

RESUMOS

ABSTRACTS

A Tale of Two Borders. Separation and Exchange: Macao's and Hong Kong's Borders with Mainland

The boundaries of Macao and Hong Kong with the mainland are unique for their status, their impressive amount of cross-boundary interaction and their dynamics. This makes them fascinating study objects for comparative border research. Although the two are similar in their legal status, the geographical and historical differences between Hong Kong and Macao led to significantly different border regimes. This paper compares their demarcation, permeability and impact on people's activity spaces and identities.

A major difference is caused by the geographies of both places. Macao is a very small territory bordering immediately onto the centre of Zhuhai, while Hong Kong is separated from Shenzhen by the less populated area of the New Territories. This and the different historical background led to significantly higher degrees of interaction and integration in the Macao case. The average Macao person crosses the border about five times as often as the average Hong Kong person, and is more familiar with at least some places on the other side. There are also more personal contacts between Macao and the mainland than between Hong Kong and the mainland, partly because the share of mainland-born residents is almost 50 per cent higher. The author argues that this puts Macao in a favourable position for the integration processes facing both territories owing to the transitional character of their borders. Macao may be seen as a model, where future steps towards integration can and should be implemented first.

[Author: Werner Breitung, pp. 6-17]

Living with Borders – Overcoming Borders

Macao people are border people. They live close to a political border, and this border has a very significant impact on their lives. Their identities, their thinking and their everyday choices are influenced by this spatial setting – as much as they are

influenced for example by living in a Chinese, post-colonial or urban environment. This article examines the influence of the border and the way people live with it, take advantage of it or overcome it in their daily life. It is based on a number of quantitative surveys in Macao, Zhuhai and Zhongshan and on several qualitative interviews, mainly in Macao. Those interviews reveal a wide array of experiences with the border and with the places and people beyond it. People recall the rapid transformation of Zhuhai and changes in the border administration. They also comment on their identities and the perceived differences between Macao and Zhuhai people. While crossing the border has become very much part of the everyday life and most respondents emphasize the unity of the country and people, still a striking amount of negative views about mainlanders also emerges in the interviews.

The border still has a strong significance for Macao people, and few would agree to remove it. However, most people accommodate with the situation and many have developed a transborder style of life. The article refers to issues such as shopping, petty smuggling, cross-border marriages and cross-border commuting. The border is apparently not so much seen as a limitation but as providing protection and opportunities.

[Author: Werner Breitung, pp. 18-29]

The Yan Family: Merchants of Canton 1734-1780s

Until recently, we have known very little about the Yan family in Canton, because we could not match them with their romanized names in the foreign records. New information that has recently emerged has now made it possible to clearly identify some of them. The Yan merchants were at the center of the great expansion of the trade from the 1730s to the 1780s. They supplied a good share of the cargos for the Danish, Dutch, and English ships, and they traded regularly with the Swedes and numerous other

merchants such as the private traders. The Yan family was also deeply involved in the junk trade to Southeast Asia. This latter factor is especially important because so little has been known in the past about the connections between the Hong merchants and the junk trading houses. In order to carry on their extensive commerce, the Yans established a commercial network that linked them directly to the inland Chinese markets as well as to the foreign markets in Southeast Asia. This gave them better control over quantities and qualities, which enabled the Yan house to become a very competitive enterprise in Canton. By looking at their success in the 1750s and 1760s, and also their unfortunate failure at the end of the 1770s, we gain new insights into the many complex factors involved in this global commerce.

[Author: Paul A. Van Dyke, pp. 30-85]

Religious Linkages between Macao and the Philippines

For three hundred years, Macao and the Philippines, like miniatures of their respective colonial powers Portugal and Spain, were sisters in the Christian faith, rivals in the rest. This article reviews some of the salient religious historical events linking the two neighboring colonies. Both colonies contributed to give to the Philippines its only canonized saint, the martyr of Japan Lorenzo Ruiz: Manila provided the martyr, Macao the all-important eyewitnesses of his execution in 1637. The unfortunate Chinese Rites Controversy, which lasted for one hundred years (c. 1633-1742), had all the ingredients of national and institutional differences between the Macao-based Jesuits and the Philippine-based Jesuits and the Philippine-based friars regarding methods of evangelization. In 1759 the Philippine Dominicans established a Procurator House in Macao as a convenient watchtower for communicating with their missionaries in China and Vietnam. It served its objectives for one century, until it was transferred to Hong Kong in 1861. The

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combined French and Spanish-Filipino military expedition that resulted in the creations of French Indochina (1858-1862), was motivated by reports of religious persecutions reaching the Philippine-Dominican Procurator of Macao. The military intervention was concerted, in its first stage, by the French and Spanish legations in the Portuguese colony. Also recalled in the article, among other events, is the death in Macao of the Spanish missionary in China Fr. Tomas Badia, O.P. (†1844), nominated auxiliary bishop of Manila, under objections from the Spanish *Patronato*. The authorities of Macao, however, honored him and allowed his burial in the Church of San Domingos. Two other linkages found worth mentioning by the author are the foundation of the Monastery of Santa Clara in Macao in 1633 with nuns sent by the Poor Clares of Manila; and the carving in Macao of the statue of a Madonna, carried by the Dominicans for their shrine in Piat, Cagayan, much venerated though the entire region of Northern Luzon. [Author: Fidel Villarroel, pp. 86-97]

Cernache do Bonjardim College Fathers in the Far East

During the late 19th and early 20th centuries, over fifty priests set out from the Overseas Missions College in Cernache do Bonjardim, in the sub-district of Sertã, diocese of Portalegre, for the Portuguese missions in the Far East: Macao, Hainão and Timor. First of all, these missionaries came to swell the ranks of teaching staff at the Macao Seminary, where they gradually took over from the teachers who had been working at the St. Joseph's Seminary, since the summer of 1871, under the leadership of Canon António Luís de Carvalho. Not only did the Cernache priests bolster education in Macao, they then spread out to the missions of Hainão and Timor, where they reorganised the missionary camps, which were at that time included within the diocese of Macao. However, it was in Timor that the actions of the Cernache missionaries was most in evidence, thanks

to the charisma of Father António Joaquim de Medeiros, the future bishop of Macao. It was he, first in his position as Visitor, from 1875 onwards, and then, after 1884, as Bishop of Macao, who succeeded in getting the necessary material and human resources from the higher institutions, to be able to put a lasting stamp on his apostolate on the Isle of the Rising Sun. He wisely gathered around him zealous collaborators in Timor such as Fathers Sebastião Aparício da Silva, João Gomes Ferreira and Manuel Alves da Silva, among others. Bishop António de Medeiros, who became known as the "apostle of Timor", died in Deli in 1897. [Author: António Rodrigues Baptista, pp. 98-121]

Tomás Pereira and the Spread of Western Musical Theory in China

Portuguese Jesuit Tomás Pereira, a missionary who lived in Peking from 1672 until his death in 1708, was the first to introduce western musical theory and practice to China. Besides being the author of the first treatise on western musical theory written in Chinese, the *Lu Lu Zuan Yao* (Fundamental Aspects of Music) and part author of the tome entitled *Lu Lu Zheng Yi - Xu Bian* (The True Doctrine of Music – Continuation Volume), Tomás Pereira also dedicated himself to building musical instruments, namely organs and carillons, thereby winning fame and earning the admiration of the Emperor and all who witnessed his work. Tomás Pereira was born on 1 November 1645, in S. Martinho do Vale, in the district of Braga (Portugal). On 25 September 1663 he joined the Society of Jesus, entering the Monastery in Coimbra. On 15 April 1666, he set sail for India, furthered his studies in Goa, and disembarked in Macao in 1672. In response to Emperor Kangxi's expressed interest in learning about European music, Ferdinand Verbiest (1623-1688), the then imperial supervisor in charge of matters concerned with the calendar, introduced Tomás Pereira to the Chinese Court.

There, Pereira was to accomplish extraordinary missionary and teaching work, which included creating Chinese names for western technical musical terms, many of which are still in use today. Wang Bing cites little-known Chinese sources in order to support his contention that Tomás Pereira was the first to introduce western musical theory into China, challenging the widespread theory that the merit for this belongs to the Italian Jesuit, Teodorico Pedrini.

[Author: Wang Bing, pp. 122-147]

V International Design Biennial of Macao

The intrinsic nature of Macao and the multi-faceted expression of its identity have meant that design in this Special Administrative Region's has acquired very special features that reflect the legacy of over four centuries of coexistence between two geographically distant cultures. The V International Design Biennial of Macao showcases the abilities of Macao's graphic artists to bring their collective past to bear in their work. There is a unique interplay arising from the density of cultural layers they embody, and the developing local market where, generally creators represent a hope of a future in which there is greater awareness of the global significance of design in diversifying the economy. The possibilities are clear.

[Author: António Conceição Júnior, pp. 148-165]