

## ABSTRACTS

peessoas que acompanhavam o seu padraço, major Bento da França, novo governador de Timor. Este *Diário* constitui o único texto feminino português histórico actualmente

conhecido sobre o território colonial timorense, visitado através de uma escrita de diversão organizada verdadeiramente entre fascínios orientais e a dramática

realidade de uma vivida ideia de exílio em Timor.

[Autor: Ivo Carneiro de Sousa, pp. 130-147]

## ABSTRACTS

### The Ryukyu Network in the Fifteenth and Early Sixteenth Centuries

Melaka's conquest by Albuquerque in 1511 is usually considered as a turning point in Southeast Asian history. One group of Asian traders pushed out of Melaka with the Portuguese takeover of that port were the Ryukyuan. The present paper describes their foreign trading network and its gradual development in the fifteenth century and the first few decades of the sixteenth century. Ryukyuan trade was then centred on Naha, the Ryukyu capital on the large island of Okinawa. From there Ryukyuan vessels regularly sailed to Korea and Japan in the north, Fujian in the west, and various destinations in Southeast Asia. These included Siam, Patani, Melaka (until 1511), some sites in modern Indonesia, and so on. On the way south, Ryukyuan vessels occasionally made stopovers along the central Guangdong coast, in the area of modern Zhuhai, and along the Hainan coast as well. Trade to Ming China, in the form of tribute relations – but also conducted privately, against China's laws and regulations –, was essential for the Ryukyu economy. The official segments of these relations in particular are excellently documented through various texts, especially the *Ming shilu*. Another important source is the *Lidai bao'an* collection, which also reports on Ryukyu contacts to Southeast Asia, etc. From Southeast Asia, Ryukyuan ships would bring pepper, sapanwood and other tropical products to Naha. These would then be taken to Fujian, together with native horses and sulphur needed in China for military purposes. In return, Chinese manufactured and other products were brought back to Naha, either for domestic consumption or for circulation to Korea, Japan, and Southeast Asia. The present paper is especially interested in the Ryukyu-China links and the Ryukyu-Southeast Asia connections. Among other

things it discusses the ambiguous relations between the Ryukyuan and their Fujianese partners / competitors. To some measure, both trading networks overlapped. This also had its implications for Ryukyuan activities in Southeast Asia. A further point of interest is the question of why the Ryukyuan withdrew from Melaka, in contrast to some Chinese who had decided to support the Portuguese. Finally, brief attention is given to the possible effects of the well-known Luso-Chinese clashes in the early 1520s on the Ryukyuan and Fujianese networks. [Author: Roderich Ptak, pp. 6-23]

### The Portuguese Settlement at Macao. The Portuguese Policy of Expansion in the Far East, in light of the Chinese and Japanese Intercourse and Maritime Activities

This article deals with the Portuguese settlement of Macao in 1557, focussing on the international maritime context of Far East Asia at the time of the arrival of the Portuguese. Particular attention is paid to trading, smuggling and piracy by the *haikou* and *wokou* along the China coast, and the political positions formally assumed by China and Japan vis-à-vis maritime commerce. In fact, the founding of a Portuguese base in Macau was directly connected to the international maritime trading network and routes, established since ancient times by Chinese and Japanese overseas merchants. As first Europeans to reach the Far East in the 16<sup>th</sup> century, the Portuguese were confronted with the complex international situation of the Far Eastern seas, the result of historical events. The paper briefly analyses the historical intercourse between China and Japan during the *kanhe maoyi* system, in order to clarify the maritime context of the Far East and the political stances assumed by China and Japan when the Portuguese arrived. The entire process and the historical events connected to the

Portuguese settlement of Macao, moreover, were strictly tied to illicit Chinese piracy, financed and supported by the Japanese *daimyo* of Kyushu. The research therefore, reveals the hidden relations and co-operation among the Portuguese, the Chinese sea-adventurers and their Japanese counterparts, as well as reported reactions and defensive counter-measures adopted by the Chinese local authorities. It was no coincidence that the Portuguese arrived at Tanegashima in 1543 accompanied by the notorious pirate Wang Zhi. Finally, the present study takes into consideration the political strategies pursued by the Portuguese, in order to obtain formal recognition from the Ming dynasty of their settlement at Macao. In this respect, the unofficial role played by Japan was, though somehow neglected, very significant indeed.

[Autor: Patrizia Carioti, pp. 24-39]

### Macao, China and Japan: An Historic Relationship (16<sup>th</sup> and 17<sup>th</sup> Centuries)

China's relationship with Japan dates back to very distant times. In the 5<sup>th</sup> century B.C., Japan sent tributary embassies to China. For quite a long time, its foreign trade was entrusted to Korean and Chinese navigators. However, the Mongol threat led to the development of Japan's seafaring class. In the early 14<sup>th</sup> century, the Japanese began engaging in piracy and sacking along the coasts of the China Sea. Their ships were called *Wako*, named after the flag depicting the god of war, which the Japanese invoked. Sino-Japanese trade was, once again, officially interrupted. When the Portuguese arrived in Japan, in around 1542–43, the seas around China were the domain of pillagers and pirates from both nations (Japan and China), so it was a time of great confusion and high risk in the area. China continued to be an important element in Japanese trade because the main activity of the merchants was the importation of Chinese silk and gold,

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which were exchanged for Japanese silver. The Portuguese entered this trade, and Macao played a fundamental role in that. [Author: Leonor Diaz Seabra, pp. 40-53]

### **The End of the Missionary Dream on the Islands of the Rising Sun**

Based on a critical analysis of the polemic work by Father Valentim de Carvalho, entitled *A Apologia do Japão*, concluded in 1617, this article attempts to address relevant issues and elucidate some approaches towards understanding the reasons that led to the dissolution of the western project to evangelise the Japanese archipelago, following the expulsion of the European Catholic missionaries and the banning of Christianity in 1614 by the central authorities of the Islands of the Rising Sun. The fundamental reasons for the rise and fall of Christianity in Japan must always be presented in the context of the political and historical transition the archipelago experienced at the time, going from a relationship between a European people and various Japanese political leaders to interaction between various western peoples and a single Japanese power, which was hostile to Christians. [Author: José Eduardo Franco, pp. 54-63]

### **Studies of the History of Chinese Maritime Contacts with the Outside World**

The paper summarizes the development of one important branch of China's historical sciences: the perception of China's maritime links with the outside world, from Antiquity to the Qing dynasty, as seen through the eyes of modern Chinese scholarship. This includes research on historical geography, ethnographical accounts, official histories, nautical works, cartography, and treatises on technical issues such as naval construction. The paper, written in the early 1990s, offers a well-balanced bibliographical survey of 20<sup>th</sup> century research. It also mentions some non-Chinese works, for example those by Paul Pelliot, which bore a heavy influence on China's historical sciences. By and large it follows a chronological approach. The works of Shen Zengzhi (on the *Daoyi zhiliu*) and Liang Qichao are considered in *primo loco*. This is followed

by a brief discussion of the many editions prepared by Feng Chengjun, Xiang Da, and others. Towards the end, modern tools such as the *Gudai Nanhai diming huishi* are presented in some detail. [Author: Chen Gaohua, pp. 64-86]

### **The Dugout Canoe in China**

A dugout tree trunk is one of the oldest forms of naval construction. Works on naval ethnography from the first half of the 20<sup>th</sup> century state that dugout canoes were extremely rare in China. There is evidence that this type of watercraft was used in Europe as early as the Mesolithic period, about ten thousand years ago, but, for reasons that are not yet clear, it was thought to be absent from China. Half a century of Chinese archaeology has changed this view, and what remains to be defined are the reasons behind this rather enigmatic "absence/presence". A detailed examination of the archaeological findings reveals that in fact the absence of the dugout in the modern era follows a geographical and chronological gradient that is interpreted by the author as reflecting a normative choice made by the former imperial administration. [Author: Jean-Yves Blot, pp. 87-101]

### ***Shen cha* and *Xian cha*: The Supernatural in the Folk Medicine of South China**

Despite the wide range of folk remedies and therapeutic practices that have been handed down through the generations in Macao, the non-therapeutic elements of Macanese medicine, which proved so valuable as a form of cultural adaptation of the local Portuguese, especially in the first three centuries of Macao's history, remain to be considered. These non-therapeutic elements can be examined from three angles: personal, social and supernatural or magical. This article deals with some of the magical-religious aspects found amongst Macao's Chinese population, which were still alive and well in the 1960s and 1970s. [Author: Ana Maria Amaro, pp. 102-119]

### **An 18<sup>th</sup> Century Macao Armenian Merchant Prince**

Matheus Joannes, an Armenian, came to Macao as a young man in 1761 and

remained there until his death in 1794. As a merchant he amassed a great fortune. We learn a great deal about the man and his money from the inventories of his household effects in Macao and his business papers at Canton, his will, and the records of the administration of the funds of his estate from 1795 to 1830. The administration of the son's legacy became the responsibility of the orphans' court and through the years it was used to provide capital to many of the Portuguese and foreign traders resident in Macao. Matheus Joannes was an unusual man, global in his interest and business activities: at his death in 1794, he was one of the wealthiest merchants in Asia. His life story deserves to be reconstructed and recognized as one of great importance in the economic history of Macao. Though an Armenian by birth, he acquired Portuguese citizenship, which enabled him to join the select group of less than twenty native-born Portuguese ship owners, who controlled the economic life of Macao. His role in the development of the opium trade in Macao has been largely overlooked. [Author: Carl T. Smith, pp. 120-129]

### **Oriental Fascination and Timorese Exile: Maria Isabel Tamagnini's 'Journal of a Trip to Timor (1882-83)'**

Between the ages of 20 and 21, Maria Isabel d'Oliveira Pinto da França Tamagnini kept an extraordinary journal of a trip to Timor, covering a lengthy itinerary that took her from Lisbon to Dili, via Singapore and various cities in what is now the Republic of Indonesia, in the years 1882/1883. As part of the fourteen-person entourage to accompany her stepfather, Major Bento da França, the new governor of Timor, this journal is the only known historical Portuguese text dealing with the colonial territory of Timor to have been written by a woman. Her descriptions, written for pleasure, alternate between fascination with the Orient and the dramatic reality of an idea of exile experienced in Timor. [Author: Ivo Carneiro de Sousa, pp. 130-147]