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### THE PORTUGUESE LEGACY OVER THE BENGALI CULTURAL HERITAGE

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**Abstract:** The Portuguese came to Bengal in the early 16<sup>th</sup> century CE for trading. Between 1575 and 1600, they established many colonies on the both banks of the river Hooghly, like Chinsura, Hooghly (Porto Pequeno), Satgaon, Gopalpur and Bandel, covering the eastern part of India. Besides their slave trading, plundering and brutal activities along with the Mughls or Portuguese being the first European in Bengal contributed significantly on the Bengali culture. During their stay, Portuguese built many churches, schools and charitable institutions. Churches of Augustinians and Jesuits became popular tourist destinations until today. Although by the 18<sup>th</sup> century CE, the Portuguese presence had almost disappeared from Bengal with the emergence of the British imperialism, the 500 years old legacy of Portuguese culture is still surviving within modern Bengali psyche in form of tangible and intangible heritage. Legacy of the Portuguese is very much present in the Bengali language, literature, folk-tales, folksongs, cuisines, agriculture and cinema till today. Though researches on the Portuguese legacy had been conducted in Goa, Chennai etc. and some museums are established there on the Portuguese culture, Bengal is yet to explore similar possibilities. This paper has tried to explore the Portuguese legacy over the Bengali language and literature, Bengali cuisine and impacts on the material cultural heritage of Bengal.

#### **Portuguese in Bengal:**

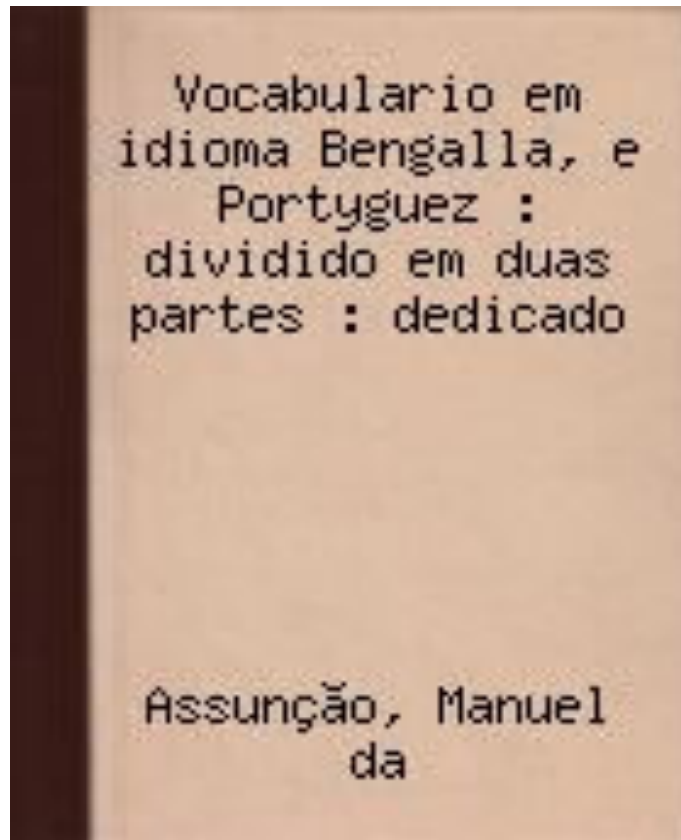
Bengal during the 16<sup>th</sup> Century was the wealthy land of sugar, saltpeter, indigo and cotton textiles mainly muslin. The Portuguese were the first amongst the Europeans who arrived for the first time in India on 20 May 1498 in Calicut. The arrival of the three Portuguese ships in Calicut under the leadership of Vasco da Gama was marked the inauguration of a new era in the history of commercial relations between Europe and Asia. The first Portuguese explorer to visit Bengal was Joao da Silveira who came to Chittagaong in 1517 with his fleet of four ships as an ambassador to the court of Arakan. Mahmud Shah III allowed Martim Afonso de Melo to trade in Satgaon (Sengupta, 2002). Bengal was then an independent kingdom under the Muslim Lodi dynasty, which was replaced later by the Mughals in 1576. The Portuguese traders began to frequent in Bengal in about 1530. In 1534, the Viceroy of Goa sent a fleet of nine ships to aid the reigning Nawab of Bengal against an invader, Sher Khan. In 1538, a number of Portuguese entered into the services of the King of Gaur as military adventurers. A Portuguese captain Antonio Tavaréz received and granted a charter by Akbar in 1580 to choose any spot in Bengal to establish their trading post. He selected the land of Hooghly where at Bandel in 1599 he built

the Portuguese Cathedral— Our Lady of the Rosary and a fort. The Church till date is a popular tourist destination near Kolkata and well known as Bandel Church.

The relationship of Portugal with Bengal was initiated by few Portuguese traders. Since the early sixteenth century, Bengal's seaborne commerce was dominated mainly by two ports, Satgaon (Porto Pequeno or Little Haven at the confluence of the River Saraswati and the River Hooghly) and Chittagong (Porto Grande or Great Haven at the bank of River Karnaphuly). Though Chittagong went over to the Arakanese in the second half of the century, but Satgaon and Pipli passed to Mughal control in the mid-1570s. Not long thereafter, most of the trade of the Portuguese shifted from Satgaon to Hooghly. Chittagong, Satgaon, Hooghly and Pipli thus became the principal centers of Portuguese trading activity in Bengal in the sixteenth and the seventeenth centuries. Their settlements in Bengal were under the authority of the Government in Ceylon because of its accessibility and were independent to the Government in Lisbon (**Maps 5.1 & 5.2**). By the second half of the seventeenth century, Bengal had become the single largest area of European operation not only in India but also in the whole of South-east Asia (Subhrahmanyam, 1991). However, the Mughals eventually subdued the Portuguese and conquered Chittagong and Hooghly and by the eighteenth century. Existence of the Portuguese had almost disappeared from Bengal with the emergence of the British, but the five hundred years old Portuguese legacy is still reflected within the modern Bengali culture in form of tangible and intangible heritage.



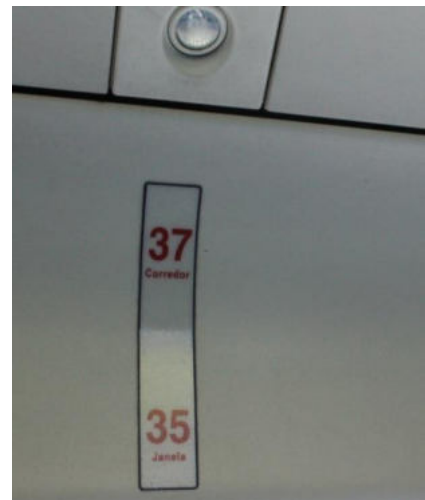
**Map 5.1:** European settlements at the banks of River Hooghly and **Map 5.2:** Portuguese colonies in India (Source: Google image).



**Plate 5.1:** Cover page of the First Bengali-Portuguese Dictionary and Grammar Book written by Manuel da Assuncao. Source: worldcat.org.



**Plate 5.2:** A road side Tea shop in Porto, Portugal, where the name is mentioned as ‘Cha’ and ‘Café’ as same as its Bengali name as Cha and ‘kafi’. It also establishes the Portuguese legacy.



**Plate 5.3:** This is the seat numbers in a Bullet Train in Portugal where the window is mentioned as ‘Janela’, which is now the Bengali word too.



**Plate 5.4:** Smoked and without smoked Bandel Cheese (Source: Google image).



**Plate 5.5:** Maxo Chocolate (Source: Monoginies, 2015).



**Plate 5.6:** Marie Antoinette in her famous "muslin" portrait, 1783. Los Angeles County Museum of Art (Source: [www.wikimedia.org](http://www.wikimedia.org)).



**Plate 5.7:** Woman's muslin dress, Europe, c. 1850. Los Angeles County Museum of Art (Source: [www.pinteret.com](http://www.pinteret.com)).

The Portuguese were the first European who visited and settled in India. Being the first European in Bengal they introduced new methods of agriculture, opened new industries, established new customs, brought in a new religion and countenanced a policy of inter-marriages between themselves and the natives. The results of each of their sphere of activities are manifested today. Their names, their blood, their institutions, their churches, their languages and their archaeological remains speak today of their existence in Bengal. Few descendents of Luso-Indians (descendants of the offspring of mixed unions between Portuguese and local women) and descendants of Christian converts are still living in present Bengal.



**Plate 5.8:** Portraiture in Murshidabad, Bengal and Avadh by Dip Chand in 18<sup>th</sup> Century (Source ‘After the Great Mughals’ by Barbara Schmitz, 2002). Here the Nawab is found seated on a chair.



**Plate 5.9:** Portraiture in Murshidabad, Bengal and Avadh by Dip Chand in 18<sup>th</sup> Century. Source ‘After the Great Mughals’ by Barbara Schmitz, 2002.



**Plate 5.10:** ‘Black European Lady’ by Bengali artist of 18<sup>th</sup> Century CE, Comilla. It is a unique example of colonial influence. (Source: Gurusaday Museum, Joka). The beautifully carved wooden object polished in black, represents the thinking of local artists towards white lady or how the black native lady can be imagined in European dress. It also indicates the thematic change of art work due to the constant exposure of Europeans in then society.



**Plate 5.11:** A lady enjoying music—a wooden panel carved by Bengali artist of 18<sup>th</sup> Century CE in Comilla. (Source: Gurusaday Museum, Joka).The panel represents women empowerment among the Europeans inhabited in Bengal. The thought of portraying women as same as then Babus’ of Bengal was a social message and the shift of native thinking.

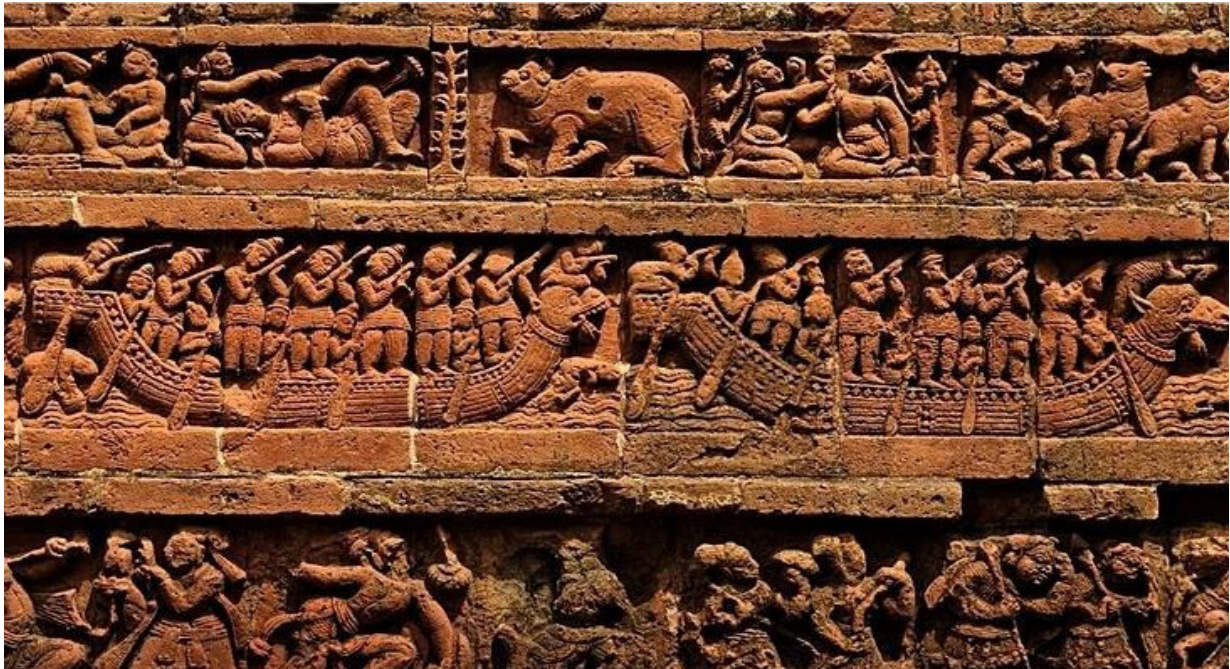
Excepting the doubtful remains of some Portuguese forts and factories, the Churches are practically the only architectural remains of the Portuguese in Bengal. The factories of the Portuguese merchants have long been disappeared and even the sites on which they stood are forgotten. The rich houses and proud edifices of the Portuguese Governors and grandes have crumbled. However, many of the churches, which the Portuguese missionaries erected still exist in all their original grandeur commanding the respect and mystery of hoary antiquity. Now, in Bengal there are only a few tangible physical vestiges of the Portuguese presence, a few churches and some ruins.



**Plate 5.12:** Hanseshwari temple and Ananta Vasudeva temple, Hooghly (Source: India & Portugal, Volume 53, Marg Publication, 2001).



**Plate 5.13:** 1785 CE Terracotta Plaque, depicting European Soldiers at the Radha-Govind Temple, Atpur, Hooghly. (Source: Banglar Terracotta: Akhyan O Alankaran by Srila Basu and Abhra Basu, 2015).



**Plate 5.14:** Portuguese Ships depicted in terracotta on the wall of the Jorbangla temple in Bishnupur, West Bengal (Source: Kothatobolarjonyei.blogspot.com).

Moreover, the inheritance of intangible culture which was rooted within the Bengali language, agriculture and Bengali food culture five hundred years before is still continuing without any interruption and with complete amalgamation with the Bengali culture. Apart from

the socio-cultural interactions a noticeable Portuguese inheritance was revealed in the visual culture especially in the language and literature, painting, art and crafts, temple architecture and terracotta engravings on the temple walls. All these reminded the Portuguese presence in Bengal. Knowingly and unknowingly the Bengali society is carrying the Portuguese inheritance as an integral part of its daily life.



**Plate 5.15:** 18<sup>th</sup> Century terracotta works at Jorbangla Temple, Itinda, West Bengal. Depicting Christian Padres and Warriors (Source: Banglar Terracotta: Akhyan O Alangkarān by Srila Basu and Abhra Basu, 2015).

### **I. Portuguese legacy in Bengali language and literature:**

Being the first European, Portuguese contributed significantly on the Bengali language and literature. To communicate with the native Bengalese there was a requirement of a bilingual dictionary for the Portuguese traders to understand Bengali. At that time there was no written or printed Bengali book that could help them. The earliest effort was taken by a Portuguese Missionary, Manuel Da Assumpção who wrote the first Bengali grammar in 1743 (**Plate 5.1**). It was named as *Vocabolario em idioma Bengalla, e Portuguez*, which was printed in Lisbon. The book was written in Latin characters and in Portuguese language. This book helped all the Portuguese traders to understand local Bengali terms and the language to communicate with the local Bengali people to trade in Bengal. This book was later translated in Bengali by Suniti Kumar Chatterji and Priyaranjan Sen, which was published by the Calcutta University Press in



1931. In the report of the Linguistic Survey of India, Grierson first mentioned and gave a brief description of the book.

‘Vocabulario em Idioma Bengala e Portuguez’ নামক শব্দকোষের ভূমিকায় গ্রন্থকার Manuel da Assumpeam বাঙ্গালা ব্যাকরণের কয়েকটি সূত্রের উল্লেখ করেছিলেন। এই সূত্রগুলিতেই বাঙ্গালা ভাষার প্রথম বিশ্লেষণ পাওয়া গেল, সেই কারণে Assumpeam বাঙ্গালা ব্যাকরণ নামে কোন বই লেখেন নি। তার বইয়ের নাম বাঙ্গালা-পোর্তুগীজ শব্দকোষ। শব্দকোষের ভূমিকায়ও ব্যাকরণ সম্বন্ধে মন্তব্য করেন। পূর্বের অভিধানে (১৭৯৯-১৮০২) ছিল, কেরীর অভিধানে (১৮২৫) ছিল, ই নেব অভিধানেও (১৮২৫) ছিল। বাঙ্গালা ব্যাকরণের যেইটুকু কোষকাব্যের প্রাসঙ্গিক Assumpeam সেইটুকুই তার খসড়ায় লিখেছিলেন। তথাপি পোর্তুগীজ লিখিত Assumpeam এর এই অপরিণত খসড়াই বাঙ্গালা ভাষার প্রথম ব্যাকরণ।

Translation: In form of the “Vocabulario em idioma Bengalla, e Portuguez”, Manuel da Assuncao first mentioned about the rules of Bengali grammar. The book also mentioned the explanations of the rules. It was not written in Bengali. It was also the Bengali-Portuguese Dictionary. In form of dictionary remarks on the Bengali grammar were mentioned. This book was also referred by other dictionaries like Josher dictionary (1799-1832), Dictionary of Carry (1825) and E-nab Dictionary (1825). Whatever required for daily use, Assuncao mentioned all in his draft. Thus this book was considered as the first book on Bengali Grammar written in Portuguese by Assuncao.

Assuncao also wrote another book – *Crepar Shastrer Orth-Bhed*. It was a bilingual missionary book, published in Lisbon in 1735. This book was written in Roman alphabet. The Portuguese language remained a lingua franca in Bengal till late 18th century. This book was referred by the other Europeans for understanding the local Bengali language for communication even by the British. Earlier to Assuncao, Dom Antonio de Rozario a Catholic Missionary wrote the earliest Bengali prose, ‘*Brahman-Roman Catholic Samvad*’ in Roman alphabet at the end of 17<sup>th</sup> century CE. (Sengupta, 2002).

The Portuguese introduced a wide range of products including household items and vegetables for the first time in Bengal. They also established their various colonies in different parts of Bengal and stayed about hundred and fifty years. As a result many Portuguese words were articulated in the Bengali languages which were in course of time lost its Portuguese identity and became the modern Bengali words of everyday use. The articles of common use, items used in Christian services, and vegetable brought in Bengal by them often go by their Portuguese names. Here is a list of some of those Portuguese words along with its Bengali derivatives which are now in everyday use as common Bengali words (**Table 5.1**).

**Table 5.1:** List of some Bengali words along with their Portuguese names and meanings.

<b>Bengali Word</b>	<b>Meaning in English</b>	<b>Portuguese Word</b>
<i>Almari</i>	Closet	<i>Armário</i>
<i>Cha</i>	Tea	<i>Cha</i>
<i>Istri</i>	to iron	<i>Estirar</i>
<i>Ispat</i>	Steel	<i>Espada</i>
<i>Ischool</i>	School	<i>Eskool</i>
<i>Kamij</i>	Shirt	<i>Camisa</i>
<i>chabi</i>	Key	<i>Chave</i>
<i>janala</i>	Window	<i>Janela</i>
<i>fita</i>	lace, ribbon	<i>Fita</i>
<i>baranda</i>	Verandah	<i>Varanda</i>
<i>biskut</i>	Biscuit	<i>Biscoito</i>
<i>balti</i>	Bucket	<i>Balde</i>
<i>gamla</i>	Basket	<i>Gamela</i>
<i>perek</i>	Nail	<i>Prego</i>
<i>anarôś</i>	Pineapple	<i>Ananáś</i>
<i>kaju</i>	Cashew	<i>Caju</i>
<i>kôpi</i>	Cauliflower	<i>Couve</i>
<i>pēpe</i>	Papaya	<i>Papaya</i>
<i>Pao-roti</i>	Bread	<i>Pao</i>
<i>girja</i>	Church	<i>Gireja</i>
<i>Jishu</i>	Jesus	<i>Jesu</i>
<i>ingrej</i>	English	<i>Ingles</i>
<i>padri</i>	Catholic priest	<i>Padre</i>
<i>ayah</i>	Maid	<i>Aia</i>
<i>krush</i>	Cross	<i>Cruz</i>
<i>peyara</i>	Guava	<i>Pera</i>
<i>mej</i>	Table	<i>Mesa</i>
<i>pau</i>	sliced bread	<i>Pão</i>
<i>sagu</i>	Sago	<i>Sagu</i>

Interestingly, one can be confused in the streets of different cities in Portugal to see the Bengali name of the Tea and Coffee shops as ‘Cha’ and ‘Café’, which are originally the Portuguese words and now became the Bengali words of our everyday use. Similarly, on riding

in any bus and train the windows are mentioned as 'Janela' which is regularly referred in Bengali (**Plates 5.2-5.3**). Even in front of a school in Portugal one can read the name as Eskool, the name that all Bengali people pronounce for school in Bengali. Many words in the Portuguese language can be identified and understood easily because of its phonetic resemblance with so called common Bengali words.

### **Popular Historical Novels:**

There are plenty evidences of Portuguese in the Bengali literature where their plundering and devastating activities within the Bengali society are mentioned. They are commonly depicted as pirates, slave traders who made their world in Bengal as 'Mugher Mulook' (Lawless world of Mugh) along with the Mugh or Arakanese plunderers. Portuguese are depicted here as 'firingi'. The explanations of the Mugh-Firingi raids in the villages of Bengal, their looting and brutal killing of native people irrespective of men, women and children can horrify present readers. In some of the historical novels and stories, event of the arrival of Portuguese in India are vividly found. Along with this the reactions of common Bengali people towards the white tyrants and their deadly weapons are also found. In some literature Portuguese characters are profoundly bring into being. Among them a few are '*Padasanchar*' by Narayan Gangopadhyaya, '*Rakta Sandhya*' by Sharadindu Bandopadhyaya. Contrary, in the Bengali novel 'Chander Pahar' (Mountain of the Moon) written by Bibhutibhushan Bandopadhyay, we find a brave and friendly Portuguese character of an Explorer as Alvarez. Some episodes are now featured in Bengali cinema portraying the Portuguese character. In this way we find the Portuguese legacy in Bengali literature.

## **II. The Portuguese legacy on the Bengali Cuisine:**

The gastronomical legacy of the Portuguese with the Bengali cuisines is widespread, profound, and enduring. Portuguese traders introduced many fruits and vegetables in Bengal which are now become an inevitable part of everyday diet in Bengali households. Affinity of Bengali people towards sweet products is well known, which are enhanced greatly with the invention of new sweet items after the arrival of the Portuguese in Bengal.

### **Sweets and Confectionaries:**

Portuguese introduced in Bengal the technique of curdling milk that became the basis of the famous Bengali sweet industry till now (Raychowdhury, 1990). It was not accepted in the Hindu custom to destroy milk by using acidic substance in it intentionally. At that time Bengali folks used to throw away naturally sour milk. When they saw the Portuguese to use the '*chhana*' or cheese they in course of time started using it by adding molasses in it (**Plate 5.4**). Bengali people invented many sweet items out of this '*chhana*' or cheese which are still in use including the Bengal's famous '*Rassogolla*'. Bandel Cheese was the contribution of the Portuguese in Bengal which was available in smoked and without smoked form. This cheese is still made in Bandel and shows the culinary legacy of Portuguese. In addition they also introduced bread or *pao-roti*, plum puddings and Chocolates (**Plate 5.5**). One of their specialties was the preparation

of sweetmeats from mangoes, oranges, lemons, ginger and pickles as ‘*murabba*’ (fruits in sugar). They first time in Bengal established confectionaries of cakes and pastries. They in 1868 opened a Confectionary in Kolkata in the name of M. X. D’GAMA. In the name of Maxo, they introduced first chocolate in Bengal (Mio amore, 2015). At that time Ship biscuits were popular in Europe as sailors’ biscuits. Portuguese introduced this ‘Ship Biscuits’ in Bengal and this is also considered as the first biscuits in Bengal (Taylor Sen, 2015).

### Vegetables:

The Portuguese were the traders who brought several vegetables from different lands in this world and introduced for the first time in India and in Bengal. These vegetables modified at a great extent the age old gastronomical heritage of Bengali people. The change was so profound and accepted by common Bengali people that the tradition is still continuing. The major change was the use of chili for seasoning food. Bengali people were habituated in the use of peppers (*marich*) both black and white for seasoning foods. Introduction of Chili in Bengal is the contribution of the Europeans. Now, pepper is very much replaced by the use of chili in Bengali households. Interestingly, the use of both white and black peppers by the Portuguese common people is found widespread today in every household, restaurants in every city or village in Portugal. A similarity of making curry using lot of vegetables is found common in between the Portuguese and the Bengali people today.

**Table 5.2:** List of vegetables which were brought by the Portuguese in Bengal and their use.

Bengali Name	Comments	Use in Bengali Cuisine
China Badam	Introduced from America, perhaps via Africa.	Snacks
Kaju	Native of Brazil, introduced on west coast of India to check erosion. Today India is the world leader in production	Snacks, Dry Fruits
Ananas	Introduced in Bengal in 1594 from Brazil.	Fruit, Chutney
Pepe	Came to India via Philippines and Malaysia.	Vegetable and as fruit when ripe
Ranga Alu	Introduced from Africa or Brazil	As vegetable
Lanka	Origin in America, in all its forms spread rapidly in India as substitute for black pepper	Used as flavouring food
Vendi	Introduced from Africa	As vegetable

Apart from the trading of fruits and vegetables they also initiated plantation of some crops like cashew nut in south Bengal mainly in the present districts of Medinipur, engaging the natives who were their slaves. In this part of Bengal the cultivation of cashew nut is still evident. Other than the cashew nut, the fruits and vegetables they brought in Bengal all are now cultivated in most of the agricultural land of Bengal to meet the demand of common people in

their everyday use. Here below a brief list of fruits and vegetables which were introduced by the Portuguese in Bengal (**Table 5.2**).

### **III. Evidence of the Portuguese legacy in the art and architecture:**

Bengal was the important trade post of the Portuguese from 16<sup>th</sup> to 18<sup>th</sup> Century CE. From the account of an English politician Pollexfen in 1681 it was found that during the 17<sup>th</sup> century CE, Indian silk and muslin had occupied tremendous demand amongst the Europeans that brought a fashion revolution across Europe. Indian muslins and calicoes then became extremely popular all over Europe for both male and female dresses. India at that time was the largest supplier of textiles and the important region was Bengal. This hub then drew attention of the Dutch and English East India Companies into Bengal (Subrahmanyam, 1991). The evidence of this trend was very much reflected in the European paintings of that period. A good number of the European portraits during 17<sup>th</sup> to 19<sup>th</sup> centuries CE were found in some museums across the world where the person wore a dress made of muslin (**Plates 5.6-5.7**).

Apart from the evidence of muslin in the contemporary European paintings a significant change in the Indian paintings during the colonial period could be noticed even in Bengal. It was the depiction of chair in the contemporary Indian paintings. Chair is introduced first time by the Portuguese in India or in Bengal. Indian tradition was the use of cushion to sit on it. Even the royal thrones of Kings and queens were the luxurious cushions with golden or metallic back rests but without any legs. Arm rests were also made with decorative cushions. Indian paintings were dominated by this kind of seats prior to the arrival of Europeans in India, which were replaced beautifully by the depiction of chair (**Plates 5.8-5.9**).

Besides paintings considerable impact of the European culture was also felt in the wood carvings of Bengal. With the arrival and settlement of the Europeans in Bengal, Bengali artisans got a chance to see and observe them closely. They expressed their ideas and feelings through their medium of art. Evidence of the European influence over the traditional Bengali art was strongly evident in the art objects crafted after 17<sup>th</sup> Century CE, when the Europeans were strongly rooted in Bengal. Wood carvings of this period depicted various European culture. From the collection of some wood carvings in the Gurusaday Museum, Joka, Kolkata dated 18<sup>th</sup> century CE we came to know about the contemporary society of the European in Bengal (Chakravarti, 2001). Two of the wood carvings are discussed below that stated the influence of European culture over the Bengali Society (**Plates 5.10-5.11**).

Evidence of ancient architecture is rare in Bengal as no stone temples were constructed in Bengal. The raw material for the construction of temples was only terracotta bricks, thus temple remains before 17<sup>th</sup> century CE are not found in Bengal. Among the existing temples in different districts of Bengal we found plenty evidences of European presence depicted intricately in

several terracotta plaques. There are several temples in the Bardhaman districts of West Bengal established during 18<sup>th</sup> century CE where in various terracotta plaques the depiction of the European culture has been found. At Kalna in this district there is Giribardhan temple, Krishnachandraji temple, Gopalji temple etc. built in typical 25 ratna-chura style of Bengal temple architecture. Some of the beautifully decorated terracotta panels in these temples depict European presence with full military power in both land and water. Innumerable depictions of colonial ships with their soldiers are widely visible on the walls of these temples.

The Hanseshwari temple and Ananta Vasudeva temple are located in the Hooghly district (**Plate 5.12**). Both the temples were constructed within the single premises during the 17<sup>th</sup> Century CE by King Rāghabendra of Sātgaon in typical Bengal temple architectural style. But different style of the ratna-churas on the Hanseshwari temple reflects the Portuguese influence and their presence at Sātgaon at that period. The Hanseshwari temple is a live temple where the deity is the Goddess Hanseshwari, still worshipped everyday by the devotees and pilgrims (Chattopadhyay, 2013). Another temple is found at Atpur, established in 1786 CE in Hooghly where a terracotta plaque depicts the European soldiers with arms and cannon (Basu, 2015) (**Plate 5.13**).

At the 'Jorbangla' temple established in 1655 in Bişnupur of the Bankura district of West Bengal one can look at a series of dragon boats of the Portuguese along with Portuguese soldiers holding guns on terracotta plaques (Das, 2011). This 17<sup>th</sup> century temple was constructed by the Malla Kings. In Itonda in the Birbhum district of West Bengal there is a terracotta temple of 18<sup>th</sup> century where one can see the depiction of Christian Padree along with soldiers holding arms on a terracotta plaque (Basu, 2015) (**Plates 5.14-5.15**).

## Conclusion

The government of Lisbon and Ceylon had less control over the Portuguese in Bengal thus the Portuguese tried to set up their independent kingdom in Bengal. Their men convicted, outlawed and became plunderer and pirates in alliance with the Mughls or Arakanese. Their brutal activities in Bengali society were terrors for Bengalese. They lived in a great luxury dressed in the style of the local Nawabs with number of native slaves. The emerging power of the British East India Company during the 18<sup>th</sup> Century CE defeated the Portuguese from the seafaring trade conquering their all posts on the Bay of Bengal. As a result the existence of the Portuguese almost disappeared from Bengal. Despite their disappearance from Bengal their legacy in Bengali culture is still reflected and the age-old heritage is still surviving in modern Bengal. Though the Portuguese influence is felt in numerous walks of life in Bengal today, the influence of the Portuguese in the East has not yet been adequately dealt with. These influences are however, more profound and lasting than it is generally recognized.

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- Folder on Kalna by the Archaeological Survey of India Personal visit to Porto and Lisbon in Portugal.