

ABSTRACTS

The First Portuguese Maps of China in Francisco Rodrigues' *Book* and *Atlas* (c.1512)

This paper researches a group of five maps from folios 38 to 42 in Francisco Rodrigues' manuscript *Book* which, along with a *China rutter* in folio 37v., are the first European cartographic and nautical documents on China, made at the end of 1511 or at the beginning of 1512, prior to the first Portuguese expedition that reached the South China coasts in 1513. These charts are copies of Asian maps, and the detailed folio 40 on the Pearl River Delta region gathers probably Chinese pre-European cartography. Therefore, Francisco Rodrigues unfinished *Book* and *Atlas* is a rare source to research pre-colonial cartography produced by Asian cultures accessed by Portuguese pilots and traders active in Southeast Asia and South China Seas in the first decades of the 16th century.

[Author: Ivo Carneiro de Sousa, pp. 6-20]

Francisco Vieira de Figueiredo: A Nobleman in the Far East

Francisco Vieira de Figueiredo was born in Ourém (Portugal), around 1612. When he was 11 or 12 years old, he set sail for India. He grew up in Goa and married Jacinta da Costa. He went into business on the Coromandel Coast. He extended his merchant business to Malacca, Macao and the Philippines. After the Restoration in Portugal, in 1640, he settled in Makassar (Celebes) and provided support to the Portuguese who were having difficulties in Malacca and Macao. For almost three decades, he assisted the kings of Makassar and the viceroys of Goa as an ambassador, opposing Dutch interests on the Malay Archipelago. Vieira de Figueiredo got married a second time to D. Catarina de Noronha. Settling in Larantuka (Flores), he supported the captains in Timor. He died on 5 December 1667, under mysterious circumstances. His widow returned to Macao in 1670 and continued her late husband's business and charitable work.

[Author: António Rodrigues Baptista, pp. 21-54.]

Reversed Gaze from Southeast Pacific Region: Macao in Anglophone Newspapers

The local community of Macao has drawn the attention of the world during the last decade as it underwent the transformation of sovereignty from Portugal to the China in 1999, and then an economic miracle since 2004. To explore the social and cultural histories of Macao in South China, many scholars focussed on its relationships with Portugal, China, and Japan which have generated much excellent research in those areas. In fact, as an international port city, Macao has a long-term relationship associated with the surrounding Southeast Pacific region, especially British colonies like Hong Kong, Singapore and Australia, which reflected wide press coverage of English-language newspapers since the mid-19th century. To a certain extent, its international image, as well as the identities of the people of Macao, have been shaped by those Anglophone outsider's public opinions. Such observations provided important and interesting cross-references to the evolution of Macao during the last century. The author adopted the approach of 'reversed gaze' used by both historians and anthropologists to contrast the imagination and impressions of those English data of Portuguese Macao. The selected articles from such historical newspapers dating from the mid-19th century to the 20th century will be cited and examined in this research paper.

[Author: Vincent Ho, pp. 55-62]

Double Perspective of Eça de Queiroz on China

Throughout the ages, China has been a landmark for many Portuguese writers, including Eça de Queiroz who, as the most important realist writer in Portuguese history, wrote two works on China: *O Mandarim* and *Chineses e Japoneses*. This article is intended to analyse these two works in order to verify the dual stance taken by the writer towards China

and how he took advantage of the image of China to reflect the image of Portugal and of Europe at the time.

[Author: Yao Jingming, pp. 63-68]

On Returning to Macao, Greater China, and the Making of Contemporary Postcolonial Narratives

This essay discusses the 2002 Portuguese novel by Paulo José Miranda, *O Mal*, within the context of Portuguese literature in and on Asia, above all in the present-day context of late 20th-century and early 21st-century Macao and its continuing process of Portuguese colonial handover and subsequent decolonisation. Representations of interpersonal relationships and sexuality serve to underscore the ambivalence nature of ending not only an intimate and physical attachment to another person, but also to the spaces that serve as a backdrop and cultural context for that relationship. How do the unequal dynamics of power predicated by the colonial experience set the stage for any number of other examples of the unequal exercise of power, whether in the educational sphere or simply in the ongoing circulation and usage of languages and culture? And as these power dynamics of cultural interaction continue to shift in the postcolonial age, with Macao articulated today increasingly within the complex milieu of a globalising Greater China and East Asia, how do these possible literary trajectories of return and departure also exhibit a comparably broad range of intensified flows and interactions?

[Author: Christopher Larkosh, pp. 69-75]

The Need for Harmony in the Confucian East and the Leibnizian West

This article is a spiritual journey around the concept of harmony, to which the Confucian philosophies of Confucius and Mencius and Neo-Confucian philosophies of Zhuxi were particularly sensitive, as well as the Leibnizian philosophy. The article is divided into two major sections.

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The first looks at the notion of harmony from a philosophical point of view, seeking to bring to light the contact points between the Chinese philosophy rooted in Confucianism and the Leibnizian philosophy. The second section meditates on religious harmony and the steps taken by Leibniz in order to overcome the Eurocentric religious perspective of his time, seen in the Question of Rites and the disastrous missions by the papal emissaries to China, Charles Tournon (1704 and 1707) and Maigrot (1706). It shows how the philosophers of the time: Descartes, Malebranche Locke and Espinoza (Espinosa in Portuguese) profiled the Eurocentric religious perspective and how Leibniz sought to defend another philosophy in Natural Theology of the Chinese (1716), made possible due to the fact that he had a pluralist, monist perspective and his ultimate purpose was the defence of a Universal Characteristic (Scientia Generalis Characteristica), where the author's fundamental thesis stands out, one of a pre-established, divine harmony where all (including religion) is one and one is all.

[Author: Ana Cristina Alves, pp. 76-90]

The Luso-Macao Dimensions of Sun Yat Sen's Modern Chinese Revolution

This essay highlights key facets in the historical significance of the Luso-Macao dimensions in Sun Yat Sen's modern Chinese revolution. It delineates Macao's strategic locale amid South China's geo-political and socio-cultural fabrics with the quarto-continental Lusophone inputs enriching this Portuguese enclave's external links. It then pinpoints Macao's vital influences ten major areas shaping Sun Yat Sen's life, work and thoughts. Included are examples of Macao-related episodes or Macao-based events in of Sun Yat Sen's family background, early medical practice and revolutionary repertoire—with Macao as his earliest window to the world, cradle of new ideas, initial exposure to Christianity, inaugural media base, operational hub/refuge asylum for his anti-Qing efforts, and a vital transmission belt for Sun's revolutionary visions and missions. This essay closes with a call for

more research on the real impact of the Luso historical experience (like Portugal's 5 October 1910 Revolution) and the Euro-social democracy ideologies as emitted via Lisbon to inform Sun's quest for a new China under republicanism.

[Author: Ming K. Chan, pp. 91-109]

Victor Hugo de Azevedo Coutinho. A Republican Born in Macao

Victor Hugo de Azevedo Coutinho was born in Macao on 12 November 1871. He was a prominent personality who left an indelible mark on the history of Portugal in the late 19th and early 20th centuries. He gained recognition mainly in government – President of the Ministry and Minister – but he was also, and notably so, a Navy Officer, a Hydrographic Surveyor, a Deputy, President of the Chamber of Deputies and Overseas Administrator, as well as teaching at the Naval School, Odivelas Institute and Coimbra University. A lover of freedom, he had a shrewd, practical nature; he embraced the cause of the Republic and fought resolutely for it, always knowing the best road to take and the means to best serve this cause. This is why he is always seen consistently aligned with the Democratic Party, which had most parliamentary representation and was the heir of the apparatus and traditions of the struggle by the old Portuguese Republican Party in the times of propaganda, as they were called, before the Republic. But he is not known only as a politician as he was also a famous geographer and hydrographic surveyor, teaching subjects in the science areas at the Naval School and Coimbra University. A much decorated officer, scientist and educator, he died in 1955 leaving behind valuable work, mainly related with Nautical Science.

[Author: Fernando Mendonça Fava, pp. 110-123]

China in the Thoughts of José da Costa Nunes

José da Costa Nunes (1880-1976) was a renowned Catholic intellectual (Bishop of Macao and of Timor, Archbishop

of Goa and Cardinal of the Holy See) who lived in Macao for about forty years, leaving remarkable cultural, apostolic and educational marks, as well as being head of the Church in Macao. This article is divided into two parts: the first gives an overview of the time when he lived, the multifaceted wealth of his existential path and the complexity of his work; the second studies and questions his cultural and humanistic view of China and the relations between the Portuguese and the Chinese. Attached is a Provision on the study of the language of the peoples to be evangelised.

[Author: António Aresta, pp. 124-150]