

KERALA COAST

THE PORTUGUESE CONTRIBUTIONS



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C O N T E N T S

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PART I
THE BACK - GROUND ¹

Malayalee claiming a very long antiquity, failed to keep record of his claims with historically acceptable evidences.

The ancient history of Kerala is based on myths, legends and vedas. Connecting certain places, locations, temples etc with those myths and legends, a silhouette of history is created. Those waning stories are also perpetuated through folk-songs, festivals and some cultural items.

Though historically acceptable records were not kept in Kerala, some of them are available in foreign countries. They are travel reports and diaries of the people who visited Kerala in the past. Mussiris (Kodungalloor) and Quilon (Kollam) were old harbours where many travellers had come. From their reports, some pieces of history are available.

The travel notes from 12th Century are now available. The oldest record is the tour diary of the Jewish Rabi Benjamin of 1159 - 1178. Subsequently Marco Polo came in early 13th Century and Fr. Jacomo Fenicio towards the end of that century.

From the available details some events can be traced back. Thus history of Kerala from c 1100 AD is now generally accepted.

At a stage of intestacy in Kulasekhara dynasty the Emperor Perumal divided and gave his empire-Kerala-to his feudal lords. While doing so, the "Erattu Mooppil" (the predecessor of the Zamorin) was left of. When the Perumal came to know of the mistake, there was no land left over to be given to him. The Perumal therefore gave his sword, a small temple and a piece of land upto the ambit of a cock-crow from that temple, to the 'Eratt Mooppil'. That much land alone, was in the command of the Zamorin at the beginning. The old story is that the name 'Kozhikode' derived from the "cock-crow land' (Buchanin).

Bhaskara Ravi Varma, the last Perumal, gave his crown to Perumpadappu³ (the King of Kochi) who was matrilineal decendant of the Perumal. The coronation of the Kings of Kochi used to be conducted with great pomp and pride in a temple at Pookkaitha - the family temple of the Perumpadappoo. The king wearing the crown of the Perumal was considered as the Emperor of Kerala. Other kings in Kerala had to report themselves before the crowned king, bow before him and proclaime allegiance to him. It was an accepted custom by all in Kerala (30)

Muslims from Arabia started coming to Kerala for trade purpose about that period. The Zamorin gave great importance to pepper trade with Arabs. Consequent to the success in business and in wars, the Zamorin expanded his Kingdom largely.

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1. *A sequential narration of history is not contemplated in this book. That portions of history, relevant to the subject matter of the book are alone included.*
 2. *Present system of writing the names of places like Kochi, Kozhikode, Kollam, Kodungalloor etc. is used.*
 3. *Perumpadappu near Ponnani was the orginal home-land of the kings of Kochi; hence that name.*

Consequent to the intestacy in Kulasekhara dynasty, stated above, Kerala was split into a number of small kingdoms and principalities known as Swaroopams. Four major kingdoms were Kolathunad, Kozhikode², Perumpadappu (Kochi) and Venad. Kolathunad comprising the northern parts of Kerala, was ruled by Kolathirikal. Kozhikode was almost in the central part of Kerala and the ruler was known as Zamorin. Perumpadappu (Kochi) was comparatively a small state, ruled by the king of Kochi. Venad, comprised of the southern parts of Kerala, was ruled by Venattadikal.

Apart from the four kingdoms stated above, there were many principalities known as Swaroopams. Some of them were also known as Madampies, almost equivalent to the Barons of England. Elayidathu Swaroopam, Odanad, Purakad, Thekkumkur, Vadakkumkur, Alengad, Parur, Kodungalloor, Thalappilly, Valluvanad, Kadathanad, Kottayam, Kumbala, Neeleswaram etc. were some of the principalities (Mal. Encyclop.4 p. 630)

When the kingdom of the Zamorin was expanded the temple at Pookkaitha happened to be within his territory. The kings of Kochi could not conduct the coronation with usual rituals in that temple. The kings of Kochi therefore used to keep the Crown in their lap during ceremonial occasions. It resulted in constant strife and rivalry between Eratt and Perumpadappoo. (ie: between the Kings of Kozhikode and Kochi)

Competition for leadership in temples, disputes and quarrels on conducting ulsavoms (temple festivals), consequent fights and mutiny etc. were the main activities of Swaroopams. Each of them (Kings and Madampies) had many Nair soldiers at their command. They were trained in swords and spears. The so-called wars by them were nothing but disorderly confrontations of undisciplined armed-men.

In such wars, a small group of armed-men used to proceed as fighting group challenging and killing all around, whether resisted or not. A large group of men, often in thousands followed them looting, burning houses, cutting trees and plants and molesting women. The men, involved in such hideous deeds, were allowed to enjoy the looted materials. Attracted by such gains, large groups of men, often in many thousands, used to take part in such devastations.

Among the kings, Kozhikode Zamorin was the most powerful in money and militia. Import and export duties, vassalage etc. were his sources of income. For other kings and Madampies the income was from trade taxes, produce share, capitation fee etc. (Sreedara Menon p.232).

The kingdom of Kochi was rich in costly spices and pepper. But the king was poor and less powerful. Yet, Perumpadappu (King of Kochi) had some special privileges over a large number of temples spread over Kerala, irrespective of the territorial jurisdiction. Those special credits made the king of Kochi superior to all others. The Zamorin of Kozhikode was jealous about the unique position of the king of Kochi. Consequently there were regular quarrels between Kozhikode and Kochi over political supremacy in Kerala.

The royal family of Kochi had five branches (thava zhies – groups of families) having right over the royal heirship. The branches (thavazhies) were Eladathu thavazhi, Moothedathu thavazhi, Palluruthy thavazhi, Muringoor thavazhi and Chazhoor thavazhi. The senior most person among the branches used to become the king and the question of seniority was often a matter of dispute. They were constantly vying with each other for the royal succession. The Zamorin took advantage of the situation. By colluding with one or other branch he added fuel to the flames. Finally the Zamorin subdued the king of Kochi and established his sovereignty over Kochi. (Sreedhara Menon. p. 223)

According to the terms of vassalage (sovereignty) the king of Kochi was prohibited from minting coins; prior approval of the Zamorin was necessary for coronation of the successor; the succeeding king had to present an elephant to the Zamorin before coronation; when the Zamorin felt that the king of Kochi was too old to function his duties, the king had to voluntarily relinquish the position and devote himself to sacred deeds; the right to choose the successor was vested in the Zamorin; the king of Kochi had to pay vassalage as fixed by the Zamorin; in times of war the king was to associate himself with men and money; the palace of the king of Kochi should not be tiled; pepper and spices produced in the kingdom of Kochi were to be sent to Kozhikode for sale; christians were prohibited from navigation, and the sea-trade and navigation were totally reserved for Muslims. (Padmanabha Menon p. 133)

Among the conditions of vassalage, one point particularly relevant to the context was the prohibition of Christians from navigation. It is therefore clearly evident that there were Christians in the kingdom of Kochi conducting navigation. Christians of St. Thomas tradition claim to be converts from Namboodiris. Navigation was never a job of Namboodiris. It is hard to think that the converted Namboodiris might have subsequently resorted to navigation. Therefore it can be reasonably construed that there were christians in the kingdom of Kochi, engaged in sea-trade and navigation other than converted Namboodiris.

Except myths and legends, historically accepted proofs are lacking on the arrival of St. Thomas in Kerala. If myths are reckoned as history, myths about Parasuram and Maha Bali are more popular and radiant. Equally so, are the confusions about the dates of the charter of rights given by Kulasekhara Perumal and of Theresappally Plater. (Padmanabha Menon p. 62.) Those Christians of St. Thomas tradition (herein after referred to as Thomas Christians) were not however in obeisance to Rome when the Portuguese came to Kerala.

There were five chaldean Bishops, Mar John, Mar Thomas, Mar Jabalaha, Mar Dinha and Mar Jacob in Malabar when the Portuguese came at the dawn of the 16th Century (Thaliath p. 5)

Historically Catholicism in Malabar had its origin in 1291 AD, when John of Monte Carvino staying in Kollam (Quilon) baptised a large number of people to the catholic faith. Fr. John of Monte Carvino was the first Catholic priest known to have reached Kerala. In 1324, a Dominican father Jordanus came to India by trade route. Starting from Kochi he worked along the coast and reached Kollam, converting a large number of people to Catholic faith. When Fr. Jordanus Catalani left for Rome in 1328, the number of Catholics in Kerala was more than 10,000. (Arattukulam p. 27)

Kollam (Quilon) was the first centre of proselytisation by Rome and also the first diocese in India. On the request of Jordanus five Dominican fathers responded to propaganda work at Kollam. They continued Catholic propaganda and baptism. All those christians

were in obeisance to Rome and Latin was their ritual language.

Fr. Jordanus was consecrated as Bishop of Kollam by Pope John XXII on 9.8.1329 (36). But Bishop Jordanus was miserably stoned to death at Thana (Mumbai c. 1336). After the death of Jordanus, the Catholics of Kollam mission turned to be flocks without shepherd. Consequently they also became Nestorians. Whether converted by St. Thomas, or Mar Sapor or Proth or Thomas of Cana or John of Monte Carvino or Jordanus, all christians in Malabar were Nestorians when the Portuguese came in the 15th Century.

Portugal and Spain were very powerful countries in Europe in 15th Century. Both were excellent maritime nations. (Pears Cyclop. 68-69 p. A-7)

The Arabians had the monopoly of pepper and spices trade in Malabar. They used to purchase pepper and spices from Malabar and sell at a high price in Europe. The Arabians were also controlling the navigation in the Arabian Sea. They strongly resisted anybody reaching Malabar and entering into Spices business (Padmanabha Menon p.125)

Portugal and Spain were eager to have direct trade in Pepper and spices with Malabar. To achieve that aim, they started expeditions to find out a sea-route to Malabar. In their expeditions Berthalomeo Dias reached upto the Cape of Good Hope in 1448 and went back. In his journey Barthalomeo found many places in Africa and en-route where Christianity had not reached at that time. Spain also continued expeditions to Malabar. Both the countries were vying each other in their eagerness to spread Christianity in the new regions. They apprised the Pope of the potentialities of missionary work in those countries and sought permission and blessings of the Holy See.

In May 1487 the king of Portugal (Jaoa II) sent two Ambassadors to the East to reach India by land and get information about the sea-route. One of them, Pedro -de-Covilham took ship from Arabia to Malabar and sent valuable information to the king. (Arattukulam p. 29).

Spain and Portugal agreed in 1494 to divide the unexplored parts of the world between them and to spread Christianity in those areas. It was subsequently approved by the Pope and known as 'Padroado'. Accordingly the right, control and patronage over the missionary work in India and the East were assigned to the king of Portugal.

(Details of Padraodo in Appendix I)

Having received information from Pedro de Covilham, the then king of Portugal Emmanuel, made arrangements to send an expedition to Malabar. The King appointed Captain Vasco da Gama as leader of a team of four ships⁴ and deputed to Malabar with assignments; to find out a sea-route to Malabar; to organise pepper and spices trade with Malabar and to spread Christianity in Malabar and en-route (Gundardt. p.2)

Vasco da Gama: Vasco da Gama left Lisbon on 8th July 1497. After a strenuous and dangerous voyage of 318 days, Vasco da Gama reached Malabar at Kappad near Panthalayini, Kozhikode on 20th May 1498. On reaching Kozhikode, Vasco da Gama sent a sailor with an interpreter to the king of Kozhikode, (the Zamorin) to convey greetings from the king of Portugal and to seek permission for Vasco da Gama to meet him. The Zamorin was then at

Ponnani. The sailor and the interpreter went to Ponnani and met the Zamorin there and informed him of the aim of arrival of Vasco da Gama. Hearing the purpose of their coming, the Zamorin felt very happy. He found a competitor in Gama against the Arabs who had monopolised the trade in Malabar. The Zamorin then sent word through the sailor to Gama to come and meet him at Kozhikode. The Zamorin sent a few policemen and Nair soldiers to escort Vasco da Gama and his party from Panthalayini to Kozhikode. After prayer and Gun salute, Vasco da Gama and 12 sailors set foot on Panthalayini shore on Monday the 28th May 1498.

Escorted by Policemen and Nair Soldiers Vasco da Gama and party came to the palace of the Zamorin and respectfully greeted him. Gama then presented the gifts sent by the king of Portugal and sought permission to set up a godown and to trade in pepper and spices at Kozhikode. Satisfied with the presents and the dealings of Vasco da Gama the Zamorin gladly permitted him to set up a godown at Kozhikode and to trade in pepper and spices by barter in his country. The business started smoothly. But the Arabs who had monopolised the spices business created all sorts of problems. They bribed the Nair soldiers who then colluded with the Arabs. They succeeded in cunningly inculcating suspicion and displeasure in the Zamorin against the Portuguese. The Arabs and Nair soldiers used to spit upon and to torment the Portuguese sailors on the land, and to prevent them from selling and buying. The Zamorin had engaged 14 men on Portuguese ships to check and watch the transactions. Progress of business was poor. The Arab and Nair soldiers together prevented the people from trading with the Portuguese. They (the Arabs and Nair soldiers together) caught hold of two Portuguese sailors, killed a Frail and usurped the goods from the godown. It was brought to the notice of the Zamorin. But he was helpless to control his men and much less the Arabs. The then - Zamorin was a simple incapable man. Had he been able to check the misdeeds of the Arabs and his own men in time, much of the untoward incidents would not have happened.

Though the Portuguese sailors were surrendered on the next day, the usurped goods were not returned. Gama got offended. He sailed off to Portugal on 28th August 1498 keeping 14 Malayalees captive on board. Starting with 148 men Gama returned home with 55 persons only.

Vasco da Gama had to undergo a great hardship in the journey as well as at Kozhikode. Still the exploration was economically successful. Pleased over the economic success of the expedition the king Emmanuel decided to pursue the expedition. He deputed Captain Pedro Alvares Cabral for the second journey. (Gundardt p. 9)

Pedro Alvares Cabral : Cabral left Lisbon on 8th March 1500 with 600 soldiers and 8 priests in 12 vessels to continue the spices trade and to spread christianity in Malabar. En-route Cabral found a new country - Brazil, which was luxuriant with many plants. Cabral

4. According to Padmanabha Menon three ships under the leadership of Vasco de Gama, his brother Pollo da Gama and Nicholas Covilham (p.126). Ships in those days were only sail-vessels. Panicker limits to two ships

collected a large number of new plants and sent one of the ships back to Lisbon with those plants. Five ships wrecked during the journey. Finally Cabral reached Kozhikode with six vessels on 13th September 1500. (Gundardt p. 10 and Bernard 27)

Cabral had brought back the 14 Malayalees taken as hostage by Gama. Those persons when they came back had only praises about the Portuguese, about their behavior, manners, equanimity etc. Local people therefore appreciated the Portuguese.

Cabral met the Zamorin and presented the gifts from the king of Portugal. The Zamorin was pleased with them. At that time, a big vessel belonging to the king of Kochi was running towards north, very close to the shore. The Zamorin wanted Cabral to capture that vessel. Immediately Cabral captured the vessel and brought it to Kozhikode. Satisfied with that action, the Zamorin not only gave permission for spices trade but also sold that piece of land where their godown was situated. Cabral got the sale deed executed by the Zamorin on a copper plate. Immediately Cabral together with his soldiers constructed a fortress in place of the godown and hoisted the Portuguese Flag. The first foreign flag on Kerala soil! (The avarice of the Zamorin had caused it!)⁵

As in the case of Vasco da Gama, Cabral also got the full support of the Zamorin in the beginning. But soon the situation changed. The Zamorin was incapable of checking the misdeeds of his men. The Nair soldiers and the Arabs together inculcated an aversion to the Portuguese in the Zamorin. Pepper business was meagre. Even after three months, the Portuguese could procure only one shipload of pepper. The Zamorin then asked them to seize the goods from any ship and pay the market price (Gundardt p. 14). Accordingly one of the soldiers by name, Correya, caught hold of an Arabian vessel and seized all the goods in it. The action spurted as oil to the fire. The Arabs and Nair soldiers, who were waiting for a cause, immediately attacked the Portuguese Fortress, killed 40 soldiers and three friars, wounded many and usurped all goods in the fortress. Injured sailors and soldiers ran up to the sea and took refuge in their ships.

Cabral waited coolly for one day in the ship expecting a compromise. But nothing happened. On the next day Cabral brought the ships nearer to the shore and retaliated by firing from the ships to the land. A lot of men died. And damage was immense. After having strongly retaliated, Cabral left Kozhikode and reached Kochi on 24th December 1500.

Attracted by information from the persons who returned from Portugal, an ascetic, (some ascribe as a Brahmin Yogi) approached the friars while at Kozhikode, and expressed his desire to see Portugal. The friars said that he could be taken only if he embraced christianity. The Yogi agreed to get baptised. He was baptised as Michael Vas. It was the first baptism by the Portuguese in Kerala.

When Cabral came to Kochi, Michael was also on the ship. Cabral therefore sent Michael to the king and informed the king about the aim of their coming. The king of Kochi was happy to receive them. Cabral then met the king and presented gifts to him. Pleased with the gifts, the king permitted the Portuguese to trade in pepper and spices in the harbours at Kochi and Kodungalloor.

5. Sentences within brackets are the remarks of the author

By that time, the friars had learned a little Malayalam. When the vessels reached at Kochi, the five friars, staying in a chapel at Thettekkaad (Saudi), near Kochi started missionary work.

Hearing about the arrival of Cabral at Kochi two Nazranis⁶ from Kodungalloor by name Joseph and Mathai,⁷ came to Kochi and met Cabral. They told their old story to Cabral and desired to see Jerusalem, Portugal and Europe. The story was: 'Apostle St. Thomas came to Malabar and established churches; no statues in their churches but only cross; the Catholicos of Syria was sending the Bishops; the tuft of hair on the head was the symbol for priest; baptism conducted on 40th day of child birth; in cases of deaths of kith and kin a defilement for a period of 8 days was observed; there were many days of fast in a year; religious and prayer books were many; July 1st was observed as St. Thomas day⁸; residence was at Kodun-galloor and they were merchants by profession.' Cabral was pleased with the story and agreed to take them to Portugal.

The king of Kochi, pleased with the Portuguese, sent one of his relatives - a Nair youth, - with Cabral to Portugal. He carried a letter from the king of Kochi to the king of Portugal written on a gold platter.

The Nair youth stayed with Cabral in his Cabin in the ship. During the journey the Nair youth studied Portuguese Cabral presented him before the king in the costumes of a Nair soldier. King Emmanuel was very much delighted and provided him a house to stay at Lisbon.

The Nair youth desired to get baptised. The King arranged his baptism through Bishop Calcaditha. He was given the name of the king 'Manuel'. Vasco da Gama and Cabral were his god- fathers.

Manuel was engaged in the palace of the King of Portugal as an interpreter and also to write letters to the king of Kochi. He was very zealous in religious matters and was a bachelor throughout. When he died, he was given a royal burial in a Cathedral. Manuel had left behind a good fortune. His wealth was divided between the churches and his associates as he had desired in his will. (Padmanabha Menon, p. 132)

Having procured pepper and spices for four ships, Cabral left for Lisbon in 1501. Among the two persons brought to Portugal by Cabral, one died in Lisbon. The other person lived in Europe and had written a small book on India, as stated by Gundardt.

Vasco da Gama - Second Term

Cabral reported the hardships he had to undergo at Kozhikode, to the king of Portugal. But the expedition was highly profitable. Satisfied with the economic gains of the trips, king Emmanuel decided to continue the pepper trade, as well as to teach the Zamorin of Kozhikode a lesson.

6. Nazranis - the common name used for St. Thomas Christians;

7. Padmanabha Menon's statement that Ittikoran and Peringodan were first to visit Europe is not correct to the facts in his own book. The 14 persons taken by Vasco da Gama were the persons who visited Portugal first. Ittekkoran and Peringodan were perhaps the local names of Joseph & Mathai

8. Gregorian Calendar was not then known to Nazranis. They might have said as "Thorana Perunnal" Mistake might be of Gundardt when Thorana Perunal, was calibrated to christian calendar

Vasco da Gama was conferred the title of “Lord of the Sea” and was deputed early in 1502 with sufficient number of selected soldiers in 20 ships. The assignments to Vasco de Gama were (1) to thrash the control of the Arabs over the Arabian sea, (ii) to teach Zamorin of Kozhikode, a lesson (iii) to establish trade in pepper and spices in Malabar and (iv) to spread Christianity in Malabar.

When the Cruel Gama reached Kozhikode in October 1502, he turned to be a “Devil Lord of the Sea”. He caught hold of a ship returning from Mecca after Huj Ceremony. Having taken twenty children from the ship, Gama set fire to the ship and burnt all Muslims - men and women in it.

After those cruel deeds, Vasco da Gama went straight to Kannur. One of the persons who returned from Portugal met Kolathirikal and discussed setting up of a godown for the Portuguese at Kannur. Kolathirikal permitted them to set up a godown and to trade in pepper and spices there. Gama immediately established a godown and engaged some of the soldiers and sailed straight south and reached Kochi on 8th November 1502.

At Kochi Vasco da Gama met the King and presented him a gold Crown and other precious gifts. The King in turn gave to Gama, a Gold bracelet, a Gold waist belt, miraculous medicines etc.

When Gama was at Kochi, some Nazranis from Kodungalloor came, with fruits and chickens and presented them to Gama. They explained their history to Gama thus:

They were very happy over the coming of the Portuguese; previously there was a king⁹ in their community; the emperor Perumal had given to that King a sceptre and a charter of privileges; they presented them to Gama and said: we are more than 30,000 in number. We pledge that here after we will have the sovereignty of the king of Portugal. We will not punish any criminal without spelling the authority of king of Portugal”.

With this statement the Nazranis presented the Sceptre and the Charter to Gama. The Sceptre was about two meters in length, red in colour, and with two silver bands at the top. On one of the bands there were three small bells also.

The Nazranis then requested Vasco da Gama to construct a fortress within their proximity; and that way, the entire Hindustan could be captured. On hearing their statements, Gama was very much pleased and assured them that God would occasion for him to protect them and therefore they did not need to fear anything at all. Delighted over their statements, Vasco da Gama gave them a lot of gifts and sent them off satisfied. (Gundardt, p. 24)

The Portuguese came over to Malabar to trade in pepper and spices and to spread Christianity. But the action of Nazranis might have instilled in them a desire to set up colonies. The political condition in Malabar at that time was very congenial to establish colonies if they wanted.

Two Italians - Juan Maria and Peter Antony - brought by Vasco da Gama turned hostile, absconded and joined the Zamorin. The Italians embraced Islam, married Muslim women and stayed at Kozhikode. They helped the Zamorin by fabricating guns for Zamorin’s army.

When Vasco da Gama knew of the cheating of the two Italians, he foresaw the consequences of sexual urge in healthy, young soldiers stationed in Malabar. He therefore gave to his men a strict directive that if any person happened to contact any woman in Malabar, it should be legitimate and the person should take responsibility of the woman and paternity of the children. Portuguese men very strictly and faithfully adhered to the directive given by Gama. They ventured to marry and look after the wife and children. In a society where there was no regard for paternity, and when the Portuguese men ventured as responsible husbands, women in Kerala desired to marry them. That honourable paternity is still evident and exists, though some who are ignorant of their paternity mock at them. If reasonably thought of, their relations with Indian women were superb.¹⁰ (Gundardt, p. 28)

Having stationed Capt. Pacheecko with six ships and 150 soldiers at Kochi and Capt. Sodra with 20 soldiers at Kannur, Vasco da Gama returned to Lisbon successfully.

When Gama left Malabar, the Zamorin wanted the king of Kochi to surrender to him the Portuguese men stationed at Kochi. The king informed that it was against justice to surrender persons who had taken political refuge under him and declined the request. The Zamorin got angry and immediately declared a war against Kochi.

The king of Kochi was poor and had only 2000 Nair soldiers. The Zamorin's army was more than 80,000 in strength. They attacked Kochi from all sides. But Pacheecko with 90 soldiers (60 kept at Fortress at Kochi for its protection) thrashed all the attempts of the Zamorin. Kochi won the war devastating the Zamorin's army, losing only one Portuguese life. But the King was in sorrow and misery. He had to go and stay at Vypeen.

On reaching Lisbon, Vasco da Gama gave a report of political potentialities and possibilities in Malabar, to the King. King Emmanuel immediately selected Captain Alfonso De Albuquerque as Leader for the next project to Malabar.

Alfonso De Albuquerque

Chivalrous warrior Albuquerque who was known for his strategy and tactics was deputed to Malabar as leader of a fleet of 22 ships with 1200 Valorous soldiers. Albuquerque reached Kochi on Saturday the 2nd September 1503. When the ships were seen approaching, the soldiers in the Fortress at Kochi happily started beating drums, singing and dancing. The King also got relief from his distress. On Sunday the ships entered Kochi harbour. On Monday Capt. Albuquerque visited the King. On seeing Albuquerque the king gladly embraced him. Having heard of the difficulties of the King from his

10. *There were three types of surnames during Portuguese period.*

1. *The Portuguese men married Indian women. When their children were baptised, the surnames of the fathers were assigned to the children. That parentage still proudly exists.*
2. *During the missionary period, Indian priests used to have a Benefactor. At the time of ordination, the surname of the Benefactor was invariably given to the priest. The family members of the priests used to accept that surname, because people with surname had some special considerations with all westeners.*
3. *Since there were some special considerations to the people with surnames, some people modified their family name in the form of a surname, irrespective of religion*

The members of the first group- Indo-Portuguese heredity subsequently got absorbed in Anglo-Indian group for Political purposes.

fellow-men, Albuquerque voluntarily gave 10,000 gold coins to the King. The King in turn gave to Albuquerque sufficient land in Kochi to construct a fortress.

Capt. Albuquerque and his soldiers immediately started construction of the Fortress. It was made by planting coconut and wooden posts, fixing them together with iron bands, and filling with sand and gravel inside. The King was surprised to see the Captain and his soldiers themselves working together against the labour practice in Kerala. The king then expressed his anguish as to why they themselves were working.

The Fortress was completed with a chapel inside. It was named as Fort Emmanuel and a Portuguese flag was hoisted. The chapel was dedicated to St. Barthelomeo. (Gundardt, p. 31)

Albuquerque then sailed straight north and reached Kannur. He then met Kolathirikal and requested permission to construct a fortress. With the permission of Kolathirikal, the godown at Kannur was converted into a fortress.

From Kannur Albuquerque went straight to Kollam. It was a good centre of spices. Moreover there were no Arabs but only local Muslims. Kollam was then ruled by Venattu adikal. Albuquerque contacted him through his Executive, Nambidi. When the purpose of the coming of Albuquerque was made known to the King (Venattuadikal); he permitted the Portuguese to construct a fortress and to conduct spices trade. Immediately Albuquerque constructed a fortress at Kollam also and placed it under the charge of Capt. Dosa.

There were about 6000 christian families then at Kollam. Twenty Nazranis came and met Albuquerque. The Nazranis explained the hardships they were undergoing from the Nairs. Albuquerque at once discussed it with the king and got redressed. Delighted over it, the Nazranis invited Albuquerque to their church and showed it to him. The Nazranis then told their story to Albuquerque thus: that the church was constructed by St. Thomas, that it was a Holy Place having two saints buried inside¹¹; and that even if they were christians they were not sure whether they had baptism in their childhood; and they were living like Hindus in the absence of Elders (Priests). Then they expressed their happiness over the coming of the Portuguese, because they could get rid of their religious ignorance and the hardship from the Nairs; for which grace they thanked and praised God.

Having understood their difficulties Albuquerque stationed a Dominican friar Rodrigues and twenty soldiers under captain Dosa and returned to Kochi.

During the absence of Albuquerque the Zamorin again attacked Kochi from all sides of the state with a large number of Nair soldiers. In that war, the Nair soldiers of the King of Kochi, cheated the King and ran away. But Pulayas at Kumbalam by cutting open the field bunds and letting in water, prevented the march of Zamorin's soldiers. Then the Pulayas massacred Zamorin's soldiers with their spades and saved Kochi.

When Albuquerque heard of the brave deeds of the Pulayas, he congratulated them and noted down their names. Albuquerque then recommended to the King of Kochi to treat those Pulayas as Nairs because the Nairsoldiers proved to be untrustworthy. But the King

washelpless to do anything in the matter because of the Caste system. He therefore explained it to Albuquerque and informed him that he could not do anything in that matter unless other kings also acted similarly.

Albuquerque was a composed, able man. He established four fortresses in Kerala. By helping, protecting, resisting and defeating various Kings, as situation demanded, Albuquerque laid the foundation for Portuguese rule in Kerala.

Francis Almeida - the first Portuguese Governor: On 25th March 1505, the King of Portugal appointed Lord Francis Almeida as first Governor in Malabar. Francis Almeida was a respected Lord in Portugal. He was assigned to capture harbours en-route and in Malabar, to establish fortresses, and to spread christianity and the dignity of the king of Portugal.

Almeida immediately started with valorous soldiers in 8 ships. He reached Quilova- a minor port in Africa on 13th September 1505 and constructed a fortress there. Proceeding from there Almeida reached Kannur on 23rd October 1505. He visited Kolathirikal and with his permission, strengthened the fortress and named it St. Angelose Fortress. From there he left for Kochi and reached there on 1st November 1505.

Almeida met the King and exchanged greetings and gifts. King then asked Almeida to construct a beautiful fortress with stones in place of the existing earthen one. When the fortress was strengthened with all appertenents, Kochi became the Portuguese capital in India.

When Almeida came over, there were many senior captains like Albuquerque, Sodra, Suvarez, Pacheeko, Dosa etc. in Malabar. Differences in opinion and methods among them shattered the cohesion and unity among the Portuguese.

Albuquerque was a just and sincere officer. He was devoted to establishing Portuguese sovereignty in Malabar (India). But Almeida succeeded in creating displeasure in the King of Portugal towards Albuquerque. Honest and pious Albuquerque proffered all his grievances to God and lived contentedly.

Albuquerque conquered Goa in 1510 defeating the Sultan of Bijapur. It was the only conquest of the Portuguese. He then constructed a beautiful Fortress, at a strategic point in Goa in 1514. Attracted by its beauty and strategic importance captain Suvarez recommended to make Goa the capital of Portuguese administration in India. But the soldiers who were residing then in Kochi with their wives and children declined to go to Goa. The soldiers informed the authorities that they would prefer to resign and stay with their wives and children at Kochi, doing some other jobs. Therefore Suvarez had to drop his idea.

Suvarez was succeeded by Lopez, Sequira etc. The strategic position of Goa could not be over-looked. Gradually Goa gained importance and became the capital of Portu-

guese administration in India.

Albuquerque by then became sick. Dejected he wrote a letter to the king of Portugal. The substance of the letter was that Albuquerque had only one son. He could not properly look after him nor could he earn anything. Therefore the king might be pleased to look after him.

Albuquerque while sinking asked to read out the verses on the crucifix in the Bible. Hearing and praying he calmly passed away on 17th August 1515. He was buried at Goa.

Gundardt states that during the burial of Albuquerque, the crying of people swallowed up the prayers and songs. Even the Zamorin and the Mohammedans wept openly at the cemetery. Albuquerque was so honest and charitable that he was loved even by his enemies.

There is a story (Gundardt) about his munificence: Once a Khalasi approached Albuquerque and asked for three gold coins. His pocket was then empty. Immediately Albuquerque pulled out three hairs from his beard. Giving them to the Khalasi Albuquerque told him to give them in some shop and ask for three gold coins. The Khalasi had no difficulty in getting the gold coins with them. The story revealed the people's regard for Albuquerque. He was an asset to Portuguese administration.

A letter from the king of Portugal conferring all powers to Albuquerque reached Kochi, one year after his death.

The Portuguese administration went into the hands of filthy elements with the death of Albuquerque. Mismanagement, injustice, corruption and stealing were rampant. There was none with noble character. The Portuguese gained contempt of the people. The King in Portugal came to know of it. Immediately the king deputed **Vasco da Gama a third time** to Malabar in 1524 to set right the situation. Vasco da Gama was then very old; yet he weeded out the bad elements and rectified the administration; but old Gama died at Kochi within three months (Buried at Kochi). The Portuguese rule in India started to decline with the death of Gama.

Cabral and Albuquerque promoted and patronised the missionary work in Kerala. They gave special considerations to those who embraced christianity. Non-christians were barred from the fortresses while the Christians were given encouragement and employment; which course of action persuaded and attracted conversions. However during the first 40 years of the 16th Century, the missionary work was slow and conversions were meagre.

As stated earlier, the aim of Portuguese expedition was to trade in spices and simultaneously spread Christianity in Malabar. Except in Goa, they were not keen to introduce Portuguese language in India. The

subversive request of Nazranis in 1502 to Vasco da Gama created a desire for sovereignty in Malabar. Yet their activities were largely confined to the fortresses.

The Portuguese missionaries did not care to study Syriac. Therefore they were not aware of the depth of heresy in Malabar Church. They were trying to eradicate heresy by introducing Latin. The Portuguese missionaries thought that they could bring about Catholicism by Latinisation, for which purpose they started a seminary at Kodungalloor in 1546. But nothing tangible could be gained from it.

THE JESUITS

In the 16th century Nestorian – Lutheran heresies were rapidly spreading in Europe. To resist them effectively Ignatius Layola – then a Professor in Paris University started a movement. His colleagues – Francis Xavier, Peter Faisberr, James Lainees and others joined him. They called the movement as Compania de Jesus. Pope Paul III canonised that order as Society of Jesus on 27th September 1540. Jesuits with three Cardinal vows: poverty, celibacy and obedience undergo a long period of learning and moulding. They are all scholars and experts in various fields.

Soon after the canonisation of the society, Francis Xavier, left Lisbon for Malabar in 1541. He reached Goa in 1542. Immediately starting from Goa, he went along the coast and reached south Travancore. Then he concentrated his activities in Nagaercoil, Kottar and Kanyakumari. Francis Xavier baptised a large number of Tamilians and is therefore called 'Apostle of the Tamils'. Francis Xavier reported to his society that 'in Malabar (India) the harvest truly is plentiful but the labourers are few' (Mat. 10: 38). Thereupon a flock of Jesuits came over to India. Amongst them were Fr. Constantine Buxie, who became a scholar in Tamil and gained the name 'Veeramamuni'.¹² Fr. Robert D' Nobili who concentrated his work among the Brahmins in Goa and is therefore called Brahmin's Apostle; and others were Fr. John de Britto, Fr. Jacoma Fenicio, Fr. Francis Roz. etc.

Another noteworthy Jesuit was Fr. John Earnest Hansleon, a German priest, adopted Kerala as his land. He earned a pet name ARNOS PADIRI and wrote many books in Malayalam. particularly Umaparvom (a poem about Mother Mary) Puthenpana (a lyric on crucifix) Chathuranthyam (a beautiful literary piece on christian belief). It is the first christian lyric in Malayalam though written by a German. Most of the prayer books in Malayalam were first written by Arnos Padiri. His centre of activity was Melur near Vadakkancherry, (where his room with cot and coir bed is still preserved). Those Jesuits were from different countries like France, Germany, Italy, Spain, Portugal etc. They were all in obeisance to Pope and they used Latin in rituals.

Jesuits in India studied local languages and made tangible contributions to them. The Jesuits in Malabar studied also Syriac, in addition to Malayalam. When they studied Syriac, the depth of heresy in syriac books got revealed. Then it was the Jesuits who earnestly and vehemently took steps to root out such heresies and vile practices from among the christians in Malabar. The Portuguese were only assisting them financially as per obligations under Padroado.

To achieve their aim, they first started two seminaries – one at Vaipicotta and the other at Kochi. Then a province was also established at Goa in 1549. With the establishment of the province, they got a good footing and system for their work in India. Ecclesiastical and missionary work in India was then controlled by the Jesuits. In fact, the Franciscans and the Dominicans were not happy over the supremacy of the Jesuits.

As stated earlier, the Jesuits were keen on eradicating the heresy and pagan practices prevalent in syrian churches. Mar Abraham was then the syrian Bishop. He was a very shrewd person. The Portuguese had no faith in him; and even doubted his priesthood. The Portuguese administration was trying to get rid of him from Malabar. On the contrary the Jesuits made relations with him and were trying to bring him in obeisance to the Pope.

Persuaded by the Jesuits, Mar Abraham convoked a synod in 1583 at Ankamali. In that synod Mar Abraham agreed to correct heresy in Syrian books and liturgy with the help of the Jesuits. But Mar Abraham failed to execute the decisions.

Another synod was held at Goa in 1584. But Mar Abraham did not attend it. Again a third Synod was convoked at Goa in 1585. Fr. Francis Roz however persuaded Mar Abraham to attend that synod. Even then, Mar Abraham did not care to execute the decisions of the synod. It is stated by Fr. Roz that Mar Abraham even after taking solemn oath failed to abandon the heresy in the Syrian liturgy.

In Kerala Sabha Charithram (History of Kerala Church) Fr. Xavier Koodappuzha states that Fr. Francis Roz published an article in 1587 codifying the heresies and pagan practices in Malabar Church and that the decisions of the synod of Diamper were only accomplishing what Roz had pointed out in his article. The statement of Koodappuzha fully revealed the involvement of the Jesuits in the Synod of Diamper.

Mar Abraham fell ill in 1595. During his last days Mar Abraham desired the presence of Arch Deacon George and the Rector of the Jesuit Seminary at Vaipicotta. In their presence Mar Abraham openly declared obedience to the Pope and to follow the instructions of Jesuit Priests. He then appointed Archdeacon George as Vicar of Malabar Church and as his successor. Mar Abraham died in February 1597. (Bernard, p. 12)

Dom Alexis Meneziz became Archbishop of Goa only in January 1597. The Jesuits had started to correct the Malabar Church, much ahead of Meneziz becoming Archbishop of Goa. Dom Alexis Meneziz did not know Malayalam language and was ignorant of Malabar customs. But the Jesuit priests Fr. Francis Roz, Antony Torescana and Peter Faisberr and Brother Giovanni Maria were well conversant with them. The Jesuits informed the Archbishop Alexis Meneziz about the heresy and pagan practices prevalent in Malabar church and impressed upon him the need for correction.

The Jesuit priests, particularly Fr. Francis Roz, Antony Torescana, Peter Faisberr and Brother Giovanni Maria, accompanied the Archbishop on all his visits to the churches to enlighten the laity, before and after the synod of Diamper. The interest of the Jesuits to eradicate heresy and pagan practices in Malabar church and to bring them under the Pope was clear from their involvements.

The persuasion of the Jesuits on Archbishop Alexis Meneziz for conducting a synod was evident in the letter dated 21st December 1599 of father Nicholas Pimento S.J. at Goa sent to their General Father Claudius Aquaviva.

“It was no small comfort to all that Alexis Meneziz the Lord Archbishop of Goa, moved by his zeal for the salvation of souls and at our persuasion undertook to visit the ancient christianity of St. Thomas spread through the hill tract of Malabar...”(K.J. John. p.10)

THE PRESS AND PRINTING

Guttenberg – the German genius found out the printing technology. The first book ever printed was the Bible in Latin in the year 1456. Printing technology spread all over Europe before 1500.

Though the exact period is not known printing ought to have reached the Middle East and the Syriac Language before 1500. The Syriac books printed in the Middle East were available in Malabar. Those books were the source of heresy in Malabar. When the Jesuits studied the Syriac language, the heresy in them was brought to light.

The origin of printing in Malabar was by sheer luck. A printing press was sent from Portugal to Abyssinia. The ship carrying the press, happened to reach Malabar coast. The Jesuits did not return the press. They erected it at

Ambazhakad in 1556 -the first printing press in India!¹³ (2.1)

Doctrina Christum, a Latin book by St. Francis Xavier was the first publication from Ambazhakad. A Tamil version of Doctrina Christum, by name Thampuram Vanakkam was published in 1578. It was the first book printed in any Indian language. Strangely, the first book printed in any Indian language from Malabar happened to be a Tamil one. Europeans familiar with 26 letters of the English alphabet found it easy to use Tamil having only 30 letters. (Mal. Encyclop. 1- p.116)

Jesuit Priest Johanus Gonsalvus carved out the 'Malabar' Alphabet. Father Hendrick published Malayalam version of Doctrina Christum and Thampuram Vanakam by name Christava Vanakkam in 1579. It was the first book printed in Malayalam in a letter press.

The synod of Diamper was convoked in the twentieth year after the carving out the Malayalam alphabet. Between 1579 and 1599 it was impossible to publish any book containing heresy from the press at Ambazhakad under the control of the Jesuits.

There might have been English books containing heresy. But the English Language had not reached Malabar at that time. Therefore the source of Nestorian heresy was only Syriac.

No information is available of any christian fundamental book written on palm leaf. If at all any, they might have been copies of Syriac books. Copies could have been made again. Lack of attempts in that line creates suspicion.

Even prayer books in Malayalam were codified and printed after the Portuguese came to Malabar.

Heretic Syrian books then available in Malabar and presented voluntarily at the synod alone were corrected or destroyed. Their originals were still available in Syria, Antioch etc. Had the actions of Meneziz been unjust, the interested parties could have secured the copies or reprints.

Every body has contempt for the action of Meneziz but nobody dares to prove it with correct evidence. Interested parties keeping the issue alive, take advantage of it and do not try to prove it or solve it.

The books said to be burnt at the synod of Diamper, as given in Jesuits in Malabar Vol.1 are:

1. The book of the infancy of the savior (history of our Lord)	10. The Epistle of Mernaceal
2. Book of John Braldon	11. Menra
3. The Pearl of Faith	12. Of orders
4. The Book of the Fathers	13. Homilies (in which the Eucharist is said to be the image of Christ)
5. The Life of the Abbot Isaias	14. Exposition of Gospels.
6. The Book of Sunday	15. The Book of Rubban Hormisda
7. Maclamatas	16. The Flowers of the Saints
8. Uguarda or the Rose	17. The Book of Lots
9. Comiz	18. The Parsimon or Persian Medicines

¹³ According to K.J. John and D.C. Kizhakkemuri the press was erected at Goa.

In decrees 13, 14 and 15 of session III, of the synod of Diamper the reasons for correcting or destroying the books were well explained. (Dr. Scaria Zakharia p. 136)

In addition to these, there are wrong and false prayers in the prayers of Malpan used in their churches. The synod disallowed all those books.”

Archbishop ordered correction in many books. It was also directed to surrender within three months the books, if any with the laity. Many responded and there was no objection at that time. The issue came up only after centuries.

According to Mingana, so long as the list of burnt books was available, it is not an irreparable loss because the copies of them can be had from their places of origin. He further states that this simple issue is being magnified to create confusion and hatred among the people.

Heresy

Thomas Christians before the 16th Century were only Hindus with christian names. The cultural differences between those Christians and Hindus were undistinguishable. They lacked proper understanding of Christian values. Spiritual training and catechism were unknown to them.

Those christians had only three sacraments: baptism, marriage and priesthood. Other sacraments like confession, confirmation, holy communion and extreme unction (anointing the sick) were unknown to them.

They had no concept of Trans-substantiation in Holy Mass. They believed only the spiritual presence of Christ in Holy Mass.

While among Hindus, Brahmins as a class were the priests, the priesthood (Cattanars) in Thomas Christians, was confined to certain families. They were enjoying that position by heredity. Their knowledge of scripture, liturgy and theology was poor. Many had contagious diseases. It is reported that those Cattanars had not only wives and children but some had also concubines. Their moral life was filthy.

Most pernicious among Nestorian heresies were: (i) the Virgin Mary was considered only as Mother of Christ. (ii) the union of ‘divinity’ and ‘humanity’ in Jesus was viewed only as a moral union (iii) Emphasis was on Christ’s humanity and (iv) In the Eucharist, the presence of body and blood of Christ was considered only as symbolic.

The depth of heresy could be seen from a report about Kerala Christians sent by Jesuit Father Abraham de Giorgis on 15th December 1593 to their General at Rome. (Quoted by K.J. John. pp. 34-35)

1. Christ our God is not true God, but only a man etc. as is taught by their master Nestorius.
2. They preach that our Lady is not mother of God; consequently she brought him forth with pain and more than that she is not a Virgin etc.
3. They teach that one should not meditate or think on the passion of our Lord, because it is a sin, and is an injury to our Lord.
4. They preach that one should not leave the law of St. Thomas and follow that of St. Peter for they hold that, each Apostle has formed a law different from the rest.
5. Their Archbishop is simoniacal and sells the sacraments of Christ both openly and

in secret, and get money before its administration and he does this together with his ministers etc.

6. He induces and sometimes forces the Christians to receive communion without previously confessing their mortal sins etc.

7. And when he writes to his patriarch he calls him universal Pastor and head of all Christians, and the others and the Catholics, he calls beasts and heretics and other things against Roman church. The report without doubt proved the faith and affiliations of Kerala Christians before the 16th century. It was clearly Nestorian. The Nestorian churches were ruled by Bishops sent by the Nestorian Patriarch of Selucia. The liturgy and theology of those churches were also clearly Nestorian.

Certain critics of the synod of Diamper claim that there was no heresy in Kerala church. There was only a cross in the church and no statues or idols. It was Archbishop Meneziz who magnified the heretic and pagan practices. The letter of Fr. Abraham de Giorgi sent on 15th December 1593 stated above, much earlier than Meneziz becoming Archbishop, deflates the charges against Meneziz.

The letter of the Bishop of Cochin Andre de S. Maria sent to the Synod on 18.6.1599 is another proof of heresy among St. Thomas Christians at that time. The letter was: "Malayalee is fortunate of the great mercy of God, who without any merits of their own, has called them to the truth by an Apostle to evangelise them.

But the envy and jealousy of Satan has led them - through the ministers hailing from Chaldea - into the error of Nestorius, whom Epheaus had solemnly condemned. Of the Malayalees one can say what St. Paul said of Ephesians: Scio quiniain intrabunt apud vos post discussionem mean lupi rapaces, non parcentibus gregi (I know that after my departure ravenous wolves will enter among you who will not be feeding you).

And they caught you unaware, for by your sincerity and candour, you did not suspect their ruses. Those people did not seek you; they sought your fanams (money). Most of them were not even clerics, but mere laymen. Suid igniter Commune Potest esse Malabareae cum Babylon (What, therefore, can be common to Malabar with Babylone). For money's love, they taught you that the doctrine of Peter was not the same as that of Babylonians. Remember that the doctrine of Peter is the same as doctrine of Christ, that Christ has founded the church on the rock of Peter, that he told Peter Pasce Agnos meos. (feed my Lamb) Remember what we say in the creed: Credo in Unan Catholicum et apostolicum Ecclesiam (I believe in one holy Catholic and apostolic Church) This is Christ's fold and He wants it to be one under one Pastor. It is not Christ's Sheep who does not belong to this fold. Remember that if other churches may fail in the faith the Romans church cannot fail.

Be thankful to the Lord who has sent the shepherd from Goa to you. He does not seek your things but you. He is truly a man according to God's heart. See how much he has undertaken and endured for your sake. Till now you may have been some excuse for you, because you have to believe your teacher. Hence-forth you will be unexcusable."

Deus vobis perfectam Sui cognitunem conferat ET vester in Domino Frater Peroplat. From Cochin 18.6.1599. (May the Lord Confer upon you perfect knowledge of Himself. So your Brother in the Lord.)

After the Synod of Diamper Archdeacon George sent a report on 25th November 1599 together with copies of acts of the Synod to the Holy See.

In the Archdeacon's letter among other things is said: 'All this will be clear from the acts of the same synod which together with the present letter we are sending to Your Holiness that Your Holiness may deign to bestow Your Holy and Apostolic Blessing on them, or Command them to be rectified (if need be), and send us the corrected and approved acts for the unfailing observance in our diocese' (Thaliath p. 119).

In the letter, Archdeacon requested for approval; 'if need be', ie, Archdeacon was sure that the acts needed no special approval, as they involved no new doctrine.

His Holiness also considered it unnecessary for an approval and expressed his appreciation in *Dovinum Dei* of May 1601.

Therefore we have been filled with greatest joy in the Lord, when the numerous letters we have received, we have come to know that Archbishop of Goa with his piety and zeal for glory of God and salvation for your souls has held a synod where many of the clergy and the laity have gathered, and where moved by the Holy Ghost with great consensus the impious errors of Nestorius were rejected and anathematised by you, and the books infected by heretical poison were either expurgated or burnt and what is more important, you have acknowledged the Roman Pontiff Common father of all the faithful and Head of the whole church. Hence we congratulate you! (K.J. John p.173)

Heathen Customs and Pagan Practices

Thomas Christians were following Hindu customs and practices. Some of the heathen customs were polygamy, polyandry, abandoning illegitimate children, witchcraft, astrology, defilement, belief in rebirth, untouchability, offering of cock as sacrifice to God, testing of innocence by dipping hand in boiled oil, horoscope, faith omen etc.

The missionary orders whether Jesuits or others had no administrative powers and territorial jurisdiction. As such, they were not competent to issue a decree. Therefore Fr. Roz and his colleagues informed Archbishop Meneziz of the heretics, vile customs and pagan practices among Thomas Christians in Malabar, impressed upon him the seriousness and persuaded him for an urgent correction. Archbishop Meneziz on his part did not think of sending a diocesan circular or bull. As a redemption was required among the laity Meneziz thought it proper to bring about the change with the consensus and consent of the clerics and the laity. Practical method of gaining the consensus of all the believers was convoking of a synod, and the Archbishop acted accordingly.

PART II

ABOUT THE SYNOD OF DIAMPER AND SOCIAL REFORMS

SYNOD : The term 'Synod' according to Encyclopaedia Britannica (IX p. 740) means an official assembly of Church. A synod in contrast to an ecumenical gathering, now generally indicates an ecclesiastical meeting of the representatives of a limited territory, jurisdiction or specific communion.

'Synod' in Pear's Cyclopedia (1968-69) is an assembly of the clergy of a particular church, state, province or diocese.

According to new Catholic Encyclopaedia the word synod and council are interchangeable. When they refer to the first few centuries of church history, although ecumenical gatherings beginning with Nikka in 325 are called councils; whereas gatherings of bishops from a province or region as well as of the bishop and clergy of a diocese are usually referred to as synod.

In a recent book, *Canons of the Eastern Churches (Pourasthya Sabhakalude Kanonakal)* published by Oriental Institute of Religious Studies, Vadavathoor (India) in September 1998, there is detailed description of convoking of diocesan councils. Canons 235 to 248

describe various aspects of diocesan council. It can be seen that the synod conducted by Archbishop Meneziz, 400 years ago, more or less agrees to the conditions prescribed in 1998 at Vadavathoor.

According to Canon 238 of Vadathur (1998) the laity representation is limited to 25%; whereas in the Synod at Diamper the representation of the laity was four times that of the clergy. That higher representation of the laity is justifiable and reasonable due to following reasons:

1. The aim of the synod at Diamper was to eradicate the heretic and pagan practices prevailing in the Christian community at that time.
2. To impress upon and to effect the change a higher representation of the laity was necessary and therefore justifiable.
3. The Archbishop expected a consensus of opinion of the believers, which also demanded a higher representation of the laity.
4. In those days there was dearth of clerics, particularly parish priests.
5. Only correction of vile practices and not introduction of any new doctrine were contemplated.
6. A mental change in the laity was also sought for Hence a higher representation is justified.

Canon 242 in the above book empowers the bishops to issue decrees. The only condition is that the decisions and decrees have to be reported to the Superior Authorities. In this case, it was done and gained appreciation of the Pope.

No new doctrine was formulated in the synod. The aim of the synod of Diamper was to enforce catholic reckoning among Malabar Christians. Introduction of Catholic reckoning needed no special sanction and therefore the excellent job done by Archbishop Alexis Meneziz was appreciated by the Pope. Unfortunately, the critics of the synod of Diamper failed to understand the significance and glory of the appreciation of His Holiness.

Jurisdiction

The Archbishop of Goa had powers over entire Malabar, Ceylon and the East. The bishop of Kochi had no jurisdiction over Thomas Christians. A large part of Thomas Christians were outside his purview. Therefore the Bishop of Kochi had the limitation.

Another argument is that Meneziz convoked the synod taking advantage of the vacancy at Ankamali. Even now, the consecration of the bishops is not often promptly done. The Archbishop of Angamali, even if present, had jurisdiction over Thomas Christians only. There were a large number of christians other than Thomas christians. They were also Nestorians and practising pagan systems. The synod of Diamper was for all Christians then in Malabar. Moreover, Mar Abraham, before his death in February 1597, had delegated his powers to Archdeacon George who was an active participant in the Synod. The action of the Archbishop of Goa was hence within his powers and jurisdiction.

Approval:

A Bishop has powers to conduct diocesan councils, let alone the Archbishop.

Cardinal Tisserant has stated that the synod of Diamper was never approved by the Holy See and that the synod of Diamper was only a diocesan synod and as such was not to be examined at Rome. Utilising the first part of the statement, some critics try to establish that the synod of Diamper was irregular. Cardinal Tisserant by using double-negative justified the synod. The first part of the sentence in the negative was rectified in the latter part.

Bishop Jonas Thaliath subjected the Synod of Diamper for his doctoral study. He confined his study to two points

- 1) How the synod was convoked and
- (ii) whether the decrees were approved by Rome.

“We shall in our thesis treat only the Synod of Diamper in general; refraining from all considerations of its decrees in particular. Our scope is simply to study the juridical imposts of the synod as a whole. This is due to two reasons: In view of the conclusion we hope to arrive at, namely the invalidity of Synod etc....(Thaliath p. 35)

Bishop Jonas Thaliath had arrived at conclusion before the study. So the study was biased; it was not impartial and to that extent his study and the thesis were defective.

However it would be worth while looking into the points of study of Bishop Jonas Thaliath.

Whether there was approval for convocation of the Synod. The answer is no. The reason is very simple that diocesan councils need no sanction.

Moreover, Pope Paul III convoked a universal synod in 1545 at Trent. Very strong and effective decisions were taken in that synod against Nestorian – Lutheran heresies and to promote spiritual and moral principles among the faithful. Propelled by the spirit gained at that synod every bishop organised synod in their respective jurisdictions. Enthusiasm from the Trentian synod was also an impulse to convoke a synod at Malabar where the problem was similar and serious. Therefore a specific sanction from the Pope was unnecessary.

Though called as synod it was a gathering or congregation of the faithful in Malabar with proper and uniform representation to create a consensus to eradicate their heretic and pagan practices and to bring them under catholic belief.

Whether there was approval of the Pope for the decisions of the synod. The Answer is no. Bishops are competent to pass decrees on the decisions of the Synod. The only condition is that they should be reported to the Superior Authorities. As stated earlier, it was done on 25th November 1599 and got the appreciation of the Holy Father. The Pope appreciated the work of Archbishop Alexis Meneziz because no approval was deemed necessary for them. It may also be noted that the letter also sought the approval, if need be.

In research it is unfair to arrive at conclusions, positive or negative, based on lack of records which are not necessary or required.

It is true that the laws enacted by a Bishop in a synod or out of it, are of the same value; but the synodical laws have not only special note of solemnity, but also of efficacy in so far as it has been proposed for discussion in the assembly (Thaliath p. 142)

The Archbishop enacted 248 decrees in the synod. Whether the synod is approved or not, 248 decrees enacted by the Archbishop were valid. They were not invalidated by the Pope who only appreciated the action of Meneziz. Mutually contradicting statements of Bishop Jonas Thaliath can be respectfully considered as 'Much Ado About Nothing'.

According to Bishop Cornelluis, Father Jonas Thaliath (later became Bishop of Rajkot) and Msgr. Geo Antago subjected the synod of Diamper for their doctoral studies. While the former concluded it to be legally invalid, the latter proved it as valid. Both secured high marks for their theses.

Without any reservation Cardinal Parekattil stated the truth "the Syro-Malabar Church is what it is today, thanks to a large extent, to the spiritual vitality and dynamism it imbibed through a genuine contact with the Latin west, from the 16th century onwards."

Enjoying all the benefits of the synod of Diamper it is in short ingratitude to kick against the goad.

Arrival of Arch Bishop Dom Alexis de Maneziz

Most writers state that Archbishop Alexis de Meneziz reached Kochi in February 1599. Padmanabha Menon reports that Archbishop Meneziz reached at Kochi in January

1599 and he gives details of the first visits of the Archbishop and the difficulties he had to undergo.

T.W. Venn is very specific about the date. He states that the Archbishop reached Kochi on 26th January 1599. A splendid reception was given to the Archbishop.

The Archbishop went and stayed in the Jesuit Seminary at Chennamangalam; where he was given a grand welcome. The seminarians made welcome speeches in Latin, Syriac and Malayalam. In their speeches they explained the heresy and the condition of the church in Malabar; and sought for immediate correction. The Archbishop acknowledged their request and informed them that a true shepherd would enter only through the front door, while the false ministers enter through the back door.

Having heard of a church built in AD 510 at Udayamperoor, the Archbishop decided to visit that church first. Afterwards he visited the neighboring churches where he had some troubles from the Nestorians. Mulanthuruthy might be one among the other churches visited by the Archbishop. Even now, the situation at Mulan-thuruthy is feculent.

The Archbishop met the king of Kochi and sought his assistance to bring the Nestorians to Catholic belief. According to Padmanabha Menon, though the conversation was not very cordial, the king was prudent enough to provide all assistance to the Archbishop.

Venue - Udayamperoor (Diamper)

Udayamperoor, just 16 km South East of Kochi is still a village. The selection of that village to conduct an all Kerala congregation, 400 years ago, was a wonderful and appropriate decision. What were the factors behind that decision?

1. It was almost the central place of the christian community then in Malabar spreading from Kannur to Kanyakumari (Cape Comorin)
2. Udayamperoor (Diamper) was the most accessible place at that time, on foot, by palanquin and lattice, by bullock-cart, by horse-carriage, and on horse back and also by water in canoes, country boats and in small vessels.
3. Proximity to river and availability of fresh water were the most important factor.
4. Well- drained sandy soil and sufficient space to put up pandals and dormitories for the delegates.
5. Proximity to Kochi and Kodungalloor harbour.

Above all, the church at Udayamperoor (Diamper) was the biggest of all churches then in Malabar, except perhaps the cathedral church at Kochi; but Kochi had many disadvantages to hold a big congregation.

Three weeks before the beginning of the synod- i.e., on Trinity Sunday, Archbishop Alexis de Meneziz ordained 38 priests at Udayamperoor. Just before the synod, nine priests were also ordained. They all worked hard for the success of the synod.

Period of Synod

The synod at Diamper was fixed to be held from 20th to 26th June 1599. It was fixed for the month of 'Mithunam' in Malayalam Era - in the middle of south west monsoon. No Malayalee could think of any type of gathering at that period and it was pointed out to the Archbishop. But the Archbishop was confident of the Providence of God and he assured

them that there would not be rain in those days. No amount of persuasion made any change in him. The period of synod remained unchanged as 20th to 26th June 1599.

There was no rain making any inconvenience in the programme. All days were bright except the evening of the last day. When all the programmes were completed, and the final procession was about to start, there was a small spell of rain. The Archbishop was not at all disturbed. He declared that the showers were only the tears of happiness from Heaven and ordered the heraldry (the processional cross) to be taken out of the church. It is recorded that the rain stopped abruptly when the heraldry came out. (Bernard p. 20)

Wonderful Recurrence

During the fourth centenary celebrations of synod of Diamper held at Udayamperoor from 20th to 27th June 1999, the entire period was bright except a small rain on the evening of the last day, when vote of thanks was going on. It was a happy repetition of what happened 400 years ago! And everybody praised the Lord for the wonderful recurrence!

Propaganda:

According to available records there were 180 churches then in Malabar. The structure of parish was not very clear and definite as at present. Only in 80 churches there were some form of clerics – priests or Cattanars. On Sundays and other obligatory days the priests in neighboring church used to attend for rituals in church without cleric. (Appendix 3). Twelve churches - Angamali, Mulanthuruthy etc. abstained.

For propaganda about the synod the Archbishop personally visited 80 churches having clerics. The laity from neighboring churches without clerics were arranged to gather in the former. Jesuit priests Francis Roz, Antony Torescano, Peter Lainees and Brother Giovanni Maria accompanied the Archbishop on all his visits.

Archbishop Alexis Meneziz did not know Malayalam. He used to address the laity in Latin about the importance and need of the Synod. The Jesuits translated those speeches into Malayalam for the laity. The Archbishop thus completed 80 churches. His mission had wonderful effect which was evident in the representation of the laity for the synod.

Representation:

From each church four representatives of the laity and the parish priest were directed to attend the synod. From 168 churches 671 persons attended. Eighty parish priests, 47 newly ordained priests, 20 deacons and the missionaries from seminaries together were 153 in number. Sub-deacons worked as volunteers

Special participants and Dignitaries.

Parishioners of Diamper and the neighborhood attended the synod voluntarily. Many brahmins and nairs got enthused and came to witness the proceedings. They were all accommodated in special pandals.

Four Princes representing the King of Kochi and Vicar General representing the Bishop of Kochi were the dignitaries.

Accommodation and arrangements

The delegates started coming from 18th December 1599. Separate dormitories were provided for the delegates from different areas. Five hundred cots from the seminaries at

Kochi, Vypicotta and Ambazhakad, and sufficient mats and pillows were arranged for all delegates and their assistants.

The assistants of the delegates like pallaquin carriers, cartmen, horse-men and boatmen were given accommodation separately. All priests might have been accompanied by their sacristians also.

Light arrangements were made throughout the night by planting torches of maroti oil and punna (calophyllum) oil. The torches were planted on both sides of the way to the river. In the river lights were provided by floating pseudo-stems of the plantains to which were fitted maroti shells with oil and wicks. The whole panorama looked like floating beacons!

Food was prepared for more than 2000 persons each time. They were arranged in three locations. It was mainly vegetarian but fish and meat were also available for those who were particular. Each person could consume according to his taste and need. It might be the first buffet arrangement in Kerala. What ever was left over at each time, was given to the poor.

Prohibition was invoked in and around Diamper during the synod period, probably the first of its kind in Kerala!

To keep law and order, and to prevent malpractice and thefts Portuguese military was put on duty. There is some criticism against engaging Portuguese military for the Synod. But the Nair soldiers in those days were not disciplined. Moreover, they were ignorant of church practices and catholic rituals (Bernard p. 21)

Oath and declarations:

The synod solemnly started at All Saints church at Diamper (Udayamperoor) on Sunday the 20th June 1599, the Third Sunday after Pentacost, with a Pontifical Mass. The choir from the Cathedral church of Kochi made the ceremony zealous and glorious. The Archbishop dedicated the Mass to the Grace of God for the success of the Synod. Fr. Francis Roz preached in Malayalam upon the duty of all christians and the obedience that all christians owe to the supreme Roman Pontiff. Afterwards the Archbishop performed the religious service prescribed in the Roman Missal for the beginning of the Synod. He announced to the assembly of his authority to conduct the synod. He declared two Papal Briefs which were immediately translated and read out (K.J. John p. 149).

The congregation upon the request of the Archbishop unanimously nominated Fr. Jacob Veliparambil of Palluruthy, well-versed in Syriac, Latin, Portuguese and Tamil, in addition to his mother-tongue Malayalam, as official interpreter of the proceedings of the synod. The Archbishop requested Fr. Jacob to take an oath for faithful discharge of his duty. Meneziz then appointed Fr. Francis Roz and Fr. Antony Torescano to assist and correct Fr. Jacob when ever necessary. What wonderful vigilance!

The Archbishop briefed the audience about the proceedings of the synod and the need for keeping discipline and decorum in the assembly. The participants were directed to attend the synod regularly and completely. Shedding and absconding were severely banned. The delegates were informed that they could present their views directly in the assembly without any reservation. Whispering, conspiracy and forming sectarian groups were banned under inquisition.

Next item was oath taking. The Archbishop, the Archdeacon, the priests and the del-

legates in regular order declared their oath for the faithful conduct of the synod.

Declaration of the aim of the synod.

The aim of the synod was then spelt out. The synod of Diamper was convoked:

1. To the Glory and Praise of the Father and the Son and the Holy Ghost and All extant in one – Trinity;
2. To perpetuate christian belief and living in the diocese;
3. To ensure the growth and spread of catholic belief and reckoning;
4. To declare allegiance and obedience to the Roman Pontiff;
5. To eradicate heresies and pagan practices;
6. To abrogate heretic verses from religious books and liturgy.
7. To destroy books containing perverse and pernicious errors.
8. To abjure the faith and allegiance to the patriarch of Babylon.
9. To perpetuate correct observance of the Holy Sacraments and
10. To set up an orderly functioning of pastoral guidance and control (Zacharia p. 110)

Keeping up the normal rules of discipline and decorum, the delegates had full freedom of expression. The synod persuaded the delegates to bring even their personal and family feuds for consideration of the synod.

Discussion materials:

Drafts of doctrine, discipline and decree were prepared in advance. Fr. Francis Roz, Fr. Antony Torescano, Fr. Jerome de Castro and Brother Giovanni Maria Campori, were all well acquainted with the conditions of the serra. They had made a thorough study of its beliefs, its customs, its superstitions etc. They knew the lives of the Cattanars and of the people. The Jesuit priests endeavoured to embody their conclusions to terse decrees to be presented to the council. Those materials were discussed and finalised by a committee consisting of the Archdeacon, eight senior priests and four reputed delegates apart from the Archbishop and the Jesuit priests. When a committee had scrutinised and finalised them there was no room for any complaint (Arattukulam) . However there are criticisms against Archbishop Meneziz for having prepared the drafts ahead of the synod (Fr. Koodappuzha).

(In a big conference or seminar it is today usual to have draft materials for discussion got prepared in advance. Because the synod of Diamper was first of its kind in Kerala, the critics were ignorant of that practice. Hence the criticism.)

During the discussion on using Latin in place of Syriac, there was objection from a large section of the delegates, the Archbishop was very considerate to their views (even against that of the Jesuits) and ordered to continue the use of Syriac for those who were particular.

At the same time, there was a suggestion from the assembly that the syriac mass being lengthy might be shortened like ordinary Latin Mass, maintaining syriac. The proposal was accepted by the Archbishop and ordered accordingly.

Similarly, when the issue of untouchability came up for discussion, a section of the delegates pointed out that, if untouchability was totally banned, it would affect their livelihood. They were merchants by profession and if they mingled with the low caste people, the high caste would refrain from any dealings with them. Archbishop appreciated their views and the decree was suitably modified.

All the above instances were only a few examples of tolerant and accommodative attitude of the Archbishop. In all reasonable cases, he gave consideration to others views and recognised them.

Archbishop Meneziz was vigilant in minute matters also. While praying “In the name of the Father and the Son and the Holy Ghost”, it was directed that the right palm should first touch the left shoulder and then only the right shoulder. How much care was bestowed upon correcting minute errors in rituals!

(But even today it can be seen that some people either touch the right shoulder first, and then the left shoulder or touch both shoulders simultaneously with both palms. This may not perhaps affect the belief much, but such simple things will definitely depict the carelessness in our rituals.)

Chaldean Bishops and Cattanars were collecting big amounts for sacraments including baptism. In the synod, baptism was declared a free sacrament. The rates of other sacraments were considerably reduced.

The Archbishop was very considerate to the hardships of the Cattanars, when the rates for the sacraments were reduced. Meneziz therefore compensated their loss by providing them with regular grants from the king of Portugal.

The synod passed altogether 248 decrees. Some of them were repetitions, having occurred in different sessions. Some were complementary and supplementary to each other. Taking into consideration all those aspects, basic decrees were 168 in number (Dalit Bandhu p. 19)

The decrees covered faith, sacraments, pastoral administration and care, and also moral and social life of christians. Among the decrees, 82 were concerned with catholic belief and reckoning, 33 concerned with faith, 82 concerned with sacraments, 32 with pastoral matters and 18 with social and moral life (Based on Dr. Skaria Zacharia Edition).

Different sessions from second to sixth day were solely devoted to faith, sacraments and related matters. On the last day 19 decrees were passed. The last, i.e., the 19th decree was instructions to the priests on implementing the decisions of the synod. Eighteen decrees were on social and moral life. They were very progressive.

The author confines his evaluation to 18 decrees – the Progressive Decrees only. They are concerned with people at large irrespective of caste or creed. They formed the basis or foundation for many reforms in Kerala and in India.

Progressive Decrees:

The final session of the synod of Diamper held on 26th June 1599 is of extreme importance. Till then, the christians were living like Hindus following Hindu customs and practices. But for name, there was no difference. The decrees enacted in that session laid the

foundation for social reforms in Kerala christianity and paved way for the identity of christian life. Not only did those decrees change the living and thinking of christians but the impact of them changed the thinking and outlook in other communities also (Padmanabha Menon p. 260).

The glory of the synod of Diamper and the work of Dom Alexis de Meneziz can be appreciated if only we can visualise the social life in Kerala and India, 400 years ago.

The original decrees were framed in Malayalam and Portuguese languages. Latin and English translations from Portuguese script were published subsequently.

Apart from other relevant records the author based the following four publications for the present review.

1. Udayamperoor Soonahadosite Kanonakal by Dr. Skaria Zacharia 1998. (The decrees of the synod of Diamper in Malayalam by Skaria Zacharia claim to have followed the Malayalam Script)
2. The decrees of the Synod of Diamper quoted by Padmanabha Menon in Kochi Rajyacharithram published in 1914 (presumed to have followed the Portuguese script).
3. The part of the Synod of Diamper included in the Jesuits in Malabar published by D. Ferroli in 1939.
4. The road to Diamper by K.J. John published in 1999.

The serial order of the decrees in Malayalam script by Dr. Skaria Zacharia is being followed in this review.

Decree 1 - Superstitions

The first decree specified certain superstitious beliefs. Christians in Kerala particularly Thomas christians were living like Hindus and practicing their customs.

They considered it a good omen if a thread fell across while cutting cloth. While measuring out rice, taking one or two grains and putting them back into the measure 'para', was considered a must for prosperity.

During onam and other festivals, christians used to participate in tournaments like Onathallu, Padayani and other mortal combat, in honour of pagan Gods. They used to fight one another with bows and arrows and swords. In such fights some were killed. The superstitious belief was that those died in such fights, gained heaven through their heroic act.

The synod commanded the christians to abstain from such customs and practices as demanded by their commitment to christian principles.

Thomas christians also considered bath as a purgator of sins. The synod declared that bath would clean only body. Baptism alone cleanses the soul. The first decree therefore banned all such superstitions and practices invoking inquisition and excommunication.

(Hindus considered bath as a purgator of defilement, and a bath in the Ganges absolving of all sins. Bath for defilement was prevalent among the christians also.)

Comments of Dr. Skaria Zacharia on this decree is worth examining.

Dr. Skaria Zacharia states that the synod banned Christians from participating in Onam and like festivals. The ban was not only because it often ended in wounds and deaths of the participants but also because it was in honour of Hindu Gods and Goddesses. Frankie¹⁴ Bishops, who were not accustomed to diversity and tolerance of other religions enforced harsh punishments to such participants (p. 61)

But Dr. Scaria Zacharia seems to have shrewdly ignored a fact. There was a strong belief that those who died in such combats would at once attain 'Mukti'. But Catholic Church could not concede to such pagan belief which had to be totally curtailed. Those who cannot conceive of the Catholic outlook find fault with the Frankies.

What the synod had adopted were not the Portuguese belief and custom, but the Catholic belief and reckoning. It was actually the Jesuits who had worked hard to attain that aim. Starting with Fr. Francis Roz there were more than ten names of Jesuit priests in the records associated with the synod of Diamper. But Archbishop Meneziz and his secretary were the only Portuguese Prelates seen recorded in the synod proceedings.

Dr. Scaria Zacharia exonerated the Jesuits to put the blame squarely upon the Portuguese. Attacking the Portuguese in toto for the blame – if at all any – of Archbishop Meneziz might be a reflex of the prick of conscience.

Decree 2 - Untouchability

In the sixteenth century, the caste system was at its zenith. The low caste people were treated not much better than animals. The Catholic Church could not agree to that system. Church considered all men equal and children of God. Discrimination among men was considered a sin. Therefore decree for total ban of untouchability was proposed in the assembly.

A section of the delegates then pointed out that the decree would affect their livelihood. As they were merchants, if they did freely interact with the low castes, the upper class people would refrain from any dealings with them which would tell upon their business and living.

The Archbishop appreciated their point. Recognising their grievance, a compromise decree was formulated:

- In areas where Christians lived among the Nairs or in places where Nairs would have contacts, the Christians can refrain from mixing with the low caste people.
- In all other places and in Portuguese colonies no discrimination should be observed between the low and the high castes.
- In South Travancore, Christians used to take bath when they happened to touch the Nairs. That practice was shameful to the Nairs, and therefore directed to be stopped forth with.
- There should be no discrimination before God between high caste and low caste, or rich family and poor family or between master and servant etc.
- All are equal before God and should behave accordingly and are treated equally in all sacraments.
- At the time of Holy Communion, all should genuflect at the altar without any dis-

crimination.

- There should not be any discrimination between persons – as low caste or high caste because all are children of one and the same God.
- Any default being a sin, must be said at confession and got absolved.
- The vicars were directed to bring home the spirit of the decree to the faithful.

Decree 3. Defilement of wells and Ponds

There was a system of purifying the wells and ponds if and when touched by the low caste people. It was considered that the wells and ponds were defiled by the contacts of the low caste people.

The synod declared that the system of purifying the wells and ponds said to be defiled by the low caste people must be done away with at once.

(Remember that those decrees were enacted 265 years before the birth of Sree Narayana Guru Swamikal (1854-1928). Yet the christians failed to gain their merit and glory! Perhaps, christians did not claim their credit, because after the Temple Entry Proclamation of 1936, the caste system is being nurtured by the christians.

Decree 4. Defilement at Birth and Death

Once christianity is embraced it is wrong to practice the customs and practices of other religions.

Among the Jews there is a custom of defilement for the women after delivery for 40 days in the case of a male child and 80 days in the case of a female child. During that period, women are prohibited from entering the place of worship.

Defilement of various periods is observed by Hindus also during birth and deaths. The synod disallowed the practice of defilement. It was also ordered that if the woman after delivery could walk, it was obligatory on her part to hear mass on Sundays and other obligatory days.

The synod at the same time, unequivocally declared that the child should be baptised within 40 days of birth.

Decree 5. Pagan practices

The christians believed in omen, rebirth, sign, witchcraft, sorcery, horoscope etc., Equally so were cases of astrology, cock-sacrifice and sacrifices to evil spirits. The christians also used to conduct pagan practices like Thullikkal, Panan pattu and velichappadu thullikkal. All those practices are great sins before God.

The vicars were banned from going to the places and houses of such persons. If those persons did not correct themselves, the vicars should invoke excommunication to them for not less than one year.

14 Frankie - Common name for the Portuguese. In Malayalam it is "Parungi"

Fathers Francis Roz, Antony Torescano, Jerome de Castro, Peter Faisberr, James Laines, Abraham de George, Nicolas Pimento, Johanus Gonsalvus, Henrick Frederick, Arnose Padiri, Brother Gio Vani Maria etc.

(Remember, necromancy is still rampant in and around Thrissur. Witchcraft is being resorted to by many Christians)

Decree - 6 Reksha - written Manthrams

Christians not only get engaged in satanic work like witch craft, necromancy etc, but they bring such persons and get them done in their houses also. Such actions induce temptations and troubles to the fellow-christians.

Certain christians get reksha (manthrams) written from witch soothers and wear them on the body or exhibit them in their houses or install in the fields.

The christians who cause occasion for such practices and who give places for conducting such things must be punished equally. They must be excommunicated. If they honestly repent of such practices and apply with remorse for exoneration the high priests and bishops can lift the excommunication.

The vicars and bishops should try to prevent such things happening within their jurisdiction and must be vigilant to gather details promptly of such christians and practices.

Decree 7 - Usury (Interest)

Usury is a grave sin. The scripture asks you to help each other without interest. But as the faithful are confused of the system to be adopted in respect of loans, the rate of interest that can be reasonably levied etc, the synod hereby declare that the interest rate should not exceed twelve percent.

The rate of interest must be uniform for loans with security or without it.

The synod decided that the vicars should be vigilant in such matters. If any person within the parish is charging more than 12% per annum, the vicar should warn him thrice. If he still continues he must be put out of church.

(Certain discrepancy is noticed in the rate of interest fixed in the Malayalam script published by Dr. Scaria Zacharia and that by D. Ferroli. The maximum rate of interest fixed as per D. Ferroli is only 10% where as that according to Scaria Zacharia is 12%)

Decree 8 - Concubines

There were christians who had concubines. It was declared as a serious moral turpitude. The vicars should warn the persons keeping concubines thrice. If they still persist in such errors, they must be put out of church and parish.

Decree 9 - Living together

The synod requested the faithful to live in houses close together in the villages and separately from the unbelievers. When they live among the pagans, the christians tend to perform pagan customs and practices. They fail to come to church and also fail to confess and get their sins exonerated. Generally they come to church only twice a year. But for name, they live like Hindus and do not follow christian way of life.

(In the "Jesuits in Malabar" by D. Ferroli the same matter is given in Decree 22. The last part of Decree 22 in D. Ferroli is seen omitted in Decree 9 of Scaria Zacharia. At the same time, the omitted part has been presented as a separate decree (Decree 18) by Dr.

Scaria Zacharia.

“By Decree 22 the synod tries to bring the christians to live together in villages, so that they could have a church of their own, avoid pagans and pagan customs and be of help to each other. Since the christians are subject to many vexations on the part of pagan princes the synod begs the king of Portugal to be their protector.

The last part of the Decree in Ferroli edition is seen deleted in Scaria Zacharia edition. It was only a simple and humble request for protection from the vexations of pagan kings. There is not even a remote symptom of sedition.

Compared to the promise of sedition the Thomas christians made to Vasco de Game in 1502, this simple request was only for religious protection and nothing more).

Decree 10 - The Destitutes and Children

The synod demanded that the elders and grandsires should be careful of their wards and guide them properly. They should carefully observe the life and living of their children, servants and dependants and persuade them to attend church regularly and to confests and receive Holy Communion.

Remember the words of St.Paul ‘render service with good will and dispense with threatening.’

The synod strictly banned the practice of selling and buying of children. The synod ordered that the poor, the illegitimate and the destitute children and people must be looked after as a christian duty.

(The synod paved the way for organisations to look after the destitute. The origin of poor homes, destitute homes, orphanages etc. was consequent to the directive of the synod of Diamper. Till then, it was not thought of as a part of christian way of life and obligations)

Decree 11 - Lent and Fasting

In Kerala, christians were observing fasting. While fasting they used to abstain from chewing, drinking, eating fish and meat, and using butter milk. The synod appraised the practice and allowed it to continue.

But there was the practice of taking bath if one was touched by low caste people while fasting. The synod very strongly condemned that practice and ordered to completely abandon the concept of defilement and untouchability from the minds of the christians.

Decree 12 - Rules of Fasting

There were some doubts about the observing of fast. The synod therefore ordered as follows:

Normally all persons above the age of twenty two have to observe fasting.

While fasting meals can be had only once a day. Water can be drunk in the night if necessary.

Eating food more than once a day defiles the fasting and thereby incurs a mortal sin.

During lent season, fasting has to be observed even on festival days. But on Sundays, two meals can be had.

Pregnant women, breast feeding women, the sick and very old people are exempt from fasting.

(Subsequent modifications have been ordered in the case of fast and fasting).

Decree 13 - Ordeals

The methods followed by pagan kings in Kerala for testing the truth and innocence of persons charged with any crime were:

Swimming across rivers and ponds infested with crocodiles or poisonous snakes.

Holding red-hot iron with naked hand or dipping hand in boiled oil.

It was considered that innocent persons would escape without harm. Such barbarous processes were totally disapproved by the synod and the christians were advised to keep off from such tests.

The synod advised the christians to report to the ruler or the king ordering such tests that such tests are testing God and are therefore mortal sins to the christians. But if the pagan kings still persist in doing it, the faithful were advised to obey and comply with the order, dedicating themselves to God. At the same time, the synod pointed out that a christian would prefer death rather than comply with such tests.

Decree 14 - Men wearing Ear-rings

It was customary to christian men and women to wear ornaments, earrings etc. by piercing and lengthening the earlobes as by Hindus. Consequently there was little difference between Hindus and Christians particularly among men.

The synod banned the piercing and lengthening of the earlobes and wearing ornaments, by men with the exception of old men who were then wearing them. The synod totally banned children and young men from continuing the practice.

(The impact of that decree could be seen in other castes also. At present civilised men in Kerala completely stopped wearing ear-rings irrespective of caste or creed).

Decree 15 - Equal rights for women

In Thomas christian community the daughters had no right to father's property. Consequently many women often lived in poverty or became prostitutes. The synod declared that system as illicit and regulated a code of inheritance.

If the person who earned the property had made a will, the conditions in the will must be honoured. If no will was made the property must be divided equally among sons and daughters.

During the discussion it was pointed out that the daughters used to get dowry. It was also brought out that sons were getting money for their business from the family. The synod therefore declared as follows:

1. If the father died without a will, the property should be divided equally among sons and daughters. While doing so, the amount paid to the daughters as dowry and the amount paid to sons for business must also be taken into consideration and divided equally.

2. If the person died without sons, the right of the property would go to the daughters and not to his brother or brother's sons as was the practice.

3. Proper restitution must be made by the near relatives who were enjoying the properties which were due to the daughters. (How progressive was the Decree!

(The charge that Archbishop Meneziz was thrusting upon the decrees, was only due to decree on inheritance, in which case the Archbishop was indeed adamant.

Remember the merit of equal right for women among the christians. It was ordered 350 years before the constitution of India!

The male members who were solely enjoying the properties, denying the rights of women, turned against the synod. The root-cause of Coonen Cross Declaration and attempts to invalidate the Decrees of the synod of Diamper, was the decree on inheritance.

Had the decree on the rights of women been implemented, christian community would have been a model community in India. Instead, Mary Roy had to resort to the constitutional provisions for her rights, creating shame to christianity).

Decree 16 - Use and Sale of liquors

Drinking was largely prevalent in all sections of the community. It often ended in quarrel and murder. A general debauchery prevailed among christians due to drinking. Peace was at peril both in houses and society. Use of spurious liquor destroyed the health of the people.

The synod totally banned the use of arrack. The christians were forbidden from drinking, selling liquors and providing places for liquor shops.

The vicars were advised to warn those people. It was also directed to find out people secretly drinking, or selling arrack or providing places for it and to punish them suitably.

(Unfortunately the decree had little effect on the christians irrespective of rites)

Decree 17 - Weights and Measures

In the 16th century, 'honesty' in business was not a creed at all; just the opposite; business trick was the concept. Cheating was the rule of business all over Kerala and among christians.

Different kinds of weights and measures were used for buying and selling. Malpractices were rampant in trade.

The synod therefore ordered that according to regions, a uniform system of weights and measures must be followed for buying and selling.

The vicars were asked to advise and correct the people using unfair practices. The vicars should also take the help of a mentor, if necessary when he approached the guilty. If the person did not avoid the malpractices even then, he must be punished by penalty or by excommunication.

(It took centuries for the Government to introduce rules for uniformity in weights and measures. How progressive was the Decree! Metrology Department started only in 20th century)

Decree 18 - Doubtful Decree

The substance of the Decree in Dr. Scaria Zacharia is as follows:

“To His Majesty, the king of Portugal, the Patron of the Holy Synod and the Supreme Lord of the East, we hereby beseech that;

We, the Nazranis in Malabar, prone to live under various pagan kings, may be taken under Your protection and benevolence. We, as christians, are prepared even to die for the growth and spread of the Way; to the venerable Bishop who convoked this synod, we, the members of the synod, humbly request to convey our desire to the king to subdue to his benevolence”

(Such a decree is absent in the History of Cochin State (Malayalam) published by K.P. Padmanabha Menon in 1914 (appendix 3) and in the Jesuits in Malabar by D. Ferroli published in 1937 (appendix 2).

It seems that the last part of Decree 22 in D. Ferroli was deleted from there and presented as a separate Decree implanting Archbishop Meneziz also in it.

From the Foot-notes No. 158 of Dr. Scaria Zacharia the decrees furnished by Padmanabha Menon, seem to be translations from the Portuguese script. The Portuguese script is more authentic as it was the language of Archbishop Meneziz who convoked the synod and who himself recorded in his mother tongue.

Of course, Malayalam script, if available, is also equally valid. But the script followed by Dr. Scaria Zacharia is one formulated in 1768 at Mannanam; The credibility of that copy is doubtful.

The language of the said Decree also seems to be of a later age; which aspect needs scrutiny of the experts of Malayalam language.

Decree 22 of D. Ferroli i.e., Decree 9 of Dr. Scaria Zacharia was a request to the king of Portugal for protection from vexations of pagan kings. It was only a request for religious protection and nothing more.

When Independence of India was on the anvil, it became necessary to thwart against the Portuguese for safety from the seditious request made to Vasco da Gama in 1502 by the Nazranis. (Thomas christians)

Had there been a decree threatening the unity and sovereignty of Kerala, a well-recognised historian like Padmanabha Menon would not have over-looked it. Therefore it seems that Decree 18 of Dr. Scaria Zacharia might have crept in during the formulation of the Decrees of the synod of Diamper in 1768 at Mannanam.)

Decree 19 - Follow -up

The decree dealt with the procedure to be followed for implementing the decrees of the synod. It was directed that one Malayalam copy signed by the Archdeacon and the Rector of the Seminary at Vaipicota must be preserved in every church. A small part of the decrees must be read regularly and in order, in the church on Sundays and other obligatory days, having no preaching.

In the valedictory function, priests were appointed for every church. Each priest was given a set of articles required in the church. The priests received their order of appointment by kissing the palm of Archbishop Meneziz in token of respect.

(Kissing the palm is the most dignified form of expressing respect. Unfortunately kissing the palm of the Archbishop is described as degrading by Fr. Xavier Koodappuzha. When

Fr. Koodappuzha stooped to such mean statement, he forgot about the incident in which the very same Archbishop kissed the feet of twelve priests on Maundy Thursday at Kaduthuruthy, just two months before.

Was Fr. Koodapuzha ignorant of the practices in Kerala like touching the feet of the elders; and lying down prostrate before the elders and dignitaries? How can kissing the palm be more shameful in a society practicing such customs?

Fr. Koodapuzha might not have seen the photos of Cardinal Joseph Parekattil, Cardinal Antony Padiyara and Major Archbishop Varkey Vithayathil kneeling before the Pope and kissing his palm)

The last item was giving approval to the decrees passed in the synod. The Archbishop, the Archdeacon, the priests and the delegates put their signatures to the Decrees in regular order.

The final function was thanks giving prayer and a ceremonial procession. Some details about the procession were given before elsewhere. With the procession the synod was solemnly concluded on the evening of 26th June 1599.

After the Synod

After the synod, Archbishop Meneziz visited many churches in Kerala. During those visits the Jesuits Fr. Francis Roz, Fr. Antony Torescano, Fr. Jerome de Castro and Brother Geovani Maria accompanied the Archbishop. They explained the decrees to the laity in Malayalam.

The report of Archdeacon George on the Synod of Diamper was sent to the Holy See on 25th November 1599.

Archbishop Alexis de Meneziz left Kerala for Goa on 26th November 1599.

‘By works a man is justified, and not by faith only’ (James 2:24)

Jesuits against the Archbishop

The synod was successfully concluded and the Archbishop returned to Goa. Afterwards the Jesuits particularly Fr. Francis Roz turned against Archbishop Meneziz.

The Jesuits made all efforts to convoke the synod and for its success. But there was no mention about them anywhere. All credits and appreciation went to Archbishop Meneziz.

Christians in Malabar particularly Thomas christians loved and appreciated Meneziz. They desired him to be Archbishop of Ankamali and if that was not possible to appoint Fr. Francis Roz in that position.

Fr. Francis Roz was made Bishop of Ankamali in 1601. But the Archdiocese of Ankamali, by then, was reduced to a Bishopric and suffragan to Goa.

‘Jealousy has no cure’. The normal human rule has no exception to ecclesiastic positions.

PART III

CONTRIBUTIONS OF THE PORTUGUESE

When India became independent, Salazar (Antonis D'Oliveira) was the Prime Minister, virtual dictator, of Portugal. His callousness eclipsed the magnificent services done by the Portuguese to Malabar and India. Had the Portuguese Government acted prudently and left India honourably when India became Independent, they would have been respected and remembered in India forever. Unfortunately Salazar tried to cling to a few petty spots in India and ultimately had to leave India in disgrace. Consequently there happened to be none in India infavour of the Portuguese. The Muslims, the Brahmins, the Thomas Christians etc. took advantage of the situation and exaggerated the shortcomings of the Portuguese.

The Muslims had the antagonism because the Portuguese smashed the Arab power in India. The Portuguese defeated the Sultan of Bijapur and conquered Goa, leaving the Hindu Kingdoms alone.

The Brahmins could not tolerate with the equality. When the untouchability was questioned the superiority of the Brahmins was in peril.

The Thomas Christians turned against the Portuguese mainly because of the rules of inheritance and introduction of honesty in business, though they openly attribute it to Latinisation. Further they had to thwart against the Portuguese to whitewash their folly of 1502.

'To error is human, to forgive is divine'. To ignore the invaluable and stable contributions made by the Portuguese, based on certain incidents is nothing short of ingratitude. Therefore when time has settled embitterment it would be fair to have an unbiased evaluation of the contributions of the Portuguese to Malabar and India.

1. Crop Introductions

Though certain historians describe the Portuguese period as vermilion, in fact they made Malabar a lot greener.

In 1500 Cabral collected a ship-load of plants from Brazil and sent them to Portugal for cultivation there. Those plants did not establish in Portugal. Then they cleverly thought that those plants would survive in Malabar, and brought them over and popularised them in Malabar.

Most of the crop plants, now in Kerala, are those introduced by the Portuguese. It would be difficult to believe that many plants, with which we are now familiar, were not Indian. For a large number of crop plants in Kerala we are indebted to the Portuguese. Some of them are:

Cashew	Groundnut	Bread fruit
Chillies	Pappaya	Sweet Potato
Sapota	Guava	Passion Fruit
Yams	Gourds	Anona species
Cacao	Sunflower	Pine apple
Maize	Beans	Tobacco

Though tapioca was popularised by the King of Travancore (Visakom Thirunal) it was also introduced into Malabar by the Portuguese.

Use of coir in ship building was an innovation of the Portuguese. As a source of planks for ship building, growing of “Anjali” seedlings were promoted along the coastal regions. The huge Anjali trees now seen along the sandy regions of the West coast are monuments for the Portuguese farsight.

2. Contributions to Indian Languages.

The Portuguese made tangible contributions to all languages on the West Coast. A lot of books, though religious, were written and published in those languages.

Malayalam poetry was abundantly rich in Vedic and traditional Classic forms written on Palm leaves. There were no Christian Classics before the arrival of the Portuguese. The first Christian Classic is Chathuranthyam written by Arnose Padiri (John Hansleon). Because it was written by a German, Chathuranthyam is not still recognised as a Classic Poem by the Hindu dominated Malayalam literary lobby.

‘Thempavani’ written by Veeramamuni is recognised as a Tamil Classic.

The deficiency of Christian Classic poem in Malayalam was compensated by the first prose classic, the proceedings of the Synod of Diamper.

Prose in those days was only vocal form for communication. The proceedings of the synod of Diamper happened to be the first prose literature in Malayalam. Due to its simplicity, beauty and clarity of expression, the prose in the proceeding of the synod of Diamper is superb. However the merits and glory in language and content of that proceedings remain suppressed due to some vested interests.

3. Press and Printing

The first printing press in India was established in Kerala at Ambazhakad in 1556. The first book published in any Indian language was Thampuran Vanakkam in Tamil in the year 1578. Its Malayalam version “Christava Vanakkam” was published in 1579. It is the first book printed in Malayalam in a letter press. Contributions of a press to the language are discernible. The Portuguese dedicated it to the welfare of the country, let alone the religious motive.

4. Family Set-up and Sanctity

The Portuguese did not confine their activities to spices trade and the spread of Christianity alone in Kerala. They tried to improve Malayalees totally in their outlook and behavior.

By marrying Malayalee women the Portuguese paved way for a coherent and devoted family life in Kerala. Paternity was given recognition and respect.

5. Food Habits

The Portuguese impact on food habits was the introduction of Bread, Biscuits, Cake etc. Bakery and Restaurants were subsequent development from bread.

Manufacture of oven - formerly 'Forma' - has become an industry subsequent to bakery business.

Soup, roast, cutlet etc are other items that became popular among Malayalees, as well among the Indians.

Due to convenience in handling and transport, bread is considered ideal for large-scale programmes like malnutrition, facing hunger and poverty due to natural calamities and even for controlling food prices.

No wonder when Malayalee eats 'puttoo', the credit goes to the Portuguese - steam cooking technique.

6. Entertainments. (Folk Drama)

There is a strange allegation against the Portuguese that they discouraged Christians from enjoying drama and other entertainments. The truth is exactly the reverse.

When the Portuguese came to Malabar, items of entertainments were different forms of dances and the classical dance drama, Kadhakali. They used to be performed in temples, palaces and places where Christians and the low caste people had no entry. Consequently the Christians and the low caste people had virtually no method of enjoyment. Sympathising over the miserable situation, the Portuguese formulated a method of entertainment for them. The folk drama chavittunadakam was its outcome.

While Kadhakali is a classical dance drama with signs and expressions, the Portuguese designed a folk drama based on their ballet. It is a rhythmic display of chivalrous stories of kings and warriors.

7. Dress Habit

Men and women were leading partially naked life before the arrival of the Portuguese. The dress or cloth cover, if at all, was from Waist to knee. The breast was often naked. In the case of low caste people, the dress was made up of grass or leaves. The high caste men and women, in ceremonial occasions used to have an additional cloth - shawl.

The Portuguese introduced the dress system among their wives and children. The women started wearing "kavaya and mundu". The boys started wearing 'Kalsam and qamis'. The girls used frocks. The men employed in fortress had to wear 'Kalsam and qamis'. The dress of woman covered the body from neck to feet. To start with the dress were brought from Portugal. Subsequently the dress concept spread over among all other castes and communities with modifications in pattern and style.

8. Furniture

The credit of introduction of tables, chairs and benches and Kerosine lamps also goes to the Portuguese. They brought in table lamps. It was modified to bronze and tin (Zinc plate) lamps and spread all over Kerala.

9. Institutions

Establishment of school, hospital and destitute homes was first started by them.

10. Sanskrit

Sanskrit language was first made known to the world (1701) by the Portuguese.

11. St. Thomas Story

Even the story of St. Thomas was first popularised in the western world by them.

12. Agrarian reforms other than crop introduction.

1. Orange yellow cocount variety known as "Kappa thengu" which is now scientifically recognised as a disease resistant variety, was also introduced by the Portuguese

2. Though coconut used to be cultivated even before the arrival of the Portuguese, it was used only for edible purposes. The Portuguese made it a cash crop. They taught how to make copra out of coconut and to extract oil from copra.

3. The Arabs were concentrating on pepper. The Portuguese popularised and gained world market for cardamom, cinnamon, clove and other spices and sandalwood.

4. 'Krishi Geetha' is an old book on agriculture, It deals with seeds, season, methods of crop cultivation and cattle rearing in four independent parts of the book. The myth about 'Krishi Geetha' is that it was orally dictated to the brahmins by Lord Parasuram. As there are mention about 'cheeni mulaku and kappa mulaku' in the poems, Padmanabha Menon is of the opinion that the book might have been written after the arrival of the Portuguese (p. 270). It can be reasonably considered that the Portuguese might have contributed for its publication. Equally it reveals the hollowness of our myth and legends.

5. The Portuguese laid the foundation of Grama Panchayat of today. They assisted the sircars to classify the land according to its quality and production; and to measure and assign to local people. The land taxes were collected with the help of local people other than Muslims. Thus they persuaded local administration.

13. Cochin City

The king of Portugal John III issued a charter on March 12, 1527, declaring Cochin a city on par with the Portuguese cities of Evora and Goa and was endowed with all the privileges and rights enjoyed by the Portuguese cities. The officers in the City were elected once in three years by just and fair elections (K.S. Mathew p.39)

14. In the Field of Fishing - Chinese Net:

As its name denotes, had its origin in China but introduced in Kerala by the Portuguese. The Chinese net has become the symbol of Cochin harbour; though it has spread all over Kerala.

Names of all its parts except coir rope and net, are Portuguese words, which create confusion about its origin also.

Think of the considerations paid by the Portuguese to every aspect of life and the nature of propaganda against them!

PART IV

FACTORS OF ILL-FAME TO THE PORTUGUESE

Certain obscure factors contributed to the ill-fame and marred the contributions of the Portuguese. They are:

1. Success in wars with Indian kings.
2. The History written by the English and their associates
3. The impudence of Salazar
4. Manoeuvres to defame the Portuguese with the word 'Frankie Sore' * (Parungipunnu) for syphilis.

1. Success in wars with Indian Kings:

The success in wars becoming a cause for ill-fame may seem to be a paradox.

Before the arrival of the Portuguese the wars in Malabar were only disorderly quarrels of the armed men. Their weapons were bows and arrows, and swords and spears. The success in those wars depended upon the number of weapons and the muscle-power of the soldiers.

The style of war of the Portuguese was different. Their weapons were guns and gun-powder. Fighting was systematic and orderly. Consequently they used to thrash the enemies miserably.

In December 1500, the Arabs and Nair soldiers together killed 40 Portuguese sailors and three friars. But when Cabral retaliated the death toll on the land was more than 600. Similarly in 1503, Captain Pacheeco with 90 soldiers defeated the Zamorins army of 80,000 killing many, but losing only one Portuguese life. Because of unimaginable number of deaths on the opposite side, the Portuguese were considered as cruel and their period as blood-stained. But the success was due to their weapon and discipline.

To a small extent, the situation is similar to the use of Atom Bomb in the Second World War. The aim in a war is success and not sympathy. Here again, the Portuguese used only their usual weapon and not anything new. (Contrary to Atom Bomb)

2. History of the English and their Associates

Indian history was first created by the English. Their views and interests were followed by many Indian historians also. Those historians were prejudiced against the Portuguese. Patriotic feelings also influenced the decision of Indian historians. Distorting history is not patriotism.

The European regional and religious rivalry was yet another reason to tarnish the Portuguese. Those historians were always harsh towards the Portuguese and often in favour of the English.

Among the Indian historians Sardar K.M. Panicker is the harsh critic. The picture of nair soldiers in Portuguese history was ignoble. Panicker has skilfully avoided the inglorious and wretched doings of his kinsmen, like corruption, bribery, robbery, underdealings

against their master the Zamorin and cheating the king of Kochi and running away from war-front. etc. That been the conditions vividly exposed in the history of Portuguese period Panicker had perforce to attack the Portuguese themselves.

At the same time, Panicker did not fail to record the valour of a Nair soldier who captured the flag of Albuquerque in his presence itself.

It seems that the historians of that school compared only the number of deaths for their judgement and did not take into account of the cause, the method and the weapon.

Scientific approach to history and impartial evaluation started only after Indian Independence. Even then, a large number of the historians cling to their old concept. That line is being supported and encouraged by the Muslims, the Brahmins and Thomas Christians for their vested interests. It is now time to impartially evaluate all foreign powers, who came to India and their contributions: The result will be in favour of the Portuguese.

3. The Impudence of Salazar

In 1510, defeating the Sultan of Bijapur, Albuquerque made Goa, a Portuguese Colony. It was the only conquest made by the Portuguese for themselves in India. All other wars were for friendly kings.

After Independence, the Government of India started negotiations in 1951 with the Government of Portugal for their honourable departure from India. But Salazar did not concede. He was not prepared to relinquish the colony with or without referendum. Salazar put forward an impudent argument that Goa, Daman and Diu were part of Portugal.

The Indian Military entered Goa on 18th August 1961 and the Portuguese army coolly surrendered on the next day.

The impudence of Salazar created hatred against the Portuguese among Indians. The feeling was fanned up by a section for their interests. Consequently the marvelous contributions of the Portuguese were marred.

4. Manoeuvres to defame the Portuguese with the word 'Frankie Sore' (Parungi Punnu) for syphilis.

In the 16th century, Spain, Portugal, Holland etc were the Imperial Powers having colonies in America, Africa, India etc. Subsequently England, France, Germany etc. gained supremacy and became world powers. Spreading of lies was part of colonial tactics adopted by the English. 'Frankie Sore' is a classical example of cleverly distorting history and creating aversion against the Portuguese.

According to the Medical Dictionary by Nancy Roper (1975) the term 'syphilis' first appeared in a poem 'syphilus' by Fracostorius (1530) of Verona in Italy. Therefore the word seems to have originated in Europe only in the 16th century.

In India there is mention of venereal diseases in Adharva Veda (Mal. Ency.1 - 945). It is stated that there are descriptions of venereal diseases particularly of vulval diseases and their treatments, in Adharva Veda. Similarly in Ashtanga Hrudaya presumed to have been written in the 5th century, there are details of venereal diseases (op.cit). From the ancient books; the diseases can be correlated only with symptomatic descriptions.

Bhava Prakasam by Bhava Misra is supposed to have been written in 1635. It contains three parts and one of them is a glossary of diseases. Phyringa is the Sanskrit word for syphilis in that book. Jain Monk Harsha Keerti Soori in 1666-68 described Phyringa and the use of cheenippavu for its treatment (op. cit).

Devadasi system was rampant in India from very old times. The lives of Deva dasies were notorious and filthy. The system was very conducive to venereal diseases and they were the real vectors of venereal diseases.

In spite of the fact, that there were specific terms in Sanskrit and Malayalam for various types of venereal diseases from very ancient times, the enemies of the Portuguese found it a fancy to name syphilis as Frankie Sore (Parangi punnu). Indian terms for venereal diseases are:

Malayalam	Sanskrit	English
<u>Ushna punnu</u>		
<u>Pitha Punnu</u>	<u>Phyringa</u>	Syphilis
<u>Ushna reshmi</u>		
<u>Ushna roopi</u>	<u>Pythiekie</u>	
<u>Ushna sraavom</u>	<u>Rektha Yoni</u>	Gonorrhoea
	<u>Pariplutha</u>	

One of the methods of the study of the origin and existence of a plant, material or disease is to explore the presence of their names in local languages. The names for the venereal diseases in Indian languages prove their existence from very early times in India. The presence of synonyms is another proof.

Three possibilities can be adduced in the manipulation of the term 'Frankie Sore'.

1. The disease, which was kept secret, got exposed. Indians, by nature, keep secret the infections of contagious diseases. Even today, the secrecy is followed not only in venereal diseases, but in AIDS, and to a certain extent in tuberculosis and leprosy etc. Consequently the statistics of contagious diseases in India are often deceptive. This being the situation now, one could imagine the reliability of such information in the past.

Venereal diseases, though present, were kept secret by the infected persons. When the Portuguese got infected they brought it to light and voluntarily resorted to treatment. The spread of the disease among the Portuguese might have been severe due to race and genetic differences. When they openly resorted to treatment, the blame was put upon them.

2. Antagonism of the English: The English were very antagonistic to the Portuguese due to religious and colonial reasons. 'Syphilus' was the name of the poem by Fracastorius. The name of the author of 'Syphilus' might have been manipulated as 'Frankie Sore' by the English to ridicule the Portuguese.

3. Belittlement of the contributions of the Portuguese: A lot of plants and materials, introduced by the Portuguese, are known with a prefix 'Frankie'. Examples are: Frankie nut (cashew nut); Frankie apple (cashew apple), Porthu chakka (Breadfruit); Parrungi appam (Bread) etc. Feeling jealous over the wonderful contributions, the English and the enemies of the Portuguese in India, manipulated to defame the Portuguese by affixing the same prefix to the disease. They succeeded in getting it popularised also. As a result, a respectful prefix was cleverly made contemptuous.

On an impartial analysis, the author feels that the disease was spread from the East to the West and not other wise.

PART V

OBSERVATIONS

1. **Credibility of the Script of 1768**

The synod of Diamper was held in 1599. Dr. Scaria Zacharia followed a script formulated in 1768 at Mannanam. i.e., a script fabricated 169 years after the synod.

Dr Scaria Zacharia might have followed the edition of K.N. Daniel who first published it in 1952 through CLS, Thiruvalla.

The foundation stone of St. Joseph's Ashram at Mannanam was laid only on 11th October 1831. (Chavara - Nalagamagal)

No person who participated in the synod or his progeny for two to three generations could be alive in 1768.

There was a great agitation in 1653- the Coonen Cross Declaration - and consequent split in the church. Naturally the script formed after the Coonen Cross Declaration and the split might have their reflections, which are evident in certain decrees. Therefore the credibility of the script of 1768 as an authentic record of the synod of Diamper held in 1599, is doubtful.

2. **Discrepancy in the Number of Decrees.**

The total number of decrees according to Dr. Scaria Zacharia is only 173. Dalit Bandhu N.K. Jose states about 248 decrees. D. Ferroli in Jesuits in Malabar describes 265 Decrees (CCLXV).

There are only 19 decrees in session IX according to Dr. Scaria Zacharia, whereas there are 23 according to D. Ferroli. Padmanabha Menon who seems to have followed the Portuguese script, describes 19 decrees excluding the instructions to the vicars. A decree on Adoption of children (Decree 19) given by Padmanabha Menon is absent in the text of Dr. Scaria Zacharia.

There are two decrees on concubines in D. Ferroli, while two decrees on fast and fasting in Mannanam Script The decree on offering to church is absent in Scaria Zacharia.

It seems that Decree 22 of D. Ferroli is split into two decrees (9& 18) in the Mannanam script followed by Scaria Zacharia. The reasons for splitting that decree are obvious.

3. **Churches and Parishes**

At the time of the Synod of Diamper christian population in Malabar was over 1.5 lakhs. The churches were 168 in number. The structure of parish was not then strong. However, the church where some form of cleric was present, was considered a parish. The number of such parishes was eighty. Archbishop Meneziz personally visited all those parishes and preached about the synod. Out of 80 parishes, 18-20 were Latin parishes.¹⁵

15. Mattancherry, Fort Kochi, Saudi, Manasseri, Kodungalloor, Kozhikode, Kannur, Arthumkal, Kollam, Thuruthipuram and St. John's Vypeen and St. Taro Palluruthy. Sakhikulangara, Thoivala, Nayercovil, Kottar and Cape Comorin.

Till 1653, the missionary priests used Latin and the Cattanars used Syriac for rituals in the churches. Language difference was insignificant. The fact that the Blessed Elias Kuriakose was ordained in 1831 at St. Andrews Church at Arthunkal reveals that Latin-Syrian separation is an off-shoot of less than 200 years.

When the Portuguese came, all Christians in Malabar, irrespective of who baptised them were Nestorians. The synod was convoked to redeem the Malabar Christians to Catholic reckoning.

4. Organising skill of Archbishop Meneziz.

Wonderful was the organisation of the synod held 400 years ago. The foresight of the archbishop was evident in invoking prohibition and arranging Portuguese soldiers to maintain law and order. Draft materials for discussion were also got prepared in advance. All these things are usual in big conferences at present. If reasonably thought of, the foresight and arrangements made by the Archbishop deserve only appreciation.

In certain places when Holy Qurbana is being conducted under Police Protection even today, the precautionary arrangements by Archbishop are justified. The criticism in that line is perverse.

5. Provocation For Coonen Cross Declaration

Ahatalla is a Syriac word meaning God-given. His name was Ignatius. Ahatalla claimed to have been appointed as Patriarch of the East and China by the Pope. Only two deacons had ever seen him.

Bishop Thaliath has stated that no record of appointing or authorising him could be seen either in Damascus, or Antioch or Rome. (Thaliath op.cit) While Bishop Arattukulam quoting a Brief Gratum Novis dated 20th January 1660 of Pope Alexander III, reveals the ruses of Ahatalla:

“And we have caused this to be made known to you our sons that a certain man named Ignatius Cattrimensis, or Ahatalla, or Adiodates, a schematic, calling himself a patriarch, who is said to have been arrested in Mylapur was sent there neither by Innocent X of happy memory nor by any other Roman Pontiff our predecessor, but under the pretext of an untrue apostolic legation, he attempted to deceive your simplicity by which he might involve you in error in which he himself was miserably involved” (Arattukulam p. 78)

The letter is clear and definite, It is hard to believe that 25,000 people gathered together for that Ahatalla whom none of them except two deacons had ever seen. So the reason for Coonen Cross Declaration might be something else.

According to Dalit Bandhu N.K. Jose it was to bring back untouchability and to continue exploitation and plundering of the low caste people. (Jose op.cit).

The author is of opinion that the root cause of Coonen Cross Declaration was the decree on equal share to women. The people, who were enjoying the share of the women, would have to forgo them or make restitution, unless the decree was averted.

Therefore the movement against the synod of Diamper was mainly economical and not religious. In many religious aspects the Archbishop conceded, and compromise decrees were passed. In many other cases the laity accepted the decrees as such. But there was no compromise in equal share to women. The Archbishop was adamant on it. The invalidation of the decrees of the synod has therefore become necessary.

Similar was the situation when Hon. Supreme Court issued a favorable order to Mary Roy.

6. Aim of Bishop Thaliath

It was very clear that the aim of Bishop Thaliath was to invalidate the synod totally. He studied only the canonical aspects of convoking a synod. Human, social, moral and religious aspects of the synod were left off stating that such a study could not be confined within a reasonable volume. But in making an attempt to state it as invalid, the Bishop utilized a huge volume.

The synod made no new doctrine. It has only accepted Catholic reckoning. How then could the Bishop invalidate it? Had Bishop Thaliath studied human, social, moral and religious aspects of the synod, the Bishop would have been forced to record an appreciation; hence he avoided it.

The need for invalidating the synod and its decrees was made clear earlier.

7. The Arabs and the Portuguese

The Arabs had control of the Arabian sea and spices trade in Malabar. When the Portuguese came into the business with the permission of the Zamorin, the Arabs tried to prevent it. When the Portuguese directly dealt with the Zamorin, the Arabs bribed the Nair soldiers who colluded with them. The Zamorin was incapable to control Nair soldiers and much less the Arabs. That was the cause for all untoward events in Malabar.

Apart from the Portuguese, the Arabs the Dutch, and the Englishmen came to Malabar. But none of them could make any parallel contribution to Malabar as was done by the Portuguese. But the history was very much distorted against them. The historians, who felt sorry over the defeat of the Arabs, put all blame on the Portuguese. People with some other interests also colluded with them.

There is a phrase that the Portuguese era was blood-stained. It would be nice to know whose blood was first shed on Kerala soil.

A chronology of events will reveal the truth.

1. Vasco da Gama and party arriving at Kozhikode - 28th May 1498
2. The Arabs spitting upon and attacking the Portuguese on the land and killing one Friar, Fr. Petro Covilham- 1st Martyr. During June - July 1498
3. The Arabs and Nair soldiers together caught hold of two Portuguese sailors and plundered the godown. - 26th August 1498
4. The two sailors returned but not the goods. - 28 August 1498
5. Vasco da Gama took 14 Malayalees Hostages and returned. - 28th August 1498
6. The Zamorin selling land to Cabral to construct fortress. - 13 Sept. 1500
7. Cabral constructing Fortress and hoisting Portuguese flag - Sept 1500
8. Correya caught hold of a vessel and usurped the spices in it under orders of Zamorin -
- November 1500
9. The Arabs and Nair soldiers together killing 40 sailors and 3 friars - Second instance
17 December 1500

10. Cabral retaliated killing many (more than 600)	20 Dec. 1500
11. Cabral arriving at Kochi	24 December 1500
12. Permission of king of Kochi to trade in species at Kochi and Kodungalloor	24 December 1500
13. Vasco da Gama retaliating by setting fire to the ship of the Arabs	2 October 1502
14. Godown at Kannur with permission of Kolathirikal	October 1502
15. Vasco da Gama at Kochi	8 November 1502
16. Nazrani delegation to Vasco da Gama	November 1502
17. The Zamorin attacking Kochi	1503
18. Capt. Pacheecko defeating the Zamorin and saving Kochi	-1503
19. Albuquerque arriving at Kochi	2 September 1503
20. King of Kochi giving land to construct fortress at Kochi	September 1503
21. Albuquerque building fortress at Kannur with permission of Kolathirikal	September 1503
22. Albuquerque setting up godown at Kollam	
23. The Zamorin again attacking Kochi	September 1503
24. The Portuguese and the Pulayas at Kumbalam together defeating the Zamorin	September 1503
25. Almeida arriving at Kannur	23 October 1505
26. Almeida arriving at Kochi	1 November 1505
27. Almeida constructing fortress and setting up the Portuguese base at Kochi	November 1505

From the Chronology of events, it can be seen that the Arabs were the first Culprits in killing, in catching hold of two sailors and plundering the goods from the Portuguese godown on 26th August 1498.

Similarly the Portuguese blood was again shed on Kerala soil in December 1500. The Portuguese were not passive; they retaliated without sympathy.

8. Proselytisation

Religious conversions were done by both the Muslims and the Portuguese. It was the Muslims who used force and cruelty for proselytisation, while the Portuguese tools were equality, education and employment.

In a society where class differences were strong and cruel, the effect of the concept of equality was wonderful. Even today, the reason behind the troubles in North India against missionaries is the resistance against providing human rights to the untouchables.

Gama and Albuquerque permitted only Christians in their Fortresses and for employment. Attracted by employment, Nairs and other upper class people also got baptised. The first conversion by the Portuguese was a Brahmin yogi – Michael Vas.

The marrying of Indian women by Portuguese men had wonderful effect. The Christian way of life and family was yet another attraction to embrace Christianity.

The historians, who wanted to soften the cruel methods adopted by the Muslims for conversions, partitioned the blame equally between the Muslims and the Portuguese.

The Christian tools of evangelization were equality, education and employment.

9. Empire Building

Being expert mariners ambition of the Portuguese was for control over the seas. But for three petty spots, Goa, Damam and Diu- there was no colony for the Portuguese in the west coast of India. They confined their activities within the Fortresses. The wars they fought were for friendly kings. They fought for them freely and helped them abundantly.

Even when Thomas Christians made a seductive promise to Vasco-da-Gama, the latter was not very much interested though he gave a patient hearing and plenty of presents to please them. Probably Gama was not confident of their competence and capacity to achieve what they promised (Padmanabha Menon p.140)

Had the Portuguese any ambition for an empire, the kingdom of Kochi, could have been easily subdued. Instead, the king of Portugal maintained a very cordial friendship with the king of Kochi. The Nair youth Emmanuel was the first Ambassador of Kochi – (India) in Portugal.

If they fought any battle for their interest, it was against the Dutch and the English.

10. The Zamorin and the King of Kochi

When the Portuguese came to Kozhikode, the Zamorin thought it a redemption from the Arabs. When they came to Kochi, the king of Kochi expected liberation from the Zamorin.

The Zamorin was very cruel to the king of Kochi. The proof was the terms of vassalage. The Portuguese did not show as much cruelty to anybody, as the Zamorin did to the king of Kochi.

The Zamorin wanted the king of Kochi to surrender the Portuguese soldiers who were then under the political protection of the king. The king had to refuse the demand on moral principle. Disgusted the Zamorin immediately declared a war against the king of Kochi. In the war the Zamorin failed miserably. But when Captain Pacheeco wanted the Zamorin to surrender the Italians who defected from the Portuguese camp and got asylum with the Zamorin, the Zamorin had to resort to the same ethics.

How could the wars of the Zamorin against the king of Kochi become patriotic? In such wars, when the Portuguese saved Kochi; how could it be unpatriotic or be against the sovereignty of India?

It was the Zamorin who by selling the land to Cabral did an unpatriotic act and caused

to fly first a foreign flag in India!

11. Respect for women and sanctity of Family

1. In wars between Indian kings, looting and molesting women were widely done, apart from killing and destruction. When the Portuguese came and got involved in wars, disciplined fights were followed.
2. The decree on equal right to women in the synod of Diamper is the most glittering evidence of the consideration of the Portuguese for women.
3. Only when the Portuguese married Indian women and lived with them, as responsible husbands, a coherent family set-up was started in India. The Portuguese men gladly took responsibility of their paternity. There were no illegitimate children from the Portuguese.
4. The Progeny of Indo-Portuguese marriages still exist with their proud paternity. Instances of taking responsibility of paternity were rare among the Brahmins, the Arabs, the Persians, the Dutch and the English. There is no dearth of their illegitimate children in India.

The custom among the soldiers, Policemen and other servants of Malabar kings was to have wives and children wherever they happen to work. But the Portuguese soldiers preferred to resign their jobs for the sake of their wives and children at Kochi, when Capt. Suvarez in 1514 wanted to make Goa the capital of Portuguese administration in India

5. Such noble character of the Portuguese could not be appreciated by a society because that society had no consideration or respect for paternity. It was the Portuguese who laid the foundation for a coherent family life and dignity for paternity in Kerala.
6. Soon after construction of Fortress at Kochi Albuquerque started a school (1510) for women who were married by the Portuguese soldiers.
7. When Portuguese men kept their wives and children under their protection and control, contrary to joint family system and dominance of women there were contempt and complaints against that system; But in due course, single family system spread over in all castes and communities.

12. Archbishop Meneziz was made a Ransom

1. Between 1520 and 1610 AD four persons with the surname 'Meneziz' held key positions in Portuguese administration in India.
2. The first among them was Dom Duarte de Meneziz who was Portuguese Governor of Kochi. He was a man of mean character and was interested in personal earnings, even depriving of Portuguese interests. He interfered in the judiciary also. When the king of Portugal heard of his misdeeds, Duarte Meneziz was called back.
3. Vasco da Gama was deputed a third time, to set right the administration in Malabar. Gama was then very old. Though he streamlined the Portuguese machinery, Gama died in 1524 at Kochi (Buried at Kochi).

4. Then Dom Hendrick de Meneziz was appointed Governor at Kochi. Hendrick was a prig, disbelieving every body. With the help of the king of Kochi he continued for a couple of years and died in 1526.
5. Dom John Mascarenias succeeded Hendrick. Mascarenias was a notorious ungrateful man who captured the entire customs duty due to the king of Kochi. The people of Kochi revolted against the action of Mascarenias. The injustice was set right by the third Meneziz, Dom George de Meneziz Baurochi, who was then Governor General of Goa. He ordered the entire customs duty to be given back to the king of Kochi.
6. When Archbishop Dom Alexis de Meneziz came over to Kochi in January 1599, the surname 'Meneziz' had gained contempt and disrespect among the people. Archbishop Meneziz therefore had to work on that pitch. (Padmanabha Menon p. 198)
7. During the period of synod of Diamper, Alexis de Meneziz was only the Archbishop of Goa. Dom George de Meneziz Baurochi was the Governor General at Goa. Having belonged to a highly noble family in Portugal, the Archbishop Meneziz had recognition in Portuguese administration in India.
8. Four hundred years ago, the Pope and the Bishops had absolute powers in Governments of Europe. No wonder, if Archbishop influenced the Portuguese administration and got the support for successful conduct of the synod at Diamper.
9. Even in the 20th century, the influence of religious and communal leaders in administrations is not a secret.
10. Dom Alexis Meneziz was a staunch catholic, a person with dynamic character, having will power and determination but at the same time benevolent and considerate to others' views. He was wonderfully fearless but in heart he was tender. Examples for his determination, benevolence and consideration to others' views are evident in many of the decrees of the synod. Of course, he was a little short tempered.
11. Approval to continue syriac in churches, the compromise decrees on untouchability, interest rate etc. were examples of his consideration to others' views.
12. When the charges for the sacraments were reduced the cattanars were put to hardship. The benevolence of the Archbishop then worked. He got them grants sanctioned from the king of Portugal.
13. The Portuguese missionaries or the Jesuits or Archbishop Meneziz did not want the Portuguese language to be introduced in religion or administration in Kerala. If at all, they tried only Latinisation, in which issue also, the Archbishop totally conceded to the demands of Thomas christians.
14. Due to love, respect and regard towards Archbishop Meneziz, the christians of Malabar at the time of the synod requested the Pope, to appoint Meneziz himself as Archbishop at Ankamali.
15. Even at the time of Coonen Cross Declaration Archbishop Meneziz and the Portuguese were not unacceptable to Thomas christians. At that time, the attack was against the Jesuits. How then, Thomas Christians became antagonistic to Archbishop Meneziz is a puzzle.
16. When Independence of India was on the anvil it became necessary for Thomas Christians to attack the Portuguese to neutralise the sin of subversive request made by them to Vasco da Gama in 1502. Therefore they made a somersault and turned against Archbishop Menezis who was made a Ransom.

PART VI

ALLEGATIONS AGAINST THE KING OF KOCHI

1. The King of Kochi under control of the Portuguese

The king of Kochi was a friend of the king of Portugal. In fact, the latter treated the king of Kochi as his brother. A relative of the king of Kochi was the first Ambassador of India in any foreign country. At the same time, when a senior Captian of the king of Kochi defected and joined with the Zamorin, the former fearing consequences entered into an agreement with Dutch Company for protection. A relevant part of the agreement was thus : "I Pallieth Comen Menon.....at the same time yield and surrender to the Honourable company my person, territories and the subjects" (Panicker p. 127)

The king of Kochi was never a vassal of the Portuguese. Still the statement that the Portuguese Governor in a short time became his (king's) Lord and Master was a baseless charge by Panicker.

2. Dispute of succession - creation of the Portuguese.

In royal families, the succession was often a matter of dispute. Under matrilineal system with different 'thavazhis' the chances of dispute were more. The situation became worse confounded, when the right of selection of the successor vested with the Zamorin according to the terms of vassalage. The dispute on succession in fact used to start with the decision of the Zamorin. The Portuguese might have supported the affected party. That being the real situation, the charge that the dispute on succession was a creation of the Portuguese was distortion of historical facts.

3. About the Gold crown of the King of Kochi

The king of Kochi had a crown matrilineally got from the Emperor Perumal. The coronation used to be done in the temple at Pookkaitha. The land where the temple situated, went into the hands of the Zamorin. Consequently the coronation could not be done with usual rituals. The kings of Kochi therefore used to keep the crown in the lap, and not on head. Having understood the miserable situation of the king of Kochi, the King of Portugal presented a Gold crown in 1502. The kings of Kochi, since then used to wear that crown. If the history was properly analysed, the action of the Portuguese would have been appreciated for having preserved the dignity of the kings of Kochi.

4. Moral turpitude in Portuguese settlements.

Portuguese soldiers lived with their wives and children in the Fortress at Kochi. In a society, where there was no respect for paternity, husbands-looking-after-the-family was a strange custom. But subsequently all including the said historians adopted that system. Yet the criticism on moral turpitude continued. It might be due to the confusion in their concept on morality.

A pioneer reformer will always have the grunt of resistance and opposition. The rapidity of social changes by militant reformer had negative results with a passive society in the beginning. In social and ethical reforms the opposition was gruesome. The case became worse confounded when they were relating to age-old customs and practices, however retrogressive they might have been. In such circumstances the hatred and opposition against the Portuguese were therefore natural consequence. The surprising situation is that all those reforms were accepted, adopted and practised by all who opposed them. But still the scandal against the Portuguese prevailed!

PART VII

MISDEEDS AND DECLINE OF THE PORTUGUESE

The Portuguese were the pioneers among the Europeans to reach Kerala. They had to face the grunt of resistance. Where the predecessor fails, the successor gains' - is a common rule. The followers - the successors had the lesson from the failures of the Portuguese.

Portuguese men who came after the deaths of Albuquerque and Vasco da Gama, were corruptmen of mean character. They interested only in personal gains even depriving the interest of their country. All of them were poor administrators.

The Portuguese kings from Dom Henry to Dom Manuel were sincere and devoted in the expeditions to Malabar and when ever they heard of the misdeeds of Portuguesemen in Malabar, concerned persons were atonce recalled and set right the lapses.

Susequently, Portugal fell into the hands of King Philp II of Spain (1580). He had no interest in pepper trade and administration in Malabar. Even culprits were deputed to Kerala. By a strange system of selection, quotations were invited for deputation to Malabar. Persons quoting higher amounts were selected. Such persons were interested only in gaining money spent by them with dividends.

King Philip II of Spain was disinterested in the affairs in Malabar. He did not replenish the army in Malabar. Monetary assistances were discontinued. Even proper directions were not given. Virtually the Portuguese in Malabar had no control. When there was no control and faced scarcity, they resorted to corruption, robbery and looting. When temples and mosques were looted, people turned against them.

Portugal was a small country with limited resources. In Malabar they made a lot of commitments for social and religious reforms. They were unable to meet the expenses with their resources. Under the strange circumstances when Portugal withheld the assistance, the Portuguese soldiers in Malabar failed to get even their pay properly. Consequently they resorted to malpractices which resulted in aversion of local people.

In 1794 when East India Company took up the responsibility of Military Protection of Cochin and Travancore States, the militaty was dissolved in those states. The Ex-soldiers in those states then resorted to all sorts of misdeeds like stealing, plundering robbery etc. Young healthy military men resorting to brigandage when faced with poverty is usual irrespective of nationality (Susan Bayly p. 282). The situation is more gruesome to a foreigner who is ignorant of local customs and jobs.

The King of Vijaya Nagar was a friend of the Portuguese. Defeat of the former in the war at Talicotta and fall of Vijaya Nagar kingdom added fuel to the flames in the downfall of the Portuguese.

Mutual strife and rivalry among the Portuguese itself were another reason for their decline.

The Dutch arrived in Malabar about that time. They were able and capable administrators. They were equally trained soldiers with good weapons. The Dutch refrained from social and religious reforms; and concentrated in trade and administration.

As trade competitors the Dutch became perforce the enemies of the Portuguese apart from religious rivalry. They gained support of the local people also. In wars with the Dutch, failure was always to the Portuguese. The Dutch conquered the fortress at Kollam in 1658. Subsequently all other fortresses in Malabar were captured by them. The Portuguese confined to Goa, Damen and Diu.

When India became independent, the Government of India requested the Government of Portugal for an honourable departure from India. Had the Portuguese left India at that time they would have been remembered with respect for ever, in view of their wonderful contributions. But the foolish stand of Antonio Salazar, then Prime Minister and virtual dictator turned the cart upside down. He refused to part with the tiny spots in India. Finally the Portuguese have to surrender with disgrace in 1961.

Because of the foolish action of Salazar the wonderful contributions of the Portuguese thus fell into oblivion and their misdeeds got magnified.

Post Script :

The author Mr. P.J. Tomy, while studying about the Kerala Coast, came to know that the recorded history of Kerala is interwoven with that of the Portuguese. On an impartial study, the author was surprised of the wonderful contributions of the Portuguese to Kerala. No foreigner who ever came to India could make a parallel contribution. Unfortunately their contributions are either ignored or belittled. Their failures are exaggerated and popularised by their enemies. The author thought it proper to correct this ingratitude within his capacity and to throw light on their services. Hence the publication.

Portuguese contributions cover all fields of life like religious and social reforms, plant introductions and transfer of technology and techniques. The glory of their contribution will become vivid only if they are weighed with the allegations against them. The discourse is so classified and presented.

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APPENDIX I

PADROA DO

Details of Padroado given by D. Ferroli in Jesuits in Malabar Vol. III are reproduced below.

It is impossible to get a fair idea of the History of Catholic Church in India without some knowledge of the Institution - Padroado

a) The granting of the Rights to Conquer and Trade Monopolies:

It was a fairly common opinion among the Medieval Theologians that the Pope had a 'Direct Dominion' over the kingdom of the earth. We need not discuss whether the opinion is that the opinion was held and was widespread, both among the canonist and politicians. Hence it is not surprising that Nicholas V by his Bull Dum Diversius (18.06.1452) granted to the King of Portugal, the power to Conquer the Kingdoms of Mohammedans and Pagans and to possess their temporal goods. This, of Course, would be un thinkable in our times. In Medieval Europe, it appeared natural and justifiable. In this connection, it should not be forgotten that in those days that the saracenes were the chief enemies of Christianity. The Pontiff insisted that Portugal, While extending her dominions should to her best to spread the Kingdom of God.

b) Granting the Canonical Jurisdiction:

In 1451 the King of Portugal that the dignity of Master of the order of Christ should be hereditary, and it was in this capacity - as grand master of the military order of Christ. That he was granted jurisdiction by Pope Calistus III over all the lands beyond the seas (Bull Inter Celera 13-3-1456)

c) Rights and Duties:

According to padroado were:

1) The right to propose a person for a Bishopric or any Ecstatically dignity. The final Choice remained with the Pope; who usually chose the candidate proposed by the king, However, in care of dis agreement, the king would propose a new candidate, for no one could be nominated without the consent of the king.

2) The duty to erect, keep in good repair, etc. of churches, monasteries, pious institutions (as hospitals, orphan-ages and the like) The duty implied the right to forbid, or the prevent, the erection of Churches without Portugal's permission.

3) The duty to provide churches etc. with vestiments, furniture, Mass Wine etc.

4) The duty is maintain the clergy for instance the Arch bishop of Goa received 650 gold ducats every year, his suffragans received 500; the simple canon only 30.

5) To send cleric from Europe to lands beyond the Seas. This, of course, was a grave duty; but it carried with it (at least in the opinion of Lisbon) the right to forbid any Missionary, who was not sent by Portugal, to enter a Portuguese colony or to start any missionary enterprise in the East. Hence Portugal claimed not only a commercial but also a religious monopoly in Africa and Asia.

6) To see that churches etc. were provided with sufficient number of priests. Not a word about Evangelizing the infidels or subsidizing the Missions properly so called (D. Ferroli II p. 166)

APPENDIX II

The Decrees enacted on the last day of the Synod of Diamper according to: K.P. Padmanabha Menon 1914.

Session IX

Decree. 1. The synod forbade the customs like bathing defilement - Bathing the dead body - sitting the married couples in ring formed of rice- taking a thread while cutting cloth - taking one or two grains and putting back in the measure.

Decree II - Untouchability - in areas where there are Nairs or in areas where Nairs are likely to knowuntouchability was permitted - In all other places and in Portuguese areas untouchability was banned - In south Travancore, Christians bathe when touched by Nair. As it was shameful to Nairs, it was banned.

Decree III - The superstitious custom of cleaning the well supposed to have polluted by low caste people disapproved in the synod.

Decree IV - Synod forbade participation in mortal combats using bows and arrows etc.

Decree V. - Synod disapproved the custom of deeming women to be impure for 40 days after delivery of a male child and 80 days in case of female child.

Decree VI. The synod strongly reprobated the practice of Omen, recourse to Poojaris, Horoscope, Signs witch craft, astrology etc.

Decree VII. Synod forbade the customs of conducting offerings in temples, cock sacrifice and similar things.

Decree VIII. Synod banned using "Rakshas" and Manthrams on bodies, in the house and fields.

Decree IX. The synod forbade collecting interest more than 10% with the usual practice was only 10/100 per year.

Decree X. Interest should not exceed one percent per month with or without proper security.

Decree XI. Synod forbade harassing the slaves and dependants.

Decree XII. Synod strongly reprobated selling and buying of children.

Decree XIII. The disputes among the christians should not be taken to Pagan kings. They must be got settled through Bishops, as was the practice

Decree XIV. Testing by ordeals like, holding on red-hot iron, or dipping palm in boiled oil or swimming across a river infested by poisonous snakes or Crocodiles should not be done.

Decree XV. Men should not wear earrings nor do they lengthen the earlobes.

Decree XVI. The Synod ordered to put a stop to drunkenness mainly excess of arrack.

Decree XVII. Synod dealt with weights and measures. Uniformity in weights and measures was insisted.

Decree XVIII. Inheritance to women. In the serra, women could not inherit. But synod ordered equal right to women.

Decree XIX. Adoption. The synod discouraged adoption of other children particularly when there are children.

APPENDIX III

There were 180 churches- rather Christian Congregation at the time of the Synod of Deampies. Some of them were Churches with Cleries, some were chapels where Cleries used to attend on Sundays and on obligatory days and others were only Congregations. Based on Guvea-Jornado rol-II by Ranlin quotted by Bernard TOCD, Placid J. Podipara, D Jessole and Bishop Arattukulam) The places of them are given below

1. Alappuzha	25. Cruz-di-Milagre	49. Kadamattam
2. Alengad -with two chapels	26. Edappally	50. Kanjirappally
3. Ambazhakad	27. Edacochin	51. Kothamangalam Cheriapally
4. Angamali (three churches)	28. Elangi	52. Koratti
5. Athirampuzha	29. Enamakal	53. Kolencherry
6. Arthinkal -with two chapels	30. Kannur	54. Kothanellur
7. Akapparambu	31. Kozhikode	55. Kuthiathode
8. Aarakkuzha	32. Kochi	56. Kunnankulangara
9. Anchikaimol (Ernakulam)	33. Kodungallor-I	57. Kuruppampady
10. Aranmula	34. Kodungallor-II	58. Kadavechur
11. Bharanaganam	35. Kollam-I	59. Karakkunnam
12. Chetwa	36. Kollam-II	60. Kottekkad
13. Chennamangalam	37. Kayamkulam	61. Mulanthuruthy
14. Chennamangalam South	38. Kottayam Cheriapally	62. Muttam
15. Cheriya Parur	39. Kottayam	63. Mavelikkara
16. Cheriya Parur kizhakkeppally	40. Kudamalloor	64. Muttuchira
17. Changanassery	41. Karthigappally	65. Mattancherry
18. Chenganoor	42. Kareelakulangara	66. Mylancomdn
19. Chettukulangara	43. Kadathuruthy	67. mathalakkodam
20. Chalakkudy	44. Kadathuruthy Cheriapally	68. moozhikulam
21. Chernpil	45. Kundara	69. manjapra
22. Chathiath	46. Karunagappally	70. Manasserry
23. Cherpunkal	47. Kalluppara	71. Muhamma
24. Chungam	48. Kuravilangad	

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|-----------------------|---------------------------|
| 72. maramon | 105. Vadakkepudukkad |
| 73. Ngarakkal | 106. Vadayar |
| 74. Nediyaasala | 107. Vaipur(Pazhayapally) |
| 75. Nagappuzha | 108. Vadakkancherry |
| 76. Niranom | 109. Kothamangalam |
| 77. Onallur | 110. St. Jaro Pallruthy |
| 78. Pattamara Parur | 111. Malayattor |
| 79. Purakkad | 112. Puthuppally |
| 80. Piravom | 113. Thottappally |
| 81. Pala | 114. Mattathil |
| 82. Pulinkunnu | 115. Chazhur |
| 83. Pallippuram | 116. Kalpparambil |
| 84. Poonjar | 117. Kanjoor |
| 85. Palluruthi | 118. Chowara |
| 86. Pothanikkad | 119. Kattoor |
| 87. Puthiyakavu | 120. Thumboli |
| 88. Pallikkara | 121. Ramapuram |
| 89. Puthenchira | 122. Thevalekkara |
| 90. Saudi (Dumina NS) | 123. Maungali |
| 91. Thumbamon | 124. Thiruvanculam |
| 92. Thekkeparur | 125. Nagappara |
| 93. Thalipparambu | 126. Kudamalloor |
| 94. Thripunithura | 127. Pullala |
| 95. Thekkankoottu | 128. Anakkallungal |
| 96. Thuruthippuram | 129. Koranad |
| 97. Udayamperoor | 130. Kottara |
| 98. Vadakara | 131. Kuravankulangare |
| 99. Venmani | 132. Caramattom |
| 100. Veliyanad | 133. Palli port (south) |
| 101. Venduruthi | 134. Kandanaad |
| 102. Vallarpadam | 135. Cheppad |
| 103. Vypin | 136. Palayam |
| 104. Varapuzha | |

INDISTINCT LOCATIONS

1. Comiligi
2. Quejecca
3. Blangate
4. Cormor
5. Vinecca palli
6. Covere
7. Vallet
8. Codangoth
9. Bucin
10. Mopancherry
11. Canna
12. Ginucotte
13. Mudela court
14. Advombare
15. Mulicor
16. Elongmil
17. Farete
18. Bareate
19. Baticarur
20. Minetre
21. Calete
22. Idatur
23. Corcilanate
24. Cadagol
25. Roipur
26. Calurcherro
27. Neonanur
28. Calera
29. Tempucar
30. Mormonor
31. Colour superior
32. Tempurcer
33. Tanrgali
34. Cottete
35. coilor
36. Rapolim
37. Manongate

The following were Latin Churches according to placid (Historia Ecclesia Malabarical Cum Synoda Deaipral pp. 428-429 quoted by Placid J. Pddipara p.104)

Varapuzha, Chetwa (Citna by Rantin) Thiruvanathapuram, Pallipuram (Baleport) Chathiathu, Vendurathi, Mattancherry, Dumina NS de salute (Saudi), Manasserry, (St.Luis-Raulin) Mundanveli, Edacochin (Castella-Raulin) S. Andre (Arthunkal-Raulin- with two chapels)

In addition to the above the following churches were also Latin according to Bernard Toc) Kannur, Kozhikode, Kodungallor (two churches), Chattukulangara, Kundara, Manongats, Thevalakkara

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