

RESUMOS

ABSTRACTS

The *Misericórdia* of Goa and the Gifting System

This article provides an overall social history of Goa's *Misericórdia*, focusing on the 16th and 17th centuries. The core of this study lies in the application of the gift theory formulated by Marcel Mauss to suggest that what the *Misericórdia* "gave" in charity it then demanded in conversion to Catholicism.

[Author: José Madeira, pp. 13-25]

The *Misericórdia* of Macao: Charity, Power and the Marriage Market

The author examines the issues surrounding the history of the *Misericórdia* in Macao, concentrating on more specialised research concerning the emergence of a Catholic marriage market using orphan girls which, from the late 16th to the early 19th century, formed the one of the prime social strategies of the powerful Macanese brotherhood.

[Author: Ivo Carneiro de Sousa, pp. 26-41]

The Statutes of the *Misericórdias* of Goa (1595) and Macao (1627): Doctrine, Structures and Social Action

On the 15th of August 1498, Dona Leonor established the Brotherhood of Our Lady of Mercy. The king, Dom Manuel, approved this move and requested the relevant confirmation from the Pope.

In its early days, the Brotherhood was known by its patron Our Lady of Mater Dei, the Virgin Mary of Mercy, but was referred to simply as the *Misericórdia*, or Holy House of Mercy. The new brotherhood quickly extended its influence across the Portuguese mainland and into its overseas possessions. Overseas, Cochim was the first Portuguese *Misericórdia* to receive funding. Started in 1505, it was followed by Cananor, and then, after the conquest of Goa in 1510, by the *Misericórdia* in that city. Initially, the latter followed the statutes of the Lisbon brotherhood but, as was the case in Macao later on,

it was found that the Lisbon document was not particularly suited to local needs. In 1595, therefore, Goa's *Misericórdia* decided to draft its own statutes, which would influence the regulations of the other brotherhoods in Asia, including Macao.

The 1672 statutes are therefore the first original draft of the Macao *Misericórdia* which had followed the regulations of the Mother-House in Lisbon, and consequently that of the Goan *Misericórdia*, since it was founded. [Author: Leonor Diaz de Seabra, pp. 42-58]

The Early Years of the *Misericórdia* of Manila (1594-1625)

The exact details of the birth of the *Misericórdia* of Manila are not well known and there exist different versions. The more specific accounts come from Franciscan and Jesuit sources some decades after the actual events. The Franciscans claim that they were the ones who proposed the idea of starting a *Hermanidad de la Misericórdia* in Manila. The Jesuits only profess their involvement in the founding process. Spanish religious men from both orders had travelled to Macao as a gateway to China in the previous decades and must have been familiar with the thriving *Casa da Misericórdia* of that city. [Author: Juan O. Mesquida, pp. 59-81]

The *Misericórdia* of Nagasaki

The city of Nagasaki opened a *Santa Casa de Misericórdia* in 1583, almost twenty years after its counterpart was established in Hirado. It was founded by Father Alexander Valignano, one of the most outstanding figures of Japan's "Christian century". According to the authors, the actions of "Justino" a Japanese Christian from the Sacay region were also crucial to the founding of a *Misericórdia* Church. By 1590, the Nagasaki *Misericórdia* had one hundred brethren and occupied a prominent position in the main religious celebrations in the city. It was

one of the bastions of Catholic missionary activity in Japan until the religious persecution unleashed in the early decades of the following century, closing finally in 1633.

[Authors: Lúcio Rocha de Sousa and Rui Coimbra Gonçalves, pp. 82-100]

Some Notes About the *Misericórdia* of Isla Hermosa

The *Misericórdia* of Isla Hermosa (Taiwan) cannot be compared with the institutions of the same name that existed all over the Portuguese colonial empire, nor with the *Misericórdia* of Manila that lasted for some centuries, offering care to widows, orphans and poor people. First of all, the *Misericórdia* of Isla Hermosa lasted only ten years (1632-1642) and developed in the shadow of a *presidio*, in an embryonic city that never had a stable population of civilians. Nevertheless, its name reveals its intention to become one of these charitable institutions shaped according to the pattern of the Portuguese *Misericórdias*. What we know about the *Misericórdia* of Isla Hermosa was that it was established on the initiative of local laymen, and that it was strongly related with the Dominicans who also established it as a way of financing their apostolic endeavours.

[Author: José Eugenio Borao, pp. 101-112]

The *Misericórdias* in Southeast Asia, from Malacca to the Moluccas (16th and 17th centuries)

This paper looks at the history of the Brotherhoods of Mercy in Southeast Asia, in the Portuguese fortresses of Malacca, Ternate, Ambon, Tidore and Solor. Special attention is paid to the close links between the charitable activities of the *Misericórdias* and the missionary work carried out by the first generation of Jesuits, broadly grouped around the central figure of St. Francis Xavier.

[Author: Ivo Carneiro de Sousa, pp. 113-130]