

ABSTRACTS

The Circulation of Animals and Animal Products in the South and East China Seas (Late Medieval and Early Modern Periods)

Historians writing on commodity flows across the East and South China Seas in the late medieval and early modern periods often place much emphasis on the exchange of Chinese silk for precious metals, especially Japanese silver. But besides these commodities, one also encounters various plants and animals in the trade patterns of these regions. The present paper summarises some essential characteristics of the trade in animals and animal products. It argues that the circulation of such products was a complex *longue durée* phenomenon that had a long-lasting impact on various coastal cultures, in the Braudelian sense. It also suggests that the coastal areas around East and South China shared certain things in common—and may thus be compared to the Mediterranean world, or considered as variations of that model.

[Author: Roderich Ptak, pp. 7-23]

Asian Drugs and Medical Practices in Pedro Teixeira's *Relaciones* (Antwerp, 1610)

Due to the scarcity of available information about the traveler and writer Pedro Teixeira, it is necessary to refer to the *Relaciones*, which he published in Antwerp in 1610, in order to draw a hesitant outline of his adventurous life. Teixeira went to India in 1586, probably as a soldier, and for many years he travelled all around the Orient, from East Africa to the Philippines. In 1600, he undertook his return trip via the Pacific route and the New World. Upon arrival in Lisbon, he left again for Goa, after which he returned to Europe via the Persian Gulf. He finally settled in Antwerp, where he published a curious travelogue, complemented by various Persian chronicles, which were acquired during a long stay in Ormuz. Pedro Teixeira's *Relaciones* were never translated or edited in Portugal, which explains why it has been a seldom used source in modern

historiography. A curious detail hides between the lines in several interpolations, namely that Teixeira reveals an unusual interest in oriental drugs and Asian medical practices, matters about which he displays a relatively deep knowledge, suggesting that he might have even been professionally involved with them.

[Author: Rui Manuel Loureiro, pp. 24-41]

Revisiting the First Jesuit Library in Japan: An Analysis of the Purpose of Nunes Barreto's Library in Kyushu (1556)

The objective of this paper is to introduce and underline the main reasons behind the establishment of the first Jesuit library in Japan, created by Father Melchior Nunes Barreto during his mission there in 1556. It uses as its starting point the widely known article of Jesus López-Gay, S. J., under the title 'La Primeira Biblioteca de los Jesuitas en Japón (1556). Su Contenido y su Influencia' first published in *Monumenta Nipponica*, in 1959/1960. Although the article by López-Gay provides a long list describing the nature of the books in the Jesuit library (based on shortened titles given by Nunes Barreto himself in his list of belongings when he was leaving India for Japan) it lacks any deeper analysis of the reasons which made the Rector of the College of Saint Paul in Goa and Vice-provincial of the Society of Jesus in India take the library with him. The current paper will attempt anew to analyse the nature of the books included in the library, as well as their importance to Jesuits in the mid-16th century, drawing evidence from well-known sources such as Francis Xavier's and other Jesuit letters, as well as Frois' *Historia de Japam*. In addition new interpretations will be provided of how way that the arrival of the library affected the mission itself and how it contributed to the establishment and expansion of Jesuit power within the country, as well as the process of educating new members of the Order.

[Author: Rómulo Ehalt, pp. 42-51]

Manila Galleon. The Great Ship of Macao. Macao's Trade with the Philippines

This article places Macao's trade with Manila in the much larger network of China's trade with America and its subsequent channeling to Europe. It indicates the links and interdependencies, as well as the competition and conflicts between Portuguese, Spanish and Chinese trade. After Spain occupied the Philippines, Manila became the major trading post for transporting goods acquired in Japan, China, Champá, Cambodia, Siam and Insulindia to Mexico, Peru and Chile. At the same time, the Spaniards in the Philippines nurtured the strategic goal of entering and establishing themselves in China. All their attempts failed, however. The Spanish route from Manila to New Spain complemented the Portuguese and Chinese routes crossing the China Sea and Pacific Ocean, linking China's southern coast with the Philippines and sometimes even America. Macao's trade with the Philippines is described along with its duration, frequency, the main goods involved, the different customs levies and applicable regulations. One of the outcomes of the Philippines-New Spain route was the fact that it brought new spaces such as California into the economic sphere of Europe, particularly, Spain.

[Author: Rui d'Ávila Lourido, pp. 52-72]

The Inscriptions on Tomás Pereira's Tombstone and the 'Edict of Toleration' from the Emperor Kangxi

This article gives the full inscriptions on the tombstone of the Portuguese Jesuit Tomás Pereira (1645-1708) for the first time in an English translation. Additionally, there is discussion based on the existing five original documents, the background and the whole story of the famous historical event that led to the 'Edict of Toleration' being issued by the Emperor Kangxi in 1692. The author makes an objective appraisal

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of Jesuit activities in China, particularly the important role of Tomás Pereira in the event. Also the circumstances surrounding to construction of Tomás Pereira's tomb and tombstone, as well as the records about his tombstone and the inscriptions on it are stated. [Author: Wang Bing, pp. 73-85]

Society and Political Power in Macao in the 18th and 19th Centuries

It is in *Ou-Mun Kei-Leok*, the 18th-century portrait of Macao, written by two Chinese magistrates of the former district of Heong-Sán [Xiangshan] that one can find some of the "most credible" references from foreigners about Macao society. According to some authors, it was before trading with Japan came to an end (1639-40) and the conquest of Malacca by the Dutch (1641), that Indian, Malaysian and Japanese women contributed to the appearance of the first generations of Macao residents. This was the most advocated version transmitted in Macao, especially by the so-called traditional families, who considered the Chinese influence as recent and secondary. But other versions carry different interpretations. Currently, the most popular results from the comparative study of the 'traditionalist' and 'Portuguese-Chinese' theories, which concluded that 'both versions of the origin of the Macao residents have an element of truth ... and are not contradictory'. Portuguese-Chinese interbreeding is proven since the 17th century, through observation of the baptism and marriage certificates of the parishes of Sé and S. Lourenço (1802 to 1831). In the second half of the 18th century, especially up until the 1770s, the social stratification of Macao was based on the blood ties that linked the individual to the Kingdom. The situation began to change when the transformations brought about by the Marquis de Pombal's reforms of 1761 and 1774 began to be felt. New laws abolished the usual differences between the subjects born in the Kingdom and those born in the Asian domains, provided that the latter were baptised. [Author: Jorge de Abreu Arrimar, pp. 86-106]

The 'Policies of Localisation' in Sino-Portuguese Negotiations during the 1988-1999 Transition Period: The Impact for Macao's Administration

This paper examines how Portugal and the People's Republic of China negotiated the transfer of the Portuguese administration of Macao to China during the 1988-1999 transition period. It focuses on the localisation of the language, the localisation of the civil service and the localisation of the law. These routine matters were present in every Joint Liaison Group meeting, one of the formal devices stipulated in the Sino-Portuguese Joint Declaration on the Macao Question to settle the issues of the transition period. As the good functioning of the administration after the hand-over depended on the solutions found for these three localisations, they were known as 'the three big issues'. For the Chinese side, the localisation of the civil service was the most important of all three localizations because once the Chinese occupied the higher ranks in the Macao administration the Chinese language would immediately be used and the replacement of Portuguese for Chinese juridical staff would promote the localisation of the law. For Portugal, the aim was to use the localisation of the civil service to reduce Chinese interference in post-1999 Macao, to secure the official status of the Portuguese language and to establish an autonomous judicial order defined by the local government bodies, to give Macao competence in terms of judicial organization. This paper intends to provide the basis for the analysis of the results of the negotiations of these different strategies in Macao's post-1999 bureaucracy. [Author: Carmen Amado Mendes, pp. 107-122]

Macao's Sanjie Huiguan. The Myth and the Cult of Guan Di

In 2005 the 'Historic Centre of Macao' was inscribed on the World Heritage List by the United Nations Educational, Scientific and Cultural Organisation (UNESCO). Among the East-West

patrimonial sites in the 'Historic Centre of Macao', the Guild of Three Streets (Sanjie Huiguan) shares the aura of glamour. The guild bears another name: the Old Temple of Guan Di (Guan Di Gumiao). It is a guild-temple, which was once the headquarters of trade and commerce in the Chinese commercial district. The 'guild god' is the defied historical warrior Guan Yu, who is popularly known as Guan Di (Emperor Guan). The cult of Guan Di displays crucial sacred elements to justify secular business. Throughout the ages, Guan Yu has been mythified as the epitome of Confucian virtues and especially he is constructed as the very personification of righteousness in the historical novel *Sanguo Yanyi* (Three Kingdoms). He is one of the most adored deities in the Chinese pantheistic pantheon; and a significant symbol of Chinese national culture. His upward mobility to godhood offers a stark example of the process of apotheosis common in China. [Author: Christina Miu Bing Cheng, pp. 123-138]

River of Pearls, River of Confluences: Civilizational Landmarks in the *Contos Chineses* by Deolinda da Conceição

The *Contos Chineses* by Deolinda da Conceição is a work full of civilizational landmarks, snapshots of the epoch, of the locations and of its peoples. Reading these stories lets us in on what it meant to be a Macao resident in the 1930s and 1950s, a turbulent period of History. While, on the one hand, these stories encompass several oriental and western facets, parallel readings of other texts flow out of them, not only about the Macao essence, but also about the feminine essence, both in the field of subjection and of emancipation. Thanks to her life and her professional activity, Deolinda da Conceição also furnishes us with a portrait of what it was like living through the war years on the other side of the Border Gate, bringing to the fore her sensibility and, on many occasions, her endeavour [Author: Gustavo Infante, pp. 139-146]