

## RESUMOS

registou, em forma de contos breves, cenas da sociedade de Macau em que, por vezes, participa como autor-narrador, podendo esta obra ser considerada uma radiografia datada da sociedade

de Macau com apontamentos autobiográficos, na medida em que ao expor as nuances sociais, também, frequentemente, se coloca a si próprio como personagem interveniente no desenrolar dos

acontecimentos e, não raras vezes, dá a sua opinião e interpretação particular dos acontecimentos e comportamentos das personagens. (Jorge Bruxo, Lurdes Escaleira, pp. 144–161)

## ABSTRACTS

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### **Vitalities of the Camonian Epic**

Camões' epic reveals a power of attraction, both centripetal and centrifugal, unrivalled in Portuguese literature. Numerous literary experiences converge on it, particularly after its publication in 1572, and its ability to be reappropriated, rewritten and even parodied is remarkable. This article deals with some instances of the historical and symbolic survival of Camões' epic poem within Portuguese literature, characterising it as a unique case in the long history of literature. (Helena Carvalhão Buescu, pp. 6–16)

### **Descriptions and Iconography of the Camões Garden and Grotto in the 18<sup>th</sup> Century**

Through the records of the eighteenth-century foreign travellers who visited China for commercial or diplomatic purposes, this article analyses the legend surrounding Luís de Camões' epic *Os Lusíadas* and the origin of the first place in Macao to honour the Portuguese

poet. Due to the limited number of books published at the time, technical constraints only allowed for the insertion of a few illustrations, yet descriptions and images of the Camões Grotto appeared frequently in these publications and became a prominent border-crossing symbol of Macao.

(João F. O. Botas, pp. 18–35)

### **Revisiting the Bocarro Cannon Foundry in Macao**

Allowing that no additional 'smoking gun' document has come to light, this article seeks to revisit some of the early literature on the cannon foundry established in Macao (c. 1627–1650) by Manuel Tavares Bocarro to expose gaps in our understanding as well as to encourage further research in this area. In line with recent historiography, the article acknowledges technological exchange in weaponry across Eurasia as opposed to an absolute European priority from the

sixteenth century. As argued, this is amply demonstrated by the Portuguese–Ming China technology exchange such as contracted in Macao. As also demonstrated, the exchange was not confined to China but extended also to Japan and Vietnam under the southern Nguyễn dynasty at their request.

(Geoffrey C. Gunn, pp. 36–57)

### **'Rodolfo, Deo Gratias Princeps ad Macao': A Faked Prince of Macao in 18<sup>th</sup>-Century France**

On September 24, 1749, a 'superb black man', well dressed, speaking and writing French with surprising resourcefulness, was arrested in the port of Morlaix in Finisterre, often frequented by Breton corsairs. Arrested after a fight in a tavern in the city, the person was identified by the Morlaix police as someone wanted in several ports of Brittany for having left many unpaid bills and distributing counterfeit bills of debt and exchange. During the

police interrogation, the defendant surprisingly identified himself as the 'Prince of Macao' and the elder son of its king, the 'Grand Lord of Macao'. To the astonishment of the officials, he signed his statements with elegance as 'Rodolfo, Deo Gratias Princeps ad Macao'. This article investigates this well-documented criminal case and then tries to understand the contexts and reasons for this strange falsification of a supposed 'Prince of Macao' in mid-18<sup>th</sup>-century France.

(Ivo Carneiro de Sousa, pp. 58–71)

**Jaime Correa do Inso, Portuguese Military Officer, Traveller and Observer of Macao at the Beginning of the 20<sup>th</sup> Century**

Jaime Correa do Inso was a Portuguese naval officer who lived between 1880 and 1967. With extensive experience in overseas postings, both before and after the fall of the monarchy and the subsequent establishment of the Republic in Portugal, he distinguished himself by writing about the Orient, particularly Macao. At a time when people were trying to find out more about the different Portuguese geographies around the world, the simplicity of his prose, coupled with the descriptive rigour of what he observed, conveyed enlightening impressions. His skilful analyses provide a primordial testimony

about life in Macao at the period. This testimony is interesting, given that he was an outsider to the Luso-Chinese reality who observed, reflected and concluded on cultural aspects that were very different from his own.

(Anabela Nunes Monteiro, pp. 72–90)

**Near the Greater Bay Area: The Wuzhu Sea 烏豬洋 and Wuzhu Island 烏豬洲 (Pulau Babi) in Chinese and Portuguese Sources (c. 1400–1600)**

In the age of sail, Wuzhu Island (烏豬島), to the east of Shangchuan (上川島), was a major point of orientation for ships proceeding back and forth between Southeast Asia and various locations along the shores of central Guangdong. There was no permanent settlement on Wuzhu, but the island provided water and Chinese sailors associated it with a protective deity. One part of the sea in the area around Wuzhu was called Wuzhuyang (烏豬洋). However, its precise extension and limits remain unknown. A third toponym, Wuzhumen (烏豬門), leads to further questions. The article discusses selected references to these places and various nearby islands recorded on maps and in nautical and other texts of the Ming period. It also considers additional spaces mentioned together with the Wuzhuyang. A further focus is on Portuguese sources. In these

works, Wuzhu Island appears under a Malay name: Pulau Babi. The analysis of this material confirms the impression provided by Chinese texts and maps, namely that Wuzhu/Pulau Babi was an important landmark in nautical contexts.

(Roderich Ptak, pp. 92–124)

**Unbuilt Macao — A Brief History of Unrealised Urban Planning Proposals for Macao**

More than half of the territory of Macao is land reclaimed from the sea. The majority of this growth took place during the twentieth century, but even now Macao continues to expand incrementally into the surrounding waters. Each reclamation is effectively a *tabula rasa* — a 'blank slate' with no existing buildings or infrastructure — that allows the reimagining of what a contemporary city might be. This includes quantifiable decisions about street organisation, building volumes, and infrastructural links, but also entails consideration of qualitative effects: degrees of freedom, constraint, coherence, complexity, legibility, permeability, interiority, intimacy, and mystery, the synergistic relationships between different areas, and the types of urban lifestyles thereby enabled and engendered. The cumulative result is a patchwork

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of contiguous yet discontinuous urban fragments, each one a manifestation of contemporaneous ideas about desirable city design. And for every project built, there have been many more unbuilt proposals. Collectively, these delineate an alternative history, or histories, of Macao: an array of phantom Macao that show what might have been and suggest what

might still be possible.  
(Thomas Daniell, pp. 126–142)

### ***Contos de Ou Mun* by António Correia**

António Correia has captured, in the form of short stories, some particular moments from Macao society in which he occasionally participates as an author-narrator. This work can be considered as

a radiography of Macao society with autobiographical notes. When exposing social nuances, the author also places himself as a character involved in the unfolding of events and, simultaneously gives his own opinions and personal interpretation of the events and behaviours of the characters.  
(Jorge Bruxo, Lurdes Escaleira, pp. 144–161)

