

## RESUMOS

## ABSTRACTS

**St. Francis Xavier and the Society of Jesus in India**

This article investigates in depth the main activities and conditions of the Jesuits' initial religious work in India under the direction and inspiration of St. Francis Xavier (1506-1552). Analysing the local context from the social to the religious background at the time of the Jesuits' arrival in India, it underlines their difficulties in penetrating local cultures and societies. For this reason, the Jesuits tended to settle, above all, in the colonial enclaves of Portuguese "sovereignty" or commercial activity, thereby generating a close association between colonial and missionary power. Indeed, the activities of the Jesuits in India can only be put in perspective within the context of support from both royal patronage and the Portuguese colonial authorities in the so called *Estado da Índia*. Whenever they moved into other territories, especially those of a Hindu majority, they tended to specialise in a "top-down" missionary activity, starting with the protection, support and conversion of the territorial powers and ruling classes of the "Indian" states. At the same time, the Society of Jesus developed its own powers, which pervaded its organisation from the economic to the sacred realms. The arrival of St. Francis Xavier and the first Jesuits in India in 1542 generated a new missionary and religious dynamic that, in spite of not having substantially altered the prevailing religious structures, became a factor in the renewal of Tridentine Catholicism and a strong supporting element for the slow construction of colonial enclaves, for which the territory of Goa would become the major paradigm. [Author: Maria de Deus Beites Manso, pp. 12-33]

**St. Francis Xavier in Southeast Asia. Missionary Work, Solitude and Charitable Endeavour**

This paper studies the religious activities of St. Francis Xavier in Southeast Asia,

between 1545 and 1552. It aims to reconstruct the exact vocabulary used by the Jesuit for referring to his own religious activity in order to understand the cultural diversity of Southeast Asian societies. It then follows Xavier in the Portuguese colonial enclaves between Malacca and the Moluccas studying his religious, spiritual and charitable activities. Special attention is given to the connection between Jesuit evangelisation and the power of the Holy Houses of Mercy in these Asian regions. [Author: Ivo Carneiro de Sousa, pp. 34-52]

**St. Francis Xavier and the Jesuits in Ambon (1546-1580)**

The names of the present-day Christian villages on the islands of Ambon, Haruku, Saparua, and Nusalaut are very similar to the names of the Christian villages on the same islands mentioned here and there in the letters and reports of the Portuguese Jesuits visiting those islands during the first half of the 16<sup>th</sup> century. This is also true for the Muslim villages on those same islands, indicating that during the 300 or so intervening years of the Dutch presence in those islands, no fundamental changes occurred in the distribution between Christian and Muslim villages. This is interesting given that neighbouring Muslims from Hitu continually raided the Christian villages during the first half of the 16<sup>th</sup> century, while war fleets from Ternate constantly attacked those same villages and the Portuguese strongholds during the second half of that century. In between the conflicts, the Portuguese Jesuits succeeded in carving a socio-geographical area in the Ambon-Lease islands whose inhabitants were (and are) Christians, while the Muslims in general also succeeded in keeping their villages intact. A similar socio-geographical configuration never materialized in North Maluku where the Portuguese concentrated their trade, fleets, and politics. Why this happened

on the Ambon-Lease islands is the topic of this paper.

[Author: Richard Z. Leirissa, pp. 53-63]

**St. Francis Xavier's Letters From China (1552)**

This study publishes the last eight letters written by Francis Xavier on the small south Chinese island of Sanchoão between October 21 and November 13, 1552, prior to his illness and death. They stress the religious importance of his final project of reaching mainland China and starting Catholic evangelisation. At the same time, these unique documents deal with several problems and themes of the Jesuit activities in the Portuguese colonial enclaves in Asia, and highlight the political conflict faced by Xavier in Malacca given the opposition by the powerful Captain of the city, Dom Álvaro de Ataíde da Gama. [Author: Ivo Carneiro de Sousa, pp. 64-79]

**Manuel Teixeira, the Historiography of St. Francis Xavier and the Arrival of his Mortal Remains in Goa**

On March 16, 1554, the mortal remains of St. Francis Xavier arrived in Goa after having been brought there by a delegation of Jesuits led by Belchior Nunes Barreto, accompanied by Fernão Mendes Pinto. The study of these events led to an examination of the collection of old Portuguese historiography consecrated to the "sacred memory" of Francisco Xavier, with special attention going to the *Vida do bem-aventurado padre Francisco Xavier* [Life of the Blessed Father Francisco Xavier], written in 1579 by the Jesuit, Manuel Teixeira. This work constitutes the saint's first biography, its author having been present at the above mentioned event. This work has remained practically unknown to the present day and should be more highly regarded, especially since it influenced the two Portuguese Jesuit chroniclers who are distinguished as biographers/hagiographers of St. Francis

Xavier—João de Lucena and Sebastião Gonçalves—and whose works date respectively from 1600 and 1614. Manuel Teixeira is a well-documented author, exalting the religious and human dimension of St. Francis Xavier. However, a little before this book had been written, Fernão Mendes Pinto, in the work *Peregrinação* [Pilgrimage] had already made an important contribution to the dissemination of the history of a person who was immortalized as one of the “heroes” of his brilliant creation. The work had widespread impact after having been discovered by the Jesuits before it was printed in 1614. The questions arising from the historiographic works are reviewed, and some matters relating to the iconography of St. Francis Xavier examined.

[Author: José Manuel Garcia, pp. 80-99]

**Twixt Hagiography and Chronicle: The *História da Vida do Padre Francisco de Xavier* by João de Lucena**

The hagiographic chronicle *História da Vida do Padre Francisco de Xavier e do que fizeram na Índia os mais Religiosos da Companhia de Iesu* is one of the most important works about St. Francis Xavier, written by João de Lucena and published in 1600. This study looks at his life and his monumental work, pointing out his sources, historical context and main hagiographic strategies, widely centred on the celebration of Xavier's project for the conversion of the Chinese Empire to Catholicism.

[Author: Jorge Gonçalves Guimarães, pp. 100-112]

**The Hagiographic Construct of St. Francis Xavier and the Portuguese Missionary Ideology in Asia**

This study cross references two works and two authors who are pivotal to the contemporary reconstruction of both the history/historiography of the Portuguese missions in Asia as well as a missionary project in the service of Portuguese colonial movement. Father António da Silva Rego and Father

António Lourenço Farinha compiled documentation, disseminated studies, distinguished themselves in polemics and produced some of the most respected titles on the history of Portuguese oriental missions. To Silva Rego we owe some of the most important works that have structured the theoretical basis for missionary activity and which have shaped the contemporary colonial missionary ideology. To Lourenço Farinha, we owe a discerning study of the greatest hero and first patron of Portuguese missionary activity in Asia: St. Francis Xavier (1506-1552).

[Author: José Madeira, pp. 113-123]

**Between Xavier and Valignano. The Mission of Father António Vaz**

António Vaz, Portuguese born in Leiria, entered the Society of Jesus in Goa, in 1548. He received support from Master Francis Xavier when he vacillated in his vocation, being ordained in 1551. He subsequently left for Ormuz and returned three years later to enter the mission in Malacca. Here a misunderstanding arose between him and his companion, Father Afonso de Castro, who expelled him from the family of St Ignatius. However, Father Vaz won the friendship of the Portuguese Governor (Duarte d'Eça) and of the people of Ternate and for three years (1556-58) he substituted the recently deceased vicar. Meanwhile, with great diplomacy, Vaz managed to convert and baptise the king of Bachan, with his relatives and a large number of his people. Having returned to India in 1559, he was readmitted into the Society of Jesus. He then went on missionary work in Damao, and in 1573 arrived in Macao. Here he presided over the Jesuit mission and directed the first school, created by the Visitor Gonçalo Álvares. After visiting Canton for various weeks, Vaz returned to India in 1575. He was sent to conduct the missions to Bengal and St. Thomas of Mylapore. He died in Goa about 1600, after fifty years of fertile apostleship.

[Author: António Rodrigues Baptista, pp. 124-133]

***Kirishitan Bunko:* Alessandro Valignano and the Christian Press in Japan**

Although the Jesuits of the Japanese mission used various strategic texts in their missionary work from an early stage, the first visit by Alessandro Valignano to Japan (1579-1582) was essential for the definition of a missionary policy better adapted to the realities of Japan. After the departure of the Visitor, practical adaptation, above all in the domain of language study and of the Japanese culture, began to become dominant, and even institutional among the Jesuits involved in activities in the Japanese archipelago. One of the most interesting components in the Jesuit strategy in Japan was the production of works in the Japanese language, many of which were printed on a press imported from Europe, at the instigation of Valignano.

[Author: Rui Manuel Loureiro, pp. 134-153]

**Chinese Land, Habits and Rites According to the *Historia del Principio y Progreso de la Compañía de Jesús en las Indias Orientales* by Alessandro Valignano**

The first part of the *Historia del principio y progreso de la Compañía de Jesús en las Indias Orientales* (1583) by Fr. Alessandro Valignano S. J. was one of the first chronicles about the Jesuit Missions in the East to be written. The manuscript was sent to Europe in the following year, and was kept unpublished until 1944. The text reports extensively the events related with St. Francis Xavier's regime (1542-1552), but it also includes a detailed description of Chinese social, human, political, and religious realities. In this article we examine the intricate intertextual structure of this truly geo-anthropological treaty about China, aiming to recognize the main sources used by Valignano, both Western and Chinese. The specific context underlining the production of this text with the new Jesuit strategy for China conceived by Valignano himself after 1578 and implemented by Michele

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Ruggieri and Matteo Ricci after their arrival in Macao in 1579 and 1582, respectively is also discussed.  
[Author: Francisco Roque de Oliveira, pp. 154-170]

### **The *Apologia* of Valignano, the Defence of the *Padroado* and the Rights of the Portuguese Crown in East Asia**

The *Apologia*, written by Valignano between 1597 and 1598, documenting the confrontation between Jesuits and Franciscans, develops some arguments associated with the rights of the Iberian crowns in East Asia. According to the Franciscan argument, the right to the Castilian *Padroado* in Japan stemmed from the legitimacy of the Castilian Crown in legislating on religious matters, which ran counter to the papal breve *Ex pastoralis officio* (1585) of Gregory XIII. For Valignano, the Holy See could never abdicate the right to legislate on evangelical issues. The legitimacy of the papal letter of Gregory XIII was much broader, insofar as the Church found the most adequate way of establishing itself in Japan through the exclusive Jesuit presence. In this way, the analysis of the debate over Portuguese-Castilian rights in East Asia, in the context of rivalry between religious orders, will always have to take into consideration two different concepts of the Church and evangelisation.  
[Author: Pedro Lage Correia, pp. 171-188]