

RESUMOS

Sie Siao-Ngo: uma mulher aparentemente fraca, “uma frágil figura feminina... nimbada de densa melancolia”. Orfã de mãe aos oito anos de idade, mal saíra da adolescência quando salteadores a coberto da noite lhe matam o pai e o marido. Perseguida por um destino implacável, torna-se mendiga, mais para angariar informações do que para garantir a sobrevivência, até encontrar trabalho como servente em casa dos inimigos. Uma força oculta, uma firme consciência do dever e um árduo ascetismo, vão conduzi-la à destruição dos dois homens armados de poder e riqueza.

Para Fernanda Dias a mulher aparece sempre sob o signo da água: doce, dócil e flexível. Como a água que se adapta à forma do recipiente, assim a mulher se molda ao ambiente onde vive, mas,

também como a água, possui uma força vital avassaladora, por vezes destruidora, na sua lenta e persistente capacidade de infiltração. São assim as personagens de Fernanda Dias: mulheres que não enfrentam resolutamente os problemas, mas que conseguem vencer a adversidade. A flexibilidade oposta à brutalidade.

“O Enigma do Macaco Branco” propõe uma visão diferente: a força que apresenta é a força sobre-humana que se reclama “divina”, é o poder masculino. A história conta a aventura de um general e da sua escolta em demanda da esposa raptada por um macaco mítico. Este conto (dos primórdios da dinastia Tang, anónimo) serviu na literatura chinesa como modelo para novelas do sobrenatural e de aventuras, porventura pelo insólito da relação de uma mulher

(ser humano) com um macaco (ser sobrenatural).

Os *Tang chuanqi* foram escritos em chinês clássico (poucas palavras e sem pontuação); hoje em dia, para se compreender bem a história é preciso recorrer a uma versão anotada. Fernanda Dias não sabe ler chinês, mas a maneira como recontou estas histórias em português não deixou empalidecer a beleza destes textos e reflecte o ambiente de mistério da China antiga no conto “Sie Siao-Ngo” e a atracção pelas forças ocultas da natureza em “O Macaco Branco”. Fernanda Dias conseguiu captar a essência das histórias, de modo que sentimos como se a autora por si mesma as transcrevesse directamente da versão original.

[Autores: Fernanda Dias e Stella Lee (Apresentação), pp. 132-141]

ABSTRACTS

The Future of Macao's Past: An Epilogue

This article summarises the views and expert opinions expressed in the Conference “Conservation of Urban Heritage: Macao Vision” (Macao Cultural Centre, 10-12/9/2002), which has been described by Chief Executive of the Macao Special Administrative Region, Mr. Edmund Ho, as a reference for Macao's long-term planning and urban development.

The author writes a “summation of views” hoping it can help “lay the foundation” for conserving Macao's heritage as well as for planning its future, according to three main aspects: (1) cultural significance; (2) conservation and urban development; and (3) economic value of heritage conservation.

(1) Macao already has a cultural system of its own through its historical development under the former Portuguese administration. Macao's unique blend of the East and the West—the Cantonese roots and the Portuguese

legacy—defines its cultural character in the broad sense. The cultural mission and vision of Macao, therefore, is to remain a place of exchange between the orient and occident (*significance*), whose dominating mainstay is its authentic, sustainable and well-managed cultural heritage (*role of culture*). This cultural heritage, supported by the modern entertainment, tourism and convention industries (*overall development strategy*) under the “one country, two systems” principle, will serve to enhance the quality of life of the local community (*ensuring sustainability*).

(2) Macao has the potential to establish itself in the world as a great cosmopolitan city, especially once the new gaming industries are in place and running. This is largely due to the government and the community's readiness to accept new ideas and new trends, and, more importantly, the local people's willingness to open themselves to outsiders—international investors, expatriate workers and foreign tourists—and accept them as members of the

Macao community. This ‘open-door’ policy – states the author – has to be maintained in order to sustain the image and characteristics of Macao as a cosmopolitan city. The development of Macao will be focused on the economy, and, in particular as a service provider for the gaming and tourism industries. The nature of such economic development, if left unchecked, may result in a society increasingly dominated by speculators and opportunist. Fortunately, this matter has been recognised, and the next issue will be how to prevent this situation from emerging.

(3) The idea of using heritage as a venue for good business is nothing new in Macao. Sixty percent of Macao's retail revenue comes from shops located in the conservation zones. Such successful examples can demonstrate to the public the economic value that heritage conservation can bring. The highly successful pedestrianisation of Largo de Senado, in terms of the increased business brought to shop owners and the

ABSTRACTS

enrichment of the physical and socio-economic environment, is an exemplary case of demonstrating to the community the benefits of conservation.

The comments and opinions from conference participants converge in considering that if Macao strives to become a world city, the government will need to continue its spending on heritage conservation. The primary social objective of such a venture is to improve the quality of life of Macao's residents as well as to raise the level of public awareness of their own heritage. This will help to foster a strong sense of pride and understanding among the people of Macao.

[Author: David Lung, pp. 12-16]

The Management of World Heritage Cities: Evolving Concepts, New Strategies

Over the past three decades, countries across Asia have experienced unprecedented economic prosperity brought about by a strategy emphasizing capital investment in infrastructure and labour to promote urban renewal, heavy industry, agro-business and tourism. However this strategy ever has exacted a heavy toll on the environmental and cultural heritage resources of the countries of the region. While the damage to environmental resources has for some time been recognized, it is more recently that it has recognized that this strategy has also led to an alarming depletion of the common stock of "cultural capital." Particularly threatened are the cultural assets which constitute our urban heritage – the cores of historic, but still vibrant, cities and towns.

Globalization, and in particular urbanization, have it obvious that it is necessary to urgently take concerted, strategic action on a worldwide basis to protect our world's resources in a way which will assure that these basic resources will be sustainable over the longest possible term. This constitutes nothing less than a new conservation paradigm, integrating heritage conservation with development. Our heritage resources are no longer seen as

quaint museum pieces or dilapidated, slightly scary old buildings. Instead we now realize that our built heritage of buildings, public spaces, gardens, homes, hospitals, theatres – even casinos – are all cultural assets, to be protected and developed, used and replenished as we build a future life incorporating the best of what we have learned from the past.

It is this exercise – to give heritage a life in the future of the city – that Macao is now engaged in in its bid for World Heritage status.

[Author: Richard A. Engelhardt, pp. 17-25]

Cultural Significance and Vision of Macao: Are They, or Can They Be, Compatible?

After Macao was handed back by Portugal to China on December 20, 1999, many significant changes happened. Most important of these was the breaking of the gambling monopoly tycoon Stanley Ho had held for 40 years. The end of the monopoly has paved the way for the investment of vast sums of money by two Las Vegas-based gambling giants, and the new company of Mr. Stanley Ho. The investments mean new culture, new city-scope, new people, a new mode of economy and operation. The question now is whether these new developments will have an adverse impact on the way of life of the people and the cultural significance of the place.

The paper first attempts to look into the cultural heritage significance of Macao and its vision. It then proceeds to analyze the compatibility of the vision of the place with its cultural heritage significance. By way of methodology, the model developed by UNESCO in its project "Culture Heritage Management and Tourism: Models for Cooperation among Stakeholders" is used to analyze the compatibility of Macao's cultural significance and its vision. In conclusion, neither of the two possible visions of Macao presented, discussed and analyzed can make cultural heritage as the primary consideration for tourism or the center around which tourism

revolves. At best, culture can be hoped to be co-equal or partner of modern entertainment in attracting tourists. At worst, culture can be relegated to the backstage of economic development where the mainstay is the gambling industry.

Therefore, the challenge for the Macao SAR Government, especially, the Macao Cultural Institute is to muster all its efforts in promoting the cultural heritage of the place as a partner of equal significance of the gambling industry in attracting tourists.

UNESCO, to the mind of this paper writer, will demand no less if the place wishes to be inscribed in the World Heritage List.

[Author: Ferdinand J. Lamarca, pp. 26-34]

Approaches to Managing Urban Transformation for Historic Cities

This paper attempts to draw the attention of those involved with management of historic cities away from the conventional legal and planning instruments used to assess management adequacy (particularly in the context of World Heritage nominations) in order to look at alternative means for defining indicators which more accurately portray those qualities and processes critical to the survival of the core values of historic cities.

The paper does so by looking at what is most important to maintain in historic cities from three different perspectives:

- Understanding the transformation forces guiding change in the era before government involvement in planning for conservation; looking at various factors important in the long term heritage-sensitive evolution of historic cities;
- Looking closely at the nature of the qualities that appear to attract visitors and residents alike to historic cities: authenticity, integrity and continuity and the relationship between these;
- Looking closely at the nature of successful efforts to manage dynamic processes of change within contemporary historic cities, through programmes and initiatives directed at

RESUMOS

integrating concern for heritage within main-stream development activity. Finally the paper concludes with a short list of indicator focuses which are suggested as providing a clearer sense of the capacity of the historic city to manage and absorb external forces, its core values intact and respected in decision-making, than the conventional instruments promoted by conventional conservation practice, and now standard requirements by groups such as the World Heritage Committee in assessing potential nominations to the World Heritage List. [Author: Herbert Stovel, pp. 35-44]

Current Issues Concerning Adaptive Re-Use in the Conservation of Urban Cultural Heritage

Adaptive re-use is one of the most efficient treatments to bring life back to historic structures. It is often necessary when economic viability is an objective of the conservation. There are at least three positive aspects relating to adaptive re-use, which are, a) successful preservation of historic building; b) new construction cost saving; and c) reduction of natural resource exploitation in the production process of construction materials. Despite such advantages, precautions should be taken in the application of adaptive re-use to any conservation areas, particularly those located in the rich cultural settings like Macao and many Asian cities. Recent arguments towards adaptive re-use can be illustrated according three issues, i.e., appropriate new uses; legal limits; and impact of gentrification. There is no clear or universal solution to make decision on what will be the suitable activities to take over the existing outdated uses for all conservation areas. New uses can come from the analysis of two factors, which are, the natural demand of new activities, and the government policy to control and guide development in the conservation area. However, new uses may not be possible because of the limitations in the form of building regulations. Rigid development control, safety, and minimum standards can

become barriers to proposed new usages that require building alteration to meet contemporary demand. As adaptive re-use brings better physical changes to the conservation areas, existing local communities may be considered “unqualified group” and may be taken place by new inhabitants who come with new aspiration and wealth. The process of gentrification is often the consequence of adaptive re-use and it does not always fulfil cultural authenticity and urban fabric integrity in the conservation area. Regarding the three current issues, it seems that there is no win-win solution for adaptive re-use. Alternative recommendations to the policy makers are: a) the top-down approach to have planned conservation area and private investment with the acceptance of gentrification impact; or b) grassroots approach to have more involvement from existing communities with the tolerance of less physical improvement; or c) working in partnerships, which requires timely mutual understanding of all groups involved and the capacity building of existing residents.

[Author: Yongtanit Pimonsathean, pp. 45-51]

Cultural Significance. The Identity of Macao

In the interstices of two political entities and two dominant cultures at the periphery of South China, Macao has acquired a specific identity. The notion of “identity” relates mainly to a sense of community based on history and culture. In order for individual identity and self-respect to be achieved, a people need to identify with a community and coalesce into a collective tradition, which has embraced common experiences and cultural attributes. After the founding of Macao as a Portuguese settlement, the “whole way of life” of Macao vacillated between two different civilizations, and its cultural flux was complex and dialogic. In the wake of interactive encounter, Macao’s current cultural identity is predicated on this Sino-Portuguese heritage. Macao once

prided itself as a religious city having more churches and chapels to the square mile than anywhere in the world. It is also replete with Chinese temples and thus constitutes a distinctive double-faced religious space. But this “Holy” city is also dotted with eclectic monuments and statues, not to mention casinos and brothels, producing a territory in which virtue and vice co-exist in a multi-cultural articulation. At the dawn of the third millennium, Macao has been given a novel identity and meticulously groomed to be a vibrant tourist centre in the Pearl River Delta region. The pertinent questions now are: What is the significance of Macao’s identity? Why is its cultural heritage unique? At the crossroads of East and West, how can the Macanese—an hybrid group—assert their ambivalent personal identity?

[Author: Christina Miu Bing Cheng, pp. 52-63]

The Influence of Traditional Chinese Medicine in the *Mezinhas de Casa* of the *Nhonhonha* of Macao

Of the several cultural identity indicators of the Luso-descendants of Macao, one of the lesser known are the so-called *mezinhas* or *mizinhos de casa*, which reflect the attitude of the Macanese towards health and sickness, problems which have not always been easy to solve in Macao, throughout the territory’s history.

Every culture has its dynamics, and in each moment there is a before and an after. For that reason, I will refer solely to the before, for I studied the after in a population study of 350 individuals in 1990/91.

My work seeks to reveal the hybrid bio-cultural nature of the Luso-descendants of Macao through a significant indicator: the *mezinhas de casa* of the *nhonhonha* of Macao, which some people still use, and others simply cherish as a nostalgic remembrance. The elderly ladies of Macao told me, smiling, in the middle of the 20th century: *Vós podi crê. Nossa mizinha tem*

ABSTRACTS

valor... justo tem. (You can believe us. Our mizinha has its value... it really does).
[Author: Ana Maria Amaro, pp. 64-79]

Multiple Identities Among the Malacca Portuguese

At first sight, an ingenuous outsider tends to reproduce a highly stereotyped, simplistic view of the purportedly Lusitanian residents of the Portuguese Settlement, a seaside urban neighbourhood of about 1000 inhabitants located in the city of Malacca in Western Malaysia. In this theoretically interrogative paper, based on ethnographic fieldwork conducted in the 1990's, the author proposes a multifaceted deconstruction of this image, favouring a more complex interpretation of three interwoven, superimposed levels of social identity. The Kristang population of Portuguese Eurasians exhibits dissonant sentiments according to which strand of their multiple identities is invoked in specific situations: a markedly reserved *national* identity distances them significantly from Malay culture, while their effusive *cultural* identity leads them to emulate virtually everything deriving from their long-lost fatherland (Portugal). Finally, a more hidden level of *ethnic* identity is detectable within the group's idiosyncratic but timid Creole dispositions.

Local nomenclature evinces a strong but filtered Portuguese influence (surnames, street names, monuments, neighbourhood epithets, cuisine, a living Creole language), while folklore troupes reproduce dance, music, and costume transplanted from Portugal in the 1950's via successful efforts by the authoritarian *Estado Novo* to incorporate within its colonial empire all remote Asian communities with presumed "Portuguese heritage". However, these European performative imprints from the 20th century are actually quite recent importations and should not cloud our vision: for example, curious theatrical *mock weddings* indicate the revival of genuinely Kristang traditional practices with no link whatsoever to Portugal. Barth's work on ethnic ambiguity in Bali

and Bourdieu's practice theory are joined with the notion of *créolité* (Creole-ness). Neither objectivist, nor subjectivist or purely situationist, the author's hyper-modernist stance evokes as carefully as possible the kaleidoscopic nature of the Kristangs' divergent allegiances, even if these be at once contradictory, incongruous, or illusory. But social agents do not simply possess free reign in abstract arenas; they are not ethnic chameleons shifting at will. The exaggerated nostalgic umbilical cord to Portugal may be explained as a recent phenomenon, subtly superimposed upon an older Malay element. Since *Merdeka* in 1957, one strand among many of their multiple identities has been suppressed, while simultaneously another strand (injected from outside) was inflated. A formerly Creole identity with a more explicit Malay element was *displaced* by a newly adopted Portuguese identity with subliminal discriminatory undertones. Who then really are the Malacca Portuguese?
[Author: Brian Juan O'Neill, pp. 80-105]

Southeast Asia in Tomé Pires' *Suma Oriental*

Tomé Pires became famous as the first Portuguese ambassador to China, where he lived from 1517 to 1527, probable date of his demise. While still in India, the well-known apothecary finished the manuscript of his *Suma Oriental*, the first great treatise on Asian geography prepared by a European after the discovery of the Cape route. The section of the *Suma Oriental* dedicated to Southeast Asia deserves special attention, because it is, by far, the most extensive, the most innovative and the best documented. In this context, the treatise by Tomé Pires is an outstanding historical source on several accounts: as a revolutionary book in the history of European geography; as a vast source of information on the history and ethnography of early modern insular Southeast Asia; and as a first hand report of a particular moment in the history of the relations between Europe and the Indonesian archipelago. The work of the

Portuguese author is invaluable, because it presents the last big picture of Southeast Asia before the arrival of the European powers on the scene. From then on, nothing would be the same.
[Author: Rui Manuel Loureiro, pp. 106-123]

Portuguese Literary Voices from Macao

This article considers the development and impact of a literature of Macao in Portuguese over the last century of its history as a Portuguese territory. While it does not claim to analyse the work of all the authors who lived in or visited Macao during this period, and whose work reflected their experience, it does seek to characterise such a literature according to period. Thus, the first decades of the 20th Century witnessed the emergence of an essentially colonial literature, coinciding with the establishment of modern Portuguese institutions in the territory, represented by writers such as Camilo Pessanha, Emílio de San Bruno and Jaime do Inso. The emergence of a group of Macanese intellectuals in the 1950s demonstrates that Macao had more than a little in common with other Portuguese territories in an emergent desire to proclaim an autonomous local identity, through the work of Deolinda da Conceição and, subsequently, Henrique de Senna Fernandes. The long years of transition, which some see as dating from 1966, but which certainly begin after 1974, and reach their climax with the handover of 1999, witness a view of Macao as depicted by a subsequent generation of late or post-colonial writers, ranging from female authors such as Maria Ondina Braga and Fernanda Dias, through to fiction writers, such as Rodrigo Leal de Carvalho and João Aguiar, not to mention the Angolan poet, Jorge Arrimar and the Beijing-born Yao Jingming.
[Author: David Brookshaw, pp. 124-131]

Stories of Water and Wind: Retold

From her new compilation of stories, *Stories of Water and Wind*, in this edition Fernanda Dias brings us two short

RESUMOS

stories, re-written from two *Tang chuanqi* (romances from the Tang dynasty, 618-907), which in turn were developed from reports from the “Six Dynasties” period (222-589), about prodigious or fantastic historical facts, love affairs, chivalry episodes, or scenes from the lives of men of letters. These short stories – “The Secret of Sie Siao-Ngo” and “The Enigma of the White Monkey” – are not mere translations, but recreations written by the author. Sie Siao-Ngo: an apparently fragile woman, “a frail feminine figure... clouded amidst a dense melancholy”. Motherless since she was eight years old, she had barely grown out of adolescence when thieves, shrouded by the veil of night, killed her father and her husband. Persecuted by a relentless fate, she became a beggar, more with the purpose of collecting information than to ensure her survival, until she found work as a servant in the house of the enemies. A hidden strength, a firm conscience of duty and a tough asceticism, would lead her to destroy two men, armed with power and wealth. For Fernanda Dias, the woman always appears under the sign of water: sweet, gentle and flexible. Like the water that takes the form of the container, so the woman moulds herself to the environment in which she lives, but also like the water, she possesses an overwhelming vital strength, sometimes destructive in its slow and persistent ability to infiltrate. These are the characters of Fernanda Dias: women who do not face problems determinedly, but who are able to beat adversity. Flexibility as opposed to brutality. “The Enigma of the White Monkey” suggests a different vision: the power it presents is the super-human power that calls itself “divine”: it is the masculine power. The story tells the adventure of a general who goes to rescue his wife who had been kidnapped by a mythical monkey. This short story (early Tang dynasty, anonymous) served in Chinese literature as a model for supernatural and adventure novels, perhaps for the uncommon nature of the relationship between a woman (a human being) and a monkey (a supernatural being).

The *Tang chuanqi* were written in classic Chinese (few words and no punctuation); today, in order to fully understand the story, we need to resort to an annotated version. Fernanda Dias cannot read Chinese, but the manner in which she retold these stories in Portuguese has kept the colourful beauty of these texts, reflecting the mysterious atmosphere of Ancient China in the short story “Sie Siao-Ngo”, and the attraction of the secret forces of Nature in “The White Monkey”. Fernanda Dias was able to capture the essence of the stories, in such a way that we feel as if the author herself transcribed them directly from the original version.

[Authors: Fernanda Dias and Stella Lee (Presentation), pp. 132-141]