INDO-PORTUGUESE HISTORY
IN JESUIT ARCHIVES

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Though students of history have long known how necessary the European sources are for the reconstruction of India's recent past, traditionally most of them have depended almost solely on the abundant material in English, and to a lesser extent in French, while the extensive documentation in Portuguese for the sixteenth and seventeenth centuries has received relatively little attention. The Portuguese records became better known to the English-speaking world, however, after the investigations of F. C. Danvers, who also called attention to the volumes of Jesuit Letters in Portugal, "which no doubt contain much valuable information regarding events in India during the periods to which they...refer, as seen by non-official observers."

It was Vincent Smith, however, who with his Akbar the Great Mogul obtained wide recognition of the value of the Jesuit sources for the study of Indian history. This has been increasingly acknowledged by scholars, so that the recently-published Gazetteer of India is able to declare in its section on 'Source Materials of Indian History': "Among the original sources of Indian history, Jesuit letters are of special significance. The 'Jesuit missives' from India not only provide detailed account of the evangelizing activities of the missionaries but also furnish a good deal of valuable information about the surroundings in which they laboured. The Central Archives of the Society of Jesus in Rome is the most prominent repository for these letters; but they are also to be found among the manuscript collections of the Vatican Library, the National Library, Lisbon, the National Archives of the Torre do Tombo, the Public
Library of Evora, and some private libraries in Europe.”
This paper seeks to explore the potential value of the Jesuit Archives, specifically in Rome, for the study of the history of the former Portuguese possessions in India.

II

Ignatius of Loyola, founder of the Society of Jesus, was a gifted leader and organizer. Realizing that for the preservation and growth of the Society it was essential to secure union among its members and close contact between religious superiors and the men under them, he prescribed that the former, and primarily the Superior-General in Rome, should receive at regular intervals reports from the field. These were of three main kinds: those addressed to the superiors of the Order, those intended for the members of the Society in general, and those meant for the public at large. To these might be added a fourth class of Jesuit letters: private communications to personal friends within and without the Society.

In judging the value of these letters it must be remembered that every letter presupposes a correspondent to whom it is addressed, and who must be borne in mind if one is to interpret correctly its wording, understand its limitations and appreciate its shades of meaning.

The Jesuit letters dealt primarily and essentially with the work the Jesuits were doing, in the missions in particular, and were thus limited in range. However, in supplying the necessary details of the background against which their work was carried out, the writers provided valuable material for the students of secular history. “On several occasions when the missionaries penetrated to places inaccessible to the secular writers,” says Donald Lach, “their comments are far more profound and authoritative than those to be found in other European sources.” The missionaries maintained, in general, a comparatively high standard of reporting, since the superiors of the Society insisted on objectivity and accuracy, and the letters addressed to them are, in fact, the most explicit and illuminating.
It is good to note that side by side with the Jesuit letters there grew up another literature which we might term "allied documents". These are studies or treatises on particular topics, such as the life and customs of a particular tribe, the account of some important missionary expedition, or the history of some noted mission-station or college. Being generally written by experts, they are of superlative historical value.

Finally, the Jesuit archives supplied the material for, and often also housed the manuscripts of, the Jesuit histories of the missions. The histories are compilations which at times preserve for us historical data from first-hand evidence no longer extant, but they are secondary sources, and as such to be used with caution.

III

The Jesuit letters which are of special interest for the study of Indo-Portuguese history date from the time of St. Francis Xavier's arrival in India in 1542 to the year 1759, when the Jesuits were expelled from the Portuguese possessions. The letters cover a wide territory, since the Jesuits penetrated to the furthermost parts of India and beyond. It is but natural that the Jesuits should have established their first residence in territory under Portuguese control, for it was the king of Portugal who had invited them to India, and they had a duty to fulfil towards his subjects. Accordingly, there was a northward movement from Goa, and soon Jesuit stations sprang up at Bassein, Bandra, Thana and Daman—about all of which the letters have a great deal to say. But neither Xavier nor his successors were content to confine their activities to the areas controlled by the Portuguese, and they gradually penetrated into the Muhammadan territory in the north.

In later years the Jesuits were used on several occasions as intermediaries between the Portuguese authorities and native sovereigns, and were respected and trusted by both parties. Thus, for example, Frs. Simon de Sa and Belchior Coutinho accompanied the ambassadors of Venkata II to the Portuguese Viceroy, Fr. Goncalo Martins was an envoy to the courts of Bijapur and
Bednur and to Shivaji, and Fr. Damian Vieira was sent as a legate to Aurangzub. The Jesuits witnessed the rise of the Maratha power in western India, and the ravages of the wars between the young nation and its neighbours in Konkan and in southern India. Their records are valuable for forming a correct picture of the Maratha era, especially in the region of Salsette.6

It is not to be thought that the Jesuits were blind admirers of their Portuguese patrons. Francis Xavier, in a famous passage, criticized their rapacity,7 and Gaspar Berze complained about the soldiers in Ormuz that they seemed “like men without law, king, or captain—all savages, renegades, blasphemers.” Indeed, the missionaries repeatedly accuse the Portuguese of making their mission difficult and undoing their good work by their injustices and bad moral example. But the letter-writers are fair enough to acknowledge the firm faith, charity and zeal of many Portuguese officials.8

The character of the Jesuit missionaries, their talents and training, their contacts with the great and the lowly, their sense of responsibility,—these are some of the factors which lead one to attribute a high degree of credibility and accuracy to the Jesuit letters from India. These had their shortcomings, of course: besides the inherent limitation of range, they were occasionally marred by hasty generalizations and, especially in the early years, by a lack of appreciation of the finer points of Indian civilization, due in part to cultural and religious prejudices of the times, an imperfect knowledge of local languages and customs, and insufficient anthropological and ethnological background.

Full of interesting information about Indian social life and about characters of greater or lesser importance in Indian history, the letters have been of considerable assistance to modern writers seeking to add detail and local colour to their narratives. Some of the facts supplied by the Jesuit missionaries have been corroborated by contemporary Indian chroniclers, but the Jesuit accounts cannot always be checked against the writings of others. Indeed, the lack of other historical sources for certain areas and
periods is one of the factors that enhance extrinsically the value of the Jesuit documents. Thus “the newsletters published at intervals between 1545 and 1600 supply documentation on India for the period after 1542, or that part of the century which is not covered by the Portuguese histories.” It remains true, however, that the Jesuit letters are only auxiliary sources for the writing of a general history.

IV

The official letters of the missionaries converged towards the principal administrative centres of the missions of their Order: Goa, Lisbon and Rome. This study concerns itself chiefly with the Roman Archives of the Society, since they are actually the most important, though something will also be said about the once-rich Jesuit archives of Lisbon and Goa.

In the beginning the volume of Jesuit correspondence was very small, and it was only in 1546 that a regular but unpretentious archive was inaugurated in Rome, with registers of the letters sent and received. The following year Fr. Juan Polanco was appointed Secretary of the Society. A far-sighted and industrious man, he drew up with great care a handbook of rules for the Jesuit secretariat. They are divided into five sets dealing with the letters received at the Curia or headquarters of the Society, other writings received at the same, letters sent from the Curia, news of edification for the general public, and the preservation of documents. In 1552 he ordered that the letters, which were forwarded from India irregularly and with delays, should be despatched to Rome soon after their arrival from the East, and together with a Latin translation. In Rome itself further translations were made into various languages, copies were prepared for circulation, the letters were edited for the press, and the originals were generally preserved with care.

At the time of the suppression of the Society in 1773 the central archives were still located in the residence of the Gesu where they had been inaugurated. They were returned to the Jesuits in an incomplete state at the time of the restoration of
their Order over forty years later. For safety's sake they were partly shifted in 1870 to Fiesole near Florence, thence to Holland, and back again to Rome in 1939. The greater part of the holdings, the "Archives of the Old Society," is now preserved in the Archivum Romanum Societatis Jesu at Borgo S. Spirito 5. To these central archives of the Society was brought in 1945 the "Fondo Gesuitico", a number of codices from the office of the Procurator General or Treasurer of the Order, once residing at the Roman College; these records had been confiscated by the Italian Government in 1873 and were returned by it in 1924. The present essay does not consider the archives of the restored Society (from 1814), accessible in a more limited measure to research workers and of no special value for Indo-Portuguese history.

Closely rivalling the Roman archives in richness of historical material of Jesuit provenance are the archives of Portugal. Lisbon was the point of departure and of return for the Indian sea-journey, the residence of the Portuguese Provincial, and the training ground for many of the future missionaries of India. Consequently to it and to Coimbra and Evora, where important colleges of the Society existed, were forwarded a large number of Jesuit letters, which were at times copied in big folio volumes, with some editing, for reading at table during meals.

The persecution of the Jesuits by the Marquis of Pombal meant the end of the flourishing Jesuit colleges and residences in Portuguese territory, and the destruction or spoliation of much that was greatly valued by their inmates. Thus the Cartas da India of the College of Coimbra together with hundreds of packets of other documents were seized and transferred to other places; the codex Cartas da India is now in the Archives of the Ministry of Foreign Affairs in Lisbon. A like fate befell the archives of other Jesuit houses in Portugal, whose contents are now scattered in a number of public establishments, such as the National Library of Lisbon, the National Archives of the Torre do Tombo, the Ajuda Library, the Public Library of Evora, and also some private libraries.

Fully engaged as they were in their apostolic work, it was only in 1584 that the Jesuits of Goa organized a Provincial
Archive under the direction of Fr. J. Cota. Previously, each house had kept its own important documents, but with such little care, that the papers regarding the foundation and endowment of the College of St. Paul had been lost in Xavier's own lifetime.

The Jesuit archives in Goa and in other houses of the Society on the west coast suffered many mishaps in the course of time, and many important documents perished in flames during the wars between the Portuguese and the Dutch. But the severest blow came from Pombal, who, after he had ruined the missions of the Order, ordered in 1774 that the state and ecclesiastical archives of the Portuguese territories should be sent to Lisbon by ship. However, while the 62 big volumes of the *Livros das Monções*, now in the Torre do Tombo, bear witness to the fact that a large number of state papers were indeed sent from Goa to Lisbon, of the records of the religious orders there seems to be no trace, and there is reason to believe that the bulk of the Jesuit archives was destroyed in Goa itself. Some Jesuit letters were saved, however, and came into private hands and thence occasionally into public libraries.

At present, no original Jesuit letters from the Society's archives seem to exist in the Historical Archives of Goa (formerly the Arquivo Historicó do Estado da India). There is just one unpublished Jesuit codex, the *Coñador das cartas dos Padres Jesuitas aos seus provinciais (1744-1758)*, which contains only a few letters and is in a poor condition. Panduranga Pissurlekar, the eminent Goan scholar to whom Indo-Portuguese historiography owes so much, has utilized already the documents relating to the Jesuits to be found in the Goa Archives which he so ably reorganized.

V

The Society of Jesus is divided for administrative purposes into Provinces, Viceprovinces and Missions, several of which are loosely grouped into a larger region called an Assis-
tancy. Of the first four Assistancies of the Society, dating from 1558, it is the one of Portugal with its eastern missions that principally concerns the Indian historians. Before making a brief survey of the contents of the Jesuit central archives it is good to recall that its documents were meant chiefly for the ordinary administration of the Order which was both highly centralized and very personal in its form of government.

The personal documentation in the archives of the Old Society is collected within each Assistancy under three main categories: Vows, Catalogues and Necrologies. The first are the autograph declarations of the religious commitment of each Jesuit. The second are subdivided into Annual Catalogues, or succinct lists of the houses of each Province and of their inmates and occupations, and Triennial Catalogues, which are more detailed and contain at times rather valuable biographical data. From the latter point of view the Necrologies are even more complete, if at times, a trifle adulatory. For Goa and Malabar Annual Catalogues are available for 1541-1752, and Triennial for 1552-1756. For chronological and biographical data they are very useful indeed.

Besides some copies of the letters of the Superiors-General, the Roman Archives contain the Annual (earlier, Quarterly). Letters from the Provinces and Missions, together with allied documents like histories, and also other Jesuit letters, personal and official, sent to the Generals. It is in this section that the researcher will find much material for Indo-Portuguese history. Thus there are six volumes of Annual Letters (and some other documents) from Goa and Malabar (1539-1753), eleven from Malabar alone (1560-1680), and fifteen volumes of other Jesuit letters from the same parts (1545-1777). The classification of the letters is not perfect, and letters from one Mission have occasionally strayed into the collections of another.

The archives, as was said earlier, contain also the materials gathered for the Jesuit histories. Among these are important and authoritative reports by non-Jesuits, such as the ones on the state of Portuguese India in 1568 and 1569 which were published some years ago by Fr. Josef Wicki.11

The "Fondo Gesuitico", now integrated into the archives,
is by its very nature more directly concerned with business and financial matters, dealt with by the Society's Treasurer. It is divided into nineteen sections, two of which (VIII and IX) are devoted to the history of the missions, but documents of historical interest are also to be found in other sections.

The resources of the Jesuit archives are being methodically exploited by the Jesuit Historical Institute in Rome. Among its publications of special interest to the Indian scholars are the 12 volumes (to date) of *Documenta Indica*, superbly edited by Josef Wicki, containing a great deal of valuable material for the social and political history of the west coast of India. Almost concurrently with this publication, Antonio da Silva Rego has been editing in Lisbon the *Documentacao para a Historia do Padrão do Oriente* and the *Documentacao Ultramarina Portuguesa* which include Jesuit records preserved in Lisbon, Rome and elsewhere.

VI

Writing about historiography in modern India, Dr. R. C. Majumdar declares: "The outlook of Indian historians is no longer confined mainly to political history as was the case in the nineteenth century. The horizon of Indian historiography, like that of the West, has been extended so as to bring within its scope allied branches of study such as the system of administration, including constitutional development in the case of the British period, social and economic conditions, and a broad view of cultural development especially in art, science, religion and literature."12

It is with this broader view that the historian of the former Portuguese possessions in India must consider the possibilities of the Jesuit archives as a source of important material. And if there are indeed great possibilities, how can the Jesuit archives be better utilised by Indian researchers?

A first step could well be a general stock-taking of the Jesuit letters and allied documents on India in the Roman Archives of the Society of Jesus. In this task the collaboration
of the Jesuit Historical Institute, to which reference has already been made, must be sought.

Once a complete catalogue of the records has been compiled, the next step will be to make a detailed survey of their contents—their territorial range, themes, etc. This survey, when completed, will be of great help to scholars specializing in a particular area or period of Indian history.

It would be useful to secure at the same time accurate translations of the Jesuit letters that have so far been published only in their original Latin, Italian, Portuguese and French—languages with which not many Indian historians are familiar. What Payne did so ably with the works of du Jarric and Guerreiro might also be done profitably with other Jesuit authors, both of letters and of accounts.

More fundamental is the task of acquiring for the National Archives of India microfilms of the many valuable papers in Rome. It must be borne in mind that the Jesuit Archives are the private holdings of a religious Order, and governed by its rules for safeguarding confidential information as well as reserving the rights of publication. On the other hand, it should not be difficult to secure a good deal of historical material for purposes of study and research. What the Centro de Estudos Historicos Ultramarinos of Lisbon has been doing through its Filmoteca Ultramarina Portuguesa which gathers from all over copies of documents about the Portuguese overseas enterprises and publishes abstracts of them, might be done with advantage by India regarding the sources for her history which are now to be found abroad. The study of the history of the former Portuguese possessions in India will greatly benefit by such an effort.

REFERENCES


4 This paper has drawn substantially on the author's *Jesuit Letters and Indian History* (2nd edn., Bombay, 1969), to which the reader is referred for further information.


9 Lach, p. 427.

10 Chapter 12 of *Jesuit Letters and Indian History* is entirely devoted to a study of the whereabouts of the Jesuit letters from India.


12 R. C. Majumdar, *Historiography in Modern India* (Bombay, 1970), p. 34.
SOME IMPORTANT PUBLISHED PRIMARY SOURCES IN PORTUGUESE

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An attempt is made here to list some important published primary sources in the Portuguese language which throw considerable light on Portuguese affairs in India: their relations with the neighbouring kings and European rivals in this sub-continent; their religious activities and policies; their trade and commerce, finance and industry; their administrative system and social life; and their military and naval organisation.

I have endeavoured to show the chronological and geographical scope of each work and its subject matter. I have also tried to indicate its importance, and how competently or incompetently it has been edited or compiled.

I. Agentes da Diplomacia Portuguesa na India (The Agents of Portuguese Diplomacy in India) with a preface and notes by Panduranga S. S. Pissurlencar, Tipografia Rangel, Bastora, Goa, 1952.

A valuable source material for a study of Portuguese relations with their neighbouring kings like the emperors of Vijayanagara, the Adil Shahis of Bijapur, the Nizam Shahis of Ahmadnagar, the Mughals, the Marathas, the Nayakas of Ikkeri and others in the sixteenth, seventeenth and eighteenth centuries. The reproduction of documents is without omission and commission.

II. Archivo da Relacao de Goa: contendo varios documentos dos seculos XVII, XVIII e XIX ate a organizacao da nova Relacao pelo decreto de 7 de dezembro de 1836 (The Archive of the High Court of Goa: containing various documents of the seventeenth, eighteenth and nineteenth centuries until the composition of the new High Court by the decree of 7 December, 1836) compiled
by Jose Ignacio de Abranches Gracias, National Press, Nova Goa (Panaji), 1872-1874. Part I: 1600-1640 and Part II: 1641-1700. On page iv of Part I the compiler indicates publication of two more parts: Part III: 1701-1750 and Part IV: 1751-1836. However, I could trace only the first two parts.

It is a useful work for the history of the High Court of Goa, its jurisdiction, procedure, powers and functions. The compiler himself was a judge of the Court which he had joined in 1866.


The documents in the above series are reproduced with care. Most of the documents concern Christianity.

IV. Arquivo Portugues Oriental (Portuguese Oriental Archive) edited and compiled by A. B. de Braganza Pereira, Tipo-

The documents in all the volumes and parts of Book I are on political, diplomatic and military history of the Portuguese. The five parts of Volume III are particularly useful for a study of Portuguese-Maratha relations from 1700 to 1739, ending in the loss of Bassein, etc., by the Portuguese to the Marathas.


Book IV, Vol. II, Parts I, II and III, contains the well known work, Livro das plantas de todas as fortalezas, cidades e povoações do Estado da India Oriental (The Book of plans of all the fortresses, cities and habitations of the State of India in the East) by Antonio de Bocarro who was the chief custodian of the Archives of Goa from 1631 to 1643. He completed the work in 1635. An authentic inventory, giving information on the location of fortresses, cities and habitations; what was to be found in them; artillery, men of arms, subject peoples, income and expense, neighbouring kings, their strength and peace or war with them. The area covered is from Sofala in East Africa to the East Indies.

The editor has given copious notes. However, the reproduction of documents suffers from omissions and commissions, with a large number of printing errors.

V. Assentos do Conselho do Estado (Proceedings or Minutes of the Council of State) co-ordinated and annotated by Panduranga S. S. Pissurlencar, Tipografia Rangel, Bastora, Goa, 1953-1957. 5 volumes. Vol. I: 1618-1633; Vol. II: 1634-

This series contains the minutes of the meetings of the Council of State, an advisory body to the Governor or Viceroy of Goa. Each minute records the names of the members present, the issues placed before them by the Governor or Viceroy, the opinions expressed by the members on such issues, and the opinion or decision of the Governor or Viceroy thereon. Many a time the minutes include summaries of relevant papers, such as letters and reports. The volumes are indeed a veritable treasure house of information on Portuguese foreign policy during the period 1618-1750.

Pissurlencar has edited the documents meticulously. The reproduction is faithful to the original. He has given frequent notes to explain obscure points in the documents or to trace the history of a particular event, referred to in the document, or to give further reading references on the subject matter of a document. He has also published a number of supplementary documents, such as official letters and reports, as appendices to each volume in order to fill up the gaps left by the minutes.

VI. *Cartas de Afonso de Albuquerque* (Letters of Afonso de Albuquerque) compiled by Raymundo Antonio de Bulhao Pato, Vols. I to IV; by Bulhao Pato and Henrique Lopes de Mendonca, Vol. V; and by Mendonca, Vol. VI; and no compiler is mentioned for Vol. VII. Published by the Academy of Sciences of Lisbon, 1884-1935.

The documents in these volumes are of utmost importance for a study of the Portuguese affairs in India from 1503 to 1515, as Albuquerque was the real founder of the Portuguese power in this part of the world.

Volume I includes only Albuquerque’s letters, dating from 6.2.1507 to 6.2.1515. Most of them are addressed to the king of Portugal, and some to Franscisco de Almeida, the first Viceroy of Portuguese India (1505-9). Volume II contains not only Albuquerque’s letters but also of others, dating from 9.1.1504 to 8.8.1516. Volumes III and IV contain documents of all sorts emanating from him as well as from others, dating from 1.3.1500 to 11.4.1524. Volume V contains mostly orders from
him to his subordinates from 25.12.1509 to 21.1.1513. Volume VI and VII comprise a variety of documents from 19.7.1509 to 31.10.1520. The last volume also gives an index to the documents of all the seven volumes.

VII. Cartas de D. Joao de Castro (Letters of Dom Joao de Castro) collected and annotated by Elaine Sanceau, Agencia Geral Ultramarina, Lisbon, 1954. Eighty letters, dating from 5.8.1538 to 22.10.1548. Castro was in India during this period and was the governor of Portuguese India from 1545 to 1548.

VIII. Chronica dos Reis de Bissnaga (The Chronicle of the Kings of Vijayanagara) edited by David Lopes, Society of Geography of Lisbon, 1897.

The volume contains two accounts of the Vijayanagara empire: (1) by Fernao Nunes, written in 1535 or thereabout; and (2) by Domingos Paes, written in 1525 or thereabout. Much valid information can be gathered from this work on Emperor Krishna Deva Raya (1509-29), on his war with the Adil Shahi ruler of Bijapur, on his way of life, on court festivities, and on his relations with the Portuguese.

IX. Colleccao de Bandos e outros diferentes providencias que servem de leis regulamentares para o governo economico e judicial das provincias denominadas Novas Conquistas (Collection of Proclamations and other various Measures which serve as regulating laws for the economic and judicial administration of the Provinces designated as the New Conquests), edited by Filipe Nery Xavier, National Press, Nova Goa (Panaji), 1840 (?); 1842.

181 documents, dating from 5.6.1763 to 1.3.1841. The New Conquests were Pernem, Bicholim, Satari, Sanguem, Kepem, Ponda and Cansaco, all in the Territory of Goa today.

X. Colleccao de tratados e concertos de pazes que o Estado da India Portuguesa fez com os Reis e Senhores com quem teve relacao nas partes da Asia e Africa Oriental desde o principio da conquista até ao fim do seculo XVIII (Collection of treaties and concerts of peace which the Portuguese State of India concluded with the kings and chiefs with whom they had relation in parts of Asia and East Africa from the beginning of the conquest to the end of the eighteenth century) compiled by Julio
Firmino Judice Biker, National Press, Lisbon, 1881-1887, 14 volumes.

Valuable for a study of Portuguese relations with the potentates of Asia and East Africa. The collection includes not only treaties and concerts but also relevant correspondence and other papers. Though the title says that the collection includes documents dating up to the end of the eighteenth century, there are several documents belonging to the nineteenth century as well.

The documents are carefully reproduced.


Paulo da Trindade was born in 1570. He spent almost all his life in India as a Franciscan priest, occupying several high offices in the hierarchy of the church. He wrote the volumes in 1630-36. They were not published then, even though the licence for this purpose was obtained. Trindade died in 1651 just before he could occupy the office of the Inquisitor of Goa to which he was nominated.

The volumes trace the history of the missionary activities in India and elsewhere from the coming of the Portuguese to the East. They throw much light on secular affairs of the times too. Trindade was an eye witness to several of the events he narrates.

XII. Decades da Asia (Decades of Asia) of Diogo de Couto, Office of the Royal Press, Lisbon, 1778-1788. Decades IV-XII.

Couto came to India in 1556 and spent almost all his life here until his death in 1616. He was the chief custodian of the Goa Archives from 1595 to 1616. He was an eye witness to and participant in several events in India. His account covers the period from 1526 to 1600.

Decades IV-VII were published in Couto’s life time. The remaining were published by 1736.

XIII. Diario do 3º Conde de Linhares, Vice-Rei da India (The Diary of the Third Count of Linhares, Viceroy of India) compiled by A. Botelho da Costa Veiga, National Library of Lisbon, 1937, 2 volumes.

The Count of Linhares was the Viceroy of Portuguese
India from 1629 to 1635. The Diary, however, is incomplete, as many folios of the original manuscripts were untraceable. The published volumes cover the entries from 6.2.1634 to 21.1.1635. Useful for a study of the Viceroy's work, habits, internal and external policies, and religious attitude. Events in India outside the Portuguese territories are referred to. Several state papers, such as resolutions, letters and reports, are included in the Diary.


The documents are mostly in Portuguese; some in Latin. The period covered is 1499-1582; and the region, from the Cape of Good Hope to the Far East, excluding the East Indies. The documents are mostly letters and reports, written by the lower clergy and addressed to the higher ones, concerning missionary activities. There are secular papers as well. The volumes are useful not only for a study of the history of Christianity in the East but also for the study of Portuguese affairs in general and their relations with other potentates in the region.

XV. Documentacao Ultramarina Portuguesa (Documentation on the Overseas Possessions of the Portuguese) published by the Centro dos Estudos Historicos Ultramarinos, Lisbon. This series of volumes was commenced in 1960. I have seen only 4 volumes, 1960-1966.

The volumes include several documents on Portuguese affairs in India, such as their conquest of Indian territories from their arrival here to 1558, their rivalry with the Dutch in the seventeenth century, and their trade and commerce in the seventeenth and the eighteenth centuries.

XVI. Documentos Remetidos da India ou Livros das Moncoes (Documents Remitted From India or the Books of the Seasonal Correspondence) compiled by Raymundo Antonio de Bulhao Pato (Vols. I to IV), no editor mentioned for Volume V. The Royal Academy of Sciences of Lisbon, 1880-1935, 5 volumes.
Mostly royal letters and charters addressed to the governors or viceroys of Portuguese India in the first two decades of the seventeenth century.

XVII. *História do descobrimento e conquista da Índia* (History of the discovery and conquest of India) by Fernão Lopes da Castanheda, The University Press, Coimbra, 1924-1933, 9 volumes.

This is a chronicle whose author was an eye witness to several events in India. He had come to this country in 1528 and remained here until 1538. His narrative covers the period down to 1541.

XVIII. *Lendas da Índia* (Legends of India) by Gaspar Correa, Academy of Sciences of Lisbon, 1864-1931, 8 volumes.

Gaspar Correa too was in India for several years from 1512 to about 1527. He was a secretary to Afonso de Albuquerque, conqueror of Goa. His narrative covers the period down to 1550.

The volumes were first published in 1858-1861 by the Royal Academy of Sciences of Lisbon.

XIX. *Livro em que da relacao do que viu e ouviu no Oriente* (The Book in which he gives an account of what he saw and heard in the Orient) by Duarte Barbosa, with an introduction and notes by Augusto Reis Machado, Agência Geral das Colonias, Lisbon, 1946.

Barbosa was in India as a Portuguese official from 1500 to 1616. He knew Malayalam very well. His account is particularly valuable for a study of trade and commerce, ports and towns, and kings and chiefs of those days in India and elsewhere.

Barbosa’s account was first edited by Sebastião Francisco do Mendo Trigoso, and published by the Academy of Sciences of Lisbon in 1812.


This was published also by Jean Aubin in *Studia* No. 4, July 1949, pp. 169-289.

It is valuable for a study of the financial conditions of the
Portuguese forts and territories in India in 1574.

XXI. Primeiro Roteiro da Costa da India desde Goa ate Diu narrando a viagem que fez o Vice-Rei D. Garcia de Noronha: 1538-1539 (The First Logbook of the Coast of India from Goa to Diu, narrating the voyage which Viceroy Dom Garcia de Noronha made: 1538-39) published by Tipografia Commercial Portuense, Porto, 1843.

Castro commanded one of the ships in the Viceroy's fleet. References are found to contemporary events and conditions in Goa, the Deccan, and ports and towns along the coast from Goa to Diu.

XXII. Regimentos das Fortalezas da India (Ordinances or Instructions for the Fortresses of India) with a study and notes by Panduranga S. S. Pissurlencar, Tipografia Rangel, Bastora, Goa, 1951.

There are 71 documents in all, belonging to the latter half of the sixteenth century, with the exception of a few pertaining to the first decade of the seventeenth century. Instructions include those for the forts of Quilon, Cochin, Cranganor, Mangalore, Kundapur (Basruru), Honavar, Goa, Chaul, Bassein, Daman, and Diu. There is plenty of source material for a study of the financial and commercial policies of the Portuguese, economic conditions of each of their forts and territories, their administrative system, and their religious policy. The documents are accurately reproduced. Well documented footnotes by the editor enrich the value of the volume.

XXIII. Roterio da Primaerla Viagem de Vasco da Gama, 1494-1499, por Alvaro Velho (The Logbook of the First Voyage of Vasco da Gama, 1497-1499, by Alvaro Velho) with a preface, notes and annexes by A. Fontoura Coasta, Agencia Geral das Colonias, Lisbon, 1940.

Several Portuguese, French, English and German editions of this logbook have been published. The original of the logbook is lost. All the editions are therefore based upon the manuscript copy, preserved at the Public Library of the Municipality of Porto, Portugal.

The Portuguese editions are: (1) Roterio da Viagem que em descobrimento da India fez Dom Vasco da Gama, Diogo