

## RESUMOS

## ABSTRACTS

**Geopolitical Lens: The Turkish Invasions of Europe and the Portuguese Expansion to Asia**

A geo-political frame of reference for Portuguese expansion into Asia in the 16<sup>th</sup> century will be sought that builds from the arrival of the Jesuit mission to China and Japan in the 16<sup>th</sup> century as the Habsburg-Avis Dynasties of Austria and Portugal confronted the Ottoman Turks in a deadly struggle for the Mediterranean, North Africa and the Balkans. The framework will be extended to the Qing Dynasty and Russian conquests of Turkestan 200 years later. Exploring the geo-political component of the first permanent Western mission to Beijing may widen analysts' views with respect to China's present and future foreign policy towards the Lusophone region, the European Union and the Commonwealth of Independent States. The work of Peter C. Perdue and his analysis of the Qing expansion into Central Asia during this period (*China Marches West: The Qing Conquest of Central Eurasia*. Cambridge, MA, Harvard University Press, 2005) may be of relevance.

[Author: Paul B. Spooner, pp. 7-19]

**The Matter of the Size and the Size of the Matter in Ming China and Portuguese D' Avis Maritime Expeditions. A Comparative Analysis of the Mission and Consequences of Zheng He and Vasco da Gama Fleets**

The Zheng He Treasure fleet embarked on seven expeditions to the Western Ocean (1405- 1433) from Asia to East Africa. The fleet consisted of hundreds of ships and thousands of soldiers consolidating the Great Ming (1368-1644) Dynasty diplomatic and military prestige and re-establishing the Chinese tributary system. The overall 'diplomatic' mission was critical for founding or reinforcing Chinese overseas policies and settlements, fighting piracy and securing safety in the sea trade. However, the new emperors decided to put an end to the overseas policies, giving priority to inner land matters, thus creating an 'ocean void'

of Chinese presence that soon was filled by an Arab-Mappila Muslim network that controlled most maritime trade from Africa to Southeast Asia. Vasco da Gama's three expeditions (1497-1524) of few ships had different missions, starting by opening a direct link between Europe and Asia, bypassing Venetian and Arabs-Mappila Indian traders and taking a good share of the Maritime Silk route. This was the result in the 1460s of going to sea and re-conquest policies of the new Dynasty of Avis (1385-1582), avoiding conflicts with the peninsular neighbours (Spanish Christian and Muslim kingdoms). Several overseas settlements were established, many of them in previous places visited by Zheng He. The composition and consequences of these Chinese and Portuguese maritime expeditions are analysed in this essay, written by Portuguese and Chinese enthusiasts for the comparative studies of Chinese-Portuguese Heritage in which Macao is a consequence and currently the most brilliant jewel and relic recognised by UNESCO, and a signal that both nations should continue their friendship, research on maritime legacies and promote the common maritime vocation.

[Authors: Francisco Vizeu Pinheiro, Denise Lu Dan, Fiona Qi, Fiona Tang, pp. 20-41]

**Sultans, Rajas, Sangaji and Khimalaba: Culture and Power in the Maluku Islands According to the Early Portuguese and Spanish Sources**

The opening of the Maluku Archipelago to the Portuguese and the Spaniards operated a political rupture which had left abundant traces in narrative and primary sources. Besides the chapters included in the general chronicles (Correia, Castanheda, Barros, Couto and Pinto Pereira), several other histories focusing specifically on the Maluku are evaluated: Portuguese authors as Galvão, Rebelo, and an anonymous, as well as the Spaniard Argensola and the Italian Jesuit Antonio Marta. Despite the fact that their descriptions of the indigenous realities are generally rather superficial,

advancing political, economic or religious principles, some offer a rather unbiased and uncommitted view. Contemporary historiographical studies using those early materials are also discussed, highlighting contributors (Abdurachman, Villiers, Thomaz, Andaya, among others) to understanding the regional dynamics throughout the 16<sup>th</sup> century in a genuine Asian perspective, given the strong sense of social hierarchy and group integration offered by native islanders. The early Europeans observers—namely, Portuguese and Spaniards—usually resorted to images taken from the European social structure to describe the local society. The heads—or *sangaji*—with greater or lesser autonomy *vis-à-vis* the kings, are described as dukes or earls, occupying the top of a blood aristocracy further comprising its 'knights' (*cavaleiros*) and 'knaves' (*valetes*), actually the heads of the villages and warrior elite, the *khimalaba*.

[Author: Manuel Lobato, pp. 42-59]

**Subsidies for the Study of Manuel de Saldanha's Embassy to Beijing (1668-1670): Letters and Other Documents in the Historical Archives of Goa**

Between 1667 and 1670, there was an embassy to Beijing, sent by the senatorial elite in Macao, due to the prohibition of navigation through an imperial edict in 1661, as a result of the attacks made by the forces of the pirate, Koxinga. There is relatively little information about this diplomatic journey. However, in the Historical Archives of Goa, India, there is a codex with letters, regiments, guidelines for various personalities in Macao, all by the hand of Ambassador Manuel de Saldanha, whose secretary was a trusted member of the Leal Senado, Bento Pereira de Faria. Such documents are an important source of enlightenment on the different perspectives in play: that of the authorities and merchants in Macao; that of the Jesuits and the ambassador himself. The information in question, consisting of fifty-two documents, which

will be published in due course, provides a very interesting view of the mechanics of the relationships between the members of the diplomatic corps and the vicissitudes of the embassy, which was not accepted by the powers that be in Canton for almost two years. This was a space in time where the despair in Macao grew exponentially trying to find a way out of the difficult situation the settlement was in.

[Author: Anabela Nunes Monteiro, pp. 60-74]

### **Portuguese *Feitoria* (Trading House) of Bangkok: An Overview (19<sup>th</sup> Century)**

The first contact between the Portuguese and the Siamese occurred when Afonso de Albuquerque sent Duarte Fernandes to the king of Siam and, in exchange, the king of Siam sent one of his ambassadors to Afonso de Albuquerque, thus beginning the commercial relations between Portugal and Siam. Since these first contacts, the possibility of military aid played an important role in relations between Siam and the Portuguese authorities in the Orient who, in exchange for this aid, sought to guarantee the favourable position of this important kingdom in Southeast Asia, regarding its permanency in the region. Initially, the merchants of Macao were not interested in the Southeast Asia markets and it was the development of commercial activities of the Japanese and Chinese merchants in various ports of the markets of the Malay Archipelago and the South China Sea that caused the development of commerce from Macao in this region. The expansion of the action of missionaries of the Portuguese Patronage also resulted in merchants from Macao gaining a commercial interest in the region of Southeast Asia. The Portuguese were the first Europeans to gain a foothold in Siam as well as the first to establish a *feitoria* there, with Macao having acted as a platform between Portugal and the Kingdom of Siam.

[Author: Leonor Diaz de Seabra, pp. 75-93]

### **Echoes and Influences of the First Portuguese Republic on Macao**

The establishment of the Republic in Portugal on 5 October 1910, representing the beginning of a new regime, had major repercussions on the lives of the people and on institutions on all national territory—Portugal itself and the colonies. As the laws of the Republic were imperative, their application did not, in principle, allow for any exceptions. In Macao, however, given the geographic and cultural distances as well as the specific nature of the territory, the practical implementation of the fundamentals and intentions of these laws took place differently, in time and in substance. It was the so-called ‘Religious Laws’ that had the greatest impact and that gave rise to the greatest polemics. Along with this central question, other aspects of clear historical interest are covered, in particular, the taking of positions, the movements and actions of those in power and of the civilian and military personalities in Macao. The military revolution on 29 November 1910 and the application of the Religious Laws of the Republic on the territory were also very significant events which had a major impact on the life of the Macanese people. In this context, there was also the political ebullience experienced by neighbouring China at that time, which is looked at in the strict sense of how it contributes to clarifying the social context in Macao at that time.

[Author: Fernando Mendonça Fava, pp. 94-104]

### **Missionaries or Wealthy Merchants? The Silk Trade Between Japan and Macao in the 16<sup>th</sup> and 17<sup>th</sup> Centuries**

Missionaries were one of the most active groups in the overseas conquests, sharing the role of protagonists with the navigators and guaranteeing the participation of the Church in Portuguese expansionism. Their actions, validated by the *Padroado* (Patronage) made them part of the expansionist project. They operated directly in all Portuguese possessions. The different Orders competed for supremacy in spreading the gospel. However, the

Society of Jesus played a decisive part in trade as its members, committed to preaching and teaching, diversified their contact with others, taking a close interest in merchant trading, bartering and cultural and trade exchanges. The aim of this study is to look at the trade carried out by the Society of Jesus, especially between Macao and Japan.

[Author: Maria de Deus Beites Manso, pp. 105-113]

### **Aspects of the Jesuit Mission in Cochin China**

In 1615, a new mission was founded by the Society of Jesus, then located in the lands occupied by the Nguyen, which the Portuguese called Cochin China. This mission would end up under the jurisdiction of the Diocese of Malacca. If the primary motivation had been to give spiritual support to Japanese Christians in the Diaspora, learning the Vietnamese language (called Anamese) would give the missionaries new perspectives. From Francisco de Pina (pioneer in phonetic transcription of the language) to João Loureiro (botanist, studying the flora of Cochin China and a reputable member of the Sciences Academy of Lisbon), there were two hundred years of missionary work that bore fruit. Characters like Christoforo Borri and Girolamo Mayoriga, and other Jesuits, made a remarkable contribution to a mission that was always subject to the restrictions imposed by local warlords and which suffered through the adversities of the time arising from international politics. What we propose is a retrospective look at the dedication, the efforts and the results of the work of the Society of Jesus missionaries.

[Author: Isabel Augusta Tavares Mourão, pp. 114-124]

### **Interaction Between Historians and Diplomats in the Common Goal of Raising Awareness of the History of the Relations Between Portugal and Southeast Asia**

The author, former Ambassador of Portugal to Thailand, coordinated, as per his job in the Embassy of Portugal

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in Bangkok, an extensive program of commemorations of the 500 Years of Relations between Portugal and Thailand, which included events dealing with Heritage and Historiography. A good interface between the practical and political necessities of the Embassy and the specific professional angle of Historians and experts on Heritage was identified as a clear 'plus' in the shared task of raising the awareness of different target audiences to the realities of the Portuguese historical presence in Asia and its rapport with local cultures. As other countries in South East Asia, falling into the competence of the Ambassador resident in Bangkok, are also fertile ground for this diplomats-historians mutually reinforcing endeavours, the author proposes a more operational, results-oriented relationship, identifying modern historiography research on Portuguese presence in Vietnam, Cambodia and Myanmar, and the forthcoming Fourth Centenary of the publication of Fernão Mendes Pinto's *Peregrinação*, in 2014, as a concrete motivation for a new multi-disciplinary approach.

[Author: Jorge Torres Pereira, pp. 125-132]

**Along the Paths of History:  
Images of Chinese Culture  
in A *Quinta Essência* by Agustina  
Bessa-Luís**

*A Quinta Essência* by Agustina Bessa-Luís, published in 1999, provides a labyrinthine 'trip through time' (covering almost 400 years of Portuguese presence in Macao) in the company of the character, José Carlos, who settled in the territory in order to get to know the true 'source' of the Chinese spirit. Of the many themes running through the novel, we will focus on one pivotal point: José Carlos' perspective on Chinese culture, on how this culturally different 'other' is shaped and his relationship with his culture of origin. In this context, the inscription of the novel, *The Dream of the Red Chamber* (dating from the second half of the 18<sup>th</sup> century) by Cao Xueqin, whose importance as intertext will be covered, takes on particular relevance, as a defining element that gives the identity and the otherness a structure.

In short, we will be analysing the mechanisms used by the character, in a mix of fantasy, delirium and reality, to try to decode the foreign and distant reality, at once near and far, through a fusion of planes and timelines, where history plays a prominent role.

[Author: Dora Nunes Gago. pp. 133-139]

**Macao's Two Opera Seasons  
in 1833 and 1865: A Study  
of Travelling Musicians and  
Maritime Connections in the  
19<sup>th</sup>-Century World**

A Portuguese settlement from around the 16<sup>th</sup> century to 1999, Macao's musical culture has mirrored trends in Europe, especially in Portugal. Macao has adopted new musical styles, such as band music, from Portugal in the course of the 19<sup>th</sup> century. Although European influences in Macao's musical culture have been widely noted, opera—here understood as a genre in western classical music—has received scanty attention beyond brief references in surveys or in footnotes to case studies on other musical genres. This article focuses on two opera seasons in Macao by touring companies in 1833 and in 1865, and uses these cases to situate Macao and Asia in the global movement of musicians and musical ideas in the 19<sup>th</sup> century.

[Author: Akiko Sugiyama, pp. 140-150]