

ABSTRACTS

Fr. Paulo da Trindade, OFM, Chronicler of Macao

Despite the fact that he is given scant consideration in Portuguese historiography, particularly that of Portugal's colonies, Franciscan priest Paulo da Trindade (c. 1570-1651) left some of the most important accounts of Macao. His *Spiritual Conquest of the Orient* is one of the most significant works on Portuguese Franciscan missionary activities in the East. Born in Macao, his missionary zeal and endless search for information on the Franciscans in Portuguese Asia make his writings a n invaluable source for historians. As a chronicler, missionary, polemicist, priest, he was a true "son of the earth" from the City of the Holy Name of God. [Author: Vítor Gomes Teixeira, pp. 6-15]

Macao in Samuel Purchas' Hakluytus Posthumus, or Purchas His Pilgrimes (1625)

In 1625 the English geographer Samuel Purchas (c. 1577-1626), who inherited Richard Hakluyt's mantle, published an anthology of travel accounts of *Hakluytus Posthumus, or Purchas His Pilgrimes*. This article reveals how he portrayed Macao, the Portuguese, Dutch and English presence in South China and in Japan, as well as the rivalry between English, Portuguese and Dutch in these regions up until the 1720s. [Author: Rogério Miguel Puga, pp. 16-41]

A China Seen by Domingo Fernández de Navarrete

In spite of the Jesuits' tremendous contribution to 16th and 17th century cultural exchange in China, missionaries from other orders were also involved: Dominicans and Franciscans described and compiled accounts of China, translated Chinese classics, edited grammar books and dictionaries of the Chinese language, and produced religious tracts in Chinese. Writing in the second half of the 17th century, the Spanish Dominican Domingo Fernández de Navarrete produced several books, including the *Historical, Political, Ethical and Religious Treatise on the Monarchy of China* published

in 1676. This ambitious work offers an overview of the knowledge about China during that period, while also providing a synthesized critique of the initial reactions to Confucianism as the first impressions of "neo-Confucianism" emerged. Domingo Fernández de Navarrete's efforts at compiling, observing and critiquing what he saw served to refute the strategy of accommodation adopted by the Jesuits. [Author: Manel Ollé, pp. 42-54]

The Description of China by Friar Jacinto de Deus

The work of Friar Jacinto de Deus, *Description of the Chinese Empire, preceded by some news on the Convents of São Francisco and Santa Clara in Macao, Excerpt from the Orchard of Plants and Flowers of the Province of Madre de Deus by the retired Monks of Eastern India*, was published in Hong Kong in 1878. In addition to its focus on Franciscan missionary work, it contains extensive information about Macao and the history of the Franciscans, 17th century missionary work, descriptions of China and Chinese customs and references to Japan, Malacca and Cochin China. The work is split into two major sections: one focusing on the activities of the Franciscans; the other giving a detailed description of the Chinese Empire and its government. [Author: Leonor Diaz de Seabra, pp. 55-69]

François Caron and his Description of Japan

The life of François Caron (1600-1673) is among the most remarkable of his time. He started his career as a kitchen boy on board a ship of the Dutch East India Company (VOC) and rapidly managed to make his way to the top. He became one of the mightiest men in Asia, due to his diligence, diplomatic manners and wide experience in Japan. Here he protected the Dutch from expulsion in the turbulent years when the Tokugawa emperor not only reorganized the administrative system but also persecuted Japanese Christians and European Catholics, ending in *sakoku*,

the complete seclusion of Japan from the rest of the world and the total control of the country. Various financial irregularities caused Caron to leave his high administrative post in Batavia, the VOC's central command in Southeast Asia. He offered his services to the French who were trying to get their share of the still extremely profitable Asian trade. He eventually became the head of the French East-Asia Trade Company but died when the ship that took him to Europe was wrecked in a storm. Caron left one book, the *Beschrijvinghe van het machtigh Coninckrijk Japan* (Description of the Mighty Kingdom of Japan), which appeared in 1645. It was the most successful description of an Asian country and especially of Japan before Engelbert Kaempfer's *History of Japan* (1725-1727). This small book is not based on theoretical considerations but on concrete observations by Caron himself. Although he was not an academically trained scholar, his book describes in great detail the conditions of daily life as well as the structure of the state and moral and ethical behaviour of the Japanese. His information was absolutely reliable due to Caron's long personal experience and for its exceptional qualities the *Beschrijvinghe* was translated into several European languages, maintaining its significance until the 18th century. [Author: Detlef Haberland, pp. 70-85]

Andreas Everardus Van Braam Houckgeest, or the Optimistic Adventures of a Dutchman in China

Dutchman Andreas Everardus van Braam Houckgeest (1739-1801) spent his life seeking to build a fortune as an entrepreneur and as a critical observer of 'things Chinese' while serving off and on as a Dutch East India Company servant at Canton in the latter part of the 18th century. Although he died destitute at the age of sixty two after a life of many ups and downs and leaving behind scarce means for his young wife and baby boy, it cannot be denied that

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he lived an interesting life in very interesting times. Van Braam memorabilia are treasured today at various locations. In the Dutch National Archives at The Hague we may find his personal writings and those of his brother the vice-admiral Jacob Pieter Van Braam, at Mount Vernon, George Washington's estate, there is the china service which he presented to Martha Washington, and recently the Rijksmuseum in Amsterdam acquired from his American descendants some Chinese furniture of the now demolished mansion that he built for himself by the banks of the Delaware River after his return to America in 1796. Finally, there is the fine narrative of the tribute mission he undertook to the court of the Qianlong emperor in 1794-95 at the behest of the Dutch East India Company, first published in French at Philadelphia and later republished in Europe. More recently, Edward Barnsley, a great-great grandson via his eldest daughter, has written a collected family history of his ancestor and his offspring in America and Holland. The present article is a collage of the archival documents in Holland, his own writings and the various materials that his great great grandson was able to tease out of the local archives in the United States.
[Author: Leonard Blussé, pp. 86-95]

The Bookkeeper and the Sultan. The First Dutch Visit to Pontianak, 1778

In 1779 a bookkeeper of the Dutch East India Company paid a visit to the first sultan of Pontianak, a city that had been founded in Western Borneo only a few years earlier. The bookkeeper, Nicolaas Kloek, who had literary aspirations wrote an extensive report on the tempestuous relationship that developed between him and the sultan. Because of the meticulous way in which this man noted down his adventures an analysis can be worked out of the relations between a Malay sultanate and the outside world, i.e. the neighbouring princedoms and the Dutch in Batavia/Jakarta.
[Author: Jurrien van Goor, pp. 96-112]

The Role of the Philippines in Recounting Castilian Feats in Early 17th Century Asia: the Cases of Bartolomé Leonardo de Argensola and Antonio de Morga

In 1609, the appearance in distinct milieus of two proposals recounting Spanish feats in Asia provides a rare opportunity to appraise different approaches to the experience in Asia. As an operations base and logistics centre for Castilian movements in Asia, the Philippines play a crucially important role in the narratives of Antonio de Morga and Bartolomé Leonardo de Argensola, albeit at different levels. This text seeks to understand the positioning of the Philippines as a historically constructed experience in the discourse. It analyses divergent and converging perceptions of the archipelago as a geographical and political reality, on the one hand, while understanding the operability of these images in the context of the memory of the Castilian expansion in Asia, on the other. However, the narrative function of the Philippines encompasses a bigger debate that includes the emergence of not only a Castilian but also an Iberian presence in East and Southeast Asia. Past writings incorporate and project a range of expectations and views of expansion; how these were expressed in the two 1699 works opens the window to a deeper understanding of the literary projects that underpinned them.
[Author: Miguel Rodrigues Lourenço, pp. 113-131]

***Hikayat Tanah Hitu*: A Rare Local Source of 16th and 17th Century Moluccan History**

This article discusses a Dutch translation of and introduction to a rare local source of 16th and 17th century Moluccan history, namely the *Hikayat Tanah Hitu* (History of Hitu), written by the religious leader Rijali in the mid-17th century. It starts with a brief overview of the wealth of European sources on Moluccan history for the period and points out that, in contrast to the history of the Malay world during European expansion, there is a total lack of local sources providing

non-European perspectives. Subsequently it gives a resume of the book's introduction, in which the *Hikayat* is philologically, literarily and historically placed in its context. Although the review finds much to praise in the book as a contribution to a less Eurocentric understanding of Moluccan history it also indicates some shortcomings. These may partly have been caused by the difficulty the editors had in making up their mind whether to write for the scholar or for the layman, and partly by the problem they faced of how to deal as literature with a text which, from that point of view, still remains very much a monolith without context.
[Author: G. L. Koster, pp. 132-142]