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tanto na forma de plantas e mapas manuscritos, como na forma de plantas e mapas impressos. Também se assinala o modo como certas formas particulares de representação da cartografia chinesa influenciaram a concepção de alguns mapas de Macau difundidos pelos europeus. Da mesma maneira, prestar-se-á atenção à forma como certos mapas de Macau de origem europeia foram apropriados e transformados por desenhadores e artífices chineses ou macaenses de acordo com o gosto

oriental ou o simbolismo próprio da cartografia chinesa tradicional. Finalmente, aproveitaremos vários exemplares cartográficos chineses para acrescentar algumas pistas ao inquérito que trata da toponímia vernácula do território que viria a ser Macau. Como é sabido, o assunto da origem e do significado dos diversos nomes dados a Macau é dos mais debatidos por parte dos investigadores, sendo que tende a ser complicado por dois motivos essenciais: pelo facto de muitos

povos terem baptizado o mesmo local de modo diferente ao longo do tempo; e pelo facto de algumas palavras serem pronunciadas de modo diferente em diferentes dialectos chineses. Nesse sentido, trataremos de demonstrar de que modo os mapas constituem auxiliares tão preciosos quanto as restantes fontes documentais para o esclarecimento desta questão central dos estudos sobre Macau. [Autores: Francisco Roque de Oliveira e Jin Guo Ping, pp. 133-169]

ABSTRACTS

Seeds of Change, Seeds of Exchange. Magellan's Voyage and the Philippines

The historic voyages of exploration and discoveries initiated by Portuguese mariners from the late 15th century brought lasting consequences to all the regions of the modern world. The “change and exchange” that resulted from the encounters between the Old and the New World altered practically all aspects of the human and cultural landscape of peoples the world over.

One such significant voyage was Magellan's expedition to the Philippines.

The resulting consequence of Spanish colonization of the Philippines, which lasted for over three centuries, connected the archipelago globally—within Asia, the Americas, and Europe—and brought about the Filipino culture that identifies the modern Filipino.

[Author: Bernardita Reyes Churchill, pp. 23-31]

The Journey by Ferdinand Magellan and the Manueline Counter Journey (1519-1522): New Problems, Perspectives and Debates

This study seeks to extend the research on the great voyage by Ferdinand Magellan, between 1519 and 1522,

drawing particular attention to Portuguese participation and the rapid organisation, under the rigorous supervision of King Dom Manuel, of a counter-voyage capable of blocking Spanish traffic into Southeast Asia, especially in the wealthy region of the Moluccas. The voyage that Magellan proposed aimed to discover a western route to the Moluccas.

This objective ran counter to the interests of Portugal, which, under the Treaty of Tordesilhas, considered these islands to be under its sovereignty, since the Portuguese had arrived there in 1512. In 1520, King Dom Manuel ordered nobleman Jorge de Brito to sail to the Moluccas to build a fortress and intercept Magellan. The mission suffered setbacks due to monsoons and incidents such as that which led to the death of its leader in Achin in 1521. He was substituted by António de Brito, who arrived in the Moluccas in May 1522, shortly after the remaining two ships in Magellan's armada had left. Themes in the life of Magellan are also covered, such as his birth in the city of Oporto and possible participation in the first Portuguese journey in search of the Moluccas, which reached Ambon and Banda in 1512. The thirty four Portuguese members of Magellan's armada are also identified, together with the documents found in Portugal regarding

this navigator's voyage.

[Author: José Manuel Garcia, pp. 32-53]

***Peregrinatio*, Sin, Sexuality and the Mercantile Mentality in Pigafetta's Account of Ferdinand Magellan's Voyage**

This research looks at the historical context and mainly narrative and symbolic options used in the most famous chronicle of Magellan's long adventure: the book of the traveller, adventurer and crew member in the great 1519-1522 expedition, the Italian Antonio Pigafetta. Gathering the Iberian knowledge about Asiatic and American maritime and territorial spaces, based on his own daily journey notes, the astonishing Pigafetta book is a major paradigm of a selective literary option following the gender patterns of “peregrination”: a medieval and renaissance selective literary gender stressing a dramatic voyage with a moral goal. The moral hero of this “peregrination” is Magellan and his moral lesson is Pigafetta's account itself.

[Author: Ivo Carneiro de Sousa, pp. 54-66]

The Philippine Islands According to Pigafetta

Pigafetta's narrative is both a distinct literary creation and a key source in Philippine historiography. The Magellan expedition was in the waters

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or on the islands of the Philippines for about seven months (in a voyage of three years) and the section on the Philippines, which constitutes a third of the entire account, is its centerpiece. The author inquires into the construction of the Pigafetta narrative. Setting it in the context of early European accounts of exploration, he considers the intellectual framework and rhetorical strategies that governed how Pigafetta's navigational narrative "produced" the Philippines, converting it from the unknown into an object of knowledge for a European readership. [Author: Resil B. Mojares, pp. 67-83]

The Great Adventure of Ferdinand Magellan in Portuguese 16th Century Chronicles

This study investigates the main information and narrative representations, written by 16th century chroniclers of the Portuguese expansion in Asia about the life and great maritime adventure of Ferdinand Magellan. Special attention is given to the important access João de Barros had to the now missing memoirs of Gonzalo Gomez de Espinosa and Duarte de Resende, who shared in or witnessed, from the Portuguese fort at Ternate, in Moluccas, the fate of the survivors from Magellan's expedition. Ferdinand Magellan's voyage was narrated by participants in this undertaking who have left us their accounts, but it also drew the attention of chroniclers who recorded their points of view on the significance of the voyage and what they considered the most important happenings. Among these chroniclers are a number of Portuguese who were interested in this event in the 16th century in that it ran counter to the interests of King Dom Manuel in the East. Most of these authors openly criticize Ferdinand Magellan as a traitor, especially Jerónimo Osório, João de Barros and Fernão Lopes de Castanheda. Other works that also focus on this matter include those of Damião de Góis, Gaspar Correia, António Galvão and Gabriel Rebelo. It was therefore felt

to be apposite to follow these varying accounts in the chronicles, re-establishing the order of narrative discourse on the life and voyage of Ferdinand Magellan. [Author: José Manuel Garcia pp. 84-104]

Fernão de Magalhães and Fray Bartolome de Las Casas. Their Convergence in the Philippines

In 1518 Ferdinand Magellan and the Dominican friar Bartolome de las Casas met once (accidentally) in the antechamber of the Chancellor of Castile, in Valladolid. It was a meeting of two persons deeply obsessed with similar plans and problems related to the great adventures of the times, the discovery and colonization of the New World. The encounter was relatively brief. Magellan explained to the Dominican his idea of finding a way to the Moluccas by the Spanish route of the west. Las Casas could not but speak to Magellan about the only thing troubling his head and his conscience, the morality of the American conquest colonization with total respect for the human rights of the natives. After parting ways, they never met again, but their behavior, policies and ideas did meet and found common ground in the Philippines. Las Casas returned to his beloved Indies where he continued his struggle for the defense of the rights and the protection of the Indians. His weapons were the divine and human laws, and the theological and juridical principles being maintained by Fr. Francisco de Vitoria and his disciples at the university of Salamanca. Las Casas' energetic campaign in the field as well as before the Spanish royal court combined with those theological and juridical principles brought about the more humane New Laws of the Indies promulgated in 1542, setting norms for the conquistadors and colonizers. Meanwhile, many miles away across the immense Pacific Ocean, Ferdinand Magellan, in his voyage around the world which he himself would not complete, stopped in the Philippine Islands

in March 1521. His relations with the ruler of Cebu, rajah Humabon, described in detail by chronicler Pigafetta, were a model of human tact, prudence, understanding and mutual respect. Magellan made it clear that he did not go there to conquer but to discover, not to impose a foreign rule but to establish trade relations. The Cebu ruler was baptized, he showed readiness to recognize the monarchs of Spain, but he did it willingly and freely. Magellan was killed there, but in a battle of allegiance with the Cebu ruler who was fighting against another local chief, Lapu-Lapu. However, his behavior and policies continued to be adopted in the New Laws of the Indies, already in force when Legazpi arrived in 1565. And in the last year of that century, 1599, a referendum took place in the Philippines, in which the native population freely expressed their consent to be and to remain under the protection of the King of Spain. The struggle of Las Casas in America had its most complete success precisely in the Philippine Islands, the archipelago "discovered" by Magellan, a country Las Casas never knew.

[Author: Fidel Villarroel, pp. 105-113]

The Fernão de Magalhães Expedition in the Philippines. A Globalizing Event

The Magellan expedition is discussed as an event in the context of Philippine society in the early 16th century, and as a historical document through the account of Antonio Pigafetta (the expedition's chronicler) in contemporary Philippine historiography. The friendly reception accorded the European expedition and the death of Magalhaes are examined in terms of differing cultural meanings, and the interpretations of Filipino historians of the expedition in the Philippines is assessed in terms of political conditions in the Philippines from 1946 to the present.

[Author: Digna Balangue Apilado, pp. 114-118]

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The Moluccas, the Philippines and Trading “Corridors” in the South China Seas in Portuguese cartography, 1537-1571. Overlapping yet Diverging Interests?

This paper focuses on research concerning six Portuguese maps containing diverging geographical and maritime perspectives of Southeast Asia and South China in the mid-17th century. The differences relected on the maps can be interpreted according to the varying depiction of competing “corridors” of islands between Palawan and Taiwan arising from ongoing investments in producing detailed cartographic information on the Philippines, the Moluccas and the islands off China. This was far from being an ingenuous divergence resulting from a lack of geo-commercial information; rather, it was due to differing official and private strategies concerning the extent of Portuguese trade and policy in these far-off Asian zones.

[Author: Ivo Carneiro de Sousa, pp. 119-132]

or Macanese authors and draughtsmen in accordance with oriental taste or the individual symbolism of traditional Chinese cartography. Finally, we will take advantage of various specimens of Chinese cartography to assist research on the vernacular toponymy of the territory that would come to be known as Macao. As is known, the subject of the origin and of the meaning of the various names given to Macao is one of the most hotly debated by researchers, and tends to be complicated for two essential reasons: the fact that over time many people have baptized the same place in different ways; and that some words are pronounced in different ways in different Chinese dialects. Following this logic, we will demonstrate how maps can constitute a valuable supplement to other documentary sources in elucidating this question, central to studies on Macao.

[Authors: Francisco Roque de Oliveira and Jin Guo Ping, pp. 133-169]

Maps of Macao from the 16th to 17th Century. Inventory, Description and Comparative Analysis of Specimens of European and Chinese Cartography

This article focuses on the inventory and the description of the main maps, plans and drawings of Macao produced from the 16th to the 17th centuries. Cartographic specimens of European and Chinese origin are analysed in parallel. A special prominence is given to those cartographic representations that enjoyed a larger international diffusion at the time, whether in the form of hand written plans and maps, or in the form of printed plans and maps. Reference is made to how certain forms of representation peculiar to Chinese cartography influenced the conception of some maps of Macao diffused by Europeans. Attention will also be paid to the way in which certain maps of Macao of European origin were appropriated and transformed by Chinese