



THE TRADING CENTRES OF THE PORTUGUESE IN THE SUB-CONTINENT AND THEIR CULTURAL IMPACT UPON TOURISM (WITH SPECIAL REFERENCE TO WESTERN COASTAL INDIA) -A STUDY

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ABSTRACT

Coastal Western India is a contribution to several areas of historical study. Most obviously , it lies in the area of Indo-Portuguese History . The Portuguese Culture had an tremendous effect upon the lives of the people on the Western Coastal India .The Portuguese had never had an empire in India ,they had a few coastal towns and their authority never extended beyond a few miles of their naval bases. The only territorial possession of any considerable extent over which they ruled was "GOA"(Goem) and it was an easily defensible Island. Likewise the coastal areas of Maharashtra, Karnataka (Bhatkal Mirjan,Honnavar(Onor)Karwar, Gersoppa, Basrur,(Barcalor) Mangalore and Kumbala and in Kerala, Calicut ,Cochin etc were all the trading centers of the Portuguese in the 15th century in India. With the arrival of Vasco-Da-Gama in 1498 and prior to him was Joao Peres de Covilhao from Portugal , trade gained much importance in the annals of Indian History. The main purpose of the Portuguese was trade, commerce, christian and spices .Thus naturally ,Sea –ports, Harbours, and some of the towns, cities, churches, forts built by them are serving as tourist spots for a tourist who travels through these places. Thus the present paper deals with the cultural impact on the Language, Literature,

Food habits, Costumes ,House dwellings, , Festivals ,etc of the Portuguese on the Indian people, as such few selected cities and towns , churches are highlighted for the study on tourism basis .

Key Words: Portuguese; Goem;Onor;Bhaubija;Dhol;Shigmo;Zagort .

Introduction

History cannot be the chronicle of kings and queens and their wars and campaigns, court intrigues and palace feuds only, but a study of the manners and customs of the people, their everyday life and activities and their social economic problems and solution. South India, witnessed the advent of the Portuguese on the western coastal region , the first Portuguese sailor Vasco –da - Gama who sailed to India from Portugal in 1498 AD to Calicut, and whose main intention was to have trade contacts with the South Indians, mainly because of the Spices that were available here, brisk trade took place between the two countries, gradually the Portuguese history began swelling by building their establishments like Factories, Colonies and ,fortresses, on the coastal areas, which paved the way for the rule of Viceroy or Governors of the Portuguese in the Sub Continent from 1498-1961A.D .(When Goa became an Union Territory) most of the places like Goa,Mangalore(Mangalur),Bhatkal (Bhatchala),Gerasoppa, Ankola, Honnavar,Bidnur,(Haduvalli Bharangi)Barkur, Karwar, Kumble, Cochin, Calicut,etc were much influenced by the Portuguese Language, Dress mode, Food habits, Art& Architecture,Literature, Customs , Beliefs ,Education, Recreation and Amusements on the Indian folks. Bhatkal, in Karnataka, was the chief trading centre and other areas while Goa remained the Heartland of the Portuguese.

“Culture” is the social behaviour . Social practices, as Culture Expressforms like Art, Music,Dance, Ritual and Religion and Technologies. A culture is the set of customs, traditions and values of a society or ethnic group or a nation. India is proud to state that there are many cultures , religions , traditions etc. followed by the people. India from time immemorable has trade contacts with the other countries of the world from ancient, medieval and to the modern times. During the 15th&16th century , there was brisk trade between the Portuguese and the Sub Continent. Portuguese rule in Goa lasted for nearly 450 years. Goa was part of the Mauryan Empire(3rd Cen B.C) and it was the Heartland of the Portuguese.

Goa,Goem in Konkani language, was probably the Gomantaka,Govarashtra,Gomanchala and Goparashtra of Mahabharata and the Puranas. Since “GO” means Cow in Sanskrit, Goarashtra refers to a land of cows.In the Harivamsapurana (Ch.96-99), Goa is referred to as Gomanchala and the scene of battle between Lord Krishna and Jarasandha.Many dynasties ruled over Goa, lie the Mauryas, The Chalukyas of Badami,Silharas,Rashtrakutas Goa Kadambas,Vijayanagara and the Bahamani Sultans.

Thus the Impact of the Portuguese on the Indians could be discussed with the following points.

Section A: Influence on Language and Literature.

Section B: Food habits.

Section C: House Dwellings.

Section D: The Costumes.

Section E: Shipping and Ship building centres

Section F: Urban life and the Portuguese.

Section G: Recreation and amusements

Section A: Influence on language and literature.

The Portuguese influenced upon the Indian languages and literature too. The Konkani language spoken in coastal areas contains large number of Portuguese words directly or indirectly derived. Many such words are found in Marathi, Gujarathi, Bengali, Kannada, Tulu,, Malayalam, and Tamil also. Indian words particularly the names of the various boats, articles of trade and weights are peculiar to Indian words,which are found in the Portuguese language too.

Konkani is an Indo-Aryan language belonging to the Indo-European family of languages and is spoken along the South Western Coast of India. It is one of the 22 scheduled languages mentioned in the 8th schedule of the Indian Constitution and the official language of the Indian state of Goa. The first Konkani inscription is dated in 1187 A.D. It is a minority language in Karnataka, Maharashtra and Kerala, Dadra and Nagar Haveli, and Daman and Diu. Konkani is a

member of the southern Indo-Aryan language group. It retains elements of Old Indo-Aryan structures and shows similarities with both western and eastern Indo-Aryan languages.

Konkani has been known by a variety of names: *Canarim*, *Concanim*, *Gomantaki*, *Bramana*, and *Goani*. It is called *Amchi Bhas* (our language) by native speakers (*Amchi Gele* in Dakshina Kannada), and *Govi* or *Goenchi Bhas* by others. Learned Marathi speakers tend to call it *Gomantaki*. Konkani was commonly referred to as *Lingua Canarim* by the Portuguese and *Lingua Brahmana* by the Catholic Missionaries. The Portuguese later started referring to Konkani as *Lingua Concanim*. The name *Canarim* or *Lingua Canarim*, which is how the 16th century European Jesuit, Thomas Stephens refers to it in the title of his famous work “*Arte da lingoa Canarim*” has always been intriguing. It is possible that the term is derived from the Persian word for coast, *kinara*; if so, it would mean "the language of the coast". The problem is that this term overlaps with *Kanarese* or Kannada. All the European authors, however, recognised two forms of the language in Goa: the plebeian, called *Canarim*, and the more regular (used by the educated classes), called *Lingua Canarim Brámana* or simply *Brámana de Goa*. The latter was the preferred choice of the Europeans, and also of other castes, for writing, sermons, and religious purpose. The Portuguese first attempted to translate a few works from Sanskrit in 1651 A.D. and a Dutch prose version of a translation in Portuguese of the 7th century poet, “Bhartriharis” poems appeared in Sanskrit language.

Portuguese influence

Most of the old Konkani Hindu literature does not show any influence from the Portuguese language. Even the spoken dialects by the majority of Goan Hindus has a very limited Portuguese influence. On the other hand, the spoken dialects of the Catholics from Goa (as well as the Canara to some extent), and their religious literature shows a strong Portuguese influence. They contain a number of Portuguese lexical items, but these are almost all religious terms. Even in the context of religious terminology, the missionaries adapted native terms associated with Hindu religious concepts. (For example, *krupa* for grace, *Yamakunda* for hell, *Vaikuntha* for paradise and so on). The syntax used by Goan Catholics in their literature shows a prominent Portuguese influence. As a result, many Portuguese loanwords are now commonly found in common Konkani speech., The Portuguese influence is also evident in the Marathi–Konkani

spoken in the former Northern Konkan district, Thane a variant of Konkani used by East Indians Catholic community.

Section B: Food Habits.

During the medieval period, many new vegetables fruits and crops were introduced in South India by the Portuguese, but they were all seriously examined to identify their Rasa,Guna, Vipaka, and Prabhava and then only they were allowed for popular usage either as drugs or as food items with their methods of cooking, for example, potatoes, tobacco ,papaya fruit, cashew nuts, and foreign alcohol were introduced by the Portuguese, and these food and drinks served as variety to the people. The Staple Diet of the coastal people is Fish curry and rice till today. Almost all people in these areas consume fish and variety of sea food.



The food need of the city population was largely satisfied with imported rice and wheat. Green vegetables, beans of various kinds, coconut oil and also fish formed as important ingredients of the diet of the people, which were obtained from local suppliers. Several city dwellers had their own kitchen gardens and their own groves, where they set their servants to work to grow enough for themselves and a surplus was sent to the market.

Most of the locals conversion to Christianity consequently changed their diet also. Beef was an important diet. It was regularly consumed by the inmates of the monasteries and also by the Christian city dwellers. Slaves brought meat in earthen vessels and sold it at the road junctions

of the city and also supplied fresh drinking water to the people. The cutlaries like forks, spoons, bowls and furniture like tables, chairs, etc were the introduction of the Portuguese , many kinds of soups and different varieties of sea food dishes were introduced by the Portuguese in India.

As regarding eating utensils, the Portuguese had Chinese crockery imported from Macao, while the clay pottery was manufactured in Bardez. It served the needs of the Christian and non Christians ,who were served food in containers made of leaves.

SECTION C : House Dwellings



There were the sumptuous mansions of the Portuguese settlers in urban areas and also magnificent Out- houses in the suburbs. As the houses of the downtrodden were largely made of stone and lime, there were residences of these people, close to the suburbs. From the point of view of labour demand, it is important to note that most of the building material was obtained locally. The laterite stones were quarried out of the oyster shells in the kilns working in some other neighbouring villages and the roof tiles were also manufactured there. The illumination of the houses was done by lighting with torches and lamps fed with coconut oil, while it was common to use wax candles for the church services.

SECTION D : The Costumes

Conversion to Christianity meant the converts not only to Christian faith but also the outward trappings of European culture, such as European clothes, with new Christian names and new food habits. Men wore dresses like hats, coats, shorts and women wore gowns, scarfs, mini

skirts, shorts, frocks and socks, etc.. Wearing western clothes, eating pork and beef and drinking alcohol seemed essential elements of being a Christian over the years. Indian Christians have evolved their own hybrid culture. The converts and the descendants of the Portuguese have accepted an alien religion, but their way of living is a mixture of Indian and European ways. The non –christians have taken to certain modes of dress, which indicates Portuguese influence.



Section E: Shipping and Ship Building Centres





There were seventy local men in the ship *Belem* in 1515 A.D. Twenty men under Jacome a christian from Quilon worked in the fleet of the captain in chief in 1515 A.D . Similarly there were fifty Nairs serving as guards in the factory of Calicut in 1514 A.D . As noted elsewhere , several other posts like interpreter, persons to see the weighing of the commodities in the factory and so on were filled by people from coastal region thus a number of them were in the service of the Portuguese, most of them settled down in Cochin adding to the population there.

More men were needed for the work in the shipyard. Ships were built and repaired in Cochin, Cannanore and Calicut. In 1505 A.D the King of Portugal; instructed Francisco-De-Almeida the Viceroy , to see that the ships were constructed in Cochin if possible. Therefore it was quite possible that the viceroy after having established his headquarters at Cochin made provisions for construction and repair of the ships. *Santa Catarina de Monte Sinai* was one of the ships that was built in Cochin between 1511-13 A.D. Another ship was built in 1512 A.D at the shipyard in Cochin. By October 1514 A.D three caravals were constructed in Cochin and the construction of two more vessels were undertaken in the same year. The Portuguese secured the necessary timber from the interior parts of Malabar with the help of local men and took it to the shipyard at Cochin. Several Carpenters and caulkers(one who stop up steams of ship) worked under their chiefs under the shipyard .

Timber(wood) for the construction of vessels was available at a cheap rate at Chale near Calicut therefore as soon as the factory and fortress were established at Calicut the Portuguese began to construct ships there, as the king had suggested to the Portuguese Viceroy that, if he wanted he could construct ships in the port of Calicut, hence a ship began to be constructed in Calicut in 1514 A.D and another almost ready by October of the same year Further.two more ships were constructed in Calicut under the supervision of Duarte Barbosa for a few Chettis ,the merchants of Calicut who wanted to export goods to Aden in 1515 A.D and again in the same year, Duarte Barbosa got constructed two more ships for the muslim merchants of Mecca. Occasionally a ship or two were constructed in Cannanore, thus in the year 1514 A.D the Portuguese built a ship center in the port of Cannanore. However none of these could come to the level of the shipyard at Cochin where there were permanent establishments for the construction of the ships.

Several people from western coastal area were also employed in the Portuguese vessels for example twenty men from Malabar were employed in the ship of Santo-Espirito in 1509 A.D. Six under captain George Da Silveira, thirteen in the ship of Santa-MariaDa vitoria and thirty seven in the ship of EsaparaBowmen (Archery experts) from Malabar were employed in the Portuguese vessels for the protection of the cargo. Malabar men acted as ship-boys, (Grumetes) in the Portuguese vessels. Several people from Malabar were employed in the ship of San Thome in the period between 1511 to 1514 A.D.

Section F :Influence of Christianity

As the capital of the *Estado da India*, the Portuguese colonial empire in Asia and East Africa, Goa was subjected to a blizzard of policies designed at once to transform and fossilize life there. Desiring to preserve much of the precolonial village economic structure, yet determined to force their Goan subjects to total conversion to Catholicism, the Portuguese created policies that had a dramatic impact on Goan culture and identity: Goa was the largest city in the East, boasting of no less than 300 churches within towns, dominated till 20th century. The Schools and colleges established by them are reputed and secure a place of honour.



Section G: Recreation and Amusements

Gambling, dancing, drinking ,Music are also an irresistible attraction for many of the tourists, and there are well- furnished houses in the cities for that purpose. For example the city of Goa is no exception as far as evil of prostitution is concerned. Pubs, Bars, Discotheques, Casinos are the Recreation centres for the people and also sea faring activities , bike riding , carnivals , festivals are the part of the amusements. There are more than 60 beaches, in Goa itself, and along the western coastal regions of Maharashtra, Karnataka and Kerala which are the most attracting tourist spots.



CONCLUSION

The Portuguese trading centres have become the attraction for the tourists, who visit those places. The heritage sites, bring back the memories of the ruled. Today the western coastal people still retain a distinctive southern flavor, yet combine their own native culture making these cities as one of the multi-cultural showcases in India.

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