

ABSTRACTS

Female Orphans, the Marriage Market and Social Elites in 18th Century Macao

This paper is a fragment of broader research seeking to rebuild the long-term circulation of predominantly Chinese children and young women whose dependent status contributed almost paradoxically to the survival of a “Portuguese” political, economic, cultural and symbolic presence. In contrast to other colonial spaces, there were very few European women in Macao up until almost the end of the 19th century. This research looks at how these children and young women were recruited between the 16th and 18th centuries. They eventually became an essential element in the marriage and sex markets, permitting, in turn, the survival of systems of parenthood, families and domestic units that have previously been labeled “Portuguese”, but more recently designated as “Macanese”. This system was largely controlled by the Holy House of Mercy (Misericórdia), which, from the late 16th century, controlled Christian charitable works aimed at destitute Chinese females. This article studies a continuous series of female orphans’ dowries, distributed between 1745 and 1780, and compares it with another continuous series of trade loans and exchanges which the Misericórdia made to the dominant local business interests between 1760 and 1780. By analyzing the two series of documents, the paper reveals the relationship between Macao’s merchant bourgeoisie and the exploitation of destitute females.
[Author: Ivo Carneiro de Sousa, pp. 6-39]

Marta da Silva Van Mierop’s Life and Legacy

By comparing Portuguese, English and Italian sources, the scarce facts relating to Marta da Silva Van Mierop (1766-1828) can be reconstructed. The life of this remarkable Chinese shipowner, one of 19th century Macao’s greatest benefactors, is mostly veiled in mystery. An examination of her will is used to characterize her religious convictions

and the significance of her legacy to the city. A part of her life was fictionalized by Austin Coates in *City of Broken Promises* (1967) and so this paper also looks at how the book was received in Macao following publication.
[Author: Rogério Miguel Puga pp. 40-51]

Life Histories of Women and Families Between Macao and Timor in the First Half of the 20th Century

Due to Macao’s geopolitical situation, it was never directly involved in any wars. Nevertheless, Macao suffered the impact of the major armed conflicts in the region during the late 19th century and early 20th century. Their proximity to these conflicts meant that the lives of Macao’s inhabitants were affected by war, poverty and pain, with women and children suffering most of all, given their more vulnerable social status. This research reveals the troubled life histories of four women—Amália, Joana, Brígida and Irene—over a particular period of social, political and economic change. Their life experiences spanned abandonment, widowhood and orphanhood, common situations for daughters of mixed marriages whose marriage choices were limited to their counterparts or to Portuguese men, usually soldiers. Within these marriages they longed to find financial stability, protection and social promotion, but their expectations were not always fulfilled.
[Author: Isabel Correia Pinto, pp. 52-62]

Women Representing Colonialism: Isabel Tamagnini’s ‘Orient’

The *Journal of a Journey to Timor* (1882-1883) describes Isabel Pinto da França Tamagnini’s itinerary between Singapore and Dili. Tamagnini’s *Journal* offers an insight into Asian culture, through the eyes of a European woman hardly aware of the world outside her domestic and religious circle. Tamagnini’s writing reflects the sensibility of an upper-middle sector of society, without political or social commitments, who considered female ‘scribbling’ as a socially

acceptable pastime for gifted ladies. Tamagnini clearly states in her first lines that both the writing and reading of her journal are to be restricted to the domestic circle of family and friends, as it is intended to be an entertaining text, a narrative of impressions and emotions. But it is precisely this characteristic that turns Tamagnini’s *Journal* into a document of late 19th century Portuguese colonial society. She composes a subjective picture of an ‘exotic’ reality, recalling Edward Said’s notion of ‘Orientalism’. Tamagnini’s point of view is dominated by the spirit of an ethnocentric elite and produces a critical text that is both confessional and moralizing. She seems to travel through aristocratic social spaces even more than through other territories and cultures. But such urban spaces are gradually replaced by the indigenous ‘uncivilized’ territory, as the journey gets closer to its distant destiny. And here, the *Journal* functions as a paradigmatic discourse of colonialism, whose agents and subjects and their different cultures are mediated by the life and writing of a woman.
[Author: Clara Sarmiento, pp. 63-76]

In Search of Folk Humour. The Rebellious Cult of Nezha in Macao

The child-god Nezha is believed to be derived from the Hindu-Buddhist deity, Nalakubara. Needless to say, Nezha is best known through the Ming dynasty novel, *Fengshen Yanyi*. By overturning everything official and challenging authorities, he dares scoff at the divine and human powers, and even tries to commit patricide—an abhorrent behaviour that is a societal taboo in all cultures. In Macao there are two tiny temples dedicated to Nezha. Apart from his role as patron of children, he has been honoured as the God of Lotteries and Gambling for some time. The coming into being of the cult of Nezha in Macao was partly spurred by mythological lore, and partly depended on socio-ethical sustenance. Legend has it that Nezha’s apparition appeared in the area

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of Persimmon Hill, and he soon became an icon to support the morale of the general public when Macao suffered tumultuous political uncertainty and epidemic diseases in the early 20th century. Similar to the nature of Bakhtinian carnival laughter, the Nezha myth illustrates the culture of folk humour, and celebrates temporary liberation from the prevailing truth and the established order. Over the centuries, Nezha's rebellious transgression and anti-authoritarian attitude have been sources of comic catharsis, providing people with a chance to transpose to a world of fantasy. Such transposition is a needed antidote to the grisly reality, and makes the cult popular and enduring.

[Author: Christina Miu Bing Cheng, pp. 77-93]

Cannons at the Monte Fort, Macao

The Fortress of São Paulo do Monte, better known today as the Monte Fort, is the most important fortification in Macao. Construction started before 1617, which was timely as the Dutch invaded Macao in 1622. It was a shot fired from the fort that hit a powder barrel, the explosion of which demoralised the invaders, who then fled when charged by the defenders. Governor Mascarenhas was appointed in 1625, and he took over the fortress as his residence and military headquarters. He completed the construction, adding the corner bastions, which resulted in the basic plan that exists today. Mascarenhas also established a cannon foundry, and Manuel Tavares Bocarro was put in charge. His cannon achieved fame for their excellence, but those in Macao were replaced in the 1870s with cast iron cannon. A total of twenty-two cannon are there today, and all are cast iron, smooth-bore, muzzleloaders dating from about 1860. There are five different types of cannon, and these are described in detail in the paper. They serve as reminders of a turbulent past and are an important part of Macao's heritage.

[Author: Richard Garrett, pp. 94-103]

East-West Cultural Contact at Dejima. Intellectual Exchange and Impact in Edo Period Japan

This article takes a two-way approach to the study of the information that Western scholars gathered in Dejima and on their visits to the rest of Japan. Engelbert Kaempfer, one of the earlier Western scholars to visit Japan, had an unique approach to understanding the country, which will be discussed in detail in the first half of the article. Perhaps it was his analytical approach to understanding Japan that has made his works so widely read over the centuries. The second part of the article deals with the influence of the Western style of painting that was introduced into Japan through Dejima via an analysis of the work of Japanese artist Kawahara Keiga, who provided illustrations for Phillip Franz von Siebold's famous publication *Nippon*. Not much is known about Kawahara, but his depictions of Japan and its society introduced Japan to a wide range of audiences in Europe.

[Author: William Shang, pp. 104-119]

Portrait and Construction of a Cultural Reality. China and Diego de Pantoja

In the 16th century, Europeans were attracted to an Orient whose frequently unrealistic image was based on misinterpreted, deformed data. The arrival of the Jesuits in China helped to improve the situation. A group of men led by Ricci would experience diversity and the need to build bridges of rapprochement and comprehension in their own way, through daily work, always mindful of their missionary goals. This paper focuses on Diego de Pantoja who was the only Spanish Jesuit to actively engage in this process of intercultural communication. It is thanks to him, and a letter in which he reports a good part of his experiences in China that four centuries later we can have firsthand data on China's geography, economy, trade, technology, food, family structure, army, bureaucracy, imperial court, rituals, religion and a number of socio-political institutions. Pantoja spans not only cultures but also people and times.

[Author: Beatriz Monc6, pp. 120-128]

The Hydrography of Cambodia in Early Modern Portuguese Textual and Cartographic Sources

The Portuguese arrived at the coast of Cambodia in the first decades of the 16th century, probably soon after 1513, the date of the first trip between Malacca and the coast of China in which the Portuguese had participated. Since then, Portuguese ships had crossed the South China Sea frequently, trying to identify the main producing and/or distributing centers of luxury products, as well as the most used maritime routes. Information on Cambodia was first collected in geographic stories, as well as texts, letters and maps. Gradually, the Portuguese gathered a significant amount of data on Cambodia, through trips in the Asian hinterland made by merchants, adventurers and missionaries. Important cultural Portuguese figures in this period who set foot on Cambodia: the great poet Luís de Camões who was shipwrecked in the estuary of Mekong river in the 1550s; the Dominican friar Gaspar da Cruz who visited the Cambodian capital in the same decade; in the 70s, cartographer Fernão Vaz Dourado produced beautiful maps of Cambodia; soon after, the chronicler Diogo do Couto received detailed descriptions from the abandoned metropolis of Angkor Vat. This innovative knowledge that the Portuguese took to faraway Europe revolutionized European geographic knowledge.

[Author: Rui Manuel Loureiro, pp. 129-144]