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## ABSTRACTS

**Muslims in the Pearl River Delta, 1700 to 1930**

It is well known that Muslims from India have had a long history of exchanges with China. During the Tang dynasty (618-905), Arab merchants came regularly to Canton for trade. These exchanges have left an enduring influence and presence in the city with one of the oldest mosques in the world, and a small group of believers which remains to this day. What is very little known, however, is that Muslims were also very active in the trade with China during the Qing Dynasty (1644-1911). From the late 1690s onwards, references begin to appear in the foreign records to Muslims coming to China. They are often referred to as "Moors" in the historical records, which was a generic term for almost any native Indian, but usually implied that they were Muslims. Sometimes they show up with their own ships and merchants, and other times they appear as "Lascars" or sailors aboard China-bound ships. By the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, Muslims had set themselves up in the delta as "serangs" who hired out Muslim sailors and provided room and board for them in Macao. Other Muslims became agents loaning money out to Chinese and foreigners and arranging for cargoes to be ship between China and India. This long tradition of Muslims in the Pearl River Delta has continued to the present-day. [Authors: Carl T. Smith and Paul A. Van Dyke, pp. 6-15]

**Parsis in the China Trade**

In the interactions between China and India in the modern period, Parsi traders and businessmen from Bombay and the west coast of India have played an extremely prominent role. However, the role of the Parsis in the China Trade has still not received the attention it deserves from scholars both in the East and the West. Both in India and outside, the tendency has been to view the Parsi (and in general the Indian) presence in China as merely an extension or subset of the British presence in China. This paper sets out to correct this somewhat distorted perspective by highlighting the activities

of the Parsi traders and businessmen in Hong Kong and the China coast in the period from the late 18<sup>th</sup> to the early 20<sup>th</sup> centuries. It differentiates between the two main phases of the Parsi commercial connection with China: the first based on the trade in raw cotton and opium, and on shipping; and the second, which saw a diversification of Parsi business interests in China from the second half of the 19<sup>th</sup> century. The activity of the greatest of the Parsi China Traders, Jamsetjee Jejeebhoy, is looked at in some depth for the light that it sheds on the overall nature of the trade, particularly during the problematic period of the mid-19<sup>th</sup> century. Overall, the paper aims to give some idea of the broad scope of the Parsis' economic interaction with China, as well as to clarify the nature of the Parsis' relations with both the British and the Chinese in China.

[Author: Madhavi Thampi, pp. 16-25]

**Parsi Contributions to the Growth of Bombay and Hong Kong**

The Parsi traders in China were active in the Macao, Guangzhou and Hong Kong areas during the 18<sup>th</sup> and 19<sup>th</sup> centuries. A large number of traders were involved, the volume of trade was extensive and the profits mind-boggling. Some traders made Hong Kong their home to take care of their lucrative business. The Parsi willingness to contribute to worthy charitable causes put their accumulated wealth to good use. The economic growth and urbanization of Bombay and Hong Kong owe much to their generous donations. The wealth and eminence they achieved through the China trade is reflected in the building of Bombay as a premier commercial, industrial and financial city of India. Chinese influences were also reflected in the social and cultural activities of Bombay.

[Author: Shalini Saksena, pp. 26-35]

**Parsee Merchants in the Pearl River Delta**

The Parsees of the Pearl River Delta were adherents of the Zoroastrian faith. Parsee merchants from India began trade with

China in the middle of the 18<sup>th</sup> century. A full list of Parsee merchants at Canton appears in the *Anglo-Chinese Calendar*. Their activities in China are reconstructed from various sources. In the opening decades of the 18<sup>th</sup> century the Parsees were active in the import of opium into China. The first record of a Parsee in Macao was in 1825. Soon after they acquired a plot of land there for the burial of their countrymen. An 1840 document records the names of one firm and nine individual Parsee merchants resident in Macao. Data is given for all of these. In 1848, however, only one of them, Heerjeebhoy Rustomjee, remained in Macao. Mr. Bejonje registered as a businessman there in 1923. The Parsees played an important role in the ethnic mix of merchants in the Pearl River Delta. This article is an effort to record this role.

[Author: Carl T. Smith, pp. 36-49]

**Clearing up the "Seres Misunderstanding" and the Contributions of the Portuguese to the History of European Cartography**

In the literature of classical European geographers, there was a country named "Seres" in the northern part of East Asia, and another country called "Thin" or "Sina" to the south. China and the East Asian continent had thus been regarded as two separate countries. This geographical misunderstanding of East Asia and China remained for many centuries in the European mind and is referred to by the author as "the Seres Misunderstanding".

The Age of Discovery changed this situation. Portuguese cartography reached its peak in the mid-16<sup>th</sup> century when Portuguese cartographers presented various maps clearly marked with "China" or terms related with China. Thus the traditional misconception surrounding Seres was replaced with new geographical information on Portuguese maps. From Andre Homen's 1559 map and Bartolomeu Velho's 1561 map, it seems this misunderstanding was clarified in around 1560.

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Portuguese cartographers relinquished this misconception thanks to the first-hand information they had from China. In turn, other Europeans gathered their knowledge of East Asia through the Portuguese. However, Portugal regarded information collected from the East as a national secret and spared no effort in blocking its spread sometimes even distorting it. Therefore Portuguese maps reflected only a part of their real knowledge. If there had been no such competition, the European understanding of Seres might have been clarified earlier.

[Author: Hua Tao, pp. 50-69]

### **An Imaginary Traveller, Iambulo, and an Anonymous Portuguese Nobleman, in the Islands of Southeast Asia**

Iambulo is the alleged author of a fantastic and utopian travelogue, first divulged by the Roman historian Diodorus Siculus. In the mid-16<sup>th</sup> century, the Italian compiler Giovanni Battista Ramusio published this text in his monumental anthology *Navigazioni e Viaggi* adding to it some critical commentaries, derived from a Portuguese nobleman whom he had met in Venice a few years previously. The anonymous Portuguese traveller, a man with vast experience of the Orient, identified some of the places described by Iambulo as being regions of Southeast Asia that he himself had visited during his journeys across the China seas in the service of the Portuguese Crown. The text presented in this edition, besides offering a translation and an analysis of Iambulo's account of his travels, critically explores the commentaries of the Portuguese humanist and orientalist.

[Author: Juan Gil, pp. 70-83]

### **Asia and Europe in the Formation of the World Economy and Globalization: Historiographical Paths and Discussions**

This paper offers a problematic itinerary following the main historical researches interpretations discussing *globalization* as

a fundamental universal historical process. This debate begins with a panoramic overview of Fernand Braudel and Immanuel Wallerstein classical studies arguments, stressing the original formation of a modern world-system in the 16<sup>th</sup> century, centred in European expansion, and a special Western combination of economic, social and political factors. This European early modern specialisation has been criticised in the last decades, namely by the referential studies of Andre Gunder Frank, Kenneth Pomeranz and J. M. Blaut researching a long term *globalism*, shifting from European economic, social and political supremacy to emphasise the crucial role of Asia in the historical formation of *globalization*.

[Author: Ivo Carneiro de Sousa, pp. 84-107]

### **Wu Li: In Search of the "Western Lantern"**

Wu Li (1632-1718), an acclaimed painter, poet and calligrapher, came into contact with Jesuit missionaries in his hometown, Changshu in Jiangsu province, when he was a boy. Though the Wu family was already in decline, he received a good education and excelled in scholarly studies. Like most members of the literate élite of his time, he was familiar with the Three Teachings: Confucianism, Buddhism and Daoism. Given the political turbulence and social unrest during the late Ming and early Qing period, he had long envisioned a "Land of Peach Blossoms" (a paradise on earth) and sought spiritual enlightenment. In 1665, he traveled to Suzhou and became an intimate friend of the Buddhist Abbot, Morong. In 1670, he accompanied Xu Zhijian to Beijing and made acquaintance with the Jesuits in the imperial court. In the early 1670's he began to draw closer to Catholicism and see the light of life. In 1681 at the age of 50, he left Changshu for Macao in pursuit of *tianxue* (Catholicism) and entered the Society of Jesus as a novice in 1682. His earthly travels to Suzhou, Beijing and Macao constitutes a metaphor for travel of the mind. That is, he cogitated on various

kinds of religious doctrines and incessantly looked for new horizons in widening his spirituality. After he was ordained as a priest in 1688 at the age of 57 in Nanjing, he went to Shanghai and Jiading for the propagation of the Western *Dao* (Christianity). At that time, there were two historic religious forces prevailing in China. On the one hand, the harmonization of the Three Teachings became a popular syncretic phenomenon; on the other hand, the prolonged Controversy dispute on the Chinese rites almost reached a boiling point. This paper examines Wu Li's earnest quest for spiritual exploration in this specific epoch. Although he scarcely painted after he had been engaged in the mission of proselytizing, he left behind a prolific collection of poems and verses on Macao and on religion. These literary texts give us a vivid portrayal of what difficulties an aged novice encountered at the Collegiate Church of St Paul's; how the "Western lantern" lighted up his life; and how he survived as a rural priest when foreign missionaries were gradually expelled from China in the wake of the proscription of preaching Christianity.

[Author: Christina Miu Bing Cheng, pp. 108-125]

### **Contemporary Painting in Macao**

Since the 16<sup>th</sup> century, Macao has successively been the springboard for the evangelisation of China by missionaries, some of whom, such as Sambiasi and Castiglione, were also artists, as well as the crossroads for travellers or residents, like Auguste Borget and George Chinnery. These artists, who portrayed the city in the 19<sup>th</sup> century, gave rise to a tradition that would be brilliantly sustained by George Smirnoff in the first half of the 20<sup>th</sup> century. Native artists, such as Kam Cheong Leng, Kuok Si and Tam Chi Sang, provided continuity in recording urban aspects of Macao during the second half of the swiftest century in the history of humanity, up to the end of the 1970's.

The 1980's opened with the appearance of the innovative drawing of Ung Vai

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Meng and Carlos Marreiros, two distinct styles graphically narrating Macao in bold form, overthrowing artistic conventions at the same time as the authorities were promoting dynamism in the same sense. At the level of authorship, however, there is a line of continuity transformed into lineage, which, while developing other themes, is rooted in a notion of identity and a feeling of belonging, assumed by others, both in this and the following decades, who constituted the hard-core of plastic artists. This form of expression, invoking local references to diversify the means by which it becomes legitimate, launches the basis for the authenticity of the painting practised in Macao today; a form of expression as diverse and singular as the origins of its main practitioners. The new generation has already inherited the artistic legacy of the pioneers, helping to consolidate the singularity of contemporary plastic expression in Macao.

[Author: António Conceição Júnior, pp. 126-139]

### Exorcism and Exorcists in Macao – the Survival of Ancient Rituals

Exorcism is an ancient practice in China. Both Taoist and Buddhist monks, and even a number of Confucian sages, were frequently called upon to exorcise someone. Moreover, Confucian exorcisms are considered to be the most powerful according to the following association of ideas: since the Emperor himself is the representative on earth of the *Dao* (the Absolute of Taoist Philosophy) and the way to the *ren* of Confucian Ethics, then he is also, himself, an exorcist. In fact, on several occasions throughout the history of China, the Emperor intervened with his power as Son of Heaven in order to prevent great calamities. Furthermore, conjuring demons is a very ancient practice, and one that would appear to be common to every people, based on the idea that illnesses, especially psychological illnesses, were caused by evil spirits. Once a spirit had entered a person, whether it was a *gui* or an abstract being (notions which are confused among the Macanese, where different cultures have left strong traces) it could cause different diseases, with the

most common being slow wasting or madness, possibly including hysteria or epilepsy. Some of the beliefs about possession by evil spirits and the value of exorcism that have survived among the Portuguese population of Macao reflect the influence of Catholic thought characteristic of the Middle Ages, yet which thrived in Macao in the 17<sup>th</sup> century and into the 18<sup>th</sup> century and beyond. Priests performed miraculous cures and even managed to impress the credulous Chinese population, as related in the Annual Letters of the Jesuit priests. In Macao, respect for the madness arising from possession doubtless led to an acceptance of miraculous cures by means of exorcism and holy water. Certain nervous disorders would have also been successfully treated in this way, thanks to an empirical social or group psychotherapy, of obvious value. The biblical episode where Jesus expels a legion of demons who were possessing a Gadarene (Mark, 4, 5) shows the Hebrew belief in the value of exorcism and the reason that such practices continued among Christians, practices that have continued to this day. In Europe, exorcism was also a frequent practice during the Middle Ages, and still exists today in many villages in Portugal. Like westerners, the Chinese believe in possession and the value of an exorcism whenever there is *gui iap sân*, that is, a spirit entering a body. In Macao, the joint influence of the Portuguese and Chinese cultures has created a respect for the madness arising from possession, and this has without doubt led to the belief in miraculous cures using exorcism and holy water as practised equally by the Jesuit priests, Taoist and Buddhist monks.

[Author: Ana Maria Amaro, pp. 140-150]