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Said o conceito ocidental de orientalismo implicava uma concepção masculina particular do mundo, mais evidente em romances e diários de viagem, onde as mulheres eram geralmente criaturas da fantasia masculina de poder. Esta concepção masculina do mundo oriental tende a ser estática, construindo-se assim o estereótipo do “eterno oriental”.

As mulheres, tal como o “oriental”, nunca falam de si mesmos, das suas verdadeiras emoções, desejos e histórias: têm de ser representados, alguém tem de falar por si. No âmbito deste estudo, analisam-se alguns processos ideológicos e retóricos através dos quais a identidade das mulheres é construída e representada, tanto pelas próprias mulheres, como por vozes

substitutas. A etnografia, a antropologia, a historiografia, a ficção, a cultura popular, os media e todos os tipos de fontes textuais e visuais desempenham um papel de relevo na invenção e na reinvenção de antigas e de novas identidades femininas, e na circulação destas no tempo e no espaço. [Autor: Clara Sarmento, pp. 129-141]

ABSTRACTS

St. Thomas of Mylapore in 16th and 17th Century Sources

St. Thomas of Mylapore lies on India's Coromandel Coast. Since ancient times it was regarded as the place the apostle St. Thomas lived and died, making the small town a centre for Christian pilgrimage. Mylapore aroused the interest of the Portuguese in the 16th century, as a centre of Christian pilgrimage, but also because it was a port city and well positioned in relation to the traditional commercial routes passing through that region. The establishment of the Portuguese there, with the appointment of a Captain General, creation of a diocese, settlement

of merchants/Portuguese community and the construction of a fortress, followed the pattern that would later be adopted in an identical process in the city of Macao, South China. However, several vicissitudes led to its decline in the first half of the 18th century, without ever flourishing as the Portuguese Crown and the agents on the ground had hoped. This was due to the scarce resources of its sea port, competition from the Dutch and the Indian locals, who rejected the Portuguese presence.

[Author: Anabela Nunes Monteiro, pp. 6-23]

Shuangyu (Liampó) in Old Chinese Maps

Using old Chinese maps, the author attempts to identify the exact location of Liampó, the trading post established by

the Portuguese on the Zhejiang coast in the early 16th century, which was completely destroyed by the Ming army within the first half of the same century. Shuangyu literally means 'two islands', indicating that there is no direct connection between this name and the Portuguese settlement.

[Author: Gong Yingyan, pp. 24-33]

Jean-Baptiste Maldonado SJ, a Missionary Caught Between Loyalties to the Portuguese Padroado and the Political Ascendancy of the Missions Étrangères de Paris in the Siam Mission

Jean-Baptiste Maldonado spent the last twenty-six years of his working life in the Jesuit Residence in Ayutthaya, primarily amongst Portuguese members of the Order. While there are important books from Jesuits on Ayutthaya in this period, the numerous and substantial letters of Jean-Baptiste Maldonado, although published a hundred years ago, have not been translated from Latin, nor sufficiently analysed. The purpose of this paper is to elucidate Maldonado's role in this important Portuguese-speaking religious community on sensitive issues such as the Oath of Loyalty demanded by the Holy See from 1680; his connections with St. Paul's College in Macao, and his personal response to a very dynamic period in Siamese history.

[Author: Stefan Halikowski Smith, pp. 34-51]

Portuguese Jesuit Missionary João Rodrigues' Birth and His Early Activities in Japan

Jesuit missionary João Rodrigues was born in Portugal, although there are no particular records about his hometown, family or early life. This may be due to his poor family background, or to the fact that he left Portugal in his teens and spent more than a half century in Asia but never returned home. The information about him in Jesuit records is imperfect; there is not even an exact mention of his name in the member's list. According to a Japanese source, in that period it was very common for Jesuit missionaries to travel to the Far East with a servant, and perhaps this was how young Rodrigues went to Japan. Rodrigues had left his home country without an education; all of his knowledge came from the Jesuit seminary in Japan, yet he went on to write the *História da Igreja do Japão*. Additionally, he was the interpreter in charge of negotiating with the Japanese authorities such as Toyotomi Hideyoshi, and also performed an important duty as the assistant manager of the Jesuit storehouse, thus consolidating his position inside the Society of Jesus. [Authors: Liu Xiaoshan and Chen Zixi, pp. 52-63]

Merchants and Commerce in Asia and the Portuguese Empire over the Long 18th Century

Merchants and commerce in Asia and the Portuguese Empire over the long 18th century are examined in this essay,

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written primarily from the perspective of Portuguese merchants. It focuses on the identities, and networks found within one locality and community—the Portuguese in Macao. The scope is broadened by identifying and including additional comments about other Portuguese, hyphenated-Portuguese and non-Portuguese European and Asian merchants and their commercial and communal activities at different localities in Asia, America, and Europe. For Macao and China, the last quarter of the 17th century began with the Qing, establishing effective political and administrative control over all of China and ended with the emergence of tensions between Qing China and the English East India Company and British private traders over the illicit traffic and sale of Indian opium in China, which resulted in the first Opium War and in the English establishing themselves at Hong Kong. It is one of the major and, relatively, understudied topics concerning the history of Macao and its relations with China in the 18th and 19th centuries.

[Author: George Bryan Souza, pp. 64-76]

The 1895 Epidemic Outbreak of Bubonic Plague in Macao. A Portuguese View on the Transmission and Spread of Plague

When bubonic plague broke out in the Portuguese colony of Macao, in 1895, one year after devastating Canton and Hong Kong, only the etiologic agent of the disease (the bacillus *Yersinia pestis*) was known. The role of the rat flea in the transmission and diffusion of the plague bacillus from rodents to rodents, rodents to humans and humans to humans was still unknown. In this context, the report of Dr. Gomes da Silva, hence chief of the health services of the Province of Macao and Timor, published in 1895 on the epidemic outbreak is particularly interesting in that he readily integrated the knowledge of the plague bacillus into the current theories on bubonic plague and discussed with great clarity the question of infectiousness or contagiousness of the disease. The article examines the data on the epidemic outbreak that struck Macao in 1895.

Following a description of the disease epidemiology, the Author reviews the data on the third pandemic of bubonic plague in China. Finally, she examines the report published by Dr. Gomes da Silva on the epidemic outbreak of 1895, analysing in particular his conception on the dynamic of transmission and spread of the disease. Whilst numerous works have been published on the 1894 epidemic outbreak of bubonic plague in Hong Kong and Canton, there are only passing references to the epidemic outbreak in Macao. This article is an attempt to fill this gap of knowledge.

[Author: Dominique Buchillet, pp. 77-91]

1930s Shanghai and Beijing. Descriptions by Three Italian Writers: Giovanni Comisso, Mario Appeli and Alberto Moravia

At the beginning of the 20th century the general public in Italy still knew very little about contemporary China. The articles and writings published at that time in newspapers and journals and penned by well-known Italian writers and journalists are the first direct information on China and thus prompt interesting reflections and questions about a totally different cultural and political reality. In many of those writings we can feel how strongly the extraordinary experience of the journey affected the authors and also the feelings of moral and political responsibility involved in describing China in all its different aspects to the Italian readers. The writings of Giovanni Comisso, Mario Appeli and Alberto Moravia, three Italian writers who had been to China in the 1930s, introduce three different human, cultural and political approaches to modern China. Giovanni Comisso perceives China as a bizarre and curious country, Mario Appeli is mostly moved by curiosity in his strolling around the streets of Beijing and Shanghai; while Moravia feels a sense of moral and political responsibility and tries to provide a description of China that goes beyond all the clichés and stereotypes, making the common reader think about a very different and distant reality.

[Author: Rosa Lombardi, pp. 92-101]

The Quintessence of Memory in the Land of the Goddess A-Ma

In a work impregnated with oriental music, Maria Ondina Braga puts the most fragile moments of life and memory into words. Shaped by a hypersensitivity entangled in the very heart of silence, the writer's awareness makes her reticent writing seem to clamour to decipher an enigmatic presence enveloping discourse. The author's time in Chinese lands inspired some of her most beautiful autobiographical and fictional stories. In a kind of celebration that repetition makes almost sacred, the tea ceremony seems to refresh the writer's carnal connection with her childhood sweetheart, in love with China and tea. Maria Ondina Braga's autobiographical works use this space as a backdrop and this drink seems to write, in the language of the first-person narrator, the 'map of time', to quote Michel Serres. The tea ceremony, by returning to the origins it invokes, becomes a moment for refreshing impulses, quietness, reminiscences, self-hypnosis. In her fictional works – and our study focuses on those where the plot unfolds in Macao – this ethereal drink par excellence seems to allow those who share it to transcend the barriers of the unspoken, while still respecting them. Used as a kind of "non-language" in the writer's work, tea therefore seems to touch the quintessence of being and of discourse, in their most subtle, precious aspects: their silence.

[Author: Filomena Iooos, pp. 102-109]

Macao 'Painted' in 'Stone and Water' Verses by Eugénio de Andrade

The poet Eugénio de Andrade (1923-2005) visited Macao in October 1990 and recorded his thoughts in the *Pequeno Caderno do Oriente* (Small Booklet on the Orient). Through his words the author 'painted' a picture of Macao in lines of 'stone and water', by conjuring images of the landscape, the people, the culture, whilst also searching for the marks left by two poets who had preceded him in that foreign land: Camões and Camilo Pessanha. Thus, we analyse how Eugénio

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de Andrade tried to capture the soul and essence of Macao, surpassing the notion of exoticism through an intercultural dialogue.
[Author: Dora Nunes Gago, pp. 110-116]

The Hong Kong Refugees (1942)

One hundred years after the founding of Hong Kong, the British colony was invaded by the Japanese army in 1941 and remained occupied until 1945. Thanks to the actions of the consular representative, Francisco Paulo de Vasconcelos Soares, hundreds of Macanese who had been naturalised as British citizens recovered their Portuguese nationality and were thus able to escape internment and take refuge in Macao. This small group of refugees gives us an insight into the social setting of the second-generation of Macao migrants in Hong Kong. Due to adverse circumstances created by the 2nd World War, they were forced to find new destinations, breathing new life into the Macao diaspora.
[Author: Alfredo Gomes Dias, pp. 117-128]

Cultures, Policies and New Identities: A European Reading on the Questions of Gender in Asia

This essay aims at establishing the main problems and methodologies regarding the status of gender in Asian countries by discussing some critical readings of theoretical texts in the fields of social sciences and the humanities. It pays special attention to the question of silenced female voices and the ignored everyday practices of women, drawing attention to the problems that occur – or which may occur – when women are allowed not only to have their own social space ('a room of their own', to quote Virginia Woolf), but also their own voice. According to Edward Said, the Western concept of Orientalism implied a particular male viewpoint of the world, explicitly obvious in novels and travel diaries, where women were generally depicted as creatures of male power fantasy. This male viewpoint of the Eastern world tends to be static, constructing the 'eternal oriental' stereotype. The women, just like the

'orientals' never talk about themselves, their true emotions, desires or stories: they have to be represented; somebody has to speak for them. Within the scope of this study, some ideological and rhetorical processes are analysed through which the identity of the woman is constructed and represented, both by the women themselves, and through substitute voices. Ethnography and anthropology, historiography, fiction, popular culture, media and all kinds of textual and visual sources play a relevant role in the invention and reinvention of old and new female identities, and in the circulation of these in time and space.
[Author: Clara Sarmento, pp. 129-141]