

International Conference

Entangled Cultural Histories: Encounters between China and Europe, 1600-1900

世界文化之纽带：中国与欧洲在十七、十八时期的交流

7-9 September
2016
Fudan University,
Shanghai

Open to the public

Organized by:
Dong Shaoxin (National
Institute for Advanced
Humanistic Studies, Fudan
University)
& Thijs Weststeijn
(Amsterdam Centre for
Cultural Heritage and
Identity, University of
Amsterdam).

Funded by the Joint
Scientific Thematic
Research Programme of
The Netherlands
Organisation for Scientific
Research



Netherlands Organisation
for Scientific Research



Amsterdam Centre for
Cultural
Heritage &
Identity



Peter Paul Rubens,
Foreign Japanese Chinese dress,
(Metropolitan)

Godfried Kneller,
Michael Shen Fuzong
(Royal Collection)

Dutchmen visiting a Chinese porcelain store
Porcelain, c. 1750, Chinese.
Princessehof Museum Leeuwarden.



Preliminary programme

Dialogue seminar

Entangled Cultural Histories. Encounters between China and Europe, 1600-1900

7-9 September 2016

National Institute for Advanced Humanistic Studies, Fudan University, Shanghai

Seminar theme

Cultural encounters between China and Europe are increasingly frequent. With intensifying trade relations, business cooperation, and tourism come meetings of different kinds. Yet preconceptions, stereotypes, and misunderstandings often distort the European perspective. This is not a new dynamic. It is rooted in the first period of intensive contacts, when European trading companies, missionaries, and travellers established contacts with Chinese merchants, scholars, and officials.

This seminar brings together Chinese and Dutch historians to explore intercultural meetings during the late Ming and Qing dynasties. Historians in China and Europe are increasingly finding their way to each other's sources and archives to chart the socio-economic reality of past encounters. In addition, the history of the Christian missions has been a consistent point of attention. Economic, military, and religious encounters between Europeans and Chinese have therefore been studied at length. What has been understudied in this earlier scholarship, however, is the cultural dimension. Addressing this dimension is all the more important in light of the continuing relevance of perceptions of cultural difference in East and West.

This seminar will explore to what extent the approach of cultural history, which focuses on issues of representation, can be relevant to the study of encounters between Chinese and Europeans. Interdisciplinary and comparative in scope, it addresses visual, literary, and scholarly representations of East and West against the background of actual encounters. Understanding the development of mutual images which developed synchronously in China and Europe enlightens intercultural relations that continue to be relevant in a globalized world.

PROGRAMME

Wednesday 7 September

9:30-10:00 Opening of the seminar

Session 1. MERCHANTS AND MISSIONARIES

10:00-10:40 *Mischief Maker: Jesuits and the Early Dutch-Sino Relations*

Dong Shaoxin 董少新, Fudan University

10:40-11:20 *A Chinese Visitor to the Netherlands in 1601: The Hakka Merchant Wu Pu 吳浦 and his Portrait by Peter Paul Rubens*

Thijs Weststeijn, University of Amsterdam

11:20-11:40 Coffee break

11:40-12:20 *Alessandro Valignano and the Spontaneous Transmission of Renaissance Culture in China*

Giuseppe Marino, Fudan University

12:20-13:00 *The Spanish Mendicants' View of the China Mission at the End of the XVIIth Century*

Robert Moreno Pablo 保罗, Fudan University

13:00-14:00 Lunch break

Session 2. TEXTS AND TRANSLATIONS

14:00-14:40 *The Chinese attendant of the Southern Ming envoy Michael Boym (1612-1659) – Andreas Chin's relationship with A. Kircher in compiling China Illustrata*
Han Qi 韩琦, Institute for the History of Natural Sciences, Chinese Academy of Sciences, Beijing

14:40-15:20 *Periodicals' Purview. China in French and Dutch Newspapers Printed in the Dutch Republic, 1645-1721*

Trude Dijkstra, University of Amsterdam

15:20-15:40 Tea break

15:40-16:20 *Why Emperors' Words? On Translations of the Sacred Edict by Missionaries to China of the 19th Century*

Jane Jia Si 司徒, Fudan University

16:20-17:00 *Jesuit Libraries in Peking and China in the Perspective of the Communication between Europe & China in the 17th/18th Century: Conclusive Reflections*

Noel Golvers, Catholic University of Leuven (i.a.)

Conference dinner

Thursday 8 September

Session 3. MAPS, PRINTS, AND PAINTINGS

9:30-10:10 *'A Certain Navigation to China and Cathay'*

Djoeke van Netten, University of Amsterdam

10:10-10:50 *Living Space, Historical Space and Mental Space: A Review on a Series of Qianlong Emperor's Portraits*

Li Song 李松, Peking University

10:50-11:10 Coffee break

11:10-11:50 *Dutch Prints of Buddhist Frontispieces in Olfert Dapper's Gedenkwaerdig Bedryf (1670)*

Lennert Gesterkamp, University of Amsterdam

11:50-12:30 *Global Contacts of a Canton Port in the Qing Dynasty: A Discussion Centering on Export Painting*

Jiang Yinghe 江滢河, Zhongshan University

12:30-13:30 Lunch break

Session 4. PORCELAIN AND THE APPLIED ARTS

13:30-14:10 *China's Character: Fascination with Chinese Script in the 17th-Century Netherlands*

Willemijn van Noord 方若薇, University of Amsterdam

14:10-14:50 *Exotic Encounter between China and the West in the Seventeenth and Eighteenth Centuries: The Images of Western People in Chinese Eyes*

Sun Jing 孙晶, Tsinghua University

14:50-15:10 Tea break

Session 4. FOOD AND MEDICINE

15:10-15:50 *The Entangled Cultural History of Rhubarb: Bodies and Medicine between China and Europe, 1600-1900*

Anne Gerritsen, Leiden University & University of Warwick

15:50-16:30 *Translating A Chocolate Prescription for the Kangxi Emperor (r. 1662-1722): Two Manchu Palace Memorials in Text and Context*

Beatriz Puente Ballesteros 白雅诗, University of Macao

Friday 9 September

Session 5. DIPLOMACY AND WARFARE

10:00-10:40 *Structuration in Asia: Chinese Petitions to the VOC on Formosa, 1624-1662*

Joris van den Tol, Leiden University

10:40-11:20 *Court Jesuits' Relational Network in Local Provinces: with Tomas Pereira as an Example*

Chen Yufang 陈玉芳, Fudan University

11:20-11:40 Coffee break

11:40-12:20 *Makassar, the Companies and the Rest: Intelligence, Diplomacy, Technological Exchange and War at a 17th-Century Cosmopolitan Trading Port*

Tristan Mostert, Leiden University

12:20-13:00 *The Origin of the Dutch Embassy to China in 1794*

Cai Xiangyu 蔡香玉, Guangzhou University

13:00-14:00 Lunch break

TITLES TO BE ANNOUNCED:

14:00-14:40 Li Tiangang 李天纲, Fudan University

14:40-15:20 Zhu Xiaoyuan 朱孝远, Peking University

15:20-15:50 Tea break

15:50- 16:10 Roundtable discussion

16:10-16:20 Concluding remarks

16:20-16:30 Publication plans

ABSTRACTS

Participants:

Cai Xiangyu, Guangzhou University
Chen Yufang, Fudan University
Trude Dijkstra, University of Amsterdam
Dong Shaoxin, Fudan University
Anne Gerritsen, Leiden University & University of Warwick
Lennert Gesterkamp, University of Amsterdam
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The Origin of the Dutch Embassy to China in 1794

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Following the 1793 Macartney embassy, the Dutch East India Company in Batavia sent Isaac Titsingh the next year as ambassador to Beijing. Nowadays scholars come to the consensus that Andre Everard van Braam Houckgeest played a crucial role in urging the Batavia government to dispatch this mission, while the initiative that was taken by Chang Ling, the vice-Roy of Guangdong and Guangxi provinces, was neglected. By carefully analyzing several documents, for instance the letter sent by Van Braam to Batavia requiring a mission, the investigation on the credibility of Van Braam taken by Titsingh soon after his arrival, and the testimonies given by the chiefs of the English and Spanish factories in Canton, some key junctures in the formation of the mission could be reconstructed. It could therefore bring to light the hiding connection between the arrival of the Titsingh and Macartney's previous failure that occurred successively.

Court Jesuits' Relational Network in Local Provinces: with Tomas Pereira as an Example

Chen Yufang 陈玉芳, Fudan University
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Jesuits' interrelationship with Chinese bureaucratic-scholars has been touched from cultural and intellectual perspectives; still, their strategy of approaching Chinese elites could be understood in a different way that reveals Court Jesuits' role in the whole

mission. This paper, focusing on Tomas Pereira's interaction with local-level mandarins around 1689 to 1690, examines Court Jesuits' connection with magistrates in local provinces and how this kind of relationship contributed to smooth missionary work in China.

Periodicals' Purview. China in French and Dutch Newspapers Printed in the Dutch Republic, 1645-1721

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The earliest newspapers date to seventeenth-century Europe, when printed papers and periodicals began to rapidly replace the practice of handwritten news sheets. Newspapers came to the Dutch Republic in 1618, first to Amsterdam which, as a centre of trade and travellers, was an obvious nucleus for publication. China was heavily present in newspapers of the seventeenth- and early eighteenth centuries. News from the Middle Kingdom came to Europe through newspaper articles in great quantity and with a relatively large depth of information. This culminated in the reports on the so-called Chinese Rites Controversy, around the turn of the eighteenth century. The newspapers show that consumers in the Dutch Republic (and beyond) were not only interested in commodities from China, but in information from the Middle Kingdom as well - especially when the reported events had the possibility of impacting contact and exchange between Europe and Asia.

This talk will focus on a case study related to the Chinese Rites Controversy, namely the Theology Faculty of the University of Paris's condemnation of Jesuit missionary Louis Le Comte's book on China. The case will serve to show that different Dutch papers gave very diverse accounts of events in China, even though available information was presumably the same to all. The main difference lay in the language - and therefore intended audience - of the newspaper in question. While newspapers printed in Dutch were mostly concerned with events that would have an economic, political or military impact on their own commercial activity in China and Asia, those printed in French focussed more on the Catholic interests of their readers. This case study thus shows the multi-variate nature of how China was presented in the context of 'news', and how the producers of said news influenced the image of the subjects they reported on.

Mischief maker: Jesuits and the early Dutch-Sino relations (离间——耶稣会士与早期中荷关系)

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As many studies show, mission and trade (sometimes symbolized by the Cross and pepper), which are two key features of globalization in the early modern period, are interconnected and should be studied together. Missionaries provided a number of functions in overseas countries and regions. Besides conducting religious services on board and collecting intelligence, missionaries also served as interpreters and negotiators. Sometimes they are deeply involved and influential in international affairs.

In the 1630s, Holland replaced Portugal as the only European country trading with Japan. Nevertheless, despite a series of attempts, the VOC failed to establish trade relations with China. The Tokugawa Shogunate chose Holland as a trading partner primarily because the Dutch didn't preach Christianity. On the other hand, China officially refused to trade with Holland in the 17th century partly because the Jesuits,

operating under the Portuguese padroado, had blackened their name. This is the continuation of the competition and conflicts between the *Pays-Bas* and the Iberian countries in Maritime Eastern Asia.

Through an analysis of several cases, this presentation shows how the Jesuits tried to help the Portuguese to protect their monopolistic trade relations with China from the Dutch. One of the tricks the Jesuits used was telling the Chinese that the Dutch were nothing else but pirates, while the Portuguese in Macao were good merchants. So besides missionary, preacher, intermediary of cultural exchange, there may be another identity of the Jesuits: mischief-maker.

Dutch Prints of Buddhist Frontispieces in Olfert Dapper's *Gedenkwaardig Bedryf* (1670)

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This paper will look at four prints in Olfert Dapper's (1636-1689) *Gedenkwaardig bedryf der Nederlandsche Oost-Indische Maetschappye, op de kuste en in het Keizerrijk van Taising of Sina* published in 1670 by J. Meurs in Amsterdam. The four prints depict a central Buddha figure seated on a lotus throne surrounded by bodhisattva's and other deities and another figure in front of the Buddha. To a person familiar with such images, the prints are immediately recognizable as frontispieces to Buddhist sutras. They depict the act of the Buddha proclaiming to a recipient in front of him a text that in the original sutra format would have followed on the left, because Chinese handscrolls were read from right to left.

Olfert Dapper and the artists of the prints were obviously ignorant of these connotations, and in the present format the frontispieces are depicted without the succeeding sutra text and in mirror-image. Interestingly, all four prints contain colophons with Chinese text, which now are printed in mirror-image and represented by the Dutch artists in a hardly legible pseudo-Chinese script.

Because the frontispieces have been interpreted quite differently by Olfert Dapper, for example identifying one of the royal recipient figures as Confucius, the main aim of this study is to investigate the iconography and colophons in the hope to reconstruct the original contents and inscriptions of the frontispieces, and answer questions on the changed interpretations made by Olfert Dapper and the possible reasons for including them in his volume. These investigations should demonstrate that the four prints should have been copies after original frontispieces that served as the models for the Dutch artists, implying that the frontispieces once were in a collection in the Netherlands and therefore one of the earliest examples of its kind in Europe.

The Entangled Cultural History of Rhubarb: Bodies and Medicine between China and Europe, 1600-1900

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We know a great deal about the exchange between Asia and Europe, and the movement of people, ideas and objects that shaped that exchange. Commodities like silver, tea, silk and porcelain circulated widely, and accumulated new layers of meaning as they moved into new contexts. We know less about the place of ingested commodities like food and medicine, and the physical experience of the consumption of exotic commodities in that circulation. This paper will focus on the case of rhubarb root, a commodity desirable for its specific medical qualities, and especially its putative healing qualities for infectious

disease. I will focus not so much on the exchange of the commodity itself, but on the circulation of knowledge about the plant's medicinal qualities.

Jesuit Libraries in Peking and China in the Perspective of the Communication between Europe & China in the 17th/18th Century: Conclusive Reflections

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Broad heuristics have shown the presence of 4,100 extant titles, to which I could add 1,700 others. Their selection was shaped by external factors (budget; distance) and 'internal' criteria: the 'basics' (the impact of some 'canons'), the topicality, the mission, their scholarly agenda, their Chinese 'public'. In addition there are the individual accents. These libraries were (a) 'data bases' for research and Teaching – with 'classics' next to advanced (even daring) novelties, answering to the 'tyranny of up-to-date-ness'; (b) arsenals of arguments for polemics with Chinese and European opponents. Despite some 'dead' parts, these were in principle 'living' libraries, with '*livres actifs*' 're-cycled' in new compositions in Chinese or European languages. Especially critical was the presence of a Chinese library at hand, which facilitated the use of Chinese sources, provoking crossed consultations between Chinese and Western works). As such, the libraries were the 'bio-topo' (battlefield?) where the exchange of knowledge between Europe and China happened: therefore the extant books – with their 'physical' traces of this process (annotations, etc.) – need our uttermost protection and attention.

The Chinese attendant of the Southern Ming envoy Michael Boym (1612-1659) – Andreas Chin's relationship with A. Kircher in compiling *China Illustrata*

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In 1651, the Chinese Christian Andreas Chin was sent to Rome from Macau as an attendant of Michael Boym (1612-1659), the envoy of Southern Ming. Based on the documents found in the Roman Jesuit Archives, this paper tries to figure out his Chinese name and his relationship with the missionaries of the Society of Jesus. In addition, it will analyse his essential role he played in helping A. Kircher in identifying the Chinese Nestorian text found in Xi'an.

Global Contacts of Canton Port in Qing Dynasty: A Discussion Centering on Export Painting

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Canton, located in southern coastal areas of China, has a long marine history. It is an important port city for Chinese to interact with outer world. Canton was the trade port for Chinese and foreign goods and the production base of export products. Here in Canton, generations of superb craftsmen served overseas markets, and the city had been deeply merged into the history of global development. Since the 16th century there was direct trading between the East and the West seasonally at Canton, particularly after the Canton System was implemented in the reign of Qianlong Emperor of Manchu Qing. Canton then became the production base of many new export products, which were of typical western characteristics; hence, new industries aroused

here. Among them, export painters were the representative. Painted for European and American market, their art works were called export painting or trade painting. They were supplied for western markets, hence few traces remained here in China; however, the creation of these paintings and the career development of their painters reviewed profoundly the modernisation of Canton in globalisation.

Living Space, Historical Space and Mental Space: A Review on a Series of Qianlong Emperor's Portraits

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Shi Yi Shi Er (《是一是二图》 *Being One or Two*) was painted in the mid of eighteenth century, depicting Emperor Qianlong's daily life. Although the existing six versions of this painting bear different titles, they share the similar composition despite of some different style and details. This indicates that they are made by different painters and could be regarded as a series of constantly painted portrait. Emperor Qianlong wrote the same poem on five of these versions, reflecting how the appreciated these paintings. In these paintings, the main character (Emperor Qianlong) displays his antique collections, i.e., 22 pieces of bronze ware, jade ware and porcelain from the Shang and Zhou Dynasties to the Ming Dynasty. *Shi Yi Shi Er* has considerable resemblances with a painting in the Song Dynasty that it is actually a modification of the previous work. In this paper, I will discuss the living space, historical space and mental space involved in the image by focusing on a version reserved in the Palace Museum in Beijing. Choosing 22 pieces antiques (five groups) from the countless treasures collected in the Qing court, I will attempt to reveal the ideas of art, history and imperial authority contained in these objects by reviewing their name, origin, historic and cultural information, and sorting out the relationship of the image, object, poem and stamp. Moreover, through the comparison with the Song painting, I will illustrate how the intention is changed from 'imitating Song style' to 'removing Song style'. In this painting, a Song dynasty literati's domiciliary 'snapshot' turns out to be a combination of civilization icons. The patron of this series of paintings is Qianlong, a terminator of history and a master of the era. The objects on the table indicate the legitimacy of his authority. The main character in this painting has double identity of a Han literati and a Manchu emperor, and this further implies Qianlong's mental space, or a long-existing knot in his mind, i.e., distress, confusion, consideration of this double values.

Title TBA

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Alessandro Valignano and the Spontaneous Transmission of Renaissance Culture in China

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Alessandro Valignano is the key to understanding the entry of the Jesuits Michele Ruggieri and Matteo Ricci into the Ming Empire in 1583. His insight and experience of the mission in Japan made him aware of the importance of mastering the Chinese language as a sine qua non for gaining access to the Middle Kingdom. According to Ricci, the Visitor of the mission was the prime authority of the China Mission and the

true founder of the China enterprise. In particular, accommodation as conceived by Valignano was a response to the Jesuits asymmetrical position in Japan, later replicated in China. In this regard, the frailty of the missions in Japan and China resided in the fact that both were subject to the decisions of local political powers. Of far-reaching importance was Valignano's decision, arrived at in Macao, to give a new direction to the missionary effort in China. He summoned a few able fathers from India to Macao. Relations between Valignano and China had either considered from a generic point or conversely, in such detail that it had been reduced to a few specific circumstances. This paper aims to locate and consider some unpublished European sources about the Father Visitor of the Jesuits, Alessandro Valignano and his opinions and organization of the China Mission during the sixteenth and seventeenth centuries. This study concentrates on primary sources ranging from Valignano's first contact with China to his grand plan of a Roman Embassy to China (1588-1603), while concurrently examining his relationship with Matteo Ricci.

Makassar, the Companies and the Rest: Intelligence, Diplomacy, Technological Exchange and War at a 17th-Century Cosmopolitan Trading Port

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In the mid-17th century, as the VOC was trying to obtain a complete monopoly over the Moluccan spices, the entrepot of Makassar on South Sulawesi thrived on the trade in these spices and other high-value trade goods. It maintained an open-door-policy towards the VOC's Asian and European competitors, much to the VOC's frustration. Otherwise so willing to enforce its spice monopoly with violence, the VOC was however very hesitant to get into open conflict with Makassar: it was a formidable adversary, with keen intelligence, intimidating and state-of-the-art military power, and an extensive network of allies.

In debates about global military history, the 'West vs. the rest' dichotomy has steadily been giving way to a much more detailed picture of various military developments worldwide and their mutual influence, and focus has moved from supposed inherent differences in ability to make war towards the worldwide interadoption of new military technologies and tactics, which intensified as the world became more interconnected in the early modern period. Makassar provides a prime example of such processes at work, as its cosmopolitan character and extensive commercial and diplomatic contacts were instrumental in shaping its ability to make war. In this paper, Tristan Mostert will investigate how intelligence, military hardware, technology and know-how flowed into Makassar, and how these contributed to the shape of Makassar's 'way of war' in the decades leading up to the Makassar Wars of 1666-1669.

'A Certain Navigation to China and Cathay'

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This paper sets out to question the year 1600 as starting point for Dutch-Chinese cultural exchange by investigating the available knowledge on China just before the first Dutch expeditions to the East-Indies set sail in the 1590s. Leaving aside the distinction (in hindsight) between fact and fiction or false and true knowledge will provide us more insight in the motivations and (perceived) possibilities of the Dutch who decided to try and get their share in the profitable trade in Asian luxuries. I will

focus in particular on the media, or carriers, of knowledge on China: maps, images and texts, manuscript or print; and on the way the people concerned justified their knowledge claims.

China's Character: Fascination with Chinese Script in the 17th-Century Netherlands

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One of China's most defining features has long been its unique writing system. In the seventeenth century, when European images of China were really beginning to take shape, a fascination with Chinese characters can be detected. Most early modern European books on China – often published in the Dutch Republic – emphasised the importance of its ancient and complex script. Learned men owned Chinese books even though they were unable to understand their content. At that point no one in the Dutch Republic could read Chinese, Jesuit missionaries being the only Europeans who had mastered this skill. The fascination with Chinese script was not limited to books alone; it was also expressed in different ways in the reception of Chinese material culture.

This paper examines how different ideas of China and its script are conveyed in seventeenth-century interpretations and productions of inscribed artefacts using three case-studies: (1) a letter urging Mary II not to dismantle and rearrange a lacquer screen, arguing that the wisdom conveyed by the inscribed characters would be dissolved, (2) attempted translations of a seal-script inscription on a Han dynasty bronze mirror, echoing questions of how to fit China's antiquity into European chronology through a Biblical frame of reference, and (3) productions of Delftware decorated with 'pseudo-Chinese' characters in which Chinese script becomes a design element in Dutch takes on Chinese porcelain.

Translating A Chocolate Prescription for the Kangxi Emperor (r. 1662-1722): Two Manchu Palace Memorials in Text and Context

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A legend tells us that the cocoa pod was the Gods' Gift to the Mayas. Could this donum also have been conferred to the Son of Heaven (Tianzi 天子)? Taking as a starting point two unique testimonies in Manchu that will be contextualized based on a large amount of archival documents in East Asian and European languages gathered within the last five years, I shall reconstruct the largely unsung story of chocolate during early Qing China. The concept of 'global micro-histories' is crucial for this, because it incorporates and defines not only the extent of contacts on both sides of intercivilisational encounters, but also their limits. Moreover, it allows me to carry out a two-pronged actor-based analysis that concerns on the one hand material phenomena such as the global commodity chain of medicinal substances, and on the other hand the concomitant flow of mental constructs – such as medical ideas – that resulted in new hybrid formations. The entry of chocolate as material object and knowledge into China is instrumental for elucidating the kaleidoscopic processes at work during early modern globalization. Its manifold usages and functions as medicine, luxury gift or exquisite food in the hands of the emperor, courtiers, elites or missionaries as well as its fate in the Middle Kingdom represents a paradigmatic case study.

Luo Wenzao, a Chinese among Spaniards

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Luo Wenzao was born in the northeast of Fujian in 1617. He was baptised in 1633 by a Spanish Franciscan, Antonio de Santa Maria, who gave him his christian name, Gregorio. He was working in the mission in Fujian with Spanish Franciscans and Dominicans and went to Manila where he studied Spanish and Theology. He was admitted to the Dominican order and in 1656 was ordained priest. The French vicar apostolic, Francois Pallu, a missionary of the Society of Foreign Missions of Paris, proposed that a native secular clergy should be rapidly built up, with a native episcopate under supervision of the foreign vicars apostolic. Gregorio Lopez was appointed vicar apostolic of Nanking. Firstly, he declined the episcopate, but in 1679 a papal decree ordered him to accept. His superior in Manila opposed Gregorio to be consecrated as bishop, and it was said that Gregorio had supported jesuit opinions about Chinese rites. He was finally consecrated in Canton by the newly arrived Italian vicar apostolic, Bernardino Della Chiesa in 1685.

In this article we will try to make a contribution to previous studies adding new information to the portrait of Gregorio López in the Dominican mission of Fujian. We will also deal with other problems as the contacts of Gregorio López with the jesuits and other religious orders, his relation with other Chinese Christians in the mission and the significant role that Spanish interests played in the conflicts around Gregorio's consecration. After all, the control of an episcopate in China was an important matter.

Why Emperors' Words? On Translations of the Sacred Edict by Missionaries to China of the 19th century

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The author has discovered more than ten different kinds of manuscripts concerning the Amplification of the *Sacred Edict* in Qing dynasty stored in the S. W. Williams' Family Papers at Yale University. Written in dialects or vernaculars, these documents are interpreted from both historical and linguistic perspectives along with many other translations and critics by missionaries who came to China during the nineteenth century, so as to investigate the origin of the convention that missionaries at that time used the Amplification of the *Sacred Edict* as the learning material for beginners to study Chinese. Throughout the nineteenth century, the translators of the text include not only Protestant missionaries, but also Catholics (the Jesuit Father Angelo Zottoli, in his *Cursus Litteraturae Sinicae*) in China. The paper will examine the different approaches that missionaries studied the Amplification of the *Sacred Edict*. The paper will further analyze the different concerns of the missionaries on the texts, that is, they seek to obtain the fundamental spirit and cultural resources from the translation of the Amplification of the *Sacred Edict*, and to take the vernacular exposition and colloquial rendering, which are in the form of Easy Wen-li, of the original text as an easy access to study the Chinese language. The project will probe further on the attitudes and correspondent preaching strategies of the different groups of missionaries in China, as the new comers to a foreign culture.

Exotic Encounter between China and the West in the Seventeenth and Eighteenth Centuries: The Images of Western People in Chinese Eyes

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Along with Jesuits and merchants' activities in China, as well as western products collected by the Qing court, nobilities and officials in the seventeenth and eighteenth centuries, Chinese people began to obtain direct or indirect information and impression of people living in the west. Their impression and fanciful imagination of western figures are also represented in prints, paintings and various decorative arts like porcelain, screen and lacquerware that circulated widely in Europe. This paper aims to investigate the impression and images of western people that formed in Chinese eyes with the religious, artistic communication and trade between China and Europe, and to figure out their potential sources and Chinese craftsman's understanding and interpretation of these images in the context of the contemporary cognition that China was the center of the world. This shall provide a specific perspective of the cultural and artistic exchange and interaction between China and the west in the seventeenth and eighteenth centuries.

Structuration in Asia: Chinese petitions to the VOC on Formosa, 1624-1662

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'Institutions are', according to Nobel laureate Douglass North, 'the humanly devised constraints that structure political, economic, and social interaction'. According to scholars that belong to the school of New Institutional Economics, institutions exist because they are the most efficient (i.e. they have the lowest transaction costs). This paper challenges this idea and posits that institutions in the VOC colony on Formosa are the result of structuration.

Based on Anthony Giddens' idea that there is a duality of structure and a hermeneutic relation between agents and structure, knowing individuals and organized interest can shape institutions. This process is what Giddens calls structuration. Even though Giddens has been dismissed by historians as being too much 'a sociologist for sociologists', this paper argues that his framework works particularly well in a historical setting of lobbying.

Lobbying, as opposed to bargaining, is a bottom up process and allows for non-European actors to influence European decision-making processes. In particular, this paper will accentuate the influence of the local agents on the VOC institutions by studying Asian petitions to the colonial government on Formosa.

Petitions in combination with the minutes from the colonial council, provide a uniquely rich source to study the influence of individuals and organized interests on the decision-making process and the formation of colonial institutions. This includes, but is not limited to, institutions of gambling, trade, and religion.

A Chinese Visitor to the Netherlands in 1601: The Hakka Merchant Wu Pu 吳浦 and his Portrait by Peter Paul Rubens

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Among the onlookers Rubens depicted in *The miracles of Saint Francis Xavier*, one figure has drawn the particular attention of art historians. On the basis of his dress,

facial features, and curious hat, he has been connected to a drawing in the Getty Museum known as the 'Korean man'. In this talk I will defend my thesis that the drawing was, in turn, based on a work by another artist. This was a portrait of an individual: a Chinese merchant who travelled on a VOC ship -- in fact the first East Asian to visit Europe whose identity is documented in such detail. The new conclusion is based on an album amicorum of the Middelburg lawyer Nicolaas de Vrise (1595-1609). An inscription in Chinese and an additional explanation in Latin identify the sitter as the Chinese merchant Wu Pu, who arrived in Middelburg on 31 May 1600. Additional Dutch and Chinese sources document Wu Pu's career after his return to Southeast Asia, as a middleman for the VOC. These findings inspire the observation that the common tendency to study images in relation to other images rather than to historical reality may be counterproductive. Too much fear of a positivist 'fallacy' may confirm the dynamic of Orientalist or 'exotic' projections, whereas an encounter between individuals actually took place.

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