

sought to accommodate them with honest families till their marriages could be arranged.⁴²

Secondly, the charity offered by these institutions was tainted by the brush of racial discrimination. The *Recolhimento* of Serra was meant primarily for "noble young ladies" from Europe. The original statutes of these Homes clearly declared that "no native woman, however demoralized she may be, shall be admitted in this house, but only white women". The Convent of Santa Monica was similarly founded for the European women only. Later when its doors were opened to Indians, a distinction was made between the two: the European nuns wore the traditional black veil and were given the title of "Mother", while their Indian counterparts had to sport white veils and remain content with the title of "Sister". The attempt made by the Franciscans to set up the Convent of St. Clare, which appears to have been inclined in favour of the native woman, did not meet with any success. Thus, initially, all the three institutions, along with the Holy House of Mercy, offered charity of a "For Whites Only" type.

Thirdly, the Serra as well as the Convent of Santa Monica were often accused of admitting into their fold wealthy women with an eye on the fat dowry that they would bring. In fact, on 10-2-1632, some of the citizens met and accused the Convent authorities of forcing the widow of D. Pedro Mascarenhas to take the habit immediately after the internment of her rich husband. A related accusation was that the nunnery ignored the requests of poor, unmarried girls to enter the convent.

Finally, it must be noted that the education and training that was imparted to the inmates in "feminine arts" was not meant to encourage women to be economically independent; they had to live throughout their lives under the "protective" wing of the *Recolhimentos* or till such time as they were married or were sent to live with a relative.

As has been mentioned above, in such a patriarchal construction of charity, the responsibility of looking after the orphaned, unmarried girls was conveniently transferred from the natal family, which was often sufficiently well-off to discharge this duty, to the state, which passed the buck unto the colonial exchequer. In the name of charity, the orphaned *kanya* was given

42. L.A. Rodrigues, "Portuguese Feminine Emigration to India", *Journal of Indian History* (University of Kerala, Trivandrum, 1980), Vol. LVIII, Parts I-III, p. 58. Also refer to *APO*, fasc. I, pt I, p. 60.

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