

ABSTRACTS

Novus Atlas Sinensis

After the publication of the *Atlas Sinensis* by the Italian Jesuit Martino Martini in Amsterdam, in the second half of 1655, the work was reprinted in French, Dutch, German and in Spanish, and was an extraordinarily successful publication. Martino Martini's atlas remained the only work of its kind until 1735 when the French Jesuit Jean Baptiste Bourguignon d'Anville published the *Nouvel Atlas de la Chine* in The Hague. However, Martini's Atlas continued to be considered an indispensable reference point for the cartography of China until the 19th century, when the discovery of China by the Protestant world paved the way for a new era of relations between the West and China. While Matteo Ricci and Giulio Aleni had opened Europe's eyes to China, and in particular its geography, it was certainly Martino Martini who pioneered knowledge of a different level by presenting for the first time, after the sketchy accounts of Marco Polo, a systematic set of ideas and reflections on the physical, geographic and human reality of the immense Chinese continent, thus laying the foundations for the cultural and commercial exploration of the 19th century. The *Atlas Sinensis* only saw the light of day a few years ago in a complete Italian translation in which, thanks to the rich bibliographical and explanatory section, it finally appears in all its glory.

[Author: Federico Masini, pp. 6-15]

The Chinese Imperial Exams in the Perspective of Father Álvaro Semedo

Álvaro Semedo was a Portuguese Jesuit and a pioneer in Western Sinology. He lived in China for over thirty years during which time he came into close contact with all strata of Chinese society and became familiar with the country's culture. Between 1637 and 1640, during a visit to Europe, he wrote a well-grounded work on China entitled *Relação da Grande Monarquia da China* [published in English in 1655 as *The History of that Great and Renowned Monarchy of China*]. This

article presents Semedo's view of feudal China's imperial exams, and in particular his descriptions and work to create the system of examinations and scholars which became prevalent in 18th and 19th century Europe.

[Author: Zhang Minfen, pp. 16-21]

The Company of Jesus and the Leal Senado of Macao. The Case of Bento Pereira de Faria (1676)

Macao's importance to the Jesuits derived essentially from their practical interest in the territory. Slowly but surely they managed to establish themselves in the region, reaching as far as the imperial Court. The Portuguese in the south needed specific support in tackling differences in culture and interests. The missionaries in Peking responded well to the requests of their companions in Macao, benefiting from the prestige they enjoyed in the court. At times, the Macao-Peking connection produced good results, with each side able to pursue its own goals while fighting for Macao's survival. While the lay community's concern lay in ensuring continued trade, the Jesuits wanted to ensure that its college and missionary work in China could last. In this context it is interesting to analyse the conflict between Bento Pereira de Faria, in other words Macao's residents represented by the Leal Senado, and the Jesuits, which took on surprising proportions in the city in 1671.

[Author: Anabela Nunes Monteiro, pp. 22-37]

Import/Export Trade in Macao from the Late Ming Dynasty to the Decline of the Qing Dynasty. Portuguese Merchants, Other Europeans and Chinese

Macao's specific geo-historical context made the daily survival of its population hugely dependent on China; most food was brought into the territory by Chinese from the neighbouring areas. This was a political trump card in the hands of the Chinese authorities. In this context Zhang Minggang, viceroy of Guangdong

and Guangxi wrote to the Emperor in 1614 mentioning his ability to control Macao's residents. Macao was also entirely dependent on the supply of raw materials and sophisticated Chinese products that fuelled Portugal's export trade from China to Europe and other parts of Asia, Macao's *raison d'être*. The Italian traveller Marco d'Avallo, an astute observer of the city of Macao and its trade, noted in 1638: 'Within the limits of the city no products or fabrics are manufactured and everything that is necessary for these journeys (of exportation) has to be brought from Canton in boats'. But despite the risks, the huge profits obtained by the first Portuguese merchants in trading with China made them settle in different places on the Chinese coast and they were subsequently at the origin of Macao. This article analyses the agents of this commercial traffic—the great merchants of Macao—to find out who they were and how and where they operated.

[Author: Rui d'Ávila Lourido, pp. 38-56]

Probing Macao as Part of the Larger Analysis of Global City and Megalopolis (1720-1820)

The nature of settlements in the new millennium global network and landscape has been dominating discussion since the end of the last century. This paper looks at the rhetoric while examining the case of pre-modern settlements and regionalism along the China coast. The highly connected state of the contemporary world has its origins in the pre-modern period. This study hopes to probe the demography, markets and routes between Canton and Macao; in the process to investigate into aspects of linkages between Canton, Macao and Pearl Delta in the period 1720-1820. The paper will take a look at the data and criteria in judging and discussing 'global cities' from the past, in particular, Canton. A comparison will be made with other similar settlements in other parts of the world, and along the China coast.

[Authors: Teddy Y. H. Sim and Sandy J. C. Liu, pp. 57-74]

RESUMOS

Population and Demographic Structures of Macao (16th-18th Centuries)

The history of Macao is a process that mobilises different narratives concerning the 'origins' of the city which are often contradictory, exaggerate facts, invent identities and organise their own representation of the local population. The history of the population and demographic structures of the enclave of Macao from the first settlements of Portuguese traders, between 1555-1557 to the end of the 18th century, in what was still a clearly pre-industrial society, has not been clearly studied, other than some persistent general interpretations about the local population that are poorly documented and are almost of an 'ideological' nature. There is practically no research into the Chinese population that was predominant in the demography of the territory, whereas there is a plethora of texts and essays dedicated to a small minority of the population which, generally identified as 'macaense'. It is presented as the 'founding' group of the city even when one can only document the concept and this social group at the start of the 19th century in close connection to the processes of resistance and identity of the local commercial bourgeoisie and, later, the colonial salaried apparatus. This study shall cross-references these aspects so as to help understand the topic to a greater degree of documental and scientific rigour, using the records of the *Santa Casa da Misericórdia de Macau* (Holy House of Mercy of Macao) as the main source, combined with relevant secondary sources [Author: Ivo Carneiro de Sousa, pp. 75-98]

On the Border Gate: João Maria Ferreira do Amaral and Vicente Nicolau de Mesquita

On the Border Gate, there are two dates inscribed vertically on each side of the wall: 22 Agosto 1849 and 25 Agosto 1849. These two dates represent two important events incurred by João Maria Ferreira do Amaral (1805-1849) and Vicente Nicolau de Mesquita (1818-1880) in Macao. For Portugal, the two personages were national heroes and patriots in the

colonial enterprise, and two monuments in their honour were inaugurated in 1940. These two colonialists were, nevertheless, singled out by history and denounced as aggressors and invaders by the Chinese authorities, since they seized hold of a collective memory that flashed up a sea of pain in the mid-19th century. The two bronze statues were monuments of a historical consciousness of which the adherents of historicism actually empathised with the victor. This paper seeks to evoke the collective memory of the irretrievable past by tracing the reasons for the inauguration and removal of the statues of Ferreira do Amaral and Mesquita. In these instances, history breaks the continuum of time and is reconstructed to take sides with the dominant class. The two statues were destined to give way to a new political order in history's triumph of progress.

[Author: Christina Miu Bing Cheng, pp. 99-111]

A Unique Place in the World: Historical Western Images of Macao

Macao has been a vital point for the interaction and exchange between the East and the West since the middle of the 16th century. During such a long time, many westerners have visited and lived in Macao, and left their footprints and images on Macao, both good and bad. On the other hand, Macao has engraved its image on the mind of the westerners who stayed in Macao and brought their views of the enclave back to their homelands, through writings, publications, paintings, poems, etc. The Western image of Macao provides valuable historical source materials that record the city development and evolving features and provide an view quite objective which can serve as a mirror to reflect the historical conditions and steps of the city. What were the most impressive and lasting images that Macao left on westerners? How did Macao look in the eyes of westerners in the past and what was Macao's historical fame? How did the Western view of Macao reflect the cultural interactions or conflicts that occurred here? To address the above questions, this paper collects and analyses

the limited records of Macao left by westerners and to see how the image was created and evolved among westerners and what aspects of Macao were recorded by westerners as historical witnesses. [Author: George Wei, pp. 112-127]

English Regattas, Scottish Reels, Italian Operas, and Chopstick Dinners. The Commerce of Sociability in Canton and Macao

This article visits a community of American expatriates, a group of men and women drawn by commercial opportunities to the coast of China during the late 1700s and the early decades of the 1800s. While in China, they experienced a dramatically different cultural milieu than even their commercially prosperous and relatively cosmopolitan home ports of Boston, Salem, New York, and Philadelphia offered. Much of the literature on Americans in China during the 19th century has emphasised the role of Christian missionaries but many more Americans ventured to Asia for commercial purposes. Until recently, most of their stories have been confined to either economic history or to a kind of hagiography often reserved for early explorers. The opening of direct American trade with China in 1784 re-ignited the fascination for Asian goods, particularly tea, that had abated during the era of the American Revolution. Republican sentiments against luxurious display and 'riches from the east' as well as the early boycotts on tea and imported cloth had transformed the prestige associated with Asian silks, porcelain dishes, and fine teas into something of a secret pleasure or an interest put aside in the face of graver concerns. Before the ink was barely dry on the peace treaty of 1783, enterprising Americans took advantage of the possibility of beginning their own trade with China.

[Author: Phyllis Whitman Hunter, pp. 128-138]