

ABSTRACTS

Representations of Women in the Works of Deolinda da Conceição, Maria Ondina Braga and Fernanda Dias: The Hard Ways of Emancipation and Exile

The works of Deolinda da Conceição and Maria Ondina Braga show the Macaense society during the decades of 1840-1860 and the female characters’ fight, many of them in exile, for their emancipation. The works also narrate the lives of the women who fought against oppression, extreme poverty or the millenary superstitions. In the case of Fernanda Dias’s works, the female representations were in a different historical context, in the years 1880-1890. Thus, taking as our corpus of analysis the works *A China Fica ao Lado* and *Nocturno em Macau* by Maria Ondina Braga, *Cheong Sam: A Cabaia* by Deolinda da Conceição and *Dias de Prosperidade* by Fernanda Dias, we will analyse the way the female characters fought for their emancipation and freedom, crossing the hard routes and frontiers of exile.
[Author: Dora Nunes Gago, pp. 6-17]

Myths and Metamorphosis in Fernanda Dias’ Poetic Journey

Among Macao’s Portuguese writers, Dias stands out for her love affair with this ‘diminuto pedaço de chão’; also for the accuracy and intensity of her poetic diction. Very seldom has poetry been able to identify so completely with the locus it praises, up to the point of embodying the voice of the immemorial *Yi Jing* into the verse’s rhythm. The burning passion at work here brings her close to a poet like Sophia de Mello Breyner, as does the relationship between poetry and desire, as well as visionary perception, along with the oracular wisdom derived from the authenticity of poetic commitment. Dias challenges the ingenious conceptualisations of postcolonial studies, closely identifying with the other’s world; also, being at odds with her own passion, she finds herself inside

out orientalism and antiorientalism. We will go through her work in search of the myths with which she weaves the poetic journey. They will account for metamorphosis and redemption of passion by the grace of poetry. Her work encompasses diverse notes, unfolding her familiarity with some of the most interesting poetic movements of our time; however, it exhibits a defined course. When dealing with events placed along a chronological axis, ‘falling in love’ and ‘the invention of Sherazhade’, one travels back and forth unremittingly, recognising signs and omens in a display of profound coherence. To each poet his/her own myths. Let’s search for those proposed in this journey, which had its start in Macao and will inevitably return there.
[Author: Vera Borges, pp. 18-27]

Insurrection in Silk: A Reading of A Cabaia, by Deolinda da Conceição

The short stories of Deolinda da Conceição are often analysed in the light of the author’s position in defence of the feminine condition, and of the incipient struggle for the emancipation of the Chinese woman against the ancestral oppression of a patriarchal society, full of superstitions, subjugated in a millenarian family structure. In parallel, Deolinda da Conceição, an enlightened woman of her time, gives us a glimpse of the two cultures she shares day by day: that of the homeland, geographically distant, but internalised in the cult of language and values; and of its naturalness, the place of birth. There is no dilemma or emotional conflict between nationality and naturalness, but the two strands are completed in the effectiveness of her writing, nurtured by the cultural fusion of centuries. The book *A Cabaia* by Deolinda da Conceição is named after a cloth garment, as well as the first of the 27 short stories that completed the book. The role of this icon of Oriental feminine elegance in the

plot could be interpreted, at first reading, as a metaphor of frivolous vanity, but the narrative is structured around the subtle use that Deolinda makes of the key objects, always attributing them a double, complementary value: personal and universal; intimate and social. Her vision of the city flows, lucid and attentive. It is not possible to read these texts without evoking genuine experiences, without remembering real places, memories of the city’s authentic past. In the reverse of the dramas of war, whose cruelty and courtship of horrors can only be intuited by the voice of those who lived them, pulsates a city in a struggle for survival. We read in these short stories, as in a carefully preserved illustrated album, the poignant yet delicate images of the quiet old city.
[Author: Fernanda Dias, pp. 28-39]

The ‘Portuguese Women’ from Shanghai’ (1850-1952)

The study of the social role played by women in the Macao-Shanghai migratory movement and the social integration process of the ‘Portuguese from Shanghai’ only becomes relevant if contextualised in a more general framework of the context of migratory movements that constitute what we call ‘Macanese diaspora’. Recognising that the study of migratory phenomena is essentially the study of the social networks that support them, in the case of Macanese migrants these social networks are led by households who participated in the different migration flows, which include the example of migration between Macao and Shanghai. The analysis that we propose develops in this work part of the question of what social role women played in the construction of social networks in the community of ‘Portuguese from Shanghai’, to support the migration and to facilitate the social integration processes in the host societies. With

a cultural framework inherited in the society of the territory departure, the ‘Portuguese women from Shanghai’ built ways of being and living that illustrated the community’s ability to adapt to the characteristics of Shanghainese society.
[Author: Alfredo Gomes Dias, pp. 40-53]

Macao’s Women: Portuguese Women/Macanese Women

The first inhabitants of Macao did not mix with the Chinese population. The mixture of Chinese blood that the Macanese absorbed throughout the centuries is due to, in part, to the cohabitation of Portuguese and Eurasians with their *muitsai*. Traditionally, Chinese women have a more obscure role in society, being dominated by patriarchal power. Family tradition still protects men; however, women have been acquiring more academic degrees and having a more active role in the job market. The two communities, Chinese and Macanese, grew closer together and the rights of women grew stronger.
[Author: Leonor Diaz de Seabra, pp. 54-63]

The Hume Scroll of 1772 and the Faces behind the Canton Factories

The Hume scroll was recently purchased by the Hong Kong Maritime Museum, and provides a unique view into the history of the Canton trade. Because of its large size and incredible detail, it is one of the most important documents for the study of not only the Canton factories, but also the trade itself. With all the new data that has recently emerged about the trade, and with the new details provided on the Hume painting, we can now reconstruct the stories of almost all the buildings depicted in the scene. For the first time in the history of studying the Canton factories, we can actually identify many of the Chinese owners and residents of the buildings and the places where they conducted their businesses. The research shows that old ideas

of the foreign trade and the Chinese junk trade to Southeast Asia being separate entities are far from the truth. Not only were many of the same people involved in both trades, but they even operated out of the same buildings. The Hume scroll enables us to visualise these interactions like we have never been able to do before it was discovered.
[Author: Paul A. Van Dyke, pp. 64-102]

Trading with Traders: The Wonders of Cantonese Shopkeepers

Aside from dealing with what they are expected to do in Canton, i.e. shopping in bulk, western traders bought all sorts of Cantonese arts and crafts, local produce, tea, wine and food in small quantities for personal use, for friends and family, or for sale upon their return home. The shopping alleys in the factories complex and the streets in the periphery were lined with shops serving a staggering selection of goods and crafts made in China exclusively for Western clientele, making this south-western part of the suburb one of the greatest shopping centres in Asia. The shops, many of them specialising in Chinese export art, were run efficiently with marketing strategies that dazzled the traders, who were often themselves keen businessmen and top-notch negotiators. They were conveniently located, offering ample supply. Most of the shops specialised in one individual kind of merchandise, securing themselves a niche in the market. One of the most successful tactics was to offer behind-the-scenes visits where potential customers could be entertained and enchanted by the production process. This worked particularly well with shops selling Chinese export paintings. Other secrets of success included competitive prices, not to mention the bargaining techniques of these Cantonese shopkeepers about whom many traders warned in their memoirs. Through a study of these shops, the shopkeepers, and the reasons for their success, this

paper intends to provide a picture of the interactions between western traders and a small group of local businesses and businessmen other than the better-known Hong merchants, and perhaps reveal another angle to the daily life of the western traders during their stay in China
[Author: Maria Kar-wing Mok, pp. 103-115]

Waiting for Emigration: The Teaching of English Language in Goa and Macao (19th Century)

The application of the English Education Act in 1835 in India, following Macaulay’s Minute Indian Education, provided a new direction in Indian education with English as the official language in the British colonial context. A similar process occurred, some decades later, in the territory of Hong Kong, setting the relationship between English as a means of instruction and the emerging Chinese elites, among the resident population, in such a way as to integrate it into their identity strategies, especially in the last quarter of the 19th century. Though in distinct periods and contexts, the process of the economic satellitization of Portuguese colonial territories—namely Goa and Macao—in the face of the economic growth of the British territories, gave rise to a demand in both territories for schooling in English, which was perceived as a valuable tool| in anticipation of migratory flows to the British colonies. This paper aims to explore the rhetorical and pragmatic dimensions that support the adoption of English as a means of instruction — invoking oth a civilisational superiority and the need to train local staff—seeking to bring to the discussion the strategic perspectives of local elites, resulting from the processes of recomposition in colonial societies.
[Author: Rui Simões, pp. 116-131]

The Three Prefaces from
Zhong Rong’s *Classifying
Poets*: Translation, Notes and
Commentary

The present text is a translation into Portuguese, with notes and commentary, of *Classifying Poets*’ three prefaces. Classifying was written by the Chinese literatus Zhong Rong (468?-518?) from the Southern Dynasty Liang. It founded one tradition of Chinese literary criticism, devoted to the systematical analysis and classification of poets, whose judgment on the merits and flaws of particular artists remains influential. The texts nowadays called ‘prefaces’ describe the criteria which oriented the organisation of the work, as well as the principles of analysis and appreciation of poetical compositions. Moreover, the prefaces are also an important document of Chinese literary history; their periodisation of the development of poetical art, from Han dynasty until the first decades of the Liang, has remained essentially unchanged.

In order to stress the scholarly relevance of Zhong’s text, the notes focus on the socio-economical background of the poets mentioned by him, which not only establishes the composition of poetry as a social practice, but also demonstrates how it is linked to dynastic cycles.

[Author: Giorgio Sinedino, pp. 132-154]



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