

C. GLOSSARY

The following words and phrases are usually explained on their first mention in the text, but are placed in alphabetical order for the reader's convenience in consultation. They are mostly derived from Yule and Burnell, *Hobson-Jobson*. A *Glossary of Anglo-Indian words and phrases* (London, 1903); and its Portuguese equivalent, Dalgado, *Glossario Luso-Asiatico*, 2 vols. (Coimbra, 1919-21), with a few older works such as Crawford's *Descriptive Dictionary of the Indian islands and adjacent countries* (London, 1856), apart from Japanese and Chinese sources.

- Alcaide-Mor.** Portuguese title derived from the Arabic, meaning provost, governor, or constable of a fort, town, or castle. An honorary distinction from mediaeval times.
- Alfama.** Working-class quarter and slum-district of Lisbon.
- Alvará.** Decree, charter, or Letters-patent, issued by the King or by Ministers or Viceroy in his name.
- Ançãõ, Ancão, Anssão** &c. Portuguese corruption of the Chinese Heungshan 'Fragrant Hills', district capital of the delta island on which Macao was situated. Nowadays called Chungshan or Shekki. Also written *Hiangxan* and variations thereof.
- Bahan.** Term applied to Japanese *Wako* pirates (q.v.) from their use of the ideographs for Hachiman, God of Battles, on their banners.
- Bakufu.** Lit. 'camp or curtain government'. Term applied to designate the military regime which ruled Japan under the Shogunate until 1868.
- Bugyo.** literally, 'bringer of presents'; generic name for high officials of the Japanese Shogunal government. The *Bugyo* of Nagasaki was roughly equivalent to the Governor or chief magistrate of that port, invested with wide administrative, military, and judicial powers. They were sometimes one, sometimes two, occasionally three in office.
- Byobu.** folding picture-screen; usually in pairs of 4, 6 or 8 leaves. From the Japanese term was derived the Macao-Portuguese

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- word *biombo* and its Anglo-Indian corruption *beeobie* &c. They generally have a background of gold-leaf paper.
- Captain.** Besides the present day sense, also used in the following ways in the text. (a) head of a section of the foreign community in an Asiatic trading port, viz., *Captain-China*, head of the Chinese community at (say) Hirado, or Batavia, or Malacca. Other nationalities had their own 'captains' on occasion. The 'Captain' usually exercised certain jurisdictional rights over his compatriots. (b) *Captain-General*, *Captain-Major* &c. Portuguese military and naval titles, normally only awarded for the duration of office or command of the incumbent, i.e. Captain-Major of the Japan Voyage.
- Capuchin.** A branch of the Franciscan Order, called *Capuchos* in Portuguese Asia. Distinct from the Italian *Cappuchini*.
- Carrack.** (Dutch, *Kraak*) term used by the English (and Dutch) for the type of large trading ships of between 1,000 and 2,000 tons favoured by the Portuguese in the East-India and China trades in the 16th/17th centuries. Cf. *Nao* (*Nau*) infra.
- Casa-branca.** lit. 'White-House'. Name applied by the Portuguese to the Chinese town of Tsinshan a short distance north-west of Macao, from the conspicuousness of the local mandarin's dwelling.
- Catana.** Japanese word for sword, adopted by the Portuguese, whence *catanhada*, a blow or cut with a sword. Seventeenth-century Englishmen used the form *Cattan* or *Kattan*.
- Cho.** Macaonese word, derived from the Cantonese *t'so*, a sea-going junk.
- Christão-novo.** 'New Christian' or crypto-Jew. Generic term for persons of Jewish origin, whose Christianity was usually, although not invariably, simulated. The division of the Portuguese population into Old and New Christians, although not always an official one, persisted from the reign of King Manuel I until its abolition by Pombal in 1773.
- Comprador(e)** From the Portuguese *comprador*, 'purchaser,' or 'buyer'. Hence by extension 'Contractor', in which sense it is usually employed nowadays. Also applied to the equivalent of house-stewards or butlers in large households.
- Conhecimento.** Here used in the sense of *respondentia* bond and/or bill of lading.
- Conto.** Portuguese term for a million. Thus *conto de ouro*, 'a million of gold,' or a million *cruzados* (ducats), although *cruzados* were usually silver coins.
- Country.** (ships, trade, &c). Term used colloquially and in trade, as an adjective to distinguish vessels built or owned in In-

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- dian ports, though often officered by Europeans, from the bona fide English East-India Company shipping. By extension, the 'country trade' was the interport trade carried on by these vessels.
- Cortes.** The Portuguese parliament, composed of the 'three estates' of nobility, clergy and burghers, which met but seldom during the period under review.
- Cruzado.** Portuguese silver coin nominally worth 400 reis. Sometimes translated as *ducat*, and roughly equivalent to the Mexican *peso* or 'piece of eight'.
- Daimyo.** lit. 'Great Name'. Japanese feudal and territorial nobility. Chief of a clan with a minimum revenue of 10,000 *koku* (bushels) of rice.
- Datu; Dato; Datoõ** &c. From the Javanese *Datuk*, Grandfather; senior; elder &c. Title of the head of a tribe or senior elder in Timor and elsewhere.
- Enseada.** Portuguese for anchorage, roadstead, or gulf.
- Factory.** A European trading establishment or Agency in an Asiatic port or mart, such as the thirteen European factories at Canton, or the Dutch and English factories at Hirado. The term was taken over from the Portuguese *Feitoria*; (*Feitor*= a Factor.).
- Fazenda.** Here used in the sense of 'plantation'; large farm or country property, normally cultivated by slave labour as in Brazil. *Fazendeiro*, Proprietor of such an estate. In another sense the *Fazenda* was the Royal Treasury or Patrimony; whence the *Vedor da Fazenda* was the Comptroller-General, or Director of Finance.
- Fidalgo.** (filho d'algo), 'son of a somebody'. Gentleman or petty noble.
- Fune.** Generic Japanese term for 'ship' or 'vessel', but here used in the sense of small sailing vessels or oared craft.
- Galiota.** Portuguese for Galliot. Those trading to Japan from Macao in the 17th century were usually between 3/400 tons. The word was taken over by the Japanese under the form of *kareuta-sen*.
- General.** Besides its ordinary meaning, used by the Portuguese as an abbreviation for 'Captain-General' or Governor; thus, 'General of Macao' was the Governor of Macao, and 'General of the Rivers' was the Governor of the Zambesi river valley.
- Goshuin.** lit. 'August Red Seal'. Shogunal trading pass given to Japanese (and sometimes foreign) owned junks trading under licence from the central government to Indochina, Malaya, Manila &c. *Goshuinsen* a ship or junk provided with such a pass.

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- Haitão or Haito.** Provincial Admiral, or 'General of the Sea' of Kwangtung province. The Portuguese also used the forms *Aitão, Haytao* &c.
- Hatamoto.** lit. 'under the flag'. Petty samurai officials and direct feudatories of the Shogun.
- Heungshan.** 'Fragrant Hill(s)'. Name of the district in which Macao was situated, corrupted by the Portuguese to *Hiang-xan, Ancião* &c.
- Hoppo; Hopu.** Title erroneously given by Europeans to the Chinese Commissioner(s) of Customs at Canton and Macao, which is really applicable to the Ministry or Bureau of Finance. The Portuguese called him *Opu*.
- Inkyo.** Japanese term for a state of retirement from worldly affairs for the purpose of religious (Buddhist) contemplation. Often largely nominal.
- Interloper.** Name applied to 'country' traders like Alexander Hamilton, trading on their own account, or in defiance of the monopolistic claims of the English East-India Coy, between different Asiatic ports.
- Kampong.** Malay word for village. Also applied to a quarter or subdivision of a town.
- Katana.** A Japanese sword. Cf. *catana* supra.
- Komojin.** lit. Red-haired people. Term applied by the Japanese (and to a lesser degree by the Chinese) to the Hollanders, by way of differentiating them from the *Nambanjin* (q.v.) or Southern Barbarians as the Portuguese were called.
- Kurofune.** lit. 'Black ship'. Name applied by the Japanese originally to the 16th-17th century Portuguese *Naos* or Carracks, later to Commodore Perry's American Ships.
- Kwambaku or Kwanpaku.** 'Regent'. One of the titles taken by Toyotomi Hideyoshi, who, not being of Minamoto descent, could not take the title of *Shogun*.
- Kwang.** The two Kwang were the neighbouring provinces of Kwangtung and Kwangsi ruled by a Viceroy with his seat at Chao-ching on the West River in the former province (also called *Shiu-hing*).
- Larantukeiro.** Term applied to the *Topases* (q.v.), Eurasians or 'Black Portuguese' from Larantuka at the E. tip of Flores who under the leadership of the Hornays and Costas settled in Western Timor during the 17th/18th centuries.
- Lofu.** Chinese for 'Tiger'; hence 'a fierce man.'
- Manchua.** 'petty handsome things resembling little Frigatts; Many curiously carved, gilded and painted, with little

- beake heads', Mundy describes them in 1637. Originally of Malabar origin.
- Marrano*. lit. 'swine'. Abusive term applied in Spain and Portugal to crypto-Jews.
- Mestiço*. Indo-Portuguese term for halfcaste or Eurasian. Now obsolete.
- Misericórdia*. Charitable foundation for support of orphans and widows in Portugal and colonies.
- Moço-fidalgo*. A Page.
- Morador(es)*. Citizen(s) or inhabitant(s) of Portuguese colonial city or town.
- Muitsai*. Slavegirl or bondservant, hired for fixed or indefinite term for domestic service from infancy.
- Nambanjin*. 'Southern Barbarians'. Japanese name for the Portuguese, 1542-1640.
- Nao* (*Nau*). lit. 'Great Ship,' Anglice 'Carrack', usually between 800 and 2,000 tons.
- Naveta*. Swift sailing ship of galliot type averaging about 300 tons.
- O.F.M. Ordinis Fratrum Minorum*, i.e. a Franciscan Friar.
- O.P. Ordinis Praedicatorum*, i.e. a Dominican Friar.
- Opperhoofd*. Dutch chief of Agency or 'factory' of the East India Company.
- Ouvidor*. Judge or Magistrate. Senior legal official. Chief-justice.
- Padroado*. Right of Crown Patronage claimed over Ecclesiastical establishments in Asia by Portuguese monarchs in conformity with various Papal Bulls.
- Pagger*. Term used in the East-Indies to denote (a) wall made of loose stones; (b) defensive work like a stockade or fenced entrenchment.
- Pai* (*Pay*)*dos Christãos*. Priest or friar appointed to look after the interests of the newly converted, and their spiritual welfare.
- Pancada*. Term applied by Portuguese to the price-fixing procedure adopted by the Japanese authorities at Nagasaki for the bulk purchase of their imports of Chinese silks.
- Pardão*. Two kinds of gold and silver coins of fluctuating value, the former originally worth 6 *tangas* or 360 *reis*; the latter five *tangas* or 300 *reis*, later equivalent to half a rupee.
- Pataca*. Name given by the Portuguese to the Spanish *peso* or Mexican dollar. Nowadays the Macao dollar.
- Pataxo*. Vessel of about 2-400 tons, corresponding to the English pinnace.
- Pinhal*. A pine grove, pine wood, or pine forest, such as the *Pinhal de Leiria*.

- Kwangtung and Kwangsi (q.v.) with headquarters at Chao-ch'ing or Shiu-hing. He had a 'flying office' at Canton.
- Tael*. Weight and money of account in the Far East, representing a varying weight of silver in different localities.
- Tanga*. Indo-Portuguese silver coin of fluctuating weight, but fixed value of 60 *reis*.
- Taiko*. One of Hideyoshi's titles, and that by which he was usually known.
- Taipan*. Chief or Head; Pidgin-English or Portuguese for heads of firms and so forth. lit. Great Manager.
- Topas*. (*Topass*; *Topaz*; *Toepass*) Synonym for *mestiço* or half-caste; also applied more loosely to native Christians. The etymology is variously derived from the Hindustani *Topi* (a hat), and the Dravidian *Tuppasi* (interpreter).
- Trato*. Trade, Traffic or commerce; *Não do Trato*, the Macao-Japan Silver ship, from 1550 to 1618 the equivalent of the Spanish Manila Galleon trading to Mexico.
- Tsungping*. A Chinese military official, Commander of the Green Banner Troops, or provincial levies composed partly of Chinese and partly of Manchus (after 1650).
- Vereador(es)*. Senators or Aldermen of the Municipal Chambers at Goa, Macao &c.
- Wakizashi*. The shorter of the two swords commonly worn by Samurai.
- Wako*. Sinico-Japanese term for the Japanese pirates who ravaged the China Coast in the period of the Ming Dynasty.
- Xerafim*. Derived from the Arabic coin *ashraf* and adopted by the Portuguese for a silver coin of 300 *reis* in value.

- Prazo*. Term applied to the vast landed holdings of Portuguese adventurers in E. Africa.
- Procurador*. Procurator, Attorney or Solicitor according to the context.
- Propaganda*. The Congregation of the *Propaganda Fide* at Rome for the spread of foreign missions.
- Provedor*. Official responsible for supervision of various semi-public departments or institutions.
- Quinas*. The Arms of Portugal. A central shield enclosing 5 shields containing the 30 pieces of silver for which Christ was sold.
- Reis*. Portuguese currency is founded on an unseen and non-existing unit, — the *real*, of which one thousand make a *milreis*. the nominal equivalent of a dollar, and 5 *milreis* a gold piece.
- Respondencia*. Technical term meaning money borrowed on the goods and merchandise of a vessel, as distinct from *bottomry* which signified money borrowed on the vessel itself.
- Roteiro*. Written sailing and navigational directions. The English *Rutter*. (16th cent.).
- S.J. *Societatis Jesu*. i.e. A Jesuit.
- Sampan*. lit. 'three boards'. Small Chinese oared craft, probably of Malay origin.
- Samurai*. Feudal retainer; vassal of a Daimyo (q.v.). Japanese normally use the term *Bushi*.
- Sebastianism*. Messianic and widespread belief in Portugal during the 17th and 18th centuries, that King Dom Sebastião had not really been killed in the fatal battle of Alcacer Kebir (August 1578), but was living in a secret hiding-place, pending his 'second coming' and assumption of the Crown, when the national glory would be restored.
- Sergeant-Major*. In the 17th century was a senior commissioned officer; in the Portuguese army ranking after an infantry colonel.
- Shimabara-onna*. Japanese whores from Shimabara island near Nagasaki.
- Shogun*. lit. 'Generalissimo'. Head of military government of Japan prior to 1868.
- Soma*. From the Malay *som*. Applied by the Portuguese to large seagoing junks.
- State of India*. Term applied by the Portuguese to their Asiatic possessions from the Persian Gulf to Timor, with headquarters at Goa. East Africa was included until 1752.
- Suntó*. Viceroy or Governor-General of the two provinces of

D. BIBLIOGRAPHICAL NOTE

The summary bibliography given at the end of each chapter will satisfy the curiosity of the average reader, but the student may care to be informed (or reminded) of the source material which is available.

The principal Chinese source for the history of Macao during the first two centuries of its existence is the *Ao-men chi-lueh*, the first draft of which was completed in 1745-6, by two Kwangtung provincial officials named Yin Kuang-jen and Chang Ju-lin. This work in its original form is thus exactly contemporaneous with the manuscript history of Macao written by the Franciscan Friar Joseph de Jesus Maria under the title of *Azia Sinica e Japonica* in 1744-5, and like its Portuguese counterpart is largely based on older records which are now lost. Both these Chinese officials, like Friar Joseph, were personally acquainted with Macao, where they were stationed at different times.

Yin Kuang-jen was a native of Paoshan in Kiangsu province near Shanghai. After entering the civil service in 1726, he spent most of his career in various magistrate's posts in Kwangtung province, and was largely responsible for negotiating the release of Commodore Anson's Spanish captives from the Manila galleon *Nuestra Señora de Cotadonga*, in July 1743. Yin's tactful handling of the prickly circumnavigator, whose contemptuous dislike of the Chinese is only too evident in the official narrative of his voyage round the world, earned him promotion to a senior position amongst the Chinese officials who participated in the administration of Macao from the neighboring town of Tsinsshan. After holding this office for about three years, he was cashiered on account of some alleged misdemeanour in a previous post, but his disgrace proved only temporary. He held a number of other prefectural posts in the provinces of Kwangtung and Kwangsi before his retirement from government service to his native Paoshan circa 1754.

His literary and official colleague, Chang Ju-lin was a native of Anhui province and came to Kwangtung in 1736 as a district magistrate. He succeeded Yin as vice-prefect detached for duty

at Macao in 1746, and took a leading part in the attempt of the Canton provincial authorities to enforce the letter of the anti-Christian Laws in the Portuguese colony, — an attempt that was thwarted, at least in part, by the determined opposition of Bishop Hilario de Santa Rosa and the Jesuits, as related in Chapter XIV. He was also involved in the celebrated murder-case which gave so much trouble during the governorship of Telles de Menezes, and which is dealt with at length in the same chapter of this work. Chang's attitude on this occasion was strongly disapproved of by his superiors at Canton, who accused him of undue leniency; and it seems obvious from the Portuguese version of the affair that he was in fact bribed by the Senate to settle it without the surrender of the culprits. He was later cashiered on this account, and never took public office again before his death in his native Anhui in 1769.

The original draft of the *Ao-men chi-lueh* was lost soon after its completion by the death of a bibliophile to whom the manuscript had been confided. It turned up again five years later however and was completed for publication in 1751, when Yin was acting Prefect of Chao-chao-fu and Chang was Intendant of the Kwangtung provincial Salt Gabelle. The first edition of the completed work was printed xylographically a few years later, apparently at Paoshan after Yin's retirement to his ancestral home. This *editio princeps* is nowadays exceedingly rare. It was reprinted (or rather re-engraved) from new woodblocks at Chianning in 1800, and it is from this second edition that the illustrations in this book are taken. The *Ao-men chi-lueh* was often reprinted during the nineteenth century, the edition of 1884 being perhaps the best known. These numerous editions prove the work's popularity in China, and its repute was extended beyond the bounds of the Middle Kingdom through a Japanese translation made by the Tokugawa scholar, Kondo Morishige, about the beginning of the nineteenth century. The present writer is the fortunate possessor of copies of the first and second editions, and takes this opportunity of acknowledging his indebtedness to Mr. Fang Chao-ying of the Library of Congress for his kindness in supplying some biographical material about the co-authors of this rare and curious work. Ignorance of Chinese has unfortunately prevented the author from making full use of this and other printed Chinese sources, such as the district topographies of Kwangtung, which doubtless contain many valuable texts relating to the doings of the Portuguese in South China during the Ming and Manchu dynasties.

Whilst Yin and Chang were busy on their Chinese version of the history of Macao, Friar Joseph de Jesus Maria was engaged

on writing it from the Portuguese and ecclesiastical point of view in his *Azia Sinica e Japonica* during the years 1744-5. He took the manuscript with him on his return to Europe, where it remained unpublished until the Portuguese Orientalist, J. F. Marques Pereira, acquired it and began printing it with elaborate notes and annotations in his valuable but short-lived periodical *Ta-ssi-yang-kuo*. Less than a third of the 350 odd pages of the original had been printed when this magazine ceased publication in 1904, whereafter the manuscript again disappeared until the present writer acquired it in 1939, and began publication of an annotated edition in the monthly Macaonese magazine *Boletim Ecclesiastico da diocese de Macau*. This printed version was brought to a temporary stop by the outbreak of the Pacific War of 1941-5, after about half the original manuscript had been printed, and has only just been resumed at the time of writing. Friar Joseph's work is particularly interesting, since it contains many important transcripts from the old Senate Archives whose originals have long since disappeared, and were not available even to writers of a century and a half ago.

Whilst on the subject of the archives of Macao, it may be added that the original records of the municipal archives do not go further back than the first decade of the 18th century. Lack of earlier documents is partly compensated for by the existence of later transcripts of seventeenth century documents, which are particularly abundant for the periods 1630-1640 and 1680-1700, but there are numerous gaps in the other decades, whilst the formative years of the 16th century are very poorly represented. A selection — haphazard but interesting — of these records was printed at Macao in 3 volumes in the years 1929-30, belatedly followed by a further volume in 1941, when the events of December of that year put a stop to the resumption of publication. These four volumes at once went out of print and are now very hard to come by, so it is to be hoped that the local government will resume printing this valuable series before long. Meanwhile the student has to rely on filling the gaps in these records from references to Macao in foreign publications of a similar nature such as Colin-Pastell's *Labor Evangelica* (3 vols. Barcelona, 1904) and Van den Wyngaert's *Sinica Franciscana* (Quarrachi-Firenze, Vols II-IV, 1933-44), both of which contain much material from the Spanish side; the Dutch *Dagh-Register gehouden in 't Casteel-Batavia* covering the years 1624-1682 in over twenty volumes; and Sir William Foster's *The English Factories in India, 1618-1669*, edited in a baker's dozen of scholarly volumes which are a model of their kind. Readers of Japanese should not neglect the *Gaiban-*

Tsusho and similar collections of state papers which contain original material from the Japanese standpoint, including transcripts of Shogunal edicts relating to the Macao Carrack and its commerce in the early seventeenth century. Some of these have been utilised in Y. Takekoshi's *The Economic Aspects of the History of the Civilization of Japan* (3 vols; London, 1930), but this English translation is vitiated by numerous mistakes, and even the original is written in a highly confused and confusing manner. Morse's voluminous work on the *Chronicles of the East-India Company Trading to China* is only indirectly concerned with Macao, and the editor's few observations in this connection betray his total ignorance of Portuguese sources and consequent inability to understand the Macaonese point of view.

The self-styled Sir Andrew Ljungstedt's *Historical Sketch of the Portuguese settlements in China* (Macao, 1832; Boston, 1836) was for long the only serious history of Macao, and even today is much sought-after, despite its obvious prejudices and shortcomings. These are partly atoned for by the fact that Ljungstedt used some municipal records which have since disappeared, whilst his more obvious mistakes are corrected by Montalto de Jesus in his *Historic Macao* (Hongkong 1902; Macao, 1926). The Macaonese author is understandably indignant at some of the Swedish writer's unmerited slurs on his countrymen; but his own work, although a great improvement on Ljungstedt's, likewise requires a good deal of revision. Of lasting value are the careful and scholarly works of the two Marques Pereiras — the *Ephemerides commemorativas* published by the father at Macao in 1868, and the two historical reviews *Ta-Ssi-yang-kuo*, one series edited by the elder at Macao circa 1868, and the other by the son at Lisbon in 1899-1904. Later writers on the history of Macao have for the most part contented themselves with repeating or rehashing the statements of Marques Pereira and Montalto de Jesus, with or without due acknowledgement as the spirit moved them. The student's attention may profitably be directed to the monthly review *Boletim Ecclesiastico da diocese de Macau*, where he will find a good deal of material both old and new, especially in the volumes published in the years 1937-1941, which include valuable contributions from local historians like Jack Braga and Padre Manuel Teixeira.

When all is said however, it must be admitted that the most valuable and interesting material is still unpublished. The paucity of the existing Macao archives is counterbalanced by the magnificent transcripts made circa 1744-1747 by Padre João Alvarez S.J. from the crumbling records in the Jesuit Collegiate Church

of Madre de Deos (São Paulo), which were duly sent to Portugal and are still preserved in the Library at Ajuda. In this connection it is interesting to recall the following passage in a letter of the famous French Sinologue, Father Antoine Gaubil S.J., written at Peking on 17th October 1752, . . . "I have never been to Macao, but all those who have tell me that without great care, the damp, white ants, and the worms destroy everything, and that the library of the College which is very interesting is already half lost. If this is so, it is a great pity. . . . you know that the Portuguese as a rule are intelligent, but the majority need a little prodding in order to keep them up to the mark." This implied reproach was not entirely unmerited, but fortunately the copyists of 1744-47 have preserved for posterity much priceless material, including transcripts of the monumental works of the Jesuit fathers João Rodriguez Tçuzzu, Alessandro Valignani and Luis Frois on Japan, Antonio de Gouvea on China, and Joseph Montanha on Macao. A good idea of the wealth of material that was thus saved from the spoilage of the emissaries of Pombal, or from the flames which devoured the former Jesuit College and Library in 1835, may be gained from a perusal of Father G. Schurhammer's article *Die Schätze der Jesuitenarchive in Makao und Peking* printed in *Die Katholischen Missionen* Vol. 57 pp. 224-229 (1929). Another rich and virtually untapped source is afforded by the complete collection of the papers of Dom Francisco Mascarenhas, 1623-1626, preserved in the Public Library at Evora as noted in Chapter VI of this work. The documents of the former Portuguese Colonial Ministry (*Conselho Ultramarino*), now suitably housed in the Colonial Archives at Junqueira, would also repay investigation. None of these sources were utilised by T'ien-Tse-Chang in his pretentious but disappointing work, *Sino-Portuguese Trade from 1514 to 1644: A synthesis of Portuguese and Chinese sources* (Leiden, 1934) which despite its promising title is little more than a re-hash of the pioneer works of Ferguson (*Letters from Portuguese Captives in Canton*), Danvers (*Portuguese in India*), and Montalto de Jesus, with the erroneous Chinese identifications of these authors corrected from the original Chinese sources. Curiously enough, Dr. Chang has otherwise made only the most sparing use of Chinese sources, and even his quotations from the *Ao-men chi-lueh* are very few and far between.

Since the publication of the original edition of this book in 1948, a number of books and articles have appeared which deal with various aspects of Macao's history. Without claiming to give a complete list of such relevant works, the more important of them are listed below, with brief explanatory comments where necessary.

Two articles on the origin of the Chinese names for Macao and the derivation of the Portuguese word were published in *T'oung Pao* by the late J. J. L. Duyvendak (Vol. XXXIX, pp. 188-91) and by Soren Egerod (Vol. XLVII, pp. 63-66), respectively. Further discussion on the origins of the Portuguese settlement itself and the Far Eastern *ambiente* of that time will be found in A. Kammerer, *La Découverte de la Chine par les Portugais au XVI^e siècle et la cartographie des Portulans* (Leiden, 1944), a work inadvertently omitted from the bibliography to the first edition of this book; J. M. Braga, *The Western pioneers and their discovery of Macao* (Macao, 1949); C. R. Boxer, *South China in the sixteenth century. Being the narratives of Galeote Pereira, Fr. Gaspar da Cruz, O.P., and Fr. Martin de Rada, O.E.S.A., 1550-1575* (London, 1953); *O IV Centenário dos Jesuítas em Macau, 1564-1964 (numero especial do Boletim Eclesiástico da Diocese de Macau, 1964)*.

The leading Macao Sinologue, Senhor Luis Gonzaga Gomes, has published a Portuguese translation of the *Ao-men chi-lueh*, enriched with explanatory notes, under the title of *Monografia de Macau par Tcheong-ü-lâm e Ian-Kueng-iâm* (Macao, 1950). J. M. Braga has published the first complete edition of the celebrated eighteenth-century source, "Coleção de varios factos acontecidos nesta mui nobre cidade de Macao", under the title of *A Voz do Passado* (Macao, 1964), and a basic article on "the beginnings of printing at Macao" in *Studia Revista Semestral*, Vol. 12, pp. 29-137, Lisbon, 1963. A rather discursively written but very useful work, whose scope is adequately indicated by its sub-title, is *Macao e a Assistência. Panorama médico-social* (Lisboa, 1950), by the late Dr. José Caetano Soares, a medical officer of the Macao Senate and the *Misericórdia* from 1916 to 1937. An historical survey of the Macao Senate is included in the present writer's *Portuguese Society in the Tropics. The Municipal Councils of Goa, Macao, Bahia, and Luanda, 1510-1800* (Wisconsin University Press, 1965). The records of the Macao senate are now adequately catalogued by Luis Gonzaga Gomes, *Catálogo dos manuscritos de Macau* (Lisboa, 1963), reprinted in a separate edition from the *Boletim da Filmoteca Ultramarina Portuguesa*, No. 19 (Lisbon, 1961), pp. 339-446; *ibid.*, no. 25 (Lisbon, 1963), pp. 373-758. The integral publication of these documents is also making good progress in the third series of the *Arquivos de Macau. Publicação oficial* (5 vols., 1964 to date).

Many of the original documents in the long-lost Jesuit archives of Macao have recently been identified at Madrid and catalogued by Josef Franz Schütte, S.J., *El Archivo del Japón. Vicisitudes del Archivo Jesuítico del Extremo Oriente y descripción del fondo existente en la Real Academia de la Historia de Madrid* (Madrid,

1964). Fr. J. F. Schütte S.J. has also traced the origin of the *Azia Sinica e Japonica* of Fr. José de Jesus Maria, O.F.M., in an article in the *Archivum Historicum Societatis Jesu*, Vol. XXXI, pp. 225-63 (Rome, 1962), and the second volume of this "obra postúma e inédita do frade Arrabido" was published by the present writer at Macau in 1950, the first having appeared there in 1941. Franciscan missionary connections with Macao are dealt with at length in the series *Sinica Franciscana*, edited by Fr. Georg Mensaert O.F.M., after the death of his predecessor, Fr. A. Van den Wynngaert, O.F.M., (6 vols. in 7, Florence & Rome, 1931-61, in progress). Three other invaluable works on the old China mission which was so closely connected with Macao are Antonio Sisto Rosso, O.F.M., *Apostolic Legations to China of the eighteenth century* (South Pasadena, 1948), and Pasquale M. D'Elia, S.J., *Fonti Ricciane* (3 vols., Rome, 1942-49), and *ibid.*, *Il Lontano confino e la tragica morte del P. João Mourão, S.J., missionario in Cina, 1681-1726* (Lisbon, 1963). The indefatigable Padre Manuel Teixeira has continued with a stream of publications on the religious and other aspects of Macao's history, of which it will suffice to mention Vols. III and IV of his *Macao e a sua Diocese*, comprising respectively *As Ordens e Congregações Religiosas em Macau* (Macao, 1956-61), and *A Diocese Portuguesa de Malaca* (Macao, 1957). The volumes of the *Boletim Eclesiástico de Macau* published since 1948 also contain numerous articles of historical interest by Padre Manuel Teixeira, Fr. Eusébio Arnaiz, C.S.S.R., J. M. Braga, and other specialists on the history and antiquities of Macau.

Portuguese Timor and its relations with Macao from the late sixteenth to the early eighteenth centuries have now been surveyed in two well documented volumes by Humberto Leitão, *Os Portugueses em Solor e Timor de 1515 a 1702* (Lisbon, 1948), and *Vinte e oito anos de História de Timor, 1698 a 1725* (Lisbon, 1952). The career of António Coelho Guerreiro, who figures prominently in my *Fidalgos*, has been studied in detail by Virginia Rau in her model monograph, *O 'Livro de Rezaço' de António Coelho Guerreiro* (Lisbon, 1956). The vicissitudes of Macao's trade with Japan in the sixteenth and seventeenth centuries have been dealt with at some length in the present writer's *The Great Ship from Amacon. Annals of Macao and the Old Japan Trade, 1555-1640* (Lisbon, 1959, reprinted 1963), nearly half of which comprises original documents in Portuguese.