



***Anais da Academia Portuguesa da História* [Annals of the Portuguese Academy of History] – 1940-1989**

The *Academia Portuguesa da História* [Portuguese Academy of History] (APH) was founded in 1936, building on the legacy of the *Academia Real da História Portuguesa* [Royal Academy of Portuguese History] (ARHP). Both institutions share the mission of promoting diverse research into Portugal's historical journey. Initiated by the state, this new institution brought together scholars from various scientific fields to produce, present, and debate historical knowledge, with the aim of enriching national historiography. Established in the country's capital, the Academy has, from its inception to the present day, engaged in numerous acts of scientific creation and dissemination, initially aligned with the objectives outlined in the founding decree-law.

During the *Estado Novo* [New State] period and the institutional transitions of that era, nationalist narratives persisted, focusing on significant events in Portuguese history. Although there was already a historiographical tradition with methodologies and study subjects directed towards certain national elements, this traditionalist historiographical approach gained new prominence in the first quarter of the 20th century, driven by an interest in revisiting the History of Portugal as previously presented (Sérgio Campos Matos, "Continuidades e rupturas historiográficas..." *Historiografia e Res Publica*, 2017, 141-158). This historiographical current aligned closely with the political process and, notably, with the goals established by Salazar's government. If we consider the defence and promotion of culture, heritage, and history as fundamental to the *Estado Novo*, it can be said that the APH was indirectly (and sometimes directly) involved in state activities. Not only was it "reborn" on government initiative, but it also operated under the *Ministério da Educação Nacional* [Ministry of National Education] and collaborated in the celebration of certain commemorative events, especially in the preparation of works and articles of national interest. These studies were often nationalistic and biased, either due to their intended purpose or because of their sometimes anachronistic style.

It was within this context that, in 1940, the *Anais da Academia Portuguesa da História* [Annals of the Portuguese Academy of History] were established as a periodical under the Academic Council's supervision, with the aim of advancing historical knowledge through research and its dissemination to the educated public. The *Anais* represent an endeavour to launch new research on topics of national historical interest, organised incrementally in volumes. These volumes are divided into two series, each with its own specific focus and themes: the first series centres on the centenaries of the founding of the Kingdom of Portugal



and the Restoration of Independence, while the second covers more diverse topics spanning from the medieval to contemporary periods. To this end, authors employed characters, episodes, and phenomena from these eras to shape and diversify their narratives.

The works in the first series converge on two major historical themes— the formation of the Kingdom of Portugal in the 12th century and the restoration of independence from Spain in the 17th century— which were celebrated in a double centenary in the 1940s. To commemorate these events, the APH, with state sponsorship, engaged a range of historians to construct these narratives, including Damião Peres, Alfredo Pimenta, António Baião, Gastão de Melo de Matos, António Rodrigues Cavalheiro, and Paulo Merêa— almost all appointed by government order (Luís Reis Torgal, *História da História em Portugal*, 1996, 252-54). These historians aimed to produce works on subjects that were revived with fresh perspectives and served as foundations for future analyses. It should be noted that the publishing schedule for this cycle was irregular: the 14 volumes, published between 1940 and 1959, appeared annually, biannually, or at even shorter intervals— on occasion, more than one volume was released in a single year.

Regarding the content itself, there was a clear preference for the Restoration of 1640, as evidenced by a high number of articles on this event: of the 53 entries, 20 focused on aspects related to it, ranging from the figure of King João IV to wartime events, prominent figures, heraldry, monetary and financial policy, and conditions in the broader empire, among other topics. This fascination reflects the mythical historiography that grew around the event, which was elevated to the status of a national commemoration from a traditionalist perspective (Luís Reis Torgal, *Ideologia política e teoria do Estado na Restauração*, 1981, 22-36). Some key articles further underscore the importance given to this period: *O Conselho da Fazenda e as alterações monetárias no reinado de D. João IV* [The Council of the Treasury and the Monetary Changes during the Reign of King João IV] by Damião Peres (1959), which examines the role of money during this phase of political transition; *Crónica inédita de D. João IV* [Unpublished Chronicle of King João IV] by António Coelho (1946); *A origem do poder real e as Côrtes de 1641* [The Origin of Royal Power and the Cortes of 1641] by João Francisco Aires Campos (1942), which deals with political issues; and *A bordadura das armas nacionais e os juristas da Restauração* [The Border of the National Coat of Arms and the Jurists of the Restoration] by the Count of São Paio (1944), on the origins and significance of elements within the national coat of arms, among others.

While the first series of the *Anais* favours the Restoration period, it does not neglect other periods and subjects of study. Indeed, the range is both broad and varied, demonstrating the versatility of the authors, though the language often leans towards nationalist history. For example, significant attention was given to medieval Portugal, with the first two volumes devoted exclusively to this period, covering topics such as the Battle of Ourique, morabitanos, charters, chronicles, and legal structures. Studies on the Palaeolithic and Mesolithic also emerged, reflecting a broadening of thematic scope.

Although it would be impossible to mention all of the studies, it is worth highlighting the vast array of themes addressed in these narratives, which included articles on Brazil, Angola, and Mozambique; astronomy and

cartography from the Age of Discoveries; Portuguese military history (campaigns, weaponry, and defence systems); the role of the treasury, coin minting, and economic and financial matters; the influence of jurists and legal experts in society and politics; cultural topics (pamphlets, comedy, etc.); the Inquisition and religious practices; and private correspondence between various entities, among many others. The increased interest in historically diverse subjects and fresh examinations of certain documents and iconographies has proven productive, although the *modi operandi* remain largely unchanged, particularly with the continued reliance on chancellery documents, chronicles, diaries, and similar sources. Factual history with a positivist approach certainly predominates.

The second cycle of the *Anais* was published between 1946 and 2003, though this analysis concludes with the year 1973, encompassing a total of 22 volumes. Unlike the first series, which was associated with a centenary celebration, this cycle covers a broader range of historical fields, allowing for a more global perspective across various time frames. While the modern period is prominently represented by topics related to the Portuguese Empire, the discoveries, notable monarchs of the second dynasty, and some contemporary themes (including the APH itself), Portuguese medievalism remains the most studied period in this series. The abundance of articles focused on this era reflects a strong fascination with it. In terms of methodology, this cycle continues the approach of the first series by drawing on diverse areas of study to construct the historical narratives, with particular attention to diplomatic, economic, political, military, institutional, nautical, social, medicinal, and religious themes, among others. It is also noteworthy that these studies contain a distinct ideological influence, both politically and socially, which aligns closely with the values and doctrines of the *Estado Novo*. This alignment reinforced certain principles that the regime regarded as steadfast and indisputable—concepts that are distinctly of their time.

While the Restoration was the focal point of the first series, the War of the Portuguese Succession of 1383-85 emerges as the main focus of this series. A multiplicity of articles centres on the figure of Constable Nuno Álvares Pereira, whose almost mythical aura is clearly present. This perception is likely due to the grandeur attributed to Nuno by contemporary chronicles, as well as by the movement that later took his name during the transition to the *Estado Novo* (Fernando Catroga, *ibid.*, 1996, 574-76.). Notable articles include *Nun'Álvares e a defesa de Portugal* [Nun'Álvares and the Defense of Portugal] by William James Entwistle (1949) and *Defesa do sistema militar de Nun'Álvares Pereira* [Defense of the Military System of Nun'Álvares Pereira] by Belisário Pimenta (1968), along with others that discuss his contributions during the War of Succession.

The Battle of Aljubarrota and the socio-political context surrounding it are presented as a pivotal moment in Portuguese history, affirming Portugal's independence from the Kingdom of Castile and expanding upon a mythologisation already present in earlier chronicles and historical works. This significant episode has been the focus of numerous studies that not only reinforce this mythologising but also seek to examine the complex issues related to it. These include *Considerações tácticas sobre a Batalha de Aljubarrota* [Tactical Considerations on the Battle of Aljubarrota] by Gastão de Melo de Matos (1962), which questions the cavalry's

positioning and the lancers' advance as recorded in contemporary chronicles; *Aspectos e problemas da crise de 1383* [Aspects and Issues of the Crisis of 1383] by Fernando Castelo Branco (1970); and *Os casamentos de D. Pedro I e o auto das Cortes de 1385* [The Marriages of King Pedro I and the Act of the Cortes of 1385] and *A argumentação de João das Regras nas Cortes de Coimbra de 1385* [The Argumentation of João das Regras in the Cortes of Coimbra of 1385], both by António Brásio (1961).

Also addressing this period, Marcello Caetano (1953), Fernando Castelo Branco (1971), and Francisco José Caeiro (1973) sought to deepen their understanding of the era's dynamics by using chronicles to interpret the broader impact of these events—Marcello Caetano's work, in particular, adopts a more localised focus on Lisbon. These studies often refer to “social revolution” and “national revolution” to describe the sweeping changes Portuguese society was undergoing, demonstrating the use of some anachronistic terms in their narratives. For Francisco José Caeiro, there is a suggestion that the people united around a patriotic cause, calling for the salvation of the nation through the acclaim of a leader at this uncertain time, when independence was under threat. This movement was not a class struggle but rather a popular demand that became national as other social groups joined in, rejecting any foreign interference in internal affairs.

Regarding the origins of Portugal—a topic emphasised in 19th-century romantic historicism (Fernando Catroga, *História da História em Portugal*, 1996, 70-71) and perhaps also in these *Anais*—Mário Cardoso (1968) seeks to explain the ethnological origins of the Lusitanians in relation to nationality. Drawing on both ancient sources (Strabo) and modern ones (A. Schulten), he argues that the Lusitanians descended from pre-Indo-European peoples from North Africa or Celtic tribes from Gaul and Germania who later migrated to the Iberian Peninsula. Although he acknowledges the absence of a “notion of a common homeland,” Cardoso refers to the Lusitanians' spirit of socio-cultural unity as the “root, however distant, of today's Portuguese.” This unity, he suggests, manifested in a sense of autonomy and cultural foundations that have endured, albeit transformed, through the centuries.

From a social and overseas perspective, Fernando Castelo Branco (1970) challenges Charles Boxer's thesis regarding the racism and slavery practiced by the Portuguese in their overseas territories, particularly against Black people. While Castelo Branco does not deny these practices, he argues that they were not exclusively directed at Black and Indigenous populations, pointing to the presence of enslaved individuals of diverse ethnicities (Black, mulatto, Caucasian, etc.) within the Portuguese Empire. This apparent disregard for skin colour, he suggests, counters accusations of racism aimed at the Portuguese. He also aims to convey a sense of unity and multi-ethnic cohesion within the overseas provinces, attributing it to the Portuguese tendency towards fraternisation and connection, as seen in studies by foreign authors, notably Gilberto Freyre's concept of luso-tropicalism.

Additionally, this series includes a form of “introspection,” presenting articles on historiography and the *Academia Real da História Portuguesa* (ARHP) itself. Several authors examine the work of Alexandre Herculano and other figures in historiography, analysing their impact on the field (as in the case of António Baião) or discussing the *Arquivo Nacional da Torre do Tombo* [Torre do Tombo National Archive] as an



archival source (as in the case of António Joaquim Dias Dinis). Castelo Branco's thesis highlights the significance of the ARHP's contributions to subsequent studies, despite its factional focus on genealogy and a history of grand monarchical and religious achievements. The ARHP also came under historical analysis from Afonso do Paço, Fernando Castelo Branco, and Justino Teixeira Botelho, who each addressed specific aspects: Paço focused on the ARHP's defence of archaeological heritage for cultural preservation and research, Castelo Branco on state subsidies, and Botelho on the ARHP's colonialist aims in writing a secular and religious history of the Overseas Territories, with an emphasis on the religious component.

Other notable studies in this series seek to introduce thematic diversity. For instance, *História e municipalidade - novos conspectos* [History and Municipality - New Perspectives] by Alexandre de Lucena e Vale (1966) explores the relationship between Portuguese local and central authorities over the centuries, building on the work of A. Herculano. Admiral Gago Coutinho presents studies on Vasco da Gama's first voyage to India and the first Atlantic crossings (1949), while Joaquim Bensaúde (1946) and Eduardo do Couto Lupi (1949) focus on the figure of King João II, with Lupi examining the monarch's relationship with Christopher Columbus. Among others, these examples are sufficient to illustrate the analytical breadth of the scholars involved.

In summary, both series of the *Anais* exhibit both divergent and convergent characteristics. Each series received state sponsorship for the preparation of its works, and, along with the prevailing ideology of the time, this resulted in a nationalist slant, evident in the choice of themes and the terminology used. Although the first series was more focused on the double centenary of Portuguese nationality (and thus more limited in scope), it also aimed to celebrate the History of Portugal in alignment with the political climate of the era. The second series emerged in the post-war context and extended beyond the *Estado Novo* period, with a wider range of topics unrelated to the anniversaries commemorated in the first series. This broadened the focus to include medievalist themes, among others.

Following the regime change in 1974, historiographical changes that had already been noticeable before this socio-political shift were further emphasised and gradually consolidated during the transitional period. In fact, there was a partial break from the *Estado Novo*-era historiography, with a shift toward a broader range of historical themes— economic, social, fiduciary, artistic, linguistic, religious, and more— without abandoning political and military history altogether. This departure moved away from the nationalist perspective characteristic of the previous regime. Previously neglected or under-explored topics were now approached with a reformist, multidisciplinary, and more critical spirit. This allowed for a more interconnected understanding of historical phenomena and encouraged a review of earlier studies from new perspectives and analytical frameworks, especially with the arrival of new researchers at the Academy.

The pre-modern Portuguese economy received particular attention, reflecting its crucial role in the rise of the empire and an economy based on maritime trade and local workshops. Studies focused on understanding its industrial structures (Castelo-Branco, 1975; Banha de Andrade, 1979; António Cruz, 1980; Almeida Santos, 1989, etc.) and on analyses of fiduciary and financial systems (Ribeiro Soares, 1977; Bívar Guerra, *ibid.*).





Social history also grew in importance, with studies exploring the multicultural centres of Portugal, including Jewish, Moorish, Romanian, Italian, French, and Angolan communities. Scholars examined the social structures underlying Portuguese society (such as Mattoso, 1977) and legal notions concerning slavery (Eduardo dos Santos, 1975). Authors like José Augusto França (1977) and Francisco da Gama Caeiro (1980) emphasized the importance of art, particularly as a subject of historical inquiry. Archaeology and anthropology received renewed attention as well, enriching understanding of pre-Portuguese civilizations (as explored by Fernando de Almeida, 1977). Overall, the *Anais* evolved into a historiography that was increasingly multidisciplinary and comprehensive. Rather than focusing on a few major historical events, it began to foster a more critical examination of sources while embracing broader and more structural perspectives.

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