

ABSTRACTS

Portuguese Activities off the China Coast in the Early Days of the Quest for Asia

This article presents an overview of relations between the Portuguese and China between 1509, the year the Portuguese and the Chinese first encountered one another, in the port of Malacca, and 1557, which is generally accepted in the most recent historiography as being the year the Portuguese settled on the Macao peninsula. Although some secondary European sources have been used, the article is based mainly on Chinese sources, in particular imperial chronicles, and accounts and reports produced by officials who served in the southern provinces of the Middle Empire. The Chinese material available makes it possible not only to determine how trade motivated the Portuguese to seek reconciliation with the Chinese, but also to establish a chronology of events and identify many of their Chinese collaborators. After the initial contact with the region of Canton, which reached a climax in 1517, with the expedition led by Fernão Peres de Andrade, the Portuguese were banned from the coast of Guangdong because they adopted attitudes that, according to the Chinese, were less acceptable. Later, attracted by Chinese partners, they began to make regular trips to China's south-eastern provinces, establishing a temporary base in Shuangyu, Zhejiang province, where a prosperous Luso-Chinese community emerged, with the complicity of some of the local authorities. In Portuguese sources, this community is known as Liampó. Subsequent abuses committed by the Portuguese provoked Zhu Wan's violent campaign, which led to the total destruction of Liampó. Various Chinese sources are used in this section of the article to correct the version of the events given by the famous Portuguese adventurer Fernão Mendes Pinto. After brief relations with the region of Wuyu, in Fujian province, the Portuguese continued to be persecuted by the imperial Chinese forces. However, in around 1554, thanks to favourable local circumstances, and skilful bribing, they

managed to obtain authorization from the mandarins of Canton to do business in Lampacau, a small island in the Pearl River delta. Both Portuguese and Chinese sources agree that it was not until 1557, that is, three years later, that the Portuguese were finally granted permission to remain in Hoi Kiang, or Macao.

[Author: Li Jingming 李金明, pp. 8-19]

The Legend of the Villages on the Macao Peninsula Before the Founding of Macao

The area in which Macao is located had long been under Chinese jurisdiction when the Portuguese arrived there. Countless historical documents confirm this. However, for the longest time, neither the Macao peninsula nor the neighbouring islands exercised significant influence over the economy, culture and/or the population that was under Chinese rule. On the contrary, the area seems to have been a place of refuge for dissidents and foreigners. This article presents testimony to confirm this, taken from Chinese historical sources. It seems that the first villages to be recognized by the Chinese authorities began to emerge in the area only in 1547. The legends concerning primitive settlement in Macao, presented as historically accurate or plausible in some recent historiography, seem to have no foundation in fact. This article offers an overview of each legend relating to the origins of Macao, in particular the legends of the fishing villages, the village of Mong-Há and the Temple of the Earth. Using ample documentation and solid argument, the author shows that it is impossible to prove the historical veracity of the legends based on the sources available. In his conclusion, he points out that although Macao and the surrounding area were uninhabited or had a small population before the Portuguese arrived, that does not mean that they were not under Chinese jurisdiction. In fact, the Chinese government always exercised sovereignty in that southern zone, although European and Chinese historians have made repeated attempts to prove that it did not. [Author: Tan Shibao 譚世宝, pp. 20-33]

Historical Overview of the Period During Which Macao Was Settled

Numerous Chinese sources dating from the Ming and Qing dynasties refer to the settlement of the Portuguese in Macao. This paper presents a systematic review of the main historical material currently available, in order to shed light on the circumstances that led the Chinese authorities to grant special privileges to the Portuguese merchants. The author always uses reliable sources, and some of the subjects discussed are particularly relevant. It is possible to conclude, for example, that even before the Portuguese reached the South China Sea, the port of Macao served as one of the entrepôts that gave China a maritime link to the outside, being visited by people from both tributary and non-tributary countries. As the Portuguese attempted to establish regular relations with China, some officials in Canton skilfully defended a policy of limited openness to the outside world, in order to resolve economic problems being experienced in China's southern provinces. In this context, the action taken by Lin Fu (1529), Wang Po (1553-55) and Zhang Minggang (1563) merits particular attention. When they proposed increased maritime trade with foreigners, they were really defending regional interests. On the other hand, when looking at the successful settlement of the Portuguese in Macao, one must consider the fact that they were important suppliers of ambergris, a rare and exotic substance that was highly sought-after by the imperial Chinese court. Based on the ample documentation examined, the author also presents three important arguments. First, he maintains that the Beijing authorities were fully aware of what was going on when the Portuguese were trying to obtain a permanent base in southern China. Secondly, he feels that the contribution of the Portuguese to the fight against piracy off the coast of Guangdong, between 1557 and 1564, was a decisive factor in the decision to allow them to settle on the Macao peninsula. Lastly, he suggests that the Portuguese officially settled in Macao in 1574 because that was the year they

RESUMOS

began paying the famous ground rent directly to China's central government. [Author: Wong Io Fong 黄晓峰, pp. 34-47]

The Official Opening of the Port of Macao to Foreign Trade: A Contribution to Establishing the Facts

This article reviews the information on the official opening of the port of Macao to foreign merchants contained in modern Chinese historiography. Relevant excerpts have been transcribed and annotated, in an attempt to clarify the following once and for all: When was the port of Macao opened to foreign merchants? Which official was responsible for opening it? Did the foreigners bribe Chinese officials? Who benefited from the opening of the port, the Portuguese or foreigners in general? The author deals with these questions in detail and defines a broad set of operational concepts that must be used in clarifying them (what is a port of trade, what is meant by the opening of a port, what is the difference between tributary trade and other types of international trade), while rigorously tracing, both geographically and historically, the Chinese ports that were opened to foreign trade during the Ming dynasty. A careful examination of the historical sources available makes it possible to conclude the following: 1) the port of Macao was not opened to the Portuguese or other foreigners in 1535; 2) Huang Qing, a military leader who supposedly authorized the alleged opening of the port, must not have existed because there is no record of him; 3) the Portuguese were not allowed to land in Macao, to conduct trade, until 1553 or 1554, after an agreement was concluded with Wang Bo; 4) it is possible to affirm that the provincial officials gave the Portuguese permission to settle permanently in Macao starting in 1557, but this does not mean that, from that time on, the port was officially opened to international trade with the emperor's approval; 5) the port of Macao was officially opened to foreign trade in 1573, the year the Portuguese began paying the Chinese the

famous ground rent, the acceptance of this rent by the Chinese authorities being equivalent to a formal declaration of the legitimacy of leasing Macao. A careful examination of the historical sources available makes it possible to conclude that erroneous versions of certain events have been repeated over time in successive sources. [Author: Shi Cunlong 施存龙, pp. 48-66]

A New Evaluation of Wang Bo and the First Sino-Portuguese Agreement

According to reliable historical records, Wang Bo was the *haidao fushi* (assistant superintendent of maritime defence) of Canton who concluded an informal agreement with Portuguese captain Leonel de Sousa in 1554 to authorize the Portuguese to conduct trade on the coast of the province of Guangdong. Shortly thereafter, the agreement led to the settlement of the Portuguese in Macao. One modern historiographic account that is widely accepted portrays Wang Bo as a very negative person, who supposedly "sold" the sovereignty of a portion of China's territory to foreigners, purely for material reasons. This article, which is the result of extensive historical research, questions this view of Wang Bo, to help clear the reputation of the famous official. All the available testimony confirms that Wang Bo's career in the Chinese public service was exemplary. He even served as assistant inspector of maritime defence in Guangdong (1553-56) and inspector of that province (1557 and 1559). As such, he played a decisive role in the battle against the foreign pirates that infested the south coast of China, and helped strengthen security in the maritime regions of Guangdong. To his credit, he concluded the informal agreement with Captain Leonel de Sousa. The oldest historical sources available vehemently deny that Wang Bo accepted any bribes when that first agreement between Portugal and China was concluded. The idea of a bribe must have been introduced by later historians who misinterpreted the existing documentation. Wang Bo's subsequent

actions, both in the exercise of his public duties and in activities unrelated to government, in his native land, in no way confirm that he was a corrupt and stingy man, as some modern historiographers have claimed. On the contrary, historical documents all confirm that Wang Bo had a great sense of civic duty, morality and justice. [Authors: Tan Shibao 谭世宝 and Cao Guoqing 曹国庆, pp. 67-81]

The Origins of Macao in Iberian Historical Sources

The Portuguese first arrived on the China coast in 1513, in the context of a larger process of exploration of the commercial potential of maritime Asia. For many years they tried, in vain, to establish a strong foothold on Chinese territory, in order to participate in the lucrative trades of the South China Sea. When they reached Japan for the first time, around 1542 or 1543, the need for a suitable Chinese port of call for their ships became absolutely imperative. After several attempts, they finally gained access to the outward islands of the Pearl River delta, where, by the middle of the sixteenth century, the provincial authorities of Guangdong became especially receptive to foreign trade endeavours. A wealth of extant Portuguese and Spanish documents, written by soldiers, merchants, sailors and missionaries who visited the China coast in this period, makes it possible to present a clear view, from the Portuguese point of view, of the genesis of Macao. The decisive moment came in 1554, when an agreement was reached between Captain Leonel de Sousa and the *haidao* Wang Bo, which allowed the Portuguese to trade at Lampacau on a temporary basis, against the payment of customs duties, and to make trade visits to the city of Guanzhou. The following year, the Portuguese were already making a stopover at Macao, on their journeys to and from the provincial capital of Guangdong. In 1557, for the first time, a Portuguese permanent settlement was built in Macao, with the permission of the Chinese authorities. The Portuguese needed a base on Chinese soil, in order to

ABSTRACTS

maintain their leading role on the South China Sea trade routes and their enormous profits made them willing to comply with whatever regulations or demands the Chinese presented to them. The Chinese regional authorities, on the other hand, were interested in gaining access to the unusual amounts of luxury goods the Portuguese were able to supply, while, at the same time, they welcomed the increase in customs revenues brought in by the Portuguese. From the perspective of internal security, it was far more convenient to have the foreigners concentrated in one small, and easily controlled, peninsula, than to have them roaming the wide and open seas, totally uncontrolled. A compromise of sorts had been reached and this was significantly reinforced when, in 1564, the Portuguese, with the help of their mighty ships and guns, collaborated with the Guangdong government in the repression of a local rebellion of Chinese troops that had gone way too far unchecked. [Author: Rui Manuel Loureiro, pp. 82-99]

The Relationship between China and Portugal in the Early Sixteenth Century: Some Observations on the Yue Shan Cong Tan

Immediately after the conquest of Malacca in 1511, the Portuguese tried to enter into contact with China. As is generally known, Jorge Álvares is believed to have been the first Portuguese to reach China although Portuguese and Chinese courses differ in the year of his arrival, the former citing 1513, while the Chinese indicate 1514. This paper analyses this aspect by comparing Portuguese and Chinese documents, and looking at some problems between the two peoples during the period 1511-1557. It focuses on the Chinese source *Yue Shan Cong Tan* written by Li Wen Fen, who was made a government official in 1532. According to this article, the Portuguese maintained good relations with pirates until the 1540s, when, with the primary purpose of establishing diplomatic relations, they severed ties with the pirates and obtained the right to settle in Macao. The "lease of

Macao" – states the author – affected China by changing the traditional diplomatic tribute system. [Author: Kazunori Fukuda, pp. 100-105]

Imperial authority and its contradictory symbolism – the Wan Li and Qianlong codes in Macao

The creation of "codes", or collections of written norms dictated by particularly critical situations over the history of Macao, dates back almost as far as the establishment of the Portuguese in China. The first document of this kind was produced during the Wan Li reign (1573-1620), in response to certain issues concerning the management of a foreign community on imperial soil that were proving particularly sensitive for the provincial authorities. This established a strict prohibition on allowing Japanese into Macao, the purchase of Chinese people, combating smuggling, controlling building in the settlement, and fiscal policy regarding maritime traffic in the harbour. A second "code", issued in the mid-eighteenth century, was the result of the dramatic events in 1749 when two Chinese people were killed by Portuguese from Macao. Zhang Rulin, Sub-Prefect responsible for the Military and Civilian Maritime Defence of Qianshan (commonly referred to as the White Mandarin House), made the matter known to Vice-Roy Shao Se, and through him, the Emperor Qianlong. The Emperor's ruling resulted in a noticeable tightening of the rules already in effect to control the Portuguese in Macao. Shao Se's communication to the King of Portugal is a lesson in the "doctrine of respect and obedience" towards imperial authority, on which the whole system of consensus that allowed the very existence and continuity of the Portuguese settlement was to be based: "...hereby inform His Majesty that in accordance with the Emperor's command, he orders those foreigners living in Macao to respect the law, live in peace and harmony with the Chinese and follow the doctrine of respect and obedience, thus being allowed to remain without harassment for many years on this land..." Such *doctrine* would be

reflected in a "code" or series of norms designed by Zhang Rulin on orders from the emperor. To symbolize the necessary conformity of the Macao Portuguese to this strict code of conduct and to the broader *doctrine of respect and obedience* towards the Emperor himself, the Chinese authorities erected an engraved stone at the Leal Senado, in the same manner used for the Wan Li "code" of 1614. According to the author, by means of a curious process of distortion of historical memory, the content of the engraved stones where both "codes" were consecrated was mistakenly inverted to make them the material, written and solemn proof of the Portuguese version of their settlement in Macao: by imperial grant. Based on Portuguese and Chinese historiography, the article reconstitutes and analyses the whole process.

[Author: António Vasconcelos de Saldanha, pp. 106-115]

Concerning the re-edition of the Letters from José Inácio de Andrade

José Inácio de Andrade, a merchant navy officer and trader from Santa Maria in the Azores, indicates that a travel is not only an intellectual, moral and civic broadening of the mind but also a starting point for the exercise of criticism and erudition – under the pretext of the journey that took him across the seas to India and China. Originally the Imprensa Nacional published his *Cartas Escriptas da India e da China nos Annos de 1815 a 1835 por [...] a sua Mulher D. Maria Gertrudes de Andrade*, in Lisbon, in 1843. These *Cartas* (Letters) were later consigned to the dust of libraries and the curiosity of some bibliographers, scholars and historians. Recently re-edited in Macao, the *Cartas* are testimony to a life and epoch of some value to historiography and Sinology, and also help understand the structure of Eastern and Chinese imagery in the 19th century. The new interest aroused by Andrade and his *Cartas* (namely with the great Portuguese writer Agustina Bessa Luís) will, in a way, also help make this author's name, whose life and work have yet to be written about in depth, better known. The current article analyses Andrade's impressions of China

RESUMOS

(and Macao) – which form the greater part of the letters – and places less importance on the interesting descriptions of his journeys across India and other places. Empirical perception, pragmatism or experience – the testimony of a 19th century Portuguese who, states the author, lived, understood, admired and tried to get to know China, always defending and respecting Macao at the same time. Annexed to this article, RC publishes, in full, the foreword and other acknowledgements published in the 2nd edition of *Cartas* (1843), which are not included in the LO/IOM re-edition in question, based on the first edition. [Author: Tereza Sena, pp. 116-129]

Macao's Museum of Art is Showing Works of Giuseppe Castiglione and other Painters of the Qing Court

On July 1715, the Italian priest Giuseppe Castiglione arrived in Macao by boat and went to Beijing, late in the December of the same year. Although he was confronted with a completely alien cultural environment, Castiglione (a.k.a. Lang Shining) studied hard to acquire Chinese traditional painting skills, familiarise himself with the different tools and materials and understand the aesthetics and interests of the nobles. He applied this unique blend of Eastern and Western painting styles to produce vivid portraits of the Qianlong Emperor and the imperial concubines and families. Long before him, when the Jesuits first set foot in Macao, between 1582 and 1583, another Italian Jesuit priest, Nicola Giovanni (1560-1626), arrived in Macao bringing the techniques and concepts of Western art. The historic role of Macao in the introduction of Catholicism and Western art to imperial China is beautifully patented in the work of Wu Li, one of the "Six Great Masters of the Early Qing Dynasty". A total of 156 masterpieces by Wu Li, Castiglione, and other remarkable artists of Qing dynasty are currently on display at the Macao Museum of Art (MMA) until March 17th, in a joint effort with Beijing's Palace Museum and the Cultural Institute of the Macao SAR Government. As MMA

curator Mr. Guilherme Ung Vai Meng says, "we owe this precious opportunity to appreciate the [...] flourishing reigns of Kangxi and Qianlong to the efforts of these great painters. Simultaneously, the everlasting masterpieces of art radiate eternal light surpassing the boundaries of culture." In this first issue of RC's International Edition, we present a preview of "The Golden Exile" including biographies of the artists whose paintings are on exhibition, namely two articles that analyse the life and works of Giuseppe Castiglione (by Nie Chongzheng) and Wu Li (by Zhang Wenqin). [pp. 130-141]

Colonization and the Construction of Identity: a Comparison of Teenage Identity in Macao, Hong Kong and Goa

This research study compares political and social identity construction in three groups of teenagers (15-19 years of age) in three locations, namely Goa in India, Macao and Hong Kong in China. Identity is defined as a person's understanding of who he or she is. The concept is dynamic and identity is always changing. It is also multidimensional and multiple. This study has a conceptual framework based on recent theoretical developments in the social sciences (post-modern/post-colonial theories) which have focused on the social processes involved in the construction of identity. The study – made as a scholarship-holder of the Cultural Institute of the Macao SAR Government – used interviews to obtain qualitative data from 30 teenagers in each location (total of 90). Field work was carried out between January and June 1999. The main goal of the project was to look at how teenagers are influenced by colonization through the education system. An in-depth analysis of the interviews reflects that colonialism in the three locations (Macao, Hong Kong and Goa) did bring in its influence but the indigenous culture is predominant in the lives of the people on an everyday basis. [Author: Ratna Ghosh, pp. 142-156]