CHAPTER III

LIFE ONBORD OF PORTUGUESE SHIPS

The excitement of India voyage was so much that, it was a dream of every Portuguese man to sail to India. Then followed the greed of the Captains of the ship to make as much profit as possible by selling the space allotted to them to private individuals. The majority who sailed to India were not accustomed to the Eastern sea conditions and at times had hardly any navigational knowledge. The crowd on board consisted not only of men but young children, women, orphans and slaves. The repercussions of the presence of such a crowd could well be imagined when the ship faced a storm. The Indiabound voyage was crowned with all hazards and uncertainties. Writing on Lisbon - India voyage an anonymous source commented that, "this voyage is so hard that you will run out of tears, before you run out reasons for shedding them".¹ It is proposed in this chapter to discuss the general conditions on board Portuguese ships, provisions on board, causes for the outbreak of diseases and their treatment, slaves on board and the religiosity on Portuguese ships.

Time Of The Voyage From Portugal:

The annual fleet for India left Lisbon usually in March/April and reached Goa in September. The ships left before Easter with a view to catch the tailend of the South-West monsoon winds of the East Africa North of Equator which brought them to Goa in September/October. Ships often left Goa in February and March and
sometimes in April instead of leaving on the eve of Christmas or at the New Year. The officers and the seamen of an average East India Carrack included 18 Officers, 60 Sailors, 60 Grummets, 24 Cabin boys and 26 Gunners.

Problem Of Overcrowding:

The India ships were always overcrowded with 600, 700 or 900 or even more persons. Fr. Gonsalo de Silveira describing the conditions of the people onboard during the voyage in his letter written from Cochin states that, "as one cannot draw or paint a picture of death when a person dies, as only a person attending the dying could have only an idea of it; in the same way one cannot say anything of the people sailing from Portugal to India nor could we understand; only the people who sail know about it." 

Till Madeira, Canaries and upto Capo Verde, the life onboard was of pure adaptation as there were no chambers for accommodation. The space allotted or reserved for each passenger which was fixed by law was of about 7 palmos by 2 1/2 palmos (1, 822 * 0, 65), but this space could be shared by two people by turning the legs of one towards the head of another. During the day time, the towels, straw mats and blankets were hanged to the partitions to allow free movement. In large ships, the best space was kept reserved for the fidalgos and other privileged people. The second and the third were meant for those who pay 70 livres per head. Those who were not in a position to pay 70 livres were allowed to sail on payment of 40 livres and were allotted
the pavement space. However, Fr. Bernardo Regio onboard São Bartolomeu had a cubicle neither longer nor wider than his person, but only little higher. The cubicle was crammed with medicine bottles. Mice were so numerous and bold, that they ran across his face even when he was awake.

Clandestine embarkation of the people on Indiabound ship, was not uncommon. On 19th March, 1594 the Viceroy D. Antão de Noronha ordered a review of the passengers roll on the Nau Santo Antonio and those who were embarked illegally were punished. The lack of accommodation on board compelled many to sleep on decks, exposed to rain and tropical sun.

Provisions Onboard:

Biscuits, wine and urraca were the prime items of consumption on Portuguese ships. Every Portuguese ship during the voyage carried provisions which included 1 moio of flour (60 alqueiros), some quantity of salt, 20 alqueiros of pulses, 80 alqueiros of almonds and a certain amount of mustard, sugar and honey. Biscuits were made out of wheat flour. The ships were supplied with wheat flour wheat in India. Francisco Cornivelle, Feitor, of Goa was asked to acquire wheat to meet the requirements of the Portuguese soldiers onboard. This was followed by another order of the Pero Mascarenhes, the Captain of Cochin, to provide the Captain of the Nau St. Helena 4 moios of wheat to carry to Malacca.

Wine was another important item only next to biscuits. The
quota of wine that was to be given to each soldier and sailor was laid down in the Regimento and the supply depended upon the situation and the condition of the stock. Sometimes it was impossible to provide all ships with sufficient quantity of wine. The wine was substituted by Urraca which was made out of the distillation of the dry Cachos de Palmeiro. It was also extracted from coconut, perhaps fermented with Jaggery. This drink is frequently mentioned in the list of the food items of the home bound ships. In 1512, Naus Santo Antonio and Santa Maria de Conceiçaö were supplied with 15 pipas of Urraca. Apart from this, there were other food items such as live chickens, fish, dry fish, vegetables, etc. In 1624, 22 navios comprising of 22 Captains, 1,263 soldiers were provided with 884 pipas of wine, 1,378 pipas of water, 4,190 arrobas of meat, 3,789 of fish, 2,782 arrobas of rice, 122 quartos of oil and 93 pipas of vinegare.

The India-bound ships were provisioned at the cost of the Royal Treasury. The Steward of the ship recorded the definite and exact quantity of wine, vinegar or water contained in the casks or barrels and got it properly stamped. These were then kept in the store room (hold of the ship) having 3 different keys, one with the Master of the ship, one with the Druggist and another with the Second Pilot. The Captains had to see that no holes were made in the barrels and casks and if found any, then they were to be broken or open.

Before storing the provisions the quality of the same had to be thoroughly checked by the Clerk and the Master of the ship. In
an instance, the Master and the Clerk of the Nau São Thereza were asked to examine the food provisions regularly which were meant for the voyage of six months. This work had to be carried out with the help of two other officials. All India-bound ships were provided with empty casks for transferring the wine at the time of distribution.

During the 16th century, each member of the crew had a right to 700 gms of biscuits per day, 0.350 ml of wine, 500 gms. of beef, 1,400 litres of water and 0.700 ml of vinegar per month. The ration quota provided for 800 soldiers on Indiamen in 1636 consisted of 40 pipas of wine for six months, 690 pipas of water for nine months, 1200 arrobas of rice for 1 month, 15 quarters of ordinary oils, 16 pipas of vinegar and other vegetables. The ration quota for 400 sailors consisted of 154 pipas of wine, 193 pipas of water for nine months, 800 arrobas of cord fish for two months, 400 arrobas of rice for two months, 13 quarters of ordinary oil and 11 pipas of vinegar.

The consumption quality and the quantity of the food provisions necessary for each person was stated in the name of the king by the Provedor of the ware-house. Till the Cape of Good Hope, the quota of wine to every soldier, mariner and artillery men was one quarter. On the coast of Natal where the climate was cold, the quantity was fixed as a half canada of wine per head. Entering the hot zone, the quantity of wine and water had to be examined and the quota had to be fixed according to the amount that was left in proportion to the number of days that were left
to complete the voyage. 23

In the absence of cold rooms in the ship, salt was the prime means of preserving food in an edible state for any length of time. 24 Garlic and Clove were used to flavour the monotonous rations. Olive oil was used for cooking and carried in large earthenware jars. 25 The barrels and casks of wine, vinegar and water served as a ballast for the ships. 26 As ration provided to the crew was raw, every person had to cook his meal. About 80 to 100 pots were seen successively on fire. The sailors and soldiers cooked their food separately inorder to avoid quarrels. Cooking facilities were limited to large sand filled boxes in the waist on either of the main mast. 27 Cooking was by and large depended upon the weather conditions and no fire was allowed on board during the night time. 28

Frequent food shortages were experienced during the voyage. This was mainly on an account of the rottening conditions of food, stealing, black marketing and sometimes even by overconsumption. The amount of provisions delivered onboard was not always in proportion to the total figure of the passengers onboard. The people embarking on Indiabound ships hardly carried sufficient quantity of provisions with them. A Jesuit missionary priest Fr. Alexander Valignano who sailed to India in 1574 states that, 'It is an astounding thing to see the facility and frequency with which Portuguese embark for India.......... . Each year 4 or 5 Carracks leave Lisbon full of them, and many embark as if they were going no further than a league from Lisbon, taking with them,
only a shirt and two loaves in hand, and carrying a cheese and a jar of marmalade without any other kind of provision.\textsuperscript{29} This naturally increased pressure upon provisions onboard.

The rich, especially the fidalgos and the ship's personnel were better off than the others since they usually had their own provisions of wine, water and food in addition to their daily rations.\textsuperscript{30}

Many times, the quality of the public provisions was very poor. Gassetti says that the biscuits carried onboard his ship was a year old and soon began to rot. The wine was almost undrinkable.\textsuperscript{31} Black marketing as well as stealing of the food provisions onboard was very common. The Jesuit missionaries sailing onboard the Nau Bom Despacho, found themselves robbed of their salt-meat, chickens and preservatives. They were also robbed of wine and water which they had in their scabbards.\textsuperscript{32} Many times Captains refused to carry extra water barrels during the voyage even if they were ordered to do so by the Governors. In 1607, the Governor directed the Captain of the Nau São Alberto to load extra barrels of water in addition to the usual figure so as to face effectively any water shortage onboard during the voyage. The Captain, however refused to follow the instructions.\textsuperscript{33} To remedy this situation the king issued orders emphasising that, all Indiamen should be well provisioned with adequate quantity of water so as to avoid halting at any port.\textsuperscript{34} This order was also issued as a safety measure against the attacks on the Portuguese
Outbreak Of Diseases Onboard And Their Treatment:

The long stay on the sea, unavailability of fresh food and water and the lack of proper sanitation resulted in the frequent occurrence of diseases like scurvy, beriberi and high fevers among the sailors and soldiers. There were three prime zones of sickness during the voyage. The first was at the turn of the Equator and it was due to calm winds. The people used to fall sick sometime little before or after the doubling of the Cape of St. Agostinho. The second zone was starting at the height of 23° latitude south with insensible cold. In the absence of proper clothing, the cases of cold, pneumonia and high fever were not uncommon. The third zone was the Island of Mocambique which was the prime zone of wintering and disease.³⁶

There were numerous causes responsible for the occurrence of various kinds of diseases onboard during the voyage.

The method followed for storing the food onboard for the long voyage was improper and unscientific. In the absence of cold rooms, the only means of preserving was by applying salt. No efforts were made to study the climatic impact at different zones upon the stored provisions. The food stored was insalubrious and was exposed to intense heat of the tropical region.³⁷

The outbreak of scurvy was due to insufficient quantity of fresh vegetables and fruits. Heavy reliance on salted meat
resulted in intestinal disorders. Some attempts were made in 1740 on the lines of the Brazilian Viceroy to improve the quality of provisions onboard. Emphasis were laid on the proteins intake by means of cooked beans with a corresponding decrease in salted meat, but this failed to yield any appreciable result. Pyrad de Laval states that every individual was required to prepare meals on his own. This proved to be disastrous as sometimes the sick had no option but to eat whatever their companions served them.

Insanitary habits among the most ignorant soldiers and sailors was another cause of high mortality rate during the voyage. The sick persons were often left wallowing in their own filth. This led to the spread of fiscal borne disease. There was no Regimento obliging the crew and the passengers to maintain cleanliness on board during the voyage. To remedy the situation Captain Francisco de Mello Castro thoroughly inspected his ship, Nossa Senhora de Bom Despacho twice a week and wherever any filth was found he compelled those responsible to clean it and denied their day's ration.

By and large, medical treatment that was made available was far from satisfactory. Sometimes the medical staff acted in an arrogant way. It was therefore decided in 1698, that the Friars of the nursing order of São João de Deus should be asked to act as Physicians on the ship. It was also suggested that two of them should sail in each Indiamen and that they should have four male nurses. Although the Royal authorities ordered that the ships should be equipped with adequate medicines and medical staff, it
proved to be of little or no use at all. In 1691, the Captain-Major of the fleet complained that, there were no Surgeons, Bleeders or any other medical staff to work on his ship. Sometimes, bleeding was done by Barber-Surgeon, by the Pilot, the Second Pilot and even Grummets as was in the case of Nau São Paulo. Soldiers recruited in Lisbon for the purpose of defence, sometimes never reached India.

Scurvy was most common. Its onslaught was indicated by a great weakness and weariness. The victim's legs used to become as heavy as lead and swelled up to two or three times their normal size. Swellings also used to appear elsewhere and become as hard as wood, specially in joints, limbs, and in the cheeks and throat. A person's face used to lose its colour and become pale and spotty. The gums also used to turn blue and swollen. The mortality rate on account of this disease was so high, that every year about 1,000 men died during their journey to Goa. In 1716, scurvy swept a Nau São Francisco Xavier which arrived only with four passengers. In 1769 about 27 people died of scurvy during the voyage.

Beriberi was another disease caused on account of malnutrition. The general symptoms included loss of appetite and overall lassitude and feeling of numbness and weakness in the limbs and extremities. In the fleet of D. Antonio Barreto Moniz, most of the dead were the victims of beriberi.

Incidents of high fever were not uncommon onboard. The infectious fever that broke out onboard the Nau São Paulo was so
severe that those who fell ill immediately became delirious. Some of the victims who tried to throw themselves overboard in their delirium had to be tied to each other to prevent them from doing so. In 1564, many people who were sailing to Goa fell sick at Mocambique on account of this fever.

The mortality rate on account of the above disease was severe and unprecedented. A Jesuit report in 1579 states that 500 out of 1140 and 300 out of 800 died during the voyage. Pyrard de Laval gives the total number of persons onboard the Nau Nossa Senhora de Jesus on departure from India as 800 including slaves, but only 550 were alive when the ship arrived at Bahia. The fleet of the Viceroy Rui Lourenço de Tavora, comprising of four naus, carrying about 1,000 people, reached India with only 300 people alive.

The first fleet of Vasco da Gama had in each ship all articles for an Apothecary's shop. There were two medical chests in every ship, one for the sailors and one for the soldiers. Before the departure of the ship from Goa to Portugal, the Chief-Physician and the Chief-Surgeon of Goa prepared a list of medicines required for the voyage. This was forwarded to the Storekeeper of the provisions of the Goa dockyard.

The medical staff in the beginning was graded as Surgeon First, Surgeon Second and Surgeon Third. But this arrangement was not a harmonious one and therefore it was decided to have a Surgeon to look after the medicine chests and instruments. All medical staff were sub-ordinate to the Captain of the ship.
In 1564, the ship of the Viceroy had a Medical Officer, a Surgeon, a Pharmacist and a Barber who visited the sick each day with one or two Jesuits and gave them necessary advice. The Barberios employed to administer the treatment were not supposed to charge any fee from any patient and instructions were given to the Captains in this regard.

The medicines onboard included syrups, oils, ointments, spirits, and plasters. If anybody fell sick on ship during the voyage all care had to be taken for his treatment. For this purpose, the Regimento of 1707 stated that the Captain-General of India voyage had to make separate rooms by putting partitions on the artillery deck, thereby making some sorts of cabins wherein sick were lodged and attended to by the Surgeon – Bleeder and the Nurse. There were three main means of treatment to regain their health, namely, bleeding, enema and trust in God. The Captain would order the Physician and the Barber – Surgeon to draw up a list of the sick people. Every morning they were visited by the doctors. They were cleaned and their wounds (if any) were bandaged regularly. As per the order of the Physican, syrups, Tisane and marzinan were prepared. A small piece of Alexandrino was also given. Everyday food was prepared in two large pots. The sick were also provided with Pollas every morning and evening. Bread with some quince jelly was also given to the sick. The sick were also provided with chicken, lentil and flour soup. In 1551 soup made of flour with honey was given to them.
Slaves Onboard:

Goa was the main centre of the slave trade. Slaves were brought from East Africa, Japan, Macau and Bengal. It was from Goa that the slaves were sold and distributed to other Portuguese colonies. It was stated that, there was a relief in Portuguese India when the ships used to arrive with ivory and slaves. The ships which brought slaves to India were nicknamed navios tumbeiros (Coffin ship). It was difficult for captors to transport the slaves to India in their individual capacity. They, therefore used to strike a deal with the Captains of the India-bound ship and offered them lucratative terms. This resulted into an indiscriminate loading of the slaves. These slaves were confined in the hull of the ship huddled together with little space to breath. They had to spend days together in the dark pit in the most unhygienic way and under this situation many of them died before they could reach their destination. 61 The slaves had to face brutalities at the hands of the servants of the fidalgos, when the former were struggling for priority for preparing meals. 62  

The indiscriminate loading of the slaves was naturally a burden of the ship's provision and orders were issued to regulate the same during the beginning of the 17th century. The Feitor of Goa was directed to register the number of slaves onboard the ship which were carried with the permission of the authorities and also to see their capability to work on the ship. 63 The sick and old slaves were debarred from sailing. Only those of 18 years of age and able-bodied, who could work onboard were allowed to embark on
Indiabound ships. The Captains of the ship were directed to display this order at the foot of the mast of the ship for public information. Efforts were made to maintain correct proportion of slaves in relation to the availability of the provisions onboard. In 1754, the Captain-Major Nicholau Dalgado Figuerra da Cunha was instructed to take slaves in his Fragata only in proportion to the availability of foods stuff on the Fragata. The apportionment made to each slave had to be communicated to all Captains declaring the exact number of slaves which they could carry. If the number was found more than what was prescribed, it was declared an unpardonable offence and severe penalty was laid down.

The slaves were used on the ship to clean and scour the deck, wash the linen and assist in various odd menial jobs. They also constituted a major part of the manpower for the Royal Galleons at Goa. Slaves were employed on Galleys for the purpose of oaring. To fill the crew of the Galleys, slaves of the poor from the city of Goa were acquired by force. An order was passed declaring such an act as an offence. The order stated that if a crew was needed for the Galleys, captives were to be taken first and slaves should not be taken from the residents of Goa. The heavy barreles of wine and water were usually lifted from the holds of the slaves. Though the slaves were employed onboard to do all sorts of work yet there was absolutely no regard for their safety. Whenever a ship faced a storm, the slaves were thrown into the sea to lighten the weight of the ship. When Nau São Thome was wrecked in 1598, many slaves were thrown overboard.
Disciplinary Measures:

There was no effective co-ordination among the Captains of the Portuguese ship. Indiscipline and discord among the officials were common. The Captains often had no regard for their companions in times of distress. In one instance, two Galleons, São Santiago and São Felipe and São Jose were far in advance of the three ships when the two Portuguese vessels caught sight of the superior Dutch force. They made no attempts to rejoin the other Portuguese Galleons to face the Dutch ships. As a result the Portuguese ships were defeated by the Dutch.\(^{71}\) Quarrels and misunderstanding among the high officials of the ship were not rare. During the voyage of the Nau Aguia and Gracia, sailing from India to Lisbon, quarrels broke out between Captain Francisco Barreto of the Aguia and with Joao Rodriguexe Carvalho of the Nau Gracia who refused to sail together and disregarded the Captain's orders.\(^{72}\)

Measures were initiated to ensure peace and tranquility onboard. Any act of indiscipline was severely punished. No officer of the garision was allowed to sleep outside his allotted space. This order was issued inorder to avoid quarrels which were very frequent in matters of loading.\(^{73}\) Instructions were given to priests sailing to India to avoid dissensions and their occassions, since the people were inclined to violence. The swords of the soldiers and the daggers of the fidalgos were always present among these hotblooded voyagers. The heat and hardships of the long voyage, the strange wine and the frenzy of the tropics provoked insane violence.\(^{74}\)
The practice of taking oaths onboard was strictly prohibited. People found violating this order were punished as per the law. In 1561, Fr. Gonsalo Rodrigues, who was sailing to India onboard Nau Graca preached a sermon on Sunday attacking the practice of taking oaths onboard. With the authority of the Captain a vigilnet was set up to check this practice. The Captain was to maintain a watch against the fidalgos and other honorable people sailing on the quarter deck (tolda), the contra-Mestre would keep a watch on those on the prow castle and other honoured people would maintain an eye on all those who were accommodated in the ship. If any fidalgo was found violating this order he was fined 100 marevedis which were paid to misercordia while others were condemned to the tronco for sometime. 75

The young people onboard were not allowed to drink, wine. The use of urraca was also prohibited. In 1771, Captain Francisco de Costa de Ataide who was sailing in the naus Santa Anna and São Joaquim was instructed not to allow urraca drink. 76 The Captains were also instructed not to give any punishment not mentioned or laid down in the order. They had to refrain from inflicting any injuries to sailors. 77 However, the punishments were frequent and harsh as well. Every ship had the tronco where men were secured by the neck or legs and abandoned to sun and sea-water. For more serious offenses the offenders were keeled (hauled), but this practice was not as brutal as that followed in other European ships. The Portuguese simply tied the victims to a rope and lowered him from the poop into the sea, from where he was later hauled up. The lascaries who were sailing with the
Portuguese sailors and who were thrashed and injured at the hands of the officials and soldiers were not allowed to sail and steps had to be taken for their treatment. 78

Acts of immorality onboard were not uncommon. The Jesuit letters written from Goa and Cochin provides information on the morals of the Portuguese sailors and soldiers sailing to India. The crew of the ship included respectable married women, Crown orphans (orfas d'El-Rei) and the prostitutes. It was not uncommon for a Portuguese officer to carry with him a mistress on-board during the voyage. In fact, Joao de Castro wrote after the arrival of the Santo Espirito at Goa in 1546 that all the officers had mistresses and were at odds with Captains. He ordered that any Master, Pilot or any other officer of the ship who brings out a mistress or take one during the voyage should suffer capital punishment. 79 Instances of satisfying long sex starvation at the ports with the local women were not rare. Portuguese sailors at the Port used to take local women to the ship for casual sex, which Albuquerque termed as 'infernal play'. However, his order dated 3rd December 1513 stated that he was sending eight women for the use of the Portuguese men and they should be looked after well. The order further stated that, in four months time they would be replaced by new ones from Cannanore. 80 The port areas were infected with social vices. Women and vices have been historically the prime compensation for the sailors on shore for months of hardships on the high-seas. The Portuguese mariners were no exception to this tradition. 81
In Goa, areas closed to the city, must have been definitely known for the immoral trade. Flagrant prostitution, widespread immorality, the increased incidence of drunkenness, street-fights and robberies were common occurrence when an Indiamen were at the port. 82

Amusements And Entertainments:

There were various means of amusements onboard which were permitted within the acceptable social norms. Entertainments of considerable cultural merits were put up during the voyage. When a Viceroy was sailing in an Indiamen, he and the *fidalgos* onboard might gather on an evening in the ship's stern gallery or chat or gamble, while others could walk and talk on the upper deck between the main mast and the foremast. 83 In 1561, Fr. Gonsalo Rodrigues, sailing in the Nau Graca allowed only *Jogo das Tabuas*. The nobles who were interested in any other means of entertainment had to pay 20 cruzados to *Misericordia*. In 1563, Vasco Lourenco de Barbuda, Captain of the Nau São Filipe, allowed only the *Jogos de Cartas* and *Jogo das Tabuas*, at a fixed time. If anybody was found playing beyond the fixed time was punished with the confiscation of gains and some hours of *tronco*. 84 In another instance, in 1688, an audience of over 500 assembled on the Nau Nossa Senhora da Conceição to witness a lunar show performed on the quarter deck. 85 No entertainment was allowed after the sun set as this time was fixed for evening prayer.
Religiosity on Portuguese Ships:

All India-bound ships sailing from Lisbon had Chaplains onboard who were usually Franciscan Friars, although there were also Jesuits during the outward voyage. The performance of all religious ceremonies was the official obligation of the Chaplain of the ship. Like other ship officials he was allotted a special accommodation and remuneration. He was assisted sometimes by other clergymen belonging to different orders. The main celebrations onboard included Holy Mass on Sundays and Holy Days depending upon the weather conditions, besides Rosary, Litany and the Salve.

During the first century of the Carreira da India, mass was said on Sundays and Holy Days. The first mass on Carreira da India was celebrated on 8th December 1608 by a Franciscan Chaplain on the Nau Santo Antonio. No Holy Communion was administered to people during the mass as the consecration of the Holy Host was not allowed by the Pope in the sea.

Rosary was said every evening onboard the ships on Mondays, Wednesdays and Fridays. Litany was also recited everything. Usually the litany was said on the poop but permission was sought from the Chaplain to say the same on the prow as some people could not hear saying it from poop. Saturday evening was kept for the Salve. At the sunset, the ship's personnel and passengers would come on the main deck. The Chaplain would recite the Slave Regina, one of the most ancient antiphony sung in honour of Virgin Mary. The Salve was followed by loud utterance of exorcism against the evil spirit. This was done to keep away any possible danger to the
life of the people onboard during the voyage. It was also a practice to invoke the names of the four evangelists namely St. Mathew, St. Marcos, St. Lucas and St. John. Fr. Arboleda writing on 13th of January 1561 states that, the *slave* ended with the recital of oration in honour of Our Lady. However, the *salve* was not performed when the land was insight or when the ship was nearing the shore. Every Portuguese Indiamen was equipped with a banner of the Holy Relics, Which used to be displayed on her poop in the hour of distress. Various propitiatory rites were also performed.

Instructions in the faith were given every day. The *meirinho* was required to impart catechism to young ones and the slaves during the voyage.

On the Nau São Santigao sailing to India, St. Francis Xavier gave instructions in the faith every evening on the main deck to the children, cabin boys, slaves and crew. Instructions were given according to the rules laid down by the Jesuit Order. The most diligent and learned were rewarded. The reward consisted of small water cup (pucaro de agua) which the missionaries carried with them. At the end of the session they recited hymn before the altar in honour of Our Lady. However, there is no mention of religious instructions being imparted to adults, but it is believed that the teaching of the catechism was witnessed by all. When the fury of the seas rises, the missionaries prayed on their knees or even sometimes went about all over the ship with a vase of Holy Water spilling the same all over the ship and even
into the sea to invoke the blessings of the Almighty. In 1560 when a ship sailing from Lisbon faced severe storm, the Pilot of the ship pleaded with Fr. Gonsalo Rodrigues who was sailing in the same Nau to display the Holy picture of Virgin Mary on the stay of the ship and the Chaplain was asked to say the Litany.

Holy Week was celebrated onboard with great solemnity. Fr. Antonio Fernandes who was sailing to India in 1562 onboard Nau São Martinho states that, during the Holy Week an altar below tolda was ordered to be erected. Three crosses were also ordered to be put up depicting the curcification of Christ. Processions were used to be taken out on ship during the Holy week. The procession was headed by the Captain, carrying himself a cross on his shoulders who was followed by other people, singing mournfully the melody of Senhor Deu Misericorda. Special altar was occasionally raised either on the prow castle or the poop. The celebrations started with Maundy Thursday. A mass was celebrated at which feet washing ceremony was performed. All missionaries onboard took part in this with great zeal and devotion. Many a times, the priests and the brothers (Irmaos) on board washed the feet of the poor and the ailing ones. At the end of the service, penance procession was taken out on the ship. In 1563 Captain Vasco Lourenco de Barbude solemnly took part in the procession carrying cross on his shoulders. On the following day, the Good Friday, the adoration of the Cross was followed by the Hymn of the Coffin (O Canto de Paixão). The ceremony of penance continued with more and more people onboard joining it. The penance included self-
striking, carrying of the lead load, physical rolling on the ground with hands tied and so on.\textsuperscript{101}

The fervour was continued on the Holy Saturday with the blessing of the fire, the song of the prophecy and the litany. Easter was celebrated with great pomp. After the intonation of Glory of God the whole ship was filled with joy to the sound of artillery and the trumpets.\textsuperscript{102} The celebration of Easter was followed by the feast of the Holy Spirit. The Holy service consisted of two parts; one was the mass and other was the selection of the Emperor. The selection of the Emperor was done by the Chaplain of the ship or by any clergy.\textsuperscript{103} On this day, the whole ship was tastefully decorated.

No Sacrements were administered onboard during the voyage. The only Sacrement that was allowed was confession. Confession of all passengers had to be made by the Chaplain and they had to produce certificate regarding the same.\textsuperscript{104} The Captain-Majors of the Northern and Southern Fleet were instructed to do confession of all people onboard within 15 days. This was stated in the order given to Captain Antonio Marinho de Moura in 1753.\textsuperscript{105} The use of Holy Oil was not allowed. However, Fr. Joao Baptista de Rebeira managed to bring from Lisbon Holy Oil and administered the same to the dying people.\textsuperscript{106} When any person fell seriously ill, the priest or the friends of the ailing person made all preparations for a peaceful possible death. Burial at sea was common. According to Laval, the dead bodies were lowered over the ships side as the
Master called the people to pray. Bodies were weighted and immersed into the sea at the saluate of the gun-fire.  

Although performance of the marriage onboard was prohibited, yet there are references to it. In 1562, Fr. Sebastiaõ Goncalves officiated two marriages on the ship in which he was sailing.

The voyagers placed their whole trust in God. Linschoten remarks "Only by the grace and special favour of God, the Indian ship does perform their voyages yet with great miserie, pain, labor, loss and hinderance."
REFERENCES


8. Ibid., p.29.


14. Ibid., p.82.

15. Ibid., p.84.


18. Ibid., p.250.

19. Cartas, Regias e Provisoes (CRP), Historical Archives of Goa (HAG) Mss.no.7541, fl.23v.


23. Ibid., pp.78-79.


27. Laval Francisco Pyrard de Viagem de Francisco Pyrard de Laval
(1601 - 1611),

28. Instruções Para Intendente de Marinha, HAG, Mss.no.816 fl.30.


31. Disney, Op.Cit., p.7. Fr. Tranquilo Gassetti, was a Jesuit Priest at Rachol Seminary in 1630. He described the conditions onboard the Portuguese ships in a letter written by him to his Priest brother in Spain.

32. Ibid., p.9.


35. RDUP, Vol.IV,p.72.


40. Boxer, C.R. An Introduction To The Historia Tragico - Maritima (BTHM), Lisbon, 1950, p.16.


42. BTHM, Op.Cit., p.64.

43. Peticoes Despachados Conselho da Fazenda, HAG, Mss. no. 1130, f11.10 v. Most soldiers were taken straight from jail and many of them were suffering from Syphilis.


46. Ibid., p.93.
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51. Pinto, J. *Slavery In Portuguese India (1510 - 1842)*,


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56. Regimentos e Instruções (RI), HAG, Mss.no.1426, f1.53.

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58. Wicki, J. *Documenta Indica (WDI)*,


63. RDUP, Vol.IV, p.68.

64. Alvaras e Cartas, HAG, Mss.no. 2358, fl.153v.

65. RI, HAG, Mss.no. 1439, fl.80.

66. Ibid., fl.79v.


68. Ibid., p.28.

69. Provisões de Viseoreis, HAG, Mss.no. 1185, fl.150.


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78. RI, HAG, Mss.no. 1429, fl.58.
83. Scamell, G.V. 'European Seamanship in The Great Age of Discovery'
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95. Ibid., p.200.

96. Ibid., p.216.

97. Ibid., pp.445-446.

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100. Ibid., p.113.

101. Ibid., p.117.

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