

ABSTRACTS

A Fortunate Shipwreck. The Case of the Japanese Boat on the Coast of Macao in 1685

In 1640 the Portuguese traders and missionaries were expelled from Japan in a particularly violent manner. The atrocities against members of the embassy, who in a final act of diplomacy had attempted to restore the lucrative trade with Japan—a huge producer of silver and insatiable consumer of Chinese silk—, sent a clear message regarding the future of the Portuguese merchants and missionaries who had settled in Japan. The definitive breakdown of the silk-silver route, combined with political and military events in China following the fall of the Ming dynasty, disrupted life in the Portuguese port in the South of China in the second half of the 17th century. In 1685, the grounding of Japanese boat off the coast of Macao generated great expectations concerning the possibility of reopening the aforementioned maritime route, should the shipwrecked crew return to their homeland. The project involved the whole community, and was charged with a feeling of hope, and great psychological and religious endeavour which reflected the desire to overcome the economic difficulties that the Portuguese port was experiencing. However, despite the carefully prepared return, the Japanese authorities remained implacable in relation to considering the Portuguese as trading partners. In their contacts with the Japanese port, the representatives from Macao were able to see Dutch ships arriving and departing from Nagasaki harbour; these Europeans had definitively replaced the Portuguese merchants in the Japanese silver trade. [Author: Anabela Nunes Monteiro, pp. 6-20]

Between the Linguistic Walls and the Third Space: The *Jurubaças'* Identity and Role in Luso-Sino Negotiations after the 1622 Dutch Attack

Macao's linguistic tradition is a vestige of the lusophone trade network that spanned from Lisbon to Goa, Macao

and Nagasaki. The predecessors of Macao's modern Chinese-Portuguese interpreters were the *jurubaças*. Using Homi Bhabha's "Third Space Theory," which posits the development of cultural hybridity in zones of contact, to theorize on the *jurubaças'* identity, alongside contemporary documents such as the *Certidão autêntica de António Lobo, e Simão Coelho Línguas da Cidade e de Miguel Pinto* and the *Regimento do Língua da Cidade e dos Jurubaças menores e Escrivaens*, this article examines the cultural context and role of the *jurubaças* in the early 17th century, following the 1622 Dutch attack. Macao's unique legal history in the Portuguese Far East is exemplified by this special class of interpreters whose duties and functions were codified in a *Regimento*. By taking a cultural, linguistic, economic, and social approach to studying the role of *jurubaças* in Macao and the Far East (1524-1699), and by closely analyzing available primary sources, this article contributes not only to the small but important literature on interpreters in Macao, but also to the growing scholarly literature on cultural hybridity in the early modern period. [Author: Mario Gómez Valadez, pp. 21-35]

Origins of the Macao Community of Shanghai

Shanghai was one of the earliest destinations for Macanese emigrants. From 1842, when the Macao diaspora started, a growing number of Macao residents swapped their old city governed by the Portuguese authorities since the mid-16th century for the young city of Hong Kong, a Chinese island that had become a British colony following the 1st Opium War. After Hong Kong, Macanese migrants found a new destination: Shanghai. In the wake of Britain's political, military and commercial expansion and the integration of China into the rules of international trade, the Macanese began to settle in places occupied by the foreign concessions. Available information indicates that this migratory flow started in 1850. Why Shanghai? Why did those Macanese abandon their home city? What

motivated them to search for "new" places to live in? Such questions trigger a wide range of possible answers, particularly those exploring whether Macanese migration followed the same logic as the Chinese diaspora, or whether it was a part, to a certain extent forgotten, of Portugal's long tradition of migration [Author: Alfredo Gomes Dias, pp. 36-49]

Towards a History of Health Issues in Macao in the 19th Century: Disease, Epidemics, Doctors and Patients

In the face of poor sanitation, mortality rates in late 19th century Macao were high. Most deaths were due to epidemics, commonly the plague, cholera and smallpox with occasional outbreaks of meningitis. The plague was almost endemic and erupted most frequently in the hot months until 1915. Cholera was also an annual visitor wreaking gastro-intestinal havoc. Smallpox made several appearances but was eventually eradicated thanks to an intensive vaccination campaign. Epidemics hit the Chinese community hardest, given the lack of sanitation, while the Europeans, with better resources, has a higher level of resistance. Macao's public health at the turn of the 20th century is described in this article offering sources and possibilities for further study of Macao's health.

[Authors: Maria Antónia Espadinha & Leonor Diaz de Seabra, pp. 50-61]

City of Broken Promises as a Historical Novel

City of Broken Promises, the historical novel and feminine *bildungsroman* published by the British author-diplomat Austin Coates in 1967, offers a fictionalized account of Marta da Silva Van Mierop's development from orphanhood to becoming one of Macao's greatest benefactresses. On inheriting the fortune of Thomas Kuyck Van Mierop, she became the richest woman in late 18th century Macao. The realism found in the novel, and in English literature in general, reflect extratextual references specific

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to this historic space, for instance in the documentation of the East India Company (1600-1793) and various travel accounts. *City of Broken Promises*, the first English-language work of fiction set in Macao, is an innovative novel portraying the sojourns of British supercargoes in the territory during the intervals in the Canton trading season. By analyzing this theme in the light of the features of a historical novel, the author places the realist portrayal of the city in context, as a historic space symbolizing a long tradition of contact between Portuguese Chinese and British in the Far East. [Author: Rogério Miguel Puga, pp. 62-80]

The Portuguese Crown and Brazil: Tobacco Cultivation, Asia and the African Slave Trade, and the Atlantic and Global Economy, c.1674 to 1776

This essay examines the history of the Portuguese Crown's monopoly and trade in an American commodity, Brazilian tobacco, and Afro-Asian commodities in the Atlantic and Global Economy, c. 1674 to 1776. It discusses the importance of this institution in the functioning of the Portuguese empire in America (Brazil), Africa (Mozambique, in particular), and Asia, the *Estado da Índia*, and the commercial relations and operations of this monopoly and the use of Afro-Asian commodities in interconnecting the African slave trade in and within the economies of the Atlantic and Indian Ocean worlds or the early modern Global Economy. Indeed, this monopoly provides a fascinating case study of globalization in early modern world history. Out of political economic necessity, the Portuguese Crown harnessed a New World commodity and fashioned a monopoly that provided revenues for its metropolitan and imperial requirements. By making buyers and consumers in Europe, Africa, America, and Asia pay for the pleasure they derived from smoking tobacco and taking snuff, the Crown reduced debt and generated income that it might not have found elsewhere.

[Author: George Bryan de Souza, pp. 81-94]

China in Portuguese and Spanish Historical Cartography (16th-17th Centuries)

Cartography was a strategy for power and cultural representation during the early era of encounter between the East and the West. In the 16th and 17th centuries, Portugal and Spain were rivals in maritime activity and trade. Beautifully drawn maps containing information of the latest 'discoveries' made by professional cartographers were presented to kings and princes, while explorers marked the new findings on duplicates of the same maps which they carried on their exploratory voyages. The new findings would then be brought back to the courts and chancelleries to update cartographic information. Historical cartography speaks both for the cultural era and the power relationships in which it was produced. This paper discusses the distinct perspectives on East as represented in maps made by Portuguese and Spanish cartographers.

[Author: Belinda Cheong Pek Wan, pp. 95-110]

Reflections on Robert Morrison's Life in Macao and Literary Works: Towards a Contextualized Approach

Dr. Robert Morrison's contributions to the Western knowledge of China and the Chinese, his Bible translation and his linguistic skills enabling him to produce pioneering English-Chinese dictionaries and grammars during his twenty seven years of residence in China are renowned. It is not surprising to find statements such as "Dr. Morrison led the way to Western scholarship in China" or, as written on his tombstone, "for several years [he] laboured alone on a Chinese version of the Holy Scriptures". However, Dr. Morrison was neither the first Protestant missionary to begin translating the Bible into Chinese, nor the first to publish it, and had been assisted by Chinese teachers and literati in his translation work even prior to his arrival in Canton. This article also looks at how close Morrison/Milne's Chinese Bible published in 1823 was to Roman Catholic manuscripts, and the use Morrison made of former dictionaries

particularly those produced by Catholic missionaries. While acknowledging Dr. Morrison's decisive and unquestionable contribution to the construction of a corpus of knowledge on China in English, a broader perspective is required, linking missionary studies to a historical framework, something that is not still commonly found on biographical, historical and missiological literature despite some efforts made to rid Christian mission history of a strictly religious historical approach. [Author: Tereza Sena, pp. 111-130]