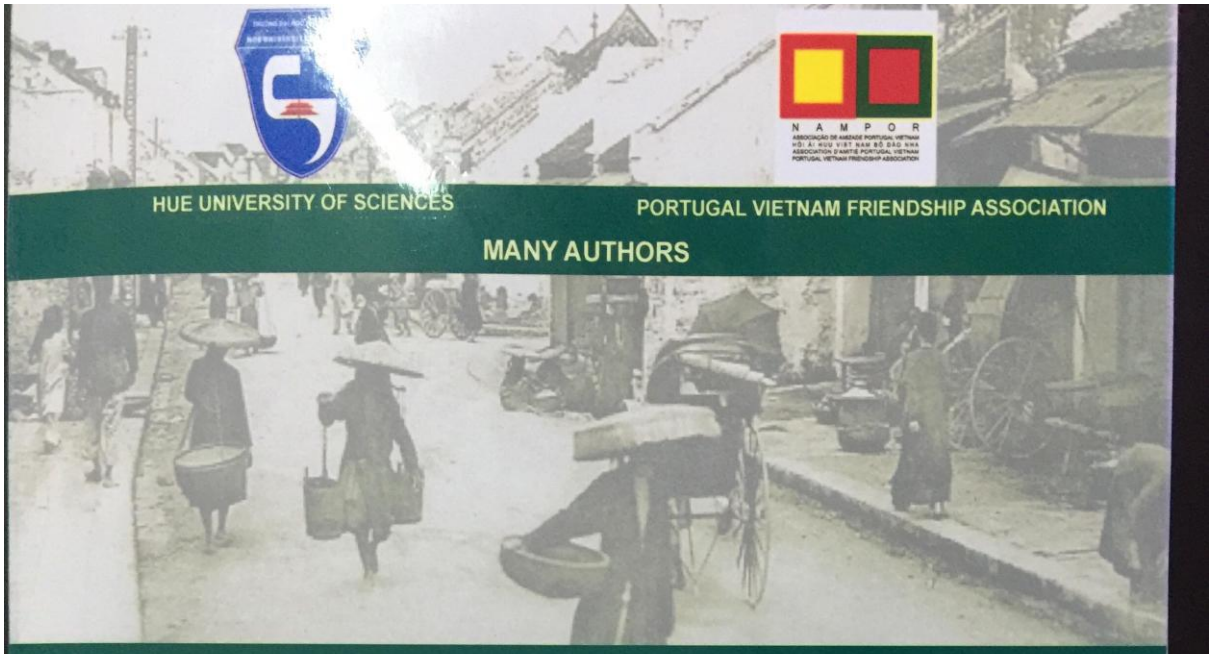

HUE UNIVERSITY OF SCIENCES

PORTUGAL VIETNAM FRIENDSHIP ASSOCIATION

MANY AUTHORS

PROCEEDINGS OF THE INTERNATIONAL WORKSHOP ON
THE RELATION BETWEEN VIETNAM AND PORTUGAL
THE PAST AND THE PRESENT

HUE UNIVERSITY PUBLISHING HOUSE

MỤC LỤC

			Trang
1	*Eduardo Kol de Carvalho*	Blessed Diogo de Carvalho, S.J., a Portuguese Jesuit in Vietnam and japan	1
2	*Joaquim Magalhães de Castro*	João de Loureiro, the Botanist from Asia	11
3	*Nguyen Van Dang*	Describes on the Western Missionary Activities in Cochinchina from the late 16th Century to the early 17th Century	16
4	*Hoang Thi Anh Dao*	The Process of the Missionary Activities of Portugal in cochinchina (viet nam) from the year 1614 to the Year 1625	30
5	*Mai Van Duoc* *Bui Thi Tan*	Portugese and the Birth of National Language in Vietnam	46
6	*Duong Quang Hiep* *Le Nam Trung Hieu*	João da Crux with Cochinchina's Bronze Casting in the 17th Century	60
7	*Nguyen Thi Vinh Linh*	The Portuguese Activities Feature in Vietnam in Comparison with China and India (XVI Century - XVII Century)	81
8	*Fernando de La Vieter Nobre*	Portugal-Asia: Past, Present and Future	94
9	*Nguyen Van Quang*	The Relation between Champa and the West during Centuries XVI - XVII	102

10	*Tran Thi Tam*	Portugal in the Relationships with Japan and Vietnam in the End of XVI - the Begin of XVII Century	118
11	*Nguyen Van Tan*	The Trading Activities of Portugal in Cochinchina and tonkin (xvi - xvii century) - some Comparisons	138
12	*Nguyen Quang Trung Tien*	The Contribution of Portugese Missionaries in the Development of Vietnamese Language	155

PORTUGAL IN THE RELATIONSHIPS WITH JAPAN AND VIETNAM IN THE END OF XVI - THE BEGIN OF XVII CENTURY

*Dr. Tran Thi Tam**

Abstract: One of the most crucial impacts of a series of geographical discoveries conducting from the 15th to the 16th centuries is the detection of many new areas and routes. Portuguese, which was a pioneer in undertaking expeditions to the East, was considered as the country paving the way for the foundation of transatlantic maritime routes from Europe to Asia. After setting up a trading system from India in Goa (1510), to Malaysia in Malacca (1511), Portuguese businessmen aimed at the Chinese and Japanese markets. In addition, the Portuguese maritime trade route from Malacca to Japan was nearby Vietnamese coast line, which was an important line to penetrate into the continental Southeast Asian area. Thus, from late 16th century to early 17th century, Portuguese began to communicate with both Vietnam and Japan through trade and missionary. In this report, we will present the relationship among Portuguese, Japan and Vietnam and draw some similarities and differences about this relations.

Keywords: relations, Japanese, Portuguese, Vietnamese.

Since the geographic discovery of the 16th century, Western merchant ships have appeared more often in the waters of Asia. This not only affects the countries in the region but also affects the relations among countries in the region. In 1511, after setting up a solid base in Malacca, the strait which had strategically positioned on the interconnected path between the East and the West, Portugal soon turned it into a gateway to penetrate Northeast Asia to expand the market to China and Japan. According to this itinerary, from the Malacca, Portuguese traders came to a number of Southeast Asian countries,

*History Faculty, University of Sciences, Hue University.

including Vietnam and finally anchored in Macau and the port of Ningbo, southern China. From Macau, Portugal continued to expand its influence and dominate the market in Japan.

1. The relationship between Portugal and Japan

In 1543, in the itinerary from Siam to Macau, a Portuguese boat was hit by a storm and drifted to Tanegashima, the largest of the Osumi Islands, located in southeastern Kyushu, in Kagoshima province, Japan. Due to casual circumstances, the Portuguese sailors became the first Europeans to set foot in Japan. During this event, Tanegashima lords have bought two guns from Portugal and then ordered the theologian to learn how to make and use them. This is probably the first time that the Japanese have known of such a long-range weapon that can do such damage (9; tr. 240). After the first contact, in 1545, Portuguese merchant ships were officially stop in Japanese waters. Desiring to acquire state-of-the-art weapons to boost military strength, the Daimyo welcomed the Europeans to their territory, giving the Portuguese many privileges; thus, during the first period of trade between the Shogunate government and Western countries was quite developed. So, that is, immediately after its appearance in Japan, the trade was enforced between Portugal and Japan. The Portuguese ships to Japan were growing steadily, on average one ship a year carrying Chinese goods like silk, porcelain... and weapons. The Japanese were very fond of these goods, but because China was implementing a "sea forbidden" policy and trying to stop the Wakō piracy so quickly, the Portuguese had seized this golden opportunity to play the role of commercial intermediation in Asia. With the advantages of maritime resources, experiences in international trade, along with ensuring the supply of attractive goods, meet the requirements and tastes, especially in military, the traders of Portugal had became the first European to break the Chinese monopoly on Asian trade for centuries.

At the time of the arrival of the Portuguese, due to the civil war, Japan did not have a general policy on trade development, mainly due to the policy of each Daimyo, especially the South-West Daimyo with the bustling centers - and of the most important center of Portugal at the end

of the 16th century and the beginning of the 17th century was Nagasaki. The lords of Nagasaki provided the best conditions for Portuguese merchants to reside and trade. In return, Portugal also paid local officials certain expenses for trade to take place smoothly. In the XVII century, successing the success and economic policies of former rulers such as Oda Nobunaga, Toyotomi Hideyoshi and Tokugawa Ieyasu as heads of the Edo government continued to expand and wanted to build Japan into an economic powerhouse in the region. He wanted to rely on foreign trade to increase the financial capacity of the bakufu. (5; pp.51-52). Ships going to to Japan usually came from Goa carrying furs, velvet, crystal, glass, watches, binoculars, compasses, cigarettes, Portuguese wines, Indian fabrics. On arriving to Malacca, some of the items will be exchanged for aromatherapy and local produce. On Macau, goods continued to be used to exchange gold, silk... Then the ship uprooting to Japan around July-August and returned to Macau in around October - November with mainly Japanese silver, lacquer ware, wood carvings, swords, kimonos... The ships with a tonnage of 600 to 700 tons carry goods and hundreds of people to exchange goods in Japan. In only 7 to 8 months staying in Japan, these merchants spent about 250,000 to 300,000 silver taels. That was a not a small amount compared to the living standards of the Japanese society at that time. Here, it can be argued that trade has brought a significant source of revenue to Portuguese merchants so that they can have a prosperous life and spend as much. so (4; tr.102).

But the presence of the Spanish, Dutch, English in the late XVI century of the early XVIIcentury broke the monopoly of Portugal. Portuguese trade was increasingly competed by from Japanese and Chinese smugglers from about 1592 (about 10 ships each year), Spanish boats from Manila from about 1600 (one ship per year), the Netherlands from 1609, the British from 1613 (about one ship per year). This had a great impact on the Tokugawa shogunate's foreign policy (1600 - 1868) in fearing the threat of Western countries from the peace that they had set up after the civil war. At this moment, with his strength, the Netherlands has managed to deceive the influence of Portugal and Spain

out of Japan in a polite manner when talking about his purpose in Japan just for commercial purpose, not related to politics or evangelism. The patience in helping the Shogunate of the Netherlands and the social changes associated with Christianity, the Japanese government became more and more strict with Portuguese merchants and missionaries.

To face against Dutch actions, Portuguese merchants had to change their trading practices with Japan by dividing the cruise into smaller, faster vessels for easier handling when traced instead of big merchant ships like before. At the same time, they changed the route by circling the eastern part of Taiwan Island instead of following the Chinese coast to avoid confrontation with Dutch and British merchant ships. With this method, in the early seventeenth century, the Portuguese merchant ships were regularly arriving in Japan every year. Notably, from 1624 to 1640, which is the last 16 years of Portugal in Japan, there were 55 merchant ships from Macao to Japan. The highest year was 6 (1627, 1637) the lowest was 1 (1627, 1630, 1634, 1640), with an average of 3.4 ships per year. It was possible to use small merchant ships to avoid confrontation with rivals, which would increase the profitability of Portuguese traders but also bring risks such as price squeeze, discriminatory treatment when detected... To overcome this situation, in 4 Portuguese merchant ships, there would be 3 cargo ships and 1 supporting ship. Although the trade was more difficult than before, but when leaving Japan, all four boats were full of silver.

Recognizing that trading in Japan was getting more and moredifficult, Portuguese traders found ways to rediscover and plunder abundant silver from Japan. In 1636 alone, they brought out 6,697,500 florins of silver from Japan, while nine other Dutch ships left that year with 3,192,815 florins, or only nearly 50% the silver of Portugal (4; p.111). In order to obtain a large amount of silver when leaving Japan, Portugal seeked to "advance" its capital by borrowing from its local counterpart and would repay it by in the following year. However, this amount would be subject to interest rates of 25 - 30% per year, sometimes 40% per year. These

loans have reduced profitability in trading but to maintain the trading relationship; to the 30s of the 17th century the debt of the Portuguese traders was out of control and insolvent. In 1633 alone, Portuguese traders in Macao borrowed 100,000 taels worth of Japanese merchandise, in addition to 50,000 taels borrowed in the same year but were unable to repay. These outstanding debts are considered as the reason the Bakufu government had not resolved to expel the Portuguese from Japan.

To remedy this debt situation, the Portuguese government in Macao had banned its traders from adding new Japanese loans; tax on imported goods from Nagasaki for debt repayment; the government also promised to provide money to pay off debt and improve trade with Japan to maintain trade with Japan because Nagasaki was an indispensable part of the trading network stretching from Lisbon - Goa - Malacca - Macao - Nagasaki. On 10/11/1610, the Portuguese king ordered that at least one ship from Macau went to Japan for trade a year, if any captain surrendered the task - he would be dismissed. At the same time, in order not to worsen the situation, the Portuguese government had asked clergy not to engage in business, no one was entitled to take personal or any other title to engage in doing business. Trading with Japan was really an interest of the Portuguese State and the state wanted to separate the missionary activities from doing business in order to keep in the Japanese market. But this situation can not last long.

Since the Shimabara uprising of the peasants (1637 - 1638), Japan 's foreign trade had shrunk to the case of the Netherlands and China around Hirado and Nagasaki ports. After 10 years exploring, trading in the Japanese market and finding difficulties, in 1623, England abandoned this area. From mid - 1636, a part of the Portuguese forced to leave Japan to Macau. Man who had Japanese wife of could carry their sons while must leave their daughters and wives in Japan. Three years later, in 1639 Iemitsu (1603 - 1651) issued a strict ban on xenophobia, practicing the sakoku policy for over 200 years. Under the new decree, all Portuguese missionaries and merchants were expelled from Japan. Since 1640, the Portuguese officially retired from the Japanese market and retreated to Southeast Asia, including Vietnam.

For Western merchants, they were always aware that their trade was closely linked to the missionary work of missionaries. As Episcopalism was expanding in Europe, Old Christianitas should spend all efforts in finding a new exit in East Asia. Christianity came to Japan for the first time through the missionary Francesco Xavier (1506 - 1552) who arrived in Kagoshima (on Kyuushuu Island) in 1549. The Warring Statesmen protected him and allowed him to preach. Following this, other missionaries had stepped to Japan. After Xavier's time, Gaspar Vilela (1525 - 1572) persuaded the Muromachi shogunate to preach and Luis Frois (1532 - 1597) sought a way of intimacy with Nobunaga and Hideyoshi. These were two very famous Portuguese monks who came to Kinki and Kyuushuu for missions. From here, the mission spreaded rapidly in southern Japan, when 750,000 converted to Christianity. Many places had set up Nanbanji (Nam Man Tu) - the name for Christian churches - and schools for the formation of seminarians (collegio) as well as the seminary. At first, like Nobunaga, Hideyoshi allowed Christianity to be missionary. Gradually, he changed his mind when he realized that the influence of Christianity could undermine the consolidation of a national institution as he wished. This was revealed in 1587. After Hideyoshi pumped the island of Kyuushuu, a monk led by Omura Sumitada (1553 - 1587) in Nagasaki brought the land to the Jesuit Society. In addition, Hideyoshi heard that the Christians had destroyed the temples and shrines. At that time he set the principle that any lord who wanted to join the Christian should get his permission first. On the contrary, for the common people, Hideyoshi did not set a strict ban for this. Hideyoshi step by step wanted to eliminate the influence of Christianity from Japan. In the first article of the eviction order upon the bateren (in Portuguese "padre" means "priests"), he stated that "Japan is the land of gods, and if it followed the heretics of the Christian countries, it would be too weird". Step by step, foreign missionaries were expelled from Japan and the mission was strictly forbidden. On the contrary, he defended and encouraged trade with the West so that his attitude was not really decisive. He protected the rich traders in Kyoto, Sakai, Nagasaki, Hakata... as they transported goods to trade in East Asia and traded with

other foreigners. Thus, despite the ban, Christianity continued to be widely spread in Japan in the late XVI century (9; p.256). But since the 1600s, many Christian massacres had taken place when more than 6,000 Christians were killed, mostly in the South, heavily influenced by Portuguese missionaries sailing from Macau. In 1624, 50 people were incarcerated and some of them evicted. After the uprisings of the peasants and the unemployment in Kyushu, the Shogunate government banned the Christianmore fiercely and, by 1639, officially ordered the closure of trade with Western merchants; traders and missionaries have to leave Japan, with the exception of the Chinese and Dutch who still had access to the Nagasaki port. This policy of "seclusion" was maintained until 1854.

2. The relationship between Portugal and Vietnam

The Portuguese came to Cu Lao Cham in 1516 and had official contact with Dang Trong in 1523. Although had come to Vietnam from the beginning of the 16th century, it was not until the middle of the 16th century that trade between both sides became frequent. After the Macau missionary center and commercial base had been set up in 1557, Portuguese merchants went to trade in Hoi An. They usually came with the northeast monsoon and stayed here to trade and collect goods until the next south monsoon. Commodities for sale included bricks, flakes, crockery, copper-zinc alloys, lead, military equipment... The Portuguese did not place permanent shop but trade through Chinese or Japanese brokers to collect the goods. The goods they carried away from Hoi An were usually salanganes' mest, silk, precious wood, cinnamon, sugar... However, at this moment the main contacts only occurred in some events when Portugal wanted to stop at some places such as Faifo, Cu Lao Cham, Champa... to buy more fresh water, firewood... In the first decades of contact, Vietnam only had transshipment role in Portugal trade with other locations in the intra - Asia trade network, especially from Malacca to China and Japan.

When the Portuguese arrived in Vietnam at the beginning of the XVI century, the Vietnamese feudal government was at a time of deeply

divided by the division between by the Mac, the Le and the Trinh. Then, in 1558, Nguyen Hoang left the North to the South, Vietnam entered the division between King Le Lord Trinh in Dang Ngoai and Lord Nguyen in Dang Trong, taking Gianh River (Quang Binh) as the line. Considered to be the most dynamic commercial marine area in ancient times, the South China Sea area became the destination of many foreign merchant ships. Through its network of ports and commercial centers along the coast stretching from the North to the South, Dai Viet was very attractive to traders in and out of the region. Starting from the intention to express independence with King Le Lord Trinh, the DangTrong's government wanted to enlist the ability of martial arts as well as weapons of the West, which in particular was Portugal to win the military advantage with Dang Ngoai. Therefore, the Nguyen lords allowed the Portuguese to trade in Dang Trong. From here, the Portuguese stayed in Dang Trong to purchase local products such as salangane's nest, ivory, rhinoceros horn... got more and more. However, the main function of Dang Trong in Vietnam was still just a stop-over for long sea voyages to Macau and Japan.

Trade relation of Portugal began to change from the end of the XVI century when Japan adopted the policy of forbidding the religion in 1857. In addition to the promulgation of a series of ordinances of direct rule in 1612, 1614, 1633, 1635, 1636, the Shogunate officially issued the sakoku policy under the Tokugawa Iemisu. Since 1639, all the Portuguese had been expelled from Japan. If a Portuguese vessel voluntarily encroached on the waters of Japan, it would be immediately burned with cargo and its passengers would all be executed. However, in July 1640, Portuguese authorities in Macau sent a delegation of more than 60 people back to Japan, demanding that the Shogunate restore trade relations, but the Shogunate immediately confiscated the whole the property then fired the ship. Except for some sailors were allowed to Macau to report, the rest were executed in August 1640. From this point forward, relations between Japan and Portugal had been completely stagnant. But it is especially true that if this was the end of nearly a century of Portuguese presence in Japan, it was a new beginning in the relations between

Portugal and Vietnam. At this point, Portugal headed for Dang Trong as a replacement market for Japan. In the second half of the 17th century, the trade relations between Portugal and Vietnam (Dang Trong) were promoted; according to Mangui, in 1651 four Portuguese ships arrived in Dang Trong, in 1650 even more ships had arrived; and Boxer said that at this time there were at least one or two ships from Macau to Dang Trong each year with the capacity of carrying less than 300 tons each (7; tr. 131). Thus, although the Portuguese were present in Vietnam earlier than Japan, the relationship between these two subjects was largely dependent on trade relations with Macau and Japan. For the Portuguese, their trade relations in Dang Trong only really became important since Japan carried out the "forbidden" order, the trade with the Japanese was forbidden, so the merchants of Portugal must trade with other Southeast Asian countries, including Vietnam as the replacement. Especially, since they had expanded their trade with both regions of our country, it was the time when they had faced competitors such as Dutch, British and then French. The competition between Portugal and the Netherlands had led to their conflicts in Vietnam.

Compared with Dang Trong, until 1626 Portugal did have first contact with Dang Ngoai but the trade between the two sides was not so good, partly due to economic reasons, partly because of the complexity of the political situation between the parties. In particular, the long war of Trinh - Nguyen (1627 - 1672), which the two governments themselves wanted to get more strong through the West, to buy weapons to strengthen military to restrain each other. Only after a period of establishing and maintaining trade relations with Dang Trong did Portugal have contact to Dang Ngoai. This delay was due to Lord Nguyen in Dang Trong allowed the Portuguese to monopolize the purchase of goods, in return he would not want them to have the connection with the lord Trinh because he feared that through that relationship, Dang Ngoai could buy weapons to go against him. Portugal had, to some extent, agreed with this, but in order to expand its trade and propaganda they still seeked access to Lord Trinh. Even so, until the mid-seventeenth century, exchanges

between Portugal and Dang Ngoai were still limited, as both sides did not find what they needed from the other party. Dang Ngoai wanted access to Portuguese weapon but maybe because of the ties with the Nguyen, Porgugal did not satisfy Lord Trinh. The goods traded mainly were the items serving the princely royal life, such as precious silk, ivory... Moreover, if in Dang Trong, until the first half of the seventeenth century did Portugal always have monopoly for sale while in Dang Ngoai, the Netherlands was the one who had this "privilege". Thus, since 1664 marked the end of Portuguese trade with Dang Ngoai because there was no longer any merchant ship from Macau arriving here anymore. It is important that, in the second half of the 17th century, the Portuguese empire got weaken on the merchant network in Asia, and the trade between Portugal and Vietnam also ended. The reason is that since the beginning, the trade between Portugal and Vietnam has always been dominated by regional trade centers. Viet Nam was a link in the intra-Asia trade network of Portugal.

Both the Netherlands and Portugal always appeared as "third person" in relation with Dang Trong and Dang Ngoai. Portugal tried to help Lord Nguyen to fight against Lord Trinh while the Netherlands was on the side of Lord Trinh. It seems that this was the way to take the lordship to be monopoly traders of the West. The greatest profits that the Portuguese traders and Dutch traders earned during the Trinh-Nguyen war were due to the arms trade (3; tr.83). In the process of trading with Vietnam, Portugal did not build up any commercial shop, but mainly made the collection of goods or transactions. They bought cheap goods in Vietnam and sold in European countries. Although they did not leave any permanent trader, they wanted to exclusively trade with Dang Trong. In fact, they tried to get the favor from Lord Nguyen by sending gifts and always competed with the Dutch, they suggested Lord Nguyen should not trade with the Dutch, but the Nguyen still set up trade with the Dutch (2; tr. 28).

Thus, Portugal came to establish trade with Dang Trong in 1523, then came to Dang Ngoai in 1626. The trade mainly took place by ship from Macau to Dang Trong and Dang Ngoai. Portugal did not leave

mission regions in Vietnam were associated with the Jesuits of Japan, related to the Portuguese bishops in Malacca and Macao. The Jesuits were formally established in Dang Trong in 1615, in Dang Ngoai in 1627. The Japanese Jesuit Order was totally under Portugal and Portuguese-funded in the framework of royal patronage. The majority of the people were Portuguese, but at first many Italians were in it; there were Japanese, but only subordinate; since the end of the XVI century, the Province gradually expanded its territorial jurisdiction to China and was based in Macau. At the time of our study, the Province attempted to expand towards Indochina and the peninsulas of the South Pacific, navigating to the maritime routes that originated from Macau. The Jesuits rarely paid particular attention to the authority of the dioceses, although in theory these authorities are given the responsibility of coordinating the missionary work (1).

On 15 January 1615, Fr. Francesco Buzomi, Diego Carvalho and their assistants arrived in Cua Han, Da Nang; then Francisco de Pina, Cristoforo Borri, and especially Alexandre de Rhodes arrived in Thanh Bang, Thanh Hoa (1629). Because of the need to learn the Vietnamese language (at which time Han and Nom scripts were used) to communicate with the Vietnamese, the priests began to record by transcribing Vietnamese in Latin form. The priests tried to organize the church by focusing groups of adolescents and people of good will everywhere, living celibate and with priests in parishes or in remote places to spread the teachings, especially the catechism for the people and also helped improving the social life of the people.

The preaching was permitted by the Vietnamese rulers in some places, with many restrictions imposed by local mandarins, so believers found it hard to keep their faith, and there were some places where priests were persecuted. On July 3, 1645, priest Alexandre de Rhodes left Vietnam back to Rome to report to the Holy See on the rapid progress made in evangelization in Vietnam, and especially he asked for sending some Bishops to Vietnam, which he called "fertile missionary field" to strengthen the foundation of the Church in this country. He was allowed by the Holy See to go throughout France to look for priests willing to

volunteer and to continue the work which had begun with many good luck. There was the Missions Étrangères de Paris, which was founded in 1658 and was accepted in 1664 under Pope Alexander VII.

Until 1658, two Portuguese Jesuit establishments in Dang Trong and Dang Ngoai had achieved great results, building a solid foundation for the Vietnamese Christian community. In 1658, when the Holy See refused to recognize the renaissance of the Portuguese king, it was decided to place these missionaries under the Holy See's authority, then there were nearly 70 missionaries with eight nationalities coming to Vietnam: 35 Portuguese, 19 Italian and 7 Japanese. Vietnam had more than 100,000 Christians spread throughout both Dang Trong and Dang Ngoai. But at the same time, the Christian community in Japan was in a state of decline, and the Chinese community was in trouble; Siam at that time had about 200 members, and Madcassar only had a small group. By the end of the 17th century, for all of Asia, besides Goa and Macao, Vietnam (and Sri Lanka) became the most effective areas of evangelization.

3. Comments

It can be said that the relationship between Portugal and Japan and Vietnam in the end of the XVI century and in the early XVII century was a period of turmoil for all three subjects. Portugal was present in Vietnam earlier than in Japan, in particular, in Dang Trong (1523) and Dang Ngoai (1626), but the establishment of trade and mission relations was smaller in terms of scale and achievements compared to Japan. Why so? Beginning in 1511, when the Portuguese ships started heading north through the Straits of Malacca, their main targets were the two great empires, Japan and China. The long chain of small countries between Malacca and Macau, including Vietnam, for boatmen and merchants, was considered to be a stopover and supply station. As for missionaries, starting with Francisco Javier in the mid - XVI century, the purpose of their efforts was to allow the Chinese emperor to accept Christianity because once accepted, the dependent countries from northern Vietnam (Dang Ngoai) to Siam, must follow. In the context of such a missionary strategy, these small countries were not considered as priorities. This is

the reason why the trade and mission relations between Portugal and Vietnam were restrained and unsuccessful in the late XVI century. That means in the understanding of the Portuguese government at the time, the establishment of relations with Japan and Vietnam came from the common goal of forming a network of interrelated trade in Asia but for each subject, Portugal had a very clear strategic and motive. Japan was the last stop in the intra-Asia trade network. Vietnam was seen as a "hub" to connect trading centers from Goa, Malacca to Macau and Japan. Portugal ships had come to Vietnam to add fresh water and firewood for their journeys to Macau since 1623. And after establishing trade centers in both Japan and China, Vietnam has gradually become an important link in Portugal's business and missionary journey in Asia.

For both Japan and Vietnam, Portugal was the first Western visitor and established relations through two important activities, trade and mission. And these activities were sponsored by the Portuguese government and the Roman Church. In Japan, just after its appearance in 1543, commercial relations appeared two years later. Later, in 1549, missionary work began to be established and rapidly developed. For Vietnam, these timelines were earlier, in 1523 and 1533. With Portugal, under the provisions of the Patronage, the Portuguese king had control over all dioceses, including the financing of the congregation. Portuguese king were responsible for introducing personnel for the mission in the East. All the priests from the diocesan bishop to the parish priest received salary from the Portuguese king. All personnel under the Patronage system, priests who missionarying in the East were licensed "to travel" in Lisbon, in addition, followed merchant ships to reach the East, two purposes commerce and evangelism were closely linked (2; p. 119). This close link between economic and political factors is not only a common feature of Portugal's relations with Japan and Vietnam, but across the Asian network. In parallel with this, for both recipient countries - Vietnam and Japan, trade and evangelization, at various levels, have been formally implemented through local governments, not separated activities. It means that there is a meeting of interests and strategies

between the parties. And if compared with other Western countries, especially France later, the strategic positions of Vietnam in the recognition of these two countries are completely different. Thus, the conduct of trading relations and mission of Portugal in Vietnam was periodically, so as soon as the there were strong penetrations from the Netherlands and France, it had been slow-down and then come to an end.

While establishing trade relations with Vietnam and Japan, Portugal had encountered fierce competition with other Western countries such as Spain, England, France... and especially in the case of the Netherlands. The Netherlands had a relatively early economic development and a strong maritime trade. Although entering the Pacific Ocean after the Portuguese, the Dutch gradually rose to win the advantage in the region in the XVII century. Compared with Portugal, Netherlands had many advantages in trading with Vietnam, especially in Dang Ngoai. The East India Company of Netherlands (VOC) was established in 1602 with great potential and strong government support. Netherlands had also established its strongholds in Indonesia: Batavia (later Jakarta) and Bantam, used as the headquarters of the company before entering Vietnam, so from the second half of the XVII century, Netherlands gradually rose to the unique position in Vietnam. With Japan, the presence of the Netherlands was even more different. Having arrived in Japan half a century later than Portugal, Netherlands had quickly removed the influence of Portugal, Spain and England from 1640 onwards and was the only Western country to be allowed to trade in Japan during the Tokugawa Shogunate. Portuguese traders themselves wanted to find a monopoly in both Japan and Vietnam. And in fact, over the first 50 years after first arriving in Japan, Portugal was in a monopoly position. In the case of Dang Trong, the monopoly were the desire of both, but in the end Portugal still seeked access to Dang Ngoai, but there, the monopoly trade was reserved for Netherlands. Netherlands was the "third" in the relationship between Portugal and Dang Trong and Dang Ngoai, as well as the "third" in the relationship among Portugal and Japan and Vietnam.

After the geographic discovery in XV century, Portugal was the first country to enter the East and also the first to come to Vietnam and Japan, but only conducted individual trade activities and did not establish any trading point like in India and China. This may be partly explained by the political context of Japan and Vietnam at the time the Portuguese entered. At the end of the XVI century, Japan was in a deep schismatic period with many wars between warlords fighting for land and power, extending from the late XV to early XVII century - which history referred as the Warring States period. In this period, military conflicts between feudal powers and wars spread throughout Japan. This had a strong impact on economic, political and social aspects and on external relations. In Vietnam, from the end of XVI to the begin of XVII century, there were many important changes, including the fall of the Le dynasty and the war between Dang Trong and Dang Ngoai with many fierce battles. which dated from 1627 to 1672. With such historical background, both sides tried to focus on developing foreign trade in order to strengthen their economic and military potential. Thus, the foreign policy of the Vietnamese government was basically open to Portuguese merchants. Both Japan and Vietnam, when contacted with Portugal, were attracted by the appeal of modern weapons with high damage from the West partly in order to strengthen military capabilities, partly because of the overwhelming new technical achievements from the West. In Japan, "the Warring States' Lords saw guns as catching gold because they have never known any weapon else which could do damage from long range as good as it". And since that time, the form of battle in Japan had completely changed. European-style guns were soon popular throughout the country and were made within Japan. Cities such as Kunitomo in the Omi area, Sakai in Izumi, Negoro in Kii were famous for gun-producing" (9; p.240).

While the Ming Dynasty was implementing a "sea forbidden" policy, on the entire East Sea including the waters of China, Japan, Korea, Taiwan, Luu Cau, Vietnam, Philippines, all had begun to develop transit trade - it means making stops to connect freight lines to further markets.

Thanks to that, Portuguese merchants had succeeded in their role of leading the world trade. And the establishment of the trading and propagation of Portugal was to extend its trading corridor from India (Goa-1510) to the Malaysian Peninsula (Malacca - 1511) connected to China (Macau - 1557) and then to Japan (Nagasaki - 1571). Thus, relations among Portugal and Japan and Vietnam were governed by China's foreign trade policy; so, very quickly, with their potential, they had gradually broken down China's trade monopoly in Asia for centuries. With the East - West trade relations in the Early Modern Day, Portugal really had the "great" opening merit.

The structure of the commodities traded among Portugal and Japan and Vietnam was basically the same. The Portuguese brought to the products of Western civilization such as pepper, watches, alloys, zinc, lead and especially weapons, ammunition... along with the products they had bought from other countries such as silk , ceramics and porcelain... After that, in the Vietnamese market, they mainly bought agricultural and forestry products such as oats, silk, ivory, rhino horn, cinnamon, sugar... In Japan, the lacquerware, wood carving, Japanese sword, kimono... and especially Japanese silver was extremely pursued. According to the documents, the amount of silver that Japan poured into foreign trade during the days of high prosperity with the outside through Japanese, Chinese, Dutch, Portuguese and some other country's merchant ships since 1615 - 1625 has reached an enormous amount, probably up to 130,000 - 140,000kg, equivalent to 30 - 40% of total silver production of the world, apart from Japan (4; p.116). Among them, Portugal was always the country which got the largest amount of silver in the trade with Japan; in 1636 alone, the amount of silver Portugal brought out of Japan was more than double compared to that of Netherlands (4; p.111). For this reason, during the first century of trade with the West, Japan was in a state of silver "severe bleeding".

In the process of evangelism in Japan and Vietnam, in the face of complicated developments in their internal affairs, Portugal had always

faced the opposition from the local government. Japan, after a period of welcoming Christianity, began in 1587 to banish the religion and carry out bloody massacres for its followers. The policy of banning the religion became more and more serious after 1600, the forbidden laws were issued continuously in the years: 1612, 1613, 1614, 1632, 1635, 1637... and until 1640 onwards all Portuguese missionaries were expelled from Japan. After dying in Japan, the preaching mission in Vietnam began to develop from 1615 onwards, basically in the early time to promote trade, the Vietnamese government always had the policy to welcome religious entry into the country, but later on, there were policies of strictly banning on Christianity in Dang Ngoai in the years from 1628 to 1657 and Dang Trong in the second half of the XVII century. Nevertheless, Portugal was the one who set the foundation of the birth, survival and development of Christianity in both Vietnam and Japan. In particular, with Vietnam, this process became more valuable when it was thanks to the great merit of the priest that in the birth of "Quoc ngu" (national script) - the language of the Vietnamese people today. History has always had two sides, in addition to the economic and political motives that Western countries desired to achieve, the process of Portuguese entry into Vietnam and Japan itself brought the great foundations of the course of contact between civilizations in the Early Modern Day.

REFERENCES

1. *Bồ Đào Nha và chữ Quốc ngữ*, http://www.bbc.com/vietnamese/specials/1232_jacques_roland/page4.shtml, day exploit 18/11/2017.

2. Hoàng Thị Anh Đào (2017), *Hoạt động thương mại - truyền giáo của Bồ Đào Nha và Pháp ở Việt Nam (thế kỷ XVI - XVIII)*, PhD thesis on World History, University of Science, Hue University.

3. Nguyễn Thị Huê (2007), *Giao thương Đàng Trong với các nước trên thế giới thế kỷ XVII - XVIII*, Master thesis, Ho Chi Minh City Pedagogic University.

4. Nguyễn Văn Kim (2000), *Chính sách đóng cửa của Nhật Bản thời kỳ Tokugawa - nguyên nhân và hệ quả*, World Publisher, Hanoi.

5. Nguyễn Văn Kim (2003), *Quan hệ Nhật Bản với Đông Nam Á thế kỷ XV - XVII*, Vietnam National University Press, Hanoi.

6. Vũ Duy Mền (2002), "Ngoại thương Việt Nam thế kỷ XVII - XVIII", *Economic Research Magazine*, 292/2002, p. 60-68.

7. Li Tana (1999), *Xứ Đàng Trong - Lịch sử kinh tế xã hội Đàng Trong thế kỷ XVII và XVIII*, Youth Publishing House, Ho Chi Minh city.

8. Trần Thị Tâm (2017), "*Buôn bán giữa Nhật Bản với Đông Nam Á thời kỳ Châu ấn thuyền (1592-1637)*", *Magazine for Northeast Asia Studies*, 2 (203), p. 11-21.

9. Nguyễn Nam Trân (2015), *Giáo trình Lịch sử Nhật Bản*, Draft in 2015.

10. Vietnam Academy of Social Sciences - Institute of History (2007), *Quốc Sử quán triều Nguyễn - Khâm định Việt sử Thông giám Cương mục (tập 2)*, Education Publishing House, Hanoi.