

RESUMOS

Lisboa: Porto Asiático (Séculos XVI e XVII)

Lisboa foi, desde os finais do século xv, a porta/porto por onde foram introduzidas inúmeras novidades asiáticas na Europa, que, desde cedo, animaram o quotidiano do seu porto, das suas ruas e praças, das suas principais igrejas e palácios e do próprio paço real. As diferentes representações da cidade de Lisboa, plasmadas nos programas decorativos de igrejas e palácios, na literatura (da poesia ao teatro) e na culinária, transportam-nos para um cenário ou espaço/espelho do exótico. Animais, porcelanas, pérolas, pedras preciosas, sedas e outros tecidos, livros e gentes (indiáticos, negros e chineses) contribuíram para o despertar de novos horizontes sensoriais e para uma alteração profunda nos padrões de gosto e de consumo, assim como para o enriquecimento do próprio imaginário. [Autora: Cristina Costa Gomes, pp. 66-79]

Os Jesuítas no Japão e a Arte do Chá

O autor apresenta neste artigo os diversos contributos da missão jesuíta no Japão para a compreensão e divulgação na Europa da arte do chá japonesa. Na verdade, um dos aspectos mais bem fundamentados pela missãoação jesuíta sobre a cultura japonesa, mas menos abordado na historiografia portuguesa sobre o Japão, é a arte e cerimónia do chá, *chanoyu* ou *chado*. Os diversos relatos dos primeiros jesuítas e mercadores europeus chegados ao Japão informam sobre a importância do papel da cerimónia do chá como forma de aproximação e de desenvolvimento das relações amistosas entre japoneses e cristãos. Dois jesuítas no Japão têm um papel decisivo para o estudo detalhado do cerimonial do chá: Valignano e João Rodrigues. Valignano no seu *Advertimentos e Avisos acerca dos Costumes e Catangues de Jappão* (1581) instrui os missionários inácianos a observar os aspectos cerimoniais do *chanoyu* como um gesto de hospitalidade e de amizade. E é com João Rodrigues e com os quatro capítulos (capítulos 32 a 35) da sua obra *Historia da*

*Igreja de Japam* (1620) que a informação precisa, exaustiva e elegante sobre a arte do chá no Japão adquire grande visibilidade e apreço, tanto no Japão como na Europa. Ainda hoje no Japão o relato de João Rodrigues sobre a cerimónia do chá é uma indispensável fonte histórica do século xvii para a compreensão da história e codificação da cerimónia do chá no Japão. [Autor: Rui Rocha, pp. 80-93]

Sinofobia vs. Sinofilia no Mundo Ibérico do Século XVI

A imagem que os europeus formaram da China durante os séculos xvi e xvii foi fortemente influenciada pela obra missionária e intelectual da Companhia de Jesus, que geralmente era favorável, mesmo utópica. A sinografia jesuíta, no entanto, surgiu a partir de um discurso ibérico anterior que incluía tendências sinofóbicas e sinofílicas. As duas tendências desenvolveram-se numa relação dialéctica. Este artigo clarifica alguns pontos sobre o funcionamento dessa dialéctica, explorando a tropologia sinofóbica nos primeiros relatos europeus modernos sobre a China, escritos nas cartas de prisioneiros portugueses e do jesuíta espanhol Alonso Sánchez. O trabalho enfatiza as formas de punição jurídica Ming como evidência da “tirania” chinesa ou de justa e eficaz governação. [Autor: Ricardo Padrón, 94-107]

Cultura, Género e Construção da Nação Pós-Colonial: As Mulheres na Narrativa de Timor-Leste

No espaço pós-colonial de Timor-Leste, as intersecções do passado e do presente, do global e do local, da guerra e da paz, definem as directrizes utilizadas na análise da negociação e da evolução dos conceitos de género. O estudo das narrativas de mulheres provenientes de territórios de transição no Sudeste Asiático, como Timor-Leste, implica a utilização de recursos de tradução, equivalência, diálogo e negociação. Deste modo, torna-se possível encontrar nessas narrativas pontos convergência e de divergência com o conhecimento

dominante e, assim, construir e implementar estratégias concretas e específicas, ao mesmo tempo que se exerce uma hermenêutica da dúvida sobre a suposta universalidade do pensamento ocidental. Este ensaio discute textos políticos e teóricos sobre condição de género no Sudeste Asiático em geral, e em Timor-Leste em particular, examinando valores associados aos papéis femininos tradicionais e também as estratégias utilizadas para a afirmação das mulheres em campos políticos e sociais caracterizados pelo domínio masculino. [Autora: Clara Sarmento, pp. 107-121]

O “Grande Intróito” aos *Poemas do Sr. Mao*

Um marco na história da literatura chinesa, o “Grande Intróito” aos *Poemas do Sr. Mao* é uma das mais antigas tentativas de se produzir uma Poética no contexto da antiga cultura de Zhou (1046-256 a.C.). Esta tradução integral adopta a divisão em 20 parágrafos do texto autorizado de Kong Yingda (574-648), cada um dos quais seguido por um comentário baseado nas glosas mais relevantes de Zheng Xuan (127-200) e do próprio Kong. No que se refere ao comentário, o “Grande Intróito” pode ser dividido em duas partes: os parágrafos de 1 a 8 apresentam algumas características gerais da poesia clássica chinesa e da composição literária, em particular conceitos como “ideias” e “emoções”; a “unidade de expressão poética” entre poesia, música e dança; e também a influente doutrina de “correspondência por afinidade”. Essas categorias literárias baseiam-se num papel ético-político atribuído à escrita e performance dos poemas, explicado nos parágrafos 9 a 20. Partindo das noções de “Seis Aspectos” e “Quatro Inícios”, esta segunda parte esmiúça o papel doutrinário da poesia e a sua íntima relação com a política e governança. [Autor: Giorgio Sinedino, pp. 126-138]

ABSTRACTS

Cultural Interchange between Macao and Brazil

To understand the relationships of Macao and Brazil it is necessary to consider the historical and geographical context of the relationship Europe/America/Asia. The Portuguese city of Macao was the only port of China permanently authorised to receive foreign embarkations. In spite of the prohibitions, the clandestine trips, since early times, allowed the direct contact from Macao to America, through Philippines, running away to the regulations (which is an example: in 1584, the itinerary of the trip from Macao to California and Santiago, Chile, enclosed in a document named “Trip that was done from Amaquao port of the China where are the Portuguese to New Spain”). Many ships, under excuse of a false emergency (because of the bad weather or for repairing), arrived in Brazil and they took advantage to unload the goods that they brought from China and other parts from Asia, to repair the ship and, when they carried again, they made it, in part, with new goods. The people’s contacts and goods carried by the route of the Cape of Hope, from Macao to Brazil, by smuggling or legally, became gradually more frequent. We intended, therefore, to analyse the relationships between Macao and Brazil, until 19<sup>th</sup> century, considering the existent documentation. [Author: Leonor Diaz de Seabra, pp. 6-19]

Macanese Family Genealogies Memories and Identities

In this article, I shall explore the question of how social representations of Macanese identity are interpreted and disseminated through memory and what kind of memories are associated with that identity. Having a common past also entails some general sense of sharing a common present; descending from some common ancestor makes us feel somehow ‘connected’. Therefore, history plays a major role in the way we construct kinship. Since anthropology has developed some of the more nuanced and complex

insights into symbolism and meaning, which is one of the substances of identity, the discipline has been particularly apt to show how people’s seemingly natural categories are historically, contextually and socially constructed. This being the case, then, the issue of the historicity—the temporal rootedness—of all ethnographic research is unavoidable. My goal will be to analyse the changing configurations of Macanese identity as they are experienced and produced by people through the combined workings of individual and collective memory, using the genealogical method applied to ethnographic research. [Author: Marisa Gaspar, pp. 20-35]

On Christening and Baptising: Inclusive Procedures in Early 20<sup>th</sup> Century Macao

The act of christening a person has different motivations and social consequences. As a feasible approach to the theme, one could identify naming preferences in the course of generations, and also from the standpoint of social relationships and ethnic bonds. It would also be possible to associate such studies to the realm of magic and symbolism. In this paper, however, we attempt to explore the subject of christening in light of the political and sociocultural environments where being given a certain name from a certain language may deliver someone from a stigmatised milieu, granting him/her access to a prestigious one. To further develop such a study, we have researched historical documents to find out how were named the children who joined the orphanage Santa Casa da Infância in the first ten years of the 20<sup>th</sup> century, when Portuguese laws were still in force in Macao. That orphanage used to be run by Canossian sisters, and was located in a Chinese quarter close to Santo António Church. Last, by basing ourselves on sociolinguistic interviews, we have detected a pattern change in the way people are christened in nowadays Macao. I will present evidence that, during both periods covered by this

paper, christening was motivated by the wish of being included in a sociocultural environment. Hence, this study contributes to the current understanding of social integration processes in multicultural regions. [Authors: Maria Célia Lima-Hernandes, Patrícia Carvalhinhos, Roberval Teixeira e Silva, pp. 36-49]

Routes and Networks in the Indian Ocean: Goa, Malabar, and Malacca

This essay looks at Indian Ocean connections through three texts from Goa, Malabar, and Melaka. *Sejarah Melayu* is supposedly an indigenous text in Malay; Orta’s *Colóquios* was compiled in Goa and in Portuguese; and Sheikh Zainuddin’s account of Portuguese atrocities in Malabar is in Arabic. Written in the 16<sup>th</sup> century (approximately between 1530 and 1580), they are apparently disconnected texts about different subjects. In reality, a closer perusal reveals that these texts belong within complex connected histories that cannot be simply described as ‘indigenous’ or ‘colonial’. A more appropriate term for them might be ‘Creole’ as they are at least in part products of the Portuguese irruption in the Indian Ocean as well as of old Indian Ocean routes and networks. Therefore, although they are not normally brought together in a common interpretive framework, they are not in fact disconnected texts belonging to different and separate social domains as well as distinct locations. In truth, their authors tapped into knowledge and information deriving from similar or overlapping Indian Ocean circuits. A joint perusal of them therefore yields new insights into their nature as well as into the old Indian Ocean networks in which they are inserted. [Author: Fernando Rosa Ribeiro, pp. 50-65]

Lisbon: An Asian Port City (16<sup>th</sup>-17<sup>th</sup> Centuries)

Lisbon was, since the late 15<sup>th</sup> century, the gateway/port through which countless Asian novelties were introduced into

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Europe, enlivening from very early on the everyday life of its port, its streets and squares, its main churches and palaces, as well the royal palace itself. The different representations of the city of Lisbon, expressed in the decorative programs of churches and palaces, in the literature (from poetry to drama) and in the culinary arts, transport us into a setting or space/mirror of the exotic. Animals, porcelains, pearls, precious stones, silks and other fabrics, books and peoples (Indian, black and Chinese), all contributed towards an awakening of new sensorial horizons and a profound change in patterns of taste and consumption, as well as the enrichment of the imaginary itself. [Author: Cristina Costa Gomes, pp. 66-79]

The Jesuits in Japan and the Art of Tea

The author presents in this paper the various contributions of the Jesuit mission in Japan for the understanding and dissemination in Europe of Japanese art of tea. In fact, one of the most well-founded on Japanese culture aspects by the Jesuit missionary, but less discussed in Portuguese historiography on Japan, was the art and tea ceremony—*chanoyu* or *chado*. The various accounts of the early Jesuits and European traders arrived in Japan reported on the important role of the tea ceremony as an approximation and the development of friendly relations between Japanese and Christians. Two Jesuits in Japan have a decisive role for the detailed study about the tea ceremony: Valignano and João Rodrigues. Valignano on his *Advertimentos e Avisos acerca dos Costumes e Catangues de Jappão* (1581) instructs the Ignatian mission to observe the ceremonial aspects of *chanoyu* as a gesture of hospitality and friendship. And it is with João Rodrigues and the four chapters (chapters 32-35) of his *Historia da Igreja de Japam* (1620) that an accurate, comprehensive and elegant information about the art of tea in Japan acquires high visibility and appreciation, both in Japan and Europe. Even today in Japan

the account of João Rodrigues about the tea ceremony is an indispensable 17<sup>th</sup> century historical source for understanding the history and codification of the tea ceremony in Japan. [Author: Rui Rocha, pp. 80-93]

Sinophobia vs. Sinophilia in the 16<sup>th</sup> Century Iberian World

The image that Europeans formed of China during the 16<sup>th</sup> and 17<sup>th</sup> centuries was powerfully influenced by the missionary and intellectual work of the Society of Jesus, and was generally flattering, even utopian. Jesuit Sinography, however, emerged from an earlier Iberian discourse that included Sinophobic tendencies as well as Sinophilic ones. The two tendencies developed in dialectical relationship with each other. This paper sheds some light on the workings of that dialectic by exploring the Sinophobic tropology of early modern European accounts of China as it emerged in letters written by Portuguese captives and the writings of the Spanish Jesuit Alonso Sánchez. The paper emphasises the ways that Ming juridical punishments were figured either as evidence of Chinese ‘tyranny’ or of just and effective governance. [Author: Ricardo Padrón, pp. 94-107]

Culture, Gender and Post-colonial Nation Building: Women in the Narrative of East Timor

In the post-colonial space of East Timor, the intersections of past and present, of the global and the local, of war and peace, define the guidelines to explore the negotiation and evolution of gender concepts. Listening actively to the narratives of women from Southeast Asian transitional territories, like East Timor, requires translation, equivalence, dialogue and negotiation resources, in order to find points of convergence and divergence with dominant knowledge, and thus build and implement concrete and specific strategies, while exercising the hermeneutics of suspicion on the alleged universality of Western thought. This essay discusses some political and theoretical texts on gender condition in Southeast Asia in general, and in East

Timor in particular, trying to examine values related to traditional female roles, as well as the strategies used to recognise women in political and social fields, that are conventionally characterised by male dominance. [Author: Clara Sarmento, pp. 108-121]

The ‘Great Foreword’ to the *Poems of Mr. Mao*

A landmark in the history of Chinese literature, the ‘Great Foreword’ to the *Poems of Mr. Mao* is one of the earliest extant attempts at producing a Poetics within the ancient Zhou culture (1046-256 b.C.E.). This complete translation adopts the division into 20 paragraphs from Kong Yingda’s (574-648 C.E.) authoritative text, every one of which is followed by a commentary based on the most relevant glosses by Zheng Xuan (127-200 C.E.) and Kong himself. As far as the argument is concerned, the ‘Great Foreword’ may be divided into two parts: paragraphs 1 to 8 introduce some general features of Chinese classical poetry and literary composition, particularly concepts such as ‘ideals’ and ‘emotions’; the ‘unity of poetic expression’ among poetry, music and dance; and also the influential doctrine of ‘correspondence by affinity’. These literary categories are underpinned by an ethico-political role ascribed to the writing and performance of poems, which is explained by paragraphs 9 to 20. Departing from the notions of ‘six features’ and ‘four beginnings’, this second part elaborates on the doctrinal role of poetry and its intimate connection with politics and governance. [Author: Giorgio Sinedino, pp. 126-138]

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