

ABSTRACTS

**China and Christianity.
Revisiting the Jesuit Doctrine
of Accommodation and
the Question of Chinese Rites
(17th–18th centuries)**

This paper takes a case study, the mission of Jesuit Rodrigo de Figueiredo in the Ningbo region in the first half of the seventeenth century as a starting point for the purpose of assessing Jesuit evangelisation strategies in China. Here the aim is to investigate by what measure Christianity could be compatible with the cultural and philosophical system of Confucianism and matters such as Chinese cosmology and cosmogony, ideas of creation, transcendence and evil will also be approached. Taking these issues into consideration, the purpose is to understand how a Jesuit method based on acculturation was structured to allow the compatibilisation of the evangelical message with a Chinese worldview and its culture.

Furthermore, the Chinese Rites controversy will also be considered, from the point of view of the European gaze about Confucian culture, and the theological and cultural struggle taking place in Europe at the time, which was the decisive element for the controversy in the first place.

[Author: António Vitor Ribeiro, pp. 6–31]

**The Most Loyal City:
Roman Catholic Competitive
Domination and Antagonistic
Tolerance of Indigenous
Chinese Religious Sites in
Macao (c. 1550–1850)**

Portuguese colonial occupation and settlement from the sixteenth century onwards included a significant dimension of religious dissemination: a primary example is the imposition of Iberian Roman Catholic sacred forms at sites throughout peninsular Macao, China. Through early occupation and sustained commercial activity with local peoples, colonised Portuguese regions in Macao experienced aggressive assertion of Catholic religious dominance. In Macao, Portuguese military commanders, colonial governors, and missionary orders established Roman Catholic churches, chapels, and shrines — with their attendant Iberian religious modes — overlooking sites occupied by indigenous Chinese temples and shrines, as well as Buddhist sites.

This paper surveys the extant physical evidence for Roman Catholic competitive domination of selected Chinese religious sites within Macao during the period of Portuguese maritime expansion into East Asia. It follows the framework of “Antagonistic Tolerance” first conceived by anthropologist Dr. Robert Hayden (University of Pittsburgh) in order to explore Portuguese motives and methods for the co-optive establishment of “new” sacred spaces, as well

as long-term implications of the syncretism of indigenous and Roman Catholic religious practices at those sites. In addition to primary and secondary source research carried out in Portugal and former colonised Portuguese spaces, this article draws on comparative data and images collected while conducting site fieldwork in Macao during 2019 and 2020.

[Authors: Timothy D. Walker, Mark Chih-Wei Liang, pp. 32–51]

The Baptist Century of Macao

Much has been written about the early Jesuits who made Macao a base for spreading Catholicism in China and beyond, but little attention is given to the trajectories of Protestant Christianity in the colony. This article evaluates the empirical findings and analytical insights of R. Lawrence Ballew’s latest book, entitled *Like a Tree Planted by Streams of Water: The Baptist Church Takes Root in Macao (John and Lilian Galloway 1904–1968)* (Macao: University of Saint Joseph, 2019), which discusses the origin, development and legacy of American Southern Baptist evangelisation in the twentieth century Macao. Ballew draws on the letters and reports of missionaries John and Lilian Galloway to trace their personal calling to overseas missionary work, and to historicise their consistent efforts to advance evangelistic, pastoral and educational ministries. One of their enduring legacies is the strong Baptist

infrastructure that they created and integrated into the local social and cultural landscape.

[Author: Joseph Tse-Hei Lee, pp. 52–59]

The Ambivalent Identitarian: Macanese Metamorphoses in Times of Change

This article examines two different topics related to the concept of ambivalence and its phenomenological experience applied to the Eurasian Macanese community case study. The first section, from an ethnographic point of view, addresses a set of intersubjective dynamics of identification and differentiation developed by a group of friends during an intimate reunion of commensality. During this particular event, the social actors highlight their ambivalent condition, deploying this as an improvised and positive strategy to adapt to changeable external circumstances. The second section recasts the narrative of Macao's hybrid history, which lies at the origin of the Macanese community and characterises its permanent redefinition, thus drawing political and cultural dimensions into the discussion alongside the identity-building project implemented in the recently established Macao Special Administrative Region (Macao SAR). In this case, there is an implicit ambivalence to the Sino-Portuguese negotiation process over the application of the People's Republic of China nationality law to Macao-born residents, in particular to ethnically mixed Macanese,

within the context of the handover of sovereignty to China.

[Author: Marisa C. Gaspar, pp. 60–81]

Macanese Heritage from Nagasaki

In the first ten years or so of the Portuguese presence in Macao, Portuguese men were mostly married to Christian women from Malacca and Nagasaki and these women brought with them the habits and customs of their respective cities. For instance, eyewitness accounts describe the apparel of Japanese wives who wore *sarong* and *cabaia* in public while changing into *kimono* on returning home. Sartorial habits like these as well as other imported cultural traditions permeated Macanese culture and Macanese cuisine in particular displays this inherited legacy with dishes that reveal long forgotten Japanese influence in names and flavours.

[Author: Manuel Fernandes Rodrigues, pp. 82–91]

Macao, Years of War, a Brief Synthesis

From the start of the Second Sino-Japanese War until the end of the World War II (1937–1945), Macao remained neutral. This neutrality did not preclude some of the terrible consequences of these wars profoundly impacting the whole territory. In a long series of effects, the most dramatic one was the mass migration of war refugees, and the effort to feed and shelter such a large and sudden influx of people.

In the enormous struggle to succour

these refugees, the whole city of Macao took part, from the government to the citizen on the street, as well as institutions, economic agents and individuals with wealth and power. All this was achieved under great adversity, as the city remained, for much of the time, under siege by Japanese forces. With patience, skill, diplomacy and creative nous to find and pay for food during time of great shortage, difficulties were progressively overcome and obstacles surmounted. In the context of the very harsh conditions in which it played out, the results of this struggle mark it as an epic event, chiefly in Macao's history, but also of the history of Portugal.

[Author: Fernando Fava, pp. 92–104]

Jaime do Inso in Portuguese Orientalism

Jaime Correia do Inso (1880–1967) was an army officer and writer, whose literary works reflect his passion for Macao and China, without neglecting his important historical studies related to the Portuguese navy and, occasionally, some writings about East Timor, Africa and Brazil, scattered in miscellaneous magazines and newspapers.

The essence of this article relates to the issue of whether Jaime do Inso is correctly qualified as one of the Portuguese Orientalists; therefore, we will start by defining Orientalism, namely, Portuguese Orientalism, resorting to several scholars like Edward Said, Everton Machado and Isabel Pires de Lima. Then, we analyse Jaime do Inso's life and intellectual work

as a man of his time, committed to the basic tenets of the Portuguese colonial policies in the first half of the 20th century. Finally, we identify the main elements of orientalism in *O Caminho do Oriente*, a work that despite having a simple plot, blends romance with travel chronicles, describing a maritime journey from Lisbon to Macao and portraying some episodes and everyday life scenes of Macao and Hong Kong.

We conclude that Jaime do Inso is really an Orientalist writer, because *O Caminho do Oriente* presents many purported descriptive passages that are nothing else than stereotypes and prejudices, derived from an obvious Eurocentrism within the scope of Portuguese Orientalism.

[Authors: Lurdes Escalera, Jorge Baptista Bruxo, pp. 105–123]

Portuguese in the Pacific Ocean (16th century)

In the 16th century, the Pacific Ocean was marked by the appearance and actions of the Portuguese who started to interfere in the mercantile, cultural and religious domains there, competing with the Muslims who previously had the monopoly over commercial traffic, religious proselytising and cultural influence. The official voyages of the Portuguese in the Pacific Ocean began in 1508 with the first expedition to Malacca, with the Portuguese having passed through the maritime coasts of practically all the eastern territories surrounding that ocean. Some of the historical aspects of the Portuguese presence in Malacca and the adjacent island of Sumatra are discussed here,

as well as their presence in Timor and the Moluccas in search of exotic products, such as sandalwood and amber, and rare spices such as cloves and nutmeg.

Central to this article is the section related to the idealised circumnavigation largely led by Ferdinand Magellan, a Portuguese in service to the Spanish Crown, who discovered a new sea route, bringing the Philippines under Spanish purview and defending favourably the position of Madrid in what became known as the “issue of the Moluccas”. The two Iberian states are currently celebrating the quincentenary of this historical voyage.

[Authors: Jorge Baptista Bruxo, Leonor Diaz de Seabra, Lurdes Escalera, pp. 124–138]

