



GOA Perspectives on Culture and History

A conference on the history, arts, and cultures of Goa, India, a multicultural, multilingual society and center of the early encounter between Iberia and Asia.

November 15-16 | Luce Hall 202 | 1:15pm



To join via
Zoom,
register [here](#).

Yale MACMILLAN CENTER
Council on Latin American & Iberian Studies

More information
available in the
event page:





Goa Perspectives on Culture and History

November 15-16 | Luce Hall 202

Friday, November 15th, 2024

- 12:30 p.m. – 1:00 p.m.** **Buffet Lunch, Luce Hall Room 202**
- 1:15 p.m. – 1:30 p.m.** **Welcome Remarks**
- Kenneth David Jackson, Yale University
- 1:30 p.m. – 2:20 p.m.** **An Empire under Scrutiny: Critiques and Defenses of Portuguese Rule in Asia, 1530s-1640s**
- Pedro Cardim, Nova University of Lisbon
- 2:20 p.m. – 3:10 p.m.** **Fulambai's Polka, Dalgado's Batuku: Goa's Moving Archives of Creolised Dance**
- Ananya Jahanara Kabir, King's College London
- 3:10 p.m. – 3:30 p.m.** **Coffee Break**
- 3:30 p.m. – 4:10 p.m.** **Imperial Ghost Stories: Anxiety, Apparitions, and Aggression in 1630s Goa**
- Liam Matthew Brockey, Michigan State University
- 4:10 p.m. – 4:50 p.m.** **Indian Ocean Networks: The Material Culture of Old Goa in the 16th and 17th Centuries**
- Edward S. Cooke, Jr., Yale University
- 4:50 p.m. – 5:15 p.m.** **Roundtable Discussion**
- 5:15 p.m. – 6:15 p.m.** **Reception**
- 6:30 p.m.** **Dinner - Atelier Florian - 1166 Chapel St (*Invited guests only*)**

Goa Perspectives on Culture and History

November 15-16 | Luce Hall 202

Saturday, November 16th, 2024

- 10:30 a.m. – 11:45 a.m.** **Yale Campus Tour - Yale Visitor Center (149 Elm St.)**
- 12:15 p.m. – 1:15 p.m.** **Buffet Lunch, Luce Hall Common Room**
- 1:15 p.m. – 1:30 p.m.** **Welcome Remarks**
- Kenneth David Jackson, Yale University
- 1:30 p.m. – 2:10 p.m.** **Impact of the Practice of Ayurvedic Medicine in Goa in the 16th and 17th centuries**
- John M. de Figueiredo, Yale University
- 2:10 p.m. – 2:50 p.m.** **All Aboard! Picturing the Japan Voyage and Goa in Nanban Screens**
- Mimi Yiengpruksawan, Yale University
- 2:50 p.m. – 3:20 p.m.** **Coffee Break**
- 3:20 p.m. – 4:00 p.m.** **"See this speech as the form of a gift": Language, Religion and Locality in the Portuguese Colonial Archive**
- Ananya Chakravarti, Georgetown University
- 4:00 p.m. – 4:40 p.m.** **Anthropology as a Quest: My Years in Goa**
- Robert S. Newman, American Anthropologist, Marblehead, MA
- 4:40p.m. – 5:20 p.m.** **Roundtable Discussion**
- 5:20p.m. – 6:20 p.m.** **Reception**
- 6:45 p.m.** **Dinner - Olea - 39 High St (*Invited guests only*)**

Participant Bios & Abstracts

Goa Perspectives on Culture and History



Liam Matthew Brockey

Liam Matthew Brockey is a scholar of the early modern Portuguese world. He holds the rank of Professor of History at Michigan State University. His work focuses on Roman Catholic missions within and beyond the Portuguese Empire. Brockey's monograph studies include *Journey to the East: The Jesuit Mission to China, 1579-1724* (2007) and *The Visitor: André Palmeiro and the Jesuits in Asia* (2014). In 2018, with Mónica Leal da Silva, he published a new set of translations of António Vieira's sermons (*Six Sermons, Oxford: 2018*). His more recent publications include studies of religious life in Counter-Reformation Portugal, as well as missionary writings and Catholic culture in Brazil and Japan.

Imperial Ghost Stories: Anxiety, Apparitions, and Aggression in 1630s Goa



Pedro Cardim

Pedro Cardim is a Professor in the Department of History at Nova University of Lisbon, where he specializes in the history of the early modern Iberian world and the Portuguese imperial dynamics. His research is particularly focused on Colonial Brazil. He has also served as a Visiting Professor at the École des Hautes Études en Sciences Sociales, New York University, and Yale University.

An Empire under Scrutiny: Critiques and Defenses of Portuguese Rule in Asia, 1530s-1640s.



Ananya Chakravarti

Ananya Chakravarti is associate professor of history at Georgetown University. Her first book, *The Empire of Apostles: Religion, Accommodation and the Imagination of Empire in Early Modern Brazil and India* (Oxford, 2018) received an honorable mention for the Bernard S. Cohn Prize awarded to the best first book on South Asia by the Association of Asian Studies. She is currently completing a monograph entitled *The Konkan: History, Mobility and Identity on an Indian Ocean Coast*, as well as a textbook, *South Asia Beyond Borders* (forthcoming, Routledge). Her work has been supported by the American Institute of Indian Studies as well as the National Endowment for the Humanities.

"See this speech as the form of a gift": Language, Religion and Locality in the Portuguese Colonial Archive

Participant Bios & Abstracts

Goa Perspectives on Culture and History



Edward S. Cooke, Jr.

Edward S. Cooke, Jr., the Charles F. Montgomery Professor of American Decorative Arts in the Department of the History of Art at Yale University, focuses upon material culture and decorative arts, especially from the 16th century to the present. His books include *Making Furniture in Pre-industrial America: The Social Economy of Newtown and Woodbury, Connecticut* (Johns Hopkins Press, 1996), *Inventing Boston: Design, Production and Consumption in the Atlantic World, 1680–1720* (Yale University Press, 2019), and *Global Objects: Toward a Connected Art History* (Princeton University Press, 2022). At Yale, Cooke teaches lecture courses on American material culture from the fifteenth century to the present as well as an introductory course on global decorative arts and offers seminars on a variety of topics including material culture theory, embodied artisanal knowledge, the American interior, American furniture, and modern craft.

Indian Ocean Networks: The Material Culture of Old Goa in the 16th and 17th Centuries



John M. de Figueiredo

Dr. John de Figueiredo is Clinical Professor of Psychiatry at Yale University School of Medicine and former President of the Beaumont Medical Club at Yale. His research is focused on the interaction between the Eastern and Western approaches to disease and health in Goa during the Portuguese rule.

The Impact of Ayurvedic Medicine in Goa during the Portuguese rule



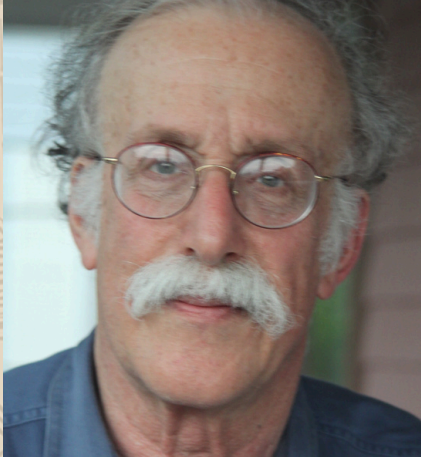
Ananya Jahanara Kabir

Ananya Jahanara Kabir, FBA, is Professor of English Literature at King's College London, and Fellow of the British Academy. Her research spans creolisation across the Atlantic and Indian Ocean worlds, critical philology, and the relationship between literary texts, embodied cultural expression, and memory work in multiple languages, including Portuguese, Spanish, French, Dutch, and several Creoles; she is currently learning Bahasa Indonesia and Japanese. Between 2013-2018, she directed an ERC-Advanced Grant funded project, 'Modern Moves', on the global popularity of African-heritage creolised dances. Professor Kabir has been awarded India's Infosys Prize in the Humanities and Germany's Humboldt Research Prize. Her new research project is on Portuguese and Dutch interactions in fortified coastal enclaves from Brazil to Japan.

Fulambai's Polka, Dalgado's Batuku: Goa's Moving Archives of Creolised Dance

Participant Bios & Abstracts

Goa Perspectives on Culture and History



Robert S. Newman

Brought up in Marblehead, Mass., Robert S. Newman attended Cornell University for a B.A. in Asian Studies, MSc and PhD in Anthropology and Organizational Behavior. His doctoral thesis was on the cultures found in and around three types of primary school in Lucknow District, UP, India. After short terms at the University of Chicago and SUNY (Cortland), he went to Australia to work at La Trobe University in Melbourne for 16 years, changing his field of inquiry to Goa. He taught short terms in Xi'an, China and Seoul, South Korea as well. In 1989, he resigned his tenured post and returned to Marblehead. He taught English as a Second Language to adult immigrants and continues to write on Goa and attend conferences to give papers. He has been retired since 2020.

Anthropology as a Quest: My Years in Goa



Mimi Yiengpruksawan

Mimi Yiengpruksawan completed graduate work under the direction of Donald F. McCallum at the University of California, Los Angeles, with a Ph.D. in Japanese art history received in 1988. For her undergraduate degree at Occidental College, she majored in medieval European art. In 1971, she entered the Master of Arts program at the University of California, Los Angeles, in the combined fields of East Asian, African, Oceanic, and Pre-Columbian art, for which she received her M.A. degree in 1975. She lived in Japan from 1975 through 1984, taking time off from her academic work to travel and write, and has continued to travel extensively and conduct research in China, Tibet, India, Cambodia, and Thailand. Yiengpruksawan joined the Department of the History of Art at Yale University in 1990. She is affiliated with the Department of East Asian Languages and Literatures, the Council on East Asian Studies, and the Council on Southeast Asian Studies.

All Aboard! Picturing the Japan Voyage and Goa in Nanban Screen

Abstracts

Goa Perspectives on Culture and History

Liam Matthew Brockey

Imperial Ghost Stories: Anxiety, Apparitions, and Aggression in 1630s Goa

This paper considers a series of apparitions that attracted attention in the mid-1630s in Goa. The appearance of António de Andrade in spectral form on his tomb a short while after his death suggested deeper problems within the city's religious orders and institutions. Through an analysis of the contemporary correspondence this presentation will consider how rivalries between the religious orders in Goa, as well as with the Inquisition, led to extreme tensions and, eventually, to murder.

Pedro Cardim

An Empire under Scrutiny: Critiques and Defenses of Portuguese Rule in Asia, 1530s-1640s.

European empires have always observed and compared themselves to one another, driven by rivalry, emulation, and mimicry. Portugal's empire in Asia was no exception. It was continuously scrutinized both internally and externally, while many Portuguese evaluated other empires through their own lens. This presentation focuses on the period between the 1530s and the late seventeenth century and highlights the recurring themes of such scrutiny. It begins by identifying the main sixteenth-century European writings that assessed Portuguese rule in Asia. Then, it examines a series of texts published from the last quarter of the sixteenth century, a time when Portuguese rule in Asia was increasingly contested by other European powers. The third part focuses on the decade of the 1640s, marked by intense comparisons between the Portuguese empire in Asia and Spanish imperial rule in America. The final section briefly explores the debates of the second part of the seventeenth century. In the successive controversies that will be examined, three main themes stand out. First of all, the Portuguese conquests in Asia, with their inevitable component of violence and the moral problems they raised. Then, the main motivation for Portuguese imperial rule in Asia: the expansion of Christianity, or "interest" and greed? Finally, the military valor of Portuguese, a theme that was then closely associated with the notion of loyalty to the monarch and fidelity to Catholicism.

Abstracts

Goa Perspectives on Culture and History

Ananya Chakravarti

"See this speech as the form of a gift": Language, Religion and Locality in the Portuguese Colonial Archive

The historiography of language in South Asia has generally reproduced, unconsciously or not, modern nationalistic logics, territorializing linguistic pasts, particularly through identification with states that patronized literary production, and presuming coincidence between linguistic and other forms of communities. The history of Konkani defies these tropes. At the same time, the lack of a hegemonic language has meant that the region in which its users largely reside is quite unlike geo-bodies, whose contours map onto contemporary linguistic states in India. At a time when Konkani speakers pursued artistic endeavors in established literary languages like Marathi instead, it was missionaries in Portuguese Goa who pursued the evangelical cultivation of the language, initiating a process of its literization in Roman script. At the same time, as Konkani speakers fanned out from Portuguese Goa, its spatial horizons stretched along the southwestern coast- and beyond. This paper examines this process, and the political consequences of this peculiar linguistic history in contemporary India to grapple with the role of Portuguese colonialism in the development of indigenous languages.

Edward S. Cooke, Jr.

Indian Ocean Networks: The Material Culture of Old Goa in the 16th and 17th Centuries

When Portugal made Goa the capital of its Asian territories in 1510, the settlement became an important focal point for regional and global trade. It served as the key layover port in the 2-year voyage between Lisbon and Japan, where merchants ships paused for a change in winds, sailors recovered from the arduous trip that brought them there either from Lisbon or from Nagasaki and Macau, and ship stores were reprovisioned for the next long leg of the trip. Its role as an entrepot and administrative center attracted goods and artisans from throughout the area, which resulted in a material world fueled by the Portuguese administrators, religious leaders, and traders and realized in distinctive hybrid forms. Works in wood, silver, and ceramic testify to Goa's wealth and vitality in the 16th and 17th centuries.

Abstracts

Goa Perspectives on Culture and History

John M. de Figueiredo

Impact of the practice of Ayurvedic Medicine in Goa in the 16th and 17th centuries

The Portuguese discovery of the sea-route from Portugal to India in 1498 broke the ground for globalization of knowledge in medicine and other fields. When they arrived in Goa in 1510, Goa was the seat of an advanced civilization. In the Goan society, Hindu physicians, practitioners of Ayurveda (“science of long life”), known as *vaidyas*, played a major role. They were known to Goans in their native language, Kōñkaṇi, as “paṇḍitas” (scholars), so the Portuguese called them “*panditos*.” Initially, the Portuguese and other Europeans who visited Goa made naturalistic and concrete observations and somewhat superficial inferences about Hindu approaches to illness and health. Later, they compiled detailed lists of Indian medicinal plants, their geographical origin, and their medical properties. The Portuguese became convinced that the *vaidyas* were more familiar with local illnesses and more effective in their treatments than their European counterparts, and ranked outcomes of *Ayurveda* as superior to those of European medicine. Whether imagined or real, this widespread success of *Ayurveda*, together with the shortage of European physicians, set the stage for the perception of *vaidyas* by the Europeans as a valuable and indispensable resource. A major contribution to better understanding of Hindu medicine was made by Garcia d’Orta who worked closely with the *vaidyas* and published his observations in his book *Colloquios dos Simples*. The Portuguese made anti-Hindu laws to favor Christianization, but opened many exceptions to their own laws. The *vaidyas* were largely secretive about their methods of healing and their prestige continued unabated against all odds. This presentation will review this interaction and how the Portuguese eventually recruited them to prestigious positions and adopted their methods.

Ananya Jahanara Kabir

Fulambai’s Polka, Dalgado’s Batuku: Goa’s Moving Archives of Creolised Dance

Polkas, Waltzes, Lanceiros, Mazurkas, Lundum, Batuku: from Dulpod lyrics to dictionaries of words particular to Portuguese Asia, texts produced in and circulating within Goa contain ample evidence of Goans enjoying the same social dances that were in circulation and vogue throughout the Lusophone world. This enjoyment cuts across social classes and languages: thus Fulambai, the ‘flower woman’ beloved of the Dulpods, aspires to polka-dancing, while the erudite lexicographer Sebastião Dalgado defined the Goan percussion instrument, the ghumott, and the Goan dance, mando, by referencing creolised dances of the Atlantic world such as batuku and lundum. My paper showcases these archival references to European and African-heritage movement cultures and explicates them through the concept of ‘creolisation’. I thereby shed new light on the ruptures, reconciliations and memory work between Goa’s past, embedded within a transoceanic history of Portuguese connections, and Goa’s present, embedded within a postcolonial India, where emergent technologies and increased mobility are catalysing renewed interest in those connections.

Abstracts

Goa Perspectives on Culture and History

Robert S. Newman

Anthropology as a Quest: My Years in Goa

Having become interested in Goa due to a fortuitous trip there in 1965 when I served in the Peace Corps in northern India, I decided to do anthropological research there in the 1970s. I did it over a number of years and have remained tied to Goa up to the present, but due to age and retirement from an academic job, I have not done field work there for some time. Thus, my paper covers some of the research I did—for example on a syncretic sect, on traditional fishermen and their problems, on a vision of an Indian version of the Virgin Mary in a village, on the Goddess Shantadurga and religious festivals, on Hindus entering into Catholic church quarrels—and how I happened to do it, how I put it together for a larger picture of Goan society than had existed previously, and how the process of doing the research changed me as a person. In essence, the paper is an effort to tie Goa, the research, and the publications to the author.

Mimi Yiengpruksawan

All Aboard! Picturing the Japan Voyage and Goa in Nanban Screen

Among the many visual productions inspired by Japan's encounter with Portugal in the sixteenth century, the Nanban screen is perhaps the most unusual in its systematic representation of life on board the carracks which plied the route from Goa to Nagasaki. Rendered in bright colors on pairs of free-standing folding screens, or *byōbu*, by Japanese painters active in Kyoto and Nagasaki, these objects offer insights into how the Portuguese seaborne empire was pictured for and by Japanese viewers. Today these screens, as a category, carry the title Nanban, "Southern Barbarian." At first glance, with their vivid colors and entertaining depictions of human behavior, the screens certainly seem to be exercises in the kind of pleasurable crowd-watching which inflects so much of the genre painting of the time, here seasoned with the spice of "barbarian" otherness channeled through fabulous physiognomies and apparel. However, the forensic detail with which Japanese painters addressed the task of picturing the community aboard a carrack suggests a genuine interest in documentation as well as entertainment. It is through this lens that it becomes possible to think about who and what—beyond the obvious—was the primary subject matter of a Nanban screen, and why it matters. This paper offers a small foray into what Nanban screens as paintings might tell us about the Japan Voyage (*viagem do Japão*), Goa, and the risk-benefits of the Portuguese thalassocracy and the panoply of people and things it brought ashore.





GOA PERSPECTIVES ON CULTURE AND HISTORY

NOVEMBER 15-16 | LUCE HALL 202

Yale MACMILLAN CENTER
Council on Latin American & Iberian Studies