

ABSTRACTS

Ritual and Memory: Identity Construction of Massive Macanese Reunions

As a special ethnic group in Macao and an outcome of Oriental-Western cultural communications and inter-ethnic contacts, Macanese people are of great research value in sociology, ethnology and cultural studies. This article analyses the situations of three categories of the Macanese reunions, i.e. religious rituals, traditional celebrations and thematic celebrations. Four points are maintained in this article: a. religious activities as “rituals” are god–man and man–man interactions; b. with application of social media, traditional celebrations as “ceremonies” are “the invention of tradition”, old and new; c. homage to “model” and historic glories carry significant meaning to thematic reunions as “celebration”; d. cultural identity of Macanese people is an important premise for defining their ethnicity.

[Authors: Tang Io Weng, Zhou Yanshan, pp. 6–16]

Macanese Cuisine: Fusion or Evolution?

Macanese cuisine is based on history, social events, cultural perceptions and ethnic influences of people from different regions in the orient and beyond. It is essential to distinguish fusion food from recipes of dishes born of a place and time

which provide a window into peoples' history. An evolving cuisine is shaped by agricultural and fishery products particular to cities and regions. Macanese iconic dishes are known by their designation in Patois attesting to their genuine nature and evolution in their place of origin. We should take pride in, safeguard and promote this heritage. Macanese culinary traditions that have been kept alive and shared through generations strengthen, and are part of a unique identity.

[Author: Manuel Fernandes Rodrigues, pp. 17–25]

Macanese Gastronomy as a Vehicle for Social Commentary in the Novel *Os Dores* by Henrique de Senna Fernandes

Historically speaking, gastronomy has sometimes been used in various literary works as a vehicle for collective commentary upon a community's identity together with a portrayal of the traits of that community's social groups. Writers have taken it upon themselves to be the guardians of social memories, enabling their readers to deepen their knowledge about the living conditions of different peoples, including their habits and costumes. Nevertheless, such accounts often lack the in-depth study, analysis, classification and appreciation necessary to draw out all the unexplored potential contained in such writings. With these considerations in mind,

the present article aims to provide an analysis of *Os Dores* and thereby identify the culinary customs of Macao in the first half of the twentieth century. Even further, this analysis will unveil and understand some of Macao's symbolic communal values in the aforementioned time frame. In *Os Dores*, the author narrates various circumstances in which gastronomy assumes social relevance. In the early twentieth century, Macao was a small town where the “dining table” and associated “menus” were also social statements used in such a way to raise a person's and a group's social status, overcome barriers, and establish and maintain the rhythms of daily coexistence. The importance of studying the works of various authors who resided in Macao has become a valid method to preserve and spread the knowledge and understanding of Macanese culture that is currently under the risk of dilution and, in some cases, loss of its unique social characteristics.

[Authors: Jorge Bruxo, Lurdes N. Escalera, pp. 26–43]

Contributions to the History of the Sea Ports of Macao: From 1880s to 1920s

Macao Inner Harbour is located in the estuary of the Pearl River, downstream from its many tributaries and other water sources, rice paddies and human effluents. Throughout the Portuguese presence, it underwent regular silting,

which threatened to transform its waters into a pile of mud and sandbanks. Throughout that period, the overseeing authorities allowed the process to unfold, taking only tentative remedial measures, amounting to null efforts in face of the real scale of the phenomenon.

Meanwhile, Macao saw a continuous decline of its conditions of access and usage of its seaport, with the Lisbon Government being of such situation. The problem became such that, at last, authorities realized something had to be done in order to stop the severely detrimental effects of silting. In face of different proposals to address this matter, authorities struggled between both costs and the available resources, thereby delaying — as always before — long-term solutions, undertaking only small and sporadic interventions.

The beginning of the 20th century's second decade brought, however, some changes and new realities. This new realities risked being of no consequence, but Macao knew how to use them wisely and to their full extent, attaining worthy, profitable and progressive outcomes.

[Author: Fernando Fava, pp. 44–61]

**Yang Pinqua 楊丙觀:
Merchant of Canton and
Macao 1747–1795**

Pinqua's example is one of the few we have of an outside merchant working for many years as a successful porcelain dealer and then becoming a Hong merchant. At the time

of his appointment in 1782, Pinqua had thirty-five years of experience dealing with foreigners and had earned himself a good reputation as a dependable and trustworthy merchant. However, despite that past experience, it proved to be insufficient to overcome the challenges he faced as a Hong merchant. Not only did that new position require him to trade in a much wider variety of goods, but Pinqua also had to assume the debts of failed men which meant he needed to trade in much larger volumes in order to generate enough income to service those payments. As a Hong merchant, he was called upon by Chinese officials—including the emperor—to supplement administrative budgets when they failed to meet the needs at hand. Even though Pinqua was said to be "rich" when he began his appointment, within five years he was having serious cash flow problems. Pinqua's demise is testimony to the negative influences that surrounded the Hong merchants and led to most of their businesses ending in failure.

[Author: Paul A. Van Dyke, pp. 62–89]

**Understanding the Character
Yi in Pre-Opium War Canton:
A Study of the Merchant
Newspaper *The Canton Register***

This paper examines the discussion on the meaning of the Chinese character *yi* among Western merchants in pre-Opium War Canton, China. In the pre-Opium War period, Western

merchants in Canton understood the complexity of the meaning of *yi*, and they had different interpretations of the meaning of *yi*. However, with the development of the Sino-Western trade in Canton, Western merchants became increasingly unsatisfied with the Canton trade system established by the Qing Empire. They wanted to change the situation that they had to accept all of the rules set by the Qing government before they could do business in China. Under these circumstances, *yi* was attacked as a symbol of that situation. The literal meaning of *yi* became irrelevant even for many Western merchants.

[Author: Chen Bin, pp. 90–100]

**The Chinese Origins of the
Japanese Karate-Dō**

Chinese martial arts have had a major influence on the emergence of martial arts in the culturally tributary nations of China such as Korea, Vietnam, and particularly Japan. From this Chinese legacy in Japan, Karate 空手, or Karate-dō 空手道, is perhaps more expressive, both by the direct origins of Chinese martial arts in that Japanese martial arts, and by the worldwide visibility that karate has conquered throughout the world, being today the most popular sporting art in the world. The author traces the trajectory of the Chinese origins of Japanese karate through the triangular historical relationships between Okinawa Island, China and Japan.

[Author: Rui Rocha, pp. 101–119]

**From Songbook to Herbarium:
The Flora of *Classic of Odes***

Symbol of fecundity, renewal and perennial nature, recognized by many cultures as avatars of the gods, plants are the basis of myths and legends with which primordial human groups explained the return of life. They attributed to them symbolisms that endure to this day; however, when it comes to *Shi Jing*, the interpretation of these symbols varies according to the readers and purposes for which this classical is intended. Anthology of poetry, historical records or manual of morals and customs, all these subtitles will do jus-

tice to *Classical Poetry* or *Classical Odes* 《詩經》; over the centuries commentators have not failed to underline the values they were trying to emphasize. Today's science comes to the aid of these studies, illuminating the flora species consecrated in the literature in the light of botany and new approaches to ethnobotany. In 2015 Chinese scientist Tu Youyou won the Nobel Prize for medicine for the discovery of new therapies in the treatment of malaria. The pharmacologist discovered Artemisinin, the active component of the Artemisia plant (common name mugwort). From

the encounter of ancient Chinese medicine with modern biochemistry science has produced a new medicine. It is confirmed that, in the *Shi Jing* herbarium, not a single species is insignificant.

[Author: Fernanda Dias, pp. 120–147]

