

## ABSTRACTS

**The Inclusion of the Philippines in Eastern Asia (1565-1593)**

After reaching the Philippines in 1565, and during the first decades of their uninterrupted presence in Eastern Asia, the Spanish conquistadors modified the colonial model that had been established in the Philippines. The export of the American colonial model met with a very different environment. The Philippines had neither the gold nor the silver that they expected to find, while the agricultural and population structures made profitable land use very difficult, in the short term. The trading option prevailed. The pre-Hispanic relations that the islands of the Philippines maintained with other trade circuits in Eastern Asia proved to be essential to the survival and profitability of the Spanish colony. The link between the Sulu Sea and the sultanate of Manila with trade routes that connected the Chinese coast to other parts of Southeast Asia, via Borneo, demonstrated China's importance in the region to the Spanish in the Philippines. The growing flow of Chinese immigration to Manila, which increased from 50 Chinese immigrants who established themselves there in 1570, to more than 5,000 in 1580, strengthened the Philippines' capital link with the Fujian coast. The partial opening up of the harsh restrictions on maritime trade in the Chinese province of Fujian in 1567 aided this process. Also, the monarchic union with Portugal, in 1580, significantly altered the state of things in Eastern Asia. The Spaniards of Manila tried to impose their supremacy in the area, but royal orientation tended to respect the separation and continuation of the Spanish and Portuguese colonial systems. The monarchic union gave rise to the illusion of a "universal monarchy" and the dream of "an empire where the sun never sets". Macao and Manila were the furthest enclaves of two colonial systems that had arrived in East Asia from opposite directions. The repeated Spanish failures to conquer the Molucca Islands during the first decades of their presence in the region and the recent

centralising and expansionist strengthening of Japan also provided impetus to the Spanish adaptation to the philosophy of the coexisting but rival trade communities in Southeast Asia in the 16<sup>th</sup> century.

[Author: Manel Ollé i Rodríguez, pp. 6-22]

**The Portuguese and Spanish in Macao and Manila with their Eyes on China**

This paper presents an analysis of the political-diplomatic relations that existed between the Portuguese and Spanish, and which provided the framework for trade relations between Macao and Manila. The creation of the Senate of Macao, in 1583, and its legitimisation by the Viceroy of India (on 10th April 1586), reflected the efforts made by the Portuguese community in Macao to become better organised in order to impede, on one hand, annexation by the Spanish authorities in the Philippines, and on the other hand to gain a certain degree of recognition from the Chinese authorities, so that they might protect Macao from Spanish penetration into China. As a result, the direct participation of the Spanish in trade with the Middle Empire was rendered non-viable, putting paid to Spanish attempts to dispense with the Portuguese in Macao as intermediaries in the precious trade with China. We shall meet the players, discover the manoeuvres of the different pressure groups, all jockeying for position, some defending the creation of a Macao-Manila route and others attacking it. We shall see that the different groups rallied their support round defending the interests of the respective trade route rather than uniting behind the banner of belonging to a certain nationality. We shall likewise make reference to the periods of alliance between the Portuguese and Spanish against other European competitors, in the seas of Asia. We shall analyse how Macao survived the dramatic crisis resulting from its successive expulsion from the routes that were its principal

form of sustenance (Japan 1638-9; Malacca 1641; and finally Manila in 1642). Finally, there is a comparative analysis of Macao and Manila, identifying the common elements to their socio-economic and urban development.

[Author: Rui D'Ávila Lourido, pp. 23-45]

**Power, Society and Trade. The Historical Relationship Between Macao and the Philippines (16<sup>th</sup>-18<sup>th</sup> Centuries)**

Trade between Macao and Manila, which was often illegal and suffered as a result of competition from other peoples, can be traced back to the 16<sup>th</sup> century, when the Spanish set themselves up as governors in the Philippines. The Spanish occupation of the Philippines and the subsequent flow of silver from the Americas attracted even more Chinese, mainly from Fujian (Fukien), swelling the numbers of the community that already existed in the region before the arrival of the Spanish. At this time, Manila and Macao developed into powerful trading centres for the trade in silk, porcelain and other Chinese products in Southeast Asia, Japan, India and America and Europe. This trade became part of the traditional inter-Asian trade, as well as forming part of the new trade networks between the Orient and the West, through the Indian and Pacific oceans. The opening up to sea trade, which occurred during the Ming dynasty at the end of the 16<sup>th</sup> century, stimulated Chinese trading with Southeast Asia. This opening up of the Middle Empire to trade with the exterior made it easier for the Spanish in the Philippines to attempt to trade directly with China, in spite of protests from merchants in Macao. Another factor that added to the concerns of Macao's merchants was the existence of direct trade between Manila and Japan, in spite of official prohibition. Macao's merchants would have to concentrate all their efforts on not losing the Chinese market and its income, continuing with clandestine trips to Manila, either via Chinese boats

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and agents, or via indirect routes, such as through Japan and the ports of Southeast Asia. On the other hand, pressure to open up and legalise the Macao-Manila route intensified. Thus, the authorities of India decided to legalise and make this route official, as the only way of controlling it, by imposing a royal monopoly (in 1623). In 1629, the Finance Council (that was composed of the Viceroy, ministers and members of the Indian parliament) decided to change to a system consisting of privately-run concessions. However, in 1637 it once again became a royal monopoly, with the profit from all trips being sent to the royal treasury and all private trade was outlawed. But trade continued by clandestine or veiled means, even though it was officially prohibited. Other routes that permitted trade with Manila, through Southeast Asia, India or Japan were, thus, used, or boats of other nations were hired. After the expulsion of the Portuguese from Japan and the cutting off of relations with Manila, as a result of the restoration of independence, Macao's merchants were able to use intermediary routes, such as Macassar and Banten, in order to obtain silver from Manila. In the first decade of the 17<sup>th</sup> century, Manila contained a huge number of traders and foreigners: Chinese, Japanese, Malaccans, Javanese, French, Italian, Greek, Spanish (men and women) and a lot of Portuguese. The Portuguese, according to Padre Videira Pires, founded a *Misericórdia* (a charitable institution) there in 1606, a branch of the one existing in Lisbon. Prof. Charles Boxer also wrote that: "there was a flourishing branch in Manila, founded in 1606, along the lines of the mother-institution in Lisbon; there existed another in Nagasaki, which was famous all over Japan for its works of charity, before it was abolished during the persecutions that commenced in 1614". In the 18<sup>th</sup> century, the main European nations launched themselves openly into the trade fight for control of the Asian markets, with grave repercussions for Macao. In 1730, China opened up Canton to international trade, and the

ships from Manila then sailed directly to that city, bringing about the decline of the port of Macao. In the 19<sup>th</sup> century, the Napoleonic wars and the revolts in Latin America reduced Manila to a second-class port.

[Author: Leonor Diaz de Seabra, pp. 46-58]

### **Philip II, King of Spain and Portugal, and the Relations Between the Philippines and Timor**

Co-operative relations between the Philippines and the fledgling Democratic Republic of East Timor are, at the moment, intense and also extremely cordial. The same can be said for religious collaboration, with many Filipino priests, monks and nuns presently working in East Timor, in fields ranging from healthcare to pharmacies, from pastoral activities to holy mandates, even encompassing the development of parish responsibilities. This article revisits the history of relations between the Philippines and Timor and adjacent islands, highlighting the projects of Philip II to bring about the secularisation of the colonial government of what was called at the time "the military stewardship of Solor and Timor", and tracing the strategies used to connect the colonial agents and trade-related matters of the "Portuguese" enclaves in Insulindia to this other colony of Spain located on the other side of the Pacific - the Philippines.

[Author: Ivo Carneiro de Sousa, pp. 59-67]

### **Missions from the Philippines to Portuguese Territories in Southeast Asia During the 16<sup>th</sup> and 17<sup>th</sup> Centuries**

Spanish intentions of bringing themselves closer to agreement in the seas of the Middle Empire and subsequently, of being able to take part in the major missionary efforts underway in the region, were clearly demonstrated right from the founding of Legazpi in the Philippine Islands, 1565-1569, and by establishing the colony's capital in a more easterly region, on the island of Luzon, closer to

China. Portugal, through the *Padroado do Oriente*, possessed great influence on missionary work in the region since taking Malacca in 1511, with support in the Malay region and, mainly, in Macao, a strategic hub for the evangelisation of China, Formosa, Korea, Tonking and Japan. These two cities also possessed defined ecclesiastical structures, dioceses and active religious orders with missionary experience and training in eastern Asia. The Spanish Philippines were thus the frontline of Spain's missionary advance in the Far East. The synod of the diocese of Manila, finished in 1586, marks the start of the Hispanic-Filipino epic missionary exploits in the "Portuguese" Orient, becoming a rival to the *Padroado* in the pastoral strategy for conversion in the region. Religious orders had a huge influence in this field, given that their members were used for missionary work originating in Manila. Starting out from concrete cartography, it is important to place and classify all printed or handwritten works that document the history of the presence of European religious orders in Southeast Asia. They were the operative source, the cultural support and spiritual and civilisational pioneers of the Iberian presence in the Far East. The important role of the Spanish Philippines in the evangelisation of Southeast Asia must never be overlooked, in harmony or in conflict with, or independent of, the Portuguese missions. Based on known information of the historical and geographical presence of the Iberian religious missions in the Far East, we can gain more in-depth knowledge of the civilising presence – or not – of the Iberian peoples in the region. [Author: Victor Gomes Teixeira, pp. 68-79]

### **The Role of the Dominicans in the Portuguese Enterprise in the East During the 16<sup>th</sup> Century**

This work covers two parts. Both are related to the role of the Dominicans in Portuguese initiatives in the Orient during the 16<sup>th</sup> century. First, their role in the Portuguese expansion in the Orient during the difficult pioneering

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years. Some of the evangelisers in India and in the rest of Portugal's eastern empire were Portuguese Dominicans, men with a missionary zeal and vision of the methods to be used. The role that they played was absolutely crucial. The Dominicans, together with the Franciscans, the Augustinians and the Jesuits, were the ambassadors of Christianity in Asia. Secondly, the action of the Spanish Dominicans in the Portuguese expansion is discussed. The Spanish Dominicans, who arrived in the Orient via Mexico, set up their base in Manila, in the Philippines. They had their eyes set on China and Japan and on other Asian kingdoms. The author emphasises in particular Domingo de Salazar, O.P., the first bishop of the Philippines (1512-1594), and his role in the final acceptance of Philip II as King of Portugal by the Portuguese of Macao and of the Moluccas. The author also emphasises the efforts of the Spanish Dominicans of the Santo Rosário of the Philippines to establish themselves in a house/abbey in Macao. But in spite of their efforts and the union of the Portuguese crown under the reign of Philip II, it was not possible. [Author: Fr. Lucio Gutierrez, pp. 80-87]

### **Portugal's Relations with the Philippines According to 16<sup>th</sup> Century Portuguese Chroniclers**

Portuguese history books of the 16<sup>th</sup> century contributed to the European discovery of the Philippines by highlighting and disseminating the most noteworthy news of emerging relations between Portugal and the Philippines in the first half of the 16<sup>th</sup> century. The story of Portuguese expansion throughout the world has still not been studied as a whole, and thus it is important to point out the most relevant parts, taking into consideration sources, especially those which have not yet been analysed. Most of the literature regarding the Philippines in the 16<sup>th</sup> century generally mentions only Spanish sources. Therefore the Portuguese view of events is unknown. The material that we use here was recorded by the main Portuguese chroniclers who wrote about

eastern topics in the 16<sup>th</sup> century: Fernão Lopes de Castanheda, João de Barros, Gaspar Correia, António Galvão and Diogo do Couto, as well as others who can be added to this list due to their works being centred on the Moluccas. The islands that presently make up the Philippines started to appear in Portuguese manuscripts during a journey made to the region by Fernão de Magalhães in 1521. References to these territories later arose in the course of narratives of Portuguese efforts to gain control of the hegemonic positions held in Insulindia and above all, in the Moluccas trade, where they tried to prevent Spanish competition. Given that the centre of Portuguese attention in Insulindia during the 16<sup>th</sup> century was concentrated on the Moluccas (due to an abundance of cloves, and the fact that resources to maintain their hegemonic position were quite limited) we can understand that the Portuguese did not wish to disperse these resources throughout the archipelago to the north, where there were no usable assets that could attract their attention. In contrast to this situation, but in the same context, Portuguese contact with Filipinos predated the establishment of relations with Japan by only a few years. For the Portuguese of the first half of the 16<sup>th</sup> century, the Philippines were above all, a zone that provided food and where it was possible to trade a little bit, since it was north of the route between the Moluccas and Malacca via Borneo, which also had a strategic position that allowed them to wait for the arrival of Spanish competition. For these reasons the Portuguese still sought to leave marks of their presence on the zone, and thus they developed initiatives to try to contact local peoples. The most important attempts were carried out by Francisco de Castro in 1538, who even managed to create zones of political and religious influence in Mindanao and neighbouring islands. Relations between Portugal and the Philippines changed from 1565 onwards, when the Spanish started their take over of the islands. The Portuguese were unable to prevent this since up till then they had limited themselves to a vague claim of

possession of the islands under the treaty of Tordesillas (1494) and especially the treaty of Saragossa (1529).

[Author: José Manuel Garcia, pp. 88-94]

### **Iberian Contact with the Philippines in the 16<sup>th</sup> and 17<sup>th</sup> Centuries: Bibliographical Notes**

Relations between Macao and the Philippines constitute one of the "black holes" of Iberian history, as if the Portuguese and Spanish had abided by an implicit historically applied Treaty of Tordesillas that impeded them from analysing their mutual relations. Studies regarding this relationship have only recently started to be published. There is a seemingly inexhaustible supply of narrative, documental and cartographical sources on this relationship, especially in Spanish archives. The trade movement that connected the two port cities, especially during the period of Iberian union, urgently needs new work. The political considerations that controlled Luso-Iberian relations in the furthest reaches of Asia should also be researched, as well as inter-European conflicts starting in the first few years of the 17<sup>th</sup> century, staged around the South China Sea. Also of interest are the cultural relations that developed between the Philippines, Macao and China and which gave rise to a large scale production of text, in the form of chronicles of conquests and missionary work, geographical and ethnographical treaties, reports of journeys and of shipwrecks. As a way of contributing to the historical studies on the Macao-Manila axis, the author presents some unpretentious bibliographical notes, seeking to disseminate the principal 16<sup>th</sup> and 17<sup>th</sup> centuries sources that are available, many of which are still awaiting detailed study, some indispensable tools, as well as some of the bibliography on the topic.

[Author: Rui Manuel Loureiro, pp. 95-107]

### **Camões in Macao. An Historical Myth**

A very persistent tradition continues to link Luís de Camões to the city of Macao, where nowadays one can even

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find “Camões Grotto”. This article tries to find evidence in 16<sup>th</sup> century sources that effectively places the great Portuguese poet in the Luso-Chinese city on the Pearl River. It also seeks evidence for the alleged journey that Camões took along the southern coast of China in the middle of the 16<sup>th</sup> century, during the long trips he made through Asian waters, analysing some of the first versions and prints of certain writings of Camões. The data that is presently available shows that Luís de Camões was never in Macao. And, more than likely, he never even visited the Chinese coast, since his famous shipwreck occurred on an aborted trip from Malacca to the south coast of China.

[Author: Rui Manuel Loureiro, pp. 108-125]

**Place of Refuge and Inspiration: Macao in the Works of the Dutch Author, Jan Jacob Slauerhoff (1898-1936)**

Jan Jacob Slauerhoff, born in Leeuwarden, capital of Frisia, is one of the classic writers of twentieth century Dutch literature. From an early age he suffered from asthma, and later on from tuberculosis, which would bring about his death at the age of 38. He had a difficult life, which was reflected in his rebellious and unsettled personality, and left a profound mark on his work and the way he bore himself. He was fascinated by the sea and by remote cultures, and so he opted for the profession of ship's doctor. In this job he sailed from one side of the world to the other, coming into contact with countries in Asia, Africa and Latin America. From September 1925 to September 1927, he worked for Java-China-Japan-Lijn, a maritime company that sailed from the island of Java, to the Chinese coast and to Japan. It was during this time that a lasting fascination with the Chinese world took hold, namely for Macao, and for Luís de Camões, who inspired a substantial part of his work - journey notes, poetry, short stories and novels. In the years that followed and through visits to Portugal, Spain and Latin America, he was able to strengthen his interest in the

Iberian world and the time of the great discoveries and conquests. Macao and Camões appear side by side in the most well known of the author's novels, *Het verboden rijk* (1932, Portuguese edition: *O Reino Proibido* [The Forbidden Kingdom] 1997) which, together with other writings, provides proof of a very personal love for the Portuguese enclave and for Camões, the author of the *Lusiadas*. It is a unique case of identification that reveals a lot about the author as well as about Macao, Camões and the human condition in Europe during the period between the two World Wars.

[Author: Arie Pos, pp. 126-135]

**Romanticism and Sport in Macao and Goa, During the Transition from the 19<sup>th</sup> to the 20<sup>th</sup> Century**

Since the 16<sup>th</sup> century and up to modern days, many generations of chroniclers and writers have been responsible for a vast array of historical sources on the ex-Portuguese colonies. These are works that give pride of place to issues of an institutional, political, religious or economic nature in the context of the Portuguese expansion. Very few gave special attention to sport. Based on this, Michelet referred to the body as being the grand absentee of history. Cândido do Carmo Azevedo, in his doctorate thesis - “*O Lúdico na História do Oriente Português. Um diálogo intercultural do século XVI ao século XX*” (Games in the history of the Portuguese Orient. An intercultural dialogue from the 16<sup>th</sup> to the 20<sup>th</sup> century) -, joined together the two areas in which he had taken his degree, History, from Lisbon University and Physical Education and Sport, from the Higher Institute of Physical Education, to tell us about the history of the body in the old eastern colonies, seeking to demonstrate which games were introduced by the Portuguese, which they found there, and how were they spread in relation to time and space, amongst other related topics. *Review of Culture* transcribes a short extract of the long thesis, relating only to Macao and Goa, during the transition of the 19<sup>th</sup> century to the 20<sup>th</sup> century.

Nevertheless, this simple extract allows us to comprehend the profile of colonial man and reveals a “man that dreams, seeks adventure, his emotions, feelings, tears, the people at festival time and his soul overflowing due to its opening up to the world and to life”.

[Author: Cândido do Carmo Azevedo, pp. 136-146]