Arrivals
The ethnonym Sidd, used for African communities living in India, is considered a derivative of either 'Saydi', signifying a captive of war in Arabic, or 'Sayyid', an honorific term for a person of noble descent.1 Sayyid, as a root of their ethnic name, also refers to Bilal, the first African disciple of Prophet Muhammad, while simultaneously designating owners of the rich, syncretic heritage of India. The cultural heritage of these Siddis is located in the shrine reveals Zoroastrian traces. Through the appropriation of common religious vocabulary and rituals, Siddis can be read in consonance with the fluidity of their identity formation in a socio-cultural space of shifting locations, multiple religious affiliations and a sense of dislocation. This conflict and consequent alignment between ethnic African identity and normative Islam, Christianity and Hinduism has many similarities with liminal communities living on the Swahili coast of East Africa. For instance, the contest between dni and milk, theological orthodoxy of ‘Arab’ culture with African tribal past, typifies on a macro level the conflict between local and African cultures in the Indian cultural space. Furthermore, the experience of slavery deeply mutated the language, dress, custom and religious beliefs of Africans who underwent this cataclysmic process, the survival and eventual celebration of African heritage in Siddi culture is a vehicle for their search for identity in a multi-lingual and multi-cultural space of India.

Deities and dancing
There is a remarkable vein of syncretism in the religious beliefs and cultural values of Siddis, which frequently married with native communities in India and participated in regional cultural and political systems. In Gujarat, the shrine of Bava Gor situated at Ratanpur, near Bharuch, constitutes a nucleus of the religious beliefs of the community and is a mosaic of elements from Brahmanic Hinduism, Sufi traditions, tribal beliefs and Zoroastrianism. Bava Gor, who has been mythologized as an Abyssinian commander is credited with the defeat of the local demon Makkhan devi with the help of his brother Bava

References
3. P. Obeng, in ibid. note 1, p. 255.