p. 777.

²² Suresh Pai, *Shri Mahalasadeviche Charitra*, S. S. Pai, Panaji, 1997. p. 144.

cattle on the hill for water as the village was facing water scarcity. The goddess expressed a desire to meet their master. The shepherds paid no heed to her request as they were in a hurry to complete their task before Sunset. At this, the goddess hit the ground with her *nupur*, anklet and instantantly a stream of sweet water emerged at that spot. Taken aback by this feat of the beautiful lady standing in front of them, they hurried to convey the message to their master. But the master was not at home and therefore the message was delivered to his son-in-law, who was a Kaushik *gotri* Brahmin, Mhal Pai from village Nagve. When he went to meet the lady, she expressed her wish to be consecrated in a temple built on that spot (*Adhyaya 2, shlokas 24-34*).

Apart from this legend, it is quite likely that Mhalsa was a *matrudevata* of Goa, an evolved form of Sateri with Malhar as her *kshetrapala*.²³ There are many temples of Mhalsa in Goa which are under the control of non-Brahmins. In Ponda taluka itself, she is a *parivar devata* of Shantadurga of Vargão and another shrine dedicated to her is in Priol. The family of Mhal Pai must have accepted her as their *Kuladevata* since his name Mhal is derived from her name. Mhal Pai on his return to Goa after having retired as a Commander from the service of Rashtrakuta King Dhruva VIII must have built a beautiful temple for her in Verna. His descendent Mihal Pai IV and his son Vitthal Pai tried their best to protect the temple against the Portuguese onslaught.²⁴

The Politico-Religious Situation in Salcete

Salcete and Bardez talukas were presented to the Portuguese by Bijapur Sultan Ibrahim Adil Shaha in 1543. The Vicar General Fr. Minguel Vaz desired that temples of these areas too should be destroyed. But the Order of Dom Sebastião dated March 25, 1559

²³ Temples of Sateri and Mailardev were among the temples destroyed at Bastora in Badez by the Portuguese. See A. K. Priolkar, *op. cit.*, p. 81.

²⁴ Prahlad K. Prabhudesai, *op. cit.*, p. 599.

prohibiting the existence of Hindu temples, private sanctuaries, Hindu gods and celebration of Hindu festivals did not apply to these areas. Therefore, the Viceroy Antão de Noronha promulgated a new Order applicable to all territories under the Portuguese on August 29, 1566 forbidding erection of new Hindu temples or carrying out repairs to old ones. It was hoped that these temples will in due course of time, fall into ruins. The Hindus of Salcete appealed to the Viceroy against this order but their plea was turned down. This was the reason why people decided to shift along with the idols of their deities to the other side of the river Zuari and hence out of bounds of the Portuguese territories. Priolkar says that it was around this time in 1566, that Mangesh was shifted from Cortalim to Priol.²⁵ However, the process of shifting the deities seems to have begun much before 1566 as the Jesuits who visited the temple of Mangesh on May 1, 1560, had found it without the cult object.

The aim of the Portuguese was to uproot the Hindu religion and its influence. They looked upon the shifting of idols with disfavour. Diego Fernandes, the Captain of the Fort of Rachol managed to obtain an order from the Viceroy allowing the destruction of as many temples in Salcete as possible.²⁶

The first target that the captain chose was the temple of *Malsa devi* of *Alardol* (Mardol) in Verna as it was the main temple in the whole of Salcete, greatly revered by all Hindus. The importance of the temple can be gauged from the fact that the military captain of *Sashti Mahal* was using the temple as his residence in pre-Portuguese times. The Portuguese when they became masters of Salcete made the temple of Verna their headquarters. The fortification of the temple was strengthened using solid stone palisades along with a moat.

²⁵ Francisco de Sousa, *Oriente Conquistado a Jesú Christo pelos Padres de Companhia de Jesú de Provincia de Goa*, Lisboa, 1710, Part II, (Conq. I, Div. I, # 15), p. 14. Also see A. K. Priolkar, *The Goa Inquisition*, Rajhamsa Vitaran, Panaji, 2008, Second Edition, pp. 74-75.

²⁶ Diogo Fernandes, the Captain of the Fort of Rachol had called the residents of village Lotoulim for a meeting, but they did not turn up. As a punishment to them, he burnt down the temple of Ramnath. The villagers filed a case with *Capitão às Justiças de sua Magestad* in Goa. The magistrate ordered the Captain to rebuild the temple. With the support of the Archbishop Primaz and the Provincial Council, the Captain obtained an order from the Viceroy to burn down en mass the temples of Salcete.

Two hundred Portuguese soldiers and over a hundred Indian foot soldiers used to be stationed in this stronghold. Samvardekar mentions that in olden times oaths were administered to the people in this temple in order to make them supply government requirements.²⁷ Tax registers, account books, and revenue collected from the people used to be stowed in this place before sending it to the capital.²⁸

Importance of the Cult and Grandeur of the Temple of Mahalasa at Verna

One has to gauge the religious importance of this temple, the beauty of its location and the magnificence of its architecture from the Portuguese sources. These documents describe goddess *Malsa devi* as a 'spinster mother'.²⁹ There were a lot of ladies attached to this temple. The Portuguese sources have called them 'religious women' and 'public women' who were ready to commit sin with any stranger who visited them.³⁰

Document No. 90 of *Documenta Indica*, Volume VII, carries a report dated December 12, 1567 of Fr. Gomes Vaz which includes the letter written by Fr. Luis Goes, who was a member of the party dispatched to demolish the temple of *Malsa devi*. In his letter, Fr. Luis Goes describes the beauty of the *mandap* and the exquisitely crafted woodwork that embellished it. He eulogises the pleasing ambience created by aesthetically designed landscaping of the site. The temple stood majestically amidst ideal surroundings. Pilgrims had to cross a bridge before entering a long avenue that led to the temple of *Malsa devi*.

²⁷ Balkrishna V. Samvardekar, *Gomantak Parichay*, Bombay, 1930, Part II, p.110.

²⁸ Gaspar Correa, *Lendas da India*, Vol. III, Lisbon, 1860, p. 646.

²⁹ Castanheda had written that she was a young lady of Verna, who left her home because of ill-treatment and went to stay in the temple of the village. In due course of time Mahalasa became a cult figure and her temple offered shelter to the ladies who refused to become *sati*. See Joseph Velinkar, *India And The West: The First Encounters*, Heras Institute of Indian History and Culture, Mumbai, 1998.

³⁰ Joseph Wicki (ed.), *Monumenta Histórica Societatis Jesú-Documenta Indica*, Rome, (1566-1569), Vol. VII, p.389. Also see Antonio da Silva Rego (ed.), *Documentação Para a História das Missões do Padroado Português do Oriente: India*, Agencia Geral das Colonias, Lisboa, 1953, Vol. X, p. 291.

The magnificent edifice of the temple with a tank (Plate 20) in the front was surrounded by the houses of the temple servants. Temple precincts were enveloped by big shady trees. The temple was built on an elevated plinth 11 feet in height. One had to climb a flight of steps to reach the entrance where was located a shrine or washing place. Beyond this small structure lay the black stone portal. Stone, laterite blocks and high-quality wood were used to create the impressive interiors of the temple. The whole structure was covered by a tiled roof. Basil shrubs were enclosed with series of battlements of basalt stone on the outer side of the temple. In the court yard of the temple stood a tall *Tulsi vrindavan*. The entire area of the precincts was covered with pavers and it was encircled by a high fence. The sacred tank could be approached by a paved alley which was flanked on either side by benches canopied by shady trees. Stairways on all four sides consisting of at least eight steps paved with black stone led to the tank. Fr. Luis Goes admitted in his letter that, he had not until then seen, not even in Portugal, a temple so beautiful and suggested that the building should be maintained intact and be converted into a Church of Our Lady of Conception in future.³¹ For Fr. Sebastião Fernandes, the temple of *Malsa devi* was the richest and the grandest temple of the land.³²

The temple of Mahalasa was selected by Captain Diogo Fernandes as the first target to inaugurate his crusade against temples in Salcete. It was announced that the Viceroy needed the high quality wood used in the roofing the temple for the Artillery building. The Viceroy addressed letters to that effect to the people of Verna as well as to the Captain of the Fort of Rachol.

The Captain Diogo Fernandes descended upon the temple in all fury on 7th March 1567 just at the time when the priest was about to bedeck the idol of Mahalasa with silver

³¹ Joseph Wicki (ed.), *op. cit.*, Vol. VII, p. 390.

³² *Ibid.*, (1569-1573), Vol. VIII, p. 74.

ornaments.³³ Those ornaments were confiscated along with other valuables of the temple and a proper inventory of the movables was made. And then began the act of destruction. The image in the sanctum sanctorum was broken to pieces allegedly because Fr. Luis Goes had denounced her as a 'bad woman'. The villagers managed to spirit away other idols. Sacred books and works of art that enhanced the beauty of this temple together with the roof were ruthlessly destroyed. The Captain retreated after planting a Cross at the most prominent spot at the site.

However, the temple could not be destroyed at one go because the structure was massive. Though the roof was destroyed, the walls remained intact. After the departure of the Portuguese force, the villagers regrouped and convinced a Portuguese businessman to buy the temple property thinking that the temple could be rebuilt in future with the change of the Viceroy. Somehow the Portuguese got a wind of this plan and fearing that the temple might be repaired or rebuilt in the future, Captain Diogo Fernandes once again descended upon the temple and totally destroyed the entire edifice. Temple dedicated to Sateri, Bhagvati, Bhairav, Narayan, *Gram Purush*, Lambeshwar and *Vernadevi* were also razed to the ground.³⁴

³³ The fact that the priest was using silver ornaments to decorate the image itself is a proof that the image under consideration was a fake image planted to misguide the avenging Portuguese. It is quite obvious that the Mhal Pai family which was actively involved in the political circle of the capital and having witnessed the reign of terror unleashed in the name of the Holy Inquisition would wait to see the same fate befalling on the temple of their *Kuladevata*. See B. D. Satoskar, *Gomantak Prakriti ani Samskriti*, Sharadiya Prakashan, Panaji, 2009, p. 1178.

³⁴ The village of Verna got its name from Vernadevi, whose original name was Varuna. She was a small girl, the daughter of a village councilor. Pretending to marry his daughter off to the lake of the village, he guided her towards the embankment. She was given to understand that they would have lunch there. While standing on the edge of the embankment, she lost her balance, fell into water and was drowned. The villagers buried her under the bed of the lake. She was sanctified as a *gramadevata* of Verna. See Joseph Velinkar, *op cit.*, p. 80.

The details of the destruction of this temple are to be found in the report of Irmão Gomes Vaz dated December 12, 1567 which notes that the temple was totally destroyed on March 14, 1567.³⁵

Evolution of the Cult of Mahalasa

Bhagwat Purana (Skandha 8, Adyaya 12, Shlokas 12-38) mentions that Shiva once expressed a desire to see Mohini, the female form of Vishnu who conducted the distribution of *Amrit* among the *Devas* and the *Danavas*. On his request Vishnu graciously changed his form and appeared as a beautiful woman sporting with a ball in a park. Her charms mesmerised Shiva, who chased her and attempted to embrace her. But to his chagrin, he discovered that it was just an illusion created by Vishnu.³⁶ *Bramhanda Purana* too makes a reference to Shiva's infatuation for Mohini.³⁷

This story caught up the imagination of the credulous who developed it further and believed that Mohini promised Shiva to fulfil his desire when she incarnates as Mhalsa. Another contention of the believers is that Mhalsa is not Mohini but an incarnation of Parvati herself. According to them Shiva's obsession for Mohini made him imagine Parvati to be Mohini.³⁸

With the emergence of Martand Bhairava Khandoba, Mohini appeared in the household of Timmashet, a merchant of Nevase.³⁹ Their divine pair is consecrated at Pembur in a pair of *lingas*. Mhalsa is a very popular cult in Maharashtra and its culture is abuzz with hoards of

³⁵ Joseph Wicki (ed.), *op. cit.*, Vol. VII, pp. 371-405.

³⁶ *Sartha Shrimad Bhagawat*, pp. 460-469.

³⁷ P. N. Joshi (ed.), *Bramhanda Purana*, Prasad Prakashan, Pune, 1984, pp. 217-219.

³⁸ R. C. Dhere, *Dakshinecha Lokadev Khandoba*, Padmagandha Prakashan, Pune, 2007, p. 62.

³⁹ Dhere narrates that once when Timmashet was busy in *Shivapuja*, Mhalsa appeared in his vision and asked him to close his eyes. When he opened his eyes, Mhalsa was no longer there, but he saw a new born baby girl on the floor. He nurtured the child and subsequently she was married to Martand Bhairava.

folksongs that narrate episodes harping upon the jealousy and grudge that Mhalsa had for her husband Khandoba and Banai, his second wife.

Marriage was not a mandatory *samskara* in the ancient matriarchal society. Therefore, on the divine plane too, the male deity played the role of the father, brother or a mere associate and the independence of a mother goddess remained sacrosanct. That is why Mhalsa refused to go with Khandoba when he married Banai, the daughter of a *dhangar*. She chose to assert her freedom.⁴⁰ The legend that spells the reason for separation might have been a later one. The cult of Mhalsa must have been an independent cult right from the beginning and that the cult of the Father God and their marriage must have been a later addition made by the permanent conjoint social setup. "It is not difficult to prove that such divine couples are sometimes composed of deities who were actually hostile at an earlier stage, as representing the culture of two distinct kinds of society," says Kosambi. The mother goddess was venerated by the food gatherers while the father god was the choice of the pastoral people.⁴¹ Other such examples are Padmavati of Tirupati and Rakhumai of Pandharpur, the consorts of Venkatesh and Vithoba respectively, who are having independent temples.

The cult of Mhalsa has its origin in Karnataka where, she is known by names such as Malaja, Malachi and Malavva. Subsequently, this *Kannad Gramadevi* was glorified as the wife of Mailar, the *Kanadi* version of Khandoba. At the same time she continued to be popular in Karnataka and Maharashtra as an independent divinity. As the consort of Mailar, she is worshipped in the form of a *swayambhoo linga* and as the wife of Khandoba, she is seen seated behind him on horseback or worshipped in one of the two *lingas* that are venerated as a pair and also cast in independent images. Since Khandoba happens to be a

⁴⁰ R. C. Dhere, *Lajjagauri*, Shrividya Prakashan, Pune, 1978, p. 146.

⁴¹ D. D. K. osambi, *Myth and Reality*, p. 86.

Kshetrapala, he along with Mhalsa was included in the fold of the *kshudradevatas* by the saint poets of Maharashtra. Saint Eknath called her *Muki* (dumb) Mairali and *Uchchishtachandali*, an evil spirit. *Veershaiva* Preceptor Basaveshvara, Harihara and Chakradharswami, the founder of *Mahanubhav* sect, have compared Mairali with evil spirits like *Shakini* and *Dakini* calling her *Rudrachandi* and *Vanachamundi*.⁴² Rajaramshastri Bhagwat in his work *Marathyanच्या Sambandhane Char Udgar* has associated Mahalaya with *mhal*, a religious ceremony connected with *pitrupuja* or ancestor worship, expressing the possibility that Mahalaya accepted the offerings of meat and liquor that were made in the name of the ancestors.⁴³ The difference in the *prakrit* and the *sanskrit* forms of the same deity is stunning. Her *sanskrit* or the evolved form is glorified using a wide array of lofty spiritual terms. *Jayadrimahatmya* explains that each letter in the name of the deity Mahalasa is indicative of a separate quality. *Ma* stands for *mamatva* or love, *ha* means *harsha* or joy and *lasa* is *tej* or vigour.⁴⁴

Pandurang Desai in his article in *Navabharat*, makes a reference to two inscriptions discovered in the temple of Banashankari at Devihosur, Dharwad, issued in A. D. 1062 and 1148 respectively. Both these inscriptions allude to the fact that Banashankari is the evolved Shakti *rupa* of Mhalsa. These donative charters praise her using the epithets such as Kali, Kalarakshasi, Raudra, Bhairavi, Ugra, Mahakali and Kalayogini. She is believed to have emerged along with her *yogapitha* and therefore respected by the *Devas*. It is obvious that the influence of the *Shaktas* who were well entrenched in South India in the medieval times greatly contributed to the smooth evolution of *Malachidevi* or Mhalsa into a powerful *Shakti*. It was at Devihosur that the goddess dropped the form of a *Gramadevi*.

⁴² R. C. Dhere, *Khandoba*, Deshmukh ani Company, Pune, 1961, p. 15.

⁴³ As quoted in *Dakshinecha Lokadev Khandoba*, p.67. Also see R. C. Dhere, *Khandoba*, p. 66.

⁴⁴ R. C. Dhere, *Khandoba*, p.65.

Devibhagwat, a very important scriptural text on *Shakti* worship addresses her as Yogeshwari.

Mala in the name of Mhalsa is indicative of a mountain in Marathi. When *aai* is suffixed to *mala* or *malh*, it makes Malai-Mhalai and ultimately Mahalaya, which is one of the names of the deity that appears in many editions of *Dnyaneshwari* excepting those of Rajwade and Madgaokar. Both *aai* and *aisa* mean the mother. Another interpretation of *mala - malh* could be enchanting. Perhaps this quality of Mhalsa of Nevase facilitated her blending with Mohini and absorption into the *Viashnavite* pantheon.⁴⁵ At the same time she retained in herself the attributes of Parvati since her husband had transformed himself into Martand Bhairava. Thus apparently two distinct streams of evolution are seen in case of the cult of Mhalsa.

In case of the temple of Mahalasa at Verna, Prabhudessai mentions a record which mentions that the Kadamba Kings venerated her and a major sacrifice was performed by them in this temple in 1266 A. D. Since Kadambas were the devotees of Shiva they must have associated themselves with this temple because the goddess was of the *Shaiva* pantheon. The visit of Madhvacharya to Goa in the 13th century followed by those of his disciples Padmanabhateertha and Jayateertha attracted many Goans to the *Vaishnava* sect.⁴⁶ Narayanteerth Swami completed the *sampradayik parivartana* in Salcete and Bardez talukas by the 15th century.⁴⁷ In the wake of this sectarian revolution, the temple of Mahalasa must have come totally under the control of the *Vaishnavites*. This is the reason why Malhar has been assigned a secondary position in the *parivar devatas* of Mahalasa at

⁴⁵ R. C. Dhere, *Maharashtra Devhara*, pp. 28-31.

⁴⁶ Chandrakant Keni (ed.), *Saraswat Asmitacha Manadanda (Shri Gokarna Partagali Jeevottam Mathacha Itihas)*, Shri Samsthan Gokarna Partagali Jeevottam Math Committee, Partagal, 2006, p. 13. Also see V. A. Shenai, *History Of Shri Kashi Matt Samsthan*, Madhavendrateerth Swamiji Bi-centenary Celebration Committee, Bombay, 1974, pp. 42-43.

⁴⁷ Mathastha Ganesh Ramchandra Sharma, *Saraswat Bhushan*, Popular Book Depot, Mumbai, 1950, pp. 219-220.

Mardol. Though the original relationship between Mahalasa and Malhar is disregarded to a large extent, yet, till today, the *Vaishnava* followers of Mahalasa Narayani have not been able to eliminate the cult of Malhar altogether. The palanquin procession of Mahalasa does visit the temple of Malhar on the *Dasra* day.⁴⁸

The *Sankhya* philosophy does not recognize the existence of God. It believes that *Purusha* and *Prakriti* are responsible for the creation of the universe. From this idea arose the concept of Shiva and Shakti. In India, the cult of Shakti is as old as the Indus culture. Its growing popularity gave rise to the concept of *Chausashta yogini*, the 64 female attendants of Durga. The *Varunapuramahatmyam* of the *Sahyadrikhanda* describes Mahalasa as *sarvalakshana sampanna Shakti*. Her epithet Narayani is found in both, the *Devibhagwata* and *Varunapuramahatmyam*. That is the reason why one finds *Chausashta Yogini* included in the *panchishta devatas* of Mahalasa at Mardol.⁴⁹

Special efforts were made by the *Mahajans* of the temple of Mardol to trace the antiquity of Mahalasa. Shri Puduval an astrologer from Paityanur, Kerala, was invited to Mardol for the purpose. On 19th of March 1964 he placed the *Ashtamangala Prashna* or an auspicious query before the deity. This exercise continued for 10 days. As he received replies from the deity to his *Prashnas*, he began to narrate the history of the deity through extemporaneously composed *shlokas*. On 29th of March 1964 with the help of *chitthya*, the veracity of the revealed information was confirmed by the goddess herself.⁵⁰

⁴⁸ Earlier the goddess used to visit the temple of Malhar thrice a year. Post- Nakul Gurav episode, all processions are restricted to the precincts only.

⁴⁹ *Chausashta Yogini* shrine at Mardol depicts foot prints of the deity on a square stone slab carrying 64 round shaped symbols.

⁵⁰ According to this newly acquired information, Mahalasa had her primal abode in Nepal on the banks of the river Gandaki. From there a *sanyasi* from Nevase having received a divine guidance, brought her image and consecrated it in Nevase. Some years later, a fallen Brahmin from Dicholi took refuge in the temple of Mhalsa at Nevase. He was directed by the deity to build a temple for her in his native place. Accordingly the temple was built in Dicholi. But after a period of about a hundred years, the Muslims destroyed it. Hence the deity decided to make Verna her new abode. Subsequently she arrived in Mardol. Though this theory about

Interestingly wherever Mhalsa has chosen to make her abode, she has received reverence from the royals and nobility. Her temple at *Hanuman Dokh* in Kathmandu received royal favours from Kings of Nepal. Ramchandra Yadava, the King of Devagiri hugely contributed towards the construction of the temple at Nevase. *Sardar Chandrachud*, a nobleman in the court of Holkars had offered his submission to her. In the 18th century Ramchandra Malhar Sukthankar obtained a charter from Shahu, the Maratha *Chhatrapati*, through his Peshwa Bajirao I, which awarded the village Mardol as the *Inam* for the temple of Mahalasa. Desai of Priol, the *Mandaladhipati* of the King of Sonda made immense contributions towards the relocation of the temple. Former Chief Minister of Goa, Dayanand Bhandodkar was an ardent devotee of Mahalasa.

Her divine presence was given recognition to by the Portuguese law. A lawsuit which remained unresolved in the law courts could be resolved under the bell of certification, the *Pramana Ghanta* (Plate 23), in the temple of Mahalasa. The information to this effect is found in *Codigo dos Usos e Costumes dos Hindus gentios de Goa* of 16th December, 1880.⁵¹

the emergence and popularity of the cult is accepted wholeheartedly by the *Vaishnava* followers of the cult and it is repeated in every *sthalapurana*, the historicity of this contention is shrouded in mystery.

The whole episode of the *Ashtamangala Prashna* had received a lot of public attention and the whole procedure was meticulously recorded by a priest, Anant R. Bhat. The information that is given here is based on a handwritten copy of that report which was made by Mr. Avdhut V. Kamat, a *Mahajan* of Mahalasa residing at Mardol.

⁵¹ The first law specifying the Code of Usages and Customs for Hindus was enacted on October 14, 1853. Article 110 of this Act announced that the Brahmins have to swear on *Bhagavad Gita*, while the non-Brahmins were permitted to take an oath of his innocence before the goddess Mahalasa. Twenty seven years later, when the new law was enacted in 1880, it was declared under Article 27 of this act that, if a non-Brahmin, accused of crime insists on taking the oath before the goddess Mahalasa, he be permitted to do so provided he pays the travel allowance and other emoluments of the Judge and the clerk of the Court and the lawyers. It is obvious from this law that the practice of taking oath to resolve a legal suit was a part of the tradition of temple of Mahalasa. It was believed that even a hard-core criminal would not dare to lie before the goddess. According to the traditional procedure, the accused had to take bath in the temple tank, wear a garland of red flowers of *Pitkuli* and come to the temple accompanied by a *Mahar* beating a *dholak* all along. The accused would come and stand under the *Praman Ghanta* hung in the *sarvali*, the space that makes the outer circuit of the *pradakshana path*. After offering prayer to the deity, he would hold the *nalla- vido* (coconut, beetle leaves, areca nut) and some rice in his hands and under the oath, would declare his

The Rituals, Ceremonies and Festivals of the Temple of Mahalasa

The daily ritual services in the temple of Mahalasa begin at around 6 o'clock in the morning with lighting of 24 *nandadeeps*. The *naubat*, a signal given through a drum beat to mark beginning of a ceremony, starts 15 minutes later. The *nirmalya visarjana* or removal of flower decoration of the previous day is followed by *mahabhishek* amidst chanting of *Purush Sukta* and *Shri Sukta*. It is followed by *Kumari puja* i. e., worshipping the goddess as a young girl. It is followed by *mahapuja* for which the goddess is dressed as a young lady, *naivedya* and *mangalarti* to the accompaniment of the drumbeat. After offering the *garhane* or special prayers for the well-being of the devotees and distribution of *prasad*, the consecrated food, the morning session gets over.

At Sunset, the *mashal* or holy torch is lit and *naubat* is played. The *Purana* recital begins at 7 p. m. followed by *Kirtan*, *puja*, *naivedya* and *arti* at 8:30 p. m. While the *prasad* is being distributed, the *devadasis* sing and dance.

Same set of daily rituals is performed in the temple of Sateri, but a little later. But *arti* is performed first for Sateri. Traditional services are offered in the temples of all the *parivar devatas* of both Mahalasa and Sateri.⁵²

The *palkhi* procession of Mahalasa takes place every Sunday evening making 10 *peni* or halts, while that of Sateri takes place twice a month on *Shukla* and *Krishna Panchami* making 13 *peni* to the accompaniment of temple music. A large number of *Mahajans* and villagers participate in these processions.

innocence before the assembly. After noting down the report of the event, the legal authorities would set the accused free. It was believed that if the confession of the accused was ridden with lies, the deity herself would decide his fate within three days.

⁵² *Bye-laws of the Devalaya of Shri Mhalsa of Mardol*, Portaria No. 277, dated June 24, 1911, Govt. Gazette No.51 dated June 27, 1911, (=Mahalasa Compromisso), Article 21, pp. 5-6..

The goddess is adorned with different attires and given certain postures on special days. On the day of *Ashadh* and *Kartik Ekadashi*, she is decorated with the *alankara* of Vithoba. On the day marked with *Mula Nakshatra*, she is decorated with the *alankara* of Vyankatesh. On the *Anant Chaturdashi* day in the month of *Bhadrapada*, the *alankara* done is of *Sheshashayani* Vishnu. On request by the devotees the goddess is decorated in *alankaras* of Muralidhar, Balakrishna, Shrilaxmi, Rama, Narayan and *Kaliyamardan*.

The Tradition of *Prasad Pakli*

Prasad Pakli from Mahalasa in the sanctum sanctorum is obtained on extremely important, extra-ordinary issues, not the trivial ones. Before seeking such kind of a *prasad*, prior permission of the Managing Committee has to be obtained. However, only *prasad* pertaining to crucial issues concerning the temple itself are permitted nowadays.

To obtain *prasada* from the deity in the *garbhagriha*, the *nirmalya visarjana* has to be done between 3.30 a.m. to 4 a.m. Then 64 *tulsi manjiri* are to be stuck at the fixed positions of the image. The *prasad* procedure has to be conducted and finished before the day break. Thus obtained, the *prasad* is considered as the *vajralepa*, the final word of the deity. The whole procedure when completed, the image is given oil massage and *abhisheka* of hot water after which the deity is offered *naivedya* of *payasa*.⁵³

Prasad on routine issues can be sought from the *panchishta devatas* like Dadha and *Grampurush*. Private issues are resolved by the *prasad* obtained from Dadha and *Grampurush* while public issues used to be resolved by *prasad* obtained from Bhagvati.

⁵³ There is a legend associated with the *prasad* of Mahalasa. The King of Sonda did not have a child. He was advised to seek guidance from Mahalasa through the *prasad*. Since he did not believe in the efficacy of *prasad*, he mocked it by commenting that if at all he has to seek *prasad* he would like to use sulphurous glue to stick the *tulsi manjiri* on the image. Thereupon, the deity's permission was taken through a *chitthi* and *prasad* was obtained and subsequently he had a child too. Pleased at the occurrence, the King donated a *suvarnamukha*, a golden face mask to the deity and requested that it should be used in the daily *alankara*. However the request was declined by the deity and it is used only once a year on the *Shivaratri*, in the fourth *prahara*, as the deity desired to grace her devotees through her original *Shilamay* countenance.

The *prasad* at the shrine of Bhagavati were discontinued some decades ago. If required, the decisions of the affiliate deities are taken for final approval before Mahalasa.

The following table shows the days on which Prasad cannot be sought:

Deity	Month	Day
Mahalasa	All Months	Sundays, Tuesdays, Fridays
	-do-	<i>Ekadashi, Dwadashi, Amavasya</i>
	<i>Ashadh</i>	<i>Karka Sankranti</i>
	<i>Ashwin</i>	<i>Shuddha Pratipada-Krishna Panchami</i>
	<i>Kartik</i>	<i>Pournima, Krishna Pratipada, Dwitiya</i>
	<i>Paush</i>	<i>Makar Sankranti</i>
	<i>Magh</i>	<i>Krishna Pratipada-Dashami</i>
	<i>Falgun</i>	<i>Shuddha Navami- Krishna Shashthi</i>
		Solar and Lunar Eclipse
Gramapurush	All Months	<i>Panchami, Amavasya</i>
	<i>Ashadha</i>	<i>Shuddha Ekadashi</i>
	<i>Shravan</i>	<i>Sundays, Pournima, Janmashtami</i>
	<i>Bhadrapad</i>	<i>Shukla Chaturthi-Chaturdashi</i>
	<i>Ashwin</i>	<i>Shuddha Ekadashi, Dwadashi, Pournima, Vadya Pratipada, Dwitiya</i>
	<i>Margashirsha</i>	<i>Shuddha Panchami -Saptami, Vadya Panchami - Dashami,</i>
	<i>Poush</i>	<i>Shuddha Chathurdashi and on the day of Kalat</i>
	<i>Magh</i>	<i>Shuddha Panchami- Saptami, Shuddha Navami-Shivaratri,</i>
	<i>Falgun</i>	<i>Shuddha Navami- Vadya Shashti</i>
Dadh	All Months	Sundays, Panchami, Amavasya
	<i>Ashadh</i>	<i>Shuddha Ekadashi</i>
	<i>Shravan</i>	<i>Pournima, Krishnashtami</i>
	<i>Bhadrapad</i>	<i>Shukla Chaturthi - Shukla Chathurdashi</i>
	<i>Ashwin</i>	<i>Shukla Pratipada- Krishna Panchami,</i>
	<i>Kartik</i>	<i>Shuddha Ekadashi, Dvadashi, Poornima, Vadhya Pratipada and Dwitiya</i>
	<i>Margashirsha</i>	<i>Shuddha Panchami Saptami, and from Vadya Panchami to Dashami</i>
	<i>Poush</i>	<i>Shuddha Chaturdashi and on the day of Kalat</i>
	<i>Magh</i>	<i>Shuddha Panchami, Saptami, Navami - Shivaratri</i>
	<i>Falgun</i>	<i>Shuddha Navami - Vadya Shashthi.</i>

But at the shrines of Dadha and Grampurusha, *prasad* is disallowed on *Gudhipadava, Ramnavmi, Akshaya Tritiya, Vaishakha Poornima* and other festival days.

The Month-wise Festival schedule is as follows⁵⁴

Chaitra:

Shuddha Pratipada marks the beginning of the Hindu calendar and as such it is a very auspicious day. The new almanac is read out by the priest for the assembled devotees. The ceremony that is performed on this day is called *Shatakalasharchana* i. e., the ablutions given to the deity using water from 100 *kalashas*. The next festival of this month falls on the ninth day i. e., *Ramanavami*, the birth day of Lord Rama. Around noon, *Ramjanmotsav* is celebrated by singing hymns and songs before a small idol of baby Rama that is placed in the cradle decorated with flowers. The ceremony is observed on the *Chauk*. A special *puja* called *Vasantpuja* is conducted every night from *Chaitra Pournima* to *Vaishakh Pournima*.

Vaishakh:

Shuddha Tritiya happens to be another very auspicious day of the Hindus and is celebrated as *Akshaya Tritiya*. This day is observed as the *Punahpratishtha Din* or the day on which the new *pindika* i. e., the pedestal of the deity which was installed on May 10, 1959. The ceremonies that are observed are *Shatakalasharchana*, *Bramhan Santarpana* (hosting a luncheon for the assembly of *Brahmin* priests) and the ceremony of *Fulvide*. Many *Communidades* of the taluka make contributions for the ceremony of *Fulvide*. The celebrations conclude with the procession of *Vijayrath*, the divine chariot.

On the day of *Vaishakh Pournima* both *Sateri* and *Mahalasa* are taken in a *palkhi* procession for *Vanavihara*. The day is spent in a place full of greenery. The procession returns in the evening. On their return is performed the *Vasantpuja*.

⁵⁴ This information is based on the calendar of rituals and festivals published by the Temple every year.

Jyeshtha:

Luttipuja is the only special ceremony of this month.

Shravana:

The festivity of *Rangpuja* or *Kelichya gabyanchi puja* is performed on every Sunday of this month. The expenses of the ceremony for the second and the third Sunday of the month are borne by private parties.

On every Monday of this month the ceremonies of *abhishek*, *puja*, *naivedya* and *arti* are performed at noontime in the accompaniment of traditional music and dance.

On *Vadya Ashtami* Mahalasa is given the *alankar* or dressed as *Balakrishna*. A special *abhishek* is performed in the evening

The ceremony of *Pavitra Ropan* is performed between *Shravan Shuddha Dashami* to *Pournima* on which day is performed the *Shravani*.

Bhadrapada:

On the day of *Shuddha Dashami* is performed the *Navannapujan* or blessing of the new ear corns.

Ashwin:

On *Shuddha Pratipada* a *Mahajan* from *Atri gotra* and another from *Koushik gotra* perform the *punyahavachan* or invocation for *Ghatasthapana* or consecration of the holy *Kalash*, a symbol of creation and abundance in the *antarala*. In the night takes place the *Chatushashthi puja*. For all nine days of the *Navaratri* continues the fire sacrifice called *Chatushashthi havan*. In all evenings of the *Navaratri* is performed the special *Kirtan* before the goddess seated in the *Makhar*, a large swing very aesthetically decorated with

glass paintings, patterns in glossy craft paper and a lot of flowers. Professional *Kirtankars* are hired from Maharashtra for the occasion. At the conclusion of *Kirtan* follows the *Makhararti*. On certain days the *utsav murtis* of different goddesses are seated together in the *Makhar*. On *Shuddha Shashthi* the *Dnyanadeep* is lighted. On the day of *Mula Nakshatra* is performed *abhishek* using water of 108 tender coconuts, followed by *Mahasaraswati pujan* and *Laxmi pujan*. In the evening there is *Trimurti darshan* in the *Makhar*. On *Shuddha Navami* is performed the *Chandihavana*. This evening is marked for the *Panchamurti darshan*, *Rangpuja* is performed in the temples of the *parivar devatas*. The *arti* of the last night is a spectacular ceremony observed to the accompaniment of uproarious drum beat that reaches the crescendo with the movement of the *Makhar* (Plate 9) during the performance of *arti*. Those who move the swing to and fro, occasionally turning it to the left and right to allow the *darshan* of the goddesses in full glory to the teeming crowd, also look possessed by the spirit of the occasion. The *Makhararti* is followed by the *arti* of the principal image in the sanctum sanctorum. The ceremonies of the day get over well past the mid night. People from all over Goa pay visit to the temple during the *Navaratri*, which happens to be one of the major festivals in the temples dedicated to female deities.

On *Shuddh Dashami*, the *Ghata visarjan* or dissolution takes place. In the evening around 4 p. m., the goddess goes for *seemollanghana* and visits the temple of Malhar, her *parivar devata*. The devotees distribute to each other, the leaves of *Apta* tree as tokens of gold. *Vijaya Dashami* marks killing of the demon Mahishasur by Durga. Some occult ceremonies are also performed on this occasion by the temple servants at this place known as *Malharachi Mati*.⁵⁵

⁵⁵ While the *palkhi* of Mahalasa is resting at the shrine of Malhar, the Gurav in the past and a priest nowadays, with the *arti* and a bell that is kept ringing, keeps climbing the hill along with another servant

On *Shuddha Dwadashi*, the *avsar* of Betal, the *Gramadev* of Priol visits the temple and pays his homage to the goddess. He is given ceremonial welcome by the Managing Committee. He is offered the *manavastra* or cloth of honour and *kaul prasad* is taken from him. For three days from *Shuddha Trayodashi* is celebrated the solemn lunch, *Bramhan samaradhna*.

Pournima is celebrated as *Kojagiri*. The former chief minister of Goa, Shri Dayanand Bandodkar instituted the *Satyanarayana puja* in the evening. Professional vocalists from Maharashtra are invited to give a recital before the goddess. It is followed by the procession of Mahalasa and Sateri in *Hatti Ambari* or caparisoned elephant. On *Kojagiri* itself, all the *avsars* make their appearance and pay obeisance to the goddess and for five days between *Krishna Pratipada* to *Panchami*, the *avsars* give *kaul prasad* to their followers. On the night of *Panchami* is performed the *purvadalni* by the *avsar* of *Gramapurush*.

From *Ashwin Pournima* to *Kartik Pournima* are performed the *kakadarti* at the daybreak. It is followed by the observance of *Harijagar*.

Krishna Chaturdashi is observed as *Diwali*. It is marked by the *alankarpuja* of Vithoba for Mahalasa.

Kartik:

Shuddha Ekadashi is celebrated as the feast of Vithoba of Pandharpur and *alankar puja* of Vithoba is offered to the goddess. On *Shuddha Dwadashi* is marked for *Tulsi vivaha*.

called *Ghadi* carrying a cock with him. It is buried alive on the boundary. But before that they have to unearth the remains of the cock buried in the previous year. In the past the ladies were not allowed to be a part of the procession on this day however that tradition is not maintained now. The entire procedure of worship on this day is bereft of any *mantras*. It is styled on the *tantrik* mode and it used to be conducted by a non-Bramdean priest three decades ago.

On *Shuddha Pournima*, both the goddesses Mahalasa and Sateri go for *Vanavihar* in their respective *palkhis*. After the *Dhatri puja* and the *vanabhajan* (meal amidst natural surroundings), the goddesses return to their temples. En-route, they are honoured by the villagers by lighting hundreds of earthen lamps called *pantyo*.

Dashavtari Kala is performed in the night of *Krishna Pratipada* and on the next day around three o'clock is performed the *Gaulan Kala*. Later in the evening the goddess visits the temple tank in her *palkhi*.

Krishna Panchami is marked for the ceremony of *samprokshan*. It is also celebrated as Sateri and *Panchishta pratishthapana* day marked by *shatakalashabhishek*, *Bramhan santarpan* in the evening and the *palkhi* processions of both the goddesses.

Margashirsha:

Shuddha Shashthi is the *Champashashthi*, a day marked for *devakarya* of Mahalasa. *Khandyavaril rath* is the vehicle for procession of Mahalasa on *Shuddha Saptami*. *Dashavtari Kala* is performed on the night of *Krishna Panchami*. Next afternoon is performed the *Gaulan Kala* followed by *Khandyavaril ratha*. These ceremonies are celebrated in the honour of Sateri.

Pausha:

Krishna Chaturdashi it is marked for the *Kalat bhogaval*.

Magha:

This month happens to be very special for the temple of Mahalasa as the annual festival is celebrated in this month, which is full of festivities of different kinds. Another *devakarya* for Mahalasa is celebrated on *Shuddha Shashthi*.

Shuddha Saptami is the *Rathasaptami*, marked for *khandyavaril rath* of Mahalasa, which is followed by the ceremony of *Divjan*.⁵⁶

From *Shuddha Navami* to *Pournima* is performed the *suvanri vadan* in the temple. The *puja* of the *Deepastambha* is celebrated on *Shuddha Dwadashi* and *Pournima*.

On *Krishna Chaturthi* begins the *Jatra* of Mahalasa, which is marked by a special sacrifice called *Rathanushthan*. The evening is marked for the procession of Mahalasa and Sateri in *Mayurasan*, a chariot modelled upon a peacock, followed by *ashtavadhan seva*.

Krishna Panchami is the day marked for the most important celebration called *Maharathotsav*.⁵⁷ At about 5 p. m. the *utsav murtis* of both the goddesses are seated in the *Maharath* also known as *Ter*, amidst the ceremony of *Ratharohana*.⁵⁸ The procession of *Maharath* takes place in the night, followed by *ashtavadhan seva*.

Vadya Shashthi is marked for *palkhi* procession to the tank in the morning, *ashtavadhan seva* and *Garudavahan* procession.

Next three days are marked for processions of *Ambari*, *Lalkhi-Sukhasana* and *Ambari* respectively.

⁵⁶ On this afternoon the married ladies from the Naik Bhandari *samaj* visit the temple to participate in the ceremony called *divjan*. Each one carries a specially designed earthen lamp called *divaj* and a small pot with oil. After the *Ratha* ceremony, these ladies stand in a row along the *Chauk* with lighted lamps. After the solemn prayer by the priest, the lamps are waved around the idol in the fashion of *arti* and then the ladies make *pradakshana* of the temple. They observe fast on the day. Young girls below 10 years of age are also made to participate in this ceremony for once.

⁵⁷ The *Rathaaotsava* of the deity was conducted on *champashashthi*. But in one particular year, fire broke out in Mardol, owing to which, the *Rathaaotsava* was discontinued for some time. It is not clear whether the fire broke out in the village or in the temple premises. The latter case seems to be more likely because, if the *Ratha* itself was damaged, it must have taken considerable time to sculpt a new *Ratha* as anything that is damaged in any way becomes unfit to be used in ritual worship. Subsequently, the *Rathotsava* began to be celebrated on *Magha vadya panchami*, as that was the day on which, the deity was consecrated in the temple of Mardol.

⁵⁸ The practice of holding the *Maharatha* ceremony appears to be a symbol of Goa's connection with Vijaynagar as the word *Ter* is a Telugu word.

Vadya Dashami is marked for the *Vijayrathotsav* that concludes the *Jatra* amidst huge concourse of devotees from all over Goa and Karnataka.

Vadya Trayodashi is celebrated as the *Mahashivaratri*. *Abhishek*, *mahanaivedya* and *mangalarti* are offered to the deity for all four *praharas* of the night. After the *abhishek* in the fourth *prahara* the deity is adorned with golden facemask.

Falgun:

Shuddha Dashami is observed as the anniversary of *Dnyanadeep pratishthapana*. The lamp is lighted in the evening and *Ranga Pooja* of both the deities is performed along with *Gramapurush*.

Shuddha Chaturdadashi witnesses the *naman* offered by *Mels* or groups of various villages to Mahalasa. *Pournima* is marked for the *Gade bhogaval* and *dhulvat*. The *palkhi* of Mahalasa goes to visit Malhar on *Vadya Pratipada* and *Dwitiya* after *Haldune*. *Panchami* is reserved for *palkhi* procession of Sateri and the ceremony of *gulal*. On *Shashthi* with *romat* and *dhulvat* the Festival of *Shimga* comes to an end.⁵⁹

⁵⁹ V. V. Khedekar, *Shri Mahalasyana*, Shri Mahalasa Prakashan, Mardol, 2003, pp. 34-37.

Iconography of Mahalasa

The principal image of Mahalasa (Plate 1) consecrated in the sanctuary is believed to be cast in the *chakrankita shaligrama* or ammonite.⁶⁰ At the base of the image lies the *Shreechakra*. Though the image is in the female form, it wears the sacred thread, which is taken as a symbolic mark of Vishnu.⁶¹ The goddess is *chaturbhuj*a. The upper right hand holds the *trishula* and the lower right hand clutches a sword and the *shikha* or the tuft of a demon. The upper left hand carries the *Amritapatra*, while the lower left hand holds the severed head of a demon. An animal is found eagerly waiting to drink the blood dripping from that head. The deity is standing on a body of a human being. These special features of the image are prominently projected when the image is clad with the Suvarna Kavacha (Plate 7). The photograph of the goddess (Plate 4) that is worshipped in the family shrines of the devotees shows her wearing *karanda mukuta*, *keyura*, three necklaces, *mala* of flowers, bangles and anklets. Her tresses are left loose. The image in the *garbhagriha* is very ancient. It has undergone too much of wear and tear owing to vagaries of climate. The facial features have become obscure owing to regular performance of *abhishek* using different ingredients like water of tender coconuts and *panchamrit* which can produce

⁶⁰ An interview with Geologists Mr. Avdhoot Kamat revealed that a *shaligrama* or an ammonite is a fossil of extinct aquatic species called *Nautilus*, which is a mollusk with external calcareous exoskeleton that has been extinct for several million years. Over the years due to metamorphic activity, the organism has been replaced thereby rendering the minerals, the shape of a spiral. It is composed of manganese, iron and silica and the impurities in it are evenly spread. Such *shaligramas* are found in the river Gandaki in Nepal. They are a rarity and therefore deified. In several *Vaishnava* temples in south India, the deity wears a garland of *shaligramas* which look like small pebbles. Ammonite has considerably small size depending upon the size of the organism. It cannot be found as a big mass which can be carved into an image. Therefore, in all likelihood the image of Mahalasa is cast in a schist stone but it is called *shaligrama* as the latter is associated with the mythology of Vishnu.

⁶¹ The sacred thread worn by Mahalasa need not be taken particularly as a symbol of Vishnu because *yadnyopavita* came to be used as an item of ornamentation for the images of both gods and goddesses by the Gupta, Early Chalukya and Pallava sculptors. See T. A. Gopinatha Rao, *Elements of Hindu Iconography*, Motilal Banarasidas, Dehi, 1985, Second Reprint, Vol. I, Part I, p. 22-23.

corrosive impact.⁶² It is also possible that the facial features were never sculpted properly.⁶³

Different people have assessed the cult of Mahalasa in different way and as such, her cult is an excellent example of syncretism. The *Sthalapuranas*, the *Vaishnava* followers and other votaries of the cult claim that she is the Mohini incarnation of Vishnu. As such, the bleeding head carried in the in her hand is that of Chandasur.⁶⁴ The Demon kneeling at her feet is believed to be Virochana⁶⁵ and the body under her feet is claimed to be that of Rahu.⁶⁶ The animal accommodated in the image is identified to be a tiger. This argument is aimed at confirming the *Vaishnavi* identity of the deity. But this argument is problematic. It is quite improbable that the image was cast accommodating three different references elucidated in three different *Puranas*. If Mahalasa is accepted as the incarnation of Vishnu, her image should have depicted *shankha*, *chakra*, *gada* and *padma*, the emblems of Vishnu; but the weapons she carries are invariably those of Bhairava. Though the principal image does not seem to be wearing any headgear, Sankashti (who is another representation of Mahalasa) is shown wearing the *jata- mukuta*, which is a conventional headgear of the Shaiva deities.⁶⁷ Another problem is that the tiger is associated with neither Mohini nor Mahalasa. *Garuda* should have been accommodated in the image as eagle is the vehicle of Vishnu. Interestingly, the name Mahalasa does not figure in the *Chaturvimshati* or *Sahasranamas* of Vishnu.

⁶² Personal observation.

⁶³ Describing this image of Mahalasa is a very difficult task as nobody is permitted in the sanctum except the priests and photography in the temple is prohibited. Extant descriptions of the deity are about the photograph which perhaps, is more of a conjectural picture done by some fine artist and not of the principal image.

⁶⁴ This belief is in keeping with the mythology expounded in the *Varunapurmahatmyam* in the *Sahyadrikhanda*.

⁶⁵ The story about Virochana and Mahalasa is narrated in *Narada Purana*.

⁶⁶ This claim is based on the *Samudramanthana* episode of *Bhagwat Purana*.

⁶⁷ P. Gururaja Bhatt, *op. cit.*, Index on Iconography and Iconometry, p.vii.

The iconography of Mahalasa becomes convincing only when it is accepted that she is the *Mailarpatni*. Mailar or Malhar is recognised as Bhairava, whose image depicts a bleeding head⁶⁸ and a dog busy consuming that blood. *Ugra* Bhairava has *asana* of a dead body and carries a sword or *khadga*.⁶⁹ The iconographical tradition followed in India and literature produced on this topic make it mandatory that the image of a Shakti should be fashioned in conformity with that of her consort. That is why we see the image of Maheshwari with three eyes, seated on a bull and carrying a trident. Iconographical features of Mahalasa are cast in conformity with that of Bhairava whose attributes were assumed by Malhar. Traditionally, Malhar and Mhalsa are worshipped as twin cults typified through a pair of *lingas* or seated together on horseback. Her connection with Malhar is further validated by the fact that in the shrine that is created for Malhar in the *garbhagriha* of Dadha, we find twin serpents receiving ritual service. The weekly *palkhi* ceremony of Mahalasa takes place on Sunday, which is significant for both Malhar and Bhairava. On *Margashirsha Shuddha Shashthi* or *Champashashthi* Martand Bhairava killed the demons Mani and Malla and therefore that day is memorable for Malhar.⁷⁰ It is pertinent to note here that one *devakarya* for Mahalasa is celebrated on the day of *Champashashthi*. Her Shakti *rupa* is brought to the fore by the presence of Chatushashthi Yogini in whose temple the object of veneration is a square shaped stone slab on which are carved the feet of the deity, a lotus in full bloom and 64 round shaped symbols of *Yoginis*. This sculptural depiction clearly illuminates the real countenance of Mahalasa. She is Yogeshwari. The temple of Mahalasa is indeed, a veritable *Shaktipitha*.

Mhalsa no doubt, is a *matrudevata* of Goa. There are shrines dedicated to her in talukas like Sattari, Sanguem etc. The only difference seen in the image of Mhalsa at Vargaon,

⁶⁸ G. H. Khare in his work *Maharashtrachi Char Daivate* says that the head must be that of Bramha.

⁶⁹ Mhadevshastri Joshi, *Gajati Daivate*, p. 59.

⁷⁰ R. C. Dhere, *Dakshinecha Lokadev Shri Khandoba*, p. 90.

Marcel, is that the deity is carrying a *panapatra* in the upper left hand, while Mahalasa image in Mardol carries a *kumbha*. It is to be remembered that the Mahalasa image consecrated in Verna by Mhal Pai was found buried in the ground, which is an indication that the worship of the cult of Mhalsa was prevailing in that taluka much before the creation of the temple at that site. Obviously the *Varunapurmahatmyam* was composed to serve the purpose of creating classical mythology and absorbing the cult of Mhalsa into the elasticity of Vaishnavism.

Art and Architecture of the Temple of Mahalasa

The topography of the site of the temple at Mardol has greatly enhanced the beauty of the complex. This site is at a lower level than the road that leads to it. One has to run a few steps down to enter into the temple precincts. A very beautiful backdrop is provided by a Coco Grove and the paddyfield situated beyond the temple tank.

The entrance gate is a massive structure leading to the temple complex. It gives the appearance of the gateway to a fortress. Some of the prominent features of the *Mahadwara* are the huge arched entrances with abutment, flying buttresses, fake exposed laterite piers with cornices and the corbelling. The use of flying buttresses and balustrade over the triple arches of the *Mahadwara* invariably remind us about the Arch of the Viceroys at Old Goa. The *Nagarkhana* (this term is obviously an import from Islamic vocabulary) is borne by the middle arch.

The *Deepstambha* is a unique structure of the Hindus that has developed in Goa. Its modified version of small towers is also used in temples. These constructions came much later than the temple architecture. There is a parallel relationship between the light tower and the tower above the *garbhagriha* holding the dome. The dome covering the *deepstambha* of temple of Mahalasa shows influence of colonial architecture in Goa. The

extensive use of Roman arched niches and the capital of the column of the last storey resemble the Doric Column.

Garudstambha is a pillar carrying Garuda the vehicle of Vishnu. It is located right in front of the temple. The pillar was copperplated earlier. In 1994 bronze plating was done.

Dnyanadeep is a unique feature of this temple. Such a lamp is not found anywhere else in Goa. It is a giant brass lamp of height 12.3 m having 21 plates used for lighting lamps. It is placed on a tortoise. A Garuda sits atop the lamp. It was installed in 1977 along the axis of the temple.

The Baroque inspired Tulsi *vrindavana* with its pedestals, columns, niches, brackets and balustrade was replaced by a humble structure with distinctly Hindu features during the renovation of the last decade of the 20th century.

The temple can be defined as a *deergha-chaturasra* (of rectangular shape) in plan.⁷¹ Roof of this temple is entirely clad in copper sheets.

Octagonal shape has been consistently used in the design of the temple of Mahalasa because it is believed to be an auspicious figure. Octagonal shape is a regular geometrical figure which can be rotated anyway and its faces point towards the eight directions.

The old *sabhamandap* and *ardha-mandap* were simple structures with round pillars. The renovation of the temple began in 1986 and the new structures were inaugurated in 1990. New style of designing is introduced in the renovation. The roof is of RCC and plastered and painted on top to give the effect of copper roof. The columns are built in RCC and cladded with granite slabs. The sculpting on the pillars of *sondyo* is similar to that in *sabhamandap*.

⁷¹ P. Gururaja Bhatt, *op. cit.*, p.415.

The *chauk* is provided with a richly crafted picture gallery (Plate 27) depicting *Puranic* stories about incarnations of Vishnu. The wooden pillars of the *chauk* are exquisitely sculpted with floral patterns and human figures. The massive solidity of each pillar (Plates 24-25) is complemented with delicately sculpted relief figures of divinities. The mythical Makaras with crocodile heads form the brackets to the roof beams (Plate 26). *Kakashasanas* are provided in the *chauk*. The balustrade in place of windows permits filtering of light inside and allows free movement of air throughout the area. Hot air rises through the ventilators over the false ceiling and then goes out through the top ventilators. Beautiful chandeliers (Plate 28) enhance the ambience of the interior space of the *chauk* in the night. The recessed windows in the circum-ambulatory path provide an access to fresh air and light creating pleasant effect. The well attached to the circum-ambulatory path provides water for ablutions for the deity. The door between the *chauk* and *antarala* is carved richly and covered with silver plating. On both the flanks are located the wooden *dwarapalas*. This temple has a double *antarala*. The first one accommodates the bed chamber of the deity.

The principal image in *samabhanga* posture is consecrated in the *garbhagriha* where cool ambience is created by the *nandadeep*. There are no ventilators to the sanctum. It is mounted with octagonal tower with balustrade that is covered with a dome (Plate 16) resembling an inverted lotus which carries the finial of a *kalasha*.

The overhang of the roof is more than 68 cm which protects the structure from rains. The roof with two slopes is borrowed from South Indian temple to respond to Goan climate.⁷²

Architect K. D. Sadhale says that the temple of Mahalasa is of a squatting character. But with the enhancing of the height of the *shikhara* to match with the new entrance of the

⁷² P. Gururaja Bhatt, *op. cit.*, p. 423.

temple with triple relief panels, one can see both the horizontal and vertical magnification in the temple of Mahalasa which is the biggest of the taluka.

The Management of the Temple of Mahalasa

The *Compromisso* of the temple of Mahalasa and its affiliated temples was approved by the *Portaria* No. 277, dated June 24, 1911 and it was published in the Government Gazette No. 51, dated June 27, 1911. The *Portaria* was issued by the General Secretary Francisco M. Peixoto de Viera.

The Article 1 of the *Compromisso* declares that originally the temple of Mahalasa was founded by the *Gaunkars* of the village of Verna and that it was subsequently relocated in the Mardol ward of village Priol, taluka Ponda in the year 1482 of the *Shalivahan Shaka*, which corresponds to the year 1560 of the Christian era.

The Saraswat Brahmins belonging to the Atri, Bhardwaja, Gargya and Kaushika *gotras* and the Desais of Verna belonging to Tribu Kannsheta are the *Kulavi Mahajans* of the temple of Mahalasa.⁷³

A special meeting of the *mazania* is mandatory on the day following the main festivity of *Maharathotsav* on *Magh krishna panchami* at 2 p. m. without giving any prior notice in which the Managing Committee has to present a report on the transactions of the current financial year and also has to make a statement about the suits filed in the Judicial and Administrative courts⁷⁴

The temple extends a very special reception to the *Swamis* of both the *Partagal Math* and the *Kaivalyapur Math* by sending the *vajantris* and men with the divine insignia as

⁷³ *Mahalasa Compromisso*, Articles 2-4, pp. 2-3.

⁷⁴ *Ibid.*, Article 42, pp. 17-18.

heralds.⁷⁵ Though it is not expressly mentioned in the document, all disputes pertaining to religious matters of the temple are resolved by the *Swamiji* of the *Partagal Math*.

The document prevents non-Hindus from entering the *chauk*, the *Shudras* from entering the circum-ambulatory passage and the *ati-Shudras* from entering the temple. Only the Brahmins are allowed to perform personally, the ceremonies of *abhishek*, *naivedya* etc.⁷⁶

The decisive oath to be taken by a person accused of criminal behaviour is permitted by the article 27 of *Codigo dos Usos e Costumes dos Hindus Gentios de Goa* of December 16, 1880. It can be taken in the temple provided, it is applied for by the litigant before the judicial authorities and the secretary of the temple is informed about it in advance so that necessary arrangements can be made for the event. For such a ceremony, the applicant has to pay Rs. 15 out of which Rs. 5 are to be distributed among the servants.⁷⁷

The *Compromisso* binds the temple to subsidise the primary education besides contributing 3% of the receipts towards Beneficence Fund as demanded by the *Portaria do Comissario Regio*, No. 62, dated June 16, 1896.⁷⁸

The *bhats*, *puranik*, *guravs*, *katkar*, *ghadis*, *kalavantis*, *vajantris*, *bhavins*, *mridangi*, *kirtani*, *khandis*, *divtes*, *pernis*, *ilamatdars*, washerman, goldsmith, coppersmith, barber, carpenter, blacksmith, potter and *Mahar* are the servants of the temple. Apart from the regular salaries, they are assigned the properties and they also have a share in the fees paid towards performance of ceremonies in the temple. The *Bhats* of this temple along with other ritual services perform the *ashtavadan seva* on the days specially marked for the ceremony. They also have to arrange for the items needed for the *puja* and solemnise it.

⁷⁵ *Mahalasa Compromisso.*, Article 45, P. 18.

⁷⁶ *Ibid.*, Articles 54 and 61, pp. 19-20.

⁷⁷ *Ibid.*, Article 62, p. 20.

⁷⁸ *Ibid.*, Article 63, p. 20.

The main functions of the Gurav are to do the *nirmalya visarjan*, dress up the images, maintain the sanctuary neat and clean, tend to the *nandadeep*, arrange the necessary items like flowers, Sandalwood etc. in order to arrange the *puja* and to distribute the *teerth* and *prasad* among the devotees. Every day he has to bring the *naivedya* provided by the Temple Treasury along with those offered by the devotees. He has to attend the ceremonies of *arti* and *garhane* regularly and consult the oracle whenever requested by the *Mahajans* or the devotees. While on the *pairi*, he has to keep in his custody the ornaments and the vestments of the images and other items of decoration of the images to be used both inside and outside the sanctuary. Similarly he has to take care of the special attires and expensive jewellery to be used on the festive occasions. When his turn of duty or *pairi* gets over, these items are to be handed over to his colleague who relieves him. The Gurav has to remain in the temple for the whole day and is expected to sleep in the temple as well. It is his duty to arrange sticks to make the *gudhya*, the decorative paper flags with divine symbols to be arranged into the roof of the *khandyavaril ratha*, a special chariot to be carried on the shoulders by the *khandis* in procession in the months of *Margashirisha* and *Magha*. But the Gurav of the temple was dismissed from service in the last quarter of the 20th century.

The *Ghadi* has to clean and keep neatly, the silver, copper and brass vessels used the temple; sweep the floor of the temple and attend to the lamps outside the sanctuary throughout the day. He has to keep ready the *artis* and provide the devotees with *angara*, the extinguished embers used in the *dhooparti*. He is to take care of the lighting outside the sanctuary, in the temples of the affiliated deities, the official block of the *Mahajans* and at other places, daily and on festive occasions. He is to watch over the metal ware, the glassware and pieces of furniture kept in the sanctuary and remain present in the temple throughout the day. He has to suspend and remove the scales for *tulabhar*, collect and

supply oil for the lamps in the temple, lock and watch over the temple by remaining in the temple. He is not supposed to open the doors during the night except in case of a theft, fire or such other emergency.

The *Katkar* has to beat the *nagara*, the keettle drum at the dawn and to announce the ceremony of *arti* by playing the *naubat*. He has to attend the ceremony of *arti* and other festive observances decked with his badge. He has to invite the *Mahajans* present in the precincts for the ceremony of *arti*. As an important functionary of the temple he is to act as a courier of the *Mahajans*, a messenger between them and the debtors of the temple and to do all other jobs assigned to him. At his own expense he has to carry out all the works of the temple of *Dadha Kshetrapal* with the help of donations made by the devotees.

The *Kalavantis* have to offer the song and dance recital in the *chauk* at night and after the ceremony of *arti* and accompany all the processions offering their customary services.

The *Vajantris* have to provide musical accompaniment to the different daily, occasional and festive observances in the temple as prescribed by tradition. The musical instruments played in the temple are the *Shenai*, *surt*, *arab*, *samel*, *shing*, *corno*, big and small *dhol*, *kasale*, etc.

The *Bhavin* has to sweep clean the entire precincts of the temple on every Sunday, prepare the floor of the *agrashala* for *samaradhana*, the community lunch and clean the cooking pots on such days. She has to offer her services with the *chawri*, fly-whisk at the time of *arti* and other ceremonies along with other duties assigned to her.

The *Gaudes* have to carry the divine vehicle, *lalkhi*, to the coconut grove and at the end of the ceremony and bring it back to the temple. They have to attend to the landscaping around the temple and on the occasion of a festivity of *Magh shukla shashthi*, they have to

obtain the necessary equipment from the authorities and arrange for the areca trees at their expense to erect a *mandap*.

Madval, the washer man has to wash all the cloths of the temple and spread the *payghadi* at the conclusion of a procession. He has to arrange for the arches and iron bars at the place called *Sadar* in the coconut grove on the day of *Kartik Pournima* and make similar arrangement for the arches of the *Nagarkhana* on the day of *Magh shuddha dwadashi*.

Hajam, the barber, has to stand outside the *sabhamandap* at the time of *arti* to cast the sunlight on the deity in the sanctuary using a mirror.

The *Khandis* have to bear the *palkhis* of Mahalasa and Sateri during all processions and pull the *ratha* at the time of the festivities on *Margashirsha Shukla Saptami* and *Magh Saptami*. When the *ratha* reaches the place called *Rumdaped*, the womenfolk of the *Khandis* offer a plate full of rice, bananas, Coconuts etc. out of which the priest places the coconut, flowers and the *vida* before the deity and then performs the ceremony of *shens*. In the month of *Vaishakh*, the said ladies have to carry the cooking pots to the coconut grove for the ceremony of *samaradhana* and bring them back to the temple after the conclusion of the said ceremony.

Sutar, the carpenter has to carry out the repairs of the temple building and such other jobs of his competence and also decorate the *lalkhi* for the festive occasions in the month of *Margashirsh* and *Magh*.

The *Perni* has to arrange for the performance of *Jagar* in the *sabhamandap*.

The *Mahar* has to stand below the *nagarkhana* and beat the drum and then follow the procession to the shrine of Malhar on the day of the *Dasra*. He has to make provision of

articles made of cane required on certain special days and also do all other customary duties. He has to perform the ceremony of *charu* on the days marked by tradition.

Kumbhar, the potter has to supply 64 small earthen pots, *budcule* and *kalso*, a bigger water pot for the facility of *Kartik Pournima* along with 1200 earthen lamps for illumination to celebrate the festivity of *Kartik Pournima*. He has to supply 25 *kalshe* and four *gadgues* on the occasion of the festivity of *Kala*. Every two years he has to supply 2000 tiles. He has to carry out the repairs of the building of the well, roof of the temple of *Grampurush* etc. every year.

The *Ilamatdars* have to carry the divine insignia like the *chhatri*, *Suryapan*, *abdagir*, *toran*, *dhwaja*, etc. while the *devli* carries the *mae- martaba*.⁷⁹

The servants who neglect their duties are to incur the penalties laid down in the article 176 of the *Regulamento das Mazanias* dated October 30, 1886.⁸⁰

The Economy of the Temple of Mahalasa at its original site in Verna

On February 14, 1568, almost a year after the destruction of the temples, Ambrosio de Souza, the Judge of the Orphans of Native Christians and non-Christians of the City of Goa, on the orders of the Viceroy, went to the village of Verna to conduct the *panchanama* of the properties that formerly belonged to the Hindu temples of Verna and their servants. A meeting was arranged of the *Gāonkars* and the clerks of the village. It was attended by the *Gāonkars* and the three clerks of the village namely, Ranu Sinai, Ganu Sinai and Putu Sinai. All the Hindus were administered an oath on the wheel, *roda*, by Naique Fernao de Lorenzo while Christians had to swear on the book of the holy Gospel. They were asked to declare all the assets of the temples including the landed properties, monies, jewellery,

⁷⁹ *Mahalasa Compromisso*, Articles 31-32, pp. 11-16.

⁸⁰ *Ibid.*, Article 36, p. 17.

dresses and vestments of the images, copper and brass items, cattle etc. and those of all the servants including the *devadasis*. Those who gave incorrect statements or refrained from making the correct statements were to be penalised according to the provisions made in the Order of the Viceroy.

Having recorded all the properties of the temples in the Land Register, the *panchanama* report was prepared by Pero Cornejo, the clerk. It was signed by the Judge Ambrosio de Souza, the interpreter Francisco Roiz, Pero D'Almeida, George Menezes, Antonio da Cunha, Manuel da Cunha, the 54 *Gaunkars* and the three village clerks along with Pero Cornejo.⁸¹

This *panchanama* is a solid proof of the fact that the temple of Mahalasa was very richly endowed and therefore it had a premier economic status among the temples of Salcete in the 16th century.

Another exercise was taken up by the authorities 54 years later. Gaspar Moreira, the clerk of the Court of Salcete, in his report in the *Foral de Salcete* of 1622 says that as per the Order of the *Licenciado* Francisco Travasso, dated October 25, 1622, the *Gãonkari* of Verna was summoned to select experts for measuring the *namoxins* of Verna. Simao Vaz, Gonsallo de Rego, Antonio Roiz, Nuno Velho Pereira (Mhaddu Poi) and Elhao Pereira were selected to do the job and they were to be assisted by the Father, the Attorney of the Company of Jesus. All the members of this panel were given an oath on the book of the holy Gospel and on the heads of their children so that they perform the duty without passion or affection and demarcate and fix the boundaries of the paddy fields and other properties of the temples and to point out those which were misappropriated. This report is

⁸¹ *Foral de Salcete* (1568), folios 454-462.

signed by the interpreter Manuel Roiz along with the Ouidor and other members of the panel.⁸²

The paddy fields listed by the above-mentioned committee include the following -

1. *Capriche Mandda*, which was bound by the palm grove of *Pharssiniss Momudde*, the property of Santeri, a paddy field, *Daguiniachem Tallem* and the public pathway.
2. *Cumbie-qua* of two crops, which was bound by the other paddy fields like *Antota, Parvoda, Cumbhar Cungui* and the pathway.
3. *Sa Verica* of two crops which was bound by the other paddy fields like *Vancojo, Pangolo, Colarcet* and the public pathway.
4. *Goicetano Verica Doni*, of two crops, which was bound by other paddy fields, *Goiceta, Poicho Verica, Ponucet* and the palm grove of Macaro Ramu.
5. *Panu Sinailo Verica* of two crops, which was bound by other paddy fields like a *Goencet, Comar Diguí, et cetera*.
6. *Naucetantule Verica*, of two crops bound by other paddy fields like *Vancojo, Naucet, Naucetantuli Oziteatoli Cima* and by the wall of *Manotolli*.
7. *Domquiliano Somalecet* of two crops, which shared its boundaries with the other paddy fields like *Pondsoli, Domquilem, Camorzi* and *Camarcet*.
8. *Doncoliantolo Verico*, of two crops which was bound by other paddy fields like the *Goencet, Donculicet* and the areca garden of Bhaga Naique.

⁸² *Foral de Salcete (1622-1692), folio 58.*

9. *Malareanto Verica Doni*, which was bounded by other paddy fields like *Malarecet* and *Soloecet*.
10. *Verica Sa* of two crops, which was bound by the tank, the areca garden of Rama Nique, that of Nara Naique and the paddy field *Bandore Loghumuguelecet*.
11. *Bandolanto Verica Done* of two crops which shared its borders with other paddy fields like *Maddapoile Verica*, *Arizalo Zao* and the character gardens of Vithu Poi and Rama Naique.
12. *Bandollanto Verica Chare* of two crops which shared its boundaries with an estuary, the watershed and the paddy fields, *Arizalem Cet*, *Arizalo Zao* and the areca garden of Mhabola Poi.
13. *Bandolantlo Verico*, which is the portion of the *Arizalo Zao*, bound by other paddy field *Varearialo*, the areca garden of Santu Naique and by the stream.
14. *Phonddele Cet*, which is bound by the palm grove Mhabla Poi and the areca garden on the boundary of Margao.
15. *Deusu Cunuguo*, of two crops which was bound by the other paddy fields namely, *Ambil Cunguo*, *Tartacet*, the areca gardens of Dantei Naique and Mhabla Poi and the hill.
16. *Agorqueranto Aguermago*, which was bound by other paddy fields namely, *Calu Verica* and *Ambe qua Cet* on three sides.
17. *Madelanto Verica Doni*, which had its borders with other paddy fields namely, *Ranu Poi*, *Mhabala Poi*, *Eeranche Olla* and *Ram Poi*.
18. *Valcet*, of two crops which was bound by other paddy fields namely, *Phonddu Poi*, *Aunuguno*, *Canecet* and *Catonicet*.

19. *Cumbaraguele Verica Doni* of two crops which was bound by other paddy fields like *Dortecet* on two sides and *Varapacet*.
20. *Pancarpatto Verica*, of two crops which was bound by other paddy fields namely, the *Guruguicet*, *Pancalcet*, that of *Dagu Madoli* and the areca garden of *Malgueri*.
21. *Bandolanto Marubhatali Verica Doni*, which was bound by other paddy fields like, *Atalpacet*, that of *Naru Quirunto*, areca garden of *Nara Naique* and the freshwater stream.
22. *Arziali Verica Doni* of two crops which was bound by the paddy field *Bandolcet*, the areca garden of *Santu Naique*, and the freshwater stream.
23. *Azgeale Verica Doni* of two crops, which was bound on two sides by the paddy field, *Bandolcet*, the areca garden of *Locu Mhalo* and the freshwater stream.
24. The *Centiteta Verica Doni* of two crops which was bound by the paddy field, *Paranade*, that of the barbers and the pathway.
25. *Udortanto Verica Doni*, which was bound by other paddy fields namely, *Adertem*, *Udortem* on two sides and the rivulet.
26. *Talleanto Mala Purunguicet*, which was bound by another paddy field, *Dambracet*, the areca garden of *Vamana Poi*, and two different streams on two sides.
27. *Mazavaire Malar Curunguicet*, which was bound by the property of *Krishna Sinai*, the bund and the paddy field, *Cumbar Cungui* on two sides.
28. *Cule Veriquacet*, which was bounded by *Agarmagocet*, *Campericet*, another paddy field of *Sidamu Naique* and the rivulet.

29. *Orucacet* of two crops which was bound by property of Krishna Sinai, and the other paddy fields namely, *Proodecet*, *Anturtacet* and *Darpenecet*.
30. *Matolla*, which was possessed by Narana Poi and Krishna Poi, bound by the palm grove of a Krishna Poi, the property, *Mateale*, the paddy field, *Paliachem Matolla* and the pathway.
31. *Ozatantuli Posuachi Cungui* in the middle of the field *Ozata*, from where, the new paddy is taken to the temple.⁸³
32. *Mhalsadevicho Patto*, a paddy field in Colva, which the *Gāonkars* of Colva had donated to the temple of Mahalasa (This paddy field is registered as the *namoxin* of the temple of Mardol).⁸⁴

The other properties of the Temples enlisted by the panel of experts were as follows:

1. A property with 2 coconut trees and some mango trees that were owned by the Gurou Mhallopo, which starts from the Church and on other sides it was bound by the palm grove of the temple of Vir, the paddy field *Quafirachem Manda* and the pathway for the people and the cattle. This property was valued at 5 *Xerafins*. It was exempted from the payment of the quit rent as it was in the possession of the St. Cruz Church of the village.
2. The property, *Bhagvantichem*, which was bound by the property, *Vitha Naiqualem* and the pathway on the three sides.
3. The property, *Quetiyalem*, bound by another property, *Maru Naiquale*, the hill and the pathway on two sides.
4. The *Narainachem Bhatta*, bound by the hill, the *band* of the tank, the tank of the temple and the property *Mattachem*.

⁸³ *Foral de Salcete* (1622-1692), folios 58 v-61 v.

⁸⁴ *Ibid.*, folio 214.

5. The property, *Malsadevichem* of Mardol bound by the *Vaddagalli* on two sides, *Margallichem* and the hill.
6. The property which was an annexe of the above-mentioned *Mhalsadevichem*, bound by the hill of the village, *Maragalli*, the same property of Mardol and *Marangalli* of the village.
7. *Mallannbhattallem*, bound by *Santupoilem*, *Rampoilem* of Home Pereira, hill and the stream.
8. *Aquaracetagalli*, bound by the hill, *Vaddagachigalli* of the village, *Vaddagalli* and the hill.
9. *Cupolxi*, which shared boundaries with the property of the village, the water shade, the hill and the *Xindrivaddo*.
10. *Harizoixalem*, bound by the tank, hill, water shade, *Naruxenailem* of Juliao Ferreira and *Naraenadevlachem* of the same Juliao Ferreira.
11. *Narceves*, bound by the hill and the water shade, the paddy field *Bombaddem*, *Poilem* and the rivulet.
12. The annexe to the *Narceves*, bound by the rivulet, the tank, the hill and the areca garden, *Rampoilem*.
13. *Daddugali-Xira*, bound by the *Santugueale* of Lazaru Roiz, *Bandicarali Xir*, pathway and *Saqueriche Morod*.
14. *Malleantule Deulache Mandda*, bound by the pathway, *Malleantule*, property of Juao de Silva and *Baiguele*.
15. Areca garden, *Motthale Kulagar*, bound by the hill, areca garden of Gosalo Lawrenceco, *Sigallalem* of Simao Gomes and the chain of mountains and the water shade.

16. The Property with plantation called *Chamarbhattantule Bhatta* which was of the priests of the temple. It was bound by the property of Simao Vaz, that of the Potters, another one of George Roiz and the paddy field of the *Gãonkari*.⁸⁵

The traditional tributes paid to the temples listed in the old *Foral* included the following:

1. There was one shop called the *Gauncho Pasro*, situated in the market, which paid 22 *tangas bancas* and supplied 12 *guides* of oil every year to the temple and the rest of the income was credited to the *Gãonkaria*.⁸⁶
2. There were 3 shops of betel and provisions called *Marderarse Sini Pasre* within the precincts of the temple of Mardol, which the *Gãonkars* used to lease on condition that the lessees would supply every day, 2 ½ *guides* of oil, 150 bundles of betel, 37 *reques* and 2 *pads* of rice to the temple. They used to give every month 6 *guides* of zersilum oil, 24 *pads* of rice and coconuts to the temple.
3. The *Gãonkars* of the village were bound to give to the temple 2/3 *mao* (mound) of oil for the feast of *Kartik Pournima*.
4. The *Gãonkars* were bound to give to the temples of Santeri, Bhagauanti, Gaumpuris and Vernadevi, a quarter of oil every day.
5. They were to pay 12 *tangas bancas* to the woman who supplied flowers to the temple of Mardol every year.
6. They had to pay 2 *barganis* (1 *baragani* = 24 *bazaruquos*) every year to the Brahmin, who performed the ceremony on the *Shivratri*.
7. They would pay 5½ *barganis* for the feast of *Quira Pati* every year.
8. The *Gãonkars* would give for the feast of *Mahanavami* every year to the temple, 240 *pads* of rice, 97 coconuts, 20 sugarcanes, 500 betel leaves, 125 areca nuts, 100

⁸⁵ *Foral de Salcete* (1622-1692), folios 62-65v.

⁸⁶ *Ibid.*, folio 65.

figs, 25 *guides* of oil, 5 *guides* of zerzelin oil, 10 *guides* of butter, 2½ seers of incense to be used for producing fragrance in the temple, 1 cock and 1 goat. Similarly, they would pay 4 *barganis* to the woman who lit the lamps for the ceremony of *artis*, 4 *barganis* to the priest to perform the ceremonies in the temple, 1 *bargani* for flowers and another *bargani* for the *Mahar*. The auction was conducted every year in the *Gāonkari* and the highest bidder who may have pledged to pay upto 14 *tangas*, would get the contract and he would supply all the above mentioned things to the temple at the time of the feast. He also supplied ten areca trees every year for the feast of *Ariquera*, presumably, the *Holi*.⁸⁷

Economy of the temple as reflected in the *Compromisso*

Article 14 enumerates the receipts of the temple as follows:

1. Rents from immovable properties;
2. Interest on loans;
3. *Hakka* and *Inam* from the *Comunidade* of Priol of the title of Mahalasa;
4. *Hakka* from the *Comunidade* of Priol of the title of Vernekar *Mahajans*;
5. *Foros* of the properties given on long lease;
6. Pension for the *Fulvide* from *Comunidades* of Ponda *taluka*;
7. Pecuniary help from *Mahajans* and devotees;
8. Amount paid for performance of the ceremonies.

The donations below one rupee were to be distributed among the servants.

The precious offerings made in connection with the *tulabhar*, were to be credited to the Temple Treasury, while the foodstuffs offered were to be distributed among the servants of

⁸⁷ *Foral de Salcete* (1568), folio 461. Also see *Foral de Salcete* (1622-1692), folios 66- 66 v.

the temple. Two *annas* on every *tuladan* and 1/20 of the value of any other item offered were to be credited to the Temple Treasury.⁸⁸

The *Compromisso* permits auctions of the items in excess or unserviceable ones at the time of *Ashvin Pournima* or *Magh Pournima*.⁸⁹

Article 18 spells out the heads of expenditure of the temple as follows:

1. Maintenance of temples and other buildings;
2. Celebration of religious ceremonies and festivities;
3. Alms and other acts of beneficence specified in the budget;
4. Improvement of properties;
5. Expenditure on administration and management of the temple;
6. Salaries of the staff and the temple servants;
7. Any other extraordinary or contingent expenditure.

The fee structure for the performance of cults in the temple of Mahalasa in 1913 was as follows:⁹⁰

Description	Rupees	Annas	Pais
<i>Mahavishnu</i>	132	0	0
<i>Laghuvishnu</i>	11	0	0
<i>Maharudra</i>	46	0	0
<i>Laghurudra</i>	5	0	0
<i>Rangapuja</i>	30	0	0
<i>Kaliyamardan Puja</i>	16	0	0

⁸⁸ *Bye-laws of the Devalaya of Shri Mhalsa of Mardol (Mahalasa Compromisso)*, Portaria No. 277, dated June 24, 1911, Govt. Gazette No. 51, dated June 27, 1911, Article 15, p. 4.

⁸⁹ *Mahalasa Compromisso*, Article 17, p. 5.

⁹⁰ S. V. Wagle, *Gomantakatil Devasthanancha Sankshipt Itihas*, S. V. Wagle, Mapuca, 1913, pp. 46-47.

<i>Anantashayan Puja</i>	16	0	0
<i>Ramachandra Puja</i>	6	10	8
<i>Sharada Puja</i>	6	10	8
<i>Balakrishna Puja</i>	6	10	8
<i>Muralidhar Puja</i>	6	10	8
<i>Vyankataraman Puja</i>	6	10	8
<i>Abhishek I</i>	0	6	8
<i>Abhishek II</i>	0	10	8
<i>Abhishek III</i>	0	12	0
<i>Abhishek IV</i>	1	8	0
<i>Abhishek V</i>	2	8	0
<i>Kumkumarchan</i>	1	8	0
<i>Ganthval of Kaushik gotri Mahajans</i>	2	0	0
<i>Ganthval of other Mahajans</i>	3	0	0
<i>Palkhi</i>	10	0	0
<i>Tulabhar (apart from items offered)</i>	1	0	0

The annual income of the temple was as follows:⁹¹

Particulars	Rupees	Annas	Pais
<i>Hakka from the Comunidade of Priol</i>	144	14	3
Income from Properties	1442	4	9
Rent of Shops	87	4	9
Interest	1091	14	3

⁹¹ S. V. Wagle, op.cit., p. 48.

<i>Kanuk, Navas, Devakrityas, etc.</i>	404	13	6
Dues from <i>Comunidades</i> of Bori, Kavle, Bandora, Madkai, Kundai, Priol, Keri, Vere, Shiroda, Talauli, Vadi, Veling, Cuncoliem, Bhom, Adcona, Khandola, Betqui, Valvai, Bethora, Nirankal, Tivre, Vargaon, Curti, Vaghurme, Khandepar, Panchavadi and Malkarne.	37	14	5
Total	3209	1	0

Some Heads of Annual Expenditure were:⁹²

Description	Rupees	Annas	Pais
Visit of <i>Swamiji</i> of <i>Partagal Math</i>	10	0	0
Painting of the Temple	34	8	0
<i>Panchamrit</i>	15	0	0
Sandalwood, vermilion, camphor, essence etc.	36	0	0
<i>Kirtani</i>	15	0	0
Salaries of <i>Vajantris, Mashalji. etc.</i>	165	0	8
Dues to the Govt.	323	8	0
Administrative Expenses	13	5	4
Charity	10	0	0
Legal Expenses	10	0	0
Illumination in the Precincts	49	8	0
Oil	703	13	3
Petromax and Candles	56	10	0

⁹² S. V. Wagle, *op cit.*, pp. 48-51.

Economy of the Temple in the Present Times:

The financial status of the temple can be understood from the table depicting the income and the expenditure of the temple for the years 2007-2011 given below:⁹³

Description	2007-2008	2008-2009	2009-2010	2010-2011
Income	1,44,01,228.00	1,96,91,228.00	3,46,89,644.09	3,58,91,228.00
Expenditure	1,43,22,228.00	1,96,09,728.00	3,46,18,416.09	3,57,00,000.00
Balance	79,000.00	81,500.00	71,228.00	1,91,228.00

Annual contributions in connection with *fulvide* from the following *Communitades* of Goa and their Administrators have fallen in arrears. The dues as of March 31, 2009 are shown in the table below:⁹⁴

Description	Amount
<i>Communitade</i> of Priol	434.70
<i>Communitade</i> of Kundai	27.72
<i>Communitade</i> of Tivre	9.30
<i>Communitade</i> of Vaghurme	4.96
<i>Communitade</i> of Curti	1.43
<i>Communitade</i> of Orgao	10.45
<i>Communitade</i> of Khandepar	5.28
<i>Communitade</i> of Panchavadi	25.87
<i>Communitade</i> of Shiroda	77.22
<i>Communitade</i> of Malkarne	36.79
<i>Communitade</i> of Verna	17.38
Administrator of the <i>Communitades</i> of Salcete	650.09
Administrator of the <i>Communitades</i> of Ponda	2765.03

⁹³ *Shri Mahalasa Saunsthan Mardol Goa, Budget for the year 2010-2011 (=Mahalasa Budget)*, p. 14.

⁹⁴ *Ibid.*, p. 25.

The people in charge of the following shops, houses and landed properties ought to pay the rent to the temple

Description	Rentee
Shop No. 1	Vishnu N. Shet Verekar
Shop NO. 2	Govind Kamat Panjekar
Shop NO. 3	Krishna Jagannath Naik
Shop NO. 4	Ramakant V. Sinai Velingkar
Shop NO. 5	Draupadi Babani Naik
Shop NO. 6	Shripad S. S. Priolkar
Shop NO. 7	Mahadev B. Porob
Shop NO. 8 ⁹⁵	Umakant Mardolkar
Shop at Navaskhajan	Ramchandra V. Naik
-do-	Vaman V. Shet
-do-	Mahadev D. Naik
-do-	Govind Naik Counto
-do-	Rajaram G. Mestha
-do-	Anta Babani Naik
-do-	Khampoo Kusso Naik
Shop at Mardol	Francis X. Barbosa
-do-	Phondu P. Shet
Shop near Telephone Exchange building	Devu T. Gaude
Gada (tailoring shop)	Mangesh S. Naik
Gada	Shanu Gavde Khedekar
Gada	Uttam J. Naik
Gada	Pundalik S. Naik
Gada	Datta M. Naik
Foro of House	Dongu G. Naik
Foro of House	Bhiso B. Gaonkar
House at Mardol	Arjun K. Naik
House No. 2486	Govind Kamat Panjekar
House at <i>Sthalakutumban</i>	Shashikant Nagvenkar
-do-	Phillipino Falcao
<i>Atma Gurav Niwas</i>	Upendra G. Acharya
Property at <i>Sthalakutumban</i>	Baburao V. Pankar
-do-	Savitri Sazu Naik
-do-	Jagannath Ghaneekar
Foro of property	Anant R. P. Vernekar
<i>Xir Kutumamban, Orgao</i>	Vitola Babu Kamotim
<i>Foros of Zinem Bhat</i>	Shrinivas Porob Loundo
<i>Gudiya Dando, Veling</i>	Kashinath S. Kelekar
<i>Vene Kamat Dando, Akar</i>	Shankar R. Naik
<i>Miriya Baug, Priol</i>	Gharu S. Kelekar
<i>Babu Bhatalem</i>	Vithu Mainato (Dhobi)
Paddy Field	Vaikunth Naik Counto

⁹⁵ The building in which these eight shops are located, is owned by the temple.

-do-	Satchitanand Mardolkar
Paddy Field, <i>Magilwada</i>	Harischandra Naik
<i>Madli</i> Property, Mardol	Audhoot D. Desai
<i>Sthalakutumban Dukarkhond</i>	Francisco Rodrigues
<i>Fondem Girantil Bandh</i> , Mardol	Padmanabh Bhat
<i>Vanguem Girantil Bandh</i>	Yashwant T. Gaudo
<i>Panchjn Gudianchi Miras</i>	Sudha Vaigankar
<i>Tukaram Gharakadlo Kudko</i>	Yashwant T. Gaudé
<i>Banglyakadil Tukdo</i>	Shridhar P. Bhat
<i>Nisani Gal Khol</i>	Venkatesh Sancov
Paddy Field at Verna	Saluzino Pereira
Paddy Field <i>Colmen Giratil Band</i>	Harischandra Naik
<i>Comen Band</i>	Harischandra Naik
<i>Sthalakutumban Poco Gurav Miras</i>	(Now under the temple))
<i>Ramchandra Gurav Miras</i>	-do-
<i>Durbi Xir</i> , Mardol	-do-
<i>Tokavaril Xir</i>	-do-
<i>Navjan Gurav Miras</i>	-do-
<i>Purushottam Gurav Miras</i>	-do-
House of Savitri S. Lotlikar	Supriya Printers

The Economy of the Temple of Mahalasa in the present times can be gauged from the following table:⁹⁶

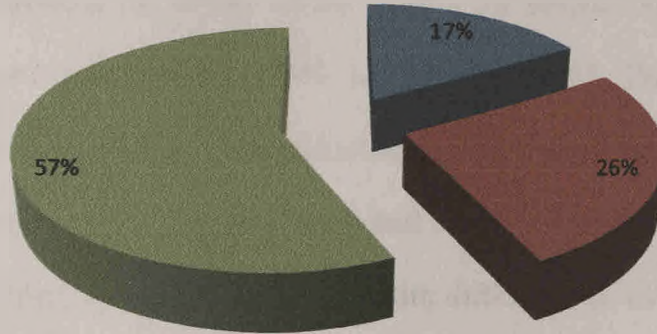
INCOME	AMOUNT	TOTAL	%
Lease and Rent			
Landed Properties	1,00,000		
Shops and Houses	90,195		
Rooms and Halls	16,00,000	17,90,195	4.9%
Interest on:			
Capital Advances	1,033		
Bank Deposits and others	28,00,000	28,01,033	7.8%
Fund Box		60,00,000	16.7%
Auction		25,00,000	7%
Religious Ceremonies	80,00,000		
<i>Annasantarpan</i>	35,00,000	1,15,00,000	32%
<i>Kayam Seva</i> Deposits		20,00,000	5.6%
Construction Projects		10,00,000	2.7%
Celebration of 450 years of the Temple		80,00,000	22.3%
Miscellaneous Income		3,00,000	0.8%
Grand Total		3,58,91,228	100%
EXPENDITURE			
Religious Ceremonies	52,00,000		
<i>Annasantarpan</i>	40,00,000	92,00,000	26%
Salaries		32,00,000	9%
Maintenance and Repairs			
Electricity and Water	2,50,000		
Temple	5,00,000		
Blocks, Building and Properties	7,00,000		
House Keeping	3,00,000		
Pure Ghee and Edible Oil	8,00,000		
Painting with Repairs	10,00,000	35,50,000	10%
Administrative Expenses			
Printing, Stationary, etc.	1,00,000		
Publication, Advertisement, Printing, etc.	2,00,000		
Postage, Telephone, Courier	2,00,000		
Legal, Audit and Professional Fees	2,50,000		
Others	2,50,000	10,00,000	3%
Subsidy to Social and Religious Institutions and <i>Pathshala Nidhi</i>		3,00,000	0.8%
Provision for Taxation		1,00,000	0.3%
Miscellaneous Expenses		2,00,000	0.6%
Celebration of 450 years of the Temple		80,00,000	22.4%
Grand Total		3,57,00,000	100%
Balance		1,91,228	0.5%

⁹⁶ *Mahalasa Budget*, pp. 1-3.

The Total Income and Expenditure of the Temple of Mahalasa are analysed through the pie charts as follows:

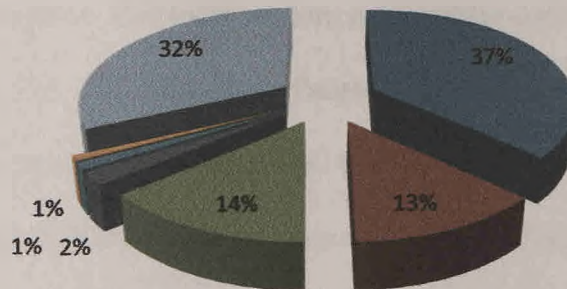
Total Income 2010-11

■ Lease and Rent ■ Interests ■ Donations



Total Expenditure 2010-11

■ Festivals ■ Salaries ■ Maintenance
■ Administration ■ Subsidy ■ Miscellaneous
■ Celebration of 450 years



An unpleasant event for the Temple of Mahalasa

This unpleasant incidence relating to one Mr. Nakul Gurav who claimed himself, to be a temple servant, ushered in troubled times for the temple of Mahalasa which culminated in a very untoward occurrence of closure of the temple for several months. The temple remained closed between November 24, 1981 and March 5, 1982. This incidence which began like a feud between the temple administration and the servant was given a colour of caste politics by vested interests and therefore it had scary repercussions. Within a short period of time the village environment got filled with diffidence as a large section of the people shared the feeling that they have to bear the brunt of the divine wrath for the unforeseen and unpardonable sin committed by a few. Within no time circumstances turned quite gloomy owing to the economic losses incurred due to the closure of the temple. Mardol, it is to be remembered is entirely dependent on commerce. The village bazaar also registered quick decline as the people had lost their buying power. Life became suddenly very difficult for those florists who make their livelihood out of the business done in the precincts of the temple. The local vendors having their outlets in the neighbourhood of the temple were the next to feel the pinch. People had to buy the foodstuffs on credit and borrow money from moneylenders for survival. Closure of the temple was a huge loss for all merchants both local and itinerant ones who visited the village on the day of weekly bazar as the temple, the major buyer of the locality had suddenly made an exit from the market. Interviews with a cross-section of elders of the village along with the itinerant merchants, temple servants and the florists projected intense economic suffering. Undoubtedly, this is a prime example that drives the point home that village economy in Ponda taluka is a temple centred economy.⁹⁷

⁹⁷ Information on the economic distress of the village was collected from many sources however, they have requested not to disclose their names and since their request is found to be fair, their identity is protected.



Plate 1
Mahalasa *Abhishek Murti*



Plate 2
Mahalasa *Murti* called Sankashti



Plate 3
Mahalasa *Murti* at the tank

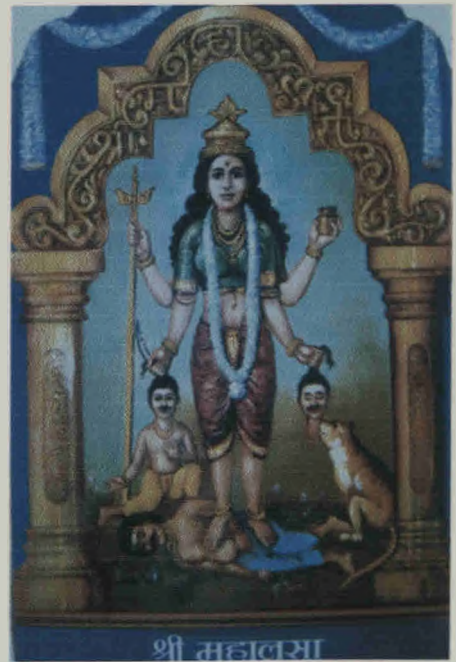


Plate 4
Popular photograph of Mahalasa



Plate 5
Kumari Pujan



Plate 6
Alankara Puja



Plate 7
Mahalasa with Suvarna Kavacha



Plate 8
Mahalasa Utsavmurti



Plate 9
*Panchamurti Darshan in Makhar
Navaratri*



Plate 10
Sahasrapala



Plate 11
Ganapati in Mahalasa Temple



Plate 12
Sateri



Plate 13
 Conjectural Landscape of the Temple of Mahalasa at Verna
 Courtesy: *Chitrakar* Dayanand Bhagat

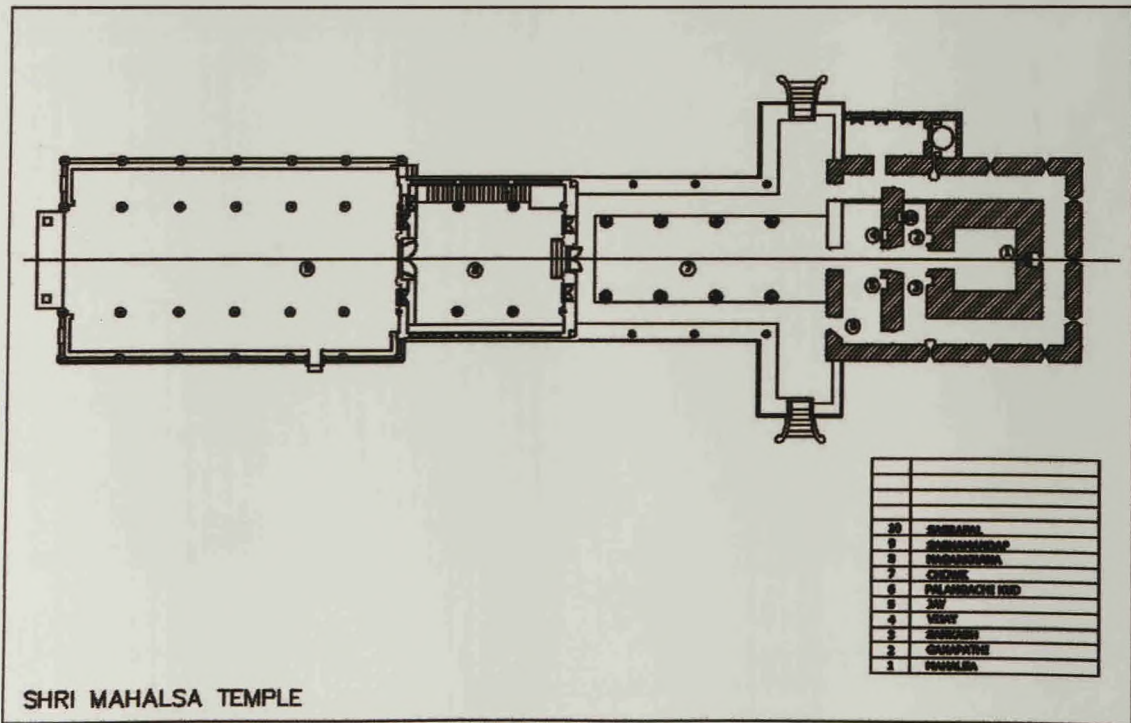


Plate 14



Plate 15
Temple of Mahalasa, Mardol



Plate 16
Rear view of the Shikhara

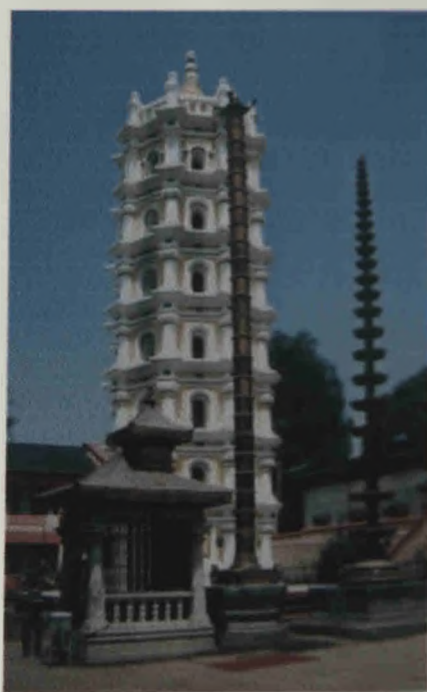


Plate 17
*Deepstambha, Dnyanadeep,
Hanuman shrine,
Garud Stambha*



Plate 18
Temple of Sateri



Plate 19
Temple for *Parivar Devata*



Plate 20
Nupur Tank
Verna



Plate 21
Temple Tank
Mardol



Plate 22
Mahadwara of Temple of Mahalasa



Plate 23
Pramana Ghanta



Plate 24
Carved wooden pillar in the *Chauk*

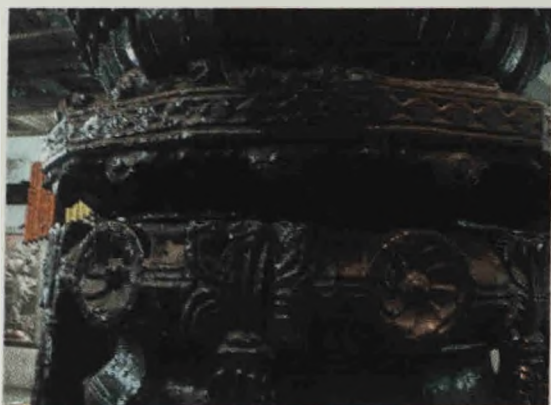


Plate 25
Middle part of the pillar



Plate 26
Capital of the pillar



Plate 27
Sculpted wooden panels in the *Chauk*



Plate 28
Decorations in the ceiling
Chauk of the Temple



Plate 29
Percussion instruments *Nagara* and *Dhol*
Mukha Mandap

Chapter VII

CONCLUSIONS

The eco-theological concepts have played a key role in the evolution of worship in Goa. The primitive myth of ecological wisdom encouraged people in Goa to live in harmony with nature. Religion encouraged environmentalist thinking. Biocentrism is natural to India. From nature worship connected to *devasthans*, totemism and eco-theology of Sateri, we have witnessed the different stages of this evolution. Advent of the *Saraswats* in Goa caused a sea change in the religious proclivities of the people. The beheading of Renuka by Parashurama may be taken as an event that signalled the supersession of the matrilineal society that resulted in the relegation of the cult of mother goddess to a secondary position. Sateri was transformed into pacifist Shantadurga, but the iconographical form chosen was that of Durga, the *chaturbhuj Mahishasurmardini*. Perhaps this choice was consciously made in order to exhort the people to rise against the Portuguese hegemony. However, the trend towards anthropomorphism greatly obscured the original features of the goddess. With the passage of time ancestor worship and other folk cults came to be absorbed and assimilated in the Vedic pantheon. Some of the *Kshetrapalas* were absorbed into the cult of Shiva while others, into that of Vishnu. The *Kshetrapalas* along with the deified ancestors like *Gramapurush* turn into oracles particularly around the time of the *Dasra*. However this practice which may be called a remnant of the primitive Shamanism is on the decline now.

Initially the mother goddesses, chiefly represented by the *royn* were the unwed deities who symbolised the *Kshetra*. The *Kshetrapalas* were their associates. Subsequently Sateri and Ravalnath were transformed into a divine pair which is symbolised through their ritual

marriage at some places in Goa. In case of Bhavka and Betal however, the pairing remains suggestive. Other divine pairs include Mangesh and Shantadurga of Kavle and Nagesh and Mahalaxmi of Bandora. Interestingly Kapileshwar, another aspect of Shiva is considered as the brother of Shantadurga of Kavle as he was the *Gramadev* of the village where her temple was relocated.

The belief that animal sacrifice, especially of the male of the species, helps boost the power of the mother goddess still persists among the people. Though buffalo sacrifice has been discontinued, the practice of sacrificing sheep, goats and the cocks is still in vogue, much to the chagrin of the progressive Hindus. Enlightened *Mahajans* repeatedly requested the *Swamiji* of *Partagal Math* to intervene and ban this practice but not much has been done in that respect till date.¹

With the birth and growth of the *Tantrik* cult the mother goddesses were turned into *Shaktis*. The importance given to the festival of *Navaratri* in every temple dedicated to a female deity bears testimony to this development. As the glory of the mother goddess intensifies with every night of the festival, idols of male deities like Mangesh and Nagesh are dressed in a manner to make them resemble an old man for the performance of the *makhar* ceremony on the last night of the *Navaratri*. This may be taken as a symbolic allusion to the eternal importance of the cult of the mother.

The main cult object consecrated in the sanctum sanctorum of all temples dedicated to Shiva is the *linga*. The practice of adorning the *linga* with a silver or golden face mask of the deity began with the religious revolution ushered in by Madhvacharya.² It appears that the iconographical evolution of male deities too has occurred in consonance with the

¹ This is evident from the speech made by Mr, Shambarao Sardesai on the occasion of the felicitation given to Dwarakanathteertha *Swami* of *Partagal Math* by the *Smarta Samaj* of Panaji in the temple of Mahalaxmi in Panaji on February 14, 1960. This speech has been published as a small booklet by Prafulla Press, Panaji. It is available in the Kundaikar Collection of the library of Goa University.

² D. D. Kosambi, *Bharatiya Itihasacha Abhyas*, p. 306.

political needs of the society. Most of the *utsav murtis* of the *Shaiva* deities are cast in the form of a warrior.

In case of worship of Vishnu it is found that he is being worshipped in a variety of forms. Madananta of Savai-Vere reclines on Sheshanaga. Mahalasa of Mardol is shown wearing a sacred thread which is claimed to be a symbolic allusion to her original form, i. e., Vishnu by her *Vaishnava* followers. Mother with her toddler in her arms is worshipped as Devaki Krishna in Marcel, which is a proof of prevalence of the matriarchal society in Goa in olden times.³ The temple of Laxmi Nrisimha is another peculiar case. Though the temple in this case is dedicated to Vishnu, and is under the spiritual jurisdiction of the *Vaishnavite Partagal Math*, the cult object consecrated in the *garbhagriha* was a *linga* until recently.⁴ Laxmi Narayan is another form of Vishnu installed in many temples. Most of the times the image is that of Vishnu only, but the name is an indication that he is *Laxmiyukata Narayana*. This is another indication that the people of Goa are fond of a divine pair.

Temples of Ponda taluka have a very remote antiquity. Inscriptional evidence has been perused to trace their history. People of the erstwhile *Antruz Mahal* have developed for themselves an impeccable reputation for accommodating and sustaining the different cults which had to be shifted to this region inadvertently. They have not only welcomed this gods and goddesses with open arms but at times even staked their lives so that the cults could be settled without any disturbance. The cult of Soma venerated in Madkai is an example of people's commitment to their cults.

³ Kashinath Damodar Nayak, *Gomantakachi Samskritik Ghadan*, p. 35.

⁴ Though the cult object was the *linga*, it is referred to as *stambha*, a pillar, as the mythology of Nrisimha depicts him as emerging from a wooden pillar. The *linga* was replaced recently by an image of Nrisimha with Laxmi seated on his lap. Though the *linga* is preserved by the temple, it is kept beyond public gaze and no photograph of the same was available with the temple office. However, it was personally observed by this researcher several times in the past. Also see Vinayak N. Shenvi Dhume, *Shri Laxmi-Nrisimha Devasthan Samagra Itihas*, Krishnaraj N. Naik Sukerkar, Panaji, 1990, p. 25.

New Scriptures have been contributed and the old ones were given a fresh interpretation by the scholars of the bygone era. Newer cults were discovered and accommodated in the Vedic and the Puranic pantheons by creating fascinating mythology around them through legends that were given wide currency in the society. Finally a scholarly work was contributed by the elites of the Society of yore in the form of the *Sahyadrikhanda* that absorbed the different local cults into the elasticity of Puranic religion.

A sort of uniformity has been maintained in the legends that are associated with the different cults. The legend that is specific for Mahalasa of Verna is given currency in Madkai too in connection with Navadurga. The legend about the *swayambhoo linga* is the same for Mangesh as well as Nagesh.

Huge difference has been noticed in the ancient cults and their evolved forms. A natural creation like a *royn* has got transformed into a Shantadurga, whose name interestingly, smacks of peace but the form is of the warrior goddess Durga, the *Mahishasuramardini* in most of the temples except the one at Kavle.. The different aspects of Shiva are also depicted as warriors, perhaps to exhort the local people to resist the aliens. Temples particularly of the cults that had to be shifted have been propelled into exalted position owing to their economic progress. The cults that were severely threatened at the old sites have not at all perished but ascended to glory. These temples are excellent examples of resistance to the alien rule as they are still very respected and honoured by those who were forcibly converted. These temples have not disowned those helpless souls but gone to a great extent to keep the bond with the people of their old sites alive and throbbing.

An ancient cult like Nagesh has been instrumental in bringing about a transformation in the approach of the King of Sonda, a *Lingayat* by faith. The *Sondekar*, who once upon a time

had objected to the use of white cloth for the *palkhi* procession of Nagesh, subsequently has turned into a devout *upasaka* of Nagesh.

The people of the *Antruz Mahal* have come together to develop a special kind of iconography for the cult of Shantadurga at Kavle. Yet another novel cult of Devaki Krishna is perhaps a gift from Goans to the national culture.

Though Goans have borrowed the fundamental concepts about building a temple from a host of sources, they have developed their own style which has become the most popular one all through the Konkan Belt. The Temple like that of Nagesh boasts of an architectural miracle that creates a reflection of Nagesh in the *garbhagriha* projected in the water of the tank of the temple. Slender models like the temples of Mangesh and Shantadurga are being visited by millions of tourists all through the year. However it has to be accepted that the huge influx of tourists is more of a liability to the local environment.

It is a settled fact that the people of Goa have shown great interest in making endowments to the Temples. Growing incomes of the temples and the regulations enforcing registration of temples brought in a phase of intense manipulations to control the *mazania*s. We have records that show, the extent to which the Saraswats went to monopolise these institutions meant basically for spiritual pursuits. The Prabhu Chimulkars, the *kulavis* of Bhagawati Chimulkarin, had to knock the doors of the Supreme Court to get back into the fold of *mazania* of the said temple in Marcel. Similar course of action was taken by the Shet Verekars from Savai-vere to secure a place among the *Mahajans* of Madanant *Devasthan*. In the first case, the tussle was among the Saraswats while the second case had the colour of caste politics.

The temples of Ponda bore remarkable economic characteristics. Every temple operated as a property owner, an employer, a bank and a consumer of goods and services. As a

property owner it allotted estates to private parties and expected them to improve their productivity. At times irrigation facility was provided by channelizing excess water of the temple tank. Every temple provided employment not only to the regular temple functionaries, but also to a large number of wage earners on occasional and seasonal contracts. As a consumer it made large purchases of commodities to be used in the worship and also to make provision for feeding the Brahmins and other visitors.

The financial character of the temple can be gauged from the capital amounts that were loaned to the *Comunidades*, other institutions and private individuals. Money was kept in circulation by lending capitals against jewellery, shares of the *Comunidades* and even expensive clothes. Such activities resulted in the creation of wealth. However it has been noticed that the practice of lending money has fallen in disuse in the present times as the *mazanias* are content in making regular investments in banks and mutual funds. These temples have large cash and gold reserves, but the *mazanias* refrain from creating an impetus in the money market of the locality in a big way. These temples used to support the educational institutions of *Goa Vidyaprasarak Mandal*, Ponda, the temple of Mangesh being a major donor, but in the present times donations are limited to the *pathashalas* run by the two principal *Maths* of Goa. Only a microscopic portion of the income is given as subsidy to the charitable institutions. So far there are no efforts made to emulate the example of the Venkateshwara Temple at Tirupati, which happens to be a key player in the Andhra economy.

The practice of participation of the temple servants in sponsoring the temple activities has become redundant. It could be because of the fact that most of the temples have stopped accommodating new festivals or due to subtle propagation of caste distinction. In the past, the temple servants like the priests and the *devadasis* used to sponsor many daily rituals

and even festivities in a big way.⁵ We have records of sponsorship of annual processions at the time of *Jatra* offered by the *devadasis*. At times temples were renovated by them.

Another observation is about the dwindling number of the Goan priests, who are showing preference to other vocations, thereby paving way for the trainees from Karnataka. Extremely positive thing observed is that the practice of engaging *devadasis* in temples is on the verge of extinction.⁶

A disturbing fact is the usurpation of the temple properties by the local sharks. The temple of Shantadurga of Cuncoliém has altogether stopped receiving income from properties since last twenty five years.

But the economic character of the temple is still very much pronounced because most of the temples have a strong presence in the local market. They own the buildings that house the provision stores, hotels and such other outlets.⁷ The economic importance of a temple was highlighted when the first ever bank in Ponda was inaugurated in the vicinity of the Shantadurga temple a Kavle.⁸ In the recent past many more temples have rented out their premises to the banks. In Marcel, we find a hospital and two dental clinics housed in the building owned by the Devaki Krishna Temple.⁹

The temple creates avenues of earning livelihood for a host of people who operate as vendors of flowers and such other items of worship. The local ladies particularly, are the beneficiaries of this practice. A large number of priests from all over Goa and also Karnataka are engaged in the performance of special ceremonies and sacrifices that last for several days and at times over a month also. At the time of annual festivals many small-

⁵ Information obtained from Mr. Ram Bhat, Bori, on January 22, 2011.

⁶ Information obtained from Mr. Sharad Prabhu Gaonkar, Shiroda, on January 31, 2011.

⁷ Information obtained from Mr. Gajanan D. Dangui, Kavle, on February 12, 2011.

⁸ Information obtained from Mr. Kumar S. Sarjyotishi, Kavle, on June 13, 2011.

⁹ Information obtained from Mr. Manohar Kamat Timle, Marcel, on February 14, 2011.

time traders put up their stalls within the temple precincts on payment of nominal dues to the temple and sell their merchandise to the visiting multitudes. Similar phenomenon on a smaller scale is observed in Shiroda every month on the day of *Amavasya* when a large number of devotees from all over Goa, Karvar, Belgaon, Hubli, etc., visit the temple to make or to fulfil their vows.¹⁰ Another happy change happens to be the emergence of a number of caterers in the vicinity of the temples, many of whom are ladies.

It is obvious that, the temples which were set up by the *Comunidades* have slipped out of their control long ago. Having their private statutes and private funding agencies, they operate like autonomous units though they are still under the tutelage of the Administrator of Temples.

Money has been pouring into these temples as many of them happen to be on the tourist circuit but sanctity and tranquillity of these places are the sad casualties of the tourist onslaught.

Temple management and economics is a virgin topic which had remained more of a mystery owing to the apathy of *mazanias* towards research; but it has a vast potential for investigation from different angles.

The Temple of Mahalasa has been a fascinating cult that has seen a very dynamic process of evolution. Emerging as the local cult she has evolved to be a highly respected *Vaishnavi* Shakti. The cult which was chased out of Salcete has shown such resilience that ultimately its spiritual power had to be acknowledged by the government through the recognition given to the *praman ghanta*.

This temple of Mahalasa has played a pivotal role in shaping the economic profile of the village. It has served as a model case that offers such information that can be used

¹⁰ Information obtained from Mr. Rishikesh Phadke, Shiroda, on June 13, 2011.

as the data in support of the hypothesis that the temples are indeed the economic institutions and that the local economy is certainly the temple centred economy. As such, the history of temples is nothing but an elucidation of how the *devasthan*s of yore got transformed and acquired the exalted status of the *samsthans*.



श्री गणेशदेवालय : मद्रासप्रसिद्धातुंर वडवानर वारी ।

कालीकर वारादेस मूलानुपाय नुनदे ।

मद्रास श्री मण्डलवृत्त मनु १३३५ बरिष मनु

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प्रतिपाठिल अकल काळी मनावा प्रसिद्ध मने

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मनु न ३०७ -

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 दिवसाळा ज -

ळाबी तथा प्रामान तथा माड संशुर्वधाति कुश -
 पांगुति बाहे रवो कुळास । जालाहीर पळो
 वेत । दस म -

भि दानि देता कुपाचे पाड सेणदंया हस्त प्रामान
 टांके ५० घडनु अहिरण्योदक दान धारणुंक सर्व
 तमन्त्र सर्व बाधां निवर्जित करुन धामाने माद -
 सेणवेयाति आंबटांक पर्यंत विघळे ॥

तथा साद सेणवे ए आपुले पत्तिसवुक । रवो कु -
 लास श्री सामनाथ देवाति प्रातःकालि आठम
 लिपुच्या उपहारानि प्रतिदिनि १२ वा १ का
 सुरे मदिक् तापुळ विरा १ लेवि करुडकिए थामे
 तथा रवो कुळाण गोलानि धाडे लक्षम मेळवया

सुनु दिठळ सेनवे यासि तवाचे जात प्रजा
 त मंतसिनि आचडांक पर्यंत विघळे सापशीर धेजो -
 सेत श्रीमहालक्ष्मि ईचिनि प्रातःका -

लि आठमलिपुच्या उपहारानि विघळे मन्त्रिप तथा
 ह्यतेच्या पुजाप्यात तथा संक घेऊ
 न देवतेसि अभिवक्तु मय मय दीप सुरे मादिक्
 ताकुळनिदा १ लेवि उपहार कारवा विरा
 संजावनक करावा तथा उपहार देवापानि । हा वेला

धर्म पामान जातवाका मिहारा -
 निच्या रावान अचिकारिया कडितिवान वाळावा
 हा वेला धर्म जो कोदि तेच पारण
 नि श्रीमहालक्ष्मरानासि सुवंचनि सापुला मातापि -
 ता मए बादिच्या पापानि मए

विघ्ननाशक मंत्र

मन्त्रान् पौनसिभ आचमनान् चान्दोषान् चान्दोषान् तथा
 विभे मागनायदेवाद्या उपहरा मादिषु मादिषु
 रउठ निपु वाळीमार त्याण ती वनि विप
 माठ अळावी तयाच्या आज प्रजात संतति
 दिवसाळा ज -

ळाबी तथा प्रामान तथा माड संशुर्वधाति कुश -
 पांगुति बाहे रवो कुळास । जालाहीर पळो
 वेत । दस म -

भि दानि देता कुपाचे पाड सेणदंया हस्त प्रामान
 टांके ५० घडनु अहिरण्योदक दान धारणुंक सर्व
 तमन्त्र सर्व बाधां निवर्जित करुन धामाने माद -
 सेणवेयाति आंबटांक पर्यंत विघळे ॥

तथा साद सेणवे ए आपुले पत्तिसवुक । रवो कु -
 लास श्री सामनाथ देवाति प्रातःकालि आठम
 लिपुच्या उपहारानि प्रतिदिनि १२ वा १ का
 सुरे मदिक् तापुळ विरा १ लेवि करुडकिए थामे
 तथा रवो कुळाण गोलानि धाडे लक्षम मेळवया

सुनु दिठळ सेनवे यासि तवाचे जात प्रजा
 त मंतसिनि आचडांक पर्यंत विघळे सापशीर धेजो -
 सेत श्रीमहालक्ष्मि ईचिनि प्रातःका -

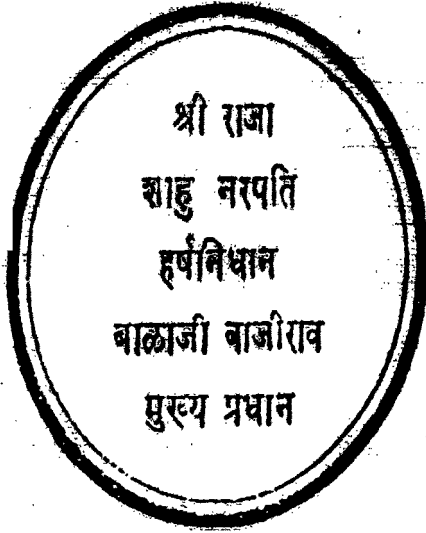
लि आठमलिपुच्या उपहारानि विघळे मन्त्रिप तथा
 ह्यतेच्या पुजाप्यात तथा संक घेऊ
 न देवतेसि अभिवक्तु मय मय दीप सुरे मादिक्
 ताकुळनिदा १ लेवि उपहार कारवा विरा
 संजावनक करावा तथा उपहार देवापानि । हा वेला

धर्म पामान जातवाका मिहारा -
 निच्या रावान अचिकारिया कडितिवान वाळावा
 हा वेला धर्म जो कोदि तेच पारण
 नि श्रीमहालक्ष्मरानासि सुवंचनि सापुला मातापि -
 ता मए बादिच्या पापानि मए

APPENDIX II

SANADA ISSUED BY PESHVA BALAJI BAJIRAO TO TEMPLE OF NAGESH

सदर सनद खालीलप्रमाणें आहे



आदिकंड कोटी ब्रह्मांडनायक देवदेवो-
त्तम देवता सार्वभौम श्रीनागेश महालक्ष्मी
स्थळ बादिवडें धगैरे देवता सन्निधानास.

सेवेसी बाळाजी बाजीराव पंत प्रधान
यांनी लिहून दिले ऐसाजे. कसबा पुणें येथें
रा. मादाजी नाईक व दुलयाजी नाईक

प्रतापराव सरदेसाई मामले फोंडा यांनी अर्ज केलाजे. श्रीचे देवाळई हर-
हमेशा पालखीचा उत्सव होतो त्यास मामलेदार मरामती करतां कवळत
करितात, येविशीं पालखी जात येत असतां बखेडा होऊं नये म्हणून तर
चौकशी व शास्त्र निर्णय पाहतां सर्वत्र मानव लोकांसी देव थोर हें ध्यानीं
घेऊन श्रीमंतमहाराज राजे नरपती यांसी विनंति करून श्रीसी मरामत
देवीलेचा ता।

१	अंबदागिरी सूर्यपाने	कलम	१
१	मकर तोरणे	"	१
१	मोरचेलें	"	१
१	श्वेत वखें पालखीवर एक	}	१
	व बैठकीस एक एकून		
१	श्वेत छत्रे वगैरे	"	१
१	हुदा रुमाल हात्यारे सुद्धां	"	१
१	माहे मार्तंड प्रती भुणे	"	१
१	दिवा रात्रौ दिवळ्या	"	१
१	पालखीवर कलष व	}	१
	दांडीस सिंह खुणे सुद्धां		
१	चवऱ्या	"	१
<hr/>			
१०			

एकून दहा कलमे मरामत देऊन ही सनद सादर केली आहे. श्रीचे स्थळ थोर अठरा तो प्रसिद्ध आहे. याकरिता सदरहू मरामत कलमे लीहिली आहेत. याशिवाय आणखी कोणतीही मरामत करविताळ तरही-दीली आहेत, श्री सर्वत्रासी ज्यापेक्षां तेव्हां मानवी देणें देवासी मरामती वीसी न्हवे परंतु सदरहू सरदेशमुखी यांणीं बहुत प्रकारें विनंति केली जे भोगवटेस सनद असावी त्यावरून ही सनद सादर केली आहे. यासी सर्वत्रांनीं पाळा देत असावा जाणिजे ताा छ ७ माहे शवान सुद्धर सन खमस खमसेन मैयाव अलफ आज्ञाप्रमाण बार.



कदंब राजा गुहल्लदेव (द्वि) यानी
नारायण भट पट्टवर्धन याना सावई गाव दान दिला त्याबद्दलचा ताम्रपट

III

Unpublished Inscriptions

No.1

Marcella copper-plates of shashtha-deva II

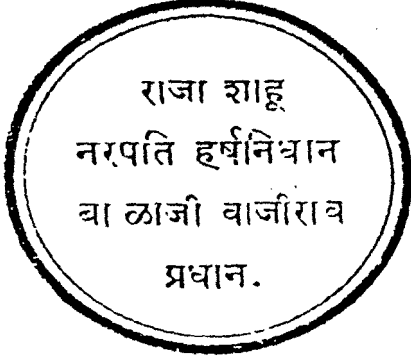
Found at Tivra, Ponda, Goa, by Shastri Bhavanishankar Sukhtankar, and translated by him; now in the Museum of the Indian Historical, Research Institute, St. Xavier's Collage Bombay.

Text

- १ जागृतमंत्रिवर्गः। संकटकाचार्य इति प्रसिद्धो यथाप्रयोगं कलितत्रिवर्गः॥ प्रहप्त-
- २ भूपा इव कीर्तयोत्स्य सेप्तांबुधीनामपि पारमयुः । प्रतिष्ठतांनकविपन्नभूप : सपदाचा-
- ३ र्यथार्थनामा ॥ तस्मादभूत्पुत्रवरो नायव्यर्दव्याममरेद्रकल्पः । प्रताप माहात्म्यवि-
- ४ वेकभूमिः श्रीनागवर्मा भुवि पुव्यकर्मा ॥ अशेषशास्त्रागमनीतिदृश्वा साहित्यविद्यानिल-
- ५ यो गुणाढ्यः। त्रिवर्गसंसाधनसंपदायः क्षोणीभुजां शेखरतामबाप । गुरूरी-
- ६ व बहुदृश्वः विश्रकर्मेव शिल्पी मुनिरिव शुचिरन्तःपुष्पधन्वेव कान्त : भु-
- ७ वनविदितकीर्तीः कीर्तनीयो नृपाणाभवद्समशर्मा क्ष्मापतिर्नागवर्मा ॥
- ८ अनन्यसाधारणलक्षणायां मालव्यदेव्यामतिरूपवल्याम । गूहल्लदेवोजनी तेन पुत्रः पार्थ-
- ९ व्दितीयः प्रथितः पृथिव्याम । येनाघोनी कृतान्तघोरवदनो व्याघ्रः स्वयं मुष्ठीभुयोनामू-
- १० र्विजिगीषुणा विदधिरे दिक्पालशेषा दिशः । यस्याधीप सुरेंद्रसुंदरवधुवृदैर्यशो गीय-
- ११ ते सोभुद्रुद्रसमो गूहल्लनृपती जीरव्यदेवीपतिः । यःशातक्रतवीयविक्रमपी प्राल्लघय.
- १२ संरक्षन्कुतोभयां भुवमिमामेकातपत्रीकृताम । आ सिधोरवनीद्र

APPENDIX IV

COMMUNIQUE ISSUED BY PESHVA BALAJI BAJIRAO TO THE PORTUGUESE GOVERNMENT.



(गफळ)

राजेश्री रामचंद्र मल्हार यांचे कुळ-
देवांची देवालयें अंत्रूज प्रांती आहेत. तेथील
उर्जेस तेळ फुळे आणि द्रव्ये पाहिजेत त्यास
खर्चाबद्दल रफायत पन्हां सदाशिव नाईक,
हमडी राजे सौदे यांजकडून कवळें प्राम
श्रीशांतादुर्गा देवीस व गौजे प्रियोळ येथील
श्रीम्हाळसा देवीस एक वाडा व श्रीमंगेश देवास एक वाडा व नगदी
महाल मजकुरीं अडीचसें रुपये इनाम संपादून घेऊन सनदी हासल केल्या
आहेत. त्याप्र ॥ आम्हीं तीं इनामें करार करून सरकारचीं पत्रें दिलीं
आहेत. अशास गांव व वाडा मजकुरची कमाविशी करून कमाविसदार
जातील अशास इजलाल पन्हांसीं संकल्प कीं सदरहू गांव वाडे देवालये
व कमाविसदार यांस इजलाल पन्हांकडून कांहींच तसोसी होऊं नये.
सौदे संस्थानीं व इजलाल पन्हांमध्ये विभक्तता पडली आहे तेव्हां इजलाल
पन्हांकडील इसम यांस आज्ञा केली पाहिजे कीं सदरहू गांव वाडे देवालये
व कमाविसदार यांस कांहींच उपसर्ग करूं नये. सौदे संस्थान याशीं
पाहिजे तसें वर्तावें परंतु यांत दिक्त असूं नये. श्रीसप्तकोटेश्वर क्षेत्र
नारवें हें पुरातनपासून संरक्षिलें आहे. इजलाल पन्हां अगोदरचा विसरे
यांनीं डिचोली महाल व किल्ला काबीज केला. ते समर्थी गांव फरागी
ज्ञाल्यामुळें देवालय खालीं आलें तेव्हां गांवांहून श्रीस्थळ काढिलें अशास
गांव मजकूर श्रीक्षेत्रास पूर्वीच इनाम देऊन आम्हांकडून सरकारांत पत्र
सादर झालेंच आहे. प्रस्तुत श्रीक्षेत्राची उर्जा चालणेच्या खर्चाबद्दल सदरहू
गांवचें इनाम पत्र इजलाल पन्हांनीं रवाना केलें पाहिजे. रवाना छ. १८
माहे शाबान जादा काय लिहावें हे कितान्त.

श्रीमंगेश देवस्थानची संक्षिप्त पण आवश्यक माहिती* ज्या परमेश्वर-
कृपेनें येथें पूर्ण झाली, त्या श्रीमांगिरीश चरणीं भक्तिभावें प्रणाम करून,
संकल्पाप्रमाणें इतरत्र देवस्थानांकडे वळूं.

DASRA KAULA PATRA OF MAHALAXMI

सीमोल्लंघनाच्या वेळी वाचण्यात येत असलेले

कौलपत्र

श्रीमाहा
लक्ष्मी
प्र ॥

श्री करविरपुरा
दगम्या बंधवाट ग्राम
संस्थिता भक्ताभिष्ट प्र
दा लक्ष्मि तस्या मु
द्रा विराजिते

शमी शष्यते पापं । शमी शत्रु विनाशनी ॥
अर्जुनस्य धनुर्धारी । रामस्य प्रिय वादिनी ॥ १ ॥
आदिराजा महाराजा । वनराजा वनस्पती ॥
इष्ट दर्शन मिष्टान्नं । शत्रुणांच पराजयम् ॥ २ ॥
दुग्धाब्धि मधन भ्रांते । सुरवृंद मुदे मुदा ॥
प्रादुर्भूता महालक्ष्मी । बंदिबद्ध्या विराजते ॥ ३ ॥

अथ स्वस्ति श्रीनृपशालिवाहन शके..... नाम संवत्सरे दक्षिणा-
यने शरदृक्तृती आश्विन मासे शुक्ल पक्षे दशम्यां तिथी...वासरुे समस्त
स्वपदाराधक महाजन कुळावीं भक्तजनवृंद वरघांट, कर्नाटक, मुंबई,
वाडी, कुडाळ, हिंदुस्थान व गोमंतक वगैरे प्रांती रहिवासी या सर्वासि
श्रीची आज्ञा कीं, श्रीविजयादशमीच्या शिबिकोत्सवास हजर होऊन
सीमोल्लंघन करुन श्रींचा कौल प्रसाद वर्ष प्रतिवर्षी घेऊन जावे. इति
आज्ञा.

लेखना
वधि



APPENDIX VI

LETTER ISSUED BY PESHVA BAJIRAO I IN CONNECTION
WITH THE IMAM GRANTED TO SHANTADURGA.

पाराशष्ट.

—:०:—

प. नं. १.

श्री

आज्ञापत्र समस्त राजकार्यधुरंधर
विश्वासनिधि राजमान्य राजेश्री बाजीराव
पंडित प्रधान त ॥ मोकदमांनीं मौजे
कवळें तपे अंतरूज मामळे फोंडा सु ॥
आर्वेन मया अलफ (इसवीसन १७३९)
श्री देवी मु ॥ मौजे मजकूर तेथील
पूजाउर्जा नेवेद्य नंदादीप उत्छाव चाल.

श्री

राजा शाहू नरपति

हिर्षानिधान बाजीराव

बलाल प्रधान.

गिलिया श्रेयस्कर जाणोन मौजे मजकूर श्री चे उर्जेस कुळबाब
कुळकानू हालीपटी व पेस्तरपटी खेरीज हकदार व कदीम इनामदार
रून नूतन इनाम दिला असे, तर तुहीं श्रीकडे रूजू होऊन मौजे
मजकूरचा वसूल देणें; नूतन पत्राचा आक्षेप न करणें. या पत्राची
पुती लिहून घेऊन अस्सल पत्र भोगवटी यास श्री कडे परतोन
जाणजे जमादिलावर.

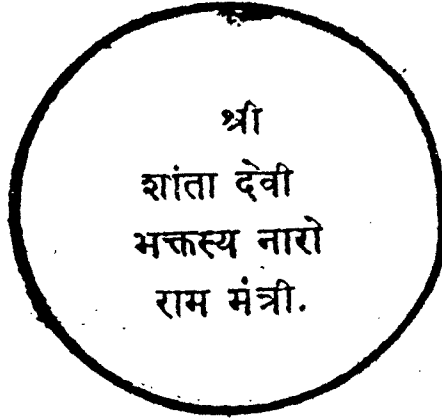
APPENDIX VII

LETTER OF PESHVA BALAJI BAJIRAO TO NARO CHIMNAJI

सेवक बाळाजी बाजीराव नमस्कार सु॥ आर्वैन मया अलफ मौजे कवळें ता॥ अंतरूज मामले फोंडा हा गांव श्री कडे खुमारी देऊन सनदा आलाहिदा सादर केल्या आहेत तरी मौजे मजकुराचे वसुला × × × × × र्ण श्री कडे वसूल सुरळीत पावते करणें छ १९ जमादिलावर पा॥ हुजूर. ✕

APPENDIX VIII

COMMUNIQUE ISSUED BY NARO RAMA MANTRI TO THE DESHMUKHS AND DESHPANDES OF ANTRUZ MAHAL



द्र मा॥ अनाम देशमुख व देशपांडे ता॥ अंतरूज मामले फोंडा यांसी नारो राम मंत्री सुहरसन आर्वैन मया व अलफ (इ. स. १७३९) श्रीदेवी सु॥ कवळें तपें मजकुर येथील पूजा उर्जा नेवेद्य नंदादीप उत्साह चालावया बद्दल मौजे मजकुर कुळबाब कुळकानू खेरीज

हकदार व इनामदार करून नूतन इनाम राजेश्री बाजीराव पंडित प्रधान यांणी देऊन आलाहिदा सनदा सादर केल्या आहेत त्या प्रा मौजे मजकुरचा ऐवज श्री कडे बीकुसूर पावीत जाणें प्रतिवर्षी नूतन पत्राचा आक्षेपन करणें. या पत्राची प्रति लिहून घेऊन अस्सल पत्र भोगवटी यास श्री चा पुजारी यापासीं परतोन देणे जाणजे छ सवाल पा॥ हुजूर.



APPENDIX IX

LETTER BY PESHVA BALAJI BAJIRAO ISSUED TO THE
DESHMUKHS AND DESPANDES OF ANTRUZ MAHAL

श्री
राजा शाहू नरपति
हर्षनिधान बाळाजी बाजी-
राव मुख्य प्रधान.

द्र म ॥ अनाम देशमुख व देशपांडे
त ॥ अंतरूज मामले फौडा यांसी. बा-
ळाजी बाजीराव प्रधान मु ॥ इहिदे धार्मिक
मया अलफ (इ. स. १७४०) मौजे
कवळे तपे मजकूर हा गांव दरोबस्त श्री-
देवी मु ॥ मौजे मजकूर यांस पूजा अर्चा
नेवेद्य नंदादीप उत्साव निमित्त इनाम

साल गु ॥ दिलहा होता त्यापैकी हालीं श्री कडे दोन तक्षिमा ऐवज
कुळबाब कुळकानू हालिपटी व पेस्तरपटी खेरीज हकदार व कदीम
इनामदार करून इनाम दिलहा असे तरी तुह्मी मौजे मजकूरची
कुळबाब आकार होईल त्यापैकी दोन तक्षिमा श्री कडे ऐवज पावता

APPENDIX X

LETTER OF PESHVA BALAJI BAJIRAO TO NARO CHIMNAJI

अखंडित लक्ष्मी आलंकृत राजमान्य राजेश्री नारो चिमणाजी
गोसांबी यांस.

सेवक बाळाजी बाजीराव प्रधान नमस्कार सु ॥ इहिदे आरवेन
मया अल्फ (ई. स. १७४०) मौजे कवळे तपे अंतरुज मामळे
फोंडा हा मांब दसेवस्त श्री देवी मु॥ मौजे मजकुरीस पूजा अर्चन
नेवेच नंदादीप उत्साव निमित्त इनाम सालगुदस्त दिला होता. हा.

श्री कडे दोन तक्षिमा एवज कुळबाब कुळकानू हालीपटी व
पेस्तरपटी खेरीज हकदार व कदीम इनामदार वजा करून इनाम
दिला असे मौजे मजकुरचा कुळबाब आकार होईल त्यापैकी दोन
तक्षिमा श्रीकडे एवज पावता करून एक तकसीम सर. रा. बाळाजी
सर्वोत्तम कमाविसदार पाठविले आहेत हे वसूल घेऊन मशारनुल्लेचे
वतन वगैरे खर्च सनदप्रमाणे वजा करून उरला एवज तुह्यांकडे
पावयाची आज्ञा मशार नुल्लेस केली असे हे देतील तुह्मी मौजे मज-
कुरास उपसर्ग न देणे जाणजे छ १७ जमादिलावर—बाळाजी सर्वो-
त्तम यांसमागमें तुह्यांकडून नेहमी पयादा एक देविले असे देणे जा-
णजे ॥ ५ ॥ हुजूर मौजे मजकूरचे जीवन पाहून सालाबाद प्रा॥
१७४० चे वेटे मात्र घेणे जाजती वेटिया येकंदर न लावणे.

APPENDIX XI

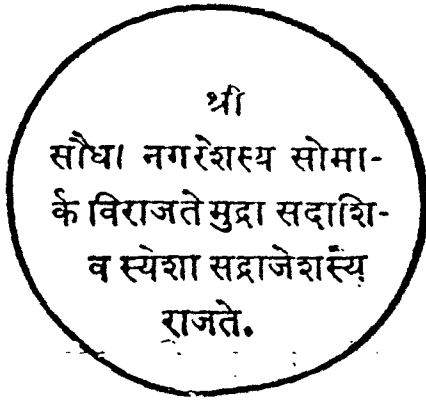
COMMUNIQUE ISSUED BY KING IMMADI SADASHIVA
RAJENDRA OF SONDA

८

प. नं. ११.

श्री

शांतादुर्गा देवरिगे



स्वास्तिश्री जयाभ्युदय शालिवाहन
शक वर्ष १६७६ नेय भाव संवच्छरद
चैत्र व ॥ १० मी यल्लु फोंडेद शीमे
वळगण कवळें ॥ श्रीमन्नाळ्व महाप्रमू
सौदेसवाई इम्मडी सदाशिव राजेंद्ररुवर-
कोट्ट धर्मसाधन । नावु काणाचि यागे
आळी बाहु कवळें ग्रामद रेखे प्राकु रेखे

रुपय ९२६८ ८= आणे अष्टके अष्टवाह रुपय ४८ ८= आणे
शुद्धरेखे रुपय ५२२० ८- आणा अष्टके सयु असुरुपय ९३९६॥-
र विनु असुरुपय ६१२० ८=॥ शुद्ध सागु असुरुपय ३२७५८=॥
शिक्षितने पाट्टि इंदा असुरुपय ३१०८४। उभय असुरुपय ३५८६८=॥
र विंगड हकदार र इनामदाररिगे सल्लुवदु असुरुपय ५४२८४॥
शुद्ध असुरुपये ३०४३८=॥ मूरुसाविरद नालवत्तु मूरु असुरुपय
यरड्ड वरेतांगन्नु अमृत पडी नंदादिवगि बंगो बिड्डु कोट्टिधेवे
आग्रामके बंद चतुरगडिंदा दोळगण हलसु तैगु माउ निधि-
निक्षेप जल पाषाण तृण काष्ट जात्रे उत्साह साहयेनु उंटादन्नु धर्म
मूल वागि । बिड्डु कोट्टु वागी ॥ दानपालन योर्मध्ये दानस्ये येन
पालनं ॥ दानात्सर्गमवाप्नोति पालनादच्युतंपदं ॥ यंबते आ
चंद्रार्क वागिइ नामन्नु बिड्डु कोट्टिधेवे ॥ -

FESTIVALS CALENDER OF NAGESH

वैशाख

श्री संस्थात नागेश महारुद्र

श्री शालिवाहन शके १९३३ बादिवडे, फोंडा - गोवा ४०३ ४०९
खरनाम संवत्सरे दूरध्वनी क्र. २३३ ५०३९

नित्य नैमित्तिक
जत्रोत्सवादी
कार्यक्रम पंचांग
इ. स. २०११-२०१२

तिथी	वार	दिनांक		उत्सवाचे नाव	शुक्ल पक्ष	(मे)
१	बुधवार	०४-०५-२०११				
२	गुरुवार	०५-०५-२०११				
३	शुक्रवार	०६-०५-२०११	★	अक्षय्य तृतिया, वसंत पूजा, शिबिकोत्सव- नथुबाई बा. कामत, रात्री ८.०० वा.		
४	शनिवार	०७-०५-२०११		विनायक चतुर्थी, गणपती पालखी - श्रीधर रा. ना. गावणेकर (चले बाब)		
५	रविवार	०८-०५-२०११	★	महारुद्र शिबिकोत्सव - नंदिवाहनातून मिरवणूक- जयसिंग रा. नागेशकर रात्री ८.०० वा		
६	सोमवार	०९-०५-२०११	★	शिबिकोत्सव - नागेश द. ना. भायमोडकर		
७	मंगळवार	१०-०५-२०११				
८	बुधवार	११-०५-२०११				
९	गुरुवार	१२-०५-२०११				
१०/११	शुक्रवार	१३-०५-२०११		श्री लक्ष्मीनारायण पालखी		
१२	शनिवार	१४-०५-२०११	★	मोहिनी एकादशी ग्रामपुरूष वर्धापनदिन		
१३	रविवार	१५-०५-२०११		प्रदोष ॐ		
१४	सोमवार	१६-०५-२०११	★	शिबिकोत्सव - आनंद र. नायक		
१५	मंगळवार	१७-०५-२०११	★	वैशाख-पौर्णिमा, वसंत पूजा, शिबिकोत्सव - भाटकर कुटुंबीय रात्री ८.०० वा.		
तिथी	वार	दिनांक		उत्सवाचे नाव	कृष्ण पक्ष	(मे-जून)
१	बुधवार	१८-०५-२०११				
२	गुरुवार	१९-०५-२०११	★	शिबिकोत्सव - वसंतराव शेणवी धेंपे रात्री ८.०० वा.		
३	शुक्रवार	२०-०५-२०११		संकष्टी ॐ		
४	शनिवार	२१-०५-२०११				
५	रविवार	२२-०५-२०११				
६	सोमवार	२३-०५-२०११	★	महारुद्र शिबिकोत्सव पालखी-राम पुरूष सेवा समिती व. वामन मु. सरदेसाई		
७	मंगळवार	२४-०५-२०११		श्री बेताळ प्रतिष्ठापना वर्धापनदिन		
८	बुधवार	२५-०५-२०११				
९	गुरुवार	२६-०५-२०११				
१०	शुक्रवार	२७-०५-२०११		श्री लक्ष्मीनारायण पालखी		
११	शनिवार	२८-०५-२०११	★	अपरा एकादशी		
१२	रविवार	२९-०५-२०११				
१३	सोमवार	३०-०५-२०११	★	सोमप्रदोष ॐ, शिबिकोत्सव - सुभाष कृ. अ. केरकर		
१४	मंगळवार	३१-०५-२०११				
३०	बुधवार	०१-०६-२०११	★	दर्श अमावास्या		

★ या दिवशी प्रसाद-विनंती बंद राहिल.

ॐ या दिवशी अभिषेक संध्याकाळी ७.३० पर्यंतच होईल.

APPENDIX XIII

देवस्थान पुरस्कृत
भक्तगणांकडून कायम
निधिद्वारा होणारे पूजा
व इतर महत्वाचे उत्सव

FESTIVALS CALENDER OF MAHALAXMI

बांदिवडे, फोंडा - गोवा.

फोन : ०८३२/२३३५३५५, २३३५४३४

Website : www.mahalaxmibandora.com

E-mail : seva@mahalaxmibandora.com

२०११-२०१२

चैत्र

श्री शालीवाहन शके १९३३

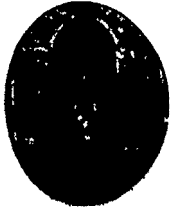
खरनाम संवत्सर उत्तरायण वसंत ऋतु, चैत्र मास

एप्रिल

निधी	वार	दिनांक		उत्सवाचे नाव (शुद्धपदा)
१	सोमवार	०४-०४-२०११	●	गुडी पाडवा संवत्सारांभ, दुपारी १२ वाजता पंचांग पूजन व वाचन
२	मंगळवार	०५-०४-२०११	●	गंधपूजा - वै. नागेश वा. कामत स्मरणार्थ
३	बुधवार	०६-०४-२०११	●	बाराची पूजा - कै. अनंत सा. शे. केरकर स्मरणार्थ
४	गुरूवार	०७-०४-२०११	● +	
५	शुक्रवार	०८-०४-२०११	●	रौप्य-शिविकोत्सव - कै. भलीबाई काटकर, बाराचीपूजा अन्नपूर्णा अनंत शेजवी व श्री. भालचंद्र आडारकर
६	शनिवार	०९-०४-२०११	●	जन्मोत्सवारंभ - लालखी उत्सव (इतर सेवा बंद राहिल)
७	रविवार	१०-०४-२०११	●	सुखासनोत्सव (इतर सेवा बंद राहिल)
८	सोमवार	११-०४-२०११	●	महाअष्टमी, सकाळी रथानुष्ठानारंभ, दुपारी वै. लक्ष्मीकांत ना. माळवेकर तर्फे अन्नसंतर्पण, रात्री सुवर्ण शिविकोत्सव व डॉ. शि. ना. प्र. सरवेसाई तर्फे नौका विहार (इतर सेवा बंद राहिल).
९	मंगळवार	१२-०४-२०११	●	वामोदर अ. शे. सावकार तर्फे अन्न संतर्पण, राम जन्मोत्सव संध्याकाळी ४ वाजता, रात्री-अंबारी मिरवणूक, नौकाविहार सावंत वंधूतर्फे. तळमळी (इतर सेवा बंद राहिल).
१०	बुधवार	१३-०४-२०११	●	सकाळी ६ वा. महारथोत्सव, श्रीचे मृगयेसाठी शिविकेतून प्रयाण, विविध वाळांनी ५ फेऱ्या. दुपारी समस्त कामत धाकणकारतर्फे अभिषेक, बेड्याची पूजा, महाआरती, संस्थानतर्फे अन्नसंतर्पण, रात्री अष्टमघान सेवा, विजयरक्तून मिरवणूक नौकाविहार वै. वामन बा. भोबे यांच्या स्मरणार्थ (इतर सेवा बंद राहिल).
११	गुरूवार	१४-०४-२०११	●	एकादशी - बेड्याची पूजा - श्री. बालकृष्ण भट्ट दाते स्मरणार्थ
१२	शुक्रवार	१५-०४-२०११	●	सकाळी, श्री संस्थानातर्फे शतकलशाभिषेक, महाआरती, दुपारी अन्नसंतर्पण श्रीमती सिताबाई दा. शे. सावकार तर्फे, बेड्याची पूजा - जयवंत शे. तळमळीकर (इतर सेवा बंद राहिल). रात्री शिविकोत्सव
१३	शनिवार	१६-०४-२०११	●	बाराची पूजा - कंटक कुटुंबिय - उतोडा
१४	रविवार	१७-०४-२०११	+	
१५/१	सोमवार	१८-०४-२०११	+●	चैत्र पौर्णिमा रौप्य शिविकोत्सव रात्री ८.३० वाजता
निधी	वार	दिनांक		उत्सवाचे नाव (शुद्धपदा)
२	मंगळवार	१९-०४-२०११		गंधाची पूजा - श्री. प्रकाश सांगावकर तर्फे वै. आनंदीबाई (शाली) श्रीकांत शेजवी सांगावकर स्मरणार्थ
३	बुधवार	२०-०४-२०११	+	
४	गुरूवार	२१-०४-२०११	+	
५	शुक्रवार	२२-०४-२०११	●	शिविकोत्सव - बाराची पूजा - कै. नरसिंह सावंत स्मरणार्थ (तळमळी)
६	शनिवार	२३-०४-२०११	+	
७	रविवार	२४-०४-२०११	+	
८	सोमवार	२५-०४-२०११		बाराची पूजा - वै. विश्वनाथ पु. शे. भोबे स्मरणार्थ
९	मंगळवार	२६-०४-२०११	+	
१०	बुधवार	२७-०४-२०११	+	
११	गुरूवार	२८-०४-२०११	● +	एकादशी
१२	शुक्रवार	२९-०४-२०११	●	बाराची पूजा - शिविकोत्सव - श्री रामचन्द्र ना. शेड्डी
१३	शनिवार	३०-०४-२०११	+	
१३	रविवार	०१-०५-२०११	+	
१४	सोमवार	०२-०५-२०११	● +	दर्श अमावास्या
३०	मंगळवार	०३-०५-२०११	+	

● ह्या दिवशी विनंती - प्रसाद बंद राहिल.

+ गंधपूजा करण्यास हच्छुक महाजन/ कुळावी/ भाविक यानी संस्थान कमिटीस अर्ज करावा. उपलब्धतेनुसार मान्यता दिवशी कार्य. गंधपूजा दि. ०७-०४-२०११ ते ०१-०६-२०११ -पर्यंतच होईल.



FESTIVALS CALENDER OF KAPILESHWAR

श्री सस्थान कापलेश्वर

कापिलेश्वरी, फोंडा - गोवा, फोन: ३२००८८९

खरनाम संवत्सरातील उत्सवांची यादी २०११-२०१२

महिना	तिथी	वार	दिनांक	उत्सव	उत्सव यजमान
चैत्र	वर्षप्रतिपदा	सोमवार	०४/०४/११	वसंतोत्सव	श्री संस्थान, पंचांग वाचन
	शु. तृतीया	बुधवार	०६/०४/११	पालखी (क)	श्री. जयवंत गणेश नाईक, कै. रघुनाथ जुवारकर स्मरणार्थ
	श्री रामनवमी	मंगळवार	१२/०४/११	श्री राम जन्मोत्सव	दुपारी १२. बाबता
वैशाख	शु. चतुर्दशी	शनिवार	१६/०४/११	पालखी (क)	श्री. देवेंद्र क. डवळीकर
	हनुमान जयंती	सोमवार	१८/०४/११	पालखी (क)	श्री. बाळकृष्ण श्री. रो. कुलकर्णी
	शिवरात्री	रविवार	०२/०५/११	पालखी (क)	श्री. अवधूत दापोळकर
	अक्षय्य तृतीया	शुक्रवार	०६/०५/११	पालखी (क)	कै. माधव अ. कुमारदेकर स्मरणार्थ
				पालखी (क)	श्री. रघुनाथ पु. डवळीकर

श्री भगवती देवीचा पुनः प्रतिष्ठापना व नवोपन दिवस येनाथ दि. ३० मार्च २०११

श्री कर्णेश्वर व श्री महाशिवी पुनः प्रतिष्ठापना व नवोपन दिवस येनाथ दि. ३० मार्च २०११

वसंतोत्सव व श्री रामनवमी दि. ०९ म २०११ व १० मार्च २०११

श्री सनाथ देवाचा पुनः प्रतिष्ठापना व नवोपन दिवस येनाथ दि. ३० मार्च २०११

शुद्ध नव दि. १६ म २०११ व १७ मार्च २०११

वैशाख	शु. चतुर्दशी	सोमवार	१६/०५/११	पालखी (क)	श्री. नवल नो. बळरो
	शिवरात्री	मंगळवार	२२/०५/११	पालखी (क)	श्री. नळनन ध. डंगी
ज्येष्ठ	शु. चतुर्दशी	मंगळवार	१४/०६/११	पालखी (क)	श्री. मुक्तास नाईकर, फोंडा
	संकष्टी	रविवार	१९/०६/११	पालखी (ग)	श्री गणपती बाळविवस, श्री. प्रमोद कापिलेश्वरकर
आषाढ	शिवरात्री	बुधवार	२९/०६/११	पालखी (क)	कै. नारायण स. डवळीकर स्मरणार्थ
	शु. चतुर्दशी	बुधवार	१३/०७/११	पालखी (क)	कै. प्रभाकर नाईक, चांचे स्मरणार्थ काडपळगांव
श्रावण	शिवरात्री	शुक्रवार	२९/०७/११	पालखी (क)	कै. सुभाष कै. कमलाक्ष व कै. चंदा कापिलेश्वरकर चांचे स्मरणार्थ
	शु. प्रतिपदा	रविवार	३१/०७/११	श्रावणविक	श्री. सोमवारकर भवनी मंडळ
भाद्रपद		सोमवार	०१/०८/११	भवनी सप्ताह	कापिलेश्वरी
		सोमवार १ ला	०१/०८/११	पालखी (क)	कै. कृष्ण कोटेर नाईक स्मरणार्थ
		मंगळवार	०२/०८/११	पालखी (ग)	श्री. उदय सानंत व बंधु
	विनायकी	बुधवार १ ला	०३/०८/११	पालखी (ग)	श्री राजेश नि. चिंवरकर फोंडा
		रविवार २ रा	०७/०८/११	पालखी (ग)	श्री. उदय नागेशकर
		सोमवार २ रा	०८/०८/११	पालखी (क)	श्री. संदिप कापिलेश्वरकर
		शुक्रवार २ रा	११/०८/११	पालखी (क)	दि डिचोली अर्चन को. वेंक फोंडा
	शु. चतुर्दशी	रविवार ३ रा	१४/०८/११	पालखी (क)	श्री. माधव रा. डवळीकर
		सोमवार ३ रा	१५/०८/११	पालखी (ग)	कै. साहू कृष्णराव फोंडा
		शुक्रवार ३ रा	१८/०८/११	पालखी (क)	श्री. विलास कापिलेश्वरकर
आश्विन	संकष्टी	बुधवार	१७/०८/११	पालखी (ग)	श्री. सुदेश काडनेकर
		गुरुवार ३ रा	१८/०८/११	पालखी (क)	कै. चंदु कवळेकर स्मरणार्थ
		सोमवार ४ था	२२/०८/११	पालखी (क)	श्री. निळे बंधु कापिलेश्वरी
	शिवरात्री	शनिवार	२७/०८/११	पालखी (क)	श्री. रविकान्त कवळेकर दाम
		सोमवार ५ वा	२९/०८/११	पालखी (क)	श्री. गुरु केशव नाईक
	शु. चतुर्दशी	शनिवार	१०/०९/११	पालखी (क)	श्री. अनंत म. नाईक
	शिवरात्री	रविवार	२५/०९/११	पालखी (क)	कै. बाळकृष्ण बळरो स्मरणार्थ
	शु. प्रतिपदा	बुधवार	२८/०९/११	नवरात्रीरसव	{ रोज रात्री महाआरती ८ वाकळ
		ते बुधवार	०५/१०/११		{ श्री संस्थान
		गुरुवार	०६/१०/११	पालखी (क)	{ सीमोडपनाची पालखी, श्री कापिलेश्वर
शु. एकादशी	शुक्रवार	०७/१०/११	श्री वेताळाचा दसरा (कोल)	सकाळी ११.०० काकळ	
शु. चतुर्दशी	सोमवार	१०/१०/११	पालखी (क)	समस्त मुख मंडळी. वेताळाचा	
पौर्णिमा	मंगळवार	११/१०/११	कोनागिरी	श्री. भांडारी, कुटुंबीन पळमंग	
शिवरात्री	मंगळवार	२५/१०/११	पालखी (क)	बाबारकर मंडळी, कापिलेश्वरी	

श्री माधव देव आगापूर, जत्रान्मव कार्तिक शु. १० मी प्रतिपदा दि. ०९ ११ २०११

कार्तिक	शु. चतुर्दशी	बुधवार	०९/११/११	पालखी (क)	श्री. बाळकृष्ण पेंडसे व हुतादी निवळ
	त्रिपुरारी पौर्णिमा	गुरुवार	१०/११/११	पालखी (क)	कै. स्वच्छंद शं. सावंत स्मरणार्थ (बंधु रवी)

FESTIVALS CALENDER OF SHANTADURGA
CUNCOLIEM

देवस्थानातील शक १९३२; विकृतिनामसंवत्सर (इसवी सन २००१०-११) मधिल प्रमुख उत्सव.

महिना	तिथि व वार	दिनांक	उत्सव
चैत्र	प्रतिपदा; मंगळवार	१६/०३/२०१०	संवत्सरारंभ; पालखी.
चैत्र	शु. ९मी; बुधवार	२४/०३/२०१०	श्रीराम नवमी.
चैत्र	कृ. १३शी; सोमवार	१२/०४/२०१०	पालखी.
वैशाख अधिक	कृ. १३शी; बुधवार	१२/०५/२०१०	पालखी.
वैशाख निज	शु. २या; रविवार	१६/०५/२०१०	अक्षय्य तृतीया-वसंत पुजा.
वैशाख निज	पौर्णिमा ; गुरुवार	२७/०५/२०१०	वैशाख पौर्णिमा-वसंत पुजा.
वैशाख निज	कृ. १३शी; गुरुवार	१०/०६/२०१०	पालखी.
जेष्ठ	कृ. १३शी; शनिवार	१०/०७/२०१०	पालखी.
आषाढ	कृ. १३शी; रविवार	०८/०८/२०१०	पालखी.
श्रावण	शु. ७मी; सोमवार	१६/०८/२०१०	पुजा-भजनी सोमवार.
श्रावण	शु. १४शी; सोमवार	२३/०८/२०१०	पुजा-भजनी सोमवार.
श्रावण	कृ. ५मी; सोमवार	३०/०८/२०१०	पुजा-भजनी सोमवार.
श्रावण	कृ. ११शी; शनिवार	०४/०९/२०१०	पुजा-भजनी ११शी.
श्रावण	कृ. १३शी; सोमवार	०६/०९/२०१०	पुजा, पालखी व भजनी सोमवार.
भाद्रपद	शु. ५मी; रविवार	१२/०९/२०१०	नवें.
भाद्रपद	कृ. १३शी; बुधवार	०६/१०/२०१०	पालखी.
आश्विन	प्रतिपदा; शुक्रवार	०८/१०/२०१०	नवरात्रारंभ, घटस्थापना.
आश्विन	प्रतिपदा ते शु. ९मी	०८ ते १६/१०/२०१०	नवरात्रोत्सव.
आश्विन	शु. ९मी; शनिवार	१६/१०/२०१०	नवरात्रोत्थापन.
आश्विन	शु. १०मी; रविवार	१७/१०/२०१०	विजयादशमी.
आश्विन	कृ. १३शी; गुरुवार	०४/११/२०१०	पालखी.
कार्तिक	पौर्णिमा; रविवार	१५/११/२०१०	देवस्थानात चुलसी विवाह.
कार्तिक	कृ. १०मी; बुधवार	०१/१२/२०१०	नारायणदेव कालोत्सव.
कार्तिक	कृ. १३शी; शुक्रवार	०३/१२/२०१०	पालखी.
कार्तिक	कृ. १४शी; शनिवार	०४/१२/२०१०	जत्रोत्सव; महाभिषेक; महानैवेद्य
कार्तिक	अमावास्या; रविवार	०५/१२/२०१०	पालखी; लालखी. कालोत्सव; पहाटे रथोत्सव; दुपारी रथोत्सव; सभपुजा; आरत्या.

APPENDIX XVI

**FESTIVALS CALENDER OF MANGESH
PROGRAMME OF MAIN UTSAVS OF THE TEMPLE
FOR THE YEAR SHAKA 1993, KRARARAMA SANVATSAR**

Chaitra Shukla Pratipada	04-04-11	Anniversary celebration of new Idol Pancha Murthy Darshan at noon; Sukhaasan at night		
Chaitra Shukla Navami	12-04-11	Ramnavami Celebration		
Chaitra Shukla Dashami	13-04-11	Rathotsav - 'Gudyancha Rath' at night		
Ashadh Shukla Dwadashi	██████	Shayani Dwadashi. Idol of Shri Mangesh is taken in Palakhi to the temple Tank at night		
Ashwin Shukla Pratipada to Ashwin Shukla Navmi	28-09-11 to 05-10-11	Navaratrotsav		
		Pratipada	28-09-11	Vahan - Nandi
		Dwitiya	29-09-11	Vahan - Ghoda
		Chaturthi	30-09-11	Vahan - Genda
		Panchami	01-10-11	Vahan - Mor
		Shashthi	02-10-11	Vahan - Chital
		Saptami	03-10-11	Vahan - Simha
		Ashtami	04-10-11	Vahan - Hatti
Navami	05-10-11	Vahan - Vagha		
Ashwin Shukla Dashami	06-10-11	Vijaya Dashmi - Dussera. Idol of Shri Mangesh is taken in Palakhi for 'Simollanghan' in the evening		
Ashwin Shukla Dwadashi	08-10-11	Anniversary of new Mukleshwar Idol		
Ashwin Krishna Chaturdashi	26-10-11	Dipawali. Pancha Murthy Darshan at noon		
Kartik Shukla Ekadashi	06-11-11	Pancha Murthy Darshan at noon		
Kartik Shukla Dwadashi	07-11-11	The day when Shri Mangesh Deity was brought to Mangeshi. Tulasi Vivaha. Idol of Shri Mangesh is taken in Palakhi to Mangeshim village		
Kartik Shukla Trayodashi	08-11-11	Idol of Shri Mangesh is taken in Palakhi to the temple Tank in the morning		
Kartik Shukla Chaturdadashi	09-11-11	Idol of Shri Mangesh is taken in Palakhi to the Math		
Kartik Poornima	10-11-11	Avali Bhojan. Idol of Shri Mangesh is taken in Palakhi to the Math		
Last Monday of Pausha	23-01-12	Sarwajanik Maharudra Samapti. Palakhi & Rathotsav at night		
Maagha Shukla Saptami To Maagha Shukla Poornima Annual Jatra Festival	30-01-12 to 07-02-12	Saptami	30-01-12	Vijay Rathotsav
		Ashtami	31-01-12	Hatti Ambari Utsav
		Navami	01-02-12	Silver Palkhi
		Dashami	02-02-12	Rathotsav
		Ekadashi	03-02-12	Silver Palkhi
		Dwadashi	04-02-12	Pancha Murthy Darshan at noon Nauka Rohan
		Trayodashi	05-02-12	Sukhasariotsav
		Chaturdashi	06-02-12	Rathotsav (Dhakta Rath)
Poornima	07-02-12	Maha Rathotsav		
Maagh Krishna Panchami	12-02-12	Nootan Kavachotsav		
Maagh Krishna Trayodashi	20-02-12	Mahashivaratri. Rathotsav (Dhakta Rath) at night		
Falgun Shukla Dwitiya	23-02-12	Anniversary celebration of new Pindika		
Falgun Krishna Pratipada	09-03-11	Dhoolivandan		

श्री शांतादुर्गा संर FESTIVALS CALENDER OF SHANTADURGA KAVLEM

कवळे - फोंडा - गोवा - ४०३ ४०१
ऑफीस फोन (०८३२)२३१२५५७, २३१९९००
२३१७४२२



श्री. अरुण बाळकृष्ण दुभाषी, फोन: २३१७२९२
श्री. गोविंद (गौरीश) मो. गायतोडे, फोन: २३१७३९६
श्री. गुरुप्रसाद गजानन साधले, फोन: २३१६७१३

॥ श्री शांतादुर्गा विजयते ॥

शके १९३३ (खरनाम संवत्सरे) प्रति पंचमी व इतर प्रमुख उत्सवांचे वार व तारखा इत्यादींचा तपशिल

चैत्र	शु. पंचमी	शुक्रवार	०८/०४/२०११
	व. पंचमी	शुक्रवार	२२/०४/२०११
वैशाख	शु. पंचमी	रविवार	०८/०५/२०११
	(महापंचमी, सुवर्णशुक्रिका, अंबारी)		
	व. पंचमी	शनिवार	२१/०५/२०११
जेष्ठ	शु. पंचमी	सोमवार	०६/०६/२०११
	व. पंचमी	सोमवार	२०/०६/२०११
आषाढ	शु. पंचमी	मंगळवार	०५/०७/२०११
	व. पंचमी	बुधवार	२०/०७/२०११
श्रावण	शु. पंचमी	बुधवार	०३/०८/२०११
	(महापंचमी, सुवर्णशुक्रिका)		
	व. पंचमी	गुरुवार	१८/०८/२०११
भाद्रपद	शु. पंचमी	शुक्रवार	०२/०९/२०११
	(पालखी-संख्याकाळी ६.०० वा.)		
	व. पंचमी	शनिवार	१७/०९/२०११
आश्विन	शु. प्रतिपदा	बुधवार	२८/०९/२०११
	(नवरात्रीत्सवारंभ-सुखासन मखरोत्सवारंभ)		
	शु. पंचमी	शनिवार	०१/१०/२०११
	(महापंचमी, सुवर्णशुक्रिका-सुखासन, मखरोत्सव)		
	शु. दशमी	गुरुवार	०६/१०/२०११
	(दसरा उत्सव-पालखी संख्याकाळी ३.०० वाजता)		
	व. पंचमी	सोमवार	१७/१०/२०११
	व. चतुर्दशी	बुधवार	२६/१०/२०११
	(दिवळी उत्सव-दु. १२ वा. पंचपुरी दर्शन-रात्री लालखी)		
कार्तिक	शु. पंचमी	रविवार	३०/१०/२०११

कार्तिक	व. पंचमी	मंगळवार	१५/११/२०११
	(पालखी-नीकारोहण)		
मार्गशीर्ष	शु. चतुर्थी	सोमवार	२८/११/२०११
	(वर्धापनदिन महोत्सवांग नीकारोहण, लालखी)		
	शु. पंचमी	मंगळवार	२९/११/२०११
	(महापंचमी, सुवर्णशुक्रिका, लालखी, अंबारी)		
	व. पंचमी	गुरुवार	१५/१२/२०११
	(वनभोजन, पालखी - लालखी)		
पौष	शु. पंचमी	गुरुवार	२९/१२/२०११
	व. पंचमी	शुक्रवार	१३/०१/२०१२
माघ	शु. प्रतिपदा	मंगळवार	२४/०१/२०१२
	(जत्रोत्सवारंभ, खांदावरील रथोत्सव)		
	शु. चतुर्थी	शुक्रवार	२७/०१/२०१२
	(नीकारोहण, सुखासन)		
	शु. पंचमी	शनिवार	२८/०१/२०१२
	(महापंचमी, सुवर्णशुक्रिका, महारथोत्सव)		
	व. पंचमी	रविवार	१२/०२/२०१२
	(सार्वजनिक महारथ पूर्ण, पालखी - लालखी)		
फाल्गुन	शु. पंचमी	रविवार	२६/०२/२०१२
	(शतचंडी प्रारंभ, संख्या ५ वा. दुर्गानमस्कार रात्री पालखी)		
	शु. सप्तमी	बुधवार	२९/०२/२०१२
	(श्री पट्टप्रतिष्ठोत्सव -		
	शु. दशमी	शनिवार	०३/०३/२०१२
	(शतचंडी पूर्ण, श्री प्रतिष्ठोत्सव, शतकलशार्चन, महापूजा, विजयरथ)		
	व. पंचमी	सोमवार	१२/०३/२०१२
	(पालखी - शनिवार, १३/०३/२०१२ सकाळी ९ वा.)		

ॐ श्री संस्थानात कौल प्रसाद न होणजे शिवाय ॐ

२४ प्रति पंचम्या			
जेष्ठ	शु. पोर्णिमा	बुधवार	१५/०६/२०११
	(घंघ्रग्रहण)		
आषाढ	शु. महाएकादशी	सोमवार	११/०७/२०११
भाद्रपद	शु. चतुर्दशी	रविवार	११/०९/२०११
	(श्री अनंतव्रतोत्सव, रात्री लालखी)		
आश्विन	शु. प्रतिपदा	बुधवार	२८/०९/२०११
	ते शु. दशमी	गुरुवार	०६/१०/२०११
	(नवरात्रीत्सव)		
	व. चतुर्दशी	बुधवार	२६/१०/२०११
कार्तिक	शु. महाएकादशी	रविवार	०६/११/२०११
	व. द्वितीया	शनिवार	१२/११/२०११
	(वनभोजनोत्सव, लालखी)		

मार्गशीर्ष	शु. चतुर्थी	सोमवार	२८/११/२०११
	शु. पोर्णिमा (घंघ्रग्रहण)	शनिवार	१०/१२/२०११
माघ	शु. प्रतिपदा	मंगळवार	२४/०१/२०१२
	ते शु. षष्ठी	रविवार	२९/०१/२०१२
	(जत्रोत्सव)		
फाल्गुन	शु. षष्ठी	मंगळवार	२८/०२/२०१२
	(पिंडीका प्रतिष्ठोत्सव)		
	शु. सप्तमी	बुधवार	२९/०२/२०१२
	(श्री पट्टप्रतिष्ठोत्सव)		
	शु. दशमी	शनिवार	०३/०३/२०१२
	(श्री प्रतिष्ठोत्सव)		
	शु. पोर्णिमा ते	गुरुवार	०८/०३/२०१२
	षष्ठी (शिमगोत्सव)	मंगळवार	१३/०३/२०१२

FESTIVALS CALENDER OF MAHALASA MARDOL

Home History Pilgrimage Sevas Calendar **Festivals** Facilities Photo Gallery Contact Us

Festivals

Major Annual Functions

Chaitra

Shuddha Pratipada : Gudhi Padava; Shata Kalashabhishek to Shree Mahalasa, Panchang Shravan, Brahman Santarpan, Ashirwad.

Shuddha Navami : Shree Ram Navami, Shree Ramalankar Pooja, Shree Ram Janmotsava on the chowk at 12.00 noon.

Vaishaka

Shuddha Tritiya : Akshaya Tritiya, Shree Mahalasa Pindika Punah Pratistha din, Shata Kalashabhishek, Brahman Santarpan, Ashirwad, at night Vijay Rathotsava.

Shuddha Pournima : Upavan Gaman of both the Deities, Vasantotsava Pooja in the evening.

Shravan

On all Sundays : Ranga Pooja to both the Deities and Panchistas, SUVARNA SHIBIKOTSAVA

Vadya Ashthami : Gokulashthami, Balkrishnalankar Pooja, at night Sahastra Tulasi Archana.

Bhadrapad

Shuddha Chaturdashi : Anant Chaturdashi, Ananat Shayan Pooja.

Vadya Dvitiya : Shree Narayanalankar Pooja, Jayanchi Pooja at night.

Ashwin

Shuddha Pratipada to Shuddha Dashami : Navaratotsava with Ghatasthapana on Shuddha Pratipada, daily Shuddha Navami CHANDI HAVAN, Kirtana and Makharotsava at night.

In Makhar : On Mula Nakshatra day, Tri Murti Darshan in Makhar : On Shuddha Navami, Chandī Havan Samapti and Pancha Murti Darshan in Makhar.

Shuddha Dashami : Ghata Visarjan, in the evening ~~Malhar~~ Procession to Malhar Plateau, Suvarn-arjan

Shuddha Triyodashi : Mhal Purush din.

Shuddha Chaturdashi : Sinha Purush Din. : Kojagari Utsava, Laxmindra Poojan, Ambari Procession at night.

Shuddha Pournima : Gram Purush Din.

Vadya Pratipada to : Kaul Karar by all Avasaras after Aratis at noon and at night. Vadya Chaturthi

APPENDIX XX

FESTIVALS CALENDER OF DEVKIKRISHNA MARCEL



इहमे
देवक्रीरुनेहना
रवलनथ
इाउन्थान
लखनेये - पुन (नरुने)



KAUL PRASAD: (Mali Pakli)

'Kaul Prasad' can be obtained daily at Shri Ravalnath Temple between 11 a.m. to 8 p.m. except during Navratra (Padwa to Punav), Shigma (Holi, Gulal), Mannipunav to Panchami. Details are available on the calendar.

[View Calendar](#)

KAUL PRASAD (Darshan):

"Darshan" of Shri Dev Laxmi Ravalnath is now revived. Traditional annual kaul Prasad for "rakhani" from devine "bhar" (darshanpatra) can be had for five days from Dashmi to Pournima after Navrati in the month of Ashvin. Don't miss this great occasion.

CONTRIBUTIONS

TRAYODASHI PALKHI:

On every "Shukla" and "Krishna paksha" trayodashi except during Chaturmas, palkhi procession takes place exactly at 6.30 p.m. and ends at 7.30 p.m. join in this celebrations for bliss and happiness.

MAJOR UTSAVS:

Note these major annual festivals to time your visits at Devasthan.

MAIN UTSAVS

Chaitra shukla Navami	Shree Raghunath Navami
Ashwin Shukla Pratipada to Navami	Navratotsava
Ashwin Shukla Dashami to Pournima	Kaul - Prasad (Darshan of Shree Ravalnath)
Pausha Shukla dwitiya	Biyechi Jatra (Ravalnath Gavanvada)
Pausha Shukla Dwitiya	Malini Pournima Jatra

CALENDAR OF ANNUAL EVENTS :

Every year the managing committee publishes the calendar of all annual events of the Saunsthan. This is sponsored by Shree Raghunath Guinde (Shree Sainath Printers Dombivali Mumbai), and is available free of charge. Please give your name and address to book free copy of the calendar and collect during your visit.

BOLETIM  **OFFICIAL**
DO
GOVERNO DO ESTADO DA INDIA

Sabbado, 30 de outubro

Anno 1886—N.º 238

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se occasionem duvidas sobre a intelligencia das materias publicadas nas duas linguas, portugueza e maratha, prevalecera a versao portugueza.

महाराष्ट्र सरकारक मातहत केसे कही की कौनसे व कदाही न होय कससे के मसमूर सिद्ध केसे मातहत कौरे मसमूरिपरवी सिद्धी वदुपरीक मस क-ही मुसिम मादेशीक मसमूरवारे कसम मसमूर मसमूर सिद्धी करतक.

EXPEDIENTE

Não se publicará o Boletim Oficial na proxima segunda-feira, por ser dia santo.

Por ordem superior, e para os efectos legais, se publica o seguinte telegramma:

DIRECCÃO

Para Goa de Lisboa—Día 29 ás 2^{as} 30' (p. m.) Via Suez.

Telegramma do governo.

PARA GOVERNADOR GOA—de ministro indistia

TEXTO

El-Rei por decreto hontem bôncôden sua exoneração governo India entregio conselho governativo

Secretaria do governo geral em Pangim, 30 de outubro de 1886.

O Secretario Geral interino,
Francisco João Xavier.

GOVERNO GERAL

N.º 581—Tendo sido, por decreto de 38 do corrente, autorizada a entrada de certos...

As autoridades e suas pessoas, a quem o

conhecimento e exceção d'esta competir, assim o tenham entendido e cumpram.
Palacio do governo geral em Pangim, 30 de outubro de 1886.

O Governador Geral,
Francisco Joaquim Ferreira de Amaral.

LEI

N.º 582—Hei por conveniencia determinar que o nobre ajudante de campo, capitão de exercito da Africa occidental, Alfrayio Theodim de Souza Lobo, me acompanhe á metropole emmittio especial de serviço publico.

As autoridades e suas pessoas, a quem o conhecimento e exceção d'esta competir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 30 de outubro de 1886.

O Governador Geral,
Francisco Joaquim Ferreira de Amaral.

N.º 583—Achoando-se determinado no artigo 7.º da portaria provincial, n.º 491, de 28 de julho de 1879, que os baralhos de cartas de jogar somente podem ser despachados na alfandega principal;

Considerando que esta disposição não tem rasão de ser hoje que as alfandegas do interior estão abolidas, e muitos baralhos podem entrar pela raiz secca, escapando ao imposto a que são sujeitos;

Considerando que, estando hoje estabelecidas as alfandegas de fazenda em cada concelho, não é justo que os baralhos continuem a ser sellados na contadoria geral, unica repartição onde até hoje o são;

Considerando que estes baralhos são sujeitos a um selo especial determinado no artigo 52.º do regulamento de 14 de novembro de 1874, e crecendo porisso cada repartição de fazenda prover-se do selo especial;

E cumprindo providenciar sobre o assunto,

por firma que seja facultada e o comenzo e a um tempo salvaguardados os direitos do fisco.

Hei por conveniencia, com o voto da junta de fazenda, determinar o seguinte:

1.º Compete de alfandega de Estado, e de suas delegações, despachos, baralhos de cartas de jogar, devendo os respectivos cães remeter os mesmos baralhos, encaminhados de guisa competente, á repartição de fazenda mais proxima, para serem sellados.

2.º Todos os baralhos grandes ou pequenos, que sejam de qualquer natureza, não devem ser sellados senão quando o proprietário os tiver em sua posse, e sempre no prazo de 30 dias contados da data de sua emissão, a contar do dia em que se fizerem as respectivas declarações, sob pena de se applicarem os termos do artigo 11.º do regulamento.

3.º Quando os baralhos não forem sellados no prazo de 30 dias, os baralhos devem ter em sua posse o proprietário, a quem se applicam os termos do artigo 11.º do regulamento.

4.º Pelo facto de serem sellados os baralhos de mais de cinco cartas para a alfandega compete de regulamento.

5.º Em quanto não venham as metropoles os mesmos selos, os baralhos devem ter em sua posse o proprietário, a quem se applicam os termos do artigo 11.º do regulamento.

As autoridades e suas pessoas, a quem o conhecimento e exceção d'esta competir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 30 de outubro de 1886.

O Governador Geral,
Francisco Joaquim Ferreira de Amaral.

N.º 584—Tendo ordenado a publicação dos regulamentos, relativos ao selo especial das metropoles e pagados, que...

Tendo-se provido de trabalho indistia, de firma a alfandega, com os diversos selos, um regulamento, que para homogeneizar os selos...

to adicional: a carta constitucional da masana...

As attribuições e mal: pessoas, e quem o...

Francisco Augusto Ferreira do Amaral.

N. B. O regulamento a que se refere a por...

REGULAMENTO

Para o governo economico e administrativo das ma-

TITULO I

Da constituição e administração das masanas e...

CAPITULO I

Disposições gerais

Artigo 1.º São mantidas as associações religio-

Art. 2.º Quando os estatutos forem da iniciativa...

Art. 3.º Desde que principiar a ter vigor o...

Art. 4.º Toda a modificação que se fizer so-

Art. 5.º Nos casos omissos seguir-se-ha a...

Art. 6.º Os negocios de cada masana são ge-

supplementar directamento, sobre os negocios e...

CAPITULO II

Da masana e masanes

Art. 11.º Masana é a associação dos masane-

Art. 12.º São masanes aquelles individuos...

Art. 13.º Depois de constituída uma masana...

Art. 14.º Para os effeitos d'este regulamento...

Art. 15.º Um e o mesmo individuo pode ser...

Art. 16.º E da attribuição da masana:

1.º Eleger biennialmente a mesa administra-

2.º Decidir os recursos interpostos da mesa.

3.º Dar a sua opinião sobre os orçamentos...

4.º Deliberar sobre os aforamentos das terras...

5.º Impôr penas pecuniarias na fórma do...

6.º Votar a suspensão temporaria dos masane-

Art. 17.º As reuniões ou sessões da masana...

Art. 18.º As deliberações da masana serão...

Art. 19.º A masana terá a sessões ordinarias,

Art. 20.º Quando o numero total dos masanes...

Art. 21.º Quando esse numero fór de 50 ou supe-

Art. 22.º Quando o numero de masanes for...

Art. 23.º Quando o numero de masanes for...

Art. 24.º Quando o numero de masanes for...

ben do serviço exigir, ou que forem des...

Art. 20.º A reunião procederá sempre pre-

Art. 21.º Os avisos serão expedidos pelo es-

Art. 22.º Nas reuniões extraordinarias só po-

Art. 23.º Quando as masanas devidamente...

Art. 24.º E da attribuição dos masanes:

1.º Disputar e votar em todas as deliberações...

2.º Votar e ser votado para todos os cargos...

3.º Dissolver a respectiva mesa administrativa...

4.º Examinar os orçamentos, as contas da mesa...

5.º Formular a mesa por escrito sobre o que...

6.º Recorrer das deliberações da masana...

7.º Denunciar os devesos de qualquer dos...

8.º Indicar e propor todos os meios...

9.º Pedir a convocação da masana...

Art. 25.º Cada masana terá um conselho...

Art. 26.º Em vista do catalogo das masane-

Art. 27.º Até o dia 15 de abril de cada...

Art. 28.º Todos os individuos que tiverem...

Art. 29.º Quando se for necessário...

Art. 30.º Quando o numero de masanes...

Art. 31.º Quando o numero de masanes...

para o recurso ao substituto do administrador. Provedo-se por documento a improcedência dos fundamentos da recusa, e substituto o administrador mandará á mesa fazer a instauração da mesma. Do despacho do substituto do administrador poderá o procurador da mesa ou qualquer fazendeiro recorrer ao governador geral dentro de 10 dias da apresentação do despacho. Os fazendeiros são obrigados a pagar as contribuições, caméas, ou finanças estabelecidas no respectivo compromisso. Quando se recusarem sem motivo fundado, de servir os cargos tanto honoríficos como administrativos, para que forem eleitos ou nomeados:—a pagar as multas e penas estabelecidas. A cumprir os demais encargos a que forem competentemente obrigados, os preceitos legais e as ordens das autoridades competentes. Art. 30.º A qualidade de fazendeiro por direito hereditário ou de nascimento é intransmissível. Art. 31.º Ficam inibidos de entrar nas deliberações da fazenda:

1.º Os que não tiverem a livre administração dos seus bens.
 2.º Os devedores do pagode depois de julgados por sentença administrativa ou judicial.
 3.º Os que tiverem pleitos com o pagode, na matéria relativa aos mesmos pleitos.
 4.º Os que forem julgados usurpadores dos campos do pagode.
 Art. 32.º Os usurpadores sejam declarados também inhabéis para exercer qualquer cargo do pagode e para concorrer ás suas arrematações.

(Continua)

MODELO n.º 1

a que se refere a portaria d'esta data, n.º 876 (Boletim n.º 837).

Conta da receita e despesa da camara municipal do concelho de..... pertencente ao anno economico de 18... a 18...

CLASSIFICAÇÃO DA RECEITA	Annos anteriores		Total	CLASSIFICAÇÃO DA DESPEZA	Anno anterior		Total
	18... a 18...	18... a 18...			18... a 18...	18... a 18...	
Saldo em cofre no dia 30 de junho de 18... Em conta geral do municipio..... Em conta de viação municipal.....	-	-	-	DESPESAS OBRIGATORIAS	-	-	-
RECEITA ORDINARIA				Ordenados aos empregados da camara administrativa do concelho.....	-	-	-
Mandamentos proprios do municipio ad- ministrado ou arrematados.....	-	-	-	Expediente.....	-	-	-
Impostos de consumo.....	-	-	-	Limpesza da cidade.....	-	-	-
Taxas de licenças, aferição de pesas e balanças e concessões de terrenos nos ce- mentos.....	-	-	-	Renda de edificios.....	-	-	-
Alugueis de terrenos para feiras.....	-	-	-	Pensões, fôrros e outros encargos.....	-	-	-
Contribuições municipales directas.....	-	-	-	Contribuições publicas e impostas.....	-	-	-
RECEITA EXTRAORDINARIA				Diversas obras e commoções municipaes.....	-	-	-
Produtos.....	-	-	-	Despesa feita com viação municipal.....	-	-	-
Rendimentos eventuales.....	-	-	-	Litigios.....	-	-	-
DEVIDAS ACTIVAS				DESPESAS FACULTATIVAS			
Rendimentos de proprios do municipio.....	-	-	-	Plantação de arvoredo nos praças publicas.....	-	-	-
Contribuições.....	-	-	-	Mobiliis para a sala das sessões da camara.....	-	-	-
RECEITA PARA VIAÇÃO MUNICIPAL				DEVIDAS PASSIVAS			
Receitas de toda a receita municipal de- duzida de justiça a terça dos bens proprios do municipio.....	-	-	-	Vencimentos a empregados.....	-	-	-
Terça dos rendimentos dos bens proprios do municipio.....	-	-	-	Rendas de predios.....	-	-	-
Produtos.....	-	-	-	Litigios.....	-	-	-
Rendimentos.....	-	-	-				
				Saldo em cofre no dia 30 de junho de 18... Em conta geral do municipio..... Em conta de viação municipal.....	-	-	-

Esta contabilidade com a scripturação dos livros de que foi extrahida. E bem assim certificações por meio de comissões e conferências que o estado que passa para a conta seguinte é de..... sendo..... para viação municipal. (Assignada pelo presidente e vereadores da camara) Secretaria do governo geral em Pangim, 29 de outubro de 1886. O Secretario Geral Interino, Francisco João Xavier.

CONTA DE FAZENDA PUBLICA

De ordem da ex.ª junta de fazenda e em cumprimento ao aviso de 18 de novembro de 1884 — Boletim Oficial, n.º 248 — se publica, para os seus convenientes, que nos termos e para os effeitos facultados pela portaria da mesma junta, n.º 4, de 30 de julho de 1884, são nomeados supplementes especiaes de escrivão de fazenda do concelho de Fernán, para o serviço das execuções administrativas d'aquelle concelho, mais os seguintes individuos. Anasta Ladoha Sivevercaras. Guebo Ray Donoso. Secretaria da junta de fazenda publica, 30 de

outubro de 1886—O secretario da junta de fazenda, João Joaquim d'Oliveira Nogueira. De ordem da ex.ª junta de fazenda e em cumprimento ao aviso de 8 de novembro de 1884 — Boletim Oficial, n.º 248 — se publica para os seus convenientes, que, nos termos e para os effeitos facultados pela portaria da mesma junta, n.º 4, de 30 de julho de 1884, são nomeados supplementes especiaes do escrivão de fazenda do concelho de Sauguin, para o serviço das execuções administrativas d'aquelle concelho, mais os seguintes individuos. João Damasceno Fernandes. Ricardo Antonio da Silva.

Secretaria da junta de fazenda, 30 de outubro de 1886—O secretario da junta de fazenda, João Joaquim d'Oliveira Nogueira. De ordem da ex.ª junta de fazenda e em cumprimento ao aviso de 8 de novembro de 1884 — Boletim Oficial, n.º 248 — se publica para os seus convenientes, que, nos termos e para os effeitos facultados pela portaria da mesma junta, n.º 4, de 30 de julho de 1884, são nomeados supplementes especiaes do escrivão de fazenda do concelho de Sauguin, para o serviço das execuções administrativas d'aquelle concelho, mais os seguintes individuos. João Damasceno Fernandes. Ricardo Antonio da Silva. Secretaria da junta de fazenda publica, 30 de

BOLETIM OFFICIAL



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GOVERNO DO ESTADO DA INDIA

Quinta-feira, 4 de novembro

Anno 1886—N.º 241

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se suscitarem dúvidas sobre a intelligencia das materias publicadas nas duas linguas, portugueza e maratha, prevalecerá a versão portugueza.

सौरध आडेवकन मादीर केने जादे ही सोकुमिन व वराठी वा दोन काशम के समकर प्रतिसु केने मातीक जांचे बर्यावर्षीची दिवडी दुसुकीक यथा वरणी वृतीन भाषेतीक वसुकराचे वसुन पुसव मान्न दिवादे वरास.

GOVERNO GERAL

REGULAMENTO

Para o governo economico e administrativo das fazendas dos pagodes, approvado por portaria provincial, n.º 384, de 30 de outubro de 1886.

TITULO I

Da constituição e administração das mesas e seus offizes

(Continuação de p.º antecedente)

CAPITULO III

Da mesa administrativa

Art. 33.º A mesa administrativa a que se refere o art. 6.º, será composta de um presidente, um thesoureiro, um procurador e um escrivão, eleitos pela mesania em escrutinio secreto.

§ 1.º Cada um d'estes membros terá um suplente eleito pela mesma fórma.

§ 2.º Os membros effectivos não podem ser parentes entre si até o segundo gráo do direito civil, nem podem funcionar com os supplentes em exercicio e que tenham o mesmo impedimento.

Art. 34.º A eleição da mesa administrativa e dos seus supplentes terá lugar na segunda quinzena da mesatez (miao) de dous ou dous e meio, e será feita por listas que contenham o nome de dous membros, quatro para effeitos e quatro para supplentes.

§ 1.º Os quatro mais votados serão escolhidos membros effectivos, respectivamente os dous designados no art. 33.º, e os quatro immediatamente para os supplentes.

§ 2.º No caso de empate se decidirá á sorte.

§ 3.º Nenhum membro da mesa poderá ser reeleito sem se ter descobrigado da granacia transacta.

§ 4.º A eleição precederá o pregão na aldeia e avisos escriptos em portuguez e maratha e publicados no Boletim Official e nos periodicos do concelho hão de ser publicados.

§ 5.º No acto da eleição estará exposta a lista

a a que se refere o art. 26.º.

§ 6.º Na mesania que não tiver 20 membros habeis, a eleição poderá recahir em individuos estranhos á corporação e que não tenham qualquer dos impedimentos designados no art. 31.º.

§ 7.º Feita a eleição, o presidente fará parte d'ella ao substituto do administrador dentro do prazo de 3 dias.

§ 8.º Das irregularidades ou nullidades da eleição cabe recurso directamente ao governador geral, apresentando-se a petição na secretaria do governo geral dentro de 10 dias contados da eleição, com todos os documentos comprobativos dos factos que se allegarem.

Art. 35.º Se a mesania não eloger a mesa no dia assignado, o presidente dará logo parte ao substituto do administrador, enviando a lista a que se refere o art. 26.º, em vista da qual o mesmo substituto proporrá ao governo geral os que devam constituir a mesa administrativa, segundo julgar conveniente.

Art. 36.º As mesas administrativas entram em exercicio na primeira quinzena de mes azado (julho).

Art. 37.º Tanto as mesas eleitas como as que forem nomeadas, perceberão uma gratificação que biennialmente será proposta pelo substituto do administrador, tendo em vista o serviço e as rendas de cada pagode.

Art. 38.º Todas as resoluções da mesa são tomadas por maioria de votos dos membros presentes.

Art. 39.º O presidente da mesa tem voto de qualidade.

Art. 40.º As sessões da mesa administrativa são publicas.

Art. 41.º As funcções da mesa administrativa durará dous annos, contados desde a 1.ª quinzena de julho até á installação da nova mesa.

Art. 42.º As mesas hão de funcionar ordinariamente em dias e horas seguintes, a saber: nos dias das sessões extraordinarias e permittidas ou

Art. 43.º Todas as sessões da mesa hão de ter lugar nas casas para este fim destinadas.

Art. 44.º O membro da mesa que, por motivo justificado, não poder comparecer á sessão, assim o participar ao escripto com a antecipação necessaria e o documento comprobativo do impedimento, a fim de ser convocado o supplente respectivo.

Art. 45.º Compete á mesa:

1.º Convocar extraordinariamente a mesania pelo seu presidente nos casos designados no § unico do art. 19.º, ou quando for pedida a convocação por ditas mesanias com a declaração do motivo.

2.º Deliberar sobre a procedencia ou improcedencia das petições ou demandas a ella dirigidas pelo procurador, ou qualquer membro, de taxa de escusa submettidas ao voto da mesania ou á decisão do substituto do administrador.

3.º Responder a mandat ou ás ordens do administrador todas as matérias effectivas ao augmento do fundo e ao cargo, multas e dezes das predias, arremates e alienações de terras, das todas as dadas precisas, para elles elles recahir a deliberação da mesania e a publicação das autoridades competentes.

4.º Mandaer fazer os cálculos ordinarios que fôrão necessarios, e deliberação sobre os anteceditarios que fôrão julgados negativas.

5.º Ligar penas e multas que couberem em sua attribuição e applicar a impozição e obranga de outras.

6.º Presidir as sessões da mesa em

pagode, annos.

7.º Os membros da mesa, como os

grem.

8.º Fazer dos campos

de dous annos

lucros, excepto

BOLETIM OFFICIAL



GOVERNO DO ESTADO DA INDIA

sexta-feira 5 de novembro

Anno 1886—N.º 242

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se suscitarem dúvidas sobre a intelligencia das materias publicadas nas suas linguas, portuguezas e maratha, prevalecerá a versão portugueza.

परिह भाहेवकन माहीर केले माते की प्रेकीम व करादी वा दोन भाषात के वक्तव्य प्रसिद्द केले जातीक बापे सर्वाधिकारी दिक्ती इहूवतीक बला परगी प्रेकीम बापेतीक वक्तव्याचे वक्तव्य वक्तव्य निर्वाह कराया.

GOVERNO GERAL

REGULAMENTO

Para o governo economico e administrativo das mazenias dos pagodes, approvado por portaria provincial, n.º 384, de 30 de setembro de 1906.

TITULO I

Da constituição e administração das mazenias e seus cofres

(Continuação do a.º antecedente)

CAPITULO IV

Da comissão de revisão de contas

Art. 63.º A comissão de revisão das contas se compõe de 3 membros, com outros tantos suplentes, eleitos em lista sextupla d'entre as mazenias habéis, e na falta d'estas, de estranhos, seguindo-se á eleição da mesa administrativa e do mesmo acto.

§ 1.º Os membros da comissão de revisão não podem ser parentes entre si, nem dos da mesa administrativa, até o 2.º grau do directo civil.

§ 2.º A comissão recolherá d'entre si o presidente e o secretario.

Art. 64.º Compete á comissão de revisão:

1.º Reunir-se no local do cofre desde o dia 10 até 31 de julho.

2.º Conferir e examinar com o maior scrupulo as folhas de receita e despesa, bem assim a sua procedencia e autorisação, tendo em vista a legalidade dos respectivos documentos e o orçamento do pagoda.

3.º Examinar com relação aos respectivos termos, se e não arrendados todos os predios constantes do inventario, e queos ficam sob a administração da mesa, para, n'este caso, verificar a sua renda e a despesa feita e por fazer.

4.º Observar cuidadosamente a escripturação dos cofres para embeher se ella está conforme com os preceitos d'esto regulamento.

5.º Dar até ao dia 31 de julho um relatório

detalhado do resultado da revisão que será lançado em seguida ao encerramento das folhas de receita e despesa, sendo registado no livro da receita e despesa.

§ unico. A comissão de revisão poderá reunir-se perante o substituto do administrador, quando este o julgar conveniente.

Art. 65.º É applicavel ás comissões de revisão o disposto nos artigos 85.º e 87.º

CAPITULO V

Do substituto do administrador do concelho Art. 66.º No desempenho do encargo especial de superintender na administração dos pagodes, compete ao substituto do administrador:

1.º Velar pelo fiel cumprimento das leis gerais e provinciais e do presente regulamento e bem assim sobre a maneira porque os seus subordinados desempenham os seus deveres.

2.º Fazer manter a ordem e a regularidade nas mazenias e respectivas mesas e comissões de revisão.

3.º Assistir ás reuniões da mesa sempre que o julgar conveniente.

4.º Propôr ao governador geral a dissolução das mesas administrativas e comissões de revisão, motivando a proposta, assim como a nomeação d'ellas, quando se não realisarem as respectivas eleições.

5.º Propôr igualmente ao governador geral a nomeação de quaesquer comissões para serviços especificos relativos aos pagodes.

6.º Approvar o orçamento annual da receita e despesa e as condições dos contratos e arrendações dos pagodes.

7.º Propôr a nomeação propria do escriptivo da administração, e nomear definitivamente o servente.

8.º Abrir concursos para o provimento definitivo do cargo de escriptivo.

9.º Suspender os escriptivos das mesas administrativas, dando immediata parte ao governador geral.

10.º Defezir juramento aos empregados, seus

subordinados, e a todos os agentes das mazenias, assim como encerrar os primeiros até 15 dias de licença em cada anno.

11.º Examinar e escripturação o contabilidade, inspecionar os archivos e dar balanço aos cofres dos pagodes hietualmente, e todas as vezes que o julgar conveniente.

12.º Informar todas as protestos relativas aos pagodes que tiverem de subir á resolução superior e decidir aquellas que estejam dentro das suas attribuições.

13.º Fazer a entrega dos terrenos aforados dos pagodes, assim como dos bens arrendados, quando requerida pelos arrendatarios.

14.º Autorisar despesas até 25 rupias por anno em cada pagoda, além das approvadas no orçamento annual.

15.º Rubricar todos os livros, prohibendo os competentes embelemos.

16.º Tomar as contas dos responsáveis dos pagodes.

17.º Julgar as contas dos devedores, e bem assim as folhas de receita e despesa annuas que submittirá a approvação do conselho de provincia até 31 de dezembro de cada anno.

Art. 67.º De todos os despachos e decisões do substituto do administrador, cabe recurso para o governador geral, salvo o disposto no § 4.º do art. 121.º

CAPITULO VI

Da administração dos pagodes

Art. 68.º Todos os negocios dos pagodes dependentes da applicação ou resolução do substituto do administrador, serão processados perante elle na repartição denominada administração dos cofres e pagodes.

§ unico. As administrações dos cofres e pagodes são repartições publicas para todos os effeitos legais.

Art. 69.º A administração terá um escriptivo que saiba as linguas portugueza e maratha, com o vencimento de 15 rupias annuas, e um ser-

este que se trata de pagar a parte e parte da cor...

Art. 1.º A administração das confrarias e pa...

Art. 10.º As despesas da renda das casas da...

Art. 11.º Além dos ordenados acima men...

Art. 12.º As despesas que devem caber do...

Art. 13.º As despesas da expedição de...

Art. 14.º As despesas para a limpeza da repartição...

Art. 15.º Os emolumentos serão distribuídos...

Art. 16.º Os preparos dos processos e das...

Art. 17.º Compete ao escrivão...

Art. 18.º Compete ao escrivão...

Art. 19.º Compete ao escrivão...

Art. 20.º Compete ao escrivão...

Art. 21.º Compete ao escrivão...

Art. 22.º Compete ao escrivão...

Art. 23.º Compete ao escrivão...

Art. 24.º Compete ao escrivão...

Art. 25.º Compete ao escrivão...

Art. 26.º Compete ao escrivão...

Art. 27.º Compete ao escrivão...

Art. 28.º Compete ao escrivão...

substituto do administrador e poderá prolongar...

Art. 29.º O servente tem a seu cargo, e lhe...

Art. 30.º O arquivo e as chaves da adminis...

MODELO n.º 3

a que se refere a petição d'esta data, n.º 876. Boletim n.º 827.

Relação das dividas passivas da camara municipal do concelho de...

Table with 5 columns: NOMES DOS DEVEDORES, Importancia dos creditos, SUA PRECEDENCIA, Anos economicos a que pertence, Observações

Está conforme com a escripturação do livro competente de que foi extrahida...

CONSELHO DE PROVINCIA

N.º 440 (a—Accordam os do conselho de...

Visto o auto de tomada e julgamento das...

Sala das sessões do conselho de provincia...

Idênticos mutatis mutandis, sob os n.ºs 441 a...

- Das confrarias da igreja de Pangim. Das ditas do fundo reunido, da igreja de Batim. Das ditas de Goe-Velha.

JUNTA DE FAZENDA PUBLICA

Annuncia-se que se expeditam as ordens...

Thesouraria geral, 2 de novembro de 1886...

Desde a data d'este se paguem as seguintes...

Férias das obras publicas, das 1.º e 2.º...

Férias do caminho do ferro, da 1.ª...

Folhas de vencimentos dos empregados...

Idem dos carteiros, serventes e...

Idem dos operarios do cartão...

Idem dos operarios da industria...

Idem dos operarios da industria...

Idem dos operarios da industria...

Idem dos operarios da industria...

Idem dos operarios da industria...

Idem dos operarios da industria...

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Idem dos operarios da industria...

Idem dos operarios da industria...

Idem dos operarios da industria...

Idem dos operarios da industria...

Idem dos operarios da industria...

BOLETIM OFFICIAL



GOVERNO DO ESTADO DA INDIA

16 de novembro

Anno 1886—N.º 243

PARTE OFFICIAL

... superior se faz saber que, quando se suscitarem sobre a intelligencia das materias publicadas nas ... *jurisprudencia e matathe, prevalece a voz do jur-*

... अधिकार अधिकार अधिकार केने जते की वेकीन व मतादी का ठेक बाकन वे ... *वमकर पावेद केने मानीय बापे अर्वापरवी दिवसी हददीन एता व मी ...*

MINISTERIO DOS NEGOCIOS DA MARINHA E ULTRAMAR

DECRETO GERAL DO ULTRAMAR

1.º *Impetio*
 ... *representou Volcanta ... Mamay, pedindo a sua aposentação ...*
 ... *considerando que o supplicante foi pela ...*
 ... *deve ser de continna a servir, por sofrer ...*
 ... *grave e incuravel, equitando mais os ...*
 ... *de aquelle officio servir n'aquelle estabelecimento publico, a que todo se comparet pelos ...*
 ... *de aquelle officio servir n'aquelle estabelecimento publico, a que todo se comparet pelos ...*
 ... *de aquelle officio servir n'aquelle estabelecimento publico, a que todo se comparet pelos ...*

Paris, em 7 de outubro de 1886.
 REI
 Henrique de Macdo.

2.º *Impetio*

N.º 137.—Sua Magestade El-Rei, attendendo se que lhe representou o chefe de secção da fiscaliação do caminho da ferro e porto de Moura, Pedro Pereira Mouzinho d'Albuquerque, para que havia sido nomeado por portaria de 6 de novembro do anno passado.
 O que manda comunicar, pela secretaria de estado dos negocios da marinha e ultramar ao governador geral do Estado da India, para os

devidos effectos.
 Paris, em 9 de outubro de 1886.—Henrique de Macdo.

N.º 128.—Tendo a junta de saude do Estado da India declarado incapaz de servir a aquelle officio e captao de cavallaria, José Joaquim Januario Pereira Garca: ha Sua Magestade El-Rei por bem nomear-o do lugar do chefe da secção da fiscaliação do caminho da ferro e porto de Moura, para que foi nomeado por portaria de 18 de fevereiro do corrente anno.

O que manda comunicar pela secretaria de estado dos negocios da marinha e ultramar ao governador geral do referido Estado, para os devidos effectos.

Paris, em 8 de outubro de 1886.—Henrique de Macdo.

GOVERNO GERAL

N.º 502.—O conselho governativo confirmando-se com a opiniao da junta de saude, que em sessão de 28 de outubro, inspeccionou e profegor do ensino primario dos Rios-Magos, Mathias d'Almeida: ha por conveniente nomear-lhe 30 dias de licença para se tratar.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta competir, sabem e tenham entendido e cumpram.

Palacio do governo geral em Fuzina, 5 de novembro de 1886.—José de Sá Coutinho—José Ignacio de Brito.

N.º 503.—O conselho governativo confirmando-se com o parecer da junta de saude publico, em sessão de 29 de novembro, ha por conveniente conceder a Francisco João da Costa, 1.º escriptario da secção tributaria de Soluto, 30 dias de licença para se tratar e curar.

leocor.
 As autoridades e mais pessoas, a quem o conhecimento e execução d'esta competir, sabem e tenham entendido e cumpram.

Palacio do governo geral em Fuzina, 6 de novembro de 1886.—José de Sá Coutinho—José Ignacio de Brito.

N.º 504.—Pagos de empenhos supes 2.000—Out. n.º 172

REGULAMENTO

Para o governo economico e administrativo das municipalidades das pagoras, as providas por portaria provincial, n.º 32, de 30 de outubro de 1886.

TITULO I

Da constituição e administração das municipalidades e suas offras

(Continuação do n.º anterior)

CAPITULO VII

Das offras

Art. 81.º Cada pagoda tem duas offras distinctas: a primeira denominada de *fundos* e a segunda de *receita annual*, cada uma de 5 annos que extende aos annos seguintes daquelle e de extincção.

Art. 82.º O primeiro dos annos de cada offra tem o nome de *fundos* e o segundo de *receita annual*, cada uma de 5 annos que extende aos annos seguintes daquelle e de extincção.

Art. 83.º O segundo dos annos de cada offra tem o nome de *fundos* e o terceiro de *receita annual*, cada uma de 5 annos que extende aos annos seguintes daquelle e de extincção.

Art. 84.º Tudo quanto se pertencer a offra de *fundos* e de *receita annual*, cada uma de 5 annos que extende aos annos seguintes daquelle e de extincção.

Art. 85.º Ha de ser nomeado um conselho de *fundos* e de *receita annual*, cada uma de 5 annos que extende aos annos seguintes daquelle e de extincção.

Art. 86.º Ha de ser nomeado um conselho de *fundos* e de *receita annual*, cada uma de 5 annos que extende aos annos seguintes daquelle e de extincção.

Art. 87.º Os classificarios responderão sobre o preço, por tudo o que tiver sido recolhido nos campos.

Art. 88.º Excipiam-se os casos fortuitos e de força maior, como roubos, incendios e outros da natureza.

Art. 89.º Todas as contas annuaes passarão as obras da receita (se houverem) para o cofre do fundo, com expressa menção no livro do tudo.

CAPITULO VIII

Da administração dos bens e ...

Art. 89.º Os bens de raiz, que não fírem vendidos, e estiverem na actual administração da fazenda, auctario em arrendamento triennal, que será fícto por arrematação perante a mesa, com as condições que esta estabelecer, e forem approvados pelo substituto do administrador tommandante ao arrendatario fiança idonea, ou dous quartéis adiantados, e lavrando-se de tudo no respectivo livro o competente termo assignado pelo arrendatario, seu fador, duas testemunhas e os mesarios.

§ unico. Os bens que, por deteriorados, não podem ser arrendados por um triennio, e a mesa os arrendará por mais tempo, ou os administrará pelo seu thesoureiro, empregando-se para o melhor, com precedencia da licença do governador geral.

Art. 90.º A avaliação do preço da arrematação de quaisquer obras ou effeitos, se fará em tres parcelas iguaes: a 1.ª logo depois de approvado o contrato, a 2.ª depois de ter o arrematante satisfeito a maior parte do objecto d'ella, e a 3.ª depois de haver inteiramente cumprido o satisfito todas as suas condições.

Art. 91.º A toda a sorte de arrematações procederão editaes, affixados em logares publicos d'aldéa a que pertencer a fazenda, declarando o local, dia e hora certa em que se mesmas hão de ter lugar.

§ 1.º Nas arrematações, porém, que digam respeito ás propriedades, sítios, sítios de aldeia, além dos sobreditos editaes, se affixarem também outros na da situação dos predios.

§ 2.º Quando o objecto da arrematação fór alguma obra, cuja importancia exceda a 100 rúpias, não se procederá a ella, sem que previamente se faça o orçamento.

Art. 92.º Todas as arrematações de qualquer natureza que sejam, se farão em unico sessão.

Art. 93.º A arrematação das rendas da fazenda será feita com relação a sua natureza.

§ 1.º A dos fúros e redditos das acções das comunidades e das contribuições das comunidades das aldeas, nas epochas fixadas e inalteraveis pela maneira estabelecida.

§ 2.º A das rendas das propriedades arrendadas, sendo de varzeas e arvores de fructo, nas novidades correspondentes; sendo, porém, de palmaros, de tres em tres mezas.

§ 3.º A das alugueres de casas, e das rendas de palmeiras á sura, no fim de cada mez.

§ 4.º A das cotizações ou esmolas annuaes, que não estiverem consignadas nos janos de natureza e da índade, que elles se orago da fazenda. effeitos emprestos.

§ 7.º A das multas nas epochas em que fírem intimados os que devam pagar.

Art. 94.º Os productos das propriedades administradas pela fazenda, serão apurados, infalivelmente, por meio do arrematação o mais tardar nos 15 dias seguintes da colheita: e a sua arrecadação se fará no novennio da lei, ficando o genêro em caução.

Art. 95.º Quando algum dos dovedores da fazenda nos casos especificados nos §§ 1.º, 2.º, 3.º e 7.º do art. 93.º deixar de pagar nas epochas proximas, o thesoureiro no termo de 15 dias promoverá todas as diligencias ao seu alcance para que se effectuem estes pagamentos, e não o conseguindo nesse prazo dará parte a ...

... a mesa mandará ao seu escrivão expedir a conta corrente do devedor nos termos indicados no § unico do art. 114.º

§ 2.º Expedida a conta corrente, o procurador com ella requererá ao substituto do administrador, que a rubrique e dofra a intimação do devedor, para pagar no prazo de 10 dias ou reclamar dentro do mesmo prazo contra a conta corrente.

§ 3.º Se houver reclamação, proceder-se-ha em conformidade do disposto no art. 120.º e art. 121.º e seus §§ 1.º, 2.º e 3.º

§ 4.º Não pago o devedor ou não reclamando no prazo fixado no § antecedente, a mesa administrativa entregará a conta corrente ao procurador para com ella intentar a competente acção judicial segundo o estatuido na ultima parte do art. 9.º; observando-se o mesmo quando a reclamação tenha sido julgada a final improcedente.

Art. 96.º Em todos os arrendamentos, arrematações e outros contratos da fazenda ou da mesa administrativa, será condição indispensavel que o fador responda como principal pagador.

Art. 97.º As penzões ou rendas pelas que foram adjudicadas as receitas, ou a prestação dos serviços e obras, pagas pelas fazendas, serão garantidas por fiança idonea, sendo a garantia verificada e aceita pela mesa administrativa, antes de ultimada a adjudicação do lance respectivo.

§ 1.º As fianças consistirão na abonação pessoal dos fadores ou em bens de raiz ou em acções das comunidades dos mesmos fadores, ou dos licitantes, ou finalmente no deposito em dinheiro os valores, e serão reguladas e aceites, conforme o valor e natureza do lance adjudicado, pelas mesas administrativas com informação do escrivão.

§ 2.º Nos lances que não se despos de pagode o valor e qualidade da fiança serão fixados pela mesa administrativa previamente ao processamento, não podendo a fiança ser pessoal quando seja para garantir a arrematação das obras na importancia superior a 100 rúpias.

§ 3.º Além da fiança, respondem especial e primeiramente pela pensão, os productos do lance ou lances respectivos.

Art. 98.º Na insuficiencia da fiança prestada e aceita na arrematação, responde subsidiariamente os membros da mesa administrativa, que tiverem verificado a abonação, os que pagão solidariamente por seus bens o que, executadas as garantias, os respectivos licitantes ficaram a dever.

CAPITULO IX

Do emprego dos fundos dos pag dos

Art. 99.º Os fundos das fazendas serão pos-

tos a render mediante qualquer das classes de transacções:

- 1.º Empréstimo sobre penhoros d'ouro, pedras preciosas e acções das comunidades;
- 2.º Empréstimo sobre hypotheca de bens mobilíarios;
- 3.º Empréstimos ás comunidades, e a ras e comunidades municipales em hypotheca, quando devidamente autorizadas e a trabar dividas.

§ unico. Serão preferidos os empréstimos communidades e sobre as acções d'ellas.

Art. 100.º É expressamente prohibido ... sobre hypotheca de ...

... no territorio estrangeiro; assim como sobre acções de bancos ou companhias estrangeiras, objectos de vestuario, ou quaisquer mobilíarios não designados no n.º 1.º do artigo precedente.

Art. 101.º Os capitares mutados, cuja importância exceder a 1000 rúpias, são sujeitos a contribuição da decima do lucro (em provincia de 18 de janeiro de 1863) approvado pela regia portaria de 14 d'agosto do dito anno.

Art. 102.º Sempre que se tratou de qualquer dos pagodes ficar reunida com giro uma conta superior a 2500 rúpias, e sem emprego, e qualquer das firmas estabelecidas n'este reino, será immediatamente nomeada, e os respectivos gerentes no *Estado Officio* e o respectivo do conselho havendo-se e por escrito affixados nos logares publicos da freguesia.

Art. 103.º O juro nos empréstimos, de que se trata, será de 5% ao anno; quando, porém, o empréstimo tenha de fazer-se de communidades a importancia superior a 2500 rúpias, poderá estipular-se e juro de 5, até 4%, dependendo da communidade pagar a d'elles do juro no caso da taxa ser inferior a 4,5%.

Art. 104.º As transacções mencionadas no art. 99.º serão feitas pelas respectivas mesas administrativas.

SECRETARIA GERAL

Estando confirmadas, por despacho de ... conselho governativo, de hoje, as licenças arrematadas pela junta de saúde; e sem por este tratado os funcionarios abito mencionados, afim de solicitarem d'esta secretaria as respectivas portarias de licença nos termos do n.º 5.º da portaria provincial, n.º 233, de 2 de julho ultimo.

Leit. Manuel Julio Frederico Gonçalves, professor do lyceu nacional.— Manuel Xavier de Quadros, professor do ensino primario de ... Antonio Filipe de Sant'Anna Pass, cónsul do jure de direito da comarca de ... Manuel Ignacio de Sousa, aspirante e piloto da ... de Goa.— Manuel José Rodrigues, jamear de 2.ª classe da fiscaliação de sal, abito ... alfandegaria de Damão.

Secretaria do governo geral em Pangim, 2 de novembro de 1896.

O Secretario Geral Interior,
Francisco João Xavier.

CONSELHO DE PROVINCIA

N.º 442.— Accordam os do conselho de provincia:

Sendo presente e processo do recurso, em que é recorrente João Francisco dos B. modio.

BOLETIM OFFICIAL



GOVERNO DO ESTADO DA INDIA

Segunda-feira, 8 de novembro

Anno 1886—N.º 244

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se suscitou dvidas sobre a intelligencia das materias publicadas nas duas linguas, portuguez e marathas, prevalecera a versão por-tuguez.

यदि आदेशकन आदीर केने माते की दोनूमन व प्राठी वा दोन भाषामें जे वस्तुका आदि केने मातीक जांचे अर्थविसर्धी विकली उद्भवनीक वसा जे हुमन प्राचीनक वस्तुकार्थे बरबन वधन मानन लिखित कराव.

MINISTERIO DOS NEGOCIOS ECLESIASTICOS E DE JUSTIÇA

DECRETO GERAL DOS NEGOCIOS DE JUSTIÇA.

1.º Epistola

Usando da autorisação concedida ao governo pelo n.º 5.º da carta de lei de 14 de Junho de 1884: hei por bem, em nome do El-Rei, apparear, para todos os officios, e para publicação offi-cial do codigo penal, que com esta baixa assi-gnado pelo ministro e secretariao geral dos ne-gocios ecclesiasticos e de justiça.

O presidente do conselho de ministros, minis-tro e secretario d'estado dos negocios do reino, e os ministros e secretarios d'estado de todas as outras repartições, assim e tambem os juizes e feizes escutar. Pro, em 16 de novembro de 1886— PRINCIPE REGENTE—José Luciano de Castro—Francisco Antonio de Vago Barthe-lomaeo Cyrillo de Carvalho—Francisco de S. Justo—Antonio Henriquez de Barros—Antonio de Julio Navarro.

N. B. O codigo penal a que se refere a presente de-verto, será successivamente publicado no Boletim Official.

GOVERNO GERAL

N.º 594.—O conselho governativo ha por conveniente exonerar o major Nicolas Francisco da Costa da commissão de major da praça da Aguada, que exercea pela ordem a força ar-mada, n.º 6, do anno passado; e nomear a se-cretario do emprego conselho de justiça militar, na vaga occorrida pelo fallecimento do major Odilio de Harzadas, que desempeñava o refe-rido cargo.

As autoridades e mais pessoas, a quem e conhecido e execução d'esta portaria, assim e tambem entendido e cumpram.

Palacio do governo geral em Pangim, 6 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

N.º 595.—Atendendo á proposta do adminis-trador de conselhos de Pangim, em effeito de 3 de corrente; e conselho governativo ha por conveniente nomear Simão Putá Simay Car-parczer, para vogal da junta administrativa da comunidade de Pally, em lugar do fallecido Nilvanta Simay Borcar.

As autoridades e mais pessoas, a quem e co-nhecimento e execução d'esta portaria, assim e tambem entendido e cumpram.

Palacio do governo geral em Pangim, 8 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

—59595—

N.º 596.—O conselho governativo, conformes-d'aquez com o parecer da junta de saúde publica, em sessão de 31 de outubro ultimo: ha por con-veniente nomear a Scriptura Othario Feliciano d'Almeida, del realda, se guarder das alimdasda parcellas no observatorio meteorologico, 80 dias de licença para comparecer em casa.

As autoridades e mais pessoas, a quem e co-nhecimento e execução d'esta portaria, assim e tambem entendido e cumpram.

Palacio do governo geral em Pangim, 8 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

N. B.—Pagos de empregados supra 53664—Data n.º 1201

REGULAMENTO

Para o governo economico e administrativo dos em-pleados dos pagados, approvado por portaria pro-vincial, n.º 324, de 19 de outubro de 1886.

TITULO I

Da constituição e administração das mesasias e seus offyros

(Continuação de n.º antecedente)

SECÇÃO 1.ª

Do emprestimo sobre penhores

Art. 106.ª A quantia a mutuar não poderá ex-ceder a 75% do valor do penhor, excepto con-

do sobre pedras preciosas, caso em que o em-prestimo não excederá a 25%.

Art. 106.ª As mesas administrativas recomen-dando-se no primeiro e terceiro domingos de cada mez, conforme o estatuido no artigo 41.º, farão os empréstimos que lhes forem pedidos sob os penhores, podendo igualmente reunir-se em qualquer outro dia, quando o julguem conve-niente aos interesses da associação.

Art. 107.ª Os penhores offerecidos em garan-tia, deverão vir juntos á avaliação feita por qual-quer contractor devidamente habilitado, o qual responderá pela justiça da avaliação, sendo os gerentes subsidiariamente responsáveis.

Art. 108.ª Em seguida se assignará o contra-cto por termo no respectivo livro, se a quantia empreçada não exceder a 1.000 rupias, e, as-cendendo, por escriptura publica, em conformi-dade com o artigo 1.534.º do Codice Civil.

§ unico: O termo conterá e nome e a resi-dencia do devedor; e a designação e descripção da capacidade de pagar os penhores offerecidos em garantia; e será assignado pelos membros da Mesasagencia, assistente d'uma testemunhas idoneas (público n.º 6).

Art. 109.ª Havendo contestação sobre o va-lor effectivo do penhor, e consequentemente so-cos do empréstimo, o mutuario pôde sustentar por escripto ou verbalmente a validade da assignatura do conselho, que, em seguida, assignará-lhe para se fazer perante a avaliação contestada.

§ 1.ª A avaliação será feita em sessão publica de partes escolhidas nos termos dos artigos 236.º e 237.º do Codice do processo civil, sendo, porém, e de desempate que será sempre nomeado pela mencionada autoridade.

Art. 110.ª O mutuario poderá por qualquer signal particular ao penhor depositado.

Art. 111.ª A mesa mutuada á Brigada: 1.ª A conservar com cuidado as mesas emp-lyadas, como se fora sua propria, e responsa-bil por deteriorações ou perdas que ella padecer por culpa ou negligencia sua.

2.º A entrega pelo devedor que se compra a obrigação a obrigação e a entrega da pasta de selos e a entrega da mesma pasta.

Art. 112.º A corporação credora adquire pelo presente a obrigação.

1.º De ser paga a sua dívida pelo valor da mesma obrigação com preferência aos demais credores do devedor.

2.º De usar de todos os meios conservatórios de sua posse, até ao respeito procedimento criminal contra quem lhe furtar o penhor, ainda que seja o proprio dono.

3.º De ser indemnizada das despesas necessarias a tudo que fizer com o objecto penhorado.

4.º De exigir do devedor outro penhor ou o cumprimento da obrigação, ainda antes do prazo convencional, se o objecto do penhor se perder ou diminuir, sem culpa sua e das gerencias transaccas, ou se for exigido por terceiro, e quem pertença, e que não haja consentido no penhor.

Art. 113.º O mutuuario e obrigado a pagar os juros da quantia adquirida em duas prestações semestrais nos primeiros quinze dias do janeiro e julho de cada anno, nas mils dos gerentes do coffee, que, para este fim, estarão presentes, durante o mesmo prazo, nas casas das sessões.

§ 1.º As mesmas gerencias poderão tambem remetter a cobrança dos juros aos seus thesoureros.

§ 2.º Em qualquer dos casos mencionados d'este artigo, se passará ao devedor recibo assinado por todos os membros da mesa.

Art. 114.º Não sendo paga a sua obrigação no prazo designado no artigo antecedente, o escripto da mesma extrahira, até o dia 30 de janeiro ou julho, uma conta-corrente do devedor ou devedores de juros, a qual, authenticada pelo mesmo escripto e viada pelo presidente, será entregua ao vogal procurador até o dia 35 de cada um dos ditos meses.

§ unico. A conta-corrente conterá:

1.º A copia da conta do devedor com designação da importancia do debito e do tempo a que se refere.

2.º O nome e a residencia do devedor.

Art. 115.º O procurador da mesa, dentro dos immediatos 5 dias, requererá ao substituto do administrador, juntado a mencionada conta-corrente, a intimação do devedor para, no prazo de 10 dias, contados d'esta, pagar os juros vencidos, sob pena de serem os penhores vendidos em hasta publica.

§ unico. As mesmas poderão adiantar ao procurador, para toda a diligencia a que se refere este artigo, até á importancia de 10 rúpias, de que o mesmo procurador prestará conta diligentemente.

Art. 116.º O substituto do administrador, recebido o requerimento e examinados os documentos, rubricará a conta-corrente e deferirá logo a intimação, que será feita pelo escripto da mesa quando o devedor seja residente na aldeia ou por qualquer outro escripto, ou pelo officio de diligencia da administração, havendo o.

§ 1.º Se o devedor houver fallecido, a intimação será feita aos posses dos seus herdeiros, sendo certos e conhecidos.

§ 2.º Se for ausente em qualquer estranho, a intimação será feita por depredada.

§ 3.º Se o devedor e tiver ausente em parte incerta, ou os seus herdeiros forem incertos ou desconhecidos, proceder-se-ha, na parte applicavel, nos termos dos artigos 124.º até 19.º e § 3.º do Código do processo civil.

Art. 117.º Em qualquer dos casos menciona-

dos no artigo antecedente, a certidão de intimação ou da ausencia do citado em parte incerta, deverá ser apresentada até ao dia 3 de fevereiro ou 5 de agosto.

Art. 118.º Não cumprido o devedor e o produto da intimação ou não reclamando contra a conta-corrente, a mesa, com previa autorização do substituto do administrador, annunciara no *Boletim Offical* e em algum jornal da localidade, havendo-o, e por editos, com anticipação de 10 dias, a venda dos penhores, declarando o numero e qualidade dos penhores a vender, o dia, hora e local da arrematação.

§ unico. Os editos para a arrematação serão expedidos em duplicado e afixados em 4 portas da igreja ou pagoda da respectiva freguezia e outro a porta da administração.

Art. 119.º A arrematação dos penhores será sempre feita na respectiva administração, em dia que for designado pelo substituto do administrador e sob a presidencia d'este, e presentes o procurador e o escripto da mesa mutuaros.

§ 1.º Havendo mais d'un penhor, será vendido cada um em separado, salvo quando o interessado e o procurador da mesa concordarem em que se vendam em globo.

§ 2.º Da arrematação lavrar-se-ha antes ou termo no respectivo livro, o qual depois de ser assignado pelos referidos empregados, comprador e duas testemunhas será apresentado ao substituto do administrador para ser visado.

§ 3.º Nas arrematações de penhores apenhorados os emblemas designados no Regulamento annexo a este Regulamento.

Art. 120.º Se dentro do prazo de 10 dias, designado no art. 115.º, o devedor reclamar contra a conta-corrente, e substituto do administrador designar dia para o seu exauro e conferencia fazendo intimar para este acto o reclamante, e presidente, procurador e o escripto da mesa.

Art. 121.º No dia designado o substituto do administrador, ouvidos o reclamante e membros da mesa, ou a revelia dos que não comparecerem, examinará a conta-corrente, procedendo ás investigações que estiverem necessarias, e preferirá a sua decisão julgando improcedente a reclamação, ou mandando reformar a mesma conta nos termos em que o deva ser.

§ 1.º Se a decisão for mandando reformar a conta-corrente, o escripto em seguida procederà á reforma em presença do devedor, e a todo caso o prazo de 10 dias, a que se refere o art. 115.º, contar-se-ha desde a data da conta-corrente reformada.

§ 2.º Se o devedor não tiver comparecido ao exauro, será intimado da decisão e para os effectos do pagamento dos juros.

§ 3.º O escripto que tiver expedido a conta-corrente que careça de ser reformada, pagará as custas de toda a diligencia e da intimação conseqüente.

§ 4.º Da decisão do substituto do administrador não haverá recurso.

Art. 122.º Do producto da venda serão deduzidos o capital emprestado, os juros vencidos e as custas.

§ 1.º Se houver remanescente, feitas as deducções logaas, será levantado pelo devedor, mediante termo assignado por este ao competente livro.

§ 2.º Se, porém, o producto não chegar para inteiro pagamento do credito, poderá o devedor ser demandado pelo que faltar, executivamente, achando-se no caso do art. 298.º a.º 3.º do Código do processo civil, ainda pelos actos e diligencias.

§ 3.º Responderão sempre solidariamente pela differença a menos que Logger entre a portancia do credito e o producto da venda, o penhor, os membros da mesa, quando a avaliação feita no contrato não tenha sido vencido contra o que e quando a prova for contra alguma dos gerentes, será este o regulado a tal responsabilidade.

Art. 123.º E permitida ao devedor pagar o penhor em qualquer estado do processo pagando a divida e as custas.

Art. 124.º No o objecto do penhor se perder ou diminuir sem culpa da corporação credora, ou for julgado depreciado, poderá exigir o devedor outro penhor, observado o, na parte applicavel, o disposto no art. 104.º e § 3.º do Código do processo civil, de harmonia com a gerencia estabelecida no art. 115.º e regulamento d'este Regulamento.

Art. 125.º O devedor do penhor e o substituto da obrigação se hão por seus livres e com esta liberdade são contraidos, isto é, publicamente e por termo no respectivo livro, segundo o valor da quantia.

Art. 126.º Nas occasões da entrega das gerencias ou da revisão e balanço biannual, proceder-se-ha, com intervenção de qualquer contraente á avaliação de todos os penhores apenhorados sobre.

Art. 127.º Acha-se nos penhores que não têm o valor de mercado, mandando-se-lhes em circumstancias no respectivo acto e procedimento de conformidade do disposto no art. 125.º e § 3.º do Regulamento.

§ unico. Quando se não virem em valor de mercado os penhores, o valor de cada um será avaliado como bem pelo novo gerente e pelo outro de que e tomar entrega, sendo presentemente o responsável por elle, conseqüentemente pelo contrato que interveio na avaliação, se não se remanecer depois que não tem a responsabilidade.

Art. 128.º Os juros vencidos de cada período da emprestimação por meses completos, trinta dias, contados-se para o vencimento em um mes, qualquer periodo excedente a estes ou meses completos, ou o que haja de mais desde a realisação da emprestimação dentro do prazo de 30 dias.

Art. 129.º As mesmas vantagens são concedidas em caso algum pela entrega de objectos do penhor vendidos.

Art. 130.º O devedor não terá direito de exigir a entrega do objecto do penhor em parte, logo se paga a divida por inteiro, se não houver estipulação em contrario.

SUBSANCÃO GERAL

Especialidades nas emprestimas sobre ações de companhias

Art. 131.º Nas emprestimas sobre ações de companhias, observar-se-ha em geral a applicação da lei 1.º de 1850, e em particular no cap. IV tit. III d'este Regulamento, das formalidades d'esta data, competindo ao procurador da mesa administrativa promover as correspondentes declarações.

Art. 132.º Os juros das emprestimas sobre ações das companhias serão cobrados na epocha que annualmente seja designada para o pagamento das dividendos das respectivas ações, em termos do art. 282.º do citado Regulamento.

§ 1.º Se o producto do dividendo que couber a cada penhorado não for sufficiente para o pagamento das dividas, o penhorado será obrigado a supprir a differença dentro dos primeiros 5 dias immediatos ao em que de-

encerrar o caso da mencionada cobrança, sendo provido no intuito de para esse fim.

Art. 130. Se o mutuário não solving a diferença de juros dentro do prazo fixado no precedente, a mesma administrativa procederá em conformidade com o disposto nos artigos 118.º e seguintes.

SEÇÃO 2.ª

Do empréstimo sobre hypotheca de bens imoveis

Art. 133.º O empréstimo sobre hypotheca de bens imoveis somente se fará até a quantia equivalente a 50 por cento da avaliação, sendo os prédios rurais, como palmarios e vaccaes, e a 25 por cento da mesma avaliação sendo predios urbanos.

Art. 134.º Os empréstimos sobre hypothecas não poderão ser contratados em quantia superior a 10,000 rupias, nem por tempo inferior a um anno, ou superior a 5 annos, podendo, contudo, renovar-se fino o primeiro prazo.

Art. 135.º Os empréstimos sobre hypotheca até a quantia de 1,000 rupias, serão feitos pelas mesmas gerentes pela a responsabilidade solidaria de todos os seus membros. Os empréstimos de quantia superior a 1,000 rupias só poderão ser feitos com auctorização do governo geral, sendo a procuradoria da e-za e fazenda.

Art. 136.º O pretendente a empréstimo sobre bens imoveis se dirigirá a as gerentes da mesma entidade os seguintes documentos:

- 1.º Título constitutivo do dominio do predio sobre o qual hypothecando com registro na conservatoria e posse judicial.
- 2.º Avaliação legal do predio.
- 3.º Certidão de registro provisoria de hypotheca na respectiva circoscripção.

4.º Certidão de ter-se sido pago até ao termo immediato anterior, quaisquer contribuições e impostos invariáveis que occorra a propriedade.

5.º Certidão da conservatoria da qual se mostre que o predio está livre e desembaraçado de qualquer hypotheca ou onus real, ou que a existente hypotheca, seja tão somente na quantia que remaneda couir a que se pede, peção e maxima das cifras designadas no art. 133.º, os menus.

§ 1.º A avaliação a que se refere o n.º 2.º deste artigo, pode ser feita arbitriamente por assim o requerer o interessado, observando-se na nomeação dos lavouras o disposto nos artigos 241.º e 237.º do codigo do processo civil; sendo, porém, o de desempate nomeado sempre pelo substituto do administrador.

§ 2.º Nas avaliações se observarão as prescripções dos artigos 2034.º e 2036.º do codigo civil.

Art. 137.º Não poderão admittirse em hypothecas para garantia dos empréstimos de que trata o artigo 133.º, e não por seu succedidos:

1.º Os predios indivisivos ou possuidos em commun por diversos proprietarios, excepto obrigando-se todos.

2.º Os predios que usufructo se acha separado do direito de propriedade, excepto obrigando-se tanto o usufructuario como o proprietario.

3.º Os bens pertenentes a menores ou ausentes, excepto havendo a autorização legal ou judicial para hypothecar.

Art. 138.º Os empréstimos sobre bens imoveis serão feitos por termo, sendo de quantia não excedente a 125 rupias, e excedendo a esta quantia, só poderão ser por escriptura publica.

§ 1.º Quando o empréstimo seja de quantia superior a 1,000 rupias, o contrato deverá ser em despacho do governador geral que a autorizar.

§ 2.º O termo será lavrado no respectivo livro e assignado pela mesma entidade e duas testemunhas idoneas.

§ 3.º As disposições do contrato correrão sempre por conta do mutuário.

Art. 139.º Celebrado o contrato de empréstimo sobre hypotheca, o procurador da mesma administrativa promoverá o registro definitivo da mesma hypotheca na respectiva conservatoria, em conformidade com a disposição dos regulamentos em vigor e do n.º 12 do artigo 53.º

Art. 140.º O mutuário é obrigado a pagar os juros vencidos nos primeiros 15 dias do mes de cada anno; seja qual for o tempo decorrido da data do contracto.

Art. 141.º Não sendo pago o juro em prazo indicado no artigo antecedente, será expreçada a hypotheca, nos termos estabelecidos nos artigos 140.º e seguintes do codigo de processo civil, intervidos o agente do magistrado publico nas occasões de excepção hypothecaria, e como magistrado protector.

(Continua)

BOLETIM N.º 4

a que se refere a portaria d'esta data, n.º 370, de 12 de Outubro de 1895.

Mapa comparativo da despesa autorizada pelo orçamento annual e supplementares da câmarã municipal do concelho de pertenentes ao anno economico de 188. -189., bem como a despesa pag. relativa a esse mesmo anno.

Classificação segundo o orçamento	Despesas	Orçamento		Supplementares		Observações
		Authorizado	Pago	Para mais	Para menos	
ORÇAMENTARIAS	Ordens Explicite Liquidez de cadeias Regras Fornos e pães Impostos Obras Luzes Vencimentos Rendas Impostos Luzes					As despesas autorizadas pelo orçamento annual e supplementares do concelho de em 1888 e 1889, e com os supplementares approvados em 12 de Novembro de 1888, que são inferiores a 25 por cento do total da despesa.
FACULTATIVAS	Rendas Impostos Luzes					

(Data e assignatura do escripto de commã)

Secretaria do governo geral em Fregim, 20 de outubro de 1895.

O secretario geral interino,
Francisco João Xavier.

SECRETARIA GERAL

Circular

Determino e ex.º conselho governativo que as tres administradores dos concelhos não emittam requisições alguma de fey armada, para qualquer diligencia judicial, sendo quando esta pello juiz de direito ou pelos delegados do procurador da e-za e fazenda, salvo em casos de urgencia reconhecida pelos mesmos administradores.

Secretaria do governo geral em Fregim, 20 de novembro de 1895.

O Secretario Geral Interino,
Francisco João Xavier.

Por despacho do ex.º conselho governativo, de 8 de setembro, foi approvado o orçamento supplementar das obras de restauração do presbiterio da Igreja de Curion, apresentado pelo respectivo junta de parochia, no importe de 36,08:00.

Secretaria do governo geral em Fregim, 12 de novembro de 1895.

O Secretario Geral Interino,
Francisco João Xavier.

JUNTA DE FREGIM PERDIGA

SINDICATO GERAL

Desde a data d'este se pagam as folhas de vencimentos do mez de outubro de 1895, das guardas e sypaco do districto fiscal do sal ab-

Está e alludado dos lhos, dos pedreiros da sal do concelho das lhas e da parochia de Agueda, Ros-Magno, Alca de Concilio e S. Pedro das lhas.

Thesourario geral do Estado, 22 de novembro de 1895. O Secretario geral do Estado, Fernando José de Almeida e Lourenço.

Publico-se que as expeditas em ordem ao concelho para serem pagas desde a data d'este as seguintes folhas de vencimentos do mez de outubro de 1895:

Vencimentos dos empregados das lhas a vapor do arrabalde Real.
Lhas dos empregados dos concelhos e lhas a vapor das lhas de Nova Guay e M. Maria do.

Lhas do servico de limpeza d'este Estado.
Lhas do servico do secretario geral.
Lhas do concelho e secretario da e-za do governo.

Lhas do horrelho do palacio de Curion.
Prota mobiliario das casas de lhas e outras da companhia de reformação.

Lhas das pagas effectivas e outras do presbiterio de Curion, 1.º quinquennio de outubro de 1891, bem assim diversas outras despesas a cargo do dito corpo feitas no mez de outubro de 1895.

Vencimento das pagas effectivas pertencentes da companhia de sal de 2.º quinquênio de outubro de 1895.
Lhas do servico de limpeza do concelho de Curion.
R. Mario Agueda e l'Escritorio de lhas e de lhas em Fregim e de lhas de lhas.

assignada por extenso, a qual será publicada no livro da porta.

Art. 167.º E applicavel o disposto no art. e §§ antecedentes aos recursos dirigidos á masaria com as necessarias variantes.

Art. 168.º Se o recurso for para o governador geral, proceder-se-ha, salvo o disposto no § 8.º do art. 34.º, nos termos seguintes:

§ 1.º O recurso será interposto, dentro de 10 dias contados da publicação da decisão, p. r turno lavrado pelo escrivão da administração, sem dependência do despacho, e assignado pelo recorrente ou por seu procurador bastante.

§ 2.º Interposto o recurso, o escrivão autu-ará os papéis sobre que tiver recahido a decisão, se o não estiverem antes, e os continuará com vista ao recorrente e recorrido, a cada um por 10 dias, para minutar e contra-minutar o recurso, e por igual prazo ao substituto do administrador, para sustentar ou emendar, querendo, a sua decisão.

§ 3.º Dois dias depois de findos os prazos do § precedente, o escrivão cobrará o processo com a resposta do substituto de administrador ou sem ella, e lavrando o termo de remessa o enviará á secretaria do governo geral pelo correio.

§ 4.º O substituto do administrador que não ficar entrega do processo no prazo designado no § antecedente, incorrerá na multa de \$ 100 por cada dia que demorar, sendo verificada esta circumstancia na secretaria do governo geral, logo que alli se receberem os autos.

§ 5.º O processo do recurso, depois da decisão, será devolvido á respectiva administração para ser archivado, cumprida a decisão.

Art. 169.º Em qualquer dos recursos previstos nos artigos antecedentes, as petições serão sempre assignadas com o nome por inteiro pelo advogado que para este fim for constituido legalmente.

Art. 170.º Não será tomado conhecimento de qualquer recurso que não for interposto segundo ou apresentado em tempo, sendo considerada transitada sem julgamento a decisão recorrida, que será cumprida immediatamente.

Art. 171.º As custas do processo serão liquidadas pela administração e cobradas da parte vencida, havendo-se adição do proprio recorrente, segundo o julgado.

(Continúa)

JUNTA DE FAZENDA PUBLICA

THEZOURARIA GERAL

Annuncia-se que se expidiram as ordens necessarias para serem pagas as seguintes vencimentos relativos ao mez de outubro de 1886 e outras despesas.

Vencimento dos conteiros da administração geral das mattas.

Licença da tripulação dos escalares da capitania do porto de Siuquirim e da sua delegação a Marauingo.

Idem da tripulação da toca contratada para serviço da praça da Aguarda durante o impedimento do respectivo oficial.

Idem de compositores extraordinarios da imrensa nacional.

Duopécia feita com os marinheiros engajados ara tripulação n. 2.º galeota que foi posta á disposição do s. ex.º sr. Arcebispo Primas, os dias 22 e 23 de outubro proximo findo.

Thezouraria geral 6 de novembro de 1886.

O thezoueiro geral do Estado, *Bernardo José da Silveira e Lorenna.*

RELAÇÃO DE NOVA GOA

Processos distribuidos na sessão de 6 do corrente. Classe 1.ª

Appellação civil—appellantes Panduranga Siny Nirlicar e mulher, do Noral, appellados Janardana P. robo Chimbolcar e mulher, da mesma—comarca de Bardes—relator o ex.º sr. dr. Tavora.

Classe 3.ª

Appellação crime—appellante o M. P. appellada Anna Francisca, de Bonaulim—comarca de Salacto—relator o ex.º sr. Larcher.

Classe 7.ª

Aggravo civil, agravante Raulo Mortó Nai que, do Bicholim, agravados Rada D'adina-viava, e outros—comarca de Bicholim—relator o ex.º sr. Crispiniano da Fonseca.

Aggravo civil—aggravantes Oianá Saba Simay Cassino e mulher, de Oumarjuz, agravados Ramachandra Vency Naique e mulher, de Mandul—comarca das Ilhas de Goa—relator o ex.º sr. Ernesto Castro.

Aggravo civil—aggravante Gopalla Pirobo Colvalcar, de Calangute, agravados Uptandra Zetry e mulher e o curador dos orphãos—comarca de Bardes—relator o ex.º sr. Crispiniano da Fonseca.

Secretaria da relação de Nova Goa, 6 de novembro de 1886—O guarda-mor interior, *Carlos A. Salinas.*

OBSERVATORIO METEOROLOGICO

Boletim de 3 de novembro, às 10 h. a. m.

Pressão atmospherica	764,37 milli.
Temperatura	31,6 centig.
Temperatura maxima	31,2
Temperatura minima	23,5 centig.
Chuva total	2726,900 milli.
— ou —	99,16 pol. port.
Direção do vento	SO.
Mar	Chão.

Boletim de 4 de novembro, às 10 h. a. m.

Pressão atmospherica	764,52 milli.
Temperatura	32,2 centig.
Temperatura maxima	31,6
Temperatura minima	23,2 centig.
Chuva total	2726,900 milli.
— ou —	99,16 pol. port.
Direção do vento	SO.
Mar	Chão.

Observatorio meteorologico em Nova Goa, 6 de novembro de 1886—Pelo observador e ajudante, *Sertorio Casario Feliciano d'Abreu.*

SANTA CASA DA MISERICORDIA

HOSPITAL DE KIBANDAL

Mapa semanal

Movimento das enfermias da semana decorrida desde 21 até 27 do corrente mez.

	Masculinos	Femininas	Total
Masculinos	11		
Femininas		9	
Total	11	9	20

Molestias predominantes.

Cachexias e ulceras gangrenosas.

Em 26 de outubro de 1886—Pelo director e 2.º facultativo, *Jose Filippe Napoleão Monteiro.*

RECOLHIMENTOS DE ONIBALL

Mapa semanal

Movimento das enfermias da semana decorrida desde 21 até 27 do corrente mez.

	Masculinos	Femininas	Total
De recolhimento de Nossa Sr.ª da Serra			
Do dito de Santa Maria Magdalena	2	1	3

Molestias predominantes.

Febres intermittentes.

Em 26 de outubro de 1886—O 2.º facultativo servindo de director do hospital da Santa casa, *Jose Filippe Napoleão Monteiro.*

AVISOS

ADMINISTRAÇÃO GERAL DOS CORREIOS

Vapor de mala

O vapor de mala da companhia Fenionica e Oriental, sahirá-se em Kuchimham hoje, às 10 horas e 20 minutos a. m.

Administração geral dos correios em Nova Goa, 9 de novembro de 1886—O administrador geral, *Luiz José de S. e Silva.*

ADMINISTRAÇÃO DO CONCELHO DE PERMAM

Edicto

Pela administração do concelho concelho, vai ser arrematado a casa publica, para arrendamento e prédio denominado — Mall-chai — em duas addiçes, sito em Tumbucin, do concelho de Permam, cujas rendas foram p. nhoradas e depositadas em poder do Duol Ar Senato, de Tumbucin, no processo de concessão administrativa, interposto contra os herdeiros do devedor Ouaná Mall Senato, de Tumbucin, pela divida da fazenda publica na hypotheca de 1.01.02, pelo imposto de decima de juros, do anno de 1884, tendo a passiva que quiz arrematar, começando a esta administração, no dia 27 de setembro mez de novembro, pelas 10 horas da manhã do referido dia, em que ha de ser aliado no luogo do governo mal de ar, com as condições que estão presentas no acto.

Administração do concelho de Permam, 20 de outubro de 1886—O secretario applicat., *Luiz Navea Marvora.*

Votando — J. Couvo.

Pela administração do concelho concelho, vai ser arrematado a casa publica, para arrendamento, situada do prédio denominado — Kuchimchahi casa — sito em Tumbucin, do concelho de Permam, cujas rendas foram p. nhoradas e depositadas em poder do Duol Ar Senato, de Tumbucin, no processo de concessão administrativa, interposto contra os herdeiros do devedor Ouaná Mall Senato, de Tumbucin, pela divida

BOLETIM OFFICIAL



GOVERNO DO ESTADO DA INDIA

Quarta-feira, 10 de novembro

Anno 1886—N.º 246

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se suscitarem dúvidas sobre a intelligencia das materias publicadas nas duas linguas, portugueza e maratha, prevalecerá a versão portugueza.

श्रीर चावैयक्य मादीर केने मति की कोतिम व वराठी वा होम भावत हे वचनूर वरिद्ध केने भाठीक वाचें मनीरिपनी विस्ती वद्वपनीक यवा वा श्री कोतिम भावैठीक वचनूरार्चें वद्वक वचनूर भावत विदार्थ करतास.

GOVERNO GERAL

N.º 596.—Devendo, nos termos da portaria l'este governo, n.º 575, de 13 de julho ultimo, ser concluidas e encerradas no dia 15 de dezembro seguinte as matrizes das contribuições industrial e de rendas de casas para o corrente ano de 1886; o conselho governativo ha por conveniente determinar o seguinte:

1.º Desde 16 de dezembro até 16 de fevereiro sejam extrahidos em todos os concelhos os subscritores das mesmas contribuições em quatro prestações trimestraes.

2.º A cobrança de 1.ª prestação das ditas contribuições tenha lugar no dia de março, e 2.ª no maio, e de 3.ª no julho e 4.ª no setembro do anno seguinte.

3.º Pela direção dos serviços tributarios se expedirão os convênimentos necessários para a vida, execução das disposições acima mencionadas.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta compôr, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 9 de novembro de 1886.—José de Sá Coutinho—José Ignacio de Brito.

N.º 600.—Havendo requerido, por via do conselho presidente da relação, Luis José Maria Pereira Pagado, pedindo exoneração do logar que ordinario do juizado de São Velha; o conselho governativo ha por conveniente conceder a exoneração pedida.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta compôr, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 9 de novembro de 1886.—José de Sá Coutinho—José Ignacio de Brito.

N.º 602.—Tendo fallecido George Skuzens Biny Cundlear, vogal da commissão municipal do concelho de Pondá; e conselho governativo conformando-se com a proposta do respectivo administrador, feita em officio de 3 de corrente, ha por conveniente nomear para o mesmo cargo, e cidadão Benobá Gnanzami Biny Cundlear.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta compôr, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 9 de novembro de 1886.—José de Sá Coutinho—José Ignacio de Brito.

REGULAMENTO

Para o governo economico e administrativo das mesas das fazendas, aprovado por portaria provincial, datada de 20 de outubro de 1885.

TITULO I

Da constituição e administração das mesas e seus tributos

(Continuação de n.º anterior)

CAPITULO XIV

Disposições gerais

Art. 162.º Quando não se verificarem faltas de pagamento por falta de cotações dos membros em numero marcado nos §§ do artigo 18.º, os que não comparecerem sem motivo justificada pagarão pela primeira vez, a multa de 5 rúpias.

§ unico. A mesa administrativa, quando se der o caso d'esta especie, haverá immediatamente ao substituto do administrador a relação nominal dos fazendeiros que não comparecerem, com especificação do numero de vezes que têm faltado, para e mesmo mandar fazer effectivas as penas impostas.

Art. 163.º O fazendeiro eleito para membro da mesa administrativa, que se recusar de servir sem causa justificada, será multado pela mesania no pagamento de 1/10 do fundo do

respectivo pagado, não podendo, com tudo, exceder a 50 rúpias.

Art. 164.º O fazendeiro nomeado para membro da commissão da revisão das contas da mesania, que recusar fazer parte d'ella, sem causa legitima, pagará a multa de 25 rúpias, imposta pelo substituto do administrador.

Art. 165.º O fazendeiro, que, sem justo motivo, não aceitar qualquer commissão extraordinaria para que se nomeado a bem dos interesses da mesania, será punido pela mesa com a multa de 10 a 15 rúpias.

Art. 166.º O fazendeiro que não pagar a quotação ou cotação annual na epocha marcada neste regulamento, nem mesmo depois das diligencias feitas pelo descobridor e a mesa, nos termos dos §§ 5.º e 6.º do artigo 58.º pagará a falta d'ella, e ficará privado dos direitos da mesania por tempo de três meses.

Art. 167.º O fazendeiro que não obedecer a ordem do presidente, relativamente à manutenção da ordem, nas reuniões de mesania ou mesa, será punido pela 1.ª vez advertido; pela 2.ª se será excluido a conveniencia desta, com referencia a prestação da antecedente, e pela 3.ª será multado em 5 rúpias; e em caso de reincidencia de faltas, com a de 5 rúpias além da privação de direito de votar das seguintes por o tempo que se lhe achar a mesania ou a mesa, e pagar quando não seja cobrada de moitas, caso em que se suspenderá a sua responsabilidade e eleição até ao poder judicial.

Art. 168.º A mesa administrativa que não fizer na epocha marcada a entrega do seu relatório a que lhe deve succeder, será excluida e demandada pelo substituto do administrador de pagar 1/10 do fundo respectivo, não podendo exceder a 50 rúpias.

Art. 169.º Quando se provar a falta de mesa administrativa, falta do relatório ou do seu regulamento, e verbas das suas mesas ou mesas a administração a seu cargo, a eleição d'elles será prejudicada, e os membros que faltarem, se a falta, será paga em dos seus membros

... pelo substituto do administrador em 5 dias.

Art. 170. O membro da mesa administrativa, que, sem justa causa reconhecida pela mesa, deixar de comparecer a três sessões consecutivas ou a seis interrompidas, pagará pela 1.ª multa de 100 rupias e pela 2.ª de 500 rupias das seguintes e de 3 triplos, imposta pela mesa.

Art. 171. O funcionário que não cumprir disposto no n.º 2.º do art. 51.º será punido com a multa imposta pela mesa de 100 rúpias diárias, que serão arrecadadas, e não recolhido o cofre.

Art. 172. O escrivão que não satisfizer o disposto nos artigos 101.º, 101.º, e 102.º, pagará multa de 10 a 30 rupias imposta pelo substituto do administrador, segundo o grau da culpabilidade, além de ficar sujeito da pena da lei, quando o caso seja criminoso.

Art. 173. O escrivão que não liquidar a conta annual do pagode e dos seus devedores pela forma prescrita neste regulamento, será solidariamente responsável para com o pagode pelos respectivos alcabarcas, e o que não cumprir o disposto no art. 114.º será punido com 6 meses de suspensão.

Art. 174. O vogal da comissão de revisão das contas, que não comparecer, sem motivo fundado, de sessões da mesma, pagará de multa 10 a 20 rupias, imposta pelo substituto do administrador.

Art. 175. Quando a comissão de revisão das contas não der o resultado dos seus trabalhos no dia fixado no n.º 5.º do artigo 64.º, será punida com a multa de 10 a 30 rupias, imposta pelo substituto do administrador, além da devida indemnização.

§ unico. Nesta multa e indemnização não incurrem os vogues que fizeram no acto as suas declarações.

Art. 176. Os servidores do pagode que não cumpriram os seus deveres, serão pela 1.ª vez multados na metade do respectivo salario de um mez, pela 2.ª na suspensão temporaria, e pela 3.ª despedidos, tudo por despacho do substituto do administrador.

Art. 177. A mesa administrativa que não apresentar o orçamento annual na epoca designada no n.º 3.º do art. 46.º responderá pela despezas feitas e por fazer, e será multada pelo substituto do administrador em 10 a 30 rupias.

Art. 178. O substituto do administrador que não cumprir pontualmente o disposto nos n.ºs 16.º e 11.º do art. 66.º será multado em 5 por cento da receita do respectivo pagode.

Art. 179. Todas as multas impostas pela mesania ou mesa administrativa dependem da approvação do substituto do administrador.

Art. 180. Todas as multas revertem a favor da mesania; metado porém das designadas nos artigos 174.º, 109.º e 172.º pertencerá aquem descobrir as faltas e provar que as penas não tenham sido julgadas no seu devido tempo pelas autoridades; em caso contrario revertirão a favor da dita mesania.

TITULO II

Da escripturação e contabilidade.

CAPITULO I

Da escripturação da administração

Art. 181. A escripturação da administração das causas e expedientes do payão...

1.º Livro de postas e assentamentos das escripturas.

2.º Livro de postas das determinações superiores de execução permanentes.

3.º Livro de postas da correspondencia com a secretaria geral.

4.º Livro de registo da correspondencia com diversas autoridades.

5.º Livro de registo de ordens e da correspondencia com os funcionarios e empregados das confrarias e pagodes.

6.º Livro da perita.

7.º Livro da receita de emblemas.

§ 1. Todos estes livros serão de bom papel, fornecidos pelas respectivas corporações na proporção das suas rendas, e deverão ser numerados e rubricados pelo substituto do administrador ou pelo seu comissionado, lavrando-se o termo d'abertura e do encerramento, com declaração do n.º de folhas que contiver e o fim para que se destina.

§ 2. Estes livros poderão ter até 200 folhas, segundo as necessidades do serviço.

Art. 182. O livro do registo da correspondencia com a secretaria geral, servirá tambem para o registo das informações que houver de se dar sobre as pretensões.

Art. 183. O livro da porta estará sempre patente a quem o quizer ler, e escripturar-se-ha segundo o modelo n.º 1.

Art. 184. Em cada folha dos livros designados nos n.ºs 2.º, 3.º, 4.º e 5.º do art. 181.º se guardará o espaço indispensavel em ambas as margens, para na direita se lançar o extracto do officio ou do documento registado e na da esquerda quaisquer referencias ou observações anteriores ou posteriores que o objecto envolver.

Art. 185. E o competente o escrivão de escripturação ou se em falta ou impedimento e que suas vezes fizeir, para passar a requisição particular competentemente despachada, qualquer certidão do archivo da administração e dos processos nolla pendentes.

CAPITULO II

Dos livros do archivo dos pagodes

Disposições geraes

Art. 186. Toda a mesania terá para a sua escripturação e contabilidade os seguintes livros.

- 1.º Livro do promissario.
- 2.º Livro do fundo.
- 3.º Livro da receita e despesa.
- 4.º Livro das actas.
- 5.º Livro dos toques, autos e contas-corréctas.
- 6.º Livro do registo das ordens superiores.

Art. 187. Todos estes livros são permanentes e serão escripturados com clareza e distincção de modo que facilmente se possam examinar, e não deverão conter extralinhas ou emenda que não seja resolvida no fim do auto, nota, termo ou verba em que for feita.

§ unico. Não applicaveis a estes livros as disposições do §§ 1.º e 2.º do artigo 181.º.

Art. 188. Sempre que seja possível, a escripturação de todos estes livros será feita em duas linguas—portuguesa e marathá—servindo a folha da esquerda de cada livro para a escripturação em portuguez e a da direita para a feita no idioma marathá.

Art. 189. As quantias serão lançadas por extenso e por algarismos, nos lugares competentes.

Art. 190. De verba em verba o d'um a outro acto escripturado sómente se guardará em branco e espaço indispensavel.

Art. 191. Não se assignará escripturas a uma sem que seja lida ao que deu de assignar e com que sejam o original e o que se tenham archado.

Art. 192. Toda as livros devem ser rubricados pelo mesario nos seus autos de conta e outros fins de seu.

Art. 193. Os livros da mesa administrativa serão em ordem e regularidade, e lançados no payão geral.

Art. 194. Todos os orçamentos, presentes e mais papeis certo do mesario, multi-anos, separados em mappa divididos por annos e sumptos, tendo cada mappa a remessa do pagode que encerra.

Art. 195. As certidões, que forem expedidas tanto dos livros correctos como das feitas serão passadas pelos respectivos mesarios e mazanias, com previo despacho do substituto do administrador.

Art. 196. As copias dos documentos e outros extractos nos livros serão passadas e crendias litteralmente do verbo do original.

§ unico. Quando o acto original estiver escripto em diverso, não se passará a copia d'um ou mais abstractos, e serão contra a copia litteral do original, de transcripto respectivo, do encerramento e da assignatura, substituíndo-se pelas rubricas das linhas curvas e abstracto das mesmas transcriptas.

Art. 197. As certidões narrativas do mesario e das pagodes quando escriptamente feitas pela ordem do mesario, e devem ser sempre escriptas no livro e de-lhes dando as certidões.

Art. 198. Toda a certidão tem passada no respectivo cartório dentro do 5 dias.

Art. 199. Nenhum livro ou papel poderá ser archivado da respectiva mesania.

§ 1. Nos casos criminosos e quasi-criminosos que a autoridade judicial se quer conhecer, o poder fazer, ou diligencias em officio do archivo em qualquer dia e hora certa, com previa sciencia, que deverá ser dada ao respectivo substituto do administrador e de-lhe não poder ser providencias necessarias, ou expedientes de-lhe para os seus deves.

§ 2. Poderão ser consultados livremente o substituto do administrador e livros do archivo, sempre que aquelles necessarem e ordenarem.

Art. 200. Os livros das mesanias têm de publicos e se com o archivo dos mandados de publicos para todos os officios do § 2.º do artigo 183.º do Codice Civil.

Art. 201. A escripturação especial de cada livro far-se-ha segundo as regras e praxys prescritas nos artigos seguintes.

capitulo 1.º

Do livro do promissario.

Art. 202. O livro do promissario do mesario será dividido em duas partes, a 1.ª servir para o registo do respectivo promissario e a 2.ª parte o catalogo dos mesarios que são inscritos pelo respectivo mesario e em duas segundas foram tabelas na forma do regulamento, e com o previo pagamento da taxa que, segundo a legislacão, tenham de pagar os mesarios.

§ unico. O catalogo será escriptado na forma do modelo n.º 2.

Art. 203. Este catalogo será revisado, anualmente, abstracto e sumulado pela mesa administrativa, e se inscreverão nos livros competentes, e se inscreverão os mesarios que se inscreverão em cada um dos livros do mesario, e se inscreverão as listas das respectivas mesanias.

ou eleições e a inhabilitação ou falhecimento dos inscritos, tudo nos termos do disposto no art. 25.º e seguintes.

SECÇÃO 2.ª

Do livro do fundo

Art. 204.º O livro do fundo será dividido em duas partes, servindo a 1.ª para se lançar o inventario geral em verbas separadas e no modelo n.º 3, e a 2.ª para se lançar o inventario do dinheiro amoldado e da entrega de cada administração segundo no modelo n.º 4.

§ unico. O 1.º d'estes inventarios será renovado quando for mister, em attenção ás alterações occorridas - O 2.º será renovado sempre no fim de cada administração, conta ou balanço, lavrando-se a final o termo da entrega ou encerramento na forma do modelo n.º 4, devendo a mesa administrativa, fechadas as contas, capitalisar o romanescente e passar para o curso do fundo.

Art. 205.º Quando qualquer verba do 1.º d'esses inventarios soffrer alguma alteração, deverá esta ser notada á margem (verbas n.º 10 e 12 do modelo n.º 3), podendo-se, no caso do dito inventario ter muitas notas marginaes, reformatá-lo, lavrando-se novo inventario que será assignado pelos inscritos na forma dos respectivos modelos.

(Continua)

REGULAMENTO DAS COMUNIDADES

approvado por portaria, n.º 287, de 26 de outubro de 1921.

TITULO I

Da constituição das comunidades

CAPITULO I

Disposições gerais

Artigo 1.º As associações agrícolas, existentes no territorio de Goa, conhecidas pelo nome de comunidades e mantidas pelo decreto de 15 de setembro de 1856, ficam sujeitas á disposições do presente regulamento.

§ 1.º De cada uma principiar a ter vigor este regulamento, ficando revogadas todas as providões legais anteriores, que no tocarem nas materias que o presente regulamento abrange.

§ 2.º Nos casos omissoes, seguir-se-ha a legislação geral.

Art. 2.º Toda a modificação, que de futuro se fizer sobre a materia contida n'este regulamento, será considerada como fazendo parte d'elle e inscrita no lugar proprio, quer seja por meio da substituição de artigos alterados, quer pela supressão de artigos inuteis, ou pelo adicionamento dos que forem necessarios.

Art. 3.º As comunidades, que comprehendem toda um dos concelhos, são designadas no mappa

Art. 4.º Cada comunidade é formada por componentes por direito de nascimento (gentes, vassallos, janeiros e castouros) e por acçãoistas.

Art. 5.º Os bens das comunidades são herança fazenda publica, e só poderão ser subempreguados e alienados nos termos e pela forma estabelecida n'este regulamento.

§ unico. As comunidades continuam a pagar ao Estado as contribuições, que lhe são devidas, e ás freguesias, que se acham marcadas no mappa n.º 1.

Art. 6.º Os negocios de cada comunidade e cargo são geridos por uma junta administrativa, escolhida annualmente d'entre os componentes ha-

beis pela forma prescrita n'este regulamento.

§ unico. Tendo á a reunido de diversas comunidades debaixo de uma unica administração, ou a reunido de diversas aldeas constituindo uma unica comunidade.

Art. 7.º Além d'estas juntas, haverá uma camara agraria, encarregada de regular os interesses geraes das comunidades de cada provincia e de gerir as aldeas commissas.

§ unico. As provincias e as aldeas commissas, que tom o territorio de Goa, no sentido d'este artigo, são relacionadas no mappa n.º 1.

Art. 8.º As sessões da camara, da comunidade e da junta são publicas.

Art. 9.º As funcções de todos os agentes das camaras, torcos e comunidades, de nomeação annual ou periodica, continuaram sé que elles sejam legalmente substituidos.

§ unico. Nenhum d'estos agentes, quando reeleito, será obrigado a servir, senão que tenha passado um anno ou um periodo igual a que fica eleito.

Art. 10.º As camaras, os torcos e as comunidades podem usar contra os seus accordoos, vigias, devedores e seus fidejussos, ou contra aquelles que por qualquer modo se constituirem depositarios ou garantidos de seus dinheiros, das acciones e privilegios que competem á fazenda nacional para a recobrança dos seus creditos.

Art. 11.º As comunidades, os torcos e as camaras não podem intentar acciones persecutorias sem licença do conselho da provincia, e as conservatorias sem licença do administrador das comunidades.

Art. 12.º As camaras, os torcos e as comunidades serão representados em juizo por seus procuradores ordinarios ou espedidos, officiaes ou suplentes em exercicio, com audiência e intervenção do agente do ministerio publico como magistrado protector, nos termos do art. 185.º

§ 1.º As procurações para todo fim serão lavradas por seus escriptos em actas nos respectivos livros, devendo a letra e a assignatura do escripto que transcrever a procuração ser reconhecidas por tabelião.

§ 2.º A citação pessoal da camara, dos torcos e da comunidade, para o começo de causa, será feita na pessoa do administrador das comunidades.

Art. 13.º As penhoras por dividas das comunidades deverão recahir nos seus creditos, sobre os rendimentos liquidos, e quaisquer outros lucros e vantagens sobre bens immoventes.

§ unico. A penhora fazer-se-ha sempre nas mãos do accedor ou garante da mesma, e este sob sua responsabilidade dará d'ella conhecimento, dentro de vinte e quatro horas, ao administrador para as suas conveniências, devendo pagar e depositar em cauza ao successor.

Art. 14.º Os prazos de juro pessoal dos componentes das comunidades, se podem ser penhorados por dividas das mesmas ás comunidades, torcos e camaras.

§ 1.º Fora d'este caso, poderá penhorar-se unicamente a importancia dos mesmos prazos, anterior ao ultimo anno vencido.

§ 2.º O escripto de comunidade, em vista de sua declaração autentica, precedido pelo escripto de juizo, donde constar a falta de penhora ou arreasto que lhe appeterer o accedor depositario, poderá se necessaria verbas nos livros competentes.

Art. 15.º Não são permitidas contras de alienação de qualquer natureza, nem mesmo hypotheca, quer lavradas por officio publico, quer em escripto particular, sobre os bens de raiz foreiros ás comunidades, sem que nos respectivos instrumentos seja encorporada a certidão, onde conste que os ditos bens não são do corpo ou fundo da respectiva comunidade, e que não se acham em nome diverso d'aquelle de quem provem o direito alienado.

§ unico. Não serão admittidos a registro definitivo nas conservatorias os instrumentos que não estejam nas condições indicadas.

Art. 16.º Cessa o offerecimento, que, em casos de venda dos predios foreiros ás comunidades, se fazia a estas para usarem do direito de opção.

Art. 17.º As comunidades, que tenham dividas a salve ou obras a executar, separar-se-ão nas suas rotas geras uma quantia entre a outra e a terça parte dos seus rendimentos liquidos, para a satisfação das suas dividas e para a execução das obras.

§ unico. Para os effectos d'este artigo, é pedroo que as dividas com-tom da titulos attribuidos, e que as obras estejam ordenadas ou pelo menos reconhecidas a sua necessidade por meio do inspeccão.

Art. 18.º As camaras, os torcos e as comunidades poderão proceder á reunião dos escriptos, que sobre ellas possam legalmente, de contribuições para fabricas das igrejas, capellas, misas, festas e quaisquer outras, pagando vista prestasções annuaes, e em actas de communhão sempre que os pedem.

Art. 19.º São revividos na forma do artigo antecedente os fidejussos e todos os penhorados, que os proprietarios e quaisquer individuos pagam ás comunidades, torcos ou camaras, sob qualquer designação.

§ unico. O capital proveniente d'estas reunhões será applicado para as obras e melhoramentos, a que se referem os arts. 5.º a 7.º do art. 161.º

Art. 20.º Na reunião se lavrará titulo autentico declarando-se n'elle o nome do predio reunido, fidejussos e outros contribuidos nos termos do art. 167.º

Art. 21.º Fizerem habilitação todos os officios que são prestados gratuitamente por certos habilitos, e paga mediante o usufructo em determinados predios.

Art. 22.º Os predios usufruidos hereditariamente pelas nomeações familiares, ainda haja obrigações a certos officios, continuando a pertencer aos possuidores actuaes, avaliando-se os officios que prestam e transformando-se, segundo a avaliação, n'um fidejussor a favor da comunidade, que ficará obrigado os referidos predios.

§ 1.º A avaliação será feita perante o administrador por meio de visitas, escolhidas nos termos do art. 200.º nos arts. 22, salvo, porém, e de demissão, que será sempre chamado pela mesma autoridade.

§ 2.º No decreto dos visitas haverá mencão para o conselho da provincia.

§ 3.º As quantias que de passarem levantar entre os possuidores ou interessados n'essa predios, quando d'elles se derem, serão applicadas nos tribunos habilitos.

Art. 23.º É applicavel a disposição dos artigos precedentes a caso do propinas das conservas das camaras, torcos e comunidades, ficando convertida em fidejussor a prestação que os proprietarios dos predios pagam á camara, torco, comunidade, ou aos seus escriptos.

§ unico. As propinas, que as camaras, torcos ou comunidades pagam a certos habilitos, são revividos mediante o pagamento de 20 prestações annuaes.

Art. 24.º As comunidades podem estabelecer, com autorisação do governador geral, servigos, nos termos de de escriptos, fidejussos, e outras, avaliando-se e assignando previamente os habilitos.

§ unico. O estabelecimento deve ser antes mencionado por escriptos, e nomeados os habilitos, e seus salarios previamente em dictos.

(Continua)

Art. 25.º As fidejussos lavradas em auctoridade de Xerife que se pagam ás comunidades, torcos ou camaras pelos predios de arrendamento familiar,



GOVERNO DO ESTADO DA INDIA

Quinta-feira, 11 de novembro

Anno 1886—N. 247

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se suscitarem dúvidas sobre a intelligencia das materias publicadas nas duas linguas, portuguezá e maratha, prevalecera a versão portuguezá.

परिचय वाच्यकन जाहीर केले जाते की वेदुगीत व मराठी वा रोम भाषात ये मजकूर मसिह केले जातीक वाचे अर्थपरिपरी दिवकी उद्दरलीक मला एा ही वृत्तिग भाषेतोक मजकुराचे वक्तव्य मुदर वाचून लिखि करावा.

GOVERNO GERAL

N.º 602—Tendo sido inspeccionados pela commissão de saude do districto de Damão os guardas de 2.ª classe d'alfandega do mesmo districto, José Joaquim de Noronha e João Lourenço Maria Fernandes, e sendo a mesma commissão de parecer que os sobreditos empregados se acham incapazes de todo o serviço: o conselho governativo ha por conveniente dispensal-os do serviço em quanto o governo de Sua Magestade não resolver: acerca da apresentação que os interessados deverão solicitar, na conformidade da carta da lei de 28 de junho de 1864 e do decreto de 26 d'outubro de 1866, dentro do prazo de um mez, sob pena de se lhes suspenderem os vencimentos.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta compete, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 6 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

N.º 603—Conformando-se com o parecer da junta de saude, em sessão de 4 de setembro, o conselho governativo ha por conveniente ordenar a Manuel Xavier de Quadros, professor de escola primaria de Usgão, 45 dias de licença para se tratar.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta compete, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 10 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

N.º 1.—Pagos de emolumentos: rupias 2-64-20—Gujia n.º 1085

REGULAMENTO

Para o governo economico e administrativo das mazzanias dos pagodes, approved por portaria provincial, n.º 324, de 30 de outubro de 1886.

TITULO II

Da escripturação e contabilidade

(Continuação de n.º antecedente)

SECÇÃO 3.ª

Do livro da receita e despesa

Art. 206.º O livro da receita e despesa será escripturado segundo o modelo n.º 5.

Art. 207.º Neste livro lançar-se-ha a receita e despesa annual da mazzania uns datas em que tiverem tido lugar, em numeros seguidos, exarçando por extenso a importancia respectiva e cahindo depois em algarismo no lugar competente.

Art. 208.º Nas addições de receita se assignarão todos os claviculares com suas rubricas; na de despesa se assignarão tanto aquellas como as partes recipientes ou os seus procuradores legalmente constituídos.

§ unico. Não sabendo as partes assignar, fôrão o seu signal perante duas testemunhas legaes, conhecidas dos claviculares, as quaes assignarão também a respectiva verba.

Art. 209.º A receita comprehende:

- 1.º A importancia das rendas dos predios rusticos ou urbanos pertencentes á mazzania.
- 2.º Os alugueres dos movéis e mais objectos pertencentes á mesma.
- 3.º O juro dos capitães mutuados.
- 4.º Quozesquer contribuições variaveis e invariaveis que as communidades ou os particulares devam pagar á mazzania.
- 5.º A importancia das multas em que qualquer dos associados for condemnado ou incorrer.
- 6.º A importancia de esculas ou doçções feitas por alguém á mazzania.

7.º Quozesquer outras receitas eventuales.

Art. 210.º A despesa comprehende:

- 1.º Os pagamentos certos que a mazzania tem de fazer aos empregados ou servidores, com a competente anticipação ou approvagão.
- 2.º As despesas com os livros, mobília e mais objectos que sejam precisos á mazzania e á reparação da administração.
- 3.º O preço das classes feitas ou encommendas com approvagão superior.
- 4.º Quozesquer despesas eventuales e extraordinarias legalmente autorizadas.

Art. 211.º Todas as verbas da receita e despesa referir-se-hão á fôrça d'um precedente, indicando a folha e o n.º da verba do livro onde se deve encontrar a mesma receita.

§ unico. As verbas da despesa indicadas também a autorização superior em virtude da qual é feita, devendo no caso contrario ser placada pelo substituto do administrador respectivo.

Art. 212.º No fim de cada anno, a mesa administrativa até 10 de julho, formulará pelo seu escripto uma folha de toda a receita e despesa da mazzania, conforme o modelo n.º 11, lançando n'ella em resumo por debito e credito a receita e despesa constantes do respectivo livro, porém pelas totalidades de cada especie, extrahindo fôrça as differenças d'alguns que não possam se encontrar, devendo ser esta folha em que a commissão de servição assinará e se parecer nos termos do n.º 5.º do artigo 206.º e o substituto do administrador lançará a dita de julgamento das contas.

§ 1.º Para cada fim o substituto do administrador examinará muito cuidadosamente as contas, extrahido os livros, documentos e escriptos, e achando qualquer irregularidade, extravio, e mencionará no parte de julgamento que lavrar na folha de contas, a qual parte de vida á secretaria do governo geral, acompanhada de informação sua, escripta e documentada.

§ 2.º Juntar-se-hão á folha de contas os seguintes documentos:

- 1.º Documento de anno respectivo.

2.º Mappa dos bens da fazenda.
 3.º Livro de inventário de objectiva de ouro e prata.
 4.º Livro de inventário actual e dos caehos que pertencem a fazenda.
 5.º Nota dos rendimentos e perdas.
 6.º Livro das despesas e passivas.
 7.º Contas da fazenda pelo exercício e conspecto pelo rendimento da moza, de modo que se veja as commutidades da fazenda em relação ao contrato de livro da receita e despesa e relativas ao tempo da gerencia, indicando-se as datas do livro onde se encontreem as mesmas datas.

LIBRO DAS ACTAS

Art. 213.º O livro das actas servirã para ahi se registrar de libertações da fazenda ou de outra de administrativa.

Art. 214.º Todas as actas serão numeradas por ordem.

Art. 215.º O livro das actas terá em cada folha duas colunas, uma à margem direita, reservada para se lançar a nota das actas anteriores ou posteriores com que tenham relação, e a outra a margem esquerda, para se pôr o extracto da respectiva acta.

Art. 216.º Nas actas se declarará o que se vencer a se oppoer ou protestos dos vencidos, tendo-se todo o cuidado em não se inserir nelas expressões de qualquer modo offensivas a alguma das partes, neste caso ser rejeitada a oppoer se o protesto que poderá ser apresentado pelas partes separadamente.

SECÇÃO 5.ª

Do livro de termos e actos

Art. 217.º O livro dos termos e actos será dividido em tres partes, a 1.ª servirã para os termos de empréstimo e sobre penhoras, e para os das arrematadas e arrendamentos, a 2.ª para os de sem-cabos e desolbrigas, e a 3.ª para as outras contractos com os devedores da fazenda, e será escripturado segundo o modelo n.º 6.º

Art. 218.º Os termos serão escripturados pelo escriptivo declarando a data do dia, mez e anno, o objecto do contrato, a importância do empréstimo, o valor do penhor, o prelio arrendado, a renda, o nome e residência do devedor ou arrematante ou seu fiador, as condições do contrato quando estas não estiverem fixadas ou exaradas no lugar competente, e serão assignadas pelos membros da mesa administrativa.

Art. 219.º Quando os devedores ou arrematantes ou os seus fiadores não comparecerem ou não puderem assignar, assignará outra pessoa a seu pedido, devendo em todo o caso intervir duas testemunhas ilhonas no acto.

Art. 220.º As folhas da 1.ª parte do livro dos termos terão uma columna à margem direita para se lançar em algarismos a quantia do empréstimo ou da arrematação, e outra à margem esquerda, para se lançar nella a nota do n.º da conta-corrente para a qual é transportada a importância do termo do empréstimo ou da arrematação.

Art. 221.º Os títulos das contas-correntes abri-se-hão tanto que não forem os termos d'empréstimo ou arrendamento, ainda mesmo quando unico seja o devedor.

SECÇÃO 6.ª

Do livro de registo das ordens superiores

Art. 222.º Neste livro regista-se-hão todas

as determinações superiores que a mesa administrativa, fazenda ou o seu escriptivo receber.

Art. 223.º Toda a folha do livro de registo das ordens superiores terá à margem esquerda uma columna para se pôr o extracto do documento registado, e será escripturado segundo o modelo n.º 9.

Art. 224.º Toda a registo que se fizer será escripto por extenso, evitando-se qualquer abreviatura.

Art. 225.º No fim de cada registo de documento, o escriptivo declarará estar confiante o mesmo com original, e se assignará designando o dia, mez e anno em que fez o registo.

CAPITULO III

Dos orçamentos

Art. 226.º As mezas formarão por annos economicos o orçamento da receita e despesa annual e remetel-o-hão ao substituto do administrador até 10 de junho, contendo:

1.º Todas as verbas da receita ordinaria e da despesa segundo o respectivo compromisso.

2.º Uma copia do orçamento do anno anterior, para servir de base à approvação.

§ unico. Quando for necessaria alguma despesa extraordinaria, far-se-ha por orçamento supplementar, em que devo apresentar-se a receita correspondente.

Art. 227.º Os orçamentos serão formulados segundo o modelo n.º 10.

Art. 228.º O substituto do administrador poderá no acto de approvação exigir as despesas que achar superfluas ou excessivas, consignando ao despacho as precisas cifras de receita e despesa.

CAPITULO IV

Do balanço

Art. 229.º De dois em dois annos o substituto do administrador, acompanhado do escriptivo da administração, procederã ao balanço dos enfres dos pagulos separadamente, do fundo com o da receita.

§ unico. Os balanços terão logar no mez de julho e agosto para combinar com o termo da gerencia da mesa administrativa, e liquidar a contabilidade do livro da receita e despesa e do livro-caixa.

Art. 230.º O resultado do balanço será exarado no livro do fundo.

Art. 231.º Sendo preciso procederã a abertura dos cofres por via de arrematamento d'uma ou mais chaves, e se poderá fazer com a recepta do substituto do administrador, respectivo

auto circumstanciado.

(Continua)

REGULAMENTO DAS COMMUNIDADES

Approvado por portaria, n.º 101, de 29 de outubro de 1923.

TITULO I

Da constituição das comunidades

(Continua da 1.ª antecedente)

CAPITULO IV

Das comunidades

Secção 1.ª

Das componentes das comunidades

Art. 21.º São componentes das comunidades, nos termos do art. 4.º:

1.º Os que tem jono pessoal, quer ser capita quer ser atipica, e os seus herdeiros varões, por linha do varão, legitimos, legitimaes, ou adoptivos quando a lei os reconhece, seja qual for o seu numero;

2.º Os que possuem as communidades proprias, herdeiros alienaveis de qualquer dação, a herdeias em seu nome;

3.º Os que embora não partilhem partes da associação, tem concludo como sucessores dos seus antigos fundadores, e as suas herdeiras de vôdo nas deliberações, nos nas herdeiras e não dos serviços que se estabelecerem em conformidade do disposto no art. 1.º e 2.º do art. antecedente.

Art. 33.º Os direitos assignados nos artigos 1.º e 2.º do art. antecedente começam a ter effecto a data da inscrição, salvo quando tenha logar por via de recurso provido, em caso em que deve retrahir-se a data da da da do escriptivo de que se tiver recorrido.

§ 1.º Para a percepção dos proventos de jono é necessaria, além da inscrição primeira, a entrega annual.

§ 2.º O direito aos proventos do jono pessoal cingue-se com a morte do joneiro, mas somente depois do espaço de um anno, para o qual deve ser matriculado, embora venha a fallecer no intervalo.

§ 3.º Os proventos do jono pessoal são prescriptos a favor da comunidade pelo espaço de cinco annos, independentemente do n.º ou má 6.º

Art. 56.º O jono pessoal e a qualidade de joneiro não se perde por direito de associação dos herdeiros alienaveis, e os seus proventos podem ser herdados, não somente conforme o disposto nos artigos 24.º e 51.º.

Art. 57.º Os jonos hereditarios e jonos de administração de alienaveis.

Art. 58.º Nenhum accionista poderá ser declarado como tal e arrecadar os respectivos dividendos, sem que se faça inscriçao no livro n.º 2.º A.

§ unico. Os dividendos das ações serão distribuidos igualmente nos termos do § 1.º do art. 55.º.

Art. 59.º Os proventos do jono pessoal de qualquer componente fallecido e os dividendos das ações que estiverem averbadas em nome do autor d'uma herança, poderão ser recebidos pelos inventariantes, tratamelleiros ou futuros compensaveis pelos espelhos inventariados, apresentando despacho do administrador, fundado em titulo legitimo, diuinado do jono.

§ 1.º Não excedendo porém a 100 reptas a importância dos proventos ou dividendos, e escripturando somente neste o escriptivo, a herança de direito de joneiro poderá ser vendida, habilitando

o attestado do parcho, receptor de parochia ou escriptivo da respectiva localidade.

§ 2.º O attestado é para prova de que se dá em circumstancias, a que se refere o § antecedente, e o annuncio será publicado convidando os interessados ignorantes a fim de reclamarem contra a pretensão perante o administrador dentro do prazo de 30 dias, com a comminção de que não serem attendidos.

§ 3.º Apresentando reclamação, ou quando haja litigio pendente sobre a legitimidade dos herdeiros, os proventos ou dividendos ficarão em deposito até à decisão judicial, salvo se as partes accordarem por documento authenticico que um delle os arrecate, ca o em que serão pagos a esse conforme o accordo.

Art. 60.º Compete aos componentes da comunidade:

1.º Discutir e intervir nas deliberações della.

2.º Votar e ser votado para os cargos de associação.

3.º Licitar nas arrematadas e assignar nas arrematadas;

BOLETIM OFFICIAL



GOVERNO DO ESTADO DA INDIA

Sexta-feira, 12 de novembro

Anno 1886—N.º 248

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se suscitarem dúvidas sobre a intelligencia das materias publicadas nas 4. as linguas, portugueza e maratha, prevaleçora a versão portugueza.

वीरु जाहेरवन माहोर केरें माते की केरुमि व पराकी वा होम कायम के वनकर पावेद केरें मातीक कपे वरीविवरी दिक्ती वहुवरीम वनक वरणी वुगीम मावेतीक वनकरावे वरुम वुवर वामन विरवि वारक.

GOVERNO GERAL

Por ter sido incorrecta ao Boletim, n.º 246, novamente se publica a seguinte portaria:

N.º 599—Deverão, nos termos da portaria d'esse governo, n.º 375, de 12 de julho ultimo, estar concluidas e encerradas no dia 15 de dezembro seguinte as matrizes das contribuições industrial e de renda de casas para o corrente anno de 1886; e o conselho governativo ha por conveniente determinar o seguinte:

1.º Desde 16 de dezembro até 15 de fevereiro sejam extrahidos em todos os concellos, á excepção do de Bartzes, os conhecimentos das mesmas contribuições em quatro prestações trimestraes.

2.º A cobrança da 1.ª prestação das ditas contribuições tenha lugar no mes de março, a da 2.ª no maio, e da 3.ª no julho e da 4.ª no setembro do anno seguinte.

3.º Pela direcção dos serviços tributarios serão expedidas as convenientes ordens para a devida execução das disposições acima mencionadas.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta competir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 9 de novembro de 1886—*João de Sá Coutinho—João Ignacio de Brito.*

N.º 604—Visto o projecto e orçamento da construção do lanço da estrada real, n.º 8, de Gulém á margem direita do rio Talpoua, na extensão de 6.001,400; o conselho governativo, com o voto affirmativo do conselho do governo: ha por conveniente declarar urgente e de utilidade publica a expropriação dos terrenos necessarios para a alludida construção, e determinar que se proceda a ella nos termos da lei.

As autoridades e mais pessoas, a quem o co-

hecimento e execução d'esta competir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 11 de novembro de 1886—*João de Sá Coutinho—João Ignacio de Brito.*

N.º 605—O conselho governativo, confirmando-se com a opinião da junta de sanção publica, que, em sessão de 4 de corrente, inspeccionou o professor de lyceu nacional, Luis Manoel Julio Frederico Gonçalves: ha por conveniente conceder-lhe 45 dias de licença para se tratar.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta competir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 11 de novembro de 1886—*João de Sá Coutinho—João Ignacio de Brito.*

N.º 606—Pagos de emolumentos rupias 2-00-00—Guia n.º 1807

Identica, sob o n.º 606, a favor de Pascoal Ignacio de Souza, aspirante a piloto da barra de Goa, concedendo-lhe 30 dias de licença para se tratar e convalescer em casa.

N.º 607—Pagos de emolumentos rupias 2-00-00—Guia n.º 1808

Identica, sob o n.º 607, a favor do escrivão do juizo de direito da comarca de Damão, Antonio Philippe de Sant'Anna Paes, concedendo-lhe 60 dias de licença para se tratar em Goa.

N.º 608—Pagos de emolumentos rupias 2-00-00—Guia n.º 1809

REGULAMENTO

Para o governo economico e administrativo das municipalidades pagadas, approved por portaria provincial, n.º 364, de 30 de outubro de 1884.

(Continuação do n.º anterior)

TITULO III

Disposições transitórias

Art. 232.º Em quanto o servico e a contabilidade dos pagados não estejam em dia, serão nomeadas, sob proposta do substituto da administração, comissões especiais, compostas cada uma de 3 membros habéis, para conferenciar as contas arretradas e apurar os fundos de pagoda.

1.º Sendo possível, nestas comissões haverá um membro que saiba ler e escrever a lingua portugueza.

2.º Cada membro d'estas comissões receberá a gratificação que for arbitrada, por dia útil, paga pelo respectivo pagado.

3.º O substituto da administração enviará ás comissões o numero de dias que requirem para o desempenho dos trabalhos, e lhes ordenará que verifiquem e comitem:

a) Se os fundos, joras, ademas, vases, alfeias, roupas, documentos e em geral outros objectos pertencentes ao pagado estão devidamente inventariados com a indispensavel minuciosidade e clareza, e se acham ou não no livro competente; devendo no caso contrario inventariar-se com todas as precizas designações e valor.

b) Se as despesas feitas tem procedido a autorisação legal, e se todas as contas de pagado, seja qual for a sua procedencia, têm sido em devido tempo cobradas, ou, aliás, se têm sido demandadas em juizo, quando o devera ser.

c) Se os fundos de pagoda estão empregados com as necessarias garantias, que servem de hypotheca, quer sobre pagados.

d) Se os predios estão arrendados por

BOLETIM OFFICIAL



GOVERNO DO ESTADO DA INDIA

Sabbado, 13 de novembro

Anno 1886—N.º 249

PARTE OFFICIAL

Por ordem superior se faz saber que, quando se suscitarem dúvidas sobre a intelligencia das materias publicadas nas duas linguas, portugueza e marathe, prevalecera a versão portugueza.

गिरह माहेवकन माहीर दे.ते माहे की वेळीम व कराकी वा योग लखन ये, यमकर मासिक केने-भातीक माये अर्वापरवी दिवशी उदरुलीक लखन वा.ये. पुर्वीम मायेतीक वयकुनये वकन युवक लखन भिरव करार.

MINISTERIO DOS NEGOCIOS DA MARINHA E ULTRAMAR

DIRECÇÃO GERAL DO ULTRAMAR

1.ª Repartição

N.º 24—Sua Magestade El-Rei, conformando-se com a opinião da junta de saúde naval, em sessão de 16 do corrente: ha por bem conceder a Antonio Joaquim da Cunha Berrance, juiz de direito da comarca de Dumão, noventa dias de licença para se tratar. O que o mesmo Augusto Seabra manda, pela secretaria d'estado dos negocios de marinha e ultramar, comunicar ao governador geral do Estado da India, para os devidos effectos.

Pago, em 16 de março de 1886—Henrique de Macedo.

Agosto de emolumentos e respectivo adicional de 1/10 seis mil trezentos e sessenta réis, como consta da guia, n.º 240, do corrente anno.

Secretaria d'estado dos negocios da marinha e ultramar, em 12 de outubro de 1886—Eduardo Clington.

N.º 151—III.ª e Ex.ª Sr.—Com referencia ao v.º officio, n.º 113, de 9 de junho ultimo, que incluia um requerimento de Fabricio Henrique, ex-official de diligencias do extincto juzgado de Dumão, pedindo ser aposentado no mesmo lugar, encarregando-se, ex.ª o ministro de dizer a v.º ex.ª que o referido requerimento foi indeferido, porque não se lhe pode contar para a aposentação o tempo de serviço militar e, desde esse tempo, não conta o requerente mais do que 7 annos incompletos de serviço, e que não chega ao minimo exigido pelo § 2.º do artigo 1.º da carta de lei de 28 de junho de 1864.

Deus guarde a v.º ex.ª—Secretaria d'estado dos negocios da marinha e ultramar, em 15 de outubro de 1886—III.ª e Ex.ª Sr. Governador geral do Estado da India—Na ausencia do di-

rector geral e do chefe da repartição, Urbano Henriques, 1.º official.

GOVERNO GERAL

N.º 608—Não podendo o vogal da junta fiscal das matrizes de Bardas, Domingos João Conceição Lobo, como ajudante do conservador da mesma comarca, sair da repartição e assistir ás reuniões da dita junta em quanto o conservador continuar a exercer de delegado do procurador da corde: e conselho governativo ha por conveniente exonerar-o de vogal da junta fiscal, e nomear em seu lugar o capitão Ernesto Emilio Pereira Garces, proposto pelo director dos serviços tributarios, em officio de 9 de corrente mez.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta competeir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 13 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

N.º 609—Tendo requesto, por via do administrador geral dos correios, José Francisco de Sá, carteiro do correio de Colvalle, pedindo a exoneração do mesmo lugar: e conselho governativo ha por conveniente conceder a exoneração pedida.

As autoridades e mais pessoas a quem o conhecimento e execução d'esta competeir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 13 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

N.º 610—Attendendo ao que requerer Bict Sinay Hatmó, 2.º aspirante da administração districtal do correio de Mapaga, pedindo 8 dias de licença graciosa, e á informação do administrador geral dos correios: e conselho governati-

vo ha por conveniente conceder-lhe o licença requestada.

As autoridades e mais pessoas, a quem o conhecimento e execução d'esta competeir, assim o tenham entendido e cumpram.

Palacio do governo geral em Pangim, 13 de novembro de 1886—José de Sá Coutinho—José Ignacio de Brito.

N.º 611—Pagos de emolumentos supra 20000—Guia n.º 240

REGULAMENTO

Para o governo economico e administrativo das emendas dos pagados, approved por portaria provincial, n.º 324, de 16 de outubro de 1884.

(Código de n.º antecedente)

TABELLA—A—

Das emendas que devem pagar os funcionarios e a administração dos pagados

CAPITULO I

Do subjeitos da administração do que são

Artigo 1.º Fôrmos as subjeitos da administração do conselho provincialmente os emolumentos seguintes:

- 1.º Pela tomada e julgamento das contas annuaes de garantia de cada pagado, sendo o rendimento annual de 50 até 500 rúpias 00:00:00
- a) De o rendimento for de 500 até 1.000 rúpias 00:00:00
- b) De 1.000 a 2.500 rúpias. 00:00:00
- c) De 2.500 rúpias para cima. 12:00:00
- 2.º Pelo balanço biannual de cada 00:00:00
- 3.º Pelo balanço dado a requerimento de particular percheira e emolumento designado e n.º antecedente, sendo pago pelo representante quando se não prove o que allegar.
- 4.º Pelas rubricas dos livros dos pagados por cada folha 00:00:00 1/2
- 5.º Pela reforma das contas, sendo de ...

1.º Para a compra de materiais, obras e serviços necessários à execução dos trabalhos de conservação das obras etc. 02:00:00

2.º Pelo transporte da diligência ou por cada dia mais 01:00:00

3.º Pela cada dia mais 01:00:00

4.º Pela cada dia mais 01:00:00

5.º Pela cada dia mais 01:00:00

6.º Pela cada dia mais 01:00:00

7.º Pela cada dia mais 01:00:00

CAPITULO II

Do escrivão da administração

Art. 5.º Pertencem ao escrivão da administração privativamente os emolumentos seguintes:

1.º Por cada citação entrando contra si, dentro da sede do concelho... 00:04:08

2.º Fora da sede por cada kilometro mais 00:04:00

3.º Pelas traduções a requerimento do particular, de cada requerimento ou documento traduzido de português para maratha, não excedendo a uma lauda ou 25 linhas... 00:01:00

4.º Por cada lauda mais ou 25 linhas... 00:00:06

5.º Quando o documento a traduzir não tenha 25 linhas... 00:00:06

Art. 6.º O escrivão não vencerá emolumento algum pelas diligencias designadas no artigo 1.º, mas sim tão somente o caminhar, quando tais diligencias se fizerem fora da sede, o qual será regulado a razão de 00:04:00 por cada kilometro.

§ unico. So, porém, aquellas diligencias forem de interesse particular, perceberá o escrivão anexo dos emolumentos taxados ao substituto do administrador, sendo pagos pelos interessados.

CAPITULO III

Dos peritos e louvados

Art. 7.º Louvado de emolumentos:

1.º Por cada inspecção para reconhecimento da necessidade de utilidade das obras, sua fiscalização e baldeamento... 01:00:00

2.º Por cada dia mais 01:00:00

3.º Por cada dia mais 01:00:00

4.º Por cada dia mais 01:00:00

8.º Fora d'ella acrescero o caminhar a razão de 2 taças por kilometro.

CAPITULO IV

Dos membros da mesa administrativa

Art. 8.º O presidente e o escrivão da mesa administrativa terão direito cada um a 1% do emolumento sobre o preço d'arrematação da venda dos penhores a que se refere o § 3.º do art. 119.º do regulamento.

Art. 9.º Pela mesma forma o pregoeiro terá direito a 1% por cento calculado nos termos do art. precedente.

CAPITULO V

Dos emolumentos communs

Art. 10.º Pertencem ás administrações os seguintes emolumentos:

1.º Por cada mandado de citação ou intimação... 00:02:00

2.º Por cada termo de juntada, vista, remessa, recepção, conclusão e outros d'esta natureza... 00:00:04

3.º Por certidão de affixação do edito... 00:01:00

4.º Pela liquidação das custas d'um processo... 00:04:00

5.º Por cada auto de averiguação, arrematação de bens, exames, inquirições, além da raso... 00:06:00

6.º Por cada termo de nomeação de louvados, peritos, juramentor, arromatados, depositos, desistencia, confissão, ratificação e outros de qualquer natureza... 00:08:00

7.º Do proctoria a requerimento de parto... 00:03:00

8.º Por cada certidão narrativa ou de teor e copia das contas correntes, alem da raso... 00:01:00

9.º Quando a certidão exceda a uma lauda, pagará por cada lauda de 25 linhas... 00:00:06

10.º A raso conta-se por linha de 30 letras.

11.º De busca por cada anno, quando não seja corrente ou designado pela parte... 00:01:00

CAPITULO VI

Disposições gerais

Art. 11.º Toda a diligencia ordenada oficialmente será feita sem immediato emolumento, tendo o substituto do administrador e o escrivão ou quem suas vezes fizer, direito admetido aquelle, sendo a final condemnada nas contas a parte vencida, havendo-a.

Art. 12.º A conta e arrecadação dos emolumentos compete ao escrivão, e deverá ser conselheiro para aquelle fim destinado.

§ unico. Sendo os emolumentos cobrados pelo escrivão a que se refere o § 3.º do art. 119.º do regulamento, a distribuição será feita pelo escrivão da mesa administrativa e lançada em conformidade com os termos d'arrematação da venda dos penhores.

Art. 13.º Nos emolumentos de caminho não se computa a volta.

Art. 14.º O plano do governo geral em Pangim, 30 de Novembro de 1871.

REGLAMENTO DAS COMUNIDADES

Approvado por portaria n.º 201, de 30 de outubro de 1871.

TITULO II Das operações das comunidades e sua do seu processo

CAPITULO I Das arrematações ordinarias

Art. 208.º A toda a arrematação ordinaria de predios, obras, serviços o avenças da comunidade, procederá calculo ou avaliação que será feito pelos louva-las designados no art. 127.º, e estará prompto até ao fim de maio anterior a epocha da licitação.

§ 1.º Os campos, em quanto não se proceder a tombação e divisão invariavel dos seus lotes, serão divididos em lotes pequenos não excedentes a 100 litros ou um canil de semente, excepto se a varzea inteira for inferior a 500 litros de 320 litros ou duas caniladas.

§ 2.º Os louvados examinarão a quantidade de força productiva do terreno ou das arvores, calcularão a despesa que demanda o bom cultivo ou grangio, e o semente que leva, e a produção bruta provavel, e a perda ou consumo annual pela qual deve ser adjuvado regulando-se pela medida dos ultimos tres annos.

§ 3.º As declarações mencionadas no § 1.º precedente serão lançadas em um mappa, das arrematações seguidas, de nomeação especial, sendo cada tempo constante do respectivo termo de referencia ao numero d'ordem do calculo anterior.

§ 4.º Na mesma occasião e em seguida a licitação, os louvados formularão as condições de servidão para devida amanho e cultura; vigia dos campos, searas e palmareas; secura da colheita e diques; conservação das rampas e de quecos de esgoto; represas e distribuição das aguas e pesca e outros serviços, designando-se clara e expressamente no calculo essas condições, e se o ser por meio de referencia ás que tenham existido em epochas anteriores.

§ 5.º Tanto na avaliação dos lanços como na estipulação das condições, os louvados se referirão não só por seus proprios conhecimentos, mas tambem pelos esclarecimentos e informações especiaes que lhes prestarem os peritos, camolins, painas e vigias.

§ 6.º Em seguida ás varzetas serão arrematadas palmareas, cajueiros, hortas, terrenos de semente de legumes, predios urbanos, portadas, muros e riachos para pesca, e bem assim palha, mel, e outras quaesquer avenças da receita.

§ 7.º Depois dos lanços da receita, arrematam-se os de despesa, taes como obras, serviços e diques, incluindo-se n'esta classe as vigias e a final a sacadoria.

§ 8.º As varzetas da comunidade poderão, a seu turno, constituir parte do bairro da vigia, segundo for mais conveniente aos interesses da comunidade, devendo, em todo o caso, ter a sua avaliação ou calculo, a parte do mesmo bairro.

§ 9.º O mappa da avaliação e as condições que se estabelecerem, serão assignados pelo procurador da comunidade, louvados e escrivão, a cujo cargo fica a escripturação respectiva.

Art. 209.º Aprontado o calculo com as condições, será apresentado ao presidente da mesa administrativa, e ficará exposto, durante os primeiros dias de junho, ao exame dos componentes da comunidade nas casas das arrematações da mesma.

APPENDIX - XXII THE COMPROMISSO OF DEVAKI – KRISHNA

**PORTARIA NO. 22
(ORDER NO.22)**

Having been shown the draft plan of the statutes of the mazania of the temple of DEUQUI CRISNA ROVOLNATA PANDAVADO, of Orgao of the taluka of Ponda, and it being clear therefrom that the provisions in force regarding establishments of similar nature were complied with;

In conformity with the vote of provincial council that was heard on the subject in the session of 6th August last;

I deem it fit to approve the said statues, which have 69 articles; is an integral part of the present Portaria and is signed below by the Secretary – General.

The authorities and other persons to whom the knowledge and execution of the presents concerns, may thus understand and comply.

STATUTES REFERRED TO IN THE EARLIER PORTARIA

CHAPTER 1

Of the temple and the founder mahajans

Article 1: The temple of Sry Rovolnatha Pandavado, which was earlier originally from the village of Chorao, was then moved after the Portuguese conquest to the village of Mayem, Bicholim, and therefrom to the place where it is found presently in the Marcela ward of the village of Orgao.

1. The big and small temples existing in the same ward, inside and outside the main building, are branches of the same temple.

1. The temple of Sry Deuqui Crisna, considered as the main one, is common to the Pandavadcar and Gavoncar Mahajans.

2. The temple of Sry Laxmi Naraina, Shri Catyani, Shri Chodaneshwar and Shri Mahadeo;
3. The temple of Shry Bhumica;
4. The temple of Shri Dadxencor;
5. The little temple of Shri de Bramon situated at the side of the main temple of Ravalnath.

Articles 2: The institutors and founder mahajans of the abovementioned temples are :
Brahmin Gowd Saraswat Vaishnavas, descending from 5 gotras or tribes, viz.

1. ATRI GOTRA: to which belong the mahajans of the surnames Prabhus or Porobos, who presently use the special family surname, like Loundes, Pomburpencars, Moies, Colvalcars, Guindes;
2. CASHYAP GOTRA: to which belong the original families with the surname Naik, Quenim, Sincro, and Malle Dadxencorcars.
3. VATSA GOTRA: to which belong the mahajans having the surname Zoixi and Darvotcar;
4. COUXICO GOTRA: from which descend those of the surname Porobo Dadxencorcar.
5. BARADUJ GOTRA: to which belong the descendants of the family having the surname Borod.

Article 3: The mazania composed of 5 gotras, referred to in the earlier Article, constitutes an association directed and administered according to the general and special laws contained in the present statutes and in the regulations of the temples.

Article 4: The right to mahajanship is hereditary and perpetual by the male line and is transmitted from generation to generation by consanguinity or adoption done in accordance with the code of uses and customs of 16th December 1880 and never by affinity.

Article 5: The Mahajans of the temple to which these statutes refer are those that are named in the attached list, which shall be reviewed annually and also those who prove their right to be so.

CHAPTER – II

Of the rights and duties of the mahajans

Article 6: The rights committed in Article 4 are imprescriptible and inalienable and begin on the day of registration in the list, except when it is done by appeal provided for, because in the latter case it shall begin on the day of the appeal which cause the appeal.

Article 7: All the mahajans have equal rights, honours and privileges.

Article 8: Every mahajan can admonish any server in the fulfillment of his duties, expose to the Board or mazania the malversations and irregularities committed by the same servers or employees of the corporation.

Article 9: Every mahajan is given the right to examine the accounts of receipt and expenditure of the corporation, see and examine the books in which the funds and other securities have been accounted and ask the Board for any clarifications about its management.

Article 10: Every mahajan is obliged to:

- 1. When elected or nominated to be member of the Board, to administer the temples described in Article 1 and its para 1 in accordance with the 2nd part of Article 3.**
- 2. Attend, decently dressed, all the religious and festive acts, when in the temple;**
- 3. When in the temple premises, to also attend the greeting of Nobat.**

CHAPTER III

Of the Fund

Article 11 : The fund of the temple consists of:

- a) **Immovable properties, images of gold and silver, precious stones, furniture items, utensils and other copper and tin items, contained in the inventory drawn up in the respective book;**
- b) **Credits, temple buildings, little temple, house of (Odio?), and house with its porch where the Rath is kept, situated in the said Marcela ward.**
- c) **Credit of Rupees 3000 which the coffers of the temple have against the village comunidade of Tiurem and now against Upindra Visvonata Porobo Loundo, from Ribandar, to be collected by legal means;**
- d) **Contribution of Rupees 50, done by Rajendra Porobo Loundo, coming from the interest on the amount of Rupees 1000 deposited with Panduronga Porobo Loundo and his brothers from Bandora, for together with its interest to incur the annual expenses with its interest yo incur the annual expenses of Amrutpad and Nandadip to the deties Laxmi Narayan and Katayani, which credit is committed to the temple in the name of the late mahajan Purxotoma Porobo Colvalcar from Nova Goa.**
- e) **Commitment made by some mahajans for the expenses of Amrutpad, to the tune of rupess 35 annually, coming from the principal of Rupees 700 which is deposited with Roulu Mortu Naique from Bicholim.**
- f) **Quit-rent of urban property paid by various quit-rentes and devotees as contained in the inventory;**
- g) **Donations made by adorers and devotees for the increment of the temple fund.**

Article 12: The rent consists of:

- a) **Rent from immovable property;**
- b) **Interest from loaned amounts;**
- c) **Quit rents of emphyteutic properties;**
- d) **Oblations offered to deities or the cult;**
- e) **The proceeds from fines applied in accordance with the present statutes and regulations of the temples;**
- f) **Any financial help offered by the mahajans or devotes;**
- g) **Charges due to the temple for the acts celebrated;**
- h) **Any contingent revenue.**

Article 13: The mazania may accept any donation in cash, jewellery, clothes or any article

that is voluntarily offered except that by virtue of these donations the donor should not feel it his right to intervene in the affairs of the temple.

Article 14: The oblations whose value does not exceed five rupees shall be distributed among 4 bogotos pujaris, in equal parts.

1. In the other branches of the temple the oblations whose value does not exceed one rupee shall belong to the pujaris.

Article 15: The tulabhar made of any type of metal and pearls and precious stones shall make up the income of the coffers. If of coconut, sugar, sandalwood and other food items, it shall be distributed among the servers of the temple, in accordance with Article 16, and only the price of the coconut, 10 lbs of sugar and 10 lbs of sandalwood, 5 curos of rice and of other food items shall be credited to the coffers.

Article 16: The distribution of oblations offered referred to in Article 15 shall be done in 5 equal parts, viz one to the pujari bogoto poirecar, the other to the 4 house of pujari bogotos, the third to the vajantris including nagarevalla, the fourth to the bhavina and the fifth to the kirtanis, drupody, dancing girls, mrudonguis, jhalmi, carriers of insignias and palanquin cambins. The distribution of objects offered in the branches of the temple shall be done in the following manner; they shall be pujari, another for the vazantris com nagaro, the third to the bhavina and the fourth to all the servers contained in the earlier Article.

Article 17: The oblations and other offerings shall be checked by the administrative board and, in its absence, by any of its member with the assistance of the pujari poirecar or acting priest and shall be entered in the respective book.

1. There shall be in the custody of the pujari bogotos or priests a white book with the record of opening and closing, numbered and initialed by the president of the board for entering the oblations and offerings in accordance with this Article.
2. The donors shall sign the notes entered in the said book of oblations and offerings and if they do not know to write, two witnesses shall sign on their behalf.

Article 18: The oblations consisting of clothes and other objects not required for use shall be sold by the administrative board in auction following the legal formalities, availing for this purpose the occasions of large attendance to the temple, like the festivities of Malini Pournima – Dussehra – and the proceeds shall be added to the fund.

Article 19: The expenses of the temple are:

- 1) Maintenance of the temple buildings and the little temple, as in Article 1 and its para. 1 and paragraph b) of Article 11;
- 2) The celebration of the festivities and cults marked under Article 28;
- 3) Alms and others contained in the ordinary and extraordinary budget, when approved by the higher authorities;
- 4) Improvements of the buildings;
- 5) Expenses inherent to the administration and management;
- 6) Payment of salaries to employees and servers at temples;
- 7) Any other extraordinary and contingent expenses voted by the mazania and approved by higher authorities.

CHAPTER IV

Of daily ceremonies in the temples

Article 20: The daily ceremonies of cult to the main deity of Sry Ravalnatha Pandavado are:

1. Nobat at dawn;
 2. Puja with bath;
 3. Neivedia at noon, with the dishes prepared by the 4 bigotos with hald (ceira?; seira = basket) of rice each and at night any sweet or fruit;
 4. Maha artis by day and night;
 5. Nandadip with 12 lamps, 5 being supplied by the coffer of the temple and others by privately by the mahajan devotees;
-
1. Besides the ceremonies mentioned in this Article, there take place others assigned by various devotees and paid by them, which must be celebrated according to the conditions set by the institutors.

Article 21: The daily ceremonies of cult to the deity branch of Sry Deuqui Crisna, are:

1. Nobat at dawn;
2. Nirmalya Vissarjan;
3. Pavaman Abhishek;
4. Maha Puja;
5. One neivedia at noon and the other at night, the dish prepared with one (ceira?) of Pacharil rice de la sorte verdure, polly, areca and bet with dactxana of one real.
6. Maha artis by day and night, 4 being on full moon days of each month (Shukla Pacxa) and the remaining six are lit by the gavoncar mahajans and ten on new moon (Krishna pacxa) of each month.

Besides the ceremonies mentioned in this Article, there take place others consigned by various devotees and paid by them, which must be celebrated according to the conditions set by the institutors.

Article 22: The daily ceremonies of cult of the remaining deities branches contained in para 1 of Article 1 are:

1. Nobat at dawn
2. Nirmalia Vissarjan
3. Maha Puja
4. One neivedia at noon, the dishes being prepared for the deities of Sry Bhumica and Dadxencar with one (ceira?) of rice and others with hald (ceira?) of the same and at night any sweet or fruit.
5. Maha artis
6. Nandadip with 2 lamps Shri Bhumica and 2 Sry Dadxencor and night lamps to other deities.

Article 23: The administrative board shall carefully watch if the pujanirs, bogotos and priests satisfy or not in reality all their duties at the right time.

Article 24: The charges to be collected for the acts listed hereinafter are as follows:

1. For a ceremony of Panchamruta Abhishek and Neivedya to Sry Ravalnath Pandavado.
 - i) To the purohit of Ganapati Pujan and Panchamruta Abhishek **0-02-08**

II)	To 4 bogotos for neivedia	0-07-04
III)	To the vazontri players with nagaro	0-02-08
IV)	To the bhavina	0-01-04
V)	To the coffer of the temple	<u>0-01-00</u>
		0-15-00
2.	For one ceremony of Rudravartana from the hands of the Purohit	0-06-08
3.	For a ceremony of Laghurudra	
a)	To 12 priests, one being water supplier and others of Japa (each 0-02-08)	2-00-00
b)	To the purohit for Ganapati Pujan Panchamritabhisheka and Acharya Puja	0-06-08
c)	To 4 bogotos for neivedia	0-07-04
d)	To the vazantris for mrudong and Nagaro	0-06-08
e)	To the bhavina	0-02-00
f)	To the coffer	<u>0-04-00</u>
	Total	3-10-08
4.	For the neivedia of Kichadi or Payas	0-04-00
5.	For the ordinary or usual neivedia	0-02-00
6.	For a Gantwal Ceremony	
a)	For the purohit for the Ganapati pujan and Panchamrutabhishek	0-03-04
b)	For the faladan	0-00-04
c)	For the players, mrudongi and dancing girls	0-03-04
d)	To the coffers of the temple	<u>0-01-00</u>
	Total	0-08-00
7.	For the Puja Ceremony	
a)	Ganapati Pujan and Panchamritabhishek for the purohit	0-04-00
b)	For the ashirwad – Dacxana	0-04-00
c)	For the expenses of Puja	0-06-08
d)	For the neivedia	0-07-04
e)	For the coffer of the temple	0-04-00
f)	To the puranic	0-03-04
g)	To the kirtani and drupadi	0-03-04
h)	To the mrudongi	0-01-04
i)	To the dancing girls	<u>0-06-08</u>
	Total	2-08-08

8. For the ceremony of Avartana to Sry Ravalnatha Pandavado ,	0-02-00
9. For one ceremony of Ekadassani	0-04-00
10. For one ceremony of Deupana or Devakritya	
a) To pujari of Sry Deuqui Krishna	0-01-04
b) Ditto of Sry Bhumica	0-01-04
c) Ditto of Sry Bhumica	0-01-04
d) Ditto of Sry Ravalnath Pandawado	2-00-00
e) To the bhavina	0-01-00
f) To the katkar	0-00-08
g) For oil and coconut	0-04-00
h) For the coffer of the temple	<u>0-02-00</u>
Total	2-11-08
11. For One ceremony of Khetrapal	0-06-08
(Combo nall – 0-2-8 - Sangod 0 – 02-08	
Sur rota 0-01-04 to the guardafis of the deity of Sry Ravalnath)	
12. For one ceremony of Maharudra	
i) To the purohit for the Puniavachan and Ganpati Pujan	0-03-08
ii) Panchamritabhiseka	1-10-04
iii) Achaeya Puja	1-00-08
iv) Gopradan	2-01-04
v) Dacxana – Faldan during 4 days	5-00-00
vi) To the 12 priests one being supplier of water and other of japa, 1-10-08 each	19-08-00
vii) Deva dacxana	0-03-04
to the bogotos by the neivedya	1-13-04
to the puja arranger	1-00-00
Bhojan dacxana	0-08-00
Ashirvad dacxana	0-03-04
Taldar	0-02-00
Vazantris with nagaro	0-04-06
Dancing girls	0-06-08
Bhavina	0-02-00
Oil	1-12-00
Lamp lighters	0-02-00

Panchakhadya Neivedya	0-12-00		<u>31-00-00</u>
	Total		61-08-00
13. For the ceremony of Pancharit and neivedya to Sry Deugui Crisna.			
a) To the purohit, Ganapati Pujan Pamcharitabhisheka			0-04-08
b) Neivedya	...	...	0-02-08
c) Ashirwad	...	...	0-00-08
d) To the players, mrdongui and nagaro			0-01-04
e) To the bhavina	...	...	0-01-04
f) To the coffers of the temple		...	<u>0-01-00</u>
			0-13-00
14. For the Pavaman Abhisheka ceremony ... 0-02-08			
15. For the Laghuvisnum Ceremony			
(The distribution shall be made as fixed under no. 3 above of LAghurudra)			
16. For the Mahavisnum Ceremony:			
(Its distribution shall be made as fixed under no. 12 of Maharudra)			
17. For the Pancharitabhisheka ceremony and neivedya and other divinities: 0-06-08 for each, 0-01-00 being for the coffers of the temple.			
18. For ditto of Sry Deuqui Crisna to Sry Deuqui Crisna, Sry Bhumica and Sry Rovolnata Pandavado.			
a) To the purohit for the Ganapati Pujan and Pancharitabhisheka	...	...	0-02-08
b) Neivedya to Sri Deuqui Crisna		...	0-02-08
c) Ditto to Sri Bhumica		...	0-02-08
d) Ditto to Sri Ravalnatha Pandawado		...	0-07-04
e) To the vajantris including mrdonga and Nagaro	...	...	0-02-04
f) To the bhavona	...	...	0-01-04
g) To the coffers	...	...	<u>0-01-00</u>
		Total	0-04-00
19. For the ceremonies of Pancharitabhisheka to all the divinities:			
a) To the purohit for the Ganapati poojan Pancharita and ashirwad	...	...	0-04-00
b) To Shri Deuqui Crisna	...	...	0-02-00
c) To Shri Bhumica	...	...	0-01-04
d) To Shri Dadxencor	...	...	0-01-04

e) To Shri Ravalnatha Pandawado	...	...	0-04-00
f) To Shri Ravalnatha Gavanwado	...	...	0-01-04
g) To Shri MAllinatha Malle Purush	...	...	0-01-04
h) To the Paudd	...	...	0-00-08
i) To the coffers	...	...	0-02-00
j) To the Purush	...	...	0-01-04
k) To the players, mrdongui and Nagaro	...	...	0-02-06
l) To the bhavina	...	...	<u>0-02-02</u>
		Total	1-08-00

Sole Para : The charges referred to above may be exceeded according to the wish of the individuals who order the celebration of ceremonies, but they shall never pay less.

Article 25: There will be a special book in which the clerk or any member of the board shall order the noting down of all the ceremonies of Abhishek Puja and others and for which the administrative board shall verify if bogotos have been regularly paid or not to the respective pujaris which are due to them in each of the ceremonies of all the number of the earlier Article even though they are celebrated voluntarily for any private person.

1. The book referred to in this Article shall be initialed and numbered by the President of the same governing board.

CHAPTER V
Of the servers

Article 26 : Servers of the temple are persons of both the sexes who render services through remuneration in cash or even through the charges paid, assigned for the ceremonies that they celebrate:

The servers are:

- 1) 4 houses of bogotos of pujaris of Sri Rovolnatha Pandovado;
- 2) 4 priests pujaris, one being of Sry Deuqui Crisna, the other of Sry Bhumica, 3 of Sry Dadxencor and 4 of the remaining divinities;
- 3) 9 vazantris with nagaro and 2 houses of vazantris mhars alternately, every second year, from Mayem;
- 4) One purohit who performs the joshivrata, 1 poirecar, 1 quirtony, 1 drypady, 1 taldar and 1 zolmi;
- 5) One house of bhavina and 2 houses of dancing girls, 3 being from one house and one from another;
- 6) 100 hilmadars or carriers of the insignias, 4 diutios, 1 launderer, 1 perny, 3 cambins Sirgaocares;
- 7) Gaudes who since the olden days have been doing physical labour at the temple;
- 8) One mrudongui, one sarongui, one haridas and one semon-preacher, one katker.

Sole Para: All the servers to whom this Article refers shall receive as payment for their services the salaries and frois recorded in the respective budget.

Article 27: It is binding on the servers to whom the earlier Article refers to carry out faithfully, under the direction of the administrative board, the services in their charge:

1. It is the duty of the bogotos pujaris in their pory;
 - a) To receive from the governing board the oil meant for the lighting of the 5 lamps every day and for festivities;
 - b) Preparing articles for puja, flowers, sandal and others, do puja with bath at dawn;
 - c) Light lamps at the appointed hours and keep them well lit;
 - d) Prepare arti lights, daily offering neivedia provided for under no. 3 of Article 22 ringing the bell;

- e) Keeping the sanctuary clean and tidy and give Betha;
- f) Saying oracles at the request of the mahajans and outsiders;
- g) Keep under his responsibilities during his duty days all the ornaments of gold, silver, precious stones or any others that whether in the sanctuary or those used on festive occasions and upon expiry of his term of service give the colleague who is replacing him or the board from whom he received charge;
- h) Accept from the devotees the oil that they voluntarily wish to give for lighting the Nandadip as also rice for the Amrutpad.
- i) After the nocturnal artist see that nobody is seated inside the temple premises, close all the windows and doors, and keeping the lights on.

2. It is the duty of the priest of Sry Deuqui Crisna:

- a) To do nirmalia vissarjan and mantrotar sonana? At dawn, Pavaman abhishek at 7a.m., Mahapuja at 10 am. And offering Mahaneidedia provided for in no. 5 of Article 21 at noon, preparing the articles and arti lights and ringing the bell at arti time;
- b) To keep the sanctuary clean and tidy, offer Betha, light lamps at the appointed hours and keep them well lit, receiving from the governing board the oil meant for the daily lighting of the festivities;
- c) To sing epithalamic verses at the foot of the palanquin and lalqui, give ixarota (Notice) to the servers by ringing the bell to attend the mantrpuspa on festive days in the main temple and other branches, which take place at night;
- d) To keep under their custody the ornaments of gold, silver, precious stones or any others, whether in the sanctuary and seeing to it after the nocturnal artist ht no person is seated inside the temple and closing all the doors and windows, leaving the lights on;

3. It is the duty of the priests of Sry Bhumica, Dadxencor and other divinities:

- a) To make nirmalia vissarjan at dawn, mahapuja at 10am, neivedia at noon, as provided for in no. 4 of Article 22, ringing the bell, offering BEtha, keeping the sanctuary clean and tidy, keeping the lights on, receiving from the governing board the oil meant for the daily illumination and for festive days;
- b) Sing epithalamic verses at the foot of the palanquin and Lalqui or Sry Deuqui Crisna, attend without fail the acts of Mantra puspa in all the temples and on festive days and religious acts;
- c) Keep under their custody all the ornaments of gold, silver, whether from the sanctuary or those used on festive occasions and also to see that after the nocturnal artis there is

nobody seated inside the temple, close all the windows and doors, say oracles at the request of the mahajans;

4. It is the duty of the servers mentioned in no. 3 of Article 26;
 - a) The staff employed in this service to play the belowmentioned instruments four times a day in the temple of Sry Deuqui Crisna and in the others twice a day, at dawn and dusk, the first ring being in the temple of Sry Deuqui Crisna at dawn, the second at the time of maha artis, the third at dusk and the fourth at the time of nocturnal artis, besides playing it on all festive occasions according to custom. The playing shall consist of the following instruments: 1 sinay, 1 Surta, 1 xemell, 1 cancalem, 1 arabo, 1 dolqui, 1 xinga, 1 big dol and 1 nagaro.
 - b) The mhars staff shall alternately play on every second day on all zattras, dosro, navaratra and together with the totongas which are taken for the Quebal Zatra at Mayem.

These servers shall receive besides the annual payment of frois according to the tariff of festivities mentioned in the respective budget.

5. It is the duty of the servers mentioned in no. 4 of Article 26;
 - A) The purohit
 - 1) To do the acts on solemnities at which there is Ganapatipujan and Uniahavachan;
 - 2) Sing epithalamic verses at the foot of the palanquin, lalquei and other processions, attend without fail the Mantrapuspa acts on festive days and religious acts in all the temples, read the calendar in the temple on the New Year day of the Xalivahan era;
 - 3) Do the following ceremonies:
 - a) Pavitrapuja on the 12th full moon day in the month of Sravan in the temple of Xri Deuqui Crisna.
 - b) Home on the eclipses in all the temples;
 - c) Havan before Ratha and Calata;
 - d) Gantwal in the Sri Ravalnatha well of the groom and the bridegroom.
 - e) Do Panchamritabhiseka in all the temples.
 - f) Do purohitpan in the houses of the servers, Sravony on full moon day of the Sravan month in the Sri Deuqui Crisna temple and finally do the ordinary and extraordinary services relating to their job and which are part of the rite;
 - 4) Receive from the mahajans the respective charges for acts practiced and pay the temple coffer and other servers the part which they are in charge of according to Article 24, and receive what is due to them according to the tariff.
 - B) The puranic:

- 1) Do the reading of purana on festive days attend the mantrapuspa;
 - C) The Kirtani: Make kirtans on days of palanquin, puja and other general and special festivities.
 - D) The Drupody: Sing the drupad alongwith the kirtany in all destive acts which he is attending.
 - E) The Taldar: Play zanza, alongwith Haridass, kirtani, dancing girls, gavais in all the festive acts which they have to attend
 - F) The Jhalmi: Make the service of zolmimpan whenever asked by the mazania and governing board, attend the Deupana or Deventia and Torongans. These servers shall receive as annual payment the frois according the tariff of the festivities as mentioned in the respective budget.
6. It is the duty of the servers mentioned in no. 5 of the said Article 26;
- a) Bhavina :To daily sweep and maintain clean the floor of all the temples, at dawn and on other occasions as per custom;
 - b) To clean the copper vessels, tin and other utensils, keeping them clean always;
 - c) Keep the lights on all festive occasions.
 - d) Spread the tapestries for seats;
 - e) Keep guard on all the furniture and utensils like metal vases, glasses and other objects existing out of the sanctuary permanently by day and night till the arti hours in the temple.
6. Give ixarata (notice) for abhisheka and puja;
7. Maintain the garden of the temple by undertaking all the works like watering, pruning, etc.
8. Moving the (espandor?) on the divinity at arti time and at festivities.
9. Accompany the processions with Mallem lamps, receiving besides annual payment, the frois marked in the tariff for festivities contained in the budget.
- B.
1. The dancing girls: Dancing and singing in processions, pujas, Lalquis, Ratha and in all other festivities and acts that the mahajans celebrate as per the stipulations of their institutions, receiving what is due to them as per the charges.
7. It is the duty of the servers mentioned in no. 6 of earlier cited Article 26:
- a) The hilamatdars, to attend processions, lalqui, Ratha and other festivities with the respective insignia bearers;

- b) The diutios: On all festivities of all the temples, like palqui, lakui, ratha, light them at arti time in the festive acts and others according the custom followed;
- c) The dhobi: by paemghadi, use udormal and follow all the formalities according to custom a (aemacao da banaca???)
- d) The perny: to attend all the zatra and do all the obligations and services according to the custom;
- e) The cambis: attend Dussehra and zatra of Xri Quelbai of Mayem to elp in the torongos and other direct services followed till date.

These services shall earn the frois stipulated in the tariff of festivities recorded in the annual budget.

8. It is the duty of the servers mentioned in no. 7 of the said Article 26:

- a) To dot the services of the temples relating to the cuit in the construction of barracks, retiling every time the mazania or governing board requires it, and shall receive the frois as per the charge of the budget.

9. It is the duty of the servers mentioned in no. 8 of Article 26:

- a) The mrudongui: to play the mrudonga with haridas, kirtany, gavai, dancing girls and abhishekhas.
- b) The Sarangui: to play the sarangui with the haridas.
- c) The haridas: to preach sermons or kathas.

All of them shall receive what is due to them as per the charges.

d) The katkar:

- 1) To take messages from the governing board for the charging of interest, rents, etc.
- 2) Attend with vara all the festivities.
- 3) Go on duty and other services relating to the temple to the Ponda (Taluka) office and other public offices whenever required by work.
- 4) Take messages to the mazania on occasion of meetings and festive acts that are largely attended.
- 5) Diligently fulfill all the service in the interest of the temples, as stipulated by the mazania and the governing board and receiving besides the annual payment the frois of the festivities according to the tariff.

Following are the insignias that accompany the procession:

1 umbrella, 1 banner with Abdaguir (Suriapana), 2 diujeas, 2 tornas, 2 flags, 1 mirror and 1 udormal.

CHAPTER VI

Of the Festivities and other acts.

Article 28: The festivities and other acts that are presently celebrated are mentioned in the last ordinary budget, the main ones being:

- 1) Ramanvami in the temple of Sry Deuqui Crisna, which begins of the 1st day of the Cheitra and ends on the 10th day with amnusthan, puran, kirtan, dinner for the Brahmins and Rath procession, assigned by Gopica Camotnim of S. Pedro, which festivity is presently celebrated by Upindra Visvonata Porobo Loundo of Ribandar, and shall receive from the coffer the sum of 212-8 interest on capital, 15 days before and when it is not celebrated the governing board shall do within the stipulated amount, and shall later demand the rest of the amount by legal means.
- 2) Zatra of Sry Quelbai, in which the procession of Sry Rovolnatha with torongas goes to the village of Mayem of Bicholim on the 8th day of the new moon of the said month.
- 3) Vassanta Pooja, in the temple of Xri Dadxencor, on the 12th day of the full moon of the month of Vaishaka.
- 4) Vassanta Pooja, in the temple of Sry Deuqui Crisna, on the full moon day of the said month.
- 5) Samproxana in the said Xry Deuqui Crisna on the 5th day of the full moon of the Ashada Month.
- 6) Festivity of Dassami, Ekdassi and Dwadassi, with puran, katha and dinner for the Brahmins and suhassinis on full moon of the said month in the said temple.
- 7) Annual devapan on any day of the said month, in the temple of Xri RAvalnatha Pandawado.
- 8) Rangapooja on any day of the Sravan month in the temple of Xri Deuqui Crisna.
- 9) Pavitrapan in the said temple on the day of the full moon of the said month;
- 10) Pavitrapuja in the temple of Xri Dadxencor on the 14th day of the full moon in the said month.
- 11) Crisna Jayanti Crisnastam in the temple of Xri Deuqui on the 8th day of the new moon of the said month in which is the palanquin is taken with the idol of Deuqui Crisna to Naroa, Bicholim, to Tirtha and on the following day, dinner for the Brahmins and suhassini.
- 12) Rangapooja in the temple of Shri Ravalnatha Pandavado on the 11th day of the new moon of the said month.
- 13) Rangapooja in the temple of Xri Deuqui Crisna, celebrared privately by the Hindu inhabitants of Chorao on any day of the sid month;

- 14) LAghurudra and Deupana or Dunesetra in the said temples of Shri RAvalnatha Pandawado and of Sri Deuqui Crisna on any day of the said month and this is presently celebrated biennially.
- 15) Navaratra in the said temple of Shri Deuqui Crisna from the month of Ashwin, the expenses towards the dinner for the mahajans and outsiders attending the solemnities being borne by Purxotoma Porobo Loundo and brothers from Ribandar in whose custody is kept the amount of Rs. 900 so that with the interest accrued at the rate of 5% the expenses can be incurred. Besides this the representatives of the trustees also bear the expenses of Samaradhana which is done privately on the 9th day of the full moon in the said month.
- 16) From the 1st to the 15th day of the full moon in the said month, Navaratram and Dussehra in the said temple of Shri Ravalnath Pandawado, Jap and anusthan in the said temples of Shri Deuqui Crisna, Bhumica and Ravalnatha Pandawado and on the 12th day in the said temple of Shri Dadxencar.
- 17) Cojaguiri in the said temple of Shri Deuqui Crisna, on the day of full moon in the said month.
- 18) Distribution of Harijagar from the full moon of the said month upto the full moon of the month of Kartika, after the solemnity of arti goes round the temple building with playing and insignias in the said temple of Shri Deuqi Crisna.
- 19) Callo and Goulancallo on the 12th and 13th day of full moon of the month of Karthika in the said temple.
- 20) Vanabhojan on the 14th day of full moon of the said month and in the said temple.
- 21) Zatra of Shri Crisna on the 13th day of full moon of the month of Margashirsha in the said temple.
- 22) Zatra of Shri Katyani, on the 11th day of new moon of the said month which is celebrated by the pujaris privately by means of Pandda which they collect for every abhishek.
- 23) Zatra of Shri Bhumika on the 9th day of the new moon in the said month in the temple of Shri Bhumika and on the following day, calata.
- 24) Zatra of Shri Dadxencor on the 12th day of the new moon of the said month in the said temple of Shri Dadxencor.
- 25) Malini Poornima, on full moon day in the month of Pouxha in the temple of Shri Ravalnatha Pandawado.
- 26) From the 1st to the 4th day of new moon, representation of the feats of Shri Vishnum in the said temple for 4 successive nights after the palanquin is taken there with idol of Shri Deuqui Crisna in procession, dancing by the dancing girls, playing of ghumats and

fireworks, which festivity is entrusted by Gopica Camotim who was inhabitants of Chora on any day of the said month;

- 27) Laghurudra and Deupana or Dunesetra in the said temples of Shri Ravalnatha Pandawado and of Sri Deuqui Crisna on any day of the said month and this is presently celebrated biennially.
- 28) Navaratra in the said temple of Shri Deuqui Crisna from the 1st day to the 9th day of the full moon in the month of Ashwin, the expenses towards the dinner for the mahajans and outsiders attending the solemnities being borne by Purxotoma Porobo Loundo and brothers from Ribandar in whose custody is kept the amount of Rs. 900/- so that with the interest accrued at the rate of 5% the expenses can be incurred. Besides this the representatives of the trustees also bear the expenses of Samaradhana which is done privately on the 9th day of the full moon in the said month.
- 29) From the 1st to the 15th day of the full moon in the said month, Navaratram and Dussehra in the said temple of Shri Ravalnath Pandawado and on the 12th day in the said temple of Shri Deuqui Crisna, on the day of full moon in the said month.
- 30) Distribution of Harijagar from the full moon of the said month upto the full moon of the month of Kartika, after the solemnity of arti goes round from S. Pearo and presently by Upindra Visvonnate Porobo Loundo from Ribandar and when he is not celebrating it the governing board shall do so within the allocated amount.
- 31) Givani in the said temple and on the 5th day of full moon in the said month of Poux.
- 32) Shigmo which begins from full moon till the 6th day of the new moon in the month of Phalguna.
- 33) 15 bi-weekly processions during the whole year, beginning from the month of Karthika till the end of Jestha on the 13th day of full moon and new moon of each month, one of them being on the 5th day of new moon in the month of Jestha, all assigned except those of the 13th day of full moon in the months of Poux and Vaishaka, which are celebrated in privately by Roulu Mortu NAique from Bicholim and representative of the late Puroxotoma Porobo Colvalcar of Nova Goa.

Article 29: On all the festivities mentioned in the earlier Article all the solemnities shall be observed as they are usually practiced and shall take place under the direction of the governing board.

Article 30: On the occasion of the main festivities, the clerk of the board shall send notices to the mahajans residing in Goa, mentioning the days on which they will be held and shall also ask, through the karkar, the mahajans and other persons who are within the premises of the temples to attend the processions, festivities and dinners.

Sole Para: On the festivities like puja and others which are celebrated occasionally, at the request of private parties, the invitation shall depend on the wish of the private party.

Article 31: The mahajans and others attending the processions are expressly prohibited from smoking while they are accompanying the palaqui Lalquei, large vehicle and Toronga and also to do any act that may be going against the respect and veneration to the divinities.

Article 32: In the festivities of instituted privately the institutor on its descendant shall, if he so wishes, celebrate only certain acts, and the rest shall depend to the direction of the governing board.

Sole Para: For lack of an institutor or his descendant, the purohit of stall shall replace him.

Article 33: It shall not be permitted to institute festivities on Mondays of the month of Shravan which are presently celebrated, the first one by Upindra Visvonata Porobo Loundo, from Ribandar, the 2nd by Roulu Mortu Naique, from Bicholim, the 3rd one by Pomburpencars, Verlencars and Porricars, the 4th by the representatives of Purxotoma Porobo Colvalcar and the 5th by the Moyes, Borodos and Quenins, respectively.

Sole Para: Any person may, however, have the festivities on the said days when by chance the private institutors mentioned in this Article and in the last aprt of no. 29 of Article 28 fail to solemnize them.

Article 34: All the festivities of the Mondays of the month of Shravan, Anusthan and Japa on the 1st day of full moon of the month of Ashwin in the temple of Shri Dequi Crisna and Bhumica, puja on the 10th day of the new moon in the said temple, Bavachi Puja on the 11th day of full moon in the said temple of Shri Deuqui Crisna, Callo and Goulancallo on the 12th and 13th of full moon of the month of Karthika in the said temple, Zatra of Shri Deuqui Crisna on the 13th full moon day in the month of MArgashirsha, Zatri of SHri Bhumika on the 9th new month day of the said temple, Shigmo from the full moon upto the 6th new moon day in the month of Phalgun in the temple of Shri Deuqui Crisna, all the processions, except those mentioned in no. 29 of Article 28 in the temple of Shri Deuqui Crisna, are celebrated biennially in the said temple and also the

Calata in the said temple of Shri Bhumika and 6 lamps lit in the said temple of Shri Deuqui Crisna on the full moon days in each month, in one year by the Pandovadcar mahajans and in the other by the said Gavoncars and when they totally give up celebration it, the expenses shall be incurred by the coffers of the main temple in accordance with the wishes of the of its mahajans.

CHAPTER VII

General Provisions

Article 35: In all religious, festive or cult acts, the mahajans, bogotos, priests, servers shall perform all the acts that befit each of them in compliance of their duties.

Article 36: All the mahajans shall pay the bogotos and others whom they may entrust with the carrying out of the ceremonies fixed in Article 24 and its numbers their respective charges.

Article 37: It is expressly prohibited for the mahajans, board, priest or any other person to take for personal use or lend ornaments, utensils or any objects of the temple. The contravention of this provision shall be punished with the penalty of immediate suspension besides criminal behavior that there may be, and he shall be ordered to immediately restore the same.

Sole Para: The provision of this Article does preclude the governing board from lending the mahajans, under their responsibility, copper and tin vases, insignias, musical instruments, for marriages and thread ceremony, if they are not absolutely required at the temple.

Article 38: All the institutions, ceremonies or festivities of the mazania, sarvajanic or private mahajans shall take place with all punctuality.

- 1) The administrative board shall take care to observe and provide for the execution of all acts and ceremonies relating to those institutions.
- 2) In future no person shall be allowed to institute or celebrate any ceremony or festivity on days on which others have been already instituted or on days that the mahajan is celebrating, except by agreement with the original institutor.

Article 39: Whenever Shri Swami of Partagal is on the way to this temple, there will be sent to the customary distance music and insignias to accompany him, according to the custom, to the temple where he will be accorded the due honours.

- 1) When the said Shri Swami is within the premises of the temple he shall be taken to the procession or any festivity by sending to his residence vadio (?) playing, diutios and other insignias, according to custom.

- 2) The same shall be observed with any Swami of Goud Saraswat. His resolutions shall be respected on any religious matters that may be brought up, if consulted by the mazania.

Article 40: The mazania or administrative board shall name and constitute special attorneys.

Article 41: The mahajans of the temples of SHri Deuqui Crisna Ravalnath Gavanvado and others shall be received and treated with the due preferences every time that they have to attend, according to custom, any festivity.

Article 42: All the deliberations of the mazania or discussion on the administration of the temples shall take place in the sessions hall and never in anyother place and shall be complied with by the board, under penalty or being responsible for the omission, it being expressly prohibited to discuss any subject in the (chouco ?) it being a holy place.

Article 43: The extraordinary expenses sheet shall be presented to the mazania so that with its vote they may be submitted to the approval of the higher authority.

Article 44: The deliberations shall be passed by vote of half of the voters present plus on the minimum number with which it deliberations are possible being fixed under Article 18 of the regulation of temples in force.

Article 45: The temple servers are prohibited from walking with slippers, shoes, tamanes or open umbrallas within the premises of the temple.

Sole Para: The provision of this Article is applicable to the dancing, deulis or cheres and (forgento?) other than the temple servers.

Article 46: The bogoto, priest or any other server given to the vice of drinking or debauchery, smoking bhang or not fulfilling his moral and religious duties shall be immediately suspended by the governing board and the mazania shall be informed and upon hearing him his services to the mazania shall be terminated.

Sole Para: He may, however, be taken back into service for the first time once the server, repenting for his conduct, proves to have expiated his faults according to the religious rite.

Article 47: The servers of the external cult, such as dancing girls, players and others shall not be allowed to stay in the temple building, premises or outhouses out of their duty hours, under penalty of being fined upto one rupee by the governing board.

Sole Para: The fine referring to this Article can never exceed one rupee.

Article 48: The appointment, temporary suspension and admission of servers shall belong to the mazania:

- 1) The deliberations referred to in this Article shall be taken in extraordinary session which shall be immediately fixed by the governing board.**

Article 49: The dissidence of the said servers on acts of cult and those of religious shall be resolved by the mazania in any ordinary session.

Article 50: It is forbidden for persons other than of the Brahmin caste to enter into the sanctuary, (no chouco?) and the non-Hindus Atixudras, mhars.

- 1) The compliance with the provision of this Article is the responsibility of the pujaris, the Katkar, and the bhavinas.**

Article 51: All the staff servers are obliged to come to the rescue of the temple in case of untoward incidents like robbery, fire, etc. when an alarm signal is given, under penalty of being dismissed from service.

Article 52: The penalties and fines (comundas? = assigned?) in the present statues shall not be enforced unless the accused are heard earlier by the respective governing board or mazania and the deliberations of the mazania relating to these penalties shall not be executed unless approved by the administrator.

Article 53: The house of Odio or agrashala belonging to the temple are meant for temporary dwelling of the pilgrim mahajans, devotees and others who visit the temples in pilgrimages, and their stay cannot exceed three months.

Article 54: In the event of some Brahmin dies in the premises or stall of the temple, his body shall be transported, according to the religion, by the Brahmin bhats serving in the temple to be incinerated, the expenses being incurred by the temple when the deceased has no means. The other individual of any other class.

Sole Para: If any bhat or server or bogoto refuses to comply with the provisions of the earlier Article, he shall be dismissed from service.

Article 55: When any member of the board fails to comply as per the law with his duties, he shall be removed from office and never again elected to the post, besides being responsible for the damages caused to the temple.

Article 56: The governing board shall give eight days' prior notice to the mazania to deal with the matters within its jurisdiction.

Article 57: The mazanias are obliged to take interest in the material and moral improvement and also render service and shall bear the office to which they have been elected or appointed, gratuitously, and shall not be exempted unless they serve for a minimum period of two years.

Article 58: All pujaris are forbidden to enter into the sanctuary without having had bath in its poiry and the doors of the said sanctuary shall remain open from dawn upto the time of mahartis at night.

Sole Para : The pujaris shall always remain in the temple during their poiry as guards and sentinels of the temple, supervising all the acts and immediately reporting any incident to the administrative board.

Article 59: The right to pujaripan is not perpetual but of the free will of the mazania that shall selected a Brahmin of the Vaishnava class.

Article 60: No sooner are the present statutes are approved by the higher authorities than two pujaris of the Vaishnava class shall be appointed, one for the divinity Laxmi Narayan, Sri Catyani, Shri Daxencor and Shri Mahadeo and the other for Shri Bhumica, and the former shall perform the duty of purohitpan.

Article 61: The Pandavadcars mahajans have no relation with the Gaunkars, since their coffers, expenses towards the cult and ceremonies are distinct from each other.

Article 62: When not specified, the practice hither to followed shall prevail without going against the general and special laws.

Article 63: Any changes effected in the contents of these statutes shall be considered as being an integral part of the same and inserted at the right place, whether by substituting the altered Articles or by suppressing the redundant Articles or by adding the necessary ones, in accordance with the provisions in force which govern the matter.

Article 64: The association is subject to the laws and regulations promulgated or which, in future, may be promulgated on the mazania and temples.

CHAPTER VIII
General Provisions

Article 65: The Mahajans who causes a disturbance in the temple or is lacking in respect or veneration consecrated since olden times by the shastras and puranas of the Brahminic religion shall be fined between one and five rupees by the mazania.

Sole Para: If the fine is not paid within a period of eight days counting from the notice, his vote and privilege shall be suspended until the payment is effected.

Article 66: The servers who do not fulfill their obligations or any orders given by the mazania or governing board in relation to the temple, or stay away from work without prior permission from their superiors, or enter into the internal yard of the temple without bath or mock, smoke, talk loudly, use obscene and bad language in the temple or before the mazania and governing board, shall be admonished or reprimanded the first time, fined the second time between 1 and 4 rupees with a deduction in their salary or suspension of 15 days imposed by the mazania or board, be temporarily suspended the third time and last two penalties requiring approval by order of the Administrator.

Article 67: The mahajans against who are found to be usurping land belonging to the temple or connive with a third alien usurper or grow rich with whatever money belonging to it, to its advantage (?), shall lose their rights to mazania until they voluntarily restore the usurped lands and amounts availed of.

Article 68: The mazania undertakes to contribute 3% of its revenue to the welfare fund in accordance with the Protaria Regia (Royal Order) no. 62 of 16/6/1896 and subsidize the primary education when necessary.

Article 69: These statutes shall be registered in the lawful registration book of the mazania with its translation into Marathi and shall be fully effective after its publication in the Boletim Official (Official Gazette).

Secretariat of the Governor General in Nova Goa, 22nd January 1910. The Secretary General
Sd/- Francisco M. Peixoto Vieira.

(Boletim Official , No. 7, dt. 25/01/1910)

I hereby certify that this is the faithful and correct translation of the original document in Portugues which, after being verified by me, is being returned, alongwith its translations, to the interested party.

Notarial Office situated in 1/3, Roshan Building, Panjim, Ilhas Taluka, Goa, India , on June 1998.

Emol:RS. 50/-

Not. Stamp: Rs 5/-

Reg. No.:

THE NOTARY,

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