

An Exploration of Documents from Catholic and Buddhist Sources in Macao Libraries

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INTRODUCTION

Macao has always been a special region for both the Chinese and the foreigners. It is always seen as a cultural meeting-place of communication between the East and the West in which freedom of religious beliefs exists. Although Macao is a small city of 24 square kilometres with a population of about 430,000, there are numerous religions followed by the residents of Macao. The deep impact of religious culture on Macao is illustrated by the 86 percent of the total population of Macao that follows one religion or another.¹ Macao people mostly believe in Buddhism and Catholicism. The former is due to the fact that Macao is a society chiefly formed by the Chinese community, so it is natural to focus mainly on the oriental and conventional religion; the latter, being the state religion of Portugal and closely related to the founding of Macao, its social development, its cultural exchange between the East and the West and so forth has a tremendous historical value.

Here we launch the discussion of documentary resources that resulted from Catholic and Buddhist cultural activities in Macao, among which are many invaluable documents that are worth uncovering and researching. For instance, the western classical

publications left by the missionaries as early as the sixteenth and seventeenth centuries, the dictionaries in the mid-eighteenth century, the encyclopaedias in the early nineteenth century, the scriptures and epitaphs in the Buddhist temples and so forth have all marked a marvellous chapter in the special documentary resources of Macao. The author attempts to investigate and analyze the patterns of the creation and development of the documentary resources influenced by the religious activities observing the differences between the respective documentary records of the two religions.

CATHOLICISM AND MACAO

The earliest historical information on Catholicism can be traced back to the arrival of the Jesuits in Macao in 1555 and the establishment of the Diocese of Macao in 1576, the history of which has already been more than four hundred years. After the Jesuits came the Franciscans, Augustinians, Dominicans, and others from the East. All of these established Macao as their base for preaching in the Orient. They encountered innumerable difficulties, prosperity, and decline.

The Catholic missionaries in Macao engaged themselves enthusiastically in varied social activities, including education, social welfare, medicine, and so forth. Nowadays, there are more than 20 churches of a comparatively bigger scale in Macao. There are about 30 secondary and primary schools run by Catholic institutions, which together comprise 47 percent of the total number of secondary and primary schools in Macao and teach 52 percent of the secondary and primary students in Macao.² Apart from that, the Catholic institutions also run welfare institutions such as nurseries, orphanages, homes for the elderly, convalescent hospitals, sanatoriums for the handicapped, and youth centres. The first Portuguese

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newspaper in Macao, *A Abelha de China*, was published in 1822 with the participation of Dominicans. From this, we can see that the impact of Catholicism on Macao can be considered overwhelming.

Religious activities had a great impact on the development of the documentary resources. At the same time, the religious activities stimulated social action, which in turn influenced other cultural activities. Thus, various influences and purposes affected the formation and development of the documents. The constant expansion of the various activities that were promoted by Catholicism in Macao either intentionally or unintentionally gave rise to the production of pluralistic and many-faceted documentary resources. In fact, apart from making an effort in preaching, the missionaries also spread Chinese culture to western countries and brought western civilization and science to China. During this process, they brought loads of documents from the West and started to print books in Macao, which helped establish important and remarkable documentary resources in Macao. Apart from the crucial religious documents, the other documentary resources are also very rich. They include the textbooks used by the students of the monastery, reference books, materials for learning Chinese culture and language, western classical academic works, archives of the Church, pictures, and letters that are of considerable historical value, especially those western publications published from the late sixteenth century to the mid-twentieth century that reflect the developmental circumstances of Catholicism in those centuries, and are still preserved in the libraries of the Church in Macao. One of the functions of the spread of documents is to serve as a tool for the spread of ideology. The original objective of the missionaries who came to China was to preach, not to build libraries, but in documenting their activities and in preparing and collecting teaching materials, they helped Macao establish a documentary treasure. Thus, scholars consider missionaries to be the main agents of the mutual exchange between the East and the West at the end of the Ming dynasty and the beginning of the Qing dynasty.

DOCUMENTS RELATED TO CATHOLIC ACTIVITIES

Many resources on the history of Macao are recorded in documents, and these are a priceless heritage. As some of the documents that resulted from

Catholic activities have been preserved, they should be effectively used and spread. For this, the author feels honoured to have received the support of the Bishop of Macao and of many other fathers so that she could gain access for an interview and data collection to a few of the most representative libraries that are run by Catholic institutions and which contain the greatest number of books. An initial survey of the related documents has been launched. These libraries include:

- The archives of the Macao Diocese in the palace of the Bishop, D. Domingos Lam³
- The D. Policarpo Library under the supervision of the Macao Diocese
- The library of the St. Joseph's Seminary⁴
- The library of the Macao Jesuits⁵
- The library of the Macao Ricci Institute⁶

The documentary records have become very rich owing to their growth over a long historical period and because Catholic preaching activities were based on practical considerations and subordinate factors of the time. The majority of the eighteenth and nineteenth century publications are still preserved. Only a few documents belonging to the seventeenth century and before are kept. Some of these documents have not been catalogued and have been hidden away for hundreds of years, and they are so worn out that they are in great need of repair. According to scholars who are studying the problems of Macao, these documents must not be neglected. Surveying the contents of these libraries, the author categorized the different types of documents. The allocation of materials in each library is shown in Table 1, and the number of books on different subjects is shown in Figure 1.

These records can help us explore the link between documentary resources and the development of Catholicism. To analyze chronologically, the formation and development of documentary resources originated from particular social activities, criteria and needs. From the end of the Ming dynasty when Ricci arrived in China until now, the spread of Catholicism through Macao to China can generally be divided into three stages: 1) the starting period, 2) the period of the ban on the Church, and 3) the reviving and developing period. The documentary resources were much affected by these periods. Their development was closely connected to periods of prosperity and decline in the development of Catholicism in the East. Besides, exploring the causes of the production and development of the Catholic

TABLE 1. DOCUMENTS PRODUCED BY CATHOLIC ACTIVITIES IN MACAO

Topics of Documentation	Types	Percent	Total	Libraries				
				Diocese	Jesuits	St. Joseph's Seminary	Ricci Institute	D. Policarpo
Religion	Total	39.62	30,563	8,900	8,242	9,501	320	3,600
	Foreign Languages	28.43	21,930	4,900	7,380	6,000	150	3,500
	Chinese	11.19	8,633	4,000	862	3,501	170	100
Western Academic Studies	Total	6.27	4,840	1,480	1,660	400	300	1,000
	Foreign Languages	3.97	3,062		1,562	200	300	1,000
	Chinese	2.31	1,778	1,480	98	200		
Chinese Civilization	Total	15.96	12,310	3,000	165	665	2,300	6,180
	Foreign Languages	4.14	3,197	300	117	300	300	2,180
	Chinese	11.81	9,113	2,700	48	365	2,000	4,000
Reference Books	Total	6.58	5,078	1,470	392	1,450	566	1,200
	Foreign Languages	5.67	4,376	1,170	340	1,450	416	1,000
	Chinese	0.91	702	300	52		150	200
Others	Total	31.56	24,343	2,550	1,031	3,962	3,300	13,500
	Foreign Languages	24.40	18,822	2,350	972	2,000	2,000	11,500
	Chinese	7.16	5,521	200	59	1,962	1,300	2,000
Magazines	Total		427	100	70	157	80	20
Grand Total		100.00	77,134	17,400	11,490	15,978	6,786	25,480
	Foreign Languages	66.62	51,387	8,720	10,371	9,950	3,166	19,180
	Chinese	33.38	25,747	8,680	1,119	6,028	3,620	6,300

documents, we can see that they were produced for several purposes: 1) missionaries came to the East to preach, so they established religious documentary resources; 2) western technology and civilization was a tool to open the door to China, so they produced western academic works; 3) missionaries tried their best to learn the Chinese culture to integrate into the Chinese community, so they created books on the Chinese cultural classics and the Chinese language; 4) they were trained in Macao, so they formed reference books and textbooks; 5) they left important data such as files and pictures for dealing with other affairs. The development of documentary resources was thus encouraged under

the influence of historical circumstances. In addition, the documents and the history mutually affected each other. Taking this as the cue, we can explore the relationship between the production of these documentary resources and the development of Catholicism in the past four hundred years.

RELIGIOUS DOCUMENTS AS THE CHIEF TOOL OF PREACHING

The formation of documentary resources always originates from a specific society, community and individual for a specific purpose. The main purpose of

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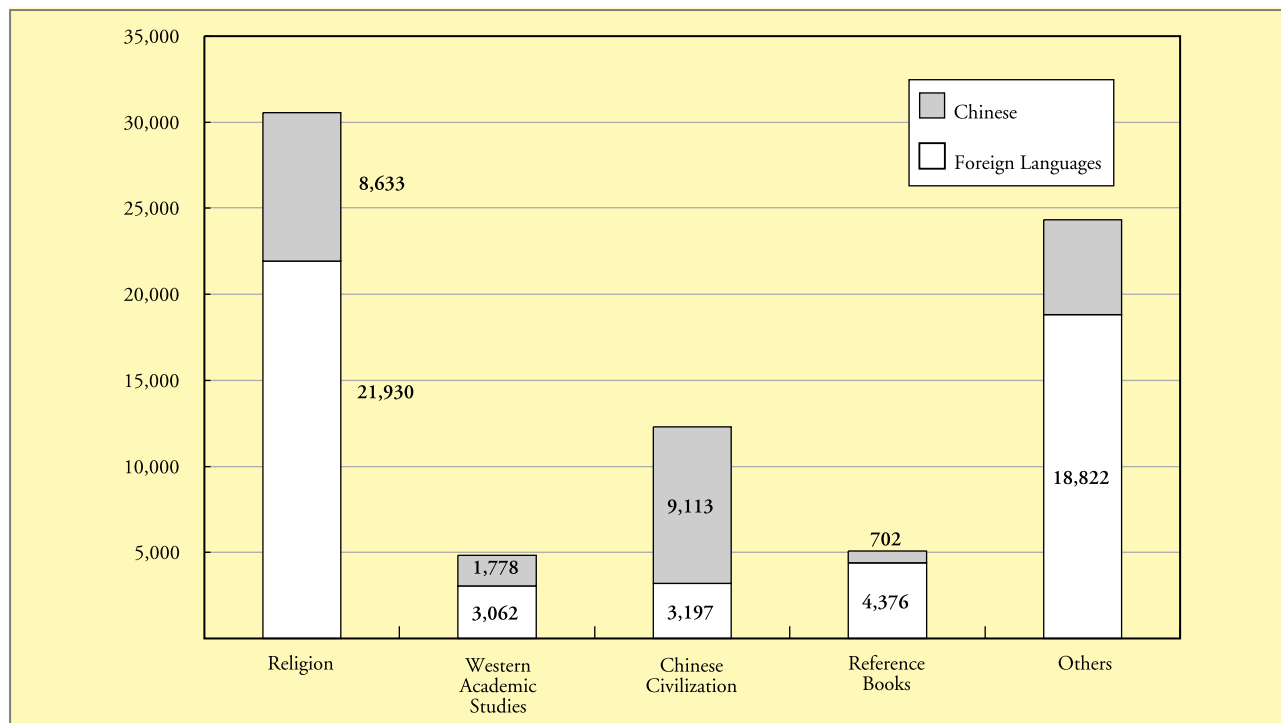


Figure 1. Documentary resources resulting from Catholic activities.

the arrival of the Jesuits in the East was to preach, and the use of documentation to spread spiritual messages then served as an important tool for them to achieve their goal. With the founding of Macao in the early sixteenth century, this small place became the base for the allocation of missionaries by the Catholic orders to mainland China. At the same time, when the Church was banned during the reigns of Kangxi and Yongzheng, Macao became the refuge for missionaries expelled from China, thus accumulating a wealth of religious documents in Macao. These documents were mainly written in European languages like Latin, Portuguese, French, and Italian. Most of these documents are printed in old-fashioned script and language. There are also many Chinese documents written in modern language. In the collections of the libraries, there are approximately 30,000 volumes about religion and dogmas, which occupy approximately 40 percent of the documentary resources created by Catholic activities (Table 1). From Figure 1, it is conspicuous that the percentage occupied by the Catholic activities is the highest. Thus, most of the collection is of religious documents. Undoubtedly, this was intentional. According to the understanding of the author, 8,000 of the volumes were published during

the eighteenth and nineteenth centuries. The contents of the religious documents crucially include the study of the Bible, dogmas, ascetic theology, etiquette, the laws of the Church, theology, explanations of Catholic beliefs, religious history, the procedures of the mass, legends of the saints, etc. These documents are mainly for helping believers in their studies of theology and for the use of carrying out the preaching activities.

RELIGIOUS DOCUMENTATION IN WESTERN LANGUAGES

It is believed that the Catholic religious books written in western languages and collected and preserved in Macao are the richest in Asia.⁷ Among them, books about rites are comparatively more numerous. For example, the *Thesaurus Sacrorum Rituum* (Thesaurus of Religious Doctrines) was collected by the missionaries. This book was written in Latin by Gavanto and published in Venice in 1740. The Mass and other rites of the Church are explained in detail. One of the most important religious activities of Catholicism is the religious service. The contents of the prayers and the ways in which they are said are very formal. For instance, *De la Oración y Consideración*, Vol. I and II published in

Spain in 1880, explains the rules for praying. *Tesoro del Sacerdote* published in 1864, and three volumes of *Meditações dos Atributos Divinos* published in Lisbon in 1796, are books about religious activities.

The earliest Catholic document that the author found in the libraries is a Latin publication about the Ecumenical Council – *Vera Concilii Tridentini Historia*, in three volumes, published in 1670 (Figure 2). The Catholic Church Ecumenical Council requires the assembly of the cardinals from all over the world to discuss the affairs of the church in different countries. The book is edited Joanne Baptista Giattino, and the place of publication is given as Antverpiae (Antwerp, Belgium).

The whole set consists of three volumes, each volume consisting of approximately nine hundred pages, and is kept in good condition. These volumes relate the history of the Ecumenical Councils and discuss religious doctrines. Among these documents, important minutes such as the doctrines, observances, dogmas, etc. of the churches all over the world are used as the guidelines for the parish activities in different countries and are considered authoritative Catholic documents. Although this set of books is somewhat worn out, the words in it are still clearly readable. It is kept in the library of St. Joseph's Seminary, which has existed for more than three hundred years, and has great value for the research of Catholic history. From this, we can see that the missionaries who were in Macao at that time were constantly aware of developments in Catholicism in the world.

The spread of documents is a means of spreading social customs. However the different criteria of its spreading structure are positioned, they will fuse into one body with the social structure and will adjust themselves in order to be adaptable to each other. Dissemination of documentation has completely fulfilled different kinds of special and common needs of society.⁸ The rich classical publications of Catholicism reflect the spread of documents, the application, the needs and the social phenomena of their time. Regarding the existing Catholic documents collected in Macao, there are numerous documents about theology and the learning of the Bible, most of them published during the eighteenth century, such as Augustino Calmet's *Commentarius Literalis in Omnes Libros Veteris et Novi Testamenti Tomus III* (Literal Comments on all the books of Old and New Testament) published in 1770, which is one of the textbooks for



Figure 2.

the missionaries. Also, there is a series about Catholicism entitled *Novo Mensageiro do Coração de Jesus* (from 1882 to 1908), and another series of *Mensageiro do Coração de Jesus* (from 1918 to 1965), both published in Portugal and containing Catholic propaganda regarding the story of the practice of the faith in God and about the miracles performed by Jesus.

Apart from that, the ways of learning and teaching of the missionaries can be seen in some early documentary records. Since the teaching aids in the early period were inadequate, they placed pictures between plates of glass to project them by light. There are about three hundred of these old-fashioned glass slides stored in St. Joseph's Seminary, the subjects of which are mainly religious topics. These are considered important resources for us to trace religious activities.

CHINESE RELIGIOUS DOCUMENTATION

In order to spread their religion and to expand their influence in such a big country as China, missionaries ought to use Chinese documents to convey the messages. For this, we have found almost 9,000

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volumes of religious documents in Chinese, which comprise 11.2 percent of the total collection (Table 1). Some translated documents are considered classical texts, such as the complete set of *Chao Xing Xue Yao* 超性学要 (*Summa Theologica*) of St. Thomas Aquinas, interpreted by Ludovico Buglio and Gabriel de Magalhães, the first edition being issued in 1654 and re-published in the fall of 1930. The set contains: Catalogue, Theories about Birth, Theories about Catholic Noumenalism, Theories about the Trinity Hypostasis, Theories about God, Theories about the Holy Spirit and Theories about the First Man. A prelude is written in every roll, with the first two volumes as the catalogue, and examples are provided for every view or theory. The *Yong Fu Tian Qu* 永福天衢 (God Blessing Forever) published in 1873 is a set of comparatively complete Chinese Catholic documents written by a Franciscan. This book also has examples and a preface, which is principally about the depiction of rationality, the advocacy of trusting in Jesus, and ethical and moral thinking. The majority of the documents are modern publications mainly on the Bible, preaching, and rationality.

THE RICHNESS OF RELIGIOUS PERIODICALS

The arrival of the Catholic missionaries in the East was objectively based and systematically organized for the purpose of carrying out activities for the spread of their religion and western culture. Therefore, they published periodicals so as to spread their religious spirit in Macao. The periodicals about Catholicism published in Macao are perfectly kept, such as the *Boletim Eclesiástico*, published monthly by the Diocese of Macao, but suspended from 1903 to 1992; *Ao Men Chen Xi Yue Kan Quan Ji* 澳门晨曦月刊全集 (The Monthly Corpus of Macao Twilight), which was suspended from 1955 to 1959; *Ao Men Chen Xi Zhou Kan Quan Ji* 澳门晨曦周刊全集 (The Weekly Corpus of Macao Twilight) from 1978 until the present; *Rally Magazine* the publication of which stopped from 1948 to 1989. These periodicals describe activities in the Diocese of Macao. Some of them have already been published for almost ninety years with detailed contents and contain psalms and prose. These periodicals also describe the religious activities of the faithful in Macao, diocese activities and so forth. They also list some

accounts of the Church's expenses and the states of some diocese activities. These periodicals can serve as important references for studying Catholic activities and the relationship between twentieth-century Macao and nearby dioceses.

Some other religious periodicals, which were published overseas and are preserved somewhat better, are the church bulletin published by the Vatican *Acta Apostolicae Sedis*, the whole set from the twentieth century; *Xianggang Shen En Shuang Yue Kan Quan Ji* 香港神恩双月刊全集 (The Hong Kong Bimonthly Corpus of Blessings) from 1989 until the present; *Tai Wan Shen Xue Lun Ji Quan Ji* 台湾神学论集全集 (The Taiwanese Corpus of Theology) from 1969 until the present; *Tai Wan Duo Sheng Yue Kan Quan Ji* 台湾铎声月刊全集 (The Taiwanese Monthly Corpus of The Voice of The Priest) from 1955 until the present; and *Tai Wan Jian Zheng Yue Kan* 台湾见证月刊 (The Taiwanese Monthly Corpus of Witness) from 1965 until the present.⁹ There also are complete sets of the monthly magazines published in Portugal, such as *Lumen*, and *Brotéria. Jiao Yu Cong Kan* 教育丛刊 (The Education Series), an early twentieth century periodical, mainly in English, Italian, and French, chiefly published articles about the conditions of preaching Catholicism in China, among which the conditions of the Catholic activities in the mainland in the 1940s can easily be found.

Among the periodicals in the libraries collections, *Chuan Jiao Xue Zhi* 传教学志 (Missiology), *Shen En* 神恩 (Blessing), and *Shen Xue Nian Kan* 神学年刊 (The Annual Magazine on Theology), are contemporary magazines published in the late 1970s for spreading religious activities, and for describing the rational ethics of the Christians. Periodicals teaching ascetic theology, human relations, theological information, the Confucian ethical code, etc. include the *Zhong Guo Tian Zhu Jiao Wen Hua Za Zhi* 中国天主教文化杂志 (Periodical on the Chinese Catholic Culture), *Duo Sheng* 铎声 (The Voice of The Priest), *Shen Xue Lun Ji* 神学论集 (Magazine on Catholic Titular Issue), *Tian Zhu Jiao Shen Zhi Za Zhi* 天主教神职杂志 (Periodical of Catholicism Priesthood), *Apostolicum: Periodicum Pastorale et Asceticum Pro Missioniis*, etc.

Obviously, the religious documents that have been preserved for hundreds of years reflect the determined spirit of the missionaries for preaching and their determination to open the door to China. Being

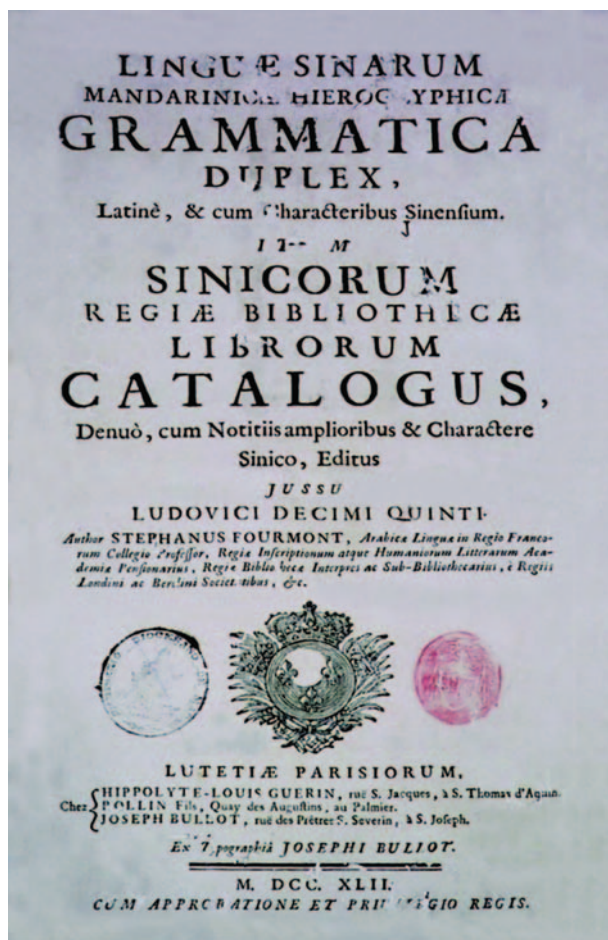
the followers of their God and having the duty to work for the Lord and rescue the souls of people, they were duty-bound in their actions. For this reason, the Catholics formed many documentary resources.

DOCUMENTARY RESOURCES OF MISSIONARIES INVESTIGATING CHINESE CULTURE

Missionaries who wanted to open the door to China needed to thoroughly comprehend Chinese traditional and ethical thinking in order to integrate into Chinese society. In fact, we cannot deny that their success in preaching in China was partly due to their understanding of the concept of “when in Rome, do as the Romans do” and their policy of following the ways of the upper classes. When St. Francis Xavier travelled from Goa to Malacca in 1542 and then to

Japan, he saw that many people in Japan were believers in Buddhism. He realized that he first needed to convert the Chinese if he really wanted to preach in Japan, as China was the place of origin of the Japanese culture and thinking. Hence, he was determined to open the door to China and to put forward to the King of Portugal the plan of preaching in China. Although he had considered many plans, he could not enter Canton to preach. Nevertheless, he helped to consolidate the important foundation of Catholicism for its further development in China. Thus, Catholic missionaries later called him the founding father of the faith in the Far East. It was exactly based on his faith in converting the Chinese through reason that the missionaries worked hard to learn Chinese culture.

The missionaries perceived that the Chinese language was useful for preaching, and the Chinese officials also realized that the knowledge of the Jesuits



Figures 3 and 4.

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in science could be useful to the imperial court after they had learnt the Chinese language. Therefore, during the reign of Kangxi in the Qing dynasty, missionaries who could not speak Chinese had to be taught the Chinese language in Macao if they wanted to enter China. During the reign of Qianlong, the missionaries were also required “to shave off their hair and to change their clothing, to go to the Macao Catholic Church in Canton and to live there for two years to learn the Chinese language”.¹⁰ This made Macao the place for missionaries to learn Chinese, and it also became the main cause of the creation of the relevant documentary resources. Among the collections that are being investigated, there are approximately 12,000 volumes of documents that are about Chinese culture, comprising 16 percent of the total (Figure 1), and which include aspects like the Chinese language and regional customs. Although documents of the sixteenth and seventeenth centuries on these topics were lost for various reasons, we can still explore the missionaries’ persistent determination to open the door to China and their way of learning from the existing library collection published during the nineteenth and twentieth centuries.

LEARNING MANDARIN AND CHINESE DIALECTS

First, the missionaries needed to learn the official language of China—Mandarin. Most of the missionaries who came from Europe knew Latin. For studying the Chinese classics and for learning the Chinese language, they wrote and edited grammar books and dictionaries of the Chinese language in Latin, and sent them back to European countries for publication so as to provide scholars in Europe a convenient means of studying Chinese culture. For instance, *Linguae Sinarum Mandarinicae*, written by Etienne Fourmont and published in Paris in 1742 by Hippolyte-Louis Guerin, is a document based on Latin as the main language for teaching people how to read and write in Mandarin (Figures 3 and 4).

Besides, they also learnt the dialects spoken in different regions and transliterated the Cantonese vernacular prose, the Shanghainese dialect, and so forth with translations for reference. Canton was the door for westerners to enter China. During the period when Qianlong adopted the closed-door policy and foreigners were basically forbidden to enter China,

Guangzhou, apart from Beijing, still remained the sole place in which the residence of western missionaries was permitted. Expulsions started to be carried out until the Guangdong official received a reprimand from the emperor. As this was their last line of defence and the region where their activities took place most frequently, they put all their hearts into learning Cantonese, which was seen as an important tool for communication. The existing documents of this type are principally about the learning of Cantonese, such as the seventh edition of *Selected Phrases in the Canton Dialect*, collected by Dr. J. G. Kerr and published simultaneously in Hong Kong, Shanghai, Yokohama and Singapore in 1889 by Kelly & Walsh Company Limited, with a prologue written in Guangzhou. The contents of the whole book are common Cantonese words that are used in our daily lives, their Romanized transliteration, and their explanations in English:

English Explanation	Phrase	Romanized Transliteration
Pour it full	斟满渠	<i>Chum Mum K'u</i>
Eaten sufficient	吃饱咯	<i>Yak Pau Lok</i>
What are you doing now?	你而家做乜野?	<i>Nei I Ka Tso Mat Ye</i>

Such very intimate and authentic colloquial expressions used in Macao and Canton are the best means of communication. The writer delicately observed the rich authentic linguistic peculiarities. The enthusiasm and careful attitude revealing the missionaries’ desire to integrate into Cantonese society are fully manifested in the phrases used.

Shanghai was also one of the important cities where they aimed to spread their preaching in China. Hence there are a lot of documents regarding the learning of the Shanghainese dialect. For instance, in the *Leçons sur le Dialecte de Shanghai*, which teach the Shanghainese dialect, the words and phrases are transliterated and explained in French:

1 ^{ère} personne:	Mon, le mien	'ngou-ke'	我个
2 ^{ème} personne:	Ton, le tien, le vôtre	nong'-ke'	侬个
3 ^{ème} personne:	Son, sa, le sien	I-ke'	伊个

Since Macao was the base for nurturing the missionaries who entered China, fairly standardized Chinese language textbooks thus became part of the collections that could not be neglected. A guideline for teaching Cantonese, *Bússola do Dialecto Cantonnense*, written and edited by the famous Macanese educator, Pedro Nolasco da Silva, is an example. There are altogether seven volumes kept in Macao, which were published from 1906 to 1922. These are mainly textbooks written in European languages and Cantonese words for assisting learning through Romanized spelling. The book entitled *Ying Hua He Bi 英华合璧 Kuoyu Primer: Progressive Studies in the Chinese National Language*, published in Shanghai in 1938, is one of the textbooks written in Chinese. It was written by R. H. Mathews and is chiefly for teaching Putonghua. *Introducción al Lenguaje Hablado Chino* (Introduction to Conversational Chinese) published in 1931, and *Sermo Sinicas Vulgaris* (Introduction to Spoken Chinese), published by Chong De Tang 崇德堂 in 1938, are textbooks for the teaching of Chinese through Latin published for the European missionaries to learn spoken Chinese. These sorts of documents are numerous.

They had experienced many difficulties travelling to the East to arrive in the treasured land of Macao, and they put their hearts into learning Chinese to prepare themselves to enter China. Then, after they had got hold of some basic linguistic skills, they needed to learn how to use the Chinese language as the medium of preaching to the Chinese. For instance, *Examen de Conscience: Cantonais-Français à l'usage des Nouveaux Missionnaires*, published in Hong Kong in 1918, combines French pronunciation with Cantonese syllables.

Entire passages of some books give Cantonese with Romanized spelling for reference so as to make it

more convenient for the missionaries to read to the Chinese when they were preaching.

The sincerity the missionaries showed in their learning of the Chinese language and in their absolutely insistent enthusiasm for preaching, their forbearance, and their industriousness are revealed in these publications. This is exactly where their success came from. Although they experienced difficult times, they continued to work hard in preaching.

EXPLORING CHINESE CULTURE

Missionaries like Matteo Ricci and Michele Ruggieri, became the first group of foreigners who deeply understood the Ming dynasty. They were different from their predecessors, who were either missionaries or businessmen in the sense that they had a good command of the Chinese language. Owing to this advantage of theirs, they could often associate with high officials and notables and could travel to different places. In fact, many missionaries who had stayed in China for years had a good command of the Chinese language. Apart from speaking and writing in Chinese, they could also read ancient Chinese books. Hence, some missionaries who stayed in China were explorers of the Chinese culture who wrote and translated many reports and special books.¹¹ The more important point is that they developed a keen interest for the Chinese culture. Apart from providing them with convenience in their preaching activities, their interest also motivated them to introduce Chinese ideas and traditional customs to western countries, arousing the interest of European intellectuals. All of this is reflected in the documentary resources, such as *Padre Matteo Ricci Saggio d'Occidente: Un grande Italiano nella Cina impenetrabile 1552-1610*, written and edited by Fernando Bortone in Italian. It recounts the life of the Italian priest, Matteo Ricci, during the period 1552 to

*Ko kai, pan shing kounng
K'ao shan fou kong fouk
ngo tsoi yan ko kai*

告解 · 办圣工

求神父降福我罪人告解

Se confesser

*Je viens confesser et prie le Père de me
benir, moi pêcheur* (I make my
confession and beseech the Father
to bless me, a sinner)

Examen de Conscience: Cantonais-Français à l'usage des Nouveaux Missionnaires combines French pronunciation with Cantonese syllables.

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1610 in China. The book shows a strong interest in the Chinese imperial system, oracle-bone inscriptions, the Book of Changes, the development of Buddhism, Confucius, traditional customs, architecture, scenery, folk playthings, etc. A study of festive Chinese ornaments is also in the book. Enthusiasm for Chinese culture thoroughly reveals itself in this book.

The Jesuit decision-maker and Church affairs observer of the Far East, Alexandre Valignano, proposed that the sole way to open up China was to change the method of preaching and become familiar with Chinese protocols, customs and the condition of the people. In this way it would be possible to break the ice. Under the influence of this deliberate plan, the missionaries who came from Europe to China worked hard to investigate Chinese culture. A set of books on Chinese folk beliefs named *Recherches sur les superstitions en Chine* is a model example that reflects their attitude of doing profound research on the Chinese culture. This series, written in French, was published in Shanghai, and contains eight of the volumes. This set of books depicts the conditions of the Chinese culture in the past thousands of years, including customs, history, emperors, religious superstitions, medicine, etc. in the form of folklore-telling in great detail. The meaning of “The Child-giver, Guanyin in White” is explained in the book, and the story “Daili Goujing” in *Fongshun Yianyi* 封神演义 (A Historical Novel of Deified Beings) and fabled characters like Nezha and Yang Jian were also described in detail. At the same time, they also explored the academic knowledge of China, and that was why *China Journal: Science, Art, Literature – Travel, Shooting, Fishing* became one of the documents collected by missionaries.

As a matter of fact, a big reaction was created when Confucianism was brought to the West. Some philosophers and enlightened thinkers welcomed the idea. The German philosophers, Gottfried Wilhelm von Leibniz (1646-1716) and Christian Wolff (1679–1754), the French economist François Quesney (1694-1774) and the French enlightenment thinker François Marie Voltaire (1694-1778) appreciated Chinese philosophy and culture.¹² The following books collected by the missionaries serve as examples showing why they were known as “Confucianized” believers. The whole set of *Zhuzi Jicheng* 诸子集成 (A Collection of *Zhuzi*) with calligraphy by Cai Yuanpei 蔡元培, eight volumes in total, published by Guoxue Zhenglishi 国学整理社 in 1935 is preserved in the Macao Catholic Libraries. This

set of books was once in Guoxue and in the library of the Jesuits in Taiwan but was finally brought back to the Macao Ricci Institute of the Jesuits in Macao. The movement of the books between various libraries reflects the great changes experienced by the missionaries. Confucian classics were included in the compulsory curriculum of those Catholic schools. They started with *Sanzi Jing* 三字经 (The Three-Character Classic), and *Si Shu* 四书 (The Four Books or the Great Learning) was also a must before the students could grasp how to read and write Chinese. Therefore, missionaries kept on collecting Chinese literary works. The following were among the Chinese classical books that were moved from the library of the Catholic Church in Zhaoqing, Guangdong to Macao: the *Shiyun Jicheng* 诗韵集成 (A Collection of Poetry), a new edition published in 1854, Yangcheng Gujing Ge Cang Ban 羊城古经阁藏版 (version of Guang Zhou Ancient Sutra Hall); the *Xinshi Biaodian. Sishu Baihua Zhujie Zhongyong* 新式标点·四书白话注解中庸 (Zhongyong of Modern Punctuations and Sishu Colloquial Glossary), a book published by the Shanghai Jinzhang Library; the *Jiqi Yijing Duben* 机器易经读本 (Yijing Textbooks of Machinery) (3 volumes), Guangzhou Chengnei Xueyuan Qian Bowen Tushu Ju Cang Ban 广州城内学院前博文图书局藏版 (The Library Collection of the Former Doctoral Dissertation of Guangzhou Chengnei Institution); the *Hanwentang Chunqiu Liju Duben* 翰文堂春秋离句读本 (Writing Hall Spring and Autumn Leaving Sentences Reading Book); the *Shuowen Jiezi Gulin* 说文解字诂林 (Explaining Characters); and the complete set of *Shuowen Jiezi Gulin Buyi* 说文解字诂林补遗 (Explaining Characters – Supplement) from 1 to 66 written (arranged) by Wu Jingheng 吴敬恒署 in 1931 were published by The Commercial Press.

The influence of the research done by missionaries on Sinology is still felt. At present, the Association Ricci in Paris and in Taipei have compiled a *Dictionnaire Français de la Langue Chinoise* and a *Dictionnaire Ricci de Caractères Chinois* to spread Sinology and the Chinese culture.

The propagation of such documents served as a means of sharing knowledge and information among people. The documents existing in Macao show the deep feelings those missionaries had for the Chinese culture. Their dogmas and doctrines were influenced by Chinese culture and the concepts of that time. They put forth a great effort for the sake of their mission.

Owing to continuous socialization, systematization, changes in supply and demand, and the development of the market, documentary resources were accumulated and built up for the promulgation of spiritual messages and the propagation of knowledge.

OPENING THE DOOR TO CHINA WITH WESTERN ACADEMIC DOCUMENTATION

People have always been in pursuit of knowledge. Documents of all types have been used as tools to spread knowledge and spiritual messages and to exchange ideas. In fact, the exchange of information and knowledge is a factor contributing to the formulation of documents. Matteo Ricci started to learn Chinese when he arrived in Macao in 1582. He then went to preach in Zhaoqing with Michel Ruggieri in the same year but was soon expelled. When they returned to Macao, they began to realize that they must win people's hearts, especially the recognition and respect of the higher classes, before they could preach in China. Therefore, in order to open the door to China successfully, they needed to make use of Europe's achievements in the scientific and academic fields in addition to having a good command of the Chinese language and culture.

Macao was their base, but China, the "big market", was their real target, so the majority of academic works from the West that were brought to China came through Macao. Those academic works were the "capital" for them to set foot in China, and the limited number of books remaining in Macao were used for teaching. From Table 1, we can see that the fewest documents are those related to western academic studies. There are only a little more than 4000 volumes, contributing to 6.27 percent of the total.

In 1641, the Macao Diocese had taken the place of the Malacca Diocese as the preaching centre of the Catholic Church in the Far East. The Catholic Church ran medical centres and schools in Macao, and all kinds of training was given for the development of individuals in preparation for their involvement in various kinds of social activities. Western academic documents, including medical books, atlases, western literary works, and encyclopaedias, which are still kept in Macao, were used for the training.

Medical documents include the *Xiao'erke* 小儿科 (Paediatrics), which was printed by the Shanghai

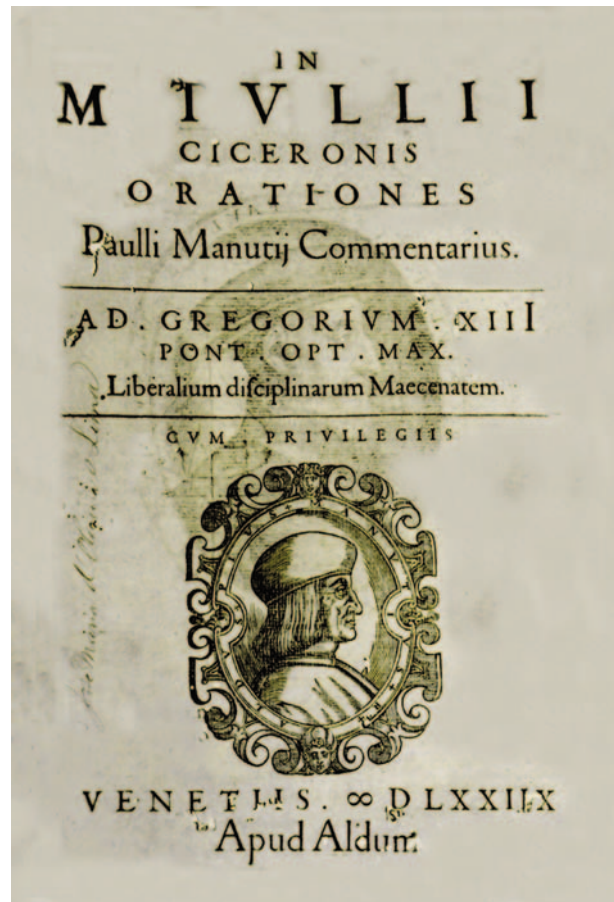


Figure 5.

Tushanwan Library. A summary of the effects of the western medicines is given, and the author Liang Weiwei 梁卫遗 has recorded the effects of more than sixty kinds of western medicines. *A Mulher Médica na Família: Encyclopaedia de Hygiene e Medicina Prática* is a comparatively more special medical periodical dictionary because of its combination of the periodical format and the dictionary format. The publications from No. 120 to No. 159 are still well kept. They are about household health care, medical science, and physical hygiene. Portuguese explanations of some medical terms and daily medical knowledge are arranged in alphabetical order.

Although the purpose of the missionaries coming eastward was to preach, they had actually opened up the curtain for another period of western learning in China. The return of documentary activities, after a halt during the reigns of Qianglong and Jiaqing, won the missionaries a place in the history of East-West documentary exchange.¹³ They

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introduced conditions in the West to widen the horizons of the Chinese. The *Archivo Pittoresco: Semanario Illustrado* published in Portugal from 1857 to 1868 is a set of Portuguese documents about the conditions of Portugal. Scenery is included in the book, and the local conditions, customs and arts of the West are brought to the East.

According to information supplied by relevant libraries and collected by the author, the oldest books derived from Catholic activities found so far are Latin publications of 1578 and 1602. They are now kept in the richly historical library of St. Joseph's Seminary. Pictures of the covers of these two precious volumes have been taken by the author with permission from the Rector of the Seminary, Father Luís Xavier Lei. The *M. Tullii Ciceronis Orationes. Paulli Manutij commentarius* was published in 1578 (Figure 5). The book is mainly about the social affairs, national politics and economy of the ancient Roman republic. Speeches made by Cicero in the Senate are annotated and commented on. Although seriously damaged after 400 years, it is still undoubtedly valuable.

The other book is *Auctores Latinae Linguae*, which was edited by Dionysius Gothofredus and published in 1602. It is a western academic work mainly on the study of Latin language and literature. The difference between the layout of this book and that of modern documents is that the columns, instead of the pages, are numbered. There are two columns on each page, and there are altogether 201 columns in the book. Apart from that, the rest of the layout is similar to that of ordinary modern documents, with a table of contents, a preface before the main body, and indexes after the main body. The bibliography is also given in detail. The delicate classical pattern of the West can be seen in Figure 6. The word "China" was written by hand on the lower part of the cover. It is believed that the book had been carried to the mainland and used before it came to Macao.

Matteo Ricci believed that "No powerful fleet or strong army or human violence shall enable successful preaching in China... Preaching has to be respected by the Chinese, and the best way to do it is to gain people's hearts through the academic tools. Once trust is built, faith follows."¹⁴ Relevant documents have shown that the policies they adopted were faithfully carried out, and their goals were achieved as a result. The accelerating effect that the



Figure 6.

exchange and spread of documents had on social development and cultural exchange is seen from this as well.

REFERENCE BOOKS, DICTIONARIES AND ENCYCLOPAEDIAS

Like other documentation, the documents derived from religious activities were not formed nor developed merely on their own. They were influenced and accelerated by many factors in their long development. Missionaries were dedicated to introducing western learning and modern science to the Chinese in the hope that they would acknowledge the superior advanced science and political organization of the West in every aspect. Indeed, even the emperor Kangxi attended their lessons.¹⁵ Through the introduction of western learning, and with the prerequisite respect for Chinese customs and rites, they started their preaching work and were able to keep their foothold in China. The missionaries travelling eastward were

generally very educated, and many of them were famous scientists and scholars. Aside from Matteo Ricci, there were Niccolò Longobardo, Diejo de Pantoja, Sabatino de Ursis, Johann Adam Schall von Bell, Ferdinand Verbiest, Jean Terrenz, Giulio Aleni, Nicolas Trigault, and others. They introduced the relatively more advanced western technology to the Chinese through translations and lectures. Refreshing scientific knowledge in the areas of astronomy, geography, mathematics, mechanics, map-making, drawing, and architecture was brought in. Therefore, we find that textbooks, ranging from primary school books to dictionaries and encyclopaedias, account for 6.58 percent of the total collection.

The formation of these academic documents was mainly due to the Qing government's high regard for western technology. The attitude of the Chinese government toward the missionaries was: "The way to protect ourselves is to equip ourselves with new knowledge."¹⁶ The government's intention was to draw western technology in through the missionaries, whereas the intention of the missionaries was to carry out their missions through the western education they had received.

In fact, among the documents derived from the preaching activities, there are still a lot of reference books that are worth studying. Surveys have shown that the earliest dictionary kept in Macao was the *Dictionnaire universel d'agriculture* (The Universal Dictionary of Agriculture). It was published in 1751 by David le Jeune in Paris. It is a French dictionary with annotations on agriculture. There are also quite a lot of periodical dictionaries, and the comparatively more well-preserved ones include the *Diccionario Universal Ilustrado: Linguístico e Enciclopédico* (Universal Dictionary for Languages and Encyclopaedias). This set of periodicals was published in Lisbon, Portugal. The publications from No. 1 to No. 159 are kept (of which Nos. 120-159 are professional medical dictionaries), and they are mainly language dictionaries and encyclopaedias. *Portugal-Dicionário Histórico* published in 1904 is another set of periodical dictionaries about the history, geography, art, and people of Portugal. *A Mulher Médica na Família: Enciclopedia de Hygiene e Medicina Prática* mentioned above is also a periodical dictionary that has been well preserved.

Because the missionaries came from Europe, many dictionaries used by them in European languages

and on European history are kept in Macao. The earliest existing European language dictionary is the second edition of *Nouveau dictionnaire Français-Italien, composé sur les dictionnaires de l'Académie de France et de la Crusca*, a French and Italian dictionary published in 1778 in Nice, France. It contains a rich supply of scientific and artistic expressions that are very practical for translators and readers. Literary catalogues and geographical catalogues are included in it.

According to the research done by the author, *The Cyclopaedia; or, Universal Dictionary of Arts, Sciences, and Literature* is probably the earliest existing encyclopaedia kept in Macao. It was published in

Owing to continuous socialization, systematization, changes in supply and demand, and the development of the market, documentary resources were accumulated and built up for the promulgation of spiritual messages and the propagation of knowledge.

London in 1819 and is an encyclopaedia with a total of forty volumes on arts, sciences, and literature. Engraved illustrations are included. It is indeed a very precious set of encyclopaedias for the study of early nineteenth-century history and comparative studies.

For textbooks, the *Xiao Xue Sheng Wen Ku* 小学生文库 (Primary Students' Library) in 205 volumes, published by Commercial Press, is still well kept. It is an encyclopaedic sort of textbook for primary schools. A variety of subjects such as astronomy, history, geography, opera, and agriculture are included in it. Furthermore, lively techniques are applied to introduce the basic functions of children's libraries: items like the reading room, catalogue, circulation, etc.

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Apart from being valuable sources for historical reference and study, these rich western academic documents also reflect the great effort made by the missionaries in coming to China. Indeed, the religion of the West is a symbol of civilization. Their religion had been successfully brought to China during the Tang dynasty and the Yuan dynasty. However, the influence was purely religious, and no new civilization was brought into China. The reason for their not being able to get a foothold and disappearing so quickly was that feudalism and civilization were more developed in China than in the West at that time. However, western society had undergone great changes before their religion was once again brought into China for the third time in the sixteenth century. Ideas had become active, and concepts had been renewed with the Renaissance, the birth of capitalism, and the advancement of technology. Western civilization had made a step forward and had thus left the ancient eastern civilization behind.¹⁷ As a result, western civilization was used as a way to open up China, and western academic documents served as an important tool. From the contents of the collected documents, we can see the close link between their development and the demands of the social environment.

THE HISTORICAL VALUE OF ARCHIVES AND PHOTOGRAPHS

The Diocese of Macao had governed the Catholic churches in China, Korea, Japan, Vietnam, Laos, Siam, and Malaysia, since becoming the governing centre in 1576. Archives and photographs are also among the products of Catholic cultural activities. They honestly show the conditions and the important events of Catholic activities as they were. The archives of the districts governed by the Diocese of Macao are kept in the Bishop's palace. They can be dated back to 1717, and they contain a large number of early records. Official correspondence with the subordinate churches and records of all the Catholics such as their backgrounds, baptisms, marriages, and deaths are included. Since there were neither formal consulates nor formal personal data archives for identification like those of today in Macao, the archives kept in the Bishop's palace were then regarded as legitimate references for property inheritance, marriage certification, etc. In addition, owing to the fact that Macao had become the centre for the propagation

of Catholicism in the Far East, Catholics from different places filed their personal data in Macao as a protection against forged documents. Thus, information issued by the Diocese of Macao was recognized by other districts.¹⁸ As time went by, a considerable quantity of authoritative files was accumulated, and those files were approved by the Macao Government as official files.

Those files are kept in order in the Filing Section of the Diocese of Macao. They have become our historical reference tool for investigating data on all baptized people who registered in Macao. These records have inadvertently had a great effect over Catholic social activities. In 1980, after seeking the advice of the churches, the Macao Government copied the data of all those records, made them into microfilms, and stored them in the Macao Historical Archives as well as in relevant government departments. The Macao Government promulgated decrees confirming the records from before 1985 as official.

Apart from the archives, around 500 valuable pictures of missionaries preaching in Macao and in mainland China in the early twentieth century were discovered by the author. They are extremely important historical documents reflecting the history of Catholicism in Macao and the mainland. For example, "A Zhaoqing priest Preaching to Ladies with a High-school Girl during a Retreat" on 29 August 1937; "A Memorial Picture Taken during the Return Visit Paid to the Members of the Chamber of Commerce by the Archbishop, João de D. Ramalho" was presented to a Father as a present by all the members of the Chamber of Commerce on 8 April 1932; and "The Catholics of Zhongshan Shiqi Welcomed the Archbishop, João de D. Ramalho's Visit to Perform the Confirmation Service" on 6 May 1948. These precious photographs will become important reference documents for investigating the history of the Catholic Church if they can be fixed and published as a photo album with annotations.

BUDDHIST DOCUMENTARY RESOURCES

Compared to Catholicism, the development of Buddhism in Macao was steadier and smoother as the population is mainly Chinese. The majority of Chinese are influenced by their family and friends, and there was an inborn respect towards Buddhism in them that makes Buddhism the traditional religious persuasion in the East. Although Buddhism has already built up a very solid

foundation and has the largest number of followers in Macao, the documentary resources it has created are very limited and are mainly on religious teachings. The development of Catholic documentary resources is far more diversified and richer than that of the highly influential Buddhism; thus a great contrast is formed that is worthy of study. The contrast shows that the origin and development of the documents are based on the motivation and needs created by their ulterior purpose. In other words, the existence of documents is like a mirror reflecting the social conditions of each period in history.

The three traditional Chinese religions, Confucianism, Buddhism and Daoism, mingle well in Macao. The majority of Macao residents are Chinese, and anyone going to temples for worshipping or burning joss-sticks is regarded as a Buddhist. There are many Buddhists in Macao. According to the census done in 1991, there were 59,669 Buddhists in Macao, comprising 16.8 percent of the total population.¹⁹ Existing historical data shows that the Pou Tchai Temple (commonly known as Guanyin Tang) at Mong Ha was the earliest centre for Buddhism in Macao. Its origin can be dated back to the 7th year of the Daoguang Reign of the Ming dynasty (1627). There are more than forty Buddhist temples (excluding wayside shrines) in this territory with an area of little more than 24 square kilometres. Those temples are of several sects, like the Zen Sect 禅宗, the Pure Land Sect 净土宗, the Rilian Zhengzong 日莲正宗, the Cangchuan Mizong 藏传密宗, and others. The Daoist A-Ma culture derived from folk belief also developed a solid foundation in Macao.²⁰

The author has checked the main libraries and has visited several famous temples in Macao only to find that they contain only a very limited number of Buddhist documents. Most of the things found in those temples are books, drawings, relics and stele inscriptions on the promulgation of Buddhism. Of course, some of them are of great historic value. For instance, the Great Master Xu Yun's *Kaishi Guijie* 虚云大师 (Master Xu Yun) at the Macao Pingan Cinema 澳门平安戏院开示归戒,²¹ Pou Tchai Temple's 普济禅院 precious collections – *Dan Gui He Shang Dan Xia Ri Ji* 澹归和尚丹霞日记 (Diary of Dangui and Shangdanxia),²² *Xitian Dongtu Lidai Zushi Pusa Lianzuo* 西天东土历代祖师菩萨莲座 (Name Boards of Founders), and *Aomen Lianfeng Miao Zutang Lianzuo* 澳门莲峰庙祖堂莲座 (Name Boards of Founders of Macau Lian Feng Temple), are important reference

documents verifying the history of Buddhism in Macao. Buddhist societies also publish some periodicals and books on their belief for free. Examples are the early *Wujindeng* 无尽灯 (The Perpetually-Flaming Lamp), the *Aomen Fojiao Zonghui Huikan* 澳门佛教总会会刊 (The Periodical of Macao Buddhist Federation), the *Aomen Fojiao Qingnian Zhongxin Jikan* 澳门佛教青年中心季刊 (The Seasonal Periodical of Macao Buddhist Youth Centre), and the *Renjian Fotuo Jiqi Jiben Jiaoli* 人间佛陀及其基本教理 (The Worldly Buddha and His Basic Creeds) published by the Macao Buddhist Youth Centre, and sermons like *Ruhe Wanjiu Shehui Fengqi* 如何挽救社会风气 (How to Rescue the Common Social Practice) made by monks.

As a result, western civilization was used as a way to open up China, and western academic documents served as an important tool.

Among the temples visited by the author, the Gongdelin 功德林 Temple built in the 1970s near the St. Laurence Church has the richest collection. Most of the 5,000 Buddhist books kept in it nowadays were published in the early twentieth century and are purely religious documents. According to what the *shitai* (senior nun) said, those documents were mainly left by the blessed masters. The collection is mainly made up of various kinds of Buddhist sutras like the *Yaowang Yaoshanger Pusa Jing* 药王药上二菩萨经 (Medicinal Sutra) printed with donations from a disciple called Li Zinong 李子农, the cover page of the *Dabei Hejie Changyi* 大悲合节忏仪 (Regret Instrument of Sadness) of 1920 was printed with the following information: "Republished by the disciples of our abode in autumn 1920, printed and circulated by the Huikong Sutra Store-room at Xihu, Zhehang"; the *Jin Gang Jing Wu Shi San Jia Zhu Jie* 金刚经五十三家注解 (Diamond Sutra with 53 annotations) and the whole set of *Dacangjing* 大藏经 (Tripitaka) in 43 volumes. There is also an abundant supply of Buddhist sutras and works on traditional Chinese moral principles, like Song Qi's

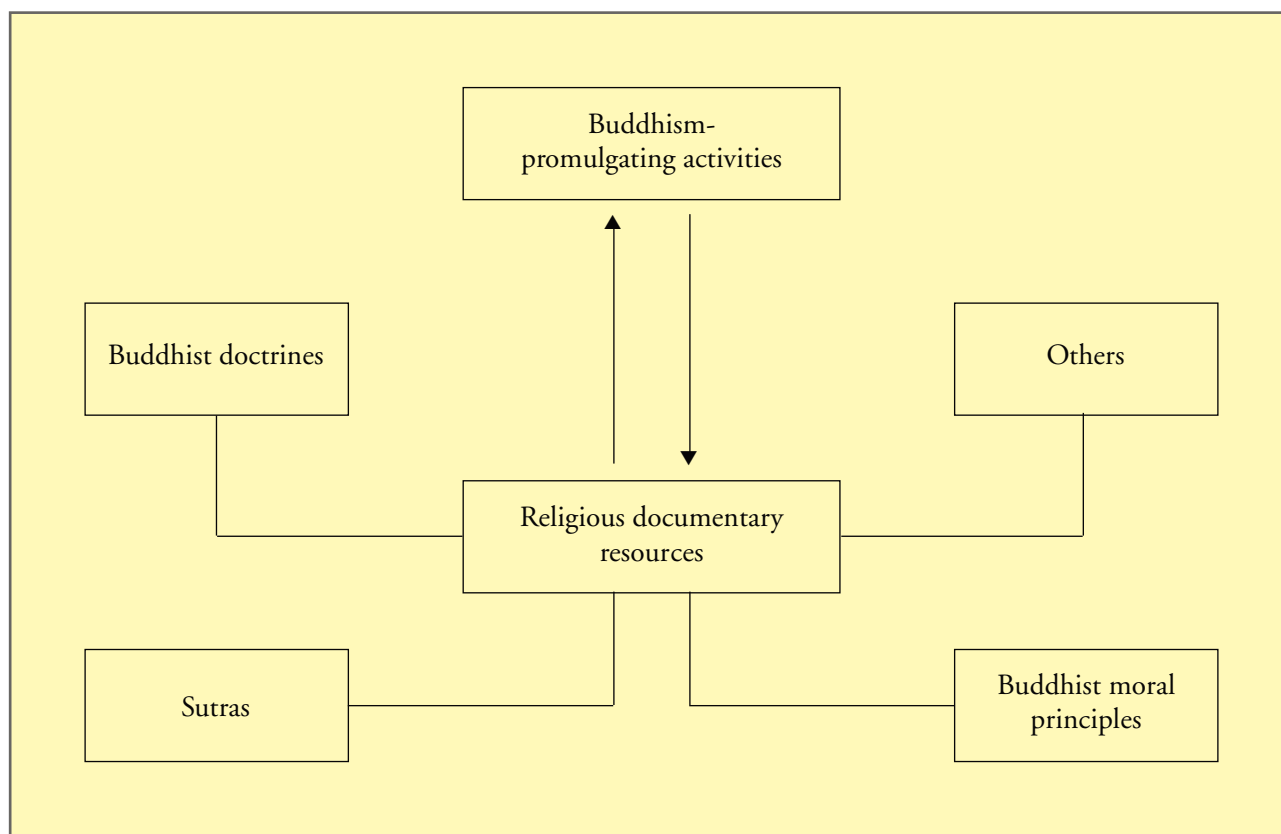


Figure 7. The macroscopic pattern created by Buddhist activities and documentary resources.

宋磻 *Shacang Jing* 砂藏经 (Sand Tripitaka Sutra), *Fangang Jing* 梵钢经 (Brahmajala Sutra), *Lianhua Jing* 莲华经 (Lotus Sutra), *Shiliuguan Jing* 十六观经 (Sixteen Views Sutra), *Yiyin Jing* 义音经 (Dogma Sutra), *Chanshiyulu* 禅师语录 (Buddhist Masters' Analects), etc. Apart from collection of sutras, there is also a batch of books on Buddhism. The *Dacheng Qixinlunkejing* 大乘起信论科经 (Awakening of Faith), a thread-bound textbook on Buddhism for higher education, was published during the reign of Guangxu (1904) and printed at Wuchang. The sixteen rolls of *Fo Xue Da Ci Dian* 佛学大辞典 (Buddhology Dictionary), the eight rolls of thread-bound *Gao Seng Zhuan* 高僧传 (Biographies of Eminent Monks), the *Yijingchuan* 义净传 (Biography of Pure Dogma) of the *Tangjingzhao-dajianfusi* 唐京兆大荐福寺 (Temple of Tangjing Zhao Da Jian), and the *Jingangzhichuaner* 金刚智传二 (Biography of Adamantine Wisdom II) of the *Luoyang Guangfusi* 洛阳广福寺 (Temple of Luoyang Guang Fu) are used by the Buddhist monks and nuns to cultivate their beliefs. In conclusion, the majority of the

documentary resources derived from the Buddhist activities in Macao are on Buddhist sutras or doctrines.

THE DEVELOPMENTAL PATTERN OF DOCUMENTS FROM THE TWO FAITHS

There is obviously a great difference between the documentary resources formed by the Catholic activities and the Buddhist activities. Let us analyze the origin and development of the documentary resources created by the two religions. From Figure 7, we can see that Buddhist documents concentrate on the belief itself. As a result, the documentary resources created are mainly on sutras, doctrines and moral principles related to Buddhism. The documentary resources help to spread the belief. We can say that the promulgation of Buddhism has been done smoothly for it has required less assistance from other factors than has Catholicism, which had to make a great effort before succeeding in obtaining a position in Asia. The Buddhists could focus on their own activities as they

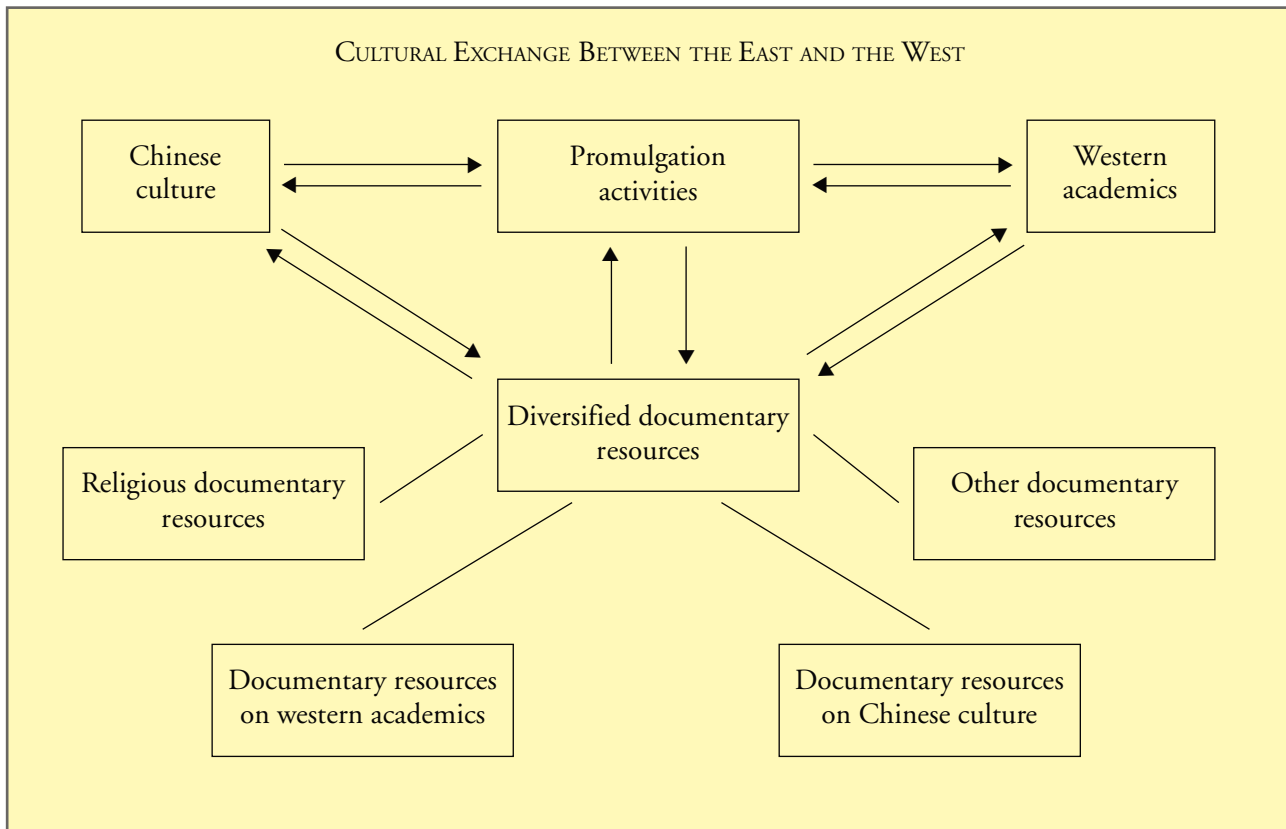


Figure 8. The macroscopic pattern of documentation created by Catholic activities.

did not have to face the risk of being banned, nor did they need to do a lot of extra work, like the Catholics did, to strengthen their position. The fact that the documentary resources derived from Buddhist activities are more homogenous than those from the Catholic activities reveals their relatively smoother development.

On the other hand, we shall also use the macroscopic point of view to determine the pattern of the documentary resources created by the Catholic activities (Figure 8). The missionaries coming eastward needed assistance from other factors before they could start their promulgation activities. In return, the various kinds of relevant activities contributed to the richness and the special peculiarities of the documentary resources. Complications appeared throughout the whole promulgation process, and the diversified activities led to a variety of documentary resources since they were both closely linked. Preaching was the main mission and purpose of their coming eastward, so preaching was also the focus of the whole developmental pattern. Then, academic tools were used for entering China, whereas

learning Chinese culture was for mingling with Chinese society. All these were done for the purpose of carrying out their spiritual mission, but in the process, those actions led to a wider cultural exchange between the East and the West. As a result, a variety of documentary resources were created and developed, and the spread of knowledge led to new types of social activities.

CONCLUSION

The Catholic missionaries travelled to the East to preach with a purpose and with a system. A series of social activities was started by the Catholics so as to expand their religious power, to promote loyalty to the Roman Holy See, and to satisfy the political ambitions of certain European countries. Joachim Bouvet once said: "At first, the Portuguese sent priests from the Jesuits to China to satisfy their political ambitions through their religious influence when, at the same time, the Catholic Church was also thinking of expanding its religious power through the political power of the Portuguese."²³

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Nevertheless, they had a great influence on China and established special documentary resources with historical value to achieve their primary objective.

In conclusion, there is a close relationship between cultural activities and the formation of documentary resources. The larger the area of the activities, the more the coverage of the content, and the more complicated the involvement of the activities, the richer the documentary resources become. The formation and development of documentary resources in each area were closely connected to social factors such as politics, economics, education, historical background, international status, etc. As a matter of fact, owing to the special role of Macao in history and the amazing research value of its documentary resources now being recognized internationally, many scholars specializing in Macao studies have suggested doing research on the historical documentation of Macao. Therefore, we should study the factors leading to the

formation of documentary resources in Macao from a variety of views and analyze their developmental pattern as well as their social value more comprehensively so as to fulfil the needs of society for further development.

The author began her study of the religious documentary resources and their respective developmental patterns not long ago. Therefore, criticisms and corrections made by experts or scholars are appreciated. The writer also hopes to raise the interest of others to engage in discussions and more in-depth studies together. **RC**

The author would like to express her appreciation to the following individuals: the Bishop of Macao, Domingos Lam for his guidance, recommendations, and detailed explanations; Father Luís Xavier Lei, Rector of St. Joseph's Seminary, for letting the author collect data in the library; Father Tze and Miss Lam for their help and support; and Father Luís Sequeira, Superior of the Jesuits, for providing information and letting the author enter the society to collect data.

Translated by Betty Lam.

NOTES

- 1 Zheng Weiming 郑炜明 and Huang Qichen 黄启臣. *Ao Men Zong Jiao* 澳门宗教, Preface.
- 2 Li Xiaojiang 黎小江 and Mo Shixiang 莫世祥编, eds. *Ao Men Da Ci Dian* 澳门大辞典, p. 29.
- 3 On 23 January 1575 (reign of Wang Li in the Ming dynasty), Pope Gregory XIII, issued the papal bull *Super Specula Militantis Ecclesiae*. The Diocese of Macao has existed for more than 400 years. At present, there is a filing room for storing the historical documents of the Catholic Church. In it can be found classical records, old paintings, hand-copied documents of the eighteenth century, and many magazines, which are all immensely representative.
- 4 The Seminary, known as "San Bazai", was established in 1727 especially for cultivating the missionaries who were preaching in China. Contains the "Room of Historical Museum Pieces" (in preparation status) and the "Library of Historical and Classical Books", in which paintings and books of the eighteenth century are kept. Thus, the books kept in the library are extremely rich and are worthy of study. The library is not open to the public.
- 5 The Jesuits have a long history. Catholicism was brought to China in the mid-sixteenth century. The approach was developed by the Jesuits, who were the most influential Catholic propagandists at the time. There is a library that is not open to the public.
- 6 The Xinjian Institute is affiliated to the Jesuits, and does research mainly on Chinese studies. Prepared in 1999 and formally opened to the public in October 2001, it was still in the process of preparation and was not yet formally opened during the period when the writer was doing her interviews.
- 7 Interview with the Prior of St. Joseph's Church, Father Luís Xavier Lei.
- 8 Zhou Qingshan 周庆山. *Bo Shi Jian Jiu Sheng Xue Wei Lun Wen: Wen Xian Chuan Bo De Ren Wen Yan Jiu* 博士研究生学位论文: 文献传播的人文研究, p. 37.
- 9 Interview with the Bishop of Macao, Domingos Lam.
- 10 Zheng Weiming 郑炜明 and Huang Qichen 黄启臣. *Ao Men Zong Jiao* 澳门宗教, p. 36.
- 11 Zhu Qian Zhi 朱谦之. *Zhong Guo Zhe Xue Dui Ou Zhou De Ying Xiang* 中国哲学对欧洲的影响, p. 71.
- 12 Talks on the Chinese Culture by World Celebrities. Quoted from: Zhang Dainian 张岱年, "Zhong Xi Wen Hua Zhi Hui Tong" 中西文化之会通, pp. 29-31.
- 13 Pang Yutian 潘玉田 and Chen Yonggang 陈永刚, *Zhong Xi Wen Xian Jiao Liu Shi* 中西文献交流史, p. 66.
- 14 Father Luis Pfister 费赖之, *Ru Hua Ye Su Hui Shi Lie Zhuan* 入华耶稣会士列传, p. 42.
- 15 An Tianpu 安田朴 and Xie Henai 谢和耐, *Ming Qing Jian Ru Hua Ye Su Hui Shi He Zhong Xi Wen Hua Jiao Liu* 明清间入华耶稣会士和中西文化交流, p. 3.
- 16 Ruan Yuan 阮元 *Chou Ren Zhuan* 畴人传 45. p. 588.
- 17 Huang Hongzhao 黄鸿钊, "Ao Men Zai Zhong Xi Wen Hua Jiao Liu Zhong De Di Wei - Lun Ji Du Jiao De Chuan Ru Yu Ao Men De Guan Xi" 澳门在中西文化交流中的地位 - 论基督教的传入与澳门的关系, p. 295.
- 18 Interview with the Bishop of Macao, Domingos Lam.
- 19 That was the last investigation on religious beliefs by Macao because it intruded into people's privacy. After that time, that question was not asked when the Population Census was carried out. Hence, only the statistic from 1991 can be given.
- 20 The exact date of the arrival of the cult of A-Ma in Macao is uncertain, one source claiming its establishment in the first year of Hongzhi in the Ming dynasty (1488), another claiming its establishment in the thirty-third year of Wan Li (1605).
- 21 Zheng Weiming 郑炜明 and Huang Qichen 黄启臣. *Ao Men Zong Jiao* 澳门宗教, p. 18.
- 22 Jiang Boqin 姜伯勤, *Ao Men Pu Ji Chan Yuan Cang Dan Gui Jin Bao Ri Ji Yan Jiu* 澳门普济禅院藏澹归金堡日记研究, pp.19-36.
- 23 Fang Hao 方豪, *Zhong Guo Tian Zhu Jiao Shi Ren Wu Zhuan* 中国天主教史人物传, vol. II, p. 269.

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