

Inquisitors of Goa's Santo Ofício

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Entry tags: Roman Catholic, Christian Traditions, Religious Group

Belonging to Catholic Religious Orders and sharing European origins, the men that occupied the rank of inquisitor formed a powerful political and religious group in the Estado da Índia through the 16th and 17th centuries. One of the most important courts of the Portuguese Empire, the Santo Ofício, in regard to Portuguese India, not only it had jurisdiction over Christians, but also over member of others beliefs who tried to oppose to the Catholic Portuguese presence and proselytism. Agents of great importance in such reality, the inquisitors were in the highest ranks of this court, giving their verdicts which included, if the culprit was considered guilty, the capital punishment. The present entry describes the activity of this group between the 16th and 17th century, which was when the Santo Ofício court began its work in Asia.



Date Range: 1560 CE - 1773 CE

Region: Goa

Region tags: India, Konkan, Goa

Goa before Portuguese conquer belonged to the Bijapur Sultanate, serving as a trade port connected to the Arabian and Persian market. After 1510 the island of Tisvadi, where the city is located, began to be modeled as the Portuguese politics demanded. Its architecture and space shapping were elaborated to create an "Asian Lisbon", what could be also seen in its political powers. Governed by a Viceroy, containing important and powerful Portuguese institutions and made to be a Catholic fortress, Goa was an important place of the Modern Europeans affairs in Orient.

Status of Participants:

✓ Elite ✓ Religious Specialists

Sources

Print sources for understanding this subject:

- Source 1: https://www.academia.edu/7114340/Hist%C3%B3ria_da_Inquisi%C3%A7%C3%A3o_Portuguesa_1536_1821_with_Jos%C3%A9_auto=download
- Source 2: https://books.google.com.br/books/about/Jesu%C3%ADtas_e_inquisi%C3%A7%C3%A3o.html?id=ot0IAQAIAAJ&redir_esc=y
- Source 3: https://www.historia.uff.br/stricto/teses/Tese-2002_TAVARES_Celia_Cristina_da_Silva-S.pdf

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Online sources for understanding this subject:

- Source 1 URL: <https://archive.org/details/dli.ernet.535131>
- Source 1 Description: The mentioned source is the "A Inquisição de Goa", by António Baião. Written at the first half of the 20th century by a luso-indian historian, this is an important work about the origins and operation of the Goa's Santo Ofício.
- Source 2 URL: <https://archive.org/details/relationdelinqui00dell/page/n1/mode/2up>
- Source 2 Description: The mentioned source is the "Relation de la Inquisition de Goa", by Charles Dellon. Firstly published in France at 1688, it contains the report of a former culprit of the Goan Inquisition, revealing many aspects and details of the procedures of the court.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Relevant online primary textual corpora (original languages and/or translations):

– Source 1 URL: <https://digitarq.arquivos.pt/details?id=7706367>

– Source 1 Description: This source refers to the second inquisitorial visit in Goa. Ordered by the general inquisitor of Lisbon D. Francisco de Castro in the year 1632, its aim was to verify errors perpetrated by Goa inquisitors. With this purpose, the court of Lisbon sent agents to correct the guilty members at the court of Santo Ofício responsible by the vigilance of Catholic faith and moral at the Estado da Índia.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

– Source 2 URL: <https://digitarq.arquivos.pt/details?id=2299791>

– Source 2 Description: This collection of documents elaborated by the Santo Ofício of Goa between 1615 and 1645 refers to the persecution of Jews by Portuguese authorities. Opressed by the Catholic Roman Church and by the the kingdoms of Portugal and Spain at the end of the 15th century and on, many of the Serafadite Jews went to India due their family and commercial connections there. As their number in the Luso-Indian cities grew significantly at the 16th century, the persecutions against them were transferred to the Estado da Índia. The Santo Ofício of Goa was one of the strongest institutions with the responsibility to eliminate the Jewish presence in the Asian Portuguese Empire.

– Source 3 URL: <https://digitarq.arquivos.pt/details?id=2300863>

– Source 3 Description: This document is the Goa's Santo Ofício processo of Jacinto Cabra. Goan slave of Pero Azevedo, a Catholic Portuguese man, the culprit was accused to have practiced Islamic rituals and have believed in the Islamic faith.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: As a proselyte institution at the 16th and the 17th centuries, the Roman Catholic Church extended its range of action together with the Iberian expansion, serving to the crowns of Portugal and Spain in colonial and foreign areas under interest of the kings of those realms. Because of that, priests and Catholic missionaries started contacts with many people around the globe. With an intense work of conversion specially in Goa, the agents of the Church, among them the inquisitors, acted in favor of the Catholic Iberian project of homogenization of non Christian people. And in case of those under their roles, particularly after the Council of Trent, the intensity of the Catholic conversion project was hard, creating conflicted relations between Catholic agents and "the Others". So, tensions and competition were marks of the cultural relations between the inquisitors (strongly proselyte group) and people from other cultural contexts around the world.

Reference: HESPANHA António Manuel. Filhos da Terra. Identidade mestiça nos confins da expansão portuguesa.. Lisboa: Tinta da China. isbn: 978-989-671-476-5.

Reference: XAVIER Ângela Barreto. A invenção de Goa. Poder imperial e conversões culturais nos séculos XVI e XVII.. Lisbon: Imprensa de Ciências Sociais. isbn: 978-972-671-209-1.

Reference: BOXER Charles Ralph. O império marítimo português. 1415 - 1825. São Paulo: Companhia das Letras. isbn: 85-359-0292-9.

Reference: NOGUEIRA Eduardo. Renegados profanos: metamorfoses identitárias entre súditos portugueses na Índia (c.1540 - 1612). São Gonçalo: Universidade do Estado do Rio de Janeiro - UERJ.

Reference: António Baião. *A Inquisição de Goa*. Lisboa: Academia das Ciências.

Specific to this answer:

Date Range: 1560 CE - 1640 CE

Status of Participants: ✓ Elite

↳ Is the cultural contact competitive:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1640 CE

Status of Participants: ✓ Elite

↳ Is the cultural contact accommodating/pluralistic:

– No

Specific to this answer:

Date Range: 1560 CE - 1640 CE

Status of Participants: ✓ Elite

↳ Is the cultural contact neutral:

– No

Specific to this answer:

Date Range: 1560 CE - 1640 CE

Status of Participants: ✓ Elite

↳ Is there violent conflict (within sample region):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1640 CE

Status of Participants: ✓ Elite

↳ Is there violent conflict (with groups outside the sample region):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1640 CE

Status of Participants: ✓ Elite

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

Notes: As a Roman Catholic group, they had to have passed through the initiation rites, such as baptism and confirmations of their faith and fidelity to the Church. As members of religious orders, they had to complete the ritual exigences of their groups to become a member of the regular clergy. Specifically about the occupation as inquisitors, there was not a specific ritual to enter this rank. But only experient and scholar members of the religious orders were pointed to be an inquisitor of Santo Ofício.

Reference: BOXER Charles Ralph. *O império marítimo português, 1415 - 1825*. São Paulo: Companhia das Letras. isbn: 85-359-0292-9.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. *História da Inquisição Portuguesa, 1536-1821*. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Assigned at birth (membership is default for this society):

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Assigned by personal choice:

– I don't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Assigned by class:

– Yes

Notes: Generally, many of the inquisitors came from middles or high Catholic European ranks. The post of inquisitor, one of the most renowned in Roman Catholic world, contributed either to maintain the status of those who born amid high nobility and to elevate and give prominence for those from lower classes, such as members from the lower nobility stratus.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Assigned at a specific age:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Assigned by gender:

– Yes

Notes: Only men were allowed to occupy the post of inquisitor.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Assigned by participation in a particular ritual:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Assigned by some other factor:

– Yes [specify]: To be an inquisitor the priest preferentially should belong to a religious order.

Many of them at the 16th and 17th centuries came from the Jesuit, Franciscan, Agostinian and Dominican orders. They also had to be scholars in Law and Theology, in way to be considered able to exercise the role of judges of religious, moral and doctrinal questions.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. História da Inquisição Portuguesa. 1536-1821. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Reference: António Baião. A Inquisição de Goa. Lisbon: Academia das Ciências.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Does the religious group actively proselytize and recruit new members:

— Yes

Notes: The Inquisition was an important part of the efforts of the Roman Catholic Church to preserve its relevance and power by the vigilance of the orthodoxy of its faith and doctrine. The inquisitors counted on considerable resources and agents to verify if the community under its jurisdiction were following correctly the Catholic faith. In the case of the Santo Ofício of Goa, the court could also interfere in the hindu community, specially when its members opposed against Portuguese conversion politic. It is necessary to highlight other feature of the Santo Ofício: the Auto-de-fé, the spectacular capital punishment directed by the Inquisition against those considered heretics. Happening in the main squares of the Portuguese cities which hosted an Inquisitorial court (such as Lisbon and Goa), its grandeur and sacredness, associated with the execution of exemplar punishments, had a huge impact didactic effect in the Catholic communities which served as audience for it. Therefore, the proselyte aspect of the Santo Ofício resided in the force of the message carried by its public actions.

Reference: Teotónio Souza. Goa Medieval. Lisboa: Editorial Estampa. isbn: 972-33-0943-2.

Reference: Célia Tavares. A Cristandade Insular. Niterói: Universidade Federal Fluminense.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. História da Inquisição Portuguesa. 1536-1821. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Does the religion have official political support

— Yes

Notes: The Goan Inquisition, as part of the Portuguese Inquisition, had the strong support of Portugal Crown, which protected and patronized the inquisitors and other members of the court. This royal sponsoring, endorsed by its Padroado power, was one of the Crown's obligations to the Roman Church in its domains. As examples of this responsibility of the Portuguese Crown with the Inquisition we can point the concession of payment to the Inquisitorial courts, which allowed it to have the power it had along the 16th and 17th centuries.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Is there a conception of apostasy in the religious group:

— Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Are apostates prosecuted or punished:

– Yes

Notes: Apostasy was considered by the Inquisitorial court as a terrible sin and crime to Catholic members, liable to bestow to the culprit the accusation of heresy and, in relapse cases, the capital punishment in an Auto-de-fé.

Reference: CRUZ Maria Augusta. Degredados e arrenegados portugueses no espaço índico, nos primórdios do século XVI. Revista Textos de História, 1(0)

Reference: NOGUEIRA Eduardo. Renegados profanos: metamorfoses identitárias entre súditos portugueses na Índia (c.1540 - 1612). São Gonçalo: Universidade do Estado do Rio de Janeiro - UERJ.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– Yes

Notes: As a Roman Catholic group, the most important scripture was the Catholic Bible. Besides this, there was an immense theological literature acceded and studied by those who occupied the rank of inquisitor. Law books related with the Catholic Roman and Portuguese laws and theology were also very important for the inquisitors, which had the responsibility to judge religious and moral cases.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Are they written:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Are they oral:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Is there a story (or a set of stories) associated with the origin of scripture:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Revealed by a high god:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Revealed by other supernatural being:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Inspired by high god:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Inspired by other supernatural being:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Originated from divine or semi-divine human beings:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Originated from non-divine human being:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Architecture, Geography

Is monumental religious architecture present:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Are there different types of religious monumental architecture:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



Tombs:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



Cemeteries:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



Temples:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



Altars:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



Devotional markers:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

— Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Other type of religious monumental architecture:

— Yes [specify]: The Sabaio Palace

Notes: The Sabaio palace was the main building of Goa Santo Ofício. Located near the See and connected to the main street of Goa, the "Rua Direita", the palace was used before the Portuguese invasion by the sultans of Bijapur, former sovereign of the island of Goa. After the Portuguese conquer, the Sabaio was occupied by the viceroys until 1554. Then, from this year until the extinction of Goa Santo Ofício in the end of the 18th century, the palace was given to the Santo Ofício, serving as inquisitors residence, archive, prison, chapel and chamber of torture.

Reference: Helder Carita. Palácios de Goa Modelos e tipologias de Arquitectura Civil Indo-Portuguesa. Lisbon: Quetzal.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Is iconography present:

— Yes

Notes: As a Catholic court, the Goa's Santo Ofício shared the Roman Catholic iconography. Therefore, images of saints, crosses and other common symbols and pictures were also used by the Inquisition as part of its imagetic features.

Reference: Benair Ribeiro. Simbologias de um poder. Arte e Inquisição na Península Ibérica. São Paulo: Anna Blume. isbn: 978-85-391-0085-9.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Where is iconography present [select all that apply]:

— On persons

— Some public spaces

Notes: Specially at the public punishments directed by the Santo Ofício, known as Auto-de-fé, specific iconography was used to intensify the dramatic moment of the capital punishment. The guilty men and women wore painted sambenitos, a simple dress on which were painted images referred to their penalties. Laudatory images of important priests related to the court were also exhibited in the front of the long processions guided by the inquisitors and priests, which were followed by the indicted. The guilty culprits which were not captured or were judged after they were already dead had their effigies exhibited amid the procession and burn together with those who received the "pena capital".

Specific to this answer:

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Status of Participants: ✓ Elite

↳ Are there distinct features in the religious group's iconography:

— Yes

Notes: As a Roman Catholic court and religious group, the Inquisition of Goa shared the symbols and figures of the Church. Besides, the presence of specific iconography, specially in the Autos-de-fé, was an important mark of the presence of the Santo Oficio. As examples we have the banners of the court, the dresses wore by the guilty and the effigies carried and burn in the capital punishments.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Eyes (stylized or not):

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings (zoomorphic):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings (geomorphic):

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings (anthropomorphic):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings (abstract symbol):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Portrayals of afterlife:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ **Humans:**

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ **Other features of iconography:**

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ **Are sacred site oriented to environmental features:**

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

Are pilgrimages present:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Belief in afterlife:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Reincarnation in this world:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Are there special treatments for adherents' corpses:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Are co-sacrifices present in tomb/burial:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Are grave goods present:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Are formal burials present:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ As cenotaphs:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ In cemetery:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Family tomb-crypt:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Other formal burial type:

– Yes [specify]: Crypts beneath the Roman Catholic churches were one of the places where priests were commonly buried, including members of the religious orders, as almost every inquisitor was.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Supernatural Beings

Are supernatural beings present:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ A supreme high god is present:

– Yes

Notes: As part of the Roman Catholic Church, the inquisitors of Goa followed the dogmas and beliefs. Therefore, the creed in the monotheist Christian God was an important part of their identities as members of the Church.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god is anthropomorphic:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god is a sky deity:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god is chthonic (of the underworld):

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god is fused with the monarch (king=high god):

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The monarch is seen as a manifestation or emanation of the high god:

– No

Notes: The Roman Catholic kings, as Portugal and Spains monarchs, were seen as protectors of the Church and its members, either religious and secular. Therefore, the king was not seen exactly as a manifestation or emanation of the supreme Christian god, but has an important role in the preservation of its congregation. The sovereign position was, because of his responsibility, understood as blessed by God. His acts, thus, specially when aligned to the Church, were perceived as conducted by God, who could interfere in the world through the decisions of the Catholic monarchs.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god is a kin relation to elites:

– No

Specific to this answer:

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Status of Participants: ✓ Elite

↳ The supreme high god has another type of loyalty-connection to elites:

– Yes [specify]: Since Middle Ages, the nobility was a class associated to the war and violence, features that was under the insistent attempts of control promoted by the

Roman Church. Domesticating this powerful group through the instillation of the idea of protection of the Christendom and subsequent salvation of their souls, the nobles were molded to be the guardians of the Christian Church and its flock. With this social and religious function, the nobility was related with the Christian god in way to defend its domains and enlarge it, sharing a proselyte attitude in general. As many members of the Inquisition were related to religious orders, and many members of this orders were born amid the noble classes, many inquisitors, thereupon, had their origins among this pugnacious group with particular relations with their supreme god.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. História da Inquisição Portuguesa. 1536-1821. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Reference: BOXER Charles Ralph. O império marítimo português. 1415 – 1825. São Paulo: Companhia das Letras. isbn: 85-359-0292-9.

Reference: Norbert Elias. O Processo Civilizador. Rio de Janeiro: Jorge Zahar. isbn: 978-8571102576.

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Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god is unquestionably good:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Other feature(s) of supreme high god:

– Yes [specify]: Omniscient, omnipotent and omnipresent.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god has knowledge of this world:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme god's knowledge is restricted to particular domain of human affairs:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
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↳ The supreme high god's knowledge is unrestricted within the sample region:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ The supreme high god's knowledge is unrestricted outside of sample region:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ The supreme high god can see you everywhere normally visible (in public):

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ The supreme high god can see you everywhere (in the dark, at home):

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ The supreme high god can see inside heart/mind (hidden motives):

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ The supreme high god knows your basic character (personal essence):

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ The supreme high god knows what will happen to you, what you will do (future sight):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god has other knowledge of this world:
– I don't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god has deliberate causal efficacy in the world:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god can reward:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god can punish:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god has indirect causal efficacy in the world:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god exhibits positive emotion:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god exhibits negative emotion:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god possesses hunger:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Is it permissible to worship supernatural beings other than the high god:

– Yes

Notes: As a Roman Catholic group, the inquisitors shared with their congregation the cult to saints and angels.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god possesses/exhibits some other feature:

– Yes [specify]: The Christian God is invisible.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ The supreme high god communicates with the living:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ In waking, everyday life:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ In dreams:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ In trance possession:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Through divination practices:

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Only through religious specialists:

– Yes

Notes: The communication with God was not direct, but with the mediation of saints, the Holy Mary, Christ and angels. With the aid of this "sub-pantheon" and prophets, the will of God was presented to its congregation. This perspective, by the way, reflects the orthodoxy of the Church about this phenomenon. Those who alleged that have spoken with the supreme Christian god, if secular (and even sometimes priests and nuns) and presenting affirmations interpreted by the clergy as heterodox, could, in the other hand, be accused of heresy by the Inquisition.

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Only through monarch

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Other form of communication with living:

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Previously human spirits are present:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Human spirits can be seen:

– Yes

Notes: The contact with spirits was not an orthodox practice in Roman Catholicism. Commonly understood by the clergy as manifestations of demons, the apparitions was also interpreted as popular beliefs.

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Human spirits can be physically felt:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Previously human spirits have knowledge of this world:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits' knowledge restricted to particular domain of human affairs:
– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:
– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits' knowledge unrestricted within the sample region:
– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits' knowledge unrestricted outside of sample region:
– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits can see you everywhere normally visible (in public):
– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits can see you everywhere (in the dark, at home):
– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits can see inside heart/mind (hidden motives):

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits know your basic character (personal essence):

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits know what will happen to you, what you will do (future sight):

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits have other form(s) of knowledge regarding this world:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits have deliberate causal efficacy in the world:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits have indirect causal efficacy in the world:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits have memory of life:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Human spirits exhibit positive emotion:

– Field doesn't know

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Human spirits exhibit negative emotion:

– Field doesn't know

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Human spirits communicate with the living:

– Field doesn't know

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Non-human supernatural beings are present:

– Yes

Notes: Here are pointed angels and demons, interpreted and recognized by the Roman Catholic Church as part of its non human supernatural beings.

Reference: Robert Muchembled. Uma história do diabo. Rio de Janeiro: Bom texto. isbn: 85-87723-14-6.

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ These supernatural beings can be seen:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ These supernatural beings can be physically felt:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Non-human supernatural beings have knowledge of this world:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings can see you everywhere normally visible (in public):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings can see you everywhere (in the dark, at home):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings can see inside heart/mind (hidden motives):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings knows your basic character (personal essence):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings have other knowledge of this world:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ These supernatural beings can reward:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ These supernatural beings can punish:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ These supernatural beings have indirect causal efficacy in the world:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ These supernatural beings exhibit positive emotion:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ These supernatural beings exhibit negative emotion:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ These supernatural beings possess hunger:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ These supernatural beings possess/exhibit some other feature:

– Yes [specify]: The angels are considered celestial beings, acting in favor of God. They are represented as beautiful humans with wings in their backs. Some of them were distinct from the others due its specific functions as messengers or guardians. The demons were opposite of angels, living in hell and acting against God and its creation. Through the ages they were represented with bestial and non human features. As the angels, there were some distinct demons among the others due its malevolence and power.

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Does the religious group possess a variety of supernatural beings:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Organized by kinship based on a family model:

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Organized hierarchically:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Power of beings is domain specific:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



Other organization for pantheon:

– Yes [specify]: The Roman Catholic set of supernatural beings was divided in angels and demons, respectively belonging each group to the heavens and the hell. The former group was part of the celestial beings under the direction and control of God. The later, in the other hand, belonged to the cohorts of the king of hell (which name could vary: Lucifer, Satan, Belzebub, etc.).

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously "moral" or "ethical" norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite



Supernatural beings care about taboos:

– Yes

Notes: In Roman Catholicism, the entire congregation were under the vigilance of God. Therefore, following this Christian belief, He and His agents were constantly guarding and watching the faithful. Consequently, the sins practiced by them were also observed. Thus, broken taboos were inescapably under the regard of God, what was materialized in the actions of vigilance exerted by the Inquisition and the bishoprics. In the case of the Goa's Santo Oficio, this vigilante attitude was particularly intense due the persecution of Jews in the beginning of Goan Inquisition. With the almost complete expulsion or decimation of this part of the society of Goa and with the projects of homogenization of the people under Portugal sovereignty at the 16th and 17th centuries, the Hindu people (pagan and converted groups) became the focus of the court.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Food:

– Yes

Notes: In Modern times, under the influence of the Council of Trent, the Portuguese Catholicism, strongly present in Goa, specially among members of the clergy, was very zealous of food taboos. The taboos were related particularly to meat, forbidden to Catholics at Fridays, nominated as "dia defeso" (forbidden day). Important day at the Catholic week due its connections with the Holy Week and the Passion of Christ, it was regarded as a day of fasting, been prohibited the consummation of meat and the practice of sex. Following the belief of the omniscience of God, all member of the congregation were under the vigilance of the higher Christian divinity. Because if that, those who did not respected the "dia defeso" were under the judgment of God as sinners.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Sacred space(s):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Sacred object(s):

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about other:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about murder of coreligionists:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about murder of members of other religions:

– Yes

Notes: The murdering of people of other religions, when in competition with the Roman Catholicism (ex.: Muslims in the Reconquista and Asia) or if considered offensive to God (ex.: Jews, pagans), was a positive action among the Christendom. Those actions, following the belief of omniscience of the higher Christian god, were regarded as good actions in favor of the Christianity, contributing, as interpreted and exalted by the Roman Catholic Church, to its expansion and defense. Goan Inquisition was part of this violent relation with member of other religions, persecuting specially Jews at its beginning, Hindus who acted against Portuguese proselytism and converted who failed to follow Catholic orthodoxy.

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Supernatural beings care about murder of members of other polities:

– Field doesn't know

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Supernatural beings care about sex:

– Yes

Notes: The Roman Catholicism was very restricting to sexual behavior and sexual practices. Since Medieval Age the Catholic Church imposed many orders with the purpose of control of sexual impulses, interpreting sex as a source of sins when without reproductive objectives. Therefore, following the belief of God's omniscience, every act of sexual sin was regarded by Him, what was materialized by the vigilante attitude of the Santo Ofício and, specially, of the bishoprics.

Reference: Jeffrey Richards. *Sexo, desvio e danação*. Rio de Janeiro: Jorge Zahar Editor. isbn: 85-7110-258-9.

Reference: Federico Palomo. *A Contarreforma em Portugal 1540-1700*. Lisboa: Livros Horizonte. isbn: 9722414208.

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Adultery:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Incest:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Other sexual practices:

– Yes [specify]: Masturbation, sodomy, bestiality.

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Supernatural beings care about lying:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about honouring oaths:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about laziness:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about sorcery:

– Yes

Notes: Sorcery was considered by Roman Catholic Church as heresy and by Catholic kingdoms, such as Portugal, as lèse-majesté crime. In Roman Church, both Inquisition and bishoprics were responsible for the persecution of sorcerers, interpreted from the end of Middle Age as followers of the devil and part of a demon worship cult. This perspective was preserved at the Modern time Roman Catholic Church, obtaining intercultural additions with the contacts with many different non-Christian people around the globe. Thus, religious expressions from non-Christian groups belonging to the Iberian colonial world under the Roman Catholic dominance were in many cases observed as sorcery. In Portuguese India, many Hindu rituals, for example, were prohibited; if a former Hindu one converted to Christianity (called “converso”) was caught by the Portuguese authorities practicing any Hindu ritual, he or she could be arrested and given to the Goa’s Santo Ofício, which had the obligation to reintegrate the “lost sheep” to the Christian congregation. If the converso relapsed three times, he or she could receive the capital punishment.

Reference: XAVIER Ângela Barreto. *A invenção de Goa. Poder imperial e conversões culturais nos séculos XVI e XVII.* Lisbon: Imprensa de Ciências Sociais. isbn: 978-972-671-209-1.

Reference: BOXER Charles Ralph. *O império marítimo português. 1415 - 1825.* São Paulo: Companhia das Letras. isbn: 85-359-0292-9.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. *História da Inquisição Portuguesa. 1536-1821.* Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about non-lethal fighting:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about shirking risk:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about disrespecting elders:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about gossiping:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about property crimes:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about proper ritual observance:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about performance of rituals:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about conversion of non-religionists:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about economic fairness:
– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about personal hygiene:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural beings care about other:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

Do supernatural beings mete out punishment:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Is the cause or agent of supernatural punishment known:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done only by high god:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done by many supernatural beings:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done through impersonal cause-effect principle:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done by other entities or through other means [specify]

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Is the reason for supernatural punishment known:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done to enforce religious ritual-devotional adherence:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done to enforce group norms:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done to inhibit selfishness:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done randomly:
– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Other [specify]
– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural punishments are meted out in the afterlife:
– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:

– Yes

Notes: The Santo Ofício, as a pedagogic and terrifying institution, utilized collective and personal means to exercise its power and proselyte incumbencies. About its collective practices, the Auto-de-fé can be understood as a strong didactical practice of instilling the fear in the congregation through the public execution of those considered heretical sinners, and, because of that, destined to spend their eternities in hell. Considering the hell and its demons as the greatest metaphysical objects of horror in Roman Catholic world, the Auto-de-fé strengthen this horror among the faithful in that public and dramatic presentations, emphasizing the terrible destiny of those who did not followed correctly the Catholic faith. In the other hand, the personal strategies of the Santo Ofício happened in their prisons, when its members inquired the suspects using both the fear of torture and the fear of an afterlife in hell as instrument of persuasion.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. História da Inquisição Portuguesa. 1536-1821. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in the afterlife consists of mild sensory displeasure:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in the afterlife consists of extreme sensory displeasure:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in the afterlife consists of reincarnation as an inferior life form:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in the afterlife consists of reincarnation in an inferior realm:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Other [specify]

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural punishments are meted out in this lifetime:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural punishments in this life are highly emphasized by the religious group:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in this life consists of bad luck:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in this life consists of political failure:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in this life consists of defeat in battle:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in this life consists of crop failure or bad weather:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in this life consists of disaster on journeys.

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Punishment in this life consists of mild sensory displeasure:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Punishment in this life consists of extreme sensory displeasure:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Punishment in this life consists of sickness or illness:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Punishment in this life consists of impaired reproduction:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Punishment in this life consists of bad luck visited on descendants:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Other [specify]

– Field doesn't know

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

Do supernatural beings bestow rewards:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Is the cause/purpose of supernatural rewards known:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done only by high god:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done by many supernatural beings:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done through impersonal cause-effect principle:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done to enforce religious ritual-devotional adherence:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done to enforce group norms:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done to inhibit selfishness:

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Done randomly:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in the afterlife consists of mild sensory pleasure:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in the afterlife consists of extreme sensory pleasure:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in the afterlife consists of eternal happiness:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in the afterlife consists of reincarnation as a superior life form:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in the afterlife consists of reincarnation in a superior realm:

– No

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Other [specify]

– Field doesn't know

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural rewards are bestowed out in this lifetime:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Supernatural rewards in this life are highly emphasized by the religious group:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in this life consists of good luck:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in this life consists of political success or power:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in this life consists of success in battle:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in this life consists of peace or social stability:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in this life consists of healthy crops or good weather:

– Yes

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Reward in this life consists of success on journeys:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Reward in this life consists of mild sensory pleasure:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Reward in this life consists of extreme sensory pleasure:

– No

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Reward in this life consists of enhanced health:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Reward in this life consists of enhanced reproductive success:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Reward in this life consists of fortune visited on descendants:

– Yes

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

↳ Other [specify]

– Field doesn't know

Specific to this answer:
Date Range: 1560 CE - 1687 CE
Status of Participants: ✓ Elite

Messianism/Eschatology

Are messianic beliefs present:

– Yes

Notes: The Santo Oficio of Goa, as a Roman Catholic institution, shared and followed the dogmas, ritual

practices and beliefs that composed the orthodoxy and orthopraxis of the Church. Thus, the creed in the return of Christ and the Final Judgement, as exposed in the book of Apocalypses, were also part of the inquisitors faith and theological conceptions of eschatology and messianism.

Specific to this answer:

Date Range: 1560 CE - 1687 CE

Status of Participants: ✓ Elite

↳ Is the messiah's whereabouts or time of coming known?
– Yes

↳ Is the messiah's purpose known:
– Yes

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– No

Notes: The Inquisition did not had the responsibility to institute or prescribe social norms. However, one of its main purposes was to protect the social, religious and moral norms established by the Roman Catholic Church, judging those who did not followed these norms correctly.

Is there a conventional vs. moral distinction in the religious group:

– Yes

↳ What is the nature of this distinction:
– Weakly present

Notes: Understanding the conventional norms in the reality approached by this answer as traditional norms and behaviors, the Inquisition, when dealt with non-Christian groups, interpreted some practices as not religious, but merely popular. As example, we have the question of the line used by Catholic Brahmins and Chardós in Goa and in other Asian Portuguese territories. Not necessarily or consensually regarding these lines as Hindu signs of devotion, but permanencies of former of those groups vulgar habits, the Goan inquisitors did not persecuted those who used such adornment. Therefore, there were, in some cases, a tenuous distinction between moral and conventional norms by the Santo Oficio of Goa.

↳ Are specifically moral norms prescribed by the religious group:
– No

↳ Moral norms apply to:
– All individuals within society (excepting slaves, aliens)

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– Yes

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– No

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– Yes

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– Yes

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Does membership in this religious group require self-sacrifice (suicide):

– No

Does membership in this religious group require sacrifice of property/valuable items:

– Yes

↳ To other in-group members:

– No

↳ To out-groups:

– No

↳ Destroyed:

– No

↳ Other:

– Yes [specify]: Inquisitors of Goa were, as all priests in Roman Catholic Church, obliged to make a vow of poverty. Because of that, theoretically they could not have personal wealth, sharing and administrating the goods and properties of the Church.

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

Notes: The inquisitors of Goa, who also were members of religious orders, were obliged to obey their orders rules, such as regular prayers. And as Catholic priests and members of the Roman Catholic congregation, they were obliged to regularly assist messes, as well as to confess their sins to a confessor father.

Does membership in this religious group require physical risk taking:

– No

Does membership in this religious group require accepting ethical precepts:

– Yes

Does membership in this religious group require marginalization by out-group members:

– No

Does membership in this religious group require participation in small-scale rituals (private, household):

– No

Does membership in this religious group require participation in large-scale rituals:

I.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– Yes

↳ On average, for large-scale rituals how many participants gather in one location:

– Field doesn't know

Notes: Understanding the public performances guided by the Santo Oficio of Goa were the masses (watched by guilty ones) which preannounced the Autos-de-fé, and the very Autos-de-fé, its average interval and scale were determined by the contexts of the location in which it would happen. Therefore, as public and mandatory occasions, the Autos-de-fé received a great audience, befitting of the Catholic population in the city where the performance would happen. The intervals of this kind of ritual (the masses and the capital punishments that followed the former) did not had regularity, depending on the decision took by the inquisitors, as much as on the profile of the “inquisidor-mor” (the most prominent inquisitor in the court).

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– Field doesn't know

Notes: Understanding the public performances guided by the Santo Oficio of Goa were the masses (watched by guilty ones) which preannounced the Autos-de-fé, and the very Autos-de-fé, its average interval and scale were determined by the contexts of the location in which it would happen. Therefore, as public and mandatory occasions, the Autos-de-fé received a great audience, befitting of the Catholic population in the city where the performance would happen. The intervals of this kind of ritual (the masses and the capital punishments that followed the former) did not had regularity, depending on the decision took by the inquisitors, as much as on the profile of the “inquisidor-mor” (the most prominent inquisitor in the court).

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– Yes

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– Yes

↳ Does participation entail synchronic practices:

– Yes

↳ Is there use of intoxicants:

– No

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– Yes

↳ Tattoos/scarification:

– No

↳ Circumcision:

– No

↳ Food taboos:

– Yes

↳ Hair:

– Yes

↳ Dress:

– Yes

↳ Ornaments:

– Yes

↳ Archaic ritual language:

– Yes

↳ Other:

– Field doesn't know

Does the group employ fictive kinship terminology:

– Yes

↳ Fictive kinship terminology universal:

– Yes

↳ Fictive kinship terminology widespread:

– Yes

↳ Fictive kinship terminology employed but uncommon:

– No

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– An empire

Welfare

Does the religious group in question provide institutionalized famine relief:

– No

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Does the religious group in question provide institutionalized poverty relief:

– No

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Does the religious group in question provide institutionalized care for the elderly and infirm:

– No

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Education

Does the religious group provide formal education to its adherents:

– No

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes



Is extra-religious education open to both males and females:

– Field doesn't know

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Notes: A complex bureaucracy structured the Santo Ofício's work. Each court had its "Secreto", where were archived many of the process opened by the the inquisitors and the denounces and testimonies were retained. All of the Santo Ofício's courts were directed by the "Regimentos", which presented the rules that had to be followed by all inquisitors and other members who worked to the Inquisition. Many properties belonged to the Inquisition, requiring bureaucrat workers to manage them. In the case of Goa's Santo Ofício, the Sabaio Palace, due its big size and complexity, demanded , beyond administrators, a considerable number of servants and slaves to maintain the structure of the building. Guards were also hired to protect the palace and the inquisitors, enlarging the number of workers who labored to the court, complexifying its bureaucracy.

Reference: Ana da Cunha Cannas. *A Inquisição no Estado da Índia - Origens (1559-1560)*. Lisboa: Arquivo Nacional/ Torre do Tombo. isbn: 972-8107-14-5.

Reference: António Baião. *A Inquisição de Goa*. Lisboa: Academia das Ciências.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. *História da Inquisição Portuguesa. 1536-1821*. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Notes: Th Goa's Santo Ofício inquisitors, as the judges and deputies of other inquisitorial courts (for example, Lisbon, Évora and Porto), belonged to religious orders, such as the Jesuits, the Dominicans, the Franciscans, the Agostinians and others. Because of that, the courts were under constant influence of these orders and its bureaucracy, varying the perspective of your judges due their religious affiliations. Moreover, the Inquisition dealt directly with the king's and pope's emissaries, letters and orders, subduded by those powerful institutions and their bureaucracies.

Public Works

Does the religious group in question provide public food storage:

– No

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide water management (irrigation, flood control):

– No

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Does the religious group in question provide transportation infrastructure:

– No

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– Field doesn't know

Taxation

Does the religious group in question levy taxes or tithes:

– No

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– No

Enforcement

Does the religious group in question provide an institutionalized police force:

– Yes

Notes: The Goa's Santo Ofício acted incisively against the Portuguese Christian congregation in the Konkani island and hinterlands under the authority of the Crown. Its vigilance was executed by the very members of the congregation, who had the duty, as Catholics, to watch over the behavior of other members of the community. This attitude was enforced by preaching made in masses, educating the faithful to oversee and denounce to the Santo Ofício those who they thought to be suspect.

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– Yes

Notes: The Santo Ofício of Goa had the assistance of guards offered by the Crown to protect the inquisitors and to execute the capital punishment at the Auto-de-fé. Moreover, other guards were hired by the very court to watch over the arrested ones kept in the inquisitorial prison and to protect the Sabaio Palace.

Does the religious group in question provide institutionalized judges:

– Yes

Notes: The Santo Ofício was a religious, doctrinal and moral court. Therefore, its main members, the inquisitors, and those who assisted the trials, other priests in the rank of deputies along the trials, had the role of important and institutionalized judges in the Portuguese Empire.

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– Yes

Notes: The Santo Ofício was subdued the authority of the king, the greatest judge in the Portuguese Empire. Because of that, the Inquisition had to deal with the king's laws and orders, composing part of the Ancien Régime Portuguese judiciary system.

Does the religious group in question enforce institutionalized punishment:

– Yes

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. História da Inquisição Portuguesa. 1536-1821. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Reference: Charles Boxer. *A Igreja militante e a expansão ibérica 1440-1770*. São Paulo: Companhia das Letras. isbn: 978-85-359-1004-9.

↳ Do the institutionalized punishments include execution:

– Yes

Notes: The capital punishment enforced by the Santo Ofício was the burning of the guilty ones in public square. This punishment was defined in the trials, exposed to the guilty in the mass which preceded the Auto-de fé and executed by members of local guard.

↳ Do the institutionalized punishments include exile:

– Yes

Notes: Depending on the crime committed, the guilty ones judged by the Inquisition could receive as punishment the prohibition to visit or live in some parts of the Portuguese Empire, usually the region where the crime was perpetrated. Moreover, the guilty one could also be forced to work as rower in the king's fleet or as laborer in public construction to the Crown.

↳ Do the institutionalized punishments include corporal punishments:

– Yes

Notes: The Goa's Santo Ofício, as much as the Iberian and Italic inquisitorial courts, tortured the suspects under their subjection. This was an institutionalized practice aiming to obtain confessions of the culprit. Though it did not happen to all of those who were under the Inquisition power it was a regular practice. Many of the culprits confessed when were presented to the torture instruments, what in the Portuguese and Goan Inquisition was called, "mostrar os ferros", which means "to show the iron". One of the most common torture applied by the Portuguese an Goan courts was the "polé", which consisted in pull up with ropes the culprit to the ceiling of the torture chamber and suddenly release the ropes, stopping it before the culprit could hit the ground.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. *História da Inquisição Portuguesa*. 1536-1821. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

↳ Do the institutionalized punishments include ostracism:

– Yes

Notes: Depending on the crime committed, the guilty ones judged by the Inquisition could receive as punishment the prohibition to visit or live in some parts of the Portuguese Empire, usually the region where the crime was perpetrated. Moreover, the guilty one could also be forced to work as rower in the king's fleet or as laborer in public construction to the Crown.

↳ Do the institutionalized punishments include seizure of property:

– Yes

Notes: Part of the inquisitorial punishment included the payment of the cost of the culprit arrest (food, for example) by him or her, or even by the family of the culprit. Moreover, many of those who received the capital punishment had their properties and of their closest relatives seized by the court.

Reference: MARCOCCI Giuseppe , PAIVA José Pedro. *História da Inquisição Portuguesa*. 1536-1821. Lisboa: A Esfera dos Livros. isbn: 978-989-626-452-9.

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– Yes

Notes: The Santo Ofício of Goa, as other Portuguese courts, indicated to the king's justice a suggestion of punishment of those considered guilty. Then, after the inquisitorial trial, which was considered an important part of the justices of Portuguese Empire, the guilty ones were conducted to the king's authority, which, by its agents, executed the capital punishment following this inquisitorial advice: "sem efusão de sangue", which means "without effusion of blood".

↳ Do the institutionalized punishments include execution:
– Yes

↳ Do the institutionalized punishments include exile:
– Yes

↳ Do the institutionalized punishments include corporal punishments:
– Yes

↳ Do the institutionalized punishments include ostracism:
– Yes

↳ Do the institutionalized punishments include seizure of property:
– Yes

Does the religious group in question have a formal legal code:

– Yes

Notes: The Santo Ofício had its "estatutos" (statutes), which contained the rules that had to be followed by all the inquisitors under the authority of the Portuguese Crown. Those "estatutos" accompanied the changing in the modus operandi of the Inquisition: as new manifestations of "heresies" and other religious, moral or doctrinal appeared, the inquisitors framed the cases in their theological and legal structures. Therefore, the "estatutos" were updated by these interpretations, which, due the hierarchies of the Santo Ofício, were, before to become part of the Inquisition rules corpus, analyzed by members of the court's highest ranks. That is the reason why the Inquisition statutes presents some changes at each version, what reveals the changing of the court through time.

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Yes

Notes: The inquisitors of Goa, members of a multi-jurisdictional empire, as the other members of the Portuguese Inquisitions, were subdued to the laws of the king, as much as to the statutes of their rank (members of the Roman Catholic Church and of religious orders) and of the cities where they could be living.

Warfare

Does religious group in question possess an institutionalized military:

– No

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– No

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

Notes: Guards payed by the very Santo Ofício of Goa and members of the local army guaranteed the protection of the Sabaio Palace, see of the Inquisition in the Asian Portuguese Empire, and of the Auto-de-fé processions and punishments.

Written Language

Does the religious group in question possess its own distinct written language:

– No

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Notes: The Portuguese language was the main written code used by the Inquisition notaries to register the processes and other documents created by the court. Latin was also used in these registers. Both languages could be learned by the Santo Oficio scribes in religious or no religious schools of alphabetization, called "escolas de ler e escrever" ("schools of reading and writing"), presents in many cities of the Portuguese Empire.

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– No

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: The Santo Oficio of Goa, as the other inquisitorial courts presents in the Portuguese Empire, and all the Roman Catholic world at that time, followed the Gregorian Calendar (elaborated by the initiative of the pope Gregorius XIII), started at 1581 in Portugal's domains. Before this date, was followed the Julian calendar.

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– Yes

Notes: The Santo Oficio of Goa, as the other inquisitorial courts presents in the Portuguese Empire, and all the Roman Catholic world at that time, followed the Gregorian Calendar (elaborated by the initiative of the pope Gregorius XIII), started at 1581 in Portugal's domains. Before this date, was followed the Julian calendar.

Food Production

Does the religious group in question provide food for themselves:

– Yes

↳ Please characterize the forms/level of food production [choose all that apply]:

– Other [specify in comments]

Notes: The Santo Oficio of Goa, as the other Portuguese inquisitorial courts, had enough resources to purchase the sustenance of their members. In the Sabaio Palace, see of Goa's Inquisition, existed kitchens and servants to prepare the judges meals every day.

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– No

Bibliography

