

RESUMOS

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A Testimonial and “Exile” in Chaves

The author of this testimonial is one of the people who saw Monsignor Manuel Teixeira most often in the latter part of his life, in Chaves, as well as the faithful guardian of a small part of his personal documents. She met the priest-historian in the 1960s, in Macao, a land that Father Teixeira loved and called home. Several times he said and wrote that he wanted to die and remain in Macao. When he was a missionary, he spent all his free time going through manuscripts at the local archives, transcribing them and studying them, seeking in those pages of history the soul of that *sui generis* land that fascinated him so much. In the 1960s, Ana Maria Amaro saw Father Teixeira in the Largo do Senado painstakingly gathering torn fragments of the documents that were part of his life and that the Red Guard had not spared. According to her, the manuscripts were the image of the Monsignor. Fate did not allow Father Teixeira to realize his dream of being buried in Macao, to finally give himself to this land. He went to Chaves, Portugal, in the last years of his life, against his will. “From heaven to hell” were the last words the author heard him speak. To be able to understand how Monsignor Teixeira occupied his time in Chaves, which he called his place of “exile”, the author transcribed a few excerpts from his letters and the last articles he wrote, so that his manuscripts may contribute to the writing of his own personal history.

[Author: Ana Maria Amaro, pp. 6-11]

Armenian Footprints in Macao

Armenians were active in the trade with China from the very early years of its establishment. When a French ship arrived at Macao in 1698, it found Armenians there. We find references in the documents to Armenians maintaining a fairly consistent presence in China throughout the 18th century. By the 1790s, they were among the most prominent merchants supporting the commerce in both Macao

and Canton. As would be expected, they were also active in the contraband trade. Armenians provided links between the colonial empires and outside markets; they supplied luxury items at Canton to pacify the Mandarins; they traveled as itinerant merchants throughout Asia selling their wares; and they invested in China in many different capacities that helped the commerce to flourish. Until recently, many of these aspects concerning the Armenians in China have been very little understood. The example of the Armenians shows how important and influential individual private traders could be in the overall outcome of the commerce.

[Authors: Carl T. Smith and Paul A. Van Dyke, pp. 20-39]

Four Armenian Families

By the late 18th and early 19th centuries, there were several prominent Armenian families who had established themselves in Macao. In this article, we retrace four of those families, giving us a glimpse into what life was like among the non-Catholic and non-Chinese communities in the city. Like most other free-foreigners [non-slaves] in Macao, Armenians came to partake in the Canton trade. One of these Armenians, Matheus Johannus, was naturalized as a Portuguese citizen, and carried on a considerable commerce in Macao under his own name. Another Macao-based Armenian, Lazaro Joannes, had a son who assisted in the translating of the New Testament into Chinese. Cachick Joannes also tried his luck in the Canton trade and resided in Macao, but experienced considerable obstacles and financial difficulties. Gregory Baboom, on the other hand, was a very adventurous and lucrative individual who attempted to monopolize all of the trade in Bengal opium coming to China. Thus, these four families give us a cross-sectional view of life among these private traders, that is rarely seen in the history books.

[Authors: Carl T. Smith and Paul A. Van Dyke, pp. 40-50]

The Study of Parsee Merchants in Canton, Hong Kong and Macao

The term “Parsee” does not often appear in modern Chinese historiography, despite the fact that this community played a significant role in certain aspects of modern Chinese history, particularly in the 19th century. The author analyses the various forms in which the term “Parsee” is rendered in Chinese characters and offers some considerations as to why the varying designations should have led to some confusion amongst Chinese scholars with a resulting neglect in the study of the Parsees in China. He also provides an explanation for the most commonly used option. An analysis of historical documents in Canton, Hong Kong and Macao contributes to the study of this community and its experiences in China, Hong Kong and Macao.

[Author: Guo Deyan, pp. 51-69]

A New Approach to the Historical Origins of the Portuguese in Macao

If “the Portuguese empire is one of the greatest enigmas of all time”, the founding of Macao is the mystery of mysteries. Because of this, as time passes Macao becomes a legend. Volumes have been written about its origins; however, the circumstances surrounding the birth of this city between two empires have not yet been fully clarified. The opening of the port of Macao influenced the whole course of the modern history of China. Among the factors that contributed to this extremely complex issue were the tributary system, the imperial need for ambergris, internal administration, border defence, the battle against Chinese and Japanese pirates, and the introduction of new military technology. Due to the lack of documentation from that period, the task of unearthing Macao’s real origins has been a difficult one. China had a basic policy in relation to the Portuguese from the time the two peoples first came into contact with each other. The definitive settlement of the

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Portuguese in Macao (the date they generally accept being 1557) was apparently the result of a pre-established policy, and had been approved by the emperor. Therefore, the question that presents itself is not whether the Portuguese settled with or without the knowledge of the emperor, but rather how Peking handled the emergence of Macao. The institutional antecedents mentioned in this article were apparently the real source of Macao's *modus vivendi*. A whole set of concrete measures, discussed and implemented by the authorities in Guangdong, merely complemented the institutional model that served as a guideline for accommodating the Portuguese in Macao.

[Authors: Jin Guoping and Wu Zhiliang, pp. 70-111]

Sino-Portuguese Relations During the Qing Dynasty as Revealed by Official Correspondence in the Chapas Sínicas

An examination of correspondence between the Macao and Qing governments reveals the nature and evolution of relations between the respective authorities.

The Qing regime operated a very formal approach to correspondence received as well as that sent, with a variety of criteria to be applied in the transmission of information. The authorities in Macao were subject to the same rules as all foreign government and indeed Chinese citizens and institutions. Any correspondence with the Chinese authorities required them to use an official model that had been prescribed and accepted. In the case of Macao this was the *bingwen*, a document that indicated that the sender was in an inferior position to that of the recipient.

Despite frequent violations by the Macao authorities, especially from the late eighteenth century onwards, it was only following the end of the first Opium War that the requirements were modified.

Initially, in 1844, the Macao authorities were given permission to use the *zhaohui* and to communicate as equals with the local representatives of the Qing government (the sub-prefect of Macao, the district magistrate of Xiangshan and his assistant). They were still, however, obliged to use the *bingwen* in their correspondence with the viceroy of Guangdong and Guangxi, as well as with the central government. This requirement remained in effect until the *bingwen* was fully replaced by the *zhaohui* after the creation of the Department of Foreign Affairs in 1860.

[Author: Liu Jinglian, pp. 112-130]

Hybridity and the Pleasures of Disinheritance: The Novels of Brian Castro

Brian Castro is one of Australia's foremost contemporary writers, author of seven novels so far, and diverse essays, which have also been published as a single volume. His first novel, *Birds of Passage* (1983), won the prestigious Vogel Award when it first came out, while his most recent, *Shanghai Dancing* (2003) has recently won the Victorian Premier's Literary Award (other prizes have been won along the way). This article is a general introduction to his work and its overarching themes. These include the relationship between fiction and history – and most notably the primacy of storytelling – memory and invention, migration and the creative possibilities that emerge from a condition of exile and disinheritance and, closely associated with this, the notion of hybridity as a life-affirming force. Castro was born on a ferry between Macao and Hong Kong, where he spent his early years before being sent to boarding-school in Australia. He is a man of complex ancestry: Portuguese Eurasian on his father's side (with inevitable links to Macao), Chinese and English on his mother's. A number of his novels evoke this tri-lingual, but at the same time cosmopolitan background. This reaches its most ambitious and explicit expression in *Shanghai Dancing*, an autobiographical

fiction (or fictionalised autobiography) based on his family's history. This novel, along with his others, not to mention his essays, call into question more traditional perceptions of national identity predicated upon notions of cultural homogeneity. While the weight of history is a determining factor in his writing, Castro nevertheless sees identity as dynamic, evolving, and perhaps above all plural. [Author: David Brookshaw, pp. 131-139]

Peace in Wartime: An Exhibition Commemorating the Centennial of the Birth of George Smirnoff

This year marks the 100th anniversary of the birth of George Vitalievitch Smirnoff, who spent most of his life in China. Born in Vladivostok in 1903, he was educated in Harbin, and worked there, as well as in Tsingtao and Hong Kong. He arrived in Macao in 1944 and stayed just over a year, but that was enough time to leave a valuable legacy portraying a city whose profile had not yet undergone the changes that would transform it forever, beginning in the 1960s. Presented from July to November, the exhibition included all the watercolours commissioned by Pedro José Lobo, a great patron of the arts. Lobo subsequently donated them to the Luís de Camões Museum of Ethnography and Trade. The Macao Art Museum, which currently holds Smirnoff's works, organized a retrospective in its main gallery that also commemorated the artist's centennial.

[Author: António Conceição Júnior, pp. 140-153]