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cívicas. Dirigentes, pedagogos e observadores concordaram, por isso, que para incentivar o sentido de pertença e de identidade cultural entre os jovens de Macau, seria importante introduzir cursos de História local nos currículos das escolas secundárias do território. Contudo, apesar do muito esforço e entusiasmo, poucas escolas adoptaram a História local nos currículos defendidos pelo governo. Este documento, baseado em pesquisas etnográficas levadas a cabo

em 1997, explora as razões do fracasso aparente desta iniciativa. Examinando o contexto das reformas educacionais dos anos noventa, entrevistando pedagogos e funcionários sobre os problemas por eles enfrentados, e comparando, com detalhe, o conteúdo dos currículos de História de Macau em duas escolas, fica claro que esta iniciativa ficou paralisada pela questão, não resolvida, da identidade local – “quem somos nós?” – que era suposto colocar-se. Ironicamente, o

sucesso de uma escola ao promover o estudo de História de Macau *fora* da sala de aula, pode ser um indicativo de que uma abordagem diferente para entender como as identidades colectivas emergem e se tornam significativas – e como podem ser encorajadas para que os jovens confirmem importância ao estudo da História – poderia ser uma resposta para esta questão.

[Autor: Cathryn Clayton, pp.170-191]

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The Early Days of European Sinology in Macao and Manila in the Late 16th Century

News of the Portuguese settlement in Macao soon reached Spain, leading to new attempts by the Spanish to establish a trading base in the East Indies. In 1564-65, the Spanish made their first return trip between the Americas and the Philippines, where they settled on a long-term basis. In Manila and Macao, Catholic missionaries of various denominations made a systematic effort to develop a *European sinology*, initiating the study of written Chinese and the collection of printed Chinese works. In the short term, these efforts to decipher the Mandarin language were very fruitful, leading to the development of the first Catholic catechisms in the Chinese language, the first Romance language/Chinese dictionaries and the first translations of Chinese texts into European languages. The first written reference to China in a modern European source dates from 1502. It appears on the *Cantino Planisphere*, in a legend placed next to Melaka that mentions the principal Chinese goods that flowed regularly into that important Asian commercial centre. The Portuguese, therefore, initially saw and represented China as a very attractive market on the outer fringes of Asia, one brimming with the promise of lucrative business ventures.

[Author: Rui Manuel Loureiro, pp.6-23]

The Portuguese, the Maritime Silk Road and Macao's Connection with the Philippines in the Late Ming Dynasty

Between the 15th and the 16th centuries the Portuguese made contact with lands and peoples previously unknown to the Western World – areas which stretched from the Eastern coast of Africa, Arabia, India, China up to Japan and Korea, throughout the whole of Southeast Asia, from Malaysia to the Philippine Islands. The Portuguese Empire attempted to control local oceanic space economically and politically from the Atlantic through the old maritime Silk Road of the Indian Ocean to the Pacific Ocean. The aim of this paper is to analyze the impact of the maritime Silk Road for the Portuguese presence in China. We will also analyze the role of silk and silver in the Macao-Manila road. Did the Portuguese change the character of the silk maritime network? What did they bring that was new?

Why were the Portuguese so effective in gaining temporary control of the silk trade? China was very important for the Portuguese trade due to the several kinds of merchandise produced, mainly silk and porcelain, and due to the large quantities of silver consumed. The regions best known to the Portuguese were the flourishing mercantile regions of “Liampó” (Ningbo in the province of Zhejiang), “Chincheo” [this name was used by the Portuguese to refer the

traders of Zhangzhou and the Quanzhou (region of Amoy), in the province of Fujian], and particularly Macao (Aomen in the district of Xiang Shan) in the province of Guangdong (Canton). In order to understand the Macao-Manila route, it will be necessary to bear in mind its place within a complex mercantile network of routes which linked those cities to the main ports of the Indian and Pacific oceans (from the coast of Malabar to the coasts of America). Macao was a field of confrontation for a great variety of interest groups involved in Chinese trade – not only Portuguese, but also other European (Spanish, Dutch, English), Japanese and Southeast Asian traders. We will try to answer the intriguing question of why the Chinese authorities allowed the Portuguese settlement in Macao and did not allow any other Europeans to settle permanently on the Chinese Coast. We argue that in general the survival and prosperity of Portuguese in China depended more on the level of Cantonese trade led by Macao than on anything else. We argue also that, at a deeper level often ignored in the official records (official chronicles and official documents), the line that determined the division of interests was not the nationality of the trades, but the route along which they traded (e.g., the Europeans involved in the Macao-Manila-New-Spain route were in competition with the Europeans involved in the route of Seville or the

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route of the Cape of the Good Hope). As is well known, one of the factors that enhanced contact between European and Asian peoples, particularly the Chinese, was the exchange not only of goods but also of knowledge, technology and culture.

[Author: Rui D'Ávila Lourido, pp.25-46]

Musk, Agalloch and Mercury in the Trade between Macao and Japan and in East Asian Trade (ca. 1555–1640)

As everyone knows, in the sixteenth century and the early seventeenth century, trade relations between Macao and Japan were based mainly on the trade in silk and silver. Only two other products had any significance: gold and copper. The trade in 'rare goods' that were sent from Macao to Japan in small quantities is less well known, however. This article analyses the exports of three relatively 'insignificant' products from Macao to Japan and integrates them into the general context of maritime trade in Asia. The products in question are musk, agalloch/eaglewood and mercury, that is, animal, vegetable and mineral products. In the sixteenth century and the early seventeenth century, the Portuguese in Macao were not the only ones who supplied Chinese products to Japan, and often they were not even the most important group of foreign merchants. On the contrary, Japan was linked to the international trading network in Asia and, in particular to the Chinese market, through other groups of merchants and even through its own merchants, as described in this study. From this vast trading network, Japan obtained products that the Portuguese in Macao also offered, including musk, agalloch/eaglewood and mercury. However, in order to evaluate the significance of Portuguese supplies in relation to those of other merchant groups, in the general context of Sino-Japanese and Southeast Asian trade, it is necessary to examine both European and Asian sources. This article paints

only part of the picture, based exclusively on published sources – one that will hopefully be completed by new studies on the subject, especially since exports of silver from Japan were halted in the seventeenth century, while agalloch/eaglewood continued to be exported from Indo-China for centuries.

[Author: Roderich Ptak, pp.47-61]

A Protagonist in the Jesuit Mission in China in the Seventeenth Century: Martino Martini, S.J.

This essay examines the role played by Martino Martini, a Jesuit from Trento, in the 'Chinese rites controversy', a role that was decisive in his time with respect to knowledge of China. Indeed, Martini produced the first geographical atlas with 17 plates. Until then, the only map that was available was that of M. Ruggeri and M. Ricci. Considered less important are the first history of ancient China (ca. 400 pp.), which raised various problems related to comparisons with the Bible; the first Chinese grammar; a highly detailed account of the spread of Christianity in China; a treatise on friendship, equivalent to divine grace, written in Chinese; as well as the first chronicle of the political events taking place at the time. In the eighteenth century, because of an anti-Jesuit campaign that reached as far as the pope, Martini and his collaborators (G. Aleni, P. Intorcetta, A. Schall, etc.) were faced with the responsibility of an exaggerated appraisal of the Chinese reality, one that was denigratory in nature and essentially led historians to extinguish the Jesuit's memory. Since Martino Martini was rediscovered in the past few decades by important authors, namely B. Bolognani, G. Melis, J. Sebes, H. Walravens, P. Corradini, M. Chang, G. Bertuccioli, R. Étiemble, S. Zoli and C. von Collani, this article examines the recent revival of the man and his work, which culminated in an international convention held in Peking in April 1994.

[Author: Franco Demarchi, pp.62-81]

Cooperation and Contradiction: Portugal and Holy See in the Ecclesiastical Affairs in China in the 17-18th Centuries

Royal Patronage was a form of Church-State relationship during the Discovery Age. The Holy See used it as powerful method to expand its evangelical activities during the colonial expansion of Portugal and Spain. However, with the passage of the years, the Holy See discovered the fact that king's power interfered with the internal affairs of the Church. The creation of the system of the Vicars-Apostolic was a way to change this situation.

The attitude of Portuguese court was against the establishment of the Vicars-Apostolic. The Holy See sent the de Tournon delegation to India and China to settle the Chinese Rites Controversy as well as to try to end the power of patronage. But de Tournon's mission failed. On the other hand, the Holy See tried to seek the help of Lisbon to settle the disputes over religious affairs in Far East, and it had to make compromises. As a result, there were two kinds of Church systems and dioceses existing in China and the administration of the Church was thrown into confusion. In addition, the procession of naturalization of the Chinese Catholic Church was delayed or ignored.

[Author: Gu Wei-min, pp.90-95]

Thoughts on the Positions of Shou Ao Guan and Haidao Fushi, and Other Problems Associated with the History of Macao

In recent years, the history of Macao has been looked at mainly from a macro-historical point of view, which has impeded the rigorous study of certain specific questions. The author of this article, who has devoted about ten years to historical research on Macao, attempts to shed light on three enigmas surrounding our knowledge of the territory's past. With the arrival of the Portuguese, Macao gained new importance in the eyes of the government of the Ming dynasty, which,

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between 1573 and 1580, established an elaborate administrative system to monitor the activities of the foreigners. However, as Pang Shangpeng states in a document dating from 1565, there were *shou ao guan* (officials in charge of Macao) in Macao before that time. These officials of modest importance (*xun jian si*, *bei wo* and *ti diao*), who were mainly responsible for maintaining public order and inspecting maritime cargo to prevent smuggling, were the first to enter into contact with the Portuguese.

2) The position of *haidao fushi* (vice-commissioner of Coastal Defence) is especially significant to the study of the early years of the presence of the Portuguese in China, since the holder of this position was the one who initially authorized the Portuguese to settle in Macao and conduct trade there. Strangely enough, this position was not included in the bureaucratic system described in the *History of the Ming Dynasty* [*Ming Shi*], although it is mentioned in numerous accounts and records produced by officials. The author concludes that this position was specific to Guangdong, and was most likely an abbreviated version of another position, something common at the time. However that may be, the *haidao fushi* was directly responsible for the administration of maritime defence and foreign trade in Macao.

3) Wang Bo held the position of *haidao fushi* when the Portuguese were given authorization to conduct trade in Canton and, subsequently, settle in Macao. The author of the article attempts to shed light on Wang Bo's behaviour, arguing that he attempted to obtain ambergris to gain favour with the emperor, while at the same time acting as an exponent of powerful regional interests who sought to revive maritime trade with foreigners and give Guangdong's economy a boost. [Author: Yang Renfei, pp.96-107]

Compilation of Historical Data on Portugal and Macao in the Ming Dynasty Report

This compilation presents the partial results of a more extensive research project

aimed at systematically collecting, translating and publishing references to Portugal and Macao contained in historical sources from the Ming and Qing dynasties. The project gives priority to official dynastic chronicles, such as the *Ming Dynasty Report* [*Ming Shi Lu*], the *Qing Dynasty Report* [*Qing Shi Lu*] and the *Sources on the History of the Ming and Qing Dynasties* [*Ming Qing Shi Liao*], since they all contain an abundance of important historical data that are extremely relevant to the study of the history of Macao. This article contains all the excerpts from the *Ming Shi Lu* that refer to the "Portuguese" (*fulangji*), "Macao" (*Haojing* and *Xiangshan'ao*) and the "foreigners in Macao". The dozens of excerpts compiled deal with three main themes: the conflicts that arose on the coast of China as a result of the illicit activities of the Portuguese, especially in the period preceding their settlement in Macao; the opinions of the central and regional Chinese authorities with respect to the settlement of the Portuguese in Macao; and the cultural and technological exchanges the Portuguese initiated through Macao, with special emphasis on the role the Portuguese played in helping the Ming dynasty repel the Manchus. All the excerpts from the *Ming Shi Lu* are presented in chronological order.

[Author: Chen Wenyuan, pp.108-129]

Historical Documents Related to Macao in the Canton Reports

Over the past few years, Chinese and foreign historians have gone through Chinese historical sources from the Ming dynasty in search of information on the history of Macao. A wealth of relevant data has been found in official chronicles, especially the *History of the Ming Dynasty* [*Ming Shi*] and the *Ming Shi Lu*, as well as in literary collections, essays and unofficial histories. Most historical material that exists has already been discovered; however, the author of this article had the good fortune of finding a historical source that had not attracted the attention of scholars who are studying the history of Macao. That source is the *Canton Reports* [*An Yue Shu Gao*], written in the early seventeenth

century by Tian Shengjin, an imperial inspector who was stationed in Canton from 1615 to 1619, and worked with Zhang Minggang and Zhou Jiamo, both governors of the two Guangs. This article presents annotated and contextualized excerpts from six of the 103 reports Tian Shengjin sent to Peking, in which there are references to Macao and the Portuguese. The six reports, which, until now, had been overlooked, contain information that is extremely relevant to the history of Macao, dealing mainly with institutional and trade relations between Canton authorities and the Portuguese, some aspects of which were illegal. Tian Shengjin was a diligent official who gathered detailed information on the activities of the foreigners who were in Macao. His reports reflect, among other things, the opinions that prevailed in Guangdong with respect to the official position to be adopted in relation to the presence of the Portuguese in Macao. He realized that the presence of a foreign community in Macao posed certain risks. Still, he was in favour of allowing the Portuguese to settle because the regional economy would benefit substantially and there were considerable advantages with regard to security along the coast of Guangdong. Much of the information in the Canton reports can be found in other official Chinese sources, but Tian Shengjin's version of the events is generally more detailed and well informed, which is why this little-known historical source is extremely important to the study of the history of Macao.

[Author: Tang Kaijian, pp.130-144]

Accounts of Visits to Macao during the Ming and Qing Dynasties

After the Portuguese settled in Macao, during the reign of Ming emperor Jia Jing, Chinese scholars made regular visits there. Some were on official missions, usually related to inspections, while others went as tourists or sought refuge. Many of them wrote accounts of their visits. This article presents a wide range of texts of this nature, covering

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the period from 1565 to 1745. The information they contain is extremely interesting, not only because the accounts stem from direct observation, but also because they often deal with subjects that are not covered in other historical sources. In addition to documenting numerous aspects of daily life in Macao, the texts convey important information on how the Chinese viewed the Portuguese. Various texts (such as those by Ye Quan, from 1565; Wang Linheng, from 1601; and Qu Dajun, from 1688) include detailed observations on the physical appearance of the Portuguese and their peculiar habits and customs. Others, such as that of Lu Xiyan (1680), clearly favour the presence of the Portuguese in Macao. [Author: Tian Yingxia, pp.145-160]

initiative was hamstrung by the very unresolved question of local identity – “who are we? – that it was supposed to address. Ironically, the success of one school at promoting the study of Macau history *outside* the classroom may indicate that a different approach to understanding how collective identities emerge and become meaningful – and how young people may be encouraged to find relevance in studying local history – could provide a resolution to this question.

[Author: Cathryn Hope Clayton, pp.170-191]

History *of* and *for* Macao: Some Observations on Teaching Local History and Identity in Macao's Middle Schools

In the years just prior to the transfer of administrative control to the People's Republic of China in 1999, Macau experienced a period of rapid change and uncertainty. In the midst of this uncertainty, the question of cultural identity became an increasingly urgent one for a variety of government and civic institutions. Many administrators, educators and observers agreed that in order to instill a sense of belonging and cultural identity among Macau's young people, it would be important to introduce courses on local history into the curricula of Macau's middle schools. Yet despite a great deal of effort and enthusiasm, very few schools ended up adopting the kinds of local history curricula that the government was promoting. This paper, based on ethnographic research conducted in 1997, explores the reasons for the apparent failure of this initiative. In examining the context of the educational reforms of the 1990s, interviewing educators and administrators about the problems they faced, and comparing in detail the content of the Macau history curricula at two schools, it becomes clear that this

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A autoria e a data do mapa que publicámos na *Revista de Cultura* – Edição Internacional, 1, 2002, p.52, foram, por lapso, atribuídas a Gerard Mercator/Jodius Hondius, 1606. Na verdade, o mapa em questão é datado de c. 1585 e o seu autor foi Abraham Ortelius.