

Estado da Índia Renegades in Deccan

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Entry tags: Christian Traditions, Catholic, 'Roman' Catholic, Indic Religious Traditions, Christians in India, Hinduism, Islamic Traditions, Religious Group

Trying to escape from Estado da Índia authorities or searching for better life conditions in ways and places beyond the control of Portuguese Empire in Asia, many men originally submitted to the Portuguese Crown went far from its reach. Many of them had Christian roots, born either in Europe or in Portuguese-Indian domains. A few, as it is possible to realize in the current researches about it, were half-blood Portuguese and Hindu or Muslim Indian native converts. All those men, aiming to settle where they could live distantly from the Estado da Índia, transformed themselves, changing their political and religious affiliations according to the circumstances. Spreading across Dekkan, many of them became Muslims in way to be accepted by the sultanates where they would inhabit. In addition, if necessary, when they had to travel in the Indian lands in war, they adopted tactically traces of Hindu sects. Besides that, there were those who came back to Estado da Índia's territories because many reasons, manipulating their already fluid identities and aesthetics. In this way, they assumed different beliefs and social-cultural behaviors, which allowed them to cross political and religious barriers in Early Modern Dekkan.



Date Range: 1510 CE - 1640 CE

Region: Deccan

Region tags: India, Portugal

Plateau on which many hindu kingdoms and Muslim sultanates reigned trough Medieval and Modern Ages. In its shores, many Europeans settled their colonies, such as Goa, the Asian-Portuguese Empire capital.

Status of Participants:

✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: <https://digitarq.arquivos.pt/viewer?id=2305591>
- Source 2: <https://digitarq.arquivos.pt/details?id=2308570>
- Source 3: <https://digitarq.arquivos.pt/viewer?id=2304933>

Online sources for understanding this subject:

- Source 1 URL: https://www.academia.edu/44534914/Renegados_profanos_metamorfoses_identit%C3%A1rias_entre_s%C3%BAditos_portugueses
- Source 1 Description: PhD. Thesis about Estado da Índia's renegades. Language: Portuguese.

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

- Source 1 URL: <https://digitarq.arquivos.pt/viewer?id=2305591>
- Source 1 Description: This document is an inquisitorial process of a renegade . His name was Antônio Camacho, a Estado da Índia renegade who became Muslim and lived as a warrior in service of Bijapur, Ahmadnagar and Golconda sultanates.
- Source 2 URL: <https://digitarq.arquivos.pt/viewer?id=2304940>
- Source 2 Description: This is the inquisitorial verdict of the case of Jorge Mendonça, a Estado da Índia renegade. He became Muslim but in three times he migrated from Indian-Portuguese domains to Muslim sultanates, changing his political-religious affiliations and identity at each passage from one conjecture to another.
- Source 3 URL: <https://digitarq.arquivos.pt/details?id=2308570>
- Source 3 Description: This document is the Francisco Toscano process, a half-blood originally Catholic Indo-Portuguese renegade. Arrested by pirates when young, he was forced to convert to Islam. To escape he used yogin traces, adopting distinct affiliations and identities.

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

— Yes

Notes: The Estado da Índia's renegades weren't strictly a religious group, but a category covering Portugal's subjects who escaped of its control and crossed its cultural, social and political frontiers in Asia. After that, those men, who were previously Catholic, became, in general, Muslims, adopting, in some cases, yogin traces tactical. So, the contact with other dekkantin religions and sects is an important fact of its constitution.

↳ Is the cultural contact competitive:

— No

↳ Is the cultural contact accommodating/pluralistic:

— Yes

↳ Is the cultural contact neutral:

— No

Notes: The Estado da Índia's renegades came into contact with many other dekkantin religious groups. Commonly and pacifically dealing with Muslim and Hindu people, many of those renegades tried at any cost to live discreetly in the lands outside Estado da Índia. For that purpose, they adopted social-cultural traditions and behaviors of those around them, shaping themselves according to the conjuncture. Therefore, their relations with other religious groups were not neutral, but calculated in way to live peacefully in cities and villages of Deccan.

↳ Is there violent conflict (within sample region):

— No

Notes: The Estado da Índia renegades were men living dangerously because they were considered by their original Catholic groups as parias. In addition, among Muslims they were considered as converted, though the foreigner category could weight over them too. Those traces used to be more evident when their attempts to get converted and be accepted by other social-cultural-religious groups failed, what could mean high risks for them. In way to protect themselves, they used to created small support groups to help each other to live in different social-cultural conjunctures. For example, one long time Muslim converted renegade could advise about the religious practices that could help other renegade to be accepted by a Muslim group.

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

— Yes

Notes: As the Estado da Índia renegades were considered heretics by Catholics, specially when they converted to Islam (what was very usual among them), the conflicts with Portuguese Catholic authorities was a permanent risk. The main threat was the Inquisition of Goa, responsible for judging those considered heretical. Moreover, among Muslims the renegades were suspected to be Estado da Índia spies, even when they get converted. If this suspicion strongend, they could be arrested and killed by the sultanate authorities where they were living.

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

— Yes

Notes: As the Estado da Índia renegades were men forced by harsh conjunctures to abandon temporarily or permanently their original affiliations, to get sustain outside the Portuguese domains they had to get involved with other non Christian Deccantin social-cultural groups. For that purpose, they usually submitted themselves to the practices and rites of the group they tried to be accepted. The "complete" renegation, because of that, had as its experience the renegades conversion by non-Christian religious groups, what represented the apostasie of their original affiliations.

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

– Yes

↳ Assigned by personal choice:

– Yes

↳ Assigned by class:

– No

↳ Assigned at a specific age:

– Yes

↳ Assigned by gender:

– No

↳ Assigned by participation in a particular ritual:

– Yes

↳ Assigned by some other factor:

– No

Does the religious group actively proselytize and recruit new members:

– No

Does the religion have official political support

– No

Is there a conception of apostasy in the religious group:

– Yes

↳ Are apostates prosecuted or punished:

– Yes

Notes: The apostasies were important part of being a Estado da Índia renegade. So, many of them were apostates, after all, this trace was an important part of their identities as renegades.

↳ Apostates are socially shunned and/or publicly vilified:

– Yes

↳ Wealth, civil rights, and/or social capital are taken by authorities:

– Yes

↳ Do apostates receive corporal punishment:

– Yes

↳ Do apostates receive divine punishment:

– Yes

Size and Structure

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

– Field doesn't know

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

– Field doesn't know

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

↳ Are they written:

– Yes

↳ Are they oral:

– Yes

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

– Yes

↳ Revealed by a high god:

– Yes

↳ Revealed by other supernatural being:

– Yes

↳ Inspired by high god:

– Yes

↳ Inspired by other supernatural being:

– Yes

↳ Originated from divine or semi-divine human beings:

– Yes

↳ Originated from non-divine human being:

– Yes

Architecture, Geography

Is monumental religious architecture present:

– No

Are there different types of religious monumental architecture:

– No

Is iconography present:

– No

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

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

– I don't know

Belief in afterlife:

– Yes

Reincarnation in this world:

– No

Are there special treatments for adherents' corpses:

– No

Are co-sacrifices present in tomb/burial:

– No

Are grave goods present:

– No

Are formal burials present:

– No

Supernatural Beings

Are supernatural beings present:

– Yes

↳ A supreme high god is present:

– Yes

↳ The supreme high god is anthropomorphic:

– No

↳ The supreme high god is a sky deity:

– Yes

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

– No

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

– No

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

– Yes

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

– No

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

– No

↳ The supreme high god is unquestionably good:

– Yes

↳ Other feature(s) of supreme high god:

– Yes [specify]: Invisible

↳ The supreme high god has knowledge of this world:

– Yes

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

– No

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

– No

↳ The supreme high god's knowledge is unrestricted within the sample region:

– Yes

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

– Yes

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

– Yes

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

– Yes

- ↳ The supreme high god can see inside heart/mind (hidden motives):
 - Yes
- ↳ The supreme high god knows your basic character (personal essence):
 - Yes
- ↳ The supreme high god knows what will happen to you, what you will do (future sight):
 - Yes
- ↳ The supreme high god has other knowledge of this world:
 - Yes [specify]: As the renegades were in many cases originally Catholic, their primary beliefs were related to the idea of an omnipotent god. What was not so different when they were converted to Islam. To both religions, God/ Allah knows everything.
- ↳ The supreme high god has deliberate causal efficacy in the world:
 - Yes
- ↳ The supreme high god can reward:
 - Yes
- ↳ The supreme high god can punish:
 - Yes
- ↳ The supreme high god has indirect causal efficacy in the world:
 - Yes
- ↳ The supreme high god exhibits positive emotion:
 - Yes
- ↳ The supreme high god exhibits negative emotion:
 - Yes
- ↳ The supreme high god possesses hunger:
 - No
- ↳ Is it permissible to worship supernatural beings other than the high god:
 - Yes
 - Notes: As many renegades were firstly Catholic, and as the Portuguese Catholics, as much as many other European Catholics groups, had a strong saints cult, this was for very familiar for the renegades as much as the cult of the angels.
- ↳ The supreme high god possesses/exhibits some other feature:
 - Yes [specify]: Invisibility.
- ↳ The supreme high god communicates with the living:
 - Yes

- ↳ In waking, everyday life:
 - No
- ↳ In dreams:
 - No
- ↳ In trance possession:
 - No
- ↳ Through divination practices:
 - No
- ↳ Only through religious specialists:
 - Yes
- ↳ Only through monarch
 - No
- ↳ Other form of communication with living:
 - Yes [specify]: The Catholics and Christians in general believe that God could communicate with his herd through his messengers, the angels. This fact is a common one among the other two big Monotheist religions, the Judaism and the Islam. Legitimate prophets (those recognized by the official religious institutions and clergy) were also reconized by their cappacity communicate the God's will.
- ↳ Previously human spirits are present:
 - I don't know
- ↳ Non-human supernatural beings are present:
 - Yes
- ↳ These supernatural beings can be seen:
 - Yes
- ↳ These supernatural beings can be physically felt:
 - Yes
- ↳ Non-human supernatural beings have knowledge of this world:
 - Yes
- ↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:
 - No
- ↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:
 - No
- ↳ Non-human supernatural beings have knowledge unrestricted within

the sample region:

– Yes

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

– Yes

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

– Yes

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

– Yes

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

– Yes

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

– Yes

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

– Yes

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

– No

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

– Yes

↳ These supernatural beings can reward:

– Yes

↳ These supernatural beings can punish:

– Yes

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

– Yes

↳ These supernatural beings exhibit positive emotion:

– Yes

↳ These supernatural beings exhibit negative emotion:

– Yes

↳ These supernatural beings possess hunger:

– Yes

↳ These supernatural beings possess/exhibit some other feature:

– Yes [specify]: As the renegades were originally Catholic in many cases, they could have preserved their older beliefs while they became members of other religious communities. So, they could believe in the three "canonical" kinds of Christian supernatural beings: angels, demons and saints. The first ones were celestial beings which worked as messengers for God; the second ones were the fallen angels which worked against the Christians; the third ones were originally human beings who have been known by their capacities to act in supernatural ways, what is called "miracle".

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

– Yes

↳ Organized by kinship based on a family model:

– No

↳ Organized hierarchically:

– Yes

↳ Power of beings is domain specific:

– Yes

↳ Other organization for pantheon:

– I don't know

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

↳ 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

↳ Supernatural beings care about taboos:

– Yes

↳ Food:

– Yes

↳ Sacred space(s):

– Yes

↳ Sacred object(s):

– Yes

- ↳ Supernatural beings care about other:
 - I don't know
- ↳ Supernatural beings care about murder of coreligionists:
 - Yes
- ↳ Supernatural beings care about murder of members of other religions:
 - Yes
- ↳ Supernatural beings care about murder of members of other polities:
 - Yes
- ↳ Supernatural beings care about sex:
 - Yes
 - ↳ Adultery:
 - Yes
 - ↳ Incest:
 - Yes
 - ↳ Other sexual practices:
 - Yes [specify]: Sodomy
- ↳ Supernatural beings care about lying:
 - Yes
- ↳ Supernatural beings care about honouring oaths:
 - Yes
- ↳ Supernatural beings care about laziness:
 - I don't know
- ↳ Supernatural beings care about sorcery:
 - Yes
- ↳ Supernatural beings care about non-lethal fighting:
 - No
- ↳ Supernatural beings care about shirking risk:
 - Yes
- ↳ Supernatural beings care about disrespecting elders:
 - No
- ↳ Supernatural beings care about gossiping:
 - No

- ↳ Supernatural beings care about property crimes:
 - No
- ↳ Supernatural beings care about proper ritual observance:
 - Yes
- ↳ Supernatural beings care about performance of rituals:
 - Yes
- ↳ Supernatural beings care about conversion of non-religionists:
 - Yes
- ↳ Supernatural beings care about economic fairness:
 - No
- ↳ Supernatural beings care about personal hygiene:
 - No
- ↳ Supernatural beings care about other:
 - I don't know

Do supernatural beings mete out punishment:

– Yes

- ↳ Is the cause or agent of supernatural punishment known:
 - Yes
 - ↳ Done only by high god:
 - Yes
 - ↳ Done by many supernatural beings:
 - Yes
 - ↳ Done through impersonal cause-effect principle:
 - I don't know
 - ↳ Done by other entities or through other means [specify]
 - I don't know
- ↳ Is the reason for supernatural punishment known:
 - Yes
 - ↳ Done to enforce religious ritual-devotional adherence:
 - Yes
 - ↳ Done to enforce group norms:
 - Yes

- ↳ Done to inhibit selfishness:
 - Yes
- ↳ Done randomly:
 - No
- ↳ Other [specify]
 - No
- ↳ Supernatural punishments are meted out in the afterlife:
 - Yes
 - ↳ Supernatural punishments in the afterlife are highly emphasized by the religious group:
 - Yes
 - ↳ Punishment in the afterlife consists of mild sensory displeasure:
 - No
 - ↳ Punishment in the afterlife consists of extreme sensory displeasure:
 - Yes
 - ↳ Punishment in the afterlife consists of reincarnation as an inferior life form:
 - No
 - ↳ Punishment in the afterlife consists of reincarnation in an inferior realm:
 - No
 - ↳ Other [specify]
 - No
- ↳ Supernatural punishments are meted out in this lifetime:
 - Yes
 - ↳ Supernatural punishments in this life are highly emphasized by the religious group:
 - Yes
 - ↳ Punishment in this life consists of bad luck:
 - Yes
 - ↳ Punishment in this life consists of political failure:
 - Yes
 - ↳ Punishment in this life consists of defeat in battle:
 - Yes
 - ↳ Punishment in this life consists of crop failure or bad weather:

– Yes

↳ Punishment in this life consists of disaster on journeys.

– Yes

↳ Punishment in this life consists of mild sensory displeasure:

– Yes

↳ Punishment in this life consists of extreme sensory displeasure:

– Yes

↳ Punishment in this life consists of sickness or illness:

– Yes

↳ Punishment in this life consists of impaired reproduction:

– Yes

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

– Yes

↳ Other [specify]

– No

Do supernatural beings bestow rewards:

– No

Messianism/Eschatology

Are messianic beliefs present:

– Yes

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

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

– Yes

↳ What is the nature of this distinction:

– Strongly present and highlighted

↳ Are specifically moral norms prescribed by the religious group:

– No

↳ Moral norms apply to:

– All individuals within society

– All individuals (any time period)

Practices

Membership Costs and Practices

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

– No

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

– No

Notes: Sexual intercourse between a Christian man and a Muslim woman were forbidden by Deccan sultanates. Therefore, the Estado da Índia renegades, if recognized by Muslim Deccanin authorities as Catholics, could be arrested if involved with Muslim women. A solution for this problem could be the immediate conversion of the renegade.

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– No

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

– Yes

Notes: When among other Catholics, specially when they were at Estado da Índia territories, the renegades should avoid eat meat at Fridays, considered by the Church as a sacred day for remembering Christ's Passion. In addition, when among Muslims, the renegades, when converted to Islam, were forbidden to eat pork due the hard prohibition about it in Muslim sultanates.

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

– Yes

Notes: When converted to Islam, the Estado da Índia renegades, to assure their conversion and be accepted to live in the Deccanin sultanates, they have submitted themselves to the "fanação", that is the circumcision rite.

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:

— No

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

— Yes

Notes: Converts to Islam, renegades from the state of India should respect the regular cycle of prayers among Muslims in order not to suspect that they have not been fully converted. Among Catholics, they should do the same so as not to be suspected of heresy. In addition, when under the jurisdiction of the Estado da Índia, they should attend mass regularly for the same reason.

Does membership in this religious group require physical risk taking:

— No

Does membership in this religious group require accepting ethical precepts:

— Yes

Notes: Their ethical precepts were those from the religious groups which they lived among, such as Catholics or Muslims.

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):

— Yes



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

Performances here refers to small-scale rituals.

— Field doesn't know

Notes: Following one of the main Portuguese sources about the Estado da Índia renegades, the inquisitorial documents, those who has renegaded, converted to Islam and has been captured by Goa Inquisition affirmed that they maintained their Christian prayers secretly when lived among Muslims. So, though this affirmation could have been originated under terrifying circumstances (the confessions to the inquisitorial court were made many times with torture instruments at the culprit's sight) in which the renegades could have been at the time of elaboration of their inquisitorial processes, they could also be speaking, partially or not, the truth about their religious practices as Christians even though converted superficially to Islam.

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: As the Estado da Índia renegades oscillated between the Indian-Portuguese Catholic and Deccanin Muslim religious and cultural worlds, they joined the ceremonies and festivals of the religious groups in which they lived among in order to be accepted by them aiming to live safely.



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

Performances here refers to large-scale rituals.

— Field doesn't know



↳ 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

Notes: The renegades orthodoxy checks were related to the religious groups in which they lived among.

↳ 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

Notes: The renegades orthopraxy checks were related to the religious groups in which they lived among.

↳ Does participation entail synchronic practices:

— Yes

↳ Is there use of intoxicants:

— Field doesn't know

Are extra-ritual in-group markers present:

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

— Yes

↳ Tattoos/scarification:

— No

↳ Circumcision:

— Yes

Notes: The circumcision, known in Portuguese Inquisition documents as "fanação", was a very important rite among Deccanin Muslims. Moreover, when the renegades converted to Islam, it was an essential rite of passage for them to be accepted by Muslims communities.

↳ Food taboos:

— Yes

Notes: When among Muslims, the Estado da Índia renegades were forbidden to eat pork. When among Portuguese Catholics, they were forbidden to eat meat at Fridays.

↳ Hair:

— Yes

Notes: The Estado da Índia renegades shaped their aesthetics due the religious group in which they wanted to live among. For that reason they shaved or make grow their hairs and beards, used specific dresses and manipulated their physical appearance either to be accepted by some religious group or to disguise themselves when persecuted by one of those groups.

↳ Dress:

— Yes

Notes: The Estado da Índia renegades shaped their aesthetics due the religious group in which they wanted to live among. For that reason they shaved or make grow their hairs and beards, used specific dresses and manipulated their physical appearance either to be accepted by some religious group or to disguise themselves when persecuted by one of those groups.

↳ Ornaments:

– Yes

Notes: The Estado da Índia renegades shaped their aesthetics due the religious group in which they wanted to live among. For that reason they shaved or make grow their hairs and beards, used specific dresses and manipulated their physical appearance either to be accepted by some religious group or to disguise themselves when persecuted by one of those groups.

↳ Archaic ritual language:

– No

↳ Other:

– No

Does the group employ fictive kinship terminology:

– Field doesn't know

Society and Institutions

Levels of Social Complexity

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

– A band

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

Notes: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they enjoyed the famine and poverty relief politics offered by the religious groups that accepted them.

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

Notes: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they enjoyed the famine and poverty relief politics offered by the religious groups that accepted them.

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

Notes: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they enjoyed the famine and poverty relief politics offered by the religious groups that accepted them.

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:

— No

Bureaucracy

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

— No

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

— Yes

Notes: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they were affected by the bureaucracies of the groups they lived among

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:

— Yes

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:

— Yes

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:

— No

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:

— Yes

Notes: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they were affected by the taxes of the groups they lived among

Enforcement

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

— No

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: As the Estado da Índia renegades lived part of their lives as Catholic members of the Portuguese Empire, because of this they were under the Church vigilance. After turned into apostates renegades, they became, to the Church and to the Crown, heretics, an important fact to the Catholic Faith Judges, the inquisitors. So, if the renegades were caught by a Portuguese force (military or common Catholic citizens of the empire), they were delivered to the Goan Santo Ofício, which would judge the renegade case.

Does the religious group in question provide institutionalized judges:

— No

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: As the Estado da Índia renegades lived part of their lives as Catholic members of the Portuguese Empire, because of this they were under the Church vigilance. After turned into apostates renegades, they became, to the Church and to the Crown, heretics, an important fact to the Catholic Faith Judges, the inquisitors. So, if the renegades were caught by a Portuguese force (military or common Catholic citizens of the empire), they were delivered to the Goan Santo Ofício, which would judge the renegade case.

Does the religious group in question enforce institutionalized punishment:

— No

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

— Yes



Do the institutionalized punishments include execution:

— Yes

Notes: As the renegades from Estado da Índia lived part of their lives as Catholic, they were, because of that, under the jurisdiction of the Portuguese Inquisition, which Indic court was established in the city of Goa. Considered as heretics by the court, they received the punishments determined by the inquisitors and executed by the Viceroy forces (which appear in the sources as "braço secular" in Portuguese). The heavier punishment was the fire pit, what was ritualized in the "Auto de fé", a big ceremony that usually happened in the more important square of Goa (Viceroy Square "Terreiro do Vice-rei") or Lisbon (Palace Square or "Terreiro do Paço").

Reference: CUNHA Ana Cannas da. A Inquisição no Estado da Índia. Origens (1539-1560).. Lisboa: Arquivos Nacionais/ Torre do Tombo. isbn: 972-8107-14-5.

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.

- ↳ Do the institutionalized punishments include exile:
 - Yes
- ↳ Do the institutionalized punishments include corporal punishments:
 - Yes
- ↳ Do the institutionalized punishments include ostracism:
 - No
- ↳ Do the institutionalized punishments include seizure of property:
 - Yes

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

- No

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

- Yes

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:

- Yes

Notes: Usually many renegades from Estado da Índia joined Deccanin Sultanates armies sometimes as as mercenaries warriors, sometimes as effective soldiers. For many of them this was an attempt to obtain rewards, as lands and treasuries if they had a successful performance in war.

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Reference: FLORES Jorge undefined. Nas margens do Hindustão. O Estado da Índia e a expansão mogol ca. 1570 – 1640.. Coimbra: Imprensa da Universidade de Coimbra. isbn: 978-989-26-0976-8.

Reference: COMMANS Jos. Mughal Warfare. London and New York: Routledge. isbn: 978-0-415-23988-2.

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: Usually many renegades from Estado da Índia joined Deccanin Sultanates armies sometimes as as mercenaries warriors, sometimes as effective soldiers. For many of them this was an attempt to obtain rewards, as lands and treasuries if they had a successful performance in war.

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.

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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: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they used the languages offered by the groups that they lived among, beyond their own native language (usually Portuguese).

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

– Yes

Notes: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they used the languages offered by the groups that they lived among, beyond their own native language (usually Portuguese).

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: Living now in Portuguese Christian domains, now in Muslim territories, the Estado da Índia renegades used to have the calendars related to the group they lived among.

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

– Yes

Notes: Living now in Portuguese Christian domains, now in Muslim territories, the Estado da Índia renegades used to have the calendars related to the group they lived among.

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]:

– Small-scale agriculture / horticultural gardens or orchards

– Other [specify in comments]

Notes: Estado da Índia renegades used to obtain their food in markets, as many of them lived in Deccanin villages and cities, where the commerce was an important economic aspect. Moreover, as a reward for their services as warriors to the Sultans of Deccan, they could receive the "moxara", that is the income of a village, which could grant high resources for them.

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

– Yes

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

– I don't know

Notes: As the Estado da Índia renegades oscillated between the Christian and Muslim domains in Deccan, when assuming themselves now Christians, now Muslims, they enjoyed the famine

and poverty relief politics offered by the religious groups that accepted them.

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