CHAPTER I

Rise and Destiny of the Portuguese Power in India

The Portuguese were the first European power that encountered the Indian society specially the coastal society\(^1\) at the turn of the sixteenth century. They had interacted with the Indians at various levels like the cultivators, merchants, nobles and kings. This has been continuing effectively till 1961 when the Portuguese possessions in India were integrated into the Indian Republic.\(^2\) The imprints of the Portuguese presence in India for over five hundred years are visible in various aspects of the Indian life.

During the closing years of the fifteenth century, intense political debate took place in Portugal regarding the overseas adventures.\(^3\) The majority was against this overseas expansion. Nevertheless, the will of a few prevailed. However, in Portugal internal debate always played an important role in the two decisive moments in Portuguese History i.e. about their beginning of overseas presence and the termination of the presence. In present times, intense political debate led to the revolution of April 25, 1974 in Lisbon,\(^4\) which effectively have changed the Portuguese regime from an ‘authoritarian dictatorship’ to a democracy after two years of a transitional period known as ‘Processo Revolucionário Em Curso’\(^5\) that put an abrupt end to the Portuguese Colonial Empire few years ago.\(^6\)

In the Indian subcontinent, Portuguese presence was scattered from the mouth of the Indus with the settlements of Thatta and Lhari-Bandar, east of Dacca and up north into Tibet, Nepal and Bhutan.\(^7\) State control was decisive in the sixteenth and early seventeenth centuries, but from then onwards private individuals played a much more relevant role, indeed they became, largely, the pillars of the presence. One should also keep in mind that at the time of the Portuguese arrival in the Indian Ocean, trade was flourishing and cultural and political interactions were in full swing mainly through the Muslim network. Much more than the often used expression “discoveries” which perhaps should be left to fade into oblivion- the substance of what was happening was the coming into direct contact with diverse cultures, religions, philosophies and last but not the least, individuals. This was the essence, the significance, and indeed the
fascination of the Indo-Portuguese relations from the very beginning. In this way, the seeds of the ‘modern world’ were then sown.

1.1 The Portuguese in the Indian coasts
1.1.1 The background

Portugal is one of the small kingdoms situated on the west coast of Europe and washed by the alluring Atlantic Sea. This country is geographically an integral part of the Iberian Peninsula. The Portuguese were in exceptional circumstances to venture a maritime life. With a number of deep and sheltered harbours and navigable rivers, the people lived by harvesting the sea. Her rocky seacoasts had always been “her gateway to a wider world, breeding a tough and skilful race of sailors not daunted by the oceanic tempests”. Portugal was confined to a narrow strip of land facing the ‘mysterious’ Atlantic Sea and was unable to expand in the peninsula. In a sense Sea was Portugal’s destiny. Pre-eminently maritime, Portugal was the first European power to appreciate the importance of ‘sea power’ that played an important part in her history more than any other factor.

The history of Portugal has been a long struggle with the Muslims and a series of continuous warfare since 710 A.D. when the latter had over-run the Iberian Peninsula. This has made the Portuguese tough, adventurous, and fostered a race of warriors and sailors well versed in the art of navigation. It was Afonso Henriques (1114-1185), the ruler of the Bergundian dynasty of ‘Portucale’ who had developed the idea of Portuguese nationality and Portugal became a nation when he took up the title of the ‘King of Portugal’. King Afonso had possessed a naval armada capable to defend Portugal and there was considerable maritime activity since then. He conquered Lisbon with the help of the maritime forces of the crusaders who seemed to have given the impetus to the Portuguese maritime culture. Lisbon became the maritime and geographical capital of Portugal. Thus, the maritime character of Portugal began to take shape by the twelfth century and since ten, they began to move in big way. There is evidence of navigation and shipbuilding in the Portuguese yards since then. King Sancho I (1185-1212) created a fighting navy and sent forty vessels to the Crusader’s armada to conquer Silves.

King Diniz (1279-1325) was the true founder of the Portuguese navy and foreseeing the future of Portugal on sea, he set up several naval stations. He encouraged the study of mathematics by setting up ‘University of Coimbra’, founded
the Missionary Order of Christ, whose history is closely related to that of the Portuguese maritime discoveries later. King Diniz ordered the planting of pine trees for shipbuilding purpose, set up a dockyard for shipbuilding and took several measures for the naval progress of Portugal. He appointed a Genoese Admiral to organize the navy and who contributed much to the maritime development of Portugal that his reign marked the golden period. He issued two charters in 1377 and 1380 to encourage shipbuilders by offering pine and oak timber at concessional rate, duty free import of raw materials and tax-exemption for the purchase of ships, etc.

King John I (1385-1433) founded the Aviz dynasty that ruled Portugal for two hundred years. The history of this dynasty is in fact the history of Portuguese maritime discoveries and conquest. This dynasty started the age of exploration and discovery with the dream of finding a sea route to India. At the same time, several expeditions were sent to the African coast for exploration. A new era of aggressive exploration began with John II (1481-1495). During the twenty seven years of his eventful career, he did everything and secretly planned for the first assault of the Indian Ocean after turning down Christopher Columbus’s plan (1493) of reaching India by sailing ‘westward’. With his life-dream to find a sea route, he attracted the wisest men at his court and devoted all energies for maritime enterprises. He visualized that it was possible to reach India by sea by sailing the African continent. However, his premature death robbed him of this great triumph. Manuel I (1495-1521) with hereditary maritime interest followed the steps of his predecessors and reviewed the policy of discovery, conquest and comers. Discoveries continued for nearly every year of his truly fortunate reign of quarter of a century that reached the climax of maritime enterprises. His coat of arms marking “hope of the sphere” really turned prophetic as he hoped and proceeded on the road shown by the predecessors.

1.1.2 The story of the Portuguese maritime discoveries

The Portuguese had embarked on an ‘Atlantic Sea Policy’ that was adventurous and profitable and pioneered exploration and discovery to reach all corners of the world and to possess an extensive maritime dominion. The fifteenth century was in fact a ‘Century of Portugal’ when Portugal was the focal attention of the world and she opened a page in the history of discoveries. The exploits of the Portuguese navigators are revealed in Lusiadas, the epic poem of Portugal, which would not have been possible without the century of discoveries. Thus Camões quotes in Lusiadas:
“Thus went we far these unknown seas to explore which people yet unexplored had been.”

The early maritime activities were limited to the Atlantic, to discover new lands, to counteract the Muslim trade and to acquire the products of the African coast. But later the scope grew large and they planned to capture Ceuta at any cost and to protect the peninsula against the Muslims, fight them in Morocco and go ahead with the ‘plan of Indies’ and thus to crush the Muslim trade. Navigation, discovery and conquest went together with commerce and colonization and they went on exploring the mysteries of Atlantic seeking a way to the ‘Indies’.  

These maritime discoveries were not any chance achievement. It was possible only with a solid foundation, persistent and careful work systematically carried out by the adventurous seamen. They planned their voyages with meticulous care scientific basis, unbroken continuity and consistency and pursued them only after a comprehensive scrutiny. The Portuguese followed a policy of concealment and secrecy in order to keep the other Europeans away from knowing their plan. The Venetians, Genoese and Cotillions knew nothing about their plan. The whole country including their Chroniclers observed the official policy of secrecy which deprive us today much of the details on discoveries. 

1.1.3 Motives for the Portuguese discoveries
There were at least five motives: (i) to explore the African coast beyond the Canary Island and the Cape of Bojador in order to know what existed there, (ii) to find out whether there were any Christian people in Africa with whom the Portuguese could start profitable trade, (iii) to ascertain correctly the extent of the Muslim territories, because all sensible persons would like to know the power of the enemy, (iv) to discover if there is any Christian Kingdom which could assist in their war against the Muslims, (v) and to extend the religion and faith to Christ and to bring to Him all souls for salvation.

1.1.3.1 Commercial motive
The exotic, aromatic and luxurious goods of the East like pepper, ginger, cloves, cinnamon, nutmeg, mace, drugs, dye-stuffs, like indigo, items like pearls, ivory, silk, muslin, alums and carpets were needed by the Europeans either as food-preservatives, condiments or medicines. Spices were more expensive than gold. This taste for
Eastern goods stimulated them to try at all costs to procure them from their very sources rather than depending on Venetians and Genoese who reaped rich profits from their distribution in Europe. The Portuguese visualized that one day Lisbon could replace Venice and Genoa. The burning thirst for gold, ivory, plumes, slave trade and the desire to pour the rich treasures of the East into their hands all acted as influential motives for the maritime discoveries. With the blocking of Constantinople port in 1453 by the Turks, the Eastern goods became scarce and expensive in Europe. Hence, the Portuguese began to look for an alternate but safe route independent of the Muslims.

### 1.1.3.2 Political motive

During the long years of their struggle from the tenth to the fifteenth centuries resulting in three thousand and seven hundred battles for freedom and nationhood, the Portuguese became sworn enemies of the Muslims and they sought every opportunity to strike at them. Portugal was prepared to face any eventuality, if it could lead to the demolition of the Muslim trade monopoly in the East. There was a powerful political motive to axe at the powerful Muslim presence in the Indian Ocean. War and trade went together. War could not be fought without profit from trade because Portugal was a small state in danger, displayed greater enthusiasm rarely felt by great nation with huge resources and security. The Portuguese hoped to create a ‘greater Portugal’ in the East.

### 1.1.3.3 Religious motive

A close perusal of the history of Portugal will enable to understand the religious motive behind the discoveries. “In fact, Portugal itself was established on the blood of its martyrs and those who fell in the battle were entitled for the “Crimson Crown”. The Portuguese took Lisbon from the Muslims with the help of the Crusaders. They organized their maritime expeditions as a mere continuation of crusades with the prospects of plunder and proselytism. When they went to conquer Ceuta in North Africa in 1415, it was the beginning of a second crusade. To spread Christianity, to promote the missionary activity among the people and to plant the cross in distant lands all guided the Portuguese mariners through all perils. The capture of the oceanic highway of Asia itself was considered as a maritime extension of crusades. Fired with the zeal of crusaders, they aimed to suppress the growing power of Islam and
subjugate them to Christian faith. The cross as the symbol of power, and in fact they took possessions by sword so that the cross may have a free access. The objective of Portugal was not only conquest but also conversion. The missionaries who accompanied their fleet were sent to conquer the lands for the king of Portugal and win the souls for the king of heaven. Keeping this religious motive uppermost in their minds, they planted a cross (Padroao) wherever they landed.

The military Order of Christ founded by King Diniz provided huge resources to undertake expeditions and discoveries as Crusades. This Order received in return a tribute of one twentieth (1/20) of the value of all merchandise from Guinea whether gold or slaves. The missionary spirit of this Order with a sword in one hand and a cross, seen in its banner clearly indicated the religious motive. The administration of this Order, the richest of the Portuguese religious Orders, was invested in the person of Prince Henry for the express purpose of its becoming in his hands a powerful instrument for the implementation of a plan of expansion. The Portuguese ‘naus’, ‘galleys’, ‘caravelas’ etc. had always carried the purple cross of Christ on their white sails. This Order assisted the voyages and discoveries so much that without this Order, the history of Portugal might not have been written and the expeditions could not have succeeded. Religion has purified their motive and propagation of the gospel was the chief aim of their maritime enterprises that were all promoted for the cause of religion. Religious passion was a living force and it drove them to the fever-ridden seas of the tropical Africa and beyond. Otherwise, Vasco da Gama would not have said at Calicut that he had come “in search of Christians and spices”.

The conversion of heathens was not only the desire of the Portuguese, but it was also an obligation imposed on them with the tacit consent of the Pope in the form of Papal Bulls. The history of Portugal shows several examples of Papal authority and sanction. The Pope has sanctioned the maritime expeditions as crusades with the usual forgiveness of sins. These Papal Bulls, which were issued from time to time at the request of the Portuguese rulers clearly mirror the motive behind the discoveries and reflect the aspirations and attitude of the “age of discovery”. They entrusted the Portuguese rulers with the duty of expanding faith and gave them exclusive right to occupy certain zones. The exclusive right of discoveries made by Prince Henry the Navigator and his successors rested in Papal Bull. The Papal Bull of Pope Eugene IV, *Dudum Siquidem*, issued on 31-7-1436 was given to Henry and his successors the right over the countries already discovered so far and to be discovered in future
beyond the Cape of Bojador. This Bull clearly reveals the extent of sanction and support given by the Holy See to the Portuguese. The Papal Bull, *Dum Divarsas*, issued on 18-6-1452 authorized the Portuguese King to attack and conquer the pagans and unbelievers, to confiscate their goods and territories, to enslave them permanently and transfer their property to the Portuguese. The Bull had authorized the impending Portuguese attack on Morocco; even through the wordings make no such limitations to Morocco only.

The Papal Bull, *Romanus Pontifìx* of Pope Nicholas V (1447-1455) issued on 8-1-1455 officially from the Lisbon Cathedral is quite interesting, as it clearly mentioned India. Praising the zeal and services of Henry the Navigator in eloquent terms, the Pope desired that he undertook more voyages “as far as Indies” (*Usaque ad Indios*), the mention of which word enables us to infer that the Portuguese has already been seized of the project of rounding the African continent and reaching the regions of India as early as 1454. It credited Henry with the intention of making contact with the inhabitants of India for the further prosecution the struggle, against the enemies and clearly recognized the Portuguese measures and conceded to her the perpetual domination of all that they should find by the ocean as far as the eastern regions of India. The Pope has excluded all others from entering this area allotted to Portugal under the pain of excommunication. The Papal Bull, *Inter Caetera*, issued on 13-3-1456 conceded the spiritual jurisdiction over the lands from Cape Nun to Indies to the Order of Christ. The Papal Bull issued by Pope Alexander VI on 3-5-1493 drew an imagery line, divided that part of the world into two zones that was yet to be discovered, and reserved all that in the East to Portugal and the Western side was reserved to Spain. This Bull had entrusted Portugal with the implied duty of bringing the Non-Christian countries under the guidance of Rome. In a Papal Bull, *Ineffabiliset Summi*, addressed to King Manuel in 1497, the Pope had asked King Manuel to establish the dominion of Christian religion in the land, which might be conquered still. Even after the discovery of the sea route, the Holy See honored the king in 1502 with the title of ‘Patron of Catholic Missions of the East’. “One thing that stands out most clearly in these Papal Bulls and which was to influence the Portuguese policy for a hundred years to come, was the combination of spiritual urge to conquer heathen lands for Christ, with fanciful zeal to cut at the root of Islam by attacking it from behind.
1.1.3.4 Geographical Curiosity
The legends created by the ancient geographers also helped to inspire the adventurous spirit of the Portuguese people. There were many legends about the ‘mysterious’ Atlantic Sea. Atlantic was considered as a gloomy sea with all kinds of imaginary perils and hence not navigable, as it had adverse and mysterious currents, heavy mists, sudden storms and sandbanks and reefs. Europeans believed that the mythological Pillars of Hercules in the straight of Gibraltar as the end of the world. Even the knowledgeable Arab geographers advised against any attempt into the Atlantic sea as it was a sea of terrors with thick water and air and that none would dare to sail and steer away from coast. The Portuguese anxiously desired to ascertain the truth of these legends. It is also only reasonable that the travel accounts to the East of Venetian Marco Polo that was available along with some maps in Portugal since 1428 must have had a direct influence on Portuguese discoveries. The book revealed the mysteries of the East and felt that there must be a passage round the South of Africa. Prince Henry must have been profoundly influenced by this work and must have determined to solve the problem and follow the African coast until he found a passage to take the voyage to the East.

1.1.3.5 The legend of Priest John
The legend of Priest John, the semi mythical Asiatic potentate-patriarch and Priest-King all rolled into one is closely associated and played a significant and influential part in the maritime discoveries particularly in the sea route to India. From the very early times, this legend had captivated the popular imagination and from twelfth century onwards, it was believed that the kingdom of Priest John existed somewhere in the distant areas of Asia. Marco Polo placed him in Asia and Florentine Sigoli spoke of him as dwelling in India. By 1465, a letter purported to have been written by him to a Greek ruler was widely current in Europe and it naturally created a lively hope. Known as the Pope of the Orient, he was known to possess both secular and temporal powers. His empire was believed to have extended to the Indies and included India and that his kingdom has a scepter of gold, monstrous ants dug gold, fishes gave purple fountain and pebbles gave light. With seventy-two vessels under him, he was followed by several Knights, seven Kings, three sixty-five Dukes, twelve Arch Bishop’s etc and attended by thirteen great crosses before him during a war. He was known to be a great champion of Christian faith and ever ready to fight
against Islam. Europeans even heard that he used to entertain thirty thousand people at his table made of Emerald.

Since fourteenth century, this legend aroused great curiosity in Portugal not only because of the religious affinity but also because it was known that his dominions were ‘paradise laden with gold charms’. They had only a hazy idea of his country.

1.2 Portuguese Settlements in different parts of India

Anywhere on the coasts of Asia, America and Africa, you can find a fort, a church, a geographical name or a family name, that come from Portugal. These are the remains of the first European country that explored the world in search of spices and souls. Afonso de Albuquerque’s (1453-1515) dream was an infusion of Portuguese blood in each of the colonies. As the Dutch Governor Antonio Van Diemen said in 1642 “Most of the Portuguese in Asia look upon this region as their fatherland, and think no more about Portugal”. 33

In fifteenth century a small nation as Portugal began to explore the Atlantic Ocean, since 1415 with conquest of Ceuta, Morocco, the Portuguese explored the African’s coasts in search of a road to the East; and in 1487 Bartolomeu Dias34 doubled the Cape of Good Hope.35 After ten years Vasco da Gama (1497-1499) arrived in Calicut (present-day Kozhikode), India (18 May 1498), and opened a new trading route between Europe and Asia. This small nation was the ruler of the Indian Ocean for about one hundred and fifty years and the Portuguese language was for more than two hundred and fifty the trading language (lingua franca) of the Asiatic coasts.

Over the objections of Arab merchants, Vasco da Gama secured an ambiguous letter of concession for trading rights from Zamorine, Calicut’s local ruler,36 but had to sail off without warning after the Zamorin insisted on his leaving behind all his goods as collateral. Gama kept his goods, but left behind a few Portuguese with orders to start a trading post. In 1510, Portuguese admiral Afonso de Albuquerque defeated the Bijapur sultans on behalf of a local sovereign, Timayya, leading to the establishment of a permanent settlement in Velha Goa (or Old Goa). 37 The Southern Province, also known simply as Goa, was the headquarters of Portuguese India, and seat of the Portuguese viceroy who governed the Portuguese possessions in Asia.
The admiral of this fleet was Pedro Alvares Cabral (the discoverer of Brasil). The Rajah (king) of Cochin allowed that a “feitoria” (factory) be allocated to the Portuguese and upon Cabral’s departure he allowed that thirty Portuguese and four Franciscan friars stayed in Cochin. In 1502, a new expedition under the command of Vasco da Gama arrived at Cochin, and the friendship with the Rajah of Cochin was renewed. After the departure of Vasco da Gama, the Zamorin of Calicut, enemy of the Portuguese, attacked Cochin and destroyed the Portuguese “feitoria”. The Rajah of Cochin and his Portuguese allies were forced to withdraw to the island of Vypin. Here, they were reinforced by three ships under Francisco de Albuquerque’s leadership and, some days later by Duarte Pacheco Pereira (the author of “Esmeraldo de situ orbis”) the Calicut troops immediately abandoned the siege.

In 27 September of 1503, the foundations of a timber fortress were laid. This was the first fortress erected by the Portuguese in India. At the departure of the Portuguese fleet to Portugal, Duarte Pacheco Pereira with three ships and hundred men were left in Cochin for assistance to the Rajah. Some literary sources reveals that the Zamorin (local name was Samori at that time) of Calicut, formed a force of fifty thousand men and two hundred and eighty ships to drive the Portuguese out of Cochin. Duarte Pacheco Pereira was in command of only hundred Portuguese, three hundred Malabar troops and about five thousand soldiers of the King of Cochin (and the majority of these deserted). Pereira was a formidable commander. For five months, he and his men were able to sustain and drive back all the Zamorin’s assaults. He saved Portugal from being driven out of India. After this victory, Pereira returned to Portugal, and the King paid him the highest honours. However, subsequently he was to be imprisoned on charges, which were afterwards proven false. Later, he became Governor of the castle of São Jorge da Mina (1519-1522) in the Gold Coast. He ended his days in obscure poverty. In 1505, a stone fortress replaced the wooden fortress of Cochin. The first church of Cochin was that of São Bartolomeu built in 1504. In 1506, the construction of Santa Cruz church (which gave its name to the Portuguese town) was initiated. A parish church called Madre de Deus was laid in 1510. In 1550, the Jesuits added a large three storied college to the church. For a better defense of the town, a fort called “Castelo de Cima” was built on Vypeen Island at Paliport. In 1510, Afonso de Albuquerque started a school (a Portuguese “casado” Afonso Alvares was the teacher) but after his death, it closed down. However, the Franciscans started a new school in 1520. They built a friary (Santo Antonio) (1518-
1520), a seminary and the beautiful church dedicated to St. Francisco de Assis (1516-1522). Vasco da Gama was originally buried in it on Christmas Eve of 1524. The floor of this church was paved with tombstones, which, in 1887, were removed and fixed its walls, where there are still today. This church is a living historical monument of today’s Cochin.

Goa is situated on an island at the mouth of the Mandovi River, at the time of the arrival of the Portuguese in India, Goa was under the rule of the Sultanate of Bijapur, which was the second most important town, the city was wealthy, and possessed a grand natural harbour. On 28 February 1510, Afonso de Albuquerque, the Governor of Portuguese India, with a fleet of several ships, anchored off Goa harbour, the following morning some Portuguese boats were sent in patrol, they landed and conquered the Fortress of Panjim. The next day a message from the inhabitants of Goa came, they offered the surrender of the city and the vassalage to the King of Portugal.

On the morning of 4 March 1510, Albuquerque, with a thousand Portuguese soldiers and two hundred Malabarese, entered Goa. Albuquerque’s first care was to repair Goa fortifications, he also established a mint, where was quickly minted gold, silver and copper money. The Bijapurese organized a large army and marched towards Goa. The ruinous condition of Goa’s fortification, forced Albuquerque, after a fierce resistance, to abandon the town to the Sultan of Bijapur, Adil Shah, at the head of fifty thousand soldiers entered Goa on 20 May 1510. The Portuguese fleet, now, was blockaded, by the monsoon, at the mouth of Mandovi River and the Portuguese ships were exposed to the Moor’s cannonade, the Albuquerque’s tenacity, let him to resist till 16 August 1510, when the entire Portuguese fleet sailed away. Albuquerque, waited for reinforcements from Lisbon, and when these arrived, he soon prepared a fleet of twenty three ships and two thousand men to conquer Goa. On the morning of 25 November 1510, Albuquerque’s men attacked the city, and at midday Goa were again in Portuguese hands. Soon after the conquest of Goa, several ambassadors from many Indian Kingdoms came to Goa in search of alliance. For the next two years, Goa was, repeatedly, under the attacks of the Sultan of Bijapur, Adil Shah (Hidalcao in Portuguese records), which was resolute to reconquest the town. In 1512, a new attempt was made by Adil Shah to drive away the Portuguese from Goa, in this year, the Moors, fortified Benasterim, which controlled the principal passage from the mainland to the island of Goa. Albuquerque, returning from Malacca,
wasted no time and soon attacked the fortress, which was taken after several days of battle. After this he ordered to strengthen the forts of Benasterim, Devarim and Pangim, which commanded the principal passes to the mainland, he also founded in Goa a hospital and built several churches (i.e. Church of Priorado do Rosario, Chapel of Santa Catarina). On December 15-16, 1515, in the harbour of Goa, the Goa’s conqueror Afonso de Albuquerque died, his mortal remains, temporarily, were buried in the chapel he had built in Goa and later (1566) conveyed to Portugal. He was the builder of the Portuguese Empire in the East (Goa, Malacca, Hormuz), he was relentless with his enemies, but he also seems to have appreciated the character of the Asiatic peoples and often he left the civil administration of the places he conquered in the hands of the natives, he was the first to encourage the marriage of Portuguese soldiers with native women.

In 1530, the capital of Portuguese India was transferred from Cochin to Goa and in 1534, it became the centre of the Roman Church in the whole East and finally in 1557 Goa became seat of an archbishopric. In this occasion, a large cathedral was also built (St. of Santa Catarina 1562-1619). St. Francis Xavier arrived in Goa in 1542. In 1543; the Goan’s territory was enlarged with the annexation of the provinces of Bardez and Salcete. The year 1560, introduced the inquisition active in 1560-1774 and in 1779-1812.

At the beginning of seventeenth century, Goa was the capital of an empire, which spread from Moçambique to Nagasaki and that controlled the Indian Ocean trade. This was the period of great brightness for Goa and the Portuguese power in the East, the city was also called “Goa Dourada” or “Roma do Oriente” at that time is said that Goa had 200.000 inhabitants and was able to compete with the most important cities in the world, a lot of magnificent churches and buildings were built during these years. Several of them are still visible today. A proverb of the time said: “Quem viu Goa, dispensa de ver Lisboa” (whoever has seen Goa need not see Lisbon).

The decline of Goa began with the coming of the Dutch, who several times during seventeenth century blockaded Goa from the sea and between 1600 and 1650 destroyed the Portuguese power in the East. Portugal’s independence was interrupted between 1580 and 1640. Because the heirless King Sebastian died in battle in Morocco, Philip II claimed his throne and so became Philip I of Portugal. Although Portugal did not lose its formal independence, it was governed by the same monarch who governed Spain, briefly forming a union of kingdoms; in 1640, John IV
spearheaded an uprising backed by disgruntled nobles and was proclaimed king. In spite of this, Goa was never conquered and remained in Portuguese hands until December 1961 when, with Damao and Diu, was occupied by an Indian Army. In 1760, Velha Goa was abandoned, and the seat of the government was transferred to Pangim, which from 1843 was declared officially the capital of Portuguese India. In 1763, the districts of Ponda, Quepem, Sanguem and Canacona were added to the Portuguese possessions. Finally, in 1788, were added also the districts of Pernem, Satari and Bicholim The city of Cochin (today Ernakulam) was, from the 24 December 1500 when the first Portuguese fleet called on its port, a firm ally of the Portuguese.

The Portuguese acquired several territories from the Sultans of Gujarat like Daman (occupied 1531, formally ceded 1539); Salsette, Bombay, and Baçaim (occupied 1534); and Diu (ceded 1535). These possessions became the Northern Province of Portuguese India, which extended almost a hundred kilometers along the coast from Daman to Chaul, and in places thirty to fifty kilometers inland. The province was ruled from the fortress-town of Baçaim. Bombay (present day Mumbai) was given to Britain in 1661 as part of the Portuguese Princess Catherine of Braganza’s dowry to Charles II of England. Most of the Northern Province was lost to the Marathas in 1739, and Portugal acquired Dadra and Nagar Haveli in 1779.

### 1.2.1 Portuguese Settlements in Bay of Bengal

In the Bay of Bengal, there was a rather peculiar form of Portuguese settlements. The Bay of Bengal is much more than the eastern segment of the Indian Ocean; the maritime region encompassing the countries around the littoral of the Bay always maintained a thriving contact through movement of trade, people, religious, cultural and political missions, which gave the region an autonomous character. The Bay of Bengal was a linking factor between the countries bordering on it and the cultural and trade links forged by the Bay stretched from China to the east, to West Asia and Africa to the west.

The reason of the anarchical nature of the Portuguese settlements on the eastern coast, in contrast to that of the western, perhaps lies in the fact that the Portuguese colonies on the eastern coast did not legally form part of the dominion of the Portuguese King. These were the settlements of the Portuguese private merchants and adventures, often with blurred distinctions, paying taxes to local
authorities and enjoying certain privileges. These were different from other European factories established in Bengal since the mid seventeenth century. \footnote{45}

Indeed, that coast was not conquered, militarily that is, like the Malabar coast, but was colonized, pacifically, by groups of “Casados” (married men of the reserve army), beginning in 1520s. It was after the conquest of Malacca (1511) that the Portuguese effort to move inside the Bay of Bengal succeeded from where the supply of rice and textiles could be assured. The first settlement in the Gulf of Bengal was established in Orissa, at Pipli, by some Portuguese escaped from Sao Tomé in 1514. Pipli was an important trading center, and the Augustinians had built a church and a residence. At the beginnings of eighteenth century, a large Portuguese and Eurasian community populated Pipli. The Portuguese settlements in the Bay of Bengal reached their apogee in the first decade of seventeenth century.

Sao Tomé de Meliapore (Madras), the main installation was the town of Sao Tomé de Melipore (near today’s Madras) where there was (and still is) the grave of the apostle Saint Thomas. In 1522-23, the Portuguese built a church there and, around it, a colony was started. In 1523 a new city was born. In 1537, Sao Tomé as populated by fifty Casados. By 1544, their number had doubled. Then the Jesuits settled there in 1548-49. In spite of this fast development, in the years between the foundation of Sao Tomé 1522 and 1560s, the Portuguese’s activity was mainly concentrated in the settlement of Paleacate (Pulicat) founded in 1518, where in 1545 were settled six to seven hundred Portuguese Casados.

In the relation of Cesare Federici (1560) the town of Sao Tomé as described as “la più bella di quante ne sono in quelle parti dell’ India”. In 1580, the town of Sao Tomé had four churches that of: Sao Tomé Sao Francisco, Sao Joao Baptista and Misericordia. Outside the towns were the churches of Madre de Deus, Sao Lazaro, Nossa Senhora da Luz and Nossa Senhora do Monte. At the beginning of 1600, Sao Tomé had a population of about 600 Casados. On 9 January 1606, the Diocese of San Thomas de Meliapur was erected.

In 1607, Sao Tomé is declared city and a “Camara Municipal” is created. In 1614, the inhabitants raised fortifications and all the populations: Portuguese administration, “casados”, soldiers, native Christian population resided within the walled city. The city had a “capitao-mor” (captain major) and a Bishop and in 1635, there were as many as 10 churches. In 1646, Sao Tomé was besieged by Mir Jumla of
Qutb Shahi. The period between 1656 and 1662 is an obscure period, and in 1662, Qutb Shashi of Golconda conquered Sao Tomé. From 1662-1672 Sao Tomé remained in Qutbshahi hands. In 1672, the French, under Admiral de la Haye, conquered Sao Tomé out after two years of occupation on 6 September 1674 they surrendered the city to the Dutch who, in turn, handed it over to the Qutb Shahi on 10 October 1674. In 1687, a tenuous Portuguese administration was re-established. In January 1697, the fortification was pulled down; the only privilege that remained to the Portuguese residents in 1702 was to display the flag on Sundays and Holidays. Portuguese influence came to an end on 21 October 1749, when the English (in principle Portuguese allies) occupied Sao Tomé.

Nagapattinam, the Portuguese colonized Nagapattinam at the same time as Sao Tomé (1520-1530). It was the best port of the entire Coromandel Coast; ten villages (Nagapattinam Port, Puthur, Muttam, Poruvalancheri, Anthonippettai, Karureppankadu, Azhinji Mangalam, Sangamangalam, Thiruthina Mangalam, Manjakollai, and Nariyankudi) were taken control of by the Portuguese traders. At the end of 1540s, the Franciscans and later the Jesuits settled in the town. Several were the churches built in the city Madre de Deus, Sao Jeronimo, Paulistas, Sao Domingos, and Nossa Senhora da Nazarene. In 1577, there were in Nagapattinam sixty Casados, two hundred Eurasians and three thousand Christians Indians.

In the years 1642-43 Nagapattinam was fortified and a customs house was also built. On 23 July 1658, a Dutch fleet under the command of Jan van der Laan conquered the fort. In the 1590s the Portuguese settled north of Nagapattinam in a port, they named Porto Novo (New Harbour); this port was the place where the Portuguese moved in after the Dutch conquest of Nagapattinam.

1.2.2 Portuguese Settlements in Bengal
The Portuguese made the first indirect contact with Bengal in 1512-13. It was after the conquest of Malacca (1511) that the Portuguese effort to move inside the Bay of Bengal succeeded from where the supply of rice and textiles could be assured. The map of Asia, drawn in 1516 by Jorge Reinel (1502-1572), gives an outline of the Bengal coast but not the islands and the ports, which possibly were not yet known to the Portuguese. After the death of Albuquerque, the appointment of Lopo Soares (1515-1518) as the Governor of Goa marked the end of the state controlled
commercial activities and liberal policy. This phenomenon followed the arrival of the Portuguese in Bengal.

A private Portuguese trader Martin Lucena, was living at Gaur, which was the then the capital of Bengal. The first Portuguese merchant to have reached the Ganges was Joao Coelho, who was sent by Giovanni de Empoli, a Florentine merchant, around 1516. Governor Lopo Soares sent a fleet of four ships commanded by Joao de Silveria, who after plundering ships from Bengal, anchored at Chittagong on 9 May 1518. Intermittent war and peace with the governor’s men followed. This was more complicated by the help demanded by the King of Arakan, from Giovanni de Silveira, to recover Chittagong from the Bengal Sultan. However, Silveira preferred to leave for Ceylon and thus ended the first official Portuguese contact with Bengal.

Diego Lopes de Sequiera (1518-1522), who succeeded Soares, was far more interested in the Coromandel and Pegu. However, he sent three ships to Bengal commanded by Antonio de Britto, whose unnamed interpreter has left an invaluable account of Britto’s visit to Gaur from Chittagong (October 1521). Britto carried a letter from the Portuguese governor of India to the Sultan of Bengal along with presents and goods for sale. His job was made difficult by the arrival of another Portuguese mission led by Rafael Prestelo a few days before. Rafael’s representative, Christovao Jusarte, an old Bengal hand, had gone to Gaur to obtain permission to reduce the customs duty to 10%. Britto sent Gonsalves Travers to the sultan with the proposal to exempt the payment of custom duties for the Portuguese in Bengal. The arrival of two embassies, both claiming official status, created confusion and finally led to an actual fight between them at Chittagong, in which the Turkish merchant Agha Khan took the side of Rafaelo.

At the court of Gaur, Jusarte had managed to persuade the officials to declare Britto’s interpreter as a spy, who was finally allowed to leave Bengal with the promise that the Portuguese would be exempted from paying customs duties. This perhaps led the Portuguese to send ships regularly to Bengal. In 1526, Ruy Vaz Perceira came to Chittagong and plundered the ship of a Persian merchant, Khwaja Sahabuddin, whose friendship with the governor of Chittagong led to reprisals.

Thus from the early sixteenth century, both private Portuguese merchants as well the official Portuguese representatives had begun to come to Bengal regularly, which often led to violent conflicts between them, a hangover of the contradiction prevailing at Lisbon for some time. The involvement of the Portuguese in local
politics created further complications. In 1528, Khuda Baksh Khan imprisoned the
Portuguese stranded at Chakaria district of Chittagong after a storm. The negotiations
for their release by Martin Alphonso Jusart de Mello having failed, the prisoners tried
to escape but were caught. After the young nephew of de Mello was put to death, the
prisoners were ransomed by the merchant Sahabuddin, on condition of getting help
from Goa for Sahabuddin’s enterprise against the Bengal sultan Nusrat Shah. 49

The expedition from Goa of five ships led by Jusart came to Chittagong after the
death of Nusrat Shah. Jusart sent a mission to Sultan Ghiyasuddin Mahmud Shah at
Gaur to obtain a treaty. 50 However, the sultan imprisoned the Portuguese members of
the mission for plundering a Muslim ship while Jusart along with the other Portuguese
was arrested at Chittagong. Five of them were killed and the rest were imprisoned at
Gaur. Goa sent a strong expedition to obtain the release of prisoners. The negotiations
at Gaur failed and Jorge Alcocorado, who was leading the Portuguese delegation,
barely escaped after putting fire to the city. The appearance of Sher Shah in Bengal
however changed the situation.

Facing the new danger, Ghiyasuddin Mahmud held talks with Diego Rabello,
perhaps the first Portuguese who had advanced to Gaur by the Ganges. Mahmud
released the prisoners in lieu of assured Portuguese help against Sher Shah. 51 The
encounter with Sher Shah went against Mahmud Shah despite Portuguese help. Sher
Shah left Gaur soon after getting thirteen lakh gold coins paid by Mahmud against the
advice of the Portuguese. The sultan now permitted the Portuguese to build factories
with customhouses in Bengal. Nuno Fernandez Freire was appointed to Chittagong
with special power to collect rent from houses. Joao Correa took charge of the
customhouse of Satgaon. The Portuguese prisoners were released. Sher Shah’s return
to Gaur saw some resistance by Mahmud, but the expected help from Goa arrived too
late to save the dying sultan, whose death ended the Hussain Shahi dynasty. The
customhouses of Satgaon and Chittagong remained under Portuguese control.

The first Portuguese expedition in Bengal landed in Chittagong in 1517. This
port was the most important of all; the Portuguese called it “Porto Grande” (Large
Harbour). After this first visit, the Portuguese sent to Bengal, annually, a ship with
merchandise. In 1536-37, the King of Bengal gave the customhouse of Chittagong
(Porto Grande) and Satgaon (Porto Pequeno) to the Portuguese and also permitted to
build “feitorias” (trading post) in both towns. The Portuguese control of Chittagong
port was ephemeral, as it had become the cause of disagreement between Arakan,
Tripura, Bengal and Burma since the mid-fifteenth century. In 1559, the Portuguese viceroy of Goa concluded a commercial treaty with Parmanand Ray of Bakla, in which the Portuguese would be able to buy goods on payment of duties. They offered military help in lieu of Bakla supplying provisions to visiting Portuguese ships. Perhaps the Portuguese wanted to direct the Chittagong traffic to Bakla with monopoly concessions. Chittagong continued to be under Portuguese control. In 1569, Caesar Frederick saw eighteen Portuguese ships anchored at Chittagong.

_Ugolim, Satgaon and Bandel_, the destiny of the first settlement in Satgaon is obscure. However, in the 1579-80 Antonio Tavares founded Ugolim (Hooghly) at the mouth of the Ganges near the first settlement of Satgaon. The town grew rapidly, the religious orders erected many churches, and, in 1603, it had about five thousand Portuguese inhabitants. Satgaon was again under the authority of the Portuguese from 1590s but Ugolim outshined this settlement. A few kilometers north was the community of Bandel where the Order of the Agostinians built a friary in 1599 (this convent still exists in Bandel, although it was rebuilt), to which was attached the church of Nossa Senhora do Rosario. The Portuguese of Ugolim extended their settlements sixty leagues inland from the banks of the river.

Since the beginning of the seventeenth century, they had the Bengal trade in their hands. In Ugolim, the religious orders erected many churches, a hospital, a Casa de Misericordia (Institution of charity) and a school. The Portuguese never fortified Ugolim and when the Mughals besieged the city, it had only an earthen parapet. The siege began on 24 June 1632 and the Portuguese defenders were only three hundred and about six hundred native Christians. The defenders held out for three months, but, on 25 September 1632, the Mughals launched a violent attack and captured the town. The Portuguese lost about 3000-5000 men included the civil populations. On the Mughals side, the losses were enormous. Only three thousand Portuguese survivors and they escaped to Saugor Island where they built a fortress. By July 1633, only a year after the siege of Ugolim, the Portuguese settled again in Ugolim (the Shah Jahan conceded to them a grant of land there). The motive of this return remains unexplained. Notwithstanding this move, the Portuguese never regained their past power. In 1666, a witness reported that at Ugolim, there were about eight or nine thousand Portuguese and Eurasians, and the Augustinians and the Jesuits possessed large churches.
In 1680, in all Bengal there were no less than twenty thousand Portuguese Mestiços (people of mixed blood).

*Chittagong (Chatigam), Dianga, Sandwip,* the settlement of Chittagong (Chatigam) grew into a great trading center. The Jesuits erected two churches and a residence. About 1590, the Portuguese also captured the fort of Chittagong and made the island of Sandwip, a tributary. In 1598, there were two thousand and five hundred Portuguese and Eurasians in Chittagong and Arakan. In 1602, Domingo Carvalho and Manuel de Mattos conquered Sandwip.\(^{54}\) This island was however lost a short time later (1605?). Towards the end of sixteenth century, the Portuguese also settled in Dianga (today’s Bunder or Feringhi Bunder), opposite to Chittagong across the southern bank of the Karnaphuli River. In 1607, the King of Arakan massacred about six hundred Portuguese inhabitants of Dianga. The Portuguese settled again in Dianga after 1615. Despite the Dianga massacre, a small number of Portuguese managed to escape, and settled in an island at the mouth of the Ganges. One of them was Sebastiao Gonçalves Tibau; that later in 1607, leading four hundred Portuguese, attacked and conquered (for the second time) the island of Sandwip. He ruled the island like an independent King having under his command a force of a thousand Portuguese. Tibau also seized the islands of Dakhin Shahbazpur and Patelbanga. In 1615, Tibau moving-on to conquer Arakan, asked help from Goa that promptly came. On October 1615, the Portuguese fleet attacked the Arakanese fleet that was reinforced by a Dutch fleet. They won the battle and the majority of the Portuguese army returned to Goa.

Soon after, in 1616, Sebastiao Gonçalves Tibau was defeated by the King of Arakan that invaded Sandwip and took possession of the island. After Tibau’s defeat, the Portuguese in Eastern Bengal (out of the control of Goa) devoted themselves to piracy. They allied with the King of Arakan and settled in Dianga and Chittagong. From there, in 1665, when the Mughals took Chittagong, they moved to Ferenghi Bazar (South of today’s Dacca), where Portuguese descendents still reside to the present day.

### 1.2.3 Minor Settlements in Bengal

The Portuguese settled at Dacca about 1580. The remains of the Portuguese trading factory, close to the church of Our Ladies of Rosary (Dacca), were still evident in 1919.
Other small Portuguese settlements are thrived in Bengal. At the end of sixteenth century, in Sripur, Chandecan, Bakla, Carabo, Loricul (where, at the end of seventeenth century, the ruins of a Portuguese church were still evident) and Bhulua, where at the end of seventeenth century, many people spoke Portuguese in the Bay of Bengal. In 1520s some Portuguese settled in Hijili (Hidgelee or Angelim), here they possessed a large tract of land. The Augustinians built two churches in Hijili. Hijili was lost in 1636. In 1919, the ruins of the Portuguese settlement were still visible. In 1838, at Merepore (three kms south of Hijili) a community of Christians, who claimed to be descendents of the Portuguese from Goa, was found. At Tamluk (Tambolim), in 1635, was built a church and as late as in 1724, the Portuguese had churches and traded there. At Balasore, there were small Portuguese settlements. In 1880, a small chapel was still standing. It has disappeared by now.

Syria (Myanmar-Burma), in the year 1602, the King of Arakan granted the port of Syriam (today’s Myanmar), in Pegu, to Felipe de Brito e Nicote, a Portuguese adventurer and mercenary in Rakhine (Arakanese) in 1613 for his services. There the Portuguese built a fort and a customhouse. Syriam remained in the hands of the Portuguese until 1613 when the King of Ava namely Anaukpetlun (1605-1628) captured it.

Portuguese were the first among the Europeans to come to Bengal. Since the early fifteenth century, they had embarked upon seafaring enterprises. From the end of the fifteenth century, the quest for spices from Asia led to the Portuguese explorations in an attempt to bypass the Venetians and the Arab merchants. The development of the caravel ship around 1445 and the capacity of the Portuguese to use the quadrant to determine onwards latitude from 1456 helped the process that was patronized by Prince Henry and later by King Joao II.

It was after the conquest of Malacca (1511) that the Portuguese effort to move inside the Bay of Bengal succeeded from where the supply of rice and textiles could be assured. The first indirect contact with Bengal was made in 1512-13. The map of Asia, drawn in 1516 by Diego Reinel (1533), gives an outline of the Bengal coast but not the islands and the ports, which possibly were not yet known to the Portuguese. The appointment of Lopo Soares de Albergaria (1515-1518) as Governor of Goa after the death of Albuquerque marked the end of state controlled commercial activities and the liberal policy that followed saw the arrival of the Portuguese in Bengal.
The Portuguese control of Chittagong port was ephemeral, as it had become the bone of contention between Arakan, Tripura, Bengal and Burma since the mid-fifteenth century. In 1559, the Portuguese viceroy of Goa concluded a commercial treaty with Parmanand Ray of Bakla (Bakhergunj), in which the Portuguese would be able to buy goods on payment of duties. They offered military help in lieu of Bakla supplying provisions to visiting Portuguese ships. Perhaps the Portuguese wanted to direct the Chittagong traffic to Bakla with monopoly concessions. Chittagong continued to be under Portuguese control. In 1569, Caesar Frederick saw eighteen Portuguese ships anchored at Chittagong.

While the official Portuguese efforts aimed at consolidating their foothold in Bengal with bullion and gunpowder, the Portuguese mercenaries were indulging in piracy off the Bengal and Arakan coasts. The pirates found a convenient base on the island of Sandwip, famous for its salt, where private Portuguese merchants had also begun to operate. Thus, Portuguese society in Bengal was gradually segmented into official and private merchants, adventurers and pirates, though the distinction often became blurred. The gradual disintegration of the Hussain Shahi dynasty saw the emergence of the Arakan and Orissan powers in coastal Bengal, often penetrating inland; the segmented Portuguese groups, without any central control, began to establish their individual sway based on slave trading.

The first Portuguese settlement on the Bhagirathi was at Satgaon, and not at Bandel, founded by Affonso de Mello (1537). It seems that the Portuguese were not permitted to establish a factory at Satgaon, which was, in reality, a customs shed. By 1554, the Portuguese called Satgaon *Porto Pecquono* (small port) in contrast to Chittagong, which was called *Porto Grandoi* (grand port). In the seventeenth century, Abdul Hamid Lahori suggested that some Portuguese from Sandwip had come to Satgaon where they had erected some buildings with fortifications. After the decline of Satgaon, they got some land around Hughli at low rent. Their settlement at Triveni or perhaps at Bansberia, whose eighteenth century temple still bears the memory of the Portuguese in their wall sculptures, would thus pre-date Akbar’s *farman* of 1579. The narrative of Frederick showed that the Portuguese settlement was not at Satgaon proper and was located between Adi Saptagram station and the now dry bed of the settled Saraswati River. There was no Portuguese settlement at Hughli that is on the Bhagirathi, prior to 1565, since the Portuguese used to transfer the goods from Bettore (opposite Howrah) by smaller boats to Satgaon. One of the reasons of the Portuguese
use of Bettore instead of Triveni on the Bhagirathi was perhaps the occupation of Triveni by the Orissa King between 1560 and 1567.

After 1579, the Portuguese settlement at Hughli began to take definite shape in contrast to their seasonal settlement at Bettore. Abul Fazl’s description of the visit of Pratap Bar Feringhi to the court of Akbar would suggest that Satgaon had remained under the control of the Mughals, although Abul Fazl had stated categorically that both Satgaon and Hughli ports had remained under the Portuguese. 57 The building at Satgaon mentioned by Abdul Hamid Lahori, seen by the contemporary French traveller Vincent Le Blance, 58 must have been demolished sometime after. It is plausible that more water was flowing through the Hughli once the silting of the Saraswati had begun. Despite the growth of the Hughli, Van Linschoten (end of sixteenth century) had found the Portuguese living ‘like wild men and untamed horses’, where ‘every man is Lord’.

On the eastern coast, the Portuguese buccaneers often helped their supporter to victory. In 1586, Tripura wrested Chittagong from the Arakanese with Portuguese help, but soon they shifted their support towards Arakan, whose king Sikandar Shah finally wrested it in 1588. 59 Chittagong continued for nearly a century in the possession of Arakan. The Portuguese, who captured Sandwip under Antonio de Sousa Godinho in 1590, did not like the growing power of the Arakanese. Their hold over Sandwip was temporary. Pierre Du Jarric (1566-1617), who compiled the history of this region in the seventeenth century, tells us that Kedar Rai of Vikramapura wrested it from Godinho, possibly with the help of another set of Portuguese mercenaries. After the defeat and untimely death of Kedar Rai, the island passed to Domingo Carvalho, who has been made immortal in later Bengali literature. The rising of the non-Portuguese population of Sandwip was brutally suppressed and Carvalho, sharing power with another Portuguese, was ennobled by the king of Portugal for reasons not clear.

Once again, the Portuguese ascendancy was temporary. Although Carvalho could defeat an Arakan invasion, he and his like-minded Portuguese had to leave the island. They found employment, with jaigirs and lucrative trading opportunities, as artillerymen and naval crew in the semi-autonomous coastal kingdoms of Sripur, Bakla and Jessore. Carvalho was however wounded in an encounter with the Mughals and had to leave for Hughli, where he recuperated from his wounds.
Reverend James Long had stated that the Portuguese had built a fort at Hughli with four bastions and a ditch. Father Hosten denied the existence of any such fort. Khafi Khan however mentioned a fort although the contemporary travellers remained silent. According to Pierre Du Jarric, Carvalho had seized a fort constructed by the Mughals on the opposite side of the river. At Chittagong, the Arakanese had constructed a fort and had allowed the Portuguese to settle around.

The Portuguese had also settled in the inland areas of western Bengal. The letters of the visiting Jesuit Fathers at the end of the sixteenth and early seventeenth centuries spoke of such settlements on the mouth of the Hughli River. Reverend Long had referred to a Portuguese settlement at Diamond Harbour on the basis of a map no longer extant. Portuguese settlements in eastern Bengal at the turn of the century were referred to by the Jesuit Fathers, particularly at Sripur and Jessore, where Carvalho along with other Portuguese were imprisoned by the Zamindar of Jessore, Pratapaditya. It seems that the Portuguese settled between Ishwaripur and Dhumghat, which had created tension within Jessore society, leading to the murder of the Portuguese police chief. The Jesuits later ransomed some of the imprisoned Portuguese.

One of the reasons of the hatred of the local people towards the Portuguese, apart from their unrestrained style of living, was the enslavement of coastal people by some Portuguese pirates operating jointly with Arakanese moving in fast boats. The account of Shihabuddin Talish contains such information. Francois Bernier had referred to one Bastian Gonsalves (Sebastian Gonslaves Tibeau) as chief of the pirates. The attitude of sheer hostility of the coastal zamindars towards the Portuguese as well as towards the Jesuits developed particularly after 1605 from an earlier attitude of warm reception with permission to build churches and to convert, could only be explained against the background of such piracy and slave trading.

After the departure of Carvalho, Manoel de Mattoo controlled Sandwip. With his death, Fateh Khan took over after killing the Portuguese. Gonsalves Tibeau who also killed the entire male Muslim population there killed him in turn. However, Tibeau, being a trader earlier, developed Sandwip as a commercial mart, particularly for salt, which attracted merchants from Bengal and the Coromandel. Tibeau then seized Dakshin Shabazpur to be free from Bakla under which he was operating until then.
While the Mughals were advancing towards the coast, Tibeau married the daughter of the fugitive king of Arakan, Anuporam (sister according to some version) and allying with the king of Arakan seized Bhulua. However, the Mughals managed to get Tibeau out of the alliance and routed the Arakanese, whose ships were seized by Tibeau. In 1615, Tibeau, who had left Arakan, proposed to Goa to seize Arakan. Goa’s fleet of sixteen ships was defeated by the Dutch squadron supporting Arakan and Tibeau had to fall back to Sandwip to be defeated by Arakan in 1616.

The reason of the anarchical nature of the Portuguese settlements on the eastern coast, in contrast to that of the western, perhaps lies in the fact that the Portuguese colonies on the eastern coast did not legally form part of the dominion of the Portuguese King. These were the settlements of the Portuguese private merchants and adventures, often with blurred distinctions, paying taxes to local authorities and enjoying certain privileges. These were different from other European factories established in Bengal since the mid-seventeenth century.

By 1580, some Portuguese traders had settled at Dhaka and Sripur, from where they had begun to export Muslin, cotton and silk goods to Europe and Southeast Asia. The establishments in the inland areas did not have forts and from evangelical documents one finds the Portuguese settlements doing well until the early eighteenth century, often with Churches set up by the Portuguese Augustine Fathers. These could be seen in the districts of Dhaka, Barisal, Noakhali and particularly at Lorical, twenty eight miles south of Dhaka, where the Augustinians had built a church at the end of the sixteenth century.

There were rich Portuguese merchants like Nicolo de Paiva at the end of the seventeenth century. At Bhulua there were many converts made by the Portuguese. In Tamluk, the Portuguese settlement had a church built in 1635. The flourishing slave market at Tamluk in the seventeenth century was mentioned by Shihabuddin Talish. In 1724, Valintine had mentioned the wax trade at Tamluk, while Carreri in 1695 had found Tamluk under Portuguese control.

With Chittagong passing into Arakanese hands, the principal Portuguese settlement was at Hughli, to which the Portuguese historian Cabral paid rich tribute. He referred to the payment of one lakh rupees annually as customs duty to the Mughals by the Portuguese for the salt trade, but the figure seems to be exaggerated. Despite the flourishing trade at Hughli, the Portuguese Empire, annexed to Spain by the third decade of the seventeenth century, was on the road to decline. The
Portuguese governor of Ceylon, who was losing one possession after another to the Dutch, governed the Portuguese east. The Portuguese did not have either any funds or any systematic policy.

The King of Portugal nominated the captain of the Portuguese settlement of Hughli. There were four administrative assistants to the captain annually elected by the Portuguese inhabitants - all of them nominally under the governor of Ceylon. Inside Hughli town, the rich Portuguese, as in Goa, usually led the life of a rich Muslim with a harem. Below them, the numerous half-breeds (mesticos) supervised the menial work of the slaves and the Indian peasants. The Portuguese priests formed the top layer of the social order, although there is no evidence of any inquisition as seen at Goa in the seventeenth century. The Bengali artisans and labourers (Garibos in Portuguese) stood apart and had no interest in sustaining Portuguese rule.

In 1632, the Mughals appeared before Hughli to drive the Portuguese away from the Hughli River. The accounts of Mirza Nathan and Shihabuddin Talish describe the piratical activities of the Portuguese and Magh raiders, which resulted in Hughli turning into a flourishing slave market. Cabral, however, opined that it was because the Portuguese fleet had deserted Shahjahan in his hour of need that the Mughals were provoked to attack.

The Mughals captured Hughli on 13 September 1632, thanks to the total desertion of the Bengali families living in the suburbs and to the support given to the Mughals by Martin Alfonso de Mello. Some Portuguese escaped to Sagar Island. Cabral mentions that one hundred Portuguese were killed in the Mughal cannonade, which seems to be accurate. Later English and Dutch documents speak of the return of the Portuguese to Hughli. European documents of the late eighteenth and early nineteenth century refer to a Farman of Shahjahan, now not extant, giving seven hundred seventy seven bighas of land to the Portuguese at Hughli. The charge of the settlement, particularly at Bandel, was given to a Father of the Bandel church, which seems to be confirmed by a Parwana of the subahdar Shah Shuja in 1641. The Augustine priests, who had built a church at Bandel in 1600, almost at the same time as the church at Jessore was built, had worked out a peace formula with the Jesuits of Goa in 1632.

In 1660, Nicolao Manucci had found many rich Portuguese merchants at Hughli enjoying a monopoly in the salt trade. A few years later, Bernier was not so enthusiastic and mentioned nine thousand Portuguese and mesticos living in poverty.
in Bengal. In 1670, Thomas Bowrey found ten thousand Portuguese mainly working in the ships at Hughli, out of twenty thousand in the whole of Bengal. Some of these rich Portuguese paid handsome donations to the Church as could be seen in the rebuilding of Bandel church in 1761 by a rich Portuguese.

Even after the departure of Gonsalves Tibeau, the coastal area of Chittagong had remained open to the piratical activities of the Portuguese, often in alliance with Arakanese, with the base at Sandwip. As usual, the Portuguese-Arakanese alliance was a temporary one and the Mughals could capture Chittagong the 26 January 1666, largely due to the help of other Portuguese. They also supported the Mughals in 1681 when the Arakanese were driven away from Sandwip, which reduced coastal piracy to a great extent. Manucci’s statement that, after the conquest, Shaista Khan killed many of the Portuguese and sent many of them to be settled around Dhaka cannot be confirmed. By the end of the eighteenth century some of the Portuguese had become important traders, as we can gauge from references to one Cosmo Gomes flourished from the end of the seventeenth century to the third decade of the eighteenth century. The Portuguese inhabitants of Bandel had also earned the gratitude of the Mughal authorities when they successfully resisted the passage of the rebels, Sobha Sing and Rahim Khan, on their way to Hughli through Bandel. By the early eighteenth century, the Portuguese settlements on the southeastern coast were located at Dianga, Feringhee Bazar in Chittagong district and in the municipal ward of Jamal Khan in Chittagong.

With the growth of French commerce, the Portuguese merchants had moved from Hughli to Chandernagore (Chandannagar) under the French. Chandernagore municipal records of the eighteenth century show a large number of rich Portuguese merchants living in their own houses with slaves. Although some of the Portuguese had settled at Calcutta, the English in 1733 ordered their servants not to deal with the Portuguese. Yet Hughli was not abandoned, as we find the arrival of a Portuguese ship there in 1740. By then the Portuguese had lost their ambition and resources to dabble in politics. Some of the mesticos were employed in the army of the Nawabs at a small salary. However, it was in the field of culture that the Portuguese left a lasting impression.
The dynastic union holding together Spain and Portugal since 1580 was dissolved in 1640, and Portuguese independence was restored and formally recognized by Spain in 1668.

In 1661 when English King Charles II married Portuguese princess Catherine de Bragança, the colonies of Bombay and Tanger (Tangiers, Morocco) made up part of her dowry. Bombay was the first foothold of the East India Company, founded in 1600.

Goa suffered blockades from the Dutch in 1638-1644 and 1656-1663 but Portugal couldn’t do much to assist the Goanese as her resources were mainly used to fight the Dutch in Brazil. However, the Dutch took Malacca in 1641 and established their dominance in the Indonesian archipelago, reducing Portugal’s share in the spice trade to a minimum. The Dutch also expelled the Portuguese from Ceylon in 1659. After the surrender of the Portuguese garrison in Cochin to the Dutch in 1663 and the cession of Bombay, were reduced to Goa, Diu, Daman, Bassein and Chaul, and a number of outposts in Bengal.

The defense of Goa against the Dutch had been costly, both in fatalities and in expenses, while the profits from the India (Asia) trade had fallen rapidly. The Portuguese Empire in India entered a long period of economic decline. At this moment the East India Company obtained Bombay from the Portuguese and developed it into a quickly growing trading centre. Bassein, the most fertile of the Portuguese possessions in India, was lost to Maratha forces in 1739. Chaul surrendered to the Mahrattas in 1740. Sao Tome de Meliapore, the most important of Portugal’s outposts in Bengal, fell to the Qutbshashi of Golconda in 1662. In 1687 the Portuguese administration was restored in Bengal by a treaty, in 1697 the fortifications were razed in Bengal. But British occupation in 1749 ended the Portuguese presence. In 1756, the Marquis of Pombal was appointed chief minister of Portugal, an energetic reformer ruling with a strong hand, a believer in enlightenment. Until his demise in 1777 he virtually ruled the Portuguese Empire. He suppressed the Jesuit Order in the Portuguese Empire in 1759 and ordered her property to be confiscated. He abolished slavery in 1773, the Inquisition in 1774. The suppression of the Jesuits who had been expelled from the Portuguese Empire in 1751 was a major event, as the Jesuit Order owned land and buildings, ran granaries, on repeated occasions granted loans to the Goan administration, at interest. The Jesuit monks were arrested expelled and their assets were disposed of. The Viceroy of Portuguese India
was instructed to primarily hire natives in state administration, the armed forces and as clergymen. The attempt to break up the feudal class society, however, was limited to the Christian population of Portuguese India. The Hindus remained excluded. After the demise of the Marquis de Pombal, the Inquisition was reinstated in 1778. In 1772 to 1778 the government employed teachers for the College of Natives, the former Jesuit college of St. Paul, the colony’s major institution of higher learning. Through the reforms the power of the Catholic Church was reduced which automatically reduced the Portuguese influence in the colonies. In this administration there was no longer any Portuguese ethnic monopoly. During this time there was a decline of Portuguese population in India in general.

The economy of Portuguese India was affected badly and had become underdeveloped and stagnant. Goa, the capital of the Portuguese colonial Empire in Asia was in decay and the city was abandoned in 1760 due to the poor condition of her fortifications. However in 1763 and 1788 the territory of Goa was expanded by the annexation of a few districts.

There were insurrections in reaction to the Portuguese introduction of tax on tobacco in the 1780s. In 1787 Goanese Priests revolted against the practice of only Peninsulares being appointed to top ecclesiastic positions. In 1799 Portuguese India was occupied by the East India Company forces to prevent the French from using the ports of Portuguese India especially in Goa. In 1808 the British launched an inquiry into the Inquisition and it was abolished in 1812.

Until 1815, the British occupation lasted. Lord Wellesley’s suggestion of exchange of Portuguese India for Melacca which the British had taken from the Dutch but did not own until 1824 was not executed. Being the British ally since 1661 Portugal’s possessions were secured. But in 1813 the British occupation of Goa ended and the Portuguese rule resumed. The old capital of Goa suffered from an unhealthy environment and during 1827 to 1835 a new capital was constructed at Panjim, which was officially proclaimed capital in 1843. The Catholics among Portuguese population in India were partially westernized which helped them finding employment and obtain education in British India. In this process the city Bombay gained importance. A government printing press (1821), a private printing press (1859) was introduced in Portuguese India. The issuance of postage stamps for Portuguese India began in 1871. In 1835 religious orders were suppressed. A Normal School to
train teachers was established in 1841 and every village was given a primary school. The first girls’ school was opened in 1846.

A centuries-long policy of religious intolerance was ended and in 1833 Hindus were permitted to practice their rites and ceremonies. The policy of discrimination against Hindus, however, continued until 1910. The administration of state and church continued to insist on the use of Portuguese as the only official language instead of Konkani, the vernacular of Goa. A British offer to purchase Portuguese India in 1839 was rejected. The Ranes revolted against taxation in 1822, 1823, 1824 and 1845-1851. In 1878, the port of Goa had been opened for trade with British India and it was connected by railroad to the Indian railroad network in 1881.

In 1900 the first newspaper of Goa was founded and in 1910 Portugal became a Republic and the Goa Exposition was also held in the same year. In the first half of World War I Portugal remained neutral without formally declaring neutrality. In 1916 when Germany declared war, Portugal joined the Entente. The war had limited impact on Portuguese India. Since 1926 the motherland Portugal was under the Salazar dictatorship. Civil liberties were infringed in Portugal as well as in Portuguese India. The Goa National Congress was founded in 1928, which acted in close cooperation with the Indian National Congress in British India. Nehru visited Goa in 1937.

The political dictatorship in Portugal and the infringement on civil liberties in motherland and colonies continued. During much of World War II, Portugal was neutral again. The Second World War also had limited impact on the colony. In 1941, four ships sailing under the Axis flag were set afire in the port of Goa, probably by British agents. The Portuguese authorities held the surviving sailors from these ships responsible. In 1946, Dr. Ram Manohar Lohia launched a civil disobedience movement in Goa.

In 1947, Portuguese India was proclaimed a Portuguese Overseas Province and St. Joao de Brito, a seventeenth century Jesuit missionary to India, was canonized. In 1945, the right to elect their representatives in Portugal’s parliament had been restored to the colonies. British India gained her independence in 1947. However, Portugal stubbornly held on to her colonies and in 1951 re-Christened Overseas Provinces. Even France was ceded her possessions in India in 1954. Many Catholic Goans looked skeptically at the prospect of unification with India. The enclave of Dadra and Nagra Haveli was occupied by Indian forces in 1954. In 1954, Goa was
formally granted autonomy - an autonomy criticized by the Goa National Union because it did not guarantee freedom of speech, assembly and the press. As a result the Portuguese-Indian relations deteriorated. The postal connections were cut, the Portuguese legation in New Delhi closed in 1955. In the face of continued agitation by the Goa National Union in Portuguese India, martial law was declared in 1955. In the same year, an election was held in which the vast majority of the population was not allowed to vote.

India imposed an economic blockade of Goa. Many Goans tried to make a living abroad. The only high school in Goa used Portuguese as the language of instruction but rest of the private institutions offered English language education. Goa, Daman and Diu lacked a hinterland. One economic branch which developed after World War II was Goa’s mining industry i.e. manganese and iron ore. The ore was exported to Japan and Goa failed to develop a metallurgical industry. In 1959, a currency reform was conducted. The Indian independence movement had found few supporters among the population of Goa, Diu and Daman, a considerable percentage of which was Roman Catholic. The Goanese were described as ‘a Luso-tropical civilization essentially different from India’. 63

In 1961, Indian forces occupied the Portuguese possessions in India. In 1962 they were formally annexed by India; they formed the state of Goa, Daman and Diu.
Portugal did not recognize India’s sovereignty over these territories until 1974. Although the Indian government undertook a number of steps to modernize the economy of Goa, Diu and Daman, with considerable success, the inhabitants of Portuguese India rejected the integration of their territories in the surrounding Indian states in 1967.

1.3 Portuguese Influence and Indian Society

Portugal, one of the small kingdoms of Western Europe was the pioneering seafaring nation to explore the fabulous wealth of Indies and its most coveted spices during the last quarter of the fifteenth century. The Portuguese became the harbingers of a new European spirit. The direct sea route established to the Indies by them turned to be the route of colonialism and imperialism. The impact of this situation was significant on India and other Asiatic nations in the later centuries.

During their presence in India about five hundred years, innumerable social transformations took place in India as parts of historical development. History has
taught us the valuable lesson that our national interests are tied up with waters. The words of Alfred T. Mahan have to be quoted that: “Who ever controls the Indian Ocean controls Asia. This ocean is the key to the seven seas.” The destiny of the world as well as the history of the Indian nation will be decided on its waters. This span of history is an era of achievements and limitations, success and failure.

<table>
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<tr>
<th>Serial Number</th>
<th>Name</th>
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<td>Dom Francisco de Almeida</td>
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<td>2.</td>
<td>Afonso de Albuquerque</td>
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<td>Diogo Lopes de Sequeira</td>
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<td>Dom Duarte de Menezes</td>
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<td>Dom Vaasco da Gama</td>
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<td>Governor</td>
<td>1576-1578</td>
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<td>Luís de Ataide</td>
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<td>1578-81</td>
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<td>29.</td>
<td>Fernão Teles de Menezes</td>
<td>Viceroy</td>
<td>1581</td>
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<td>30.</td>
<td>Bernardo Peres da Silva</td>
<td>Prefect</td>
<td>1835</td>
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Notes and References

1. Malabar Coast, Konkan Coast and Bay of Bengal
2. 26 January 1950 was declared as the First Republic Day of India.
3. 25 July 1415 marked the beginning of the Portuguese Empire, when the Portuguese Armada departed to the rich trade Islamic centre of Ceuta in North Africa with King John I and his sons Prince Duarte (future king), Prince Pedro, Prince Henry the Navigator and Prince Afonso, and legendary Portuguese hero Nuno Alvares Pereira. On 21 August, the city was conquered by Portugal, and the long-lived Portuguese Empire was founded. Further steps were taken that expanded the Empire even more.
4. The “Carnation Revolution” of 1974, an effectively bloodless left-wing military coup, installed the “Third Republic”. Broad democratic reforms were implemented. In 1975, Portugal granted independence to its Overseas Provinces (Provincias Ultramarinas in Portuguese) in Africa (Mozambique, Angola, Guinea-Bissau, Cape Verde, and Sao Tome and Principe). Nearly 1 million Portuguese or persons of Portuguese descent left these former colonies.
5. The revolutionary process in Process, (also referred to as the “revolutionary period in progress” or, more often, only the initials PREC), was a troubled period and marked for the Portuguese society, which ran from the Revolution of Carnations and approval of Constitution Portuguese ‘O termo, no entanto, é apenas normalmente usado para designar o período decorrente entre Março e Novembro de 1975’. The term, however, is usually only used to designate the period between March and November 1975.
6. The Portuguese Empire was the earliest and longest lived of the modern European Colonial empires, spanning almost six centuries, from the capture of Ceuta in 1415 to the handover of Macau in 1999.
7. At the time when the Portuguese took the great trading emporium Hormuz they reported that trade from Sind accounted for almost 10% of the custom revenue of the port and the chronicler Diego de Couto described Thatta as one of the richest cities of the Orient. In AD 1555, a Portuguese fleet of 28 ships arrived in Thatta, burned and sacked the city and took much of the wealth. This was the time when Turkhan rulers took control of the area and eventually in AD 1591 the last Turkhan ruler Mirza Jani Beg handed over the control of Thatta to Mughal Emperor Akbar, thus bringing Thatta under the control of Mughal rulers.
The term modern period or modern era (sometimes also modern times) is the period of history that followed the Middle Ages between c. 1350 and 1500. It is further divided into an early period of development called the early modern period, which lasted from c. 1500–1800. The modern era is an historical periodization that is applied primarily to European History. The later stage of the modern period is characterized Enlightenment in the 18th century and the Industrial Revolution of the 19th century.

The Iberian Peninsula, or Iberia, is located in the extreme southwest of Europe, and includes modern day Spain, Portugal, Andorra and Gibraltar and a very small part of France. It is bordered on the south-east and east by the Mediterranean and on the north, west and south-west by the Atlantic Ocean. The Pyrenees form the northeast edge of the peninsula, separating it from the rest of Europe. In the south, it approaches the northern coast of Africa. It is the second largest peninsula in Europe, with an area of 582 860 km². The name “Iberia” was also used since the times of Ancient Greece and Rome for another territory at the opposite corner of Europe, Caucasian Iberia, in modern day Georgia.

The Reconquista, the Portuguese word for "Reconquest", was a period of 800 years in the Middle Ages during which several Christian kingdoms of the Iberian Peninsula succeeded in retaking the Iberian Peninsula from the Muslims. By the thirteenth century all that remained was the Nasrid Kingdom of Granada, to be conquered in 1492, bringing the entire peninsula under Christian leadership.

First Dynasty (1128, July 24 – 1385)

Diniz or Denis was called the Farmer King (Rei Lavrador), was the sixth King of Portugal and the Algarve. The eldest son of Afonso III of Portugal by his second wife, Beatrice of Castile, Dinis succeeded his father in 1279.

Portuguese territories in Africa eventually included the modern nations of Cape Verde, São Tomé and Principe, Guinea-Bissau and Mozambique.

Manuel I, king of Portugal (1495–1521), successor of John II. Manuel’s reign was most notable for the successful continuation of Portugal's overseas enterprises. John had planned the expedition in search of a sea route to India and had appointed Vasco da Gama to head it, but it was under Manuel that the epochal voyage was made (1497–99) and that the wealth of the Indies began to pour into Portugal.

Os Lusíadas, is a Portuguese Epic Poem by Luis Vez de Camoes i.e. Camoens in English. Written in Homeric fashion, the poem focuses mainly on a fantastical
interpretation of the Portuguese voyages of Discovery during the 15th and 16th centuries. Os Lusíadas is often regarded as Portugal’s National Epic. It was first printed in 1572, three years after the author returned from the Indies.

16. In July 1415 King D. João I of Portugal led 242 armed ships left Lisbon for North Africa, taking with him the Infantes Dom Henrique, Dom Pedro and Dom Duarte. The fleet landed near the Moorish port of Ceuta, and after a short siege, the city was taken on August 22, 1415.

17. Venice and Genoa, the two states which are our particular concern at this period, were alike in that both lived by trade and both had a republican form of government but were unlike in many other ways. In each state there was a general awareness of how closely the fortunes of the city and its inhabitants were bound up with the sea. In the normal course of events, sea-borne trade was the root of this perception and the origin of each city’s wealth but, in an era when the division between commercial and naval shipping was not clearly drawn, war at sea also figured largely in the concerns of the citizens.

18. It is only in the 15th century that the Portuguese royal chronicles assume their own unequivocal form. Fernam Lopez is one of the better known of the Portuguese chroniclers. During the first quarter of the fifteenth century, he wrote three great chronicles, covering the reigns of three kings: Cronica de dom Pedro I (The Chronicle of King Pedro I, who reigned 1357-1367), Cronica de dom Fernando I (reigned 1367-1383), Cronica de dom Joham I (The Chronicle of King João I, reigned 1385-1433). These three chronicles have been published in translation (the first into French and the second two partially translated into English) with a transcription of the original Portuguese side by side. This allows the analysis of names in their original forms.

19. The Siege of Portugal, from July 1 to October 25 of 1147, was the military action that brought the city of Lisbon under definitive Portuguese control and expelled its Moorish overlords. The Siege of Lisbon was one of the few Christian victories of the Second Crusade and is seen as a pivotal battle of the wider Reconquista.

20. Order of Christ was founded in 1318; the Military Order of Christ (previously Real Ordem dos Cavaleiros de Nosso Senhor Jesus Cristo) was the heritage of the Knights Templar in Portugal, after the suppression of the Templars in 1312.

22. Prince Henry the Navigator (Dom Henrique) was the son of King João of Portugal, born in 1394. He is most famous for the voyages of discovery that he organized and financed, which eventually led to the rounding of Africa and the establishment of sea routes to the Indies. Henry was also a very devout man, and was Governor of the Order of Christ from 1420 until his death in 1460. Prince Henry has become a legendary figure, and it is somewhat difficult to disentangle the historical facts from the heroic legends which surround him. Popular ideas about Henry are that he was a very learned and scientific man, skilled in the arts of navigation, and that he formed a school of navigation at Sagres and invented the caravel. However, these ideas are comparatively recent ones, and have no foundation in the historical records of the time.

23. Pope Eugene IV (1383 –February 23, 1447), born Gabriele Condulmer, was Pope from March 3, 1431, to his death.

24. The bull *Romanus Pontifex* is an important example of the Papacy's claim to spiritual lordship of the whole world and of its role in regulating relations among Christian princes and between Christians and “unbelievers” (“heathens” and “infidels”). This bull became the basis for Portugal's later claim to lands in the “new world”claim which was countered by Castile and the bull *Inter caetera* in 1493.

25. Lisbon’s ancient cathedral was built by Portugal's first king on the site of an old mosque in 1150 for the city's first bishop, the English crusader Gilbert of Hastings. From outside (with two bell towers and a splendid rose window) it resembles a medieval fortress, while inside it appears predominantly Romanesque, with a Gothic choir and ambulatory. At the entrance, to the left, is a baptismal font used in 1195 to baptize Saint Anthony who was born nearby, and in the first chapel on the left is a
beautifully detailed nativity scene. In the 14th century cloisters, in what were once the gardens, there have been excavations which have revealed Roman and Visigothic remains as well as parts of the former mosque wall. In the sacristy is the cathedral treasury with numerous sacred objects, the most important being the casket containing the remains of St. Vincent, the official patron saint of Lisbon.

26. The Holy See is the Episcopal jurisdiction of the Bishop of Rome, commonly known as the Pope, and is the preeminent Episcopal see the Roman Catholic Church, forming the central government of the Church. It is also recognized by other subjects of international law as a sovereign entity, headed by the Pope, with which diplomatic relations can be maintained. The Holy See should not be confused with the Vatican City State, which came into existence only in 1929, while the Holy See dates back to early Christian times. Ambassadors are officially accredited not to the Vatican City State but to “the Holy See”, and papal representatives to states and international organizations are recognized as representing the Holy See, not the Vatican City State. While all Episcopal sees can be referred to as holy, the expression “the Holy See” (without further specification) is normally used in international relations (as well as in the canon law of the Catholic Church) to refer to the central government of the Catholic Church.

27. The Pillars of Hercules was the phrase that was applied in Antiquity to the promontories that flank the entrance to the Strait of Gibraltar. The northern Pillar is the Rock of Gibraltar in the British overseas territory of Gibraltar. A corresponding North African peak not being predominant, the identity of the southern Pillar has been disputed through history, with the two most likely candidates being Monte Hacho in Ceuta and Jebel Musa in Morocco.

28. Marco Polo was the first Western traveller to speak of Burma (Mien). His late thirteenth century account has been translated numerous times, one of the most popular editions being Henry Yule’s (tr.) The Book of Ser Marco Polo the Venetian Concerning the Kingdoms and Marvels of the East in the nineteenth century and the revision of this translation by Henri Cordier in the early twentieth.

29. Between 1300 and 1600, the international luxury trade had a broad impact on Italian artistic taste and development, inspiring tremendous improvements and new variety in the decorative arts—textiles, ceramics, glass, leatherwork, lacquer, and brassware. Even after Italian renaissance versions of these luxury objects attained international
renown, Italians continued to collect, imitate, and adapt imported Oriental art objects. Simone Sigoli was one of the wealthy Florentine.

30. Knight is the English term for a social position originating in the Middle Ages. In the Commonwealth of Nations, knighthood is a non-heritable form of gentry. Elsewhere, the Portuguese Cavaleiro, the Spanish Caballero (related to “chivalry”), the Italian Cavaliere, the French “Chevalier”, the German Ritter (related to the German word “Reiter”, in English “Rider”, Swedish word Riddare, and the Norwegian, Dutch and Danish word “Ridder” as well as the Czech rytíř), Finnish Ritari or the Polish Kawaler (for Modern Era knighthoods or Rycerz for medieval knighthoods) are commonly used in Continental Europe. Outside the British Commonwealth, the title is respected but may carry less significance, and thus may or may not appear, for example, in the mass media and other publications. There are technically differing levels of knighthood (see Order of the British Empire), but in practice these are even more symbolic than the title itself today and thus only express the greatness of the recipient’s achievements in the eyes of the Crown.

31. A duke is a member of the nobility, historically of highest rank below the monarch, and historically controlling a duchy or a dukedom. The title comes from the Latin Dux Bellorum, which had the sense of “military commander” and was employed by both the Germanic peoples themselves and by the Roman authors covering them to refer to their war leaders. In the Middle Ages the title signified first among the Germanic monarchies. Dukes were the rulers of the provinces and the superiors of the counts in the cities and later, in the feudal monarchies, the highest-ranking peers of the king. There were, however, variants of these meanings and there were even sovereign princes employing ducal titles. In the Modern Age it mostly became a nominal rank without an actual principality. The notable exception would be the Grand Duchy of Luxembourg. It is still the highest titular peerage in France, Portugal, Spain, the United Kingdom, and Italy.

32. In Christianity, an archbishop is an elevated bishop. In the Romantic Catholic Church, the Anglican Communion and others, this means that they lead a diocese of particular importance called an archdiocese, or in the Anglican Communion an Ecclesiastical Province, but this is not always the case. An archbishop is equivalent to a bishop in sacred matters but simply has a higher precedence or degree of prestige. Thus, when someone who is already a bishop becomes an archbishop, that person does not receive
Holy Orders again or any other sacrament; however, in the rarer case when a person who is not a bishop at all becomes an archbishop, they will need to be ordained a bishop before being created an archbishop and installed. The word comes from the Greek αρχις, which means “first” or “chief”, and επισκοπος, which means “over-seer” or “supervisor”.

33. Anthony van Diemen (1593–1645) Dutch colonial governor was born in Culemborg in the Netherlands, the son of Bartholomeus van Diemen and Elisabeth Hoevenaar. Van Diemen’s nine years as Governor-General were successful and important for both the colony and the commercial success of the East India Company. He devoted much of his energy to expanding the power of the company throughout Asia. Under his rule Dutch power was established in Ceylon (now Sri Lanka). Van Diemen is best remembered for his efforts to foster exploration of the “Great South Land”, Australia, resulting in “the final and most ambitious Dutch voyages of the century”.

34. Bartolomeu Dias (1450 – May 29, 1500), a Nobleman of the Royal Household, was a Portuguese explorer who sailed around the southernmost tip of Africa in 1488, the first European known to have done so.

35. The Cape of Good Hope Cabo da Boa Esperança Portuguese is a rocky headland on the Atlantic coast of South Africa. There is a very common misconception that the Cape of Good Hope is the southern tip of Africa and the dividing point between the Atlantic and Indian Oceans, but in fact the southernmost point is Cape Agulhas, about 150 kilometers (90 mi) to the southeast. However, when following the coastline from the equator, the Cape of Good Hope marks the psychologically important point where one begins to travel more eastward than southward. Thus the rounding of the cape in 1488 was a major milestone in the attempts by the Portuguese to establish direct trade relations with the Far East.

36. Saamoothirippādu or Saamoothiri, Anglicized Zamorin, is the title used by the Eradi rulers of the erstwhile state of Kozhikode (anglicised Calicut) (Nediyirippu Swarūpam), located in the present day state of Kerala, India, between the 14th and 18th century AD. Mānavikraman Raja, the Saamoothiri of Kozhikode is famous for being the ruler that received the Portuguese explorer Vasco da Gama on May 18, 1498.
37. Dom Afonso de Albuquerque (1453-1515) was a Portuguese ‘fidalgo’, or nobleman, a naval general officer who’s military and administrative activities conquered and established the Portuguese Colonial Empire in the Indian Ocean. Generally considered as a world conquest military genius by means of his successful strategy, he was created first Duke of Goa by King Manuel I of Portugal shortly before his death, being the first Portuguese duke not of the royal family, and the first Portuguese title landed overseas. He attempted to close all the Indian Ocean naval passages to the Atlantic, Red Sea, Persian Gulf, and to the Pacific, transforming it into a Portuguese Mare Nostrum established over the Turkish power and their Muslim and Hindu allies.

38. Pedro Álvares Cabral (about 1467 - about 1520) was a Portuguese navigator and explorer. Cabral is generally regarded as the European discoverer of Brazil in April 22; 1500. Cabral is thought to have been born in Belmonte, in the Beira Baixa province of Portugal. He was the third son of Fernão Cabral (1427-1492), Governor of Beira and Belmonte, and Isabel de Gouveia de Queirós (1433-1483) descendant of the first King of Portugal, Afonso I), and married Isabel de Castro, the daughter of the distinguished Fernão de Noronha (also descendant of King Afonso I). He must have had excellent training in navigation and a large amount of experience as a seaman, for King Manuel I of Portugal considered him competent to continue the work of Vasco da Gama.

39. The Portuguese were ‘feitorias’, an institution originating in Europe which has fulfilled the role of bond trading which the Portuguese spread in Africa, Indian and Brazil. The ‘feitorias’ were organizations of merchants of a state, living in one place outside its borders. This organization aims to defend their common interests, mainly economic (but also for security), enabling the maintenance of regular trade relations and set in place are located.

40. Elmina Castle was erected by the Portuguese in 1482 as São Jorge da Mina (St. George of the Mine Castle, also known simply as Mina or Feitoria da Mina) in present-day Elina, Ghana, (formerly the Gold Coast). It was the first trading post built on the Gulf of Guinea, so is the oldest European building in existence below the Sahara. First established as a trade settlement, the castle later became one of the most important stops on the route of the Atlantic Slave Trade. The Dutch seized the fort from the Portuguese in 1637, and took over all the Portuguese Gold Coast in 1642. The slave trade continued under the Dutch until 1871 when the fort became a possession of the British Empire. Britain granted the Gold Coast its independence in
1957, and control of the castle was transferred to the nation formed out of the colony, present-day Ghana. Today it is a popular historical site. The castle is recognized by UNESCO as a World Heritage Site.

41. The Bijapur sultanate was ruled by the Adil Shahi dynasty from 1490 to 1686. The Adil Shahis were originally provincial rulers of the Bahmani Sultanate, but with the breakup of the Bahmani state after 1518, Ismail Adil Shah established an independent sultanate, one of the five Deccan sultanates. The Portuguese Empire exerted pressure on the major Adil Shahi port of Goa, until it was conquered during the reign of Ibrahim II.

42. Sebastian I, King of Portugal “the Desired” (1554 -1578) was the 16th King of Portugal and the Algarves. He was the son of Prince John of Portugal and his wife, Joan of Spain. His paternal grandparents were John III of Portugal and Catherine of Habsburg; his maternal grandparents were the Holy Roman Emperor Charles V and Isabella of Portugal.

43. Catherine of Braganza (25 November 1638 – 31 December 1705) was a Portuguese Infanta and the Queen consort of Charles II of England, Scotland and Ireland. She was married by proxy in Lisbon on 23 April 1662. After her arrival at Portsmouth on 14 May 1662, the couple was married in two more ceremonies- a Catholic one conducted in secret, followed by a public Anglican service- on 21 May. Her large dowry brought the port cities of Tangier and Bombay to British control. The former had only a transitory significance, but the latter had a major lasting influence on both the development of the British Empire and the History of India, as the British would develop Bombay - which had only 10,000 inhabitants under the Portuguese - into a major centre of commerce.


46. Jorge Reinel (1502 -1572) born Lisbon renowned Portuguese cartographer and instructor in cartography, son of the well-known cartographer Pedro Reinel. He had trained many pupils in the art of cartography such as Portuguese Diogo Ribeiro. Reinel maps were used to support the claims of the crown of Castile to the spice-producing Molucca Islands. He has also produced maps of the west coast of Africa, the North Atlantic, and the South Atlantic. Scholars think that Reinel, after getting
into trouble in Lisbon in the early 1500s and fleeing to Spain, made the first map of the world.

47. Menradza (1501-1523) of Mrauk-U dynasty.


49. Nusrat Shah (1519-1532) eldest son of Sultan Alauddin Husain Shah succeeded his father in 1519 AD and assumed the title of Sultan Nasiruddin Nusrat Shah. During his father's lifetime he was associated with the administration and was allowed by his father the prerogative of issuing coins in his own name.

50. Ghiyasuddin Mahmud Shah (1533-38 AD) the last sultan of the Husain Shahi dynasty of Bengal. He ascended the throne in 1533 AD killing his nephew Sultan Alauddin Firuz and ruled for five years.

51. Sher Shah’s conquest of Bengal is found in Abbas Sarwani's *Tarikh-i-Sher Shahi*. In this book is also found the administrative arrangements of Sher Shah in Bengal. It relates the rebellion of Khizr Khan Surak, governor of Bengal, Sher Shah's quick suppression of the rebellion and, for better administration, division of Bengal into smaller units. Abbas Sarwani also relates Sher Shah’s measures to keep Bengal in peace under the empire of Delhi, his political and social institutions and revenue reforms throughout the empire including Bengal. *Tarikh-i-Sher Shahi* also gives the information that Sher Shah constructed a road from the Panjab to Sonargaon, built *sarais* at a distance of every two *kos* providing facilities for taking rest and food by the travellers and wayfarers with separate arrangements for the Muslims and non-Muslims.

52. The Order of St. Augustine, commonly known as the Augustinians, or Austin Friars, is one of the five great mendicant religious orders founded in the Middle Ages. St. Augustine of Hippo one of the greatest theologians in the history of Christianity, made a distinct mark on religious life by writing the Rule of St. Augustine, a brief outline of principles governing life in a religious community.

53. This church is placed in Kambambe, Province of Kwanza Norte and it was built by order of the Governor Manuel Cerveira Pereira, in 1603. It is one of the most ancient churches, and its architectural conformation is similar to the Church of Muxima. It owned some slaves and was the religious local where the slaves were baptized with other names arising from the Factories (Feitorias) and from the captures made by the Portuguese in the neighbour villages to be used as cheap man-power in the plantations.
and mines that the Europeans had in American lands. It was classified as National Monument by the Provincial Decree n. 67, 30 of May of 1925. It is badly preserved. It is a state property and the responsibility for its maintenance and preservation concerns the Ministry of Culture.

54. Sandwip is an island along the south eastern coast of Bangladesh. It is also spelled “Sandvip” both are mostly used. It is a sub-division of Chittagong District. It is situated at the estuary of the Meghna River on the Bay of Bengal and separated from the Chittagong coast by the Sandwip channel. It has a population of nearly 400,000. There are 15 unions in Sandwip.

55. Husain Shah (1494-1519) the founder of the Husain Shahi Dynasty occupied the throne of Bengal by assassinating the Habshi Sultan Shamsuddin Muzaffar Shah, under whom he had served as Wazir. He was elected sultan by the leading nobles in 1494 AD. The legendary stories about Husain's early life, narrated by Joao-de-Barros, Krishnadasa Kaviraja, Fariya Y Souza and Francis Buchanan Hamilton, have hardly any relevance for sober history. It is related in the Riyaz-us-Salatin that Husain was the son of one Ashraf Husaini, a Sharif of Makka and an inhabitant of Tirmiz (a town in Turkistan). He accidentally came to Bengal, stayed in the house of a Qazi of Chandpara, a village in Radha, where he received his education and also the hand of the Qazi’s daughter because of his noble pedigree. He eventually became the Wazir of Muzaffar Shah. Chandpara has been taken to be the same as Ekani Chandpara, a village in Murshidabad district. Husain’s association with that part of Murshidabad is testified by a number of inscriptions of Husain Shah’s early years found in the villages around Chandpara and also by the construction of a mosque by Sultan Husain in the locality in 1494. Both Firishtah and Salim call him a ‘Saiyid’, indicating his Arab descent, which is numismatically established. The expression Sultan Husain Shah bin Saiyid Ashraf-ul-Husaini frequently appears on his coins. Thus there may be some truth in the information found in the Riyaz.

56. Abdul Hamid Lahori was a traveller during the period of Shah Jahan who later became a court historian of Shah Jahan. He wrote the book Padshah Nama, about the Shah Jahan’s period. He has described Shah Jahan’s life and activities during the first twenty years of his reign in this book. Abdul Hamid Lahori calls the glass pieces of the Shish Mahal of the Agra Fort as glass pieces “shishye halabi” because Haleb was
the original name of Aleppo (Syria) which was the main centre for manufacturing these glasses. He was a good scholar. He also had good knowledge of science and astronomy. Abdul Hamid was called Lahori because from Lahore, Punjab in modern Pakistan.

57. Abul Fazl was the court historian and closest associate of the great Mughal emperor Akbar. Born in 1551, he was the son of Sheik Mubarak and younger brother of Faizi. These three Sufi scholars were responsible for the liberal attitude of Akbar in religious matters. When Akbar conquered Gujarat in 1573, they came in contact with him. Akbar made him Mansabdar (member of the imperial bureaucracy of the Mughal Empire in India) of 4000 horses. Abul Fazl was the author of the two books of Mughal history namely ‘Ain-i-Akbari’ and ‘Akbar-nama’. Ain-i-Akbari describes the statistical record of the Mughal Empire in the 16th century. It also consists of the sayings of Akbar and autobiography of Abul Fazl. The other book Akbar-nama details the history of the Mughal rulers from Babur to Akbar.

58. Vincent Le Blanc traveller, born in France in 1554; died in 1640. From his twelfth to his sixtieth year he traveled in Asia, Africa, and America, and he gives in his “Voyages fameux” (1648) an account of Canada, which is valuable in some respects, though confused in its dates.

59. Sikandar Shah (1358-1390), Sultan of Bengal. Eldest son and successor of Shamsuddin Iliyas Shah, Sikandar Shah ascended the throne in 1358 and ruled Bengal for more than three decades. He was a just and capable monarch and secured peace and tranquility in the country.

60. The first Governor General was Pedro Lopes de Sousa who came in the year 1594 and during 1656–1658 António do Amaral de Meneses was the last Governor General in Cylon.

61. Niccolao Manucci (1639–1717) was an Italian writer and traveller. He worked in the Mughal Court. He worked in the service of Dara Shikoh, Shah Alam, Raja Jai Singh and Kirat Singh. Manucci is famous for his work “Storia do Mogor”, an account of Mughal history and life. Manucci had first-hand knowledge of the Mughal court, and the book is considered to be the most detailed account of the Mughal court. It is an important account of the time of the later reign of Shah Jalan and of the reign of Aurangzeb.
62. Mirza Abu Talib, better known by his title Shaista Khan, was a Subahdar and general in the army of the Mughal Empire. He served as the Mughal governor of Bengal from 1664 to 1688. Under his reign, the city of Dhaka and Mughal power in the province attained its greatest heights.

63. G. Freyre, quoted after M.N. Pearson p.158.

64. Alfred Thayer Mahan (1840-1914) was a United States Navy flag officer, Geostrategist, and Educator. His ideas on the importance of sea power influenced navies around the world, and helped prompt naval buildups before World War I. Several ships were named USS Mahan, including the lead vessel of a class of destroyers. His research into naval history led to his most important work, *The Influence of Sea Power upon History 1660-1783*, published in 1890.