

ABSTRACTS

The Portuguese and the Slave Trade in the Philippines (1580-1600)

Using the union of the Portuguese and Spanish crowns as their backdrop, the authors describe the important role played by Portuguese traders in the Philippines' slave trade, identifying a slave route that linked Malacca, Macao and Manila.

It is quite likely that Macao was supplying slaves sourced in Japan and Korea, since many slaves were carried on the annual trade voyage between Macao and Nagasaki. At the same time, a trade route for Asian slaves linking Malacca to Manila can be observed. A third route connecting the markets in those parts of India that were under Portuguese administration provided the main source of African slaves for the Philippines. Despite scant documentation, it is obvious that this slave route was pushed forward and financed thanks to the wealth and interest of private investors who were predominantly local and thus there was no effective crown control over their activities.

[Authors: Maria de Deus Beites Manso and Lúcio de Sousa, pp. 6-21]

Nanban Tçuzu's Contribution to Japanese-Portuguese Commerce: On Rodrigues' Role as Ieyasu's Commercial Agent

By the 16th century Nagasaki had become a thriving commercial port of considerable importance and the great *nao* from Macao often arrived with very large quantities of Chinese silk. In this context, Rodrigues' appointment as Ieyasu's commercial agent was a signal honour both personally and for the Jesuits. Given the features of international trade in the Far East, to a large extent such an appointment granted Rodrigues privileges to dominate commerce in Nagasaki above and beyond negotiating the trade in raw silk and other bulk commodities. Thus his conduct had a significant impact on the Jesuits' internal affairs and, to a certain extent, determined the survival of the mission in Japan. Furthermore, such an appointment also indicated that Ieyasu

attached great importance to the special connection between the Jesuits and the Portuguese merchants; it suited his commercial strategy.

[Authors: Chen Xizi and Liu Xiaoshan, pp. 22-32]

Melaka: A Cosmopolitan City in Southeast Asia

The city is a product of collective memory and the materialisation of its inhabitants' culture, a repository of history, the locus of the collective memory of its community. The Southeast Asia region consists of land mass and archipelagos located around Asia's 'Mediterranean Sea' (the South China Sea, Java Sea and the Straits of Malacca) where trade routes cross and civilisations have mingled for centuries. It is here that diversity, tolerance and hybridity have been kept as valuable cosmopolitan traditions passed down the generations via both tangible and intangible cultural productions and layers.

This article gives a broad overview of the history of Melaka, one of the most hybrid and cosmopolitan cities in Southeast Asia, as a narrative of the cultural layering and interweaving processes attributed to people who hailed from across the world, such as Malay, Indian, Chinese, Javanese, Arabs, Portuguese, Dutch, British. The significance of Admiral Zheng He's early 15th century voyages to the urban development of Melaka will be highlighted, as will the subsequent contributions to the layering of the city made by the Portuguese, Dutch and British. Melaka's post-colonial fragmentation is examined as an illustration of the social, economic, political and ideological challenges it faces. The long-standing integrity of the city has been threatened and damaged by vested interests, ideological conflict, political divides, mass tourism, the commodification of heritage, speculative development and environmental problems: contemporary challenges faced by many other UNESCO World Heritage cities. [Author: Johannes Widodo, pp. 33-49]

Portugal, China and the New Republican Regimes: Continuity and Rupture in the Sino-Portuguese Discussions on the Question of Macao (1909-1911)

In the changing world of the early 20th century, Portugal and China unleashed, almost simultaneously, and despite their historical and geographical differences, political and social processes that would culminate in the downfall of the Portuguese monarchy and the Chinese imperial dynasty. Between 1908 and 1928, China and Portugal underwent the first stage in the construction of their republics, in an atmosphere of major social unrest and profound political divisions. Beyond their borders two events would be crucial in how their respective republican regimes developed: the 1st World War (1914-1918) and the 1917 Bolshevik Revolution.

Macao remained the main link between Portugal and China and, in spite of the political changes in both countries, they both inherited and adopted political trends defined by the former monarchic and imperial regimes.

[Author: Alfredo Gomes Dias, pp. 50-63]

The 1911-1912 Debate on the Political Model of Macao

This article looks at the history of Portugal's first Republic and its impact on Macao in the first decade of the 20th century. Macao was a very conservative society where the orientations of the colonial authorities in Lisbon were not welcome if they appeared to change the local balance of power that favoured the resident group of Portuguese descendants named 'Macanese'. Although the Chinese ethnic group was the largest group of the population it did not have any political representation, namely in the traditional centre of local power, the Leal Senado (Loyal Senate). The author goes through the short mandate of Álvaro Melo Machado, first Republican Governor of the Portuguese Asian territory, and explains why his impetus for reform was blocked by the local lobbies using their party connections in Lisbon to prevent the

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reforms. Machado looked to restructure the organs of government, extinguishing the Leal Senado and creating a new legislative and executive structure that would professionalise Macau's administration and assure larger representation to every community living in the colony. That reform for a new statute for the colony was prepared by Machado and discussed in a Committee representative of the Portuguese groups of Macao society. Blocked in Lisbon, it took several decades before Machado's initiative became reality. The vision of Melo Machado, a transitional Governor between the monarchy and the Republic, was quite emblematic of the revolutionary spirit that animated the 1910 decade both in Macao and China. Machado may be acknowledged today as someone much ahead of his time and contemporaries who had a pragmatic way of changing things to improve the livelihood of the local communities. [Author: Arnaldo Gonçalves, pp. 64-85]

Revolutions and Uprisings in the First Republic. An Essay on Political Violence

This article examines political violence during the First Republic in terms of the context and structures of the time. Structurally, it posits that political violence played a major role in the struggle for control of the State and was the leading factor behind the lack of any minimum consensus vis-à-vis the regime and its programme of reforms. In terms of context, it seeks to understand the development of the different strains of political violence and how it was used to respond to the political and ideological issues at each stage, in an attempt to identify elements of disruption and continuity. Thus it appears that the first period of violence was marked by reactions to the Republic's reformist programme and the ideological framework established by the provisional government; the second period is connected to the republican decision to join the war alongside the Allies, while the third phase is marked by yet another political shift, starting in the working class and related to social issues. There

are also signs of growing tension between the Republic and the army, and the emergence of a political culture in which strength and authoritarianism would dampen conflict and sustain the national interest.

[Author: Miguel Dias Santos, pp. 86-99]

Macanese Identity: Code-switching and Code-mixing in the Macanese Community in Macao

This study I have conducted started from my everyday observation made in my neighbourhood in Macao that some of my Macanese neighbours' language choices are different from other Macao Chinese. In addition to Cantonese, English and Mandarin, they also speak Portuguese. In their in-group conversations, they alternate between Cantonese and Portuguese frequently. Accounting for these language alternation phenomena led me to question the social motivations and functions of code-switching/code-mixing of the Macanese community in Macao. In fact, the discussion sheds light on the Gumperz's (1982) notion of 'we-/they-codes', which appears to be insufficient to explain the social motivations of the Macanese community. Based on the data collected in a wedding anniversary and a law firm among the Macanese informants, I argue that Cantonese-Portuguese code-switching functions as a 'we-code' to signify a unique Macanese identity, which is a combination of Portuguese and Chinese cultures. In line with Myer-Scotton's (1993) Markedness Model, I hypothesise that Cantonese-Portuguese code-switching is an unmarked choice in the Macanese community [Author: Linda Lam Ho, pp. 100-128]

Correspondência Luso-Brasileira: A Narrative of Intercultural Traffic

Correspondência Luso-Brasileira explores the intercultural experience of two families from the minor gentry of northern Portugal between 1807 and 1823 with particular attention paid to the female intercultural perspective. *Correspondência*

is a multifaceted representation of personal, family, social and group transculturation over almost two decades. It functions as a kind of consecutive or sometimes simultaneous interpretation of the historic events witnessed. The concept of intercultural translation used herein is generically based on the thought of Boaventura de Sousa Santos as expressed in *A Filosofia à Venda, a Doutra Ignorância e a Aposta de Pascal* (2008) and *A Gramática do Tempo: Para Uma Nova Cultura Política* (2006). This analysis of *Correspondência* links the specific contexts and positions of its subject in order to construct an understanding of different historical moments, rationales and world views. Complex meanings are sought through a critical analysis of the discourse governing the intercultural narrative and the practices underlying the representations of reality.

[Author: Clara Sarmiento, pp. 129-146]