

ABSTRACTS

The American Presence in Macao: Some Chinese Perceptions of the U.S.

Before Hong Kong was taken over by the British during the First Opium War, Macao served as the key spot for economic and cultural exchanges between China and the rest of the world. The topic of Macao's role in the history of Sino-European relations has attracted many Chinese and Western scholars. Yet, as the U.S. was a latecomer with much less influence in early Sino-Western relations, scholars have not paid enough attention to the issues such as the impact of the U.S. on China through Macao and the perception of the Americans among the Chinese of Macao during that period of time. This situation, however, has significantly changed since the handover of Macao from Portugal to China. As American giant enterprises have successfully joined the casino business race and have established their strong foothold in Macao, we could no longer ignore the issue regarding the impact of Americans on Macao's economy, possibly on Macao's social and political development as well, and the role of Macao in the Sino-American relations. Neither could we ignore the image of the U.S. in Macao which developed from the past. Thus, with a focus on the second point, this paper attempts to address the above issues through describing some highlights in the perception of the Americans among the Chinese in Macao both in the past and at the present.

[Author: George Wei, pp. 6-16]

Macao and the Coolies in American Politics (1844-1874)

The USA's interest in China led to the signing of the first Chinese-American treaty in Macao in 1844. Like the British, the Americans did not acknowledge Portuguese sovereignty in the enclave. Only when the governor Amaral was assassinated did the USA enter into an international coalition to defend the territory for the common interests. The policy of neutrality pursued by Portugal in the opium wars and the breakdown of the British support led the Portuguese

government to request help from Washington to sign and ratify a treaty with China. Aid was promised but was never forthcoming. The political ties with China led the US Congress to forbid participation of its citizens and ships in the traffic of coolies in 1862, following the example of Great Britain. However, the profits gained by the ship-owners and the growing need for cheap labour led the parties involved in this business to seek alternatives. One of the options was to sail the American ships under a Portuguese flag. This practice was denounced by Portuguese officials in the Cape of Good Hope and in the USA, but the Washington and Lisbon authorities ignored or denied the facts. Simultaneously, American diplomacy in Beijing denounced the mistreatment inflicted on the Chinese engaged in Macao. The American press joined an international campaign, led by Great Britain, and disclosed the high mortality of Chinese citizens at sea. Portuguese diplomats in Washington warned the Lisbon government which the proportions that this controversy was reaching, contributed to Andrade Corvo prohibiting Chinese contract emigration in 1874.

[Author: Maria Teresa Lopes da Silva, pp. 17-30]

Ball and Perry: An Idea of Macao (1850-1854)

The Americans in Macao and in China monitored the expansion of the European powers, especially Great Britain, in East Asia. The political, military and economic influences that the Western powers exercised over China, following the 1st Opium War (1839-1842), gave rise to the need to create more in-depth knowledge about the East, which in turn wanted progressively to integrate itself into the worldwide economic system. Travellers, soldiers, merchants and many others left their accounts of China, where Macao was practically a compulsory port of call. The Americans Benjamin Lincoln Ball and Matthew Calbraith Perry were in Macao from 1850 to 1854 and left two written works of particular interest. These texts built up an idea of Macao

and, like many others, supplied images, sensations and sentiments that helped to produce the representations that the West constructed about the East.

[Author: Alfredo Gomes Dias, pp. 31-45]

The Birth Certificate of the Name of Macao

The origins of Macao and the etymology of the name of Macao are two of the most enrapturing topics of the whole history and historiography of Macao. The study of this name has always incited the greatest of interest of historians and researchers of the Portuguese presence in the Cidade de Santo Nome de Deus (City of the Holy Name of God). The etymology of Macao is as controversial as the origins of its centuries-old existence. The letter signed by Fernão Mendes Pinto, written in Macao on 20 November 1555 to Father Baltazar Dias in Goa, ends the argument once and for all about the differing versions regarding the origin of the name of the city. Twice, at the start and at the end, the word "amaquão" appears. This corresponds in Chinese to "Amagang/Yamagang", which is the earliest of all the variants of the name of Macao that suggests a nasal end. It is a unique missive from the time when this wealthy merchant was also a Jesuit novice, and hence takes on particular importance for the bibliographical studies of Fernão Mendes Pinto, and should be considered the "birth certificate" of the name of Macao.

[Authors: Jin Guo Ping and Wu Zhiliang, pp. 46-59]

Macao, a Trading Emporium: Potential and Limitations in the 18th and 19th Centuries

Macao's location, at the convergence of the main South China sea routes, facilitated trading. As a gateway to intercontinental trade in the crucial transasiatic route up the Pearl River to Canton, Macao attracted merchants from the four corners of the earth in search of China. Additionally, Macao's bays offered safe harbor throughout the year. Following several advances and retreats concerning ships and business procedures and products, Macao's merchants would

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eventually focus on three Chinese export goods: silk, porcelain and tea. Their prominence would have a fundamental impact on direct trading between Europe and China in the 18th and 19th centuries, and contribute to Macao's development. It was mostly opium, however, that would dominate trade over the same period. [Author: Jorge de Abreu Arrimar, pp. 60-77]

The Jesuits and Christian Nobility in the South of Japan

From the very start, the Jesuits' evangelisation strategy in Japan focussed special attention on the aristocratic soldiers (*buke*), the only de facto power in a country devastated by civil war. To win the *buke* round to the missionary cause, it was necessary to take advantage of the family networks that linked the lineage of the soldiers. Whether or not the Jesuits were successful depended on the local state of affairs and the wish of the soldiers. In this study, by reading and analysing the Jesuit documental corpus as the starting point, we aim to find out how these connections flowed into the missionary process in Japan. To sum up, these connections could serve to expand Christianity, shrink it, or to reinforce the ties among the baptised individuals.

[Author: Madalena Ribeiro, pp. 79-89]

Manila in the Zheng Clan Maritime Networks

In the interaction between the Castilians and the Zheng clan maritime power, it is important to analyze the role played by the development of the Chinese migratory process to Manila. The first leaders of the informal maritime network which ended up grouping itself around the Zheng Clan arose in direct contact with the Chinese communities of Manila and Macao; their trading activity would be an important focal point and have significant benefits with regard to interaction with rival European mercantile communities in East Asia. The Chinese rebellions in Manila are indirectly or directly related to the process of interaction.

[Author: Manel Ollé Rodríguez, pp. 90-103]

Weaver Suckin and the Canton Silk Trade 1750-1781

The silk trade in 18th century Canton shows a side of the commerce that so far has received little attention in the history books. Studies have been done on growing, processing, and the volume of silk handled each year, but little has been mentioned about the dealers in Canton, such as Weaver Suckin, who bought, sold, and prepared the fabrics for export. Because the government put restrictions and quotas on the types and quantities of silk that could be exported, the trade in silk was very different from that of tea, porcelain and other commodities. Canton weavers had to compete for foreign business but could only sell them quantities up to the amounts that the government would allow. Consequently silk dealers, like Weaver Suckin, could not offset lower profits with greater volume as merchants handling tea and porcelain could do. The lower volumes being handled made it more difficult to procure foreign investment capital, because silk dealers could not entice their patrons with greater quantities. The silk dealers' trade was thus very different from other merchants in Canton and Macao, and this needs to be considered when comparing them to others.

[Author: Paul A. Van Dyke, pp. 104-119]

Re-exploring the Empire: Maria Ondina Braga's Journeys to Macao and Other Places

Maria Ondina Braga (1932-2003) was a teacher, translator and writer whose voyages took her far away from her home city of Braga in the north of Portugal. It is hard to believe that in the 1960s this determined woman managed to travel alone, in order to study or work, to places as different as Inverness, Paris, Luanda, Goa, Beijing and, of course, Macao, and then recreated them in vivid descriptions and evocative fictions. It is even harder to believe that her dense prose is almost forgotten by Portuguese readers. This paper focuses on Braga's semi-autobiographical works *Estátua de Sal*, *Passagem do Cabo* and *Vidas Vencidas*, using theories and criticism associated with travel literature, particularly

women's travel narratives, Holland and Huggan (2000), Foster and Mills (2002), Sidonie Smith (2001), in order to see how Braga constructed her own identity (as discreet observer or actively engaging with people and places), in relation to the variety of landscapes through which she passed. Above all, it will discuss her attitude to travel, summed up succinctly in the following quote from *Estátua de Sal*: 'Partir é esperança. Chegar, desencanto.' [Author: Claire Williams, pp. 120-124]

Static Macao and Macao in Transition in the Short Stories of a Macanese Woman

One could say that every culture, every epoch, is in transition. Uninterruptedly. Macao, like many former European colonies or territories in Asia, is one of those special places to which more than one culture contributed, but all were in transition together. Macao's particular 'transition' may be seen within its Macanese community, in which Chinese, Portuguese and Malay cultural traditions (along with miscegenation) built a distinct way to express the world. Condensed, for the most part, into in a 'microcosmos' comprising a minute peninsula and two small islands, the literature of Macao, unfortunately set to Macao's scale, has nevertheless provided us with one or two fiction writers and poets. In the Macanese context Deolinda da Conceição has an important role, not as a revolutionary writer but rather as symbol of the consolidation of feminine literature in an extremely conservative city. Born in Macao in 1913, she worked as a journalist and a writer. Her stories thus give literary testimony not only to some troubled times, but also to the condition of women in a male-dominated world. Deolinda da Conceição's Macao is both static, a place of routines, an oriental pearl, but simultaneously a city changing together with the Histories of both China and Portugal.

[Autor: Gustavo Infante, pp.125-132]