

Commercial and Cultural Role of Portuguese Macau in the 16th and the 17th Centuries

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I Origins and Early Development of Macau

(A) Portuguese Arrival in China

The Portuguese penetration into Asia was set when Vasco da Gama completed his voyage to Calicut via the Cape of Good Hope in 1498. Building upon this pioneering "discovery" of a new trade route, the Portuguese, after establishing the headquarter of Portuguese Asia at Goa in 1510, subsequently captured, in 1511, Malacca which became a stepping-stone for further trade expansion into the Moluccas in the East and China in the North.

In 1513, Jorge Alvares, a Portuguese captain, arrived at the Bay of Tuen Mun from Malacca, and traded unofficially with the local Chinese. However, it was not until 1517 that the first Portuguese envoy, Tomé Pires arrived at Guangzhou to try to establish an enduring official Sino-Portuguese trading relationship. But this mission ended in failure,⁽¹⁾ and the Portuguese were expelled from Guangzhou in 1522.

After this incident, the Portuguese merchants proceeded to further north near Chekiang and Fujian coastal islands for smuggling with Chinese merchants.⁽²⁾ The principal Portuguese imports at this period were ivory and pepper. But as in contemporary Europe, spices were in great demand at the Court of Beijing. In addition to spices, ivory and aromatic wood were

imported by the Portuguese in exchange for Chinese silk, porcelain and musk. In other words, the trade was a luxury trade.

The Portuguese "discovery" of Japan in 1543, gave them direct access to the land of Rising Sun, whose inhabitants were, like themselves, prohibited by the Ming rulers from visiting China. The extension of Portuguese trade to Japan led to an increase in their activities along the China coast, which coincided with an increase in the depredations of the Wakō (Japanese pirates).

With the development of Portuguese trade with Japan, a change came over the nature of Portuguese commerce with China, which now became primarily a matter of exchanging Chinese silks for Japanese silver.⁽³⁾

Unfortunately, Portuguese market in Liampo (Fujian) was destroyed in 1548-49 by the Chinese official, Ch'u Yuan, who wished to ban all "evil" foreign trade. Under these circumstances, the Portuguese had to leave Liampo and search for a new base in the south.

(B) Origins of Portuguese Macau

Within a year or two of their expulsion from Fujian, the Portuguese frequented the islands of Shangchuan and Lampacau off the coast of Guangtung, apparently with the connivance of the local officials. As hitherto, they merely erected matsheds ashore for the duration of the trading-season, and sailed away to Malacca or to Japan when they had concluded their business.

The precarious nature of their tenure, and the rapid development of the Japan trade, rendered it increasingly urgent for the Portuguese to get a firm base on the South China coast within easy reach of Guangzhou.

This was at least secured in 1554 by the Captain-major, Leonel de Souza, who after prolonged negotiations concluded a verbal agreement with the acting commander of the coastguard fleet (Hai-tao-fu-shih), whereby

the Portuguese were allowed to trade in Guangzhou and other places by paying all duties to the Viceroy's custom agents. In a letter of 15 January 1555, written from Cochin, Leonel de Souza wrote; "In this manner I made peace many Portuguese went to the city of Guanzhou and other places where [they] carry on their business as they please without being troubled." Cesar Guillen-Núñez considered that one of those "other places" in this letter was to be Macau.⁽⁴⁾

The original year of the first Portuguese settlement of Macau is usually given as 1557. Much has been written on the origins of this settlement, but nothing definite has been established. The Portuguese certainly frequented the place prior to 1557, as we know by the letters written there by some Jesuits in 1555.⁽⁵⁾ It has been suggested that the 'water-lily peninsula' was given to the Portuguese in return for their help in suppressing piracy in the Pearl River estuary. And if there is no definite proof of this, neither is it inherently improbable.

At any rate, by the acquisitions of settlement of their own at Macau and the right to trade at Guangzhou around the year 1555, the Portuguese could have a foundation for the rapid development of their trade activities.

(C) Macau's Position in China

After the foundation of the settlement, Macau's relationship with the Chinese authorities was peculiar. These officials, in 1573, erected a wall-gate across the isthmus connecting Macau with the mainland. This wall-gate was called *Porta do Cerco*. Through it the Chinese passed the foodstuffs needed by the inhabitants of Macau, but at other times they sealed it with strips of paper and allowed inside China proper only those very few Portuguese who had express authorizations. Of the Portuguese officials, the only one in contact with the Chinese provincial authorities was the *procurador* of Câmara (Senate House established in 1585). The Chinese in

turn were represented in Macau only by customs officers.⁽⁶⁾ And according to the report of ex-governor of the Philippines in 1582, the Portuguese in Macau payed every three years to the incoming Viceroy of Guanzhou about 110,000 ducats to avoid being expelled from the land, which sum he divided with the grandees of the household of the Emperor of China.⁽⁷⁾

In 1582, official recognition of Chinese Viceroy had been granted, and thereafter there was little doubt about Portuguese settlement's status.⁽⁸⁾ But it is constantly affirmed by everyone that the Emperor of China had no idea that there was any such Portuguese settlement in his land.⁽⁹⁾

Within six years from its foundation, some 900 Portuguess lived in Macau, excluding Malaccans and Malays, Indians, Japanese, and Africans, many of them slaves and servants.⁽¹⁰⁾ Probably the settlement owed its rapid growth to the migration en masse of temporary residents from Lampacao and Changchun islands in addition to which the tale of the new and more stable trading conditions in China must have attracted new settlers and business partners from Goa, Malacca, and even Ternate (in the Moluccas).⁽¹¹⁾

To the settlers' amazement, their settlement began to swarm with Chinese hawkers, peasants, coolies, sailors, merchants and craftsmen, in spite of the fact that most Chinese were prohibited from residing in the settlement by their own authorities. The majority would provide essential services, and they also controlled the supply of cereals and other foodstuffs without which the Portuguese traders could have survived only with great difficulty. Many of the local Chinese had skills in navigation in the area, and would bring some of the very sophisticated craftsmanship to serve the settlement and help its growth.⁽¹²⁾

By 1621, Macau had a population of about 20,000.⁽¹³⁾ At this period, the Portuguese Crown recognized the increasing importance of Macau, then

appointed, in 1623, the first full time Governor (*Gouvernador*) of Macau, as distinct from the Captain-Major of the Japan voyage.

The Portuguese at Macau had supported the Ming Dynasty at its wars with the Manchu from the north, and had supplied cannons in 1621 and instructed Chinese soldiers in the use of cannon in Beijing in 1630.

II Macau's Position in International Trade: 1555—1640

Macau, under the Portuguese, became the most important trading post between the Orient and the Occident, and played a significant role in Inter-Asian trade. Macau's splendid position in International trade was kept until 1640 when the Portuguese were expelled from Japan.

Between 1555 and 1640, three lucrative trade routes, with Macau in the center, were available. These were as followings. Firstly, Guangzhou—Macau—Malacca—Goa—Lisbon route. Secondly, Guangzhou—Macau—Nagasaki route. And finally, Guangzhou—Macau—Manila route. Among these three routes, initial two were most closely connected.

(A) Macau—Malacca—Goa—Lisbon Route Trade

The first link in the chain of the Portuguese trade empire was the voyage between Lisbon and Goa. The ships usually left Lisbon in March in order to arrive in Goa in September. Leaving from Goa in the spring, where cotton textiles were loaded, the ships sailed to Malacca and the Spice Islands, where textiles were exchanged for spices, mainly pepper. From Malacca to Macau the ships had a rich cargo, partly destined for China, and partly for Japan. The cargo included a large consignment of pepper and other spices from the Moluccas, high quality cotton and muslin from India, from Europe a variety of things including metalware, cut glass, mirrors, clocks and wine, and from Middle East jewellery, daggers, and a diversity

of bric-à-brac.⁽¹⁴⁾ Usually the south-west monsoon made it easy for the Portuguese ships to reach Macau by May-June.

When the ships arrived in Macau the Chinese customs officers checked the goods and collected taxes and duties. Oil, wine, textiles and other consumables for the Portuguese settlers were then unloaded.

At the bi-annual Guangzhou fair, usually held in June and December, the traders of Macau bought products, mainly silk, porcelain, and metals, sometimes brought from as far as Central China. Generally speaking, at the winter fair goods were received for export to India, Europe and the Philippines, and in the summer for Japan. In addition to the silks purchased at the Guangzhou fairs, which were brought downriver to Macau in large lighter-like vessels known as lanteas, considerable quantities were smuggled into Macau for sale clandestinely.⁽¹⁵⁾

(B) Macau—Nagasaki Trade

With these goods, the most profitable part of the voyage, the trade with Japan began. It was on this Guangzhou—Macau—Nagasaki trade that the prosperity of Macau mainly depended. The profitability of Japan trade was based on the exchange of Chinese silk for Japanese silver. China had an almost insatiable demand for silver, and the silver was comparatively cheap in Japan. The Japanese had a high demand for the finer qualities of Chinese silk. Portuguese traders used the different needs of Japan and China to their own benefit.

Competition from other European, Japanese and Chinese traders was insignificant, at least in the first fifty years of Japan trade. Japanese and Chinese competition fell under the Ming ban on intercourse between Chinese and Japanese subjects. The ban lasted until the end of the Ming Dynasty (1644) although it was less rigorously enforced after 1613. European competitors, namely the Dutch, only arrived some forty years after the

Portuguese and even then their entry into the market was made difficult by the Chinese and the Japanese. On the Chinese-side conditions for the Dutch would be treated later.

From 1571, when the Portuguese consolidated their position in Nagasaki, to 1640, the Japan trade via Macau was, essentially a trade of silk and silver. An old document on the freight of the Great Ship from Macau to Nagasaki, ca.1600, tells us about the cargo, which the annual carrach usually took from China to Japan.⁽¹⁶⁾

The cargo according to this list was about 350 to 400 tons of merchandise. The total buying value was about 165,000 taels of silver, of which the value of the various silk items alone accounted for about two thirds. In Japan the goods could be sold for two to three times the buying price. This gives an estimate of 500,000 taels of silver for the ship-load. However, this is probably rather an underestimate, because this list refers to the year 1600, and it appears that by 1600 the profitability had already declined, although it was still remarkable.⁽¹⁷⁾

Carrying Japanese silver, the Portuguese returned to Macau in the autumn, with the early winds of the north-east monsoon. At the autumn fair in Guangzhou, Macau traders purchased Chinese products in exchange for the silver brought from Japan. Thus the Portuguese ships in Macau were loaded again with Chinese goods for the return voyage to Malacca, Goa, and eventually Lisbon. The ships usually left Goa in January for Lisbon had a cargo including pepper and textile from India, cinamon from Ceylon, clove and nutmeg from the Moluccas, silk and porcelain from China.

The annual voyage from Macau to Nagasaki was a monopoly of the Portuguese Crown. Usually a Captain-Major (Capitão-mor) was appointed by the Crown or Viceroy at Goa to organize the shipping from Macau. Two main rights of the Captain-Major were: (1) to be the interim Governor of Macau at his staying time and, of course, (2) to derive a substantial profit

Table I Macau's trade to Nagasaki and Manila, 1620—1640.

(Unit : Ship)

Year	Nagasaki	Manila	Year	Nagasaki	Manila
1620	6	5	1631	5	3
21	6	2	32	4	4
22	0	?	33	2	3
23	7	?	34	5	0
24	5	?	35	3	4
25	5	?	36	4	1
26	6	?	37	6	3
27	0	6	38	2	3
28	5	2	39	4	3
29	2	2	40	1	3
30	2	6			

Source: G.B. Souza, *The Survival of Empire: Portuguese Trade and society in China and the South China Sea 1630—1754*. Cambridge, 1986, pp.55,75.

from the trade with Japan.⁽¹⁸⁾ Although there are different estimates of how profitable these commands actually were, there is no doubt that one single successful voyage easily made a man's fortune, and could be in the range of 100,000 taels of silver.

The number of ships sailed from Macau to Nagasaki in the 1620s and 1630s is shown in Table I.

(C) Macau—Manila Trade

Another important source of revenue for Macau was the Macau—Manila trade. As is well known, Portuguese Macau and Spanish Manila experienced the Union of the Crowns period between 1581 and 1640. During this period, Spanish kings swore to keep the Spanish and Portuguese Crowns legally and politically separate. Thus Macau and Manila traders were in a very delicate position between as allies and as rivals each other.

Although all trade between Macau and Manila was repeatedly

forbidden by the Iberian kings, yet the merchants of both colonies found in each other customers as well as competitors. The Macau traders visited Manila with Chinese silks and other Chinese products and brought back the silver bullion that came from Mexico. This Mexican silver provided a great stimulus for the Macau traders. Although the Spaniards in Manila complained that the Portuguese charged them far higher prices than did the Fujian merchants, yet they continued to buy from both.

Similarly, the Spaniard often sent persons to Macau for the purchase of ship chandler's stores and shipping. Although here again they complained that the Macau merchants charged higher prices than the Guangzhou merchants would have done. Conversely, the Portuguese at Macau sometimes bought munitions and other commodities at Manila, so that a constant of ostensibly illicit trade was driven between the two colonies (Table I).⁽¹⁹⁾ This trade was estimated at one and a half million pesos in the early 1630s.

(D) Challenges by Other European Seapowers

Because of the high returns of these Macau-centered trades, other European seapowers such as the Spanish, the Dutch, and the British contested Portuguese Macau's prosperity.

For the Spaniards, they had tried in vain to manage the trade with China by themselves. But the Chinese officials followed Portuguese advice and intrigues and excluded the Spaniards explicitly from trading in Guangzhou. The exclusivity of Portuguese Macau to trade with China was confirmed by Philip II in 1583.⁽²⁰⁾ During the Union of Crowns (1581–1640), the Spanish, as mentioned above, shared the profit obtained from the South China Sea trade around the Philippines, and they did not challenge Portuguese hegemony in Macau.

This contrasted sharply with the attitude of the Dutch at the beginning of the 17th century. The Dutch attempted, between 1601 and 1607, to

establish themselves on the Guangtung coast, but this was prevented by the Portuguese of Macau by force of arms and otherwise. And the Dutch then rashly resorted to pillaging not only Iberian but also Chinese shipping, with a view to obtaining the coveted silks.

In 1622 the Dutch attacked Macau and were beaten off. And Dutch second naval onslaught on Macau in 1627 again proved unsuccessful⁽²¹⁾ and they eventually turned their attention to Taiwan. The Dutch ruled Taiwan for nearly forty years between 1624 and 1661.

British activity in the Guangtung area began in 1637 when Captain John Weddel forced China to open trade along the Pearl River. But the combination of the two nations, Chinese and Portuguese, proved to be Weddel's undoing.⁽²²⁾ It was not until 1808 that the British attempted a more direct challenge to Macau.

Thus, by the advice and intrigues with Chinese officials, the Portuguese at Macau could assure the monopolistic position among European seapowers in the international trade of Ming China.

III Macau's Role as a Base for Far Eastern Missions

Association with the development of Macau as trading center, it also developed as a bastion of Christianity and Western Culture, and became known as "the city of the Name of God, Macau".

(A) Missionaries at the Early Years of Macau

At the beginning of 16th century, eastbound Portuguese ships not only had merchants on board, but also priests and missionaries.

Alvaro Margulhaõ might have been the first Christian priest to set foot on Chinese soil, when he came to the South China coast in 1521 and subsequently died there. Another early pioneer was a priest named Estêvão

Nogueira, who lived in Ningbo in 1542, as the vicar of a Christian community of 1,200 Portuguese.⁽²³⁾

Much more is known about Francis Xavier, the Apostle of the East. Francis Xavier was a favourite of Ignatius of Loyala, the founder of the Society of Jesus. After successful missionary work in India and on the Spice Islands, Francis Xavier came to Japan in 1549, attempting to convert the Japanese to Christianity. Frustrated by his work in Japan, he came to the conclusion that China was the key to an overall conversion in the Far East. In 1551 he attempted to enter China with an embassy from Goa, but his dream of a christian China was not to come true.⁽²⁴⁾ He fell ill, and died in December 1552 on Shangchuang Island, where in the early 1550s the Portuguese had established a trading post, as mentioned above.

When the Portuguese consolidated their position in the Pearl River Delta, more missionaries came to the region in order to complete Francis Xavier's work. It is reported that in 1555 five priests were at Langbaiao, and in the same year Fr. Melchior Nunes Barreto reached Shangchuan, Langbaiao, Macau and Guangzhou on his way to Japan. Fr. Gaspar da Cruz visited Guangzhou in the next year.⁽²⁵⁾

The first settlers of Macau included many priests and missionaries. In 1557, foundation year of Portuguese Macau, or a little later, Fr. Gregorio Gonzales, a Spanish priest, arrived in Macau, where he worked for twelve years. Among the many, who came to Macau about this time, was Jesuit Fr. Baltasar Gago. In August 1562 two more Jesuits, Fr. Luis Frois and Fr. John Baptist del Monte, landed in Macau, leaving for Japan in June or July 1563. In July 1563 three more Jesuits — Fr. Francisco Perez, Fr. Manuel Teixeira, and Brother André Pinto — arrived in Macau from Goa.⁽²⁶⁾

As a result of this regular inflow of priests, Macau soon became a strong Christian community. The fulcrum of China, Japan and Vietnam mission, which Macau was to become soon after, was slowly taking shape.

(B) Founding of the Diocese of Macau

In the middle of 1560s, Fr. Joao Soares was the vicar of the Church of Santa Maria, the principal church in Macau, he represented the Bishop of Malacca. The steps towards the founding of the diocese of Macau were taken by King D. Sebastião and Fr. Dom Melchior Carneiro, a Jesuit from Lisbon. Carneiro was the Bishop of Nicea, when he came to Macau in August 1568, after being appointed Apostolic Administrator of the Far East Missions. Working as the first bishop of Macau, he founded the Santa Casa da Misericórdia, the Hospital of St. Raphael and the leprosarium of St. Lazaro in 1569.⁽²⁷⁾

The Diocese of Macau was formally founded on 23 January 1576 by a Papal Bull issued by Pape Gregory XIII. The Bull established the see in the Portuguese province of Macau. By this time, the religious life of this small place of Macau was already flourishing. The number of Catholics in Macau, which had been 600 in 1561, had risen to 5,000 by 1568. The Church of Santa Maria was raised to the rank of cathedral and there were three parish churches — Cathedral, São Lourenço, and Santo Antonio.⁽²⁸⁾

Religious orders founded branches in Macau in rapid succession: the Jesuits (1563—1565), Franciscans (1579—1580), Augustinians (1586—1589) and Dominicans (1558).

The jurisdiction of the see originally extended over China, Japan, Taiwan, Korea and Cochinchina, thus giving evidence of the international importance Macau had gained in the first twenty years of her existence. In 1588, the Diocese of Funai (Oita) was erected as a separate diocese for Japan.

The first Bishop, Leonardo de Sá, Bishop of China, arrived in Macau in 1583, two years before Melchior Carneiro's death, who had laid the groundwork for him.

By the end of the 16th century, Christianity had made rapid progress not

only in Macau but also in Japan. At the creation of Diocese of Macau, the Vatican also announced its intention of creating more than 600 dioceses in Asia. Macau thus became the bridgehead of Christianity, and has sometimes, rather extravagantly, been known as 'the Rome of the Far East'. But unfortunately, in Japan, after political change, the horrific persecution of Christians began to make many martyrs at this period. On 5 February 1597, twenty six were martyred in Nagasaki.

The progress of Christianity in Macau itself continued throughout the first half of the 17th century.

The construction of the church of São Paulo, otherwise known as church of the Mother of God (Madre de Deus), was started in 1602, and completed in 1603, except for the façade which was finished in 1635 only. However, all but the façade of this tremendous architectural achievement was destroyed in the fire in 1835.⁽²⁹⁾ This façade was built by Japanese Christian exiles, and seeing it reminds us the tragic history of Christian martyrdom in the 17th century Japan.⁽³⁰⁾

(C) Cultural Activities of Missionaries in East Asia

The Christian mission's role in education and science in the East Asian countries was considerable. Major initiative of this work was stemming from the Seminary of São Paulo, founded by the Jesuits, in Macau. Here, in 1588, a printing press was established that used movable type instead of the wooden blocks used by the Chinese. The movable printing machine was used also in Japan from 1591 to 1614.⁽³¹⁾ This new development made the publishing of many scientific and religious works possible. Publications of these Macau and *Kirishitan* (Japanese Christian) editions contributed greatly to the diffusion of Christianity and Western culture both in China and in Japan.

Seminary of São Paulo was made into a university college in 1597 and

began to offer the first degree courses in theology and arts. There were schools of Oriental languages, of music, and of painting.

The great Jesuit, Alessandro Valignano, who succeeded Xavier as the head of the Jesuit missions in East Asia, stayed at Macau and made visits to Japan three times. It is worth noting his insistence on the necessity for the European missionaries to conform and adapt themselves, so far as they possibly and legitimately could, to Japanese and Chinese social customs and way of life.⁽³²⁾ He died at Macau in 1606.

The first Jesuit in China, Fr. Matteo Ricci arrived in Macau in 1582. He was a mathematician and astronomer, and here he learnt to speak Chinese, following Vallignano's instructions, in the Seminary of São Paulo. He opened China to the Catholic faith in September 1583. Matteo Ricci succeeded to settle finally in Beijing in 1601 where he was received by the Emperor Wanli and was allowed to set up a Christian mission. From his previous studies in science, astronomy, geography and Chinese classics, he was immediately able to join the Chinese scholars. Matteo Ricci published World Map in 1602 and wrote and translated many books about religion and science in Chinese.⁽³³⁾ He was the pioneer of introducing European science into China. He died at Beijing in May 1610. The Jesuits, many of them Portuguese, who succeeded Ricci in Beijing, continued his work in education, science, mathematics, astronomy and geography. All of them entered China after staying in Macau.

Fr. Nicolo Longobardi made the first Chinese Terrestrial Globe in 1623, and Fr. Guilio Aleni published the geographical book in Chinese in the same year. Fr. Adam Schall von Bell (German) and Fr. Ferdinand Verbiest (Belgian) worked as Chinese officials, and became presidents of the Board of Astronomy in Beijing.

The Jesuits did much the same cultural work in Japan as in China. Most of them also stayed in Macau before going to Japan. Fernando Mendes

Pinto, as a Jesuit Brother, went to Japan in 1555 with another Jesuit Fr. Melchior Nunes Barreto, and was the first European who might be called the literary discoverer of Japan.⁽³⁴⁾ Fr. Luis de Almeida, a Portuguese Jesuit, worked in Japan for more than thirty years and was the first European to introduce Western medicine. He died in Japan in 1583, at age 60.

Fr. Luis Frois, a Portuguese Jesuit, was the classic historian of Japan and even today Japanese historians refer to him. Except short staying in Macau, he lived long years in Japan, and died peacefully in Nagasaki in 1597. Fr. João Rodrigues, one of the greatest Portuguese Japanologue and the forerunner of Japanese sociology, published a Japanese grammar, a Japanese dictionary, the history of the Church in Japan, and other works.⁽³⁵⁾ He was only priest of his time who visited both Japanese and Chinese capitals. He was expelled from Japan in 1614 and died at Macau in 1633.

In Vietnam, then divided into Cochinchina and Tongking, the Jesuit priests from Macau converted many people to Christianity. The Portuguese Jesuit, Francisco de Pina, was there from 1617 to 1625, and invented the Vietnamese romanized alphabet, which the French Jesuit Alexandre de Rhodes, stayed in Vietnam from 1640 to 1645, improved, writing many books in this language.⁽³⁶⁾ This romanized writing system of the Vietnamese was diffused among Vietnamese people, and was adopted as the national language writing system afterwards.

IV The End of Golden Age of Macau

I would like to conclude this article by reporting the fact that Macau's fortune disappeared as fast as it had come. Within a few years, around 1640, a number of events and developments made Macau lose her splendid position.

During this period, the Dutch were more intent on conquering

Portuguese dominions in the Far East. A ruthless competition developed, with Dutch ships waylaying Portuguese convoys all the way from Goa to Nagasaki. Dutch intrigues fanned the flames of the hatred expressed by the Japanese Shōguns towards Christian converts. Charges of sedition were trumped up against them and Iberian Catholic missionaries. Many of those lucky enough to escape the persecutions and gruesome tortures, which beset them from the beginning of the 17th century, found a haven in Macau.

By 1636, the Portuguese had been relegated to an inferior trading port at Deshima, artificial small island in Nagasaki harbor, by the Japanese authorities, and even this was finally closed to them in 1639. In the same year (1639), Japanese authorities decreed the prohibition against the Portuguese trade with Japan. The following year, most members of an embassy sent to Japan by Macau to plead for its repeal were executed.⁽³⁷⁾ Thus, the Portuguese were expelled from Japan, and the fabled Japan trade of Macau had come to an end. After this, the Dutch, as the only European power, and the Chinese could continue to trade with Japan.

In 1641, Dutch harassment of Portuguese commerce culminated in the capture of Malacca which had served as a port of call between Macau and Goa.⁽³⁸⁾ A ten-year truce was signed by the two nations in the same year. It was, however, largely disregarded by the directors of the Dutch East India Company who were determined to expand Dutch influence in the Far East.

In 1644, the Ming dynasty that the Portuguese had supported, fell to Manchu invaders. The Manchu victory meant that from now on Macau would have to deal with Manchu officials.

Portuguese influence in the Far East was further reduced when the profitable Manila trade, which had been brought to a halt after the end of the Union of Crowns period in 1640, was again prohibited in September 1654.⁽³⁹⁾

Under these conditions, Macau's economic situation became serious

indeed, especially with the disappearance of the Japan trade. Macau's golden days came to an end. However, the Macau merchants found new markets in Indochina, Macassar and Timor, and the City of Macau succeeded to survive and prosper even after the middle of the 17th century.⁽⁴⁰⁾ The survival and the development process of Macau in the new age will be treated in my next article.

Notes

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- (3) C. R. Boxer, *South China in the 16th Century*. Hakluyt Society, London, 1953, p.xxxii.
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- (6) B. W. Diffie & G. D. Winus, *op.cit.*, p.389.
- (7) C. R. Boxer, *op.cit.*, p.xxxii.
- (8) B. W. Diffie & G. D. Winus, *op.cit.*, p.390.
- (9) C. R. Boxer, *op.cit.*, p.xxvii.
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- (16) C. R. Boxer, *Ibid.*, pp.179-181.
- (17) R. d. Cremer, *op.cit.*, p.34.
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- (19) C. R. Boxer, *The Christian Century in Japan: 1549-1650*. Berkeley and Los Angeles, 1967, p.242.
- (20) R. D. Cremer, *op.cit.*, p.35.

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- (26) R. D. Cremer, *op.cit.*, p.40.
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- (32) *Ibid*, p.83.
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