

DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

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TENGARRINHA, José Manuel Marques do Carmo Mendes

(Portimão, 1932 – Loures, 2018)

His biographical journey was always closely connected to political and journalistic activity, as well as historical studies. He was born in Portimão on 12 April 1932 and attended secondary school in Faro, completing his studies at the Lycée Charles Lepierre in Lisbon, where he moved at the age of 17. He became involved early on in intense political opposition to the ruling regime, joining the *MUD Juvenil* (Youth Movement for Democratic Unity) while still in the Algarve. Years later, he was imprisoned in the Penamacor penal colony after being expelled from the militia officer corps, accused of engaging in political acts deemed a threat to state security. A member of the opposition to both the Salazarist and Marcellist governments, he was active in the MUD and was one of the founders of the *Movimento Democrático Português* [Portuguese Democratic Movement] in 1960. Throughout his life, he was arrested multiple times by the political police (PIDE), and during the Carnation Revolution on 25 April 1974, he was in solitary confinement at the Caxias prison. He was released two days later. Returning to the 1950s, during his intermittent attendance at university, interrupted by his political and journalistic activities, he developed a keen interest in 19th-century history—a research topic he revisited throughout his academic career. He contributed to the journal *Vértice* and, from 1953, worked as a professional journalist for the newspaper *República*. In 1956, he joined the editorial staff of the newly founded *Diário Ilustrado*. In 1958, he earned a degree in History and Philosophy Sciences from the Faculty of Arts of the University of Lisbon, with a thesis titled *António Rodrigues Sampaio, Desconhecido* [António Rodrigues Sampaio, the Unknown]. Two years later, he became editor-in-chief of the *Diário Ilustrado*, but in December of the same year, he was arrested for political reasons.

He contributed to several publications, including *Vértice*, where he collaborated with prominent figures in Portuguese culture, such as Júlio Pomar, António José Saraiva, and Maria Lamas, as well as to *Seara Nova*. Early in his contributions to *Seara Nova*, in the commemorative issue for the 50th anniversary of the Republic (No. 1378-79-80, Sept/Oct 1960), he published an article titled *José Félix Henriques Nogueira – O primeiro republicano português* [José Félix Henriques Nogueira – The First Portuguese Republican], following articles by António José Saraiva (*República desconhecida* [The Unknown Republic]) and Maria Lamas (*Primeiras leis da República e a Mulher* [The Republic's Early Laws and Women]). In 1961, he began publishing an



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extensive essay in the same journal titled *Tradição e revolução* [Tradition and Revolution], based on his analysis of Mouzinho da Silveira. This essay continued his exploration of 19th-century Portuguese history, returning to the subject of his undergraduate thesis. Also in *Seara Nova*, he reviewed historiographical works by authors such as Vítor Sá, Jacinto Baptista, and Flausino Torres. For the *Diário de Lisboa*, he wrote a series of articles on António Rodrigues Sampaio, which earned him an award in 1962 from the *Associação dos Homens de Letras do Porto* [Association of Men of Letters of Porto]. In 1961, alongside his intensive journalistic work, he also taught in technical education. However, in December of that year, he was arrested by the political police and detained at Aljube, where he was tortured and held incommunicado for two months. Upon his release, he was prohibited from working in his profession. The following year, the *Fundação Calouste Gulbenkian* [Calouste Gulbenkian Foundation] awarded him a three-year research grant to continue his studies on 19th-century Portuguese history. His cultural activities expanded in various ways, particularly in disseminating research produced within academia. His role as the founder and later director of the *Centro de Estudos do Século XIX* [19th-Century Studies Centre] of the *Grémio Literário* [Literary Guild] (1969–1974) exemplifies this commitment.

Throughout the 1960s, he worked on figures such as José Estêvão, publishing a study titled *Obra Política de José Estêvão* [The Political Work of José Estêvão] in 1962. Three years later, he released *História da Imprensa Periódica Portuguesa* [History of the Portuguese Periodical Press], while also maintaining an interest in the reception of written works, as demonstrated by his study *A Novela e o Leitor Português: Estudo de Sociologia da Leitura* [The Novel and the Portuguese Reader: A Study in the Sociology of Reading] (1973). Notably, he collaborated with Maria Armada Falcão in translating several works, including *O Idiota* [The Idiot], by Dostoevsky (Portugália, 1963), *Os Cavaleiros* [The Knights], by Ianovski (Portugália, 1966), and *A Viela de Moscovo* [The Alley in Moscow], by Ilya Ehrenbourg (Celidis, n.d.). During the 1972/73 academic year, he participated in teaching the subjects Economy IV and V at the *Instituto Superior de Economia*, focusing on topics related to the Economic History of Portugal (18th-20th centuries).

From October 1974, he taught Contemporary History in the Department of History at the Faculty of Arts of the University of Lisbon and played an active role in political life, particularly as a leading member of the MDP/CDE. He served as member of the Constituent Assembly (1975) and the Assembly of the Republic (1980-1987). Throughout his life, he maintained a strong political and civic presence alongside his academic career. He continued his connection to journalism, both as a columnist and as an educator. From 1974 to 1982, he taught History of Journalism in the Higher Journalism Course at the *Instituto Superior de Meios de Comunicação Social*.

In 1993, he earned a doctorate under the supervision of Jorge Borges de Macedo, with a thesis on *Movimentos Populares Agrários em Portugal (1751-1825)* [Popular Agrarian Movements in Portugal (1751-1825)]. Back in 1972, he had been enrolled at the Sorbonne to pursue a doctorate in History under the guidance of Albert Soboul, focusing on these topics. However, various setbacks prevented him from completing this goal at the time. Inspired by figures such as Ernest Labrousse, Georges Lefebvre, Albert



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Soboul, and Albert Silbert, he conducted ongoing research into social topics, offering an innovative and exhaustive analysis of agrarian movements. Throughout his university career, which culminated in his retirement as Full Professor in the Department of History at the Faculty of Arts of the University of Lisbon, he was a visiting professor at several foreign universities, and his work received international recognition.

His essays often focused on 19th and 20th century history. Through the analysis of diverse sources, his many published texts reveal a constant effort to decipher the intellectual endeavour of late 19th century Portugal to delineate the historiography of the philosophy of history. This was a time when history sought to assert its scientific legitimacy, employing the historical-philological method as a tool for verifying truth. It was precisely in this area of research that in 1975-76 he prefaced and annotated the *Diário da Guerra Civil* [Civil War Diary] (1826-1832) by the Marquês de Sá da Bandeira.

At the same time, his engagement with contemporary challenges in historiography led him to publish *Estudos de História Contemporânea de Portugal* [Studies in Contemporary Portuguese History] in the following decade. In addition to editing a book on *A historiografia portuguesa, Hoje* [Portuguese Historiography Today], he pursued this line of inquiry by engaging with Brazilian historiography, co-organising the *Historiografia luso-brasileira contemporânea* [Contemporary Luso-Brazilian Historiography] with José Jobson Arruda. He also oversaw the coordination of a *História de Portugal* [History of Portugal], which brought together thematic essays contributed by numerous Portuguese and Brazilian historians.

The contours of José Manuel Tengarrinha's political and civic engagement were also subjects of his reflection, expressed in works such as *Combates pela Democracia* [Battles for Democracy] and, later in the new millennium, *E o Povo, Onde Está: Política Popular, Contra-Revolução e Reforma em Portugal* [And the People, Where Are They: Popular Politics, Counter-Revolution and Reform in Portugal]. He revisited key figures throughout his career as a historian, returning to the biography of José Estêvão, the thinker and political actor, 49 years after his first work on the subject. Tengarrinha also addressed political and administrative institutions, directing the publication of *História do Governo Civil de Lisboa* [History of the Civil Government of Lisbon].

His interest in regional and local history was equally notable, explored both through his academic career and his active involvement in his community, which earned him distinctions such as the *Medalha de Mérito Municipal* [Municipal Merit Medal] (1996) and the *Medalha de Honra* [Medal of Honour] (2005) from the Cascais Municipality. Over decades, he directed the International Summer Courses in Cascais (1992–2017) and chaired the board of the *Instituto de Cultura e Estudos Sociais* [Institute of Culture and Social Studies], organising various courses on topics related to local history and heritage. In addition, he founded and presided over the *Centro Internacional para a Conservação do Património* (CICOP – Portugal) [International Centre for Heritage Conservation]. Beyond the place where he lived, his birthplace also drew his interest, inspiring him to coordinate the publication of *Portimão e a revolução republicana* [Portimão and the Republican Revolution] in 2011.

José Manuel Tengarrinha approached his research with a multidisciplinary analytical perspective, drawing

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on various fields of knowledge. From an early stage, he sought to uncover the reception of written works, examining different dimensions, particularly issues surrounding the reader. In addition to the aforementioned study on *A novela e o leitor português* [The Novel and the Portuguese Reader] (1973), he returned to the topic with *Imprensa e opinião pública em Portugal* [The Press and Public Opinion in Portugal] in 2006. Three years earlier, he published *Da Liberdade Mitificada à Liberdade Subvertida: Uma Exploração no Interior da Repressão à Imprensa Periódica de 1820 a 1828* [From Mythified Freedom to Subverted Freedom: An Exploration of the Repression of the Periodical Press, 1820–1828].

Throughout decades of practicing his craft as a historian, José Manuel Tengarrinha embraced the tripartite concept of culture—ontological, anthropological, and as constitutive knowledge—treating *history* as an *iter*, where understanding the past is a central premise for grasping the present and transforming the future. He addressed potential overlaps between authorship and themes, explored languages, audiences, and everyday impacts, and validated his subject matter within an ongoing process of scholarly inquiry. In his continuous revisitation of his research topics, he consistently applied a critical lens and a method of interpretative refinement, exemplified by the successive editions of his *História da Imprensa Periódica* [History of the Periodical Press]. Indeed, his analysis resonates with the "cultural documents" that gain meaning through their connections with both the social conditions of the communities from which they emerged and the audiences they were intended for. Aware of the porous boundary between literary and journalistic writing, Tengarrinha *epistemically* distinguished these domains. He rejected an "uncritical hospitality" and instead drew upon decades of investigative material to complement historical information, always adhering to a clear historiographical framework. As a true craftsman of history, Tengarrinha engaged with the temporal dimension, critically reading broader contexts while interrogating his role as a historical subject. He paid close attention to details shaped by what he referred to as the "nervousness of the social process," a term he used to characterise various conjunctures and evolutionary rhythms. Until his final day, 29 June 2018, he remained committed to actively participating in the public sphere.

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