

RESUMOS

soberania (uma época durante a qual foram construídos oito novos museus), e tenta analisar as implicações deste fenómeno. O trabalho sustenta que a proliferação de museus é mais do que uma simples estratégia de marketing levada a cabo pelo gabinete de turismo; as qualidades específicas do museu como instituição fazem dele uma magnífica lente através da qual podemos compreender melhor as preocupações e prioridades culturais, políticas e económicas do estado e da sociedade em Macau. Esta questão é tratada colocando o fenómeno dos anos 90 no contexto do recente trabalho sobre “estudos museológicos” realizado em outros países e regiões e no contexto da centenária história dos museus em Macau. Três “eras” principais no desenvolvimento dos museus em Macau emergem desta análise, cada uma aproximadamente representada por três instituições-chave: o Museu Luís de Camões, o Museu Marítimo e o Museu de Macau. São delineadas as diferenças e semelhanças entre estes museus e as suas respectivas “eras” e retiram-se conclusões preliminares acerca do significado da “febre de museus” na Macau da era de transição.
[Autora: Cathryn Clayton, pp. 98-124]

Palavras do Patois de Macau em Inglês?

O patois de Macau (Português Crioulo de Macau) é uma variedade discursiva praticamente desconhecida fora do mundo linguístico português. Aqueles que o estudam reconhecem a sua composição ecléctica, uma amálgama de uma língua ocidental (o português) com diversas línguas do Sudeste Asiático. Esta mistura distinta produziu um crioulo baptizado com muitos nomes, tais como ‘doçi lingua di Macau’ (a doce língua de Macau). Esta linguagem é representativa de uma “crioulização” produzida pela mescla de uma cultura ocidental com diversas culturas do Sudeste Asiático, onde sujeitos e aliados do Império Português em tempos se aventuraram em busca de fama e fortuna, nesta vida e na seguinte. Posteriormente, o Império Britânico suplantou o Português e o inglês tornou-se gradualmente a língua estrangeira dominante na região. Para que isto acontecesse, o inglês tomou de empréstimo palavras aos diferentes povos, culturas e locais que os seus falantes encontraram, fazendo destas palavras propriedade sua. Os empréstimos foram feitos directa ou indirectamente, fazendo uso de intermediários, linguistas ou

intérpretes, que os assistiam nas incursões pela Ásia actuando como pontes de comunicação. Neste caso, alguns historiadores têm falado de uma “língua franca portuguesa” que era utilizada nos negócios e no comércio entre os países orientais e ocidentais nesta região. Alguns referiram-se a esta língua franca como patois de Macau. O objectivo deste trabalho é examinar se o patois de Macau, falado pelos seus falantes indígenas, os macaenses (dos quais alguns trabalharam como intérpretes), teve um papel na aquisição pelo inglês das palavras emprestadas na região. No decurso deste estudo foram reunidas diversas palavras consideradas como pertencentes ao patois de Macau, reduzidas a vinte e duas, e foram feitas análises posteriores, com base nas suas etimologias encontradas no *Oxford English Dictionary* e *Hobson Jobson*, dois célebres dicionários etimológicos de inglês. Embora os achados não tenham sido conclusivos, é apresentada uma lista de oito palavras, como sendo palavras provavelmente introduzidas, directa ou indirectamente, do patois de Macau no inglês. Apresentam-se recomendações para pesquisa posterior, para determinar se o patois de Macau foi o precursor do inglês “pidgin”.
[Autor: Peter Cabrerós, pp. 126-151]

ABSTRACTS

An Exploration of Documents from Catholic and Buddhist Sources in Macao Libraries

Religious and cultural activities have a considerable impact on documentary sources, a product of social development. Given that Macao has always been a special region for both Chinese and foreigners, the practice of various religious and cultural activities has resulted in pluralistic or multi-faceted documentary sources. This article investigates the documentary sources produced by Catholic and Buddhist activity in Macao, and brings to light some invaluable records dating from the sixteenth and seventeenth centuries that have been hidden for hundreds of years. The article explores the background behind their formation and development, as well as

their historical value. Additionally, there is an examination of the differing influences of eastern and western religious and cultural activities on documentary sources.
[Author: Helen Jeong Hoi Keng, pp. 6-25]

Religious Syncretism: the Harmonization of Buddhism and Daoism in Macao's Lian Feng Miao (The Lotus Peak Temple)

Straddling the Chinese and Portuguese political entities and two dominant cultures at the periphery of South China, Macao has given rise to an interface of various religious beliefs. Although the Portuguese missionaries ardently introduced Christianity in the guise of a “civilizing mission”, they failed to replace or erase the Buddhist-Daoist faiths. Macao remains a Chinese religious bastion where

multitudinous deities proliferate. Most Chinese in Macao apparently advocate a pantheistic spirit through religious syncretism of diverse beliefs. The syncretic tradition has been central to the religious life of the Chinese since the Ming dynasty (1368-1644), a period of spiritual breakthrough. The syncretic practices, as well as the polytheistic tradition of the Chinese belief systems, are best illustrated in Lian Feng Miao (the Lotus Peak Temple). This temple transgresses religious boundaries to enshrine a whole gamut of divinities regardless of doctrinal differences, and needless to say, offers a potpourri of beliefs to meet worshippers' requirements. While the temple is chiefly dedicated to two main immortals—Tian Hou (the Daoist Goddess of the Sea) and Guan Yin (the Buddhist Goddess of

ABSTRACTS

Mercy), it also enshrines historical figures, mythological/folk deities and legendary emperors, and traces them back to the dawn of Chinese history. Most especially, there is a mélange of euhemerised supernaturals, drawn mostly from time-honoured fictional narratives, i.e. *Feng Shen Yan Yi* (Creation of the Gods), *San Guo Yan Yi* (The Romance of the Three Kingdoms), and *Xi You Ji* (Journey to the West). These ancient literary texts served as a vehicle for Daoism to consolidate its status as the Chinese autochthonous religion. The rich repertoire of Chinese myths and religious symbols in Lian Feng Miao helps inspire and sustain collective experiences of solidarity and identity for the Chinese in Macao.

[Author: Christina Miu Bing Cheng, pp. 26-43]

A Garganta: The China Jesuits and the College of Macao, 1579-1623

From the mid-sixteenth until the eighteenth century, the College of Macao served as headquarters for all of the Society of Jesus' missions in East Asia. Yet its relations with the different enterprises it directed were often ambiguous and at times complicated. This article examines the relations between the Jesuit missionary effort in China and this important administrative centre, revealing that despite its location on the edge of the Ming empire its priorities lay elsewhere. Although the college had been founded for the purpose of training missionaries for the Society's missions to Japan, China, and Southeast Asia, the needs of the rapidly expanding Japan enterprise commanded its attentions. When the China mission was founded in 1579, it assumed a clearly secondary role with relation to the college, and over the course of the following decades, its missionaries would have to struggle to establish links to it. On one hand, an establishment in a Portuguese controlled city so close to Canton would have been an ideal marshalling point for their efforts and a key haven in times of distress. On the other, the college's (and city's) links to Japan, the primary maritime enemy of the Ming at this time, made any relations between the China Jesuits and

Macao suspicious to mandarin authorities. During the period examined here, these missionaries attempted to set up language training facilities and separate quarters from their Japan counterparts but all came to naught. By 1623, in the midst of the crisis that destroyed the Japan mission, the China Jesuits abandoned their links to the college and moved their operations to within the Ming borders. This coincided with a number of factors, including the failed Dutch invasion of Macao, the official split between the Society's Province of Japan and the newly founded Vice-Province of China, and the end of the Nanjing Persecutions. Separating themselves from the withering Japan mission and its headquarters, the China missionaries turned their attentions to their growing communities of Christians to the north.

[Autor: Liam M. Brockey, pp. 44-55]

From the Method for the Rosary to the Illustrated Life of Jesus Christ. Comment on Catholic engravings from the last period of the Ming dynasty

So far, studies of artistic exchange between China and foreign countries in the late Ming dynasty and early Qing dynasty has focused mainly on the Western artists who worked in the imperial court of China, from the reign of Emperor Kangxi up until Emperor Qianlong. One reason for this is that the works of Guiseppe Castiglione and other Western artists have been well preserved and publicised, while early Catholic illustrations in books have not been classified as works of art and thus have not been properly considered. Nevertheless, from the late Ming dynasty to the early Qing dynasty, when Jesuit missionary activities had already begun, both missionaries and Chinese Catholic converts expressed a great interest in religious art. The missionaries used works of art as aids to preach the Catholic faith to government officers and the people. Their successes meant that books with religious illustrations were sent incessantly to China, exposing an increasing number of Chinese to Western art which many then tried to imitate. Opposing forces also emerged but even they used engravings.

For instance, in his work *Budeyi* (There is No Other Choice), Yang Guangxian, an opponent of Catholicism, used three engravings to support his stance. This article explores the early studies of Catholic copperplate engravings in the late Ming dynasty, based on paintings and documents published in recent years. [Author: Mo Xiaoye, pp. 56-72]

The Wugongchuan (Centipede Ships) and the Portuguese

Various sources of the Ming period refer to traditional Chinese ships. One type of sailing craft was the so-called *wugongchuan*, or "centipede ship". Illustrations and descriptions of this vessel can be found, for example, in the *Nan chuan ji*, *Longjiang chuanchang zhi*, *Qian tai wo zuan*, *Chouhai tubian*, *Wu bei zhi*, and other works. According to these texts, the *wugongchuan* had two masts and several oars on each side, thus resembling certain Southeast Asian vessels and Portuguese *gales*. Equipped with *folangji* cannon modelled after European "prototypes", the "centipede ships" were considered powerful and highly efficient men-of-war, which could operate almost independently of weather conditions and easily destroy an enemy fleet. Several texts also suggest that these vessels were first introduced to China after the Sino-Portuguese clashes of 1521/1522. During these clashes the knowledge of both how to cast *folangji* cannon and how to construct *wugongchuan* was then allegedly passed on to local Ming specialists in warfare. But many details of this process, which involved the province of Guangdong and the authorities in Nanjing, China's "southern capital", remain unknown because there is partly contradictory information in the sources. One problem stems from the fact that, according to some contemporaries, China was in no real need to "copy" foreign ships; it might easily equip its own craft with modern artillery and oars and thereby achieve comparable military results. Indeed, it seems that only very few "true" *wugongchuan* were built in the early sixteenth century and that, after some years, their construction was stopped altogether. This transpires, for example,

RESUMOS

from the *Longjiang chuanchang zhi*. The present paper presents these and other questions. Various texts are compared and details are discussed, one by one. Brief consideration is also given to the possibility that China acquired technological knowledge not exclusively through the Portuguese, but through Southeast Asia as well. On the whole, the “story” of the *wugongchuan* is an interesting case of “technology transfer”, and certainly also of Sino-Portuguese relations in the early sixteenth century. [Author: Roderich Ptak, pp. 73-83]

The Chinese Roots of Modern Western Technology

It cannot be denied that the Chinese and the European-Semitic civilizations are two of the most important civilizations in the whole world. Until recently, however, historians and ethnologists have neglected the study of relations between these two macro-civilizations in terms of their reciprocal cultural contributions at an ecumenical level, namely in the domains of science and technology. By the end of the nineteenth century and the first decades of the twentieth century, outstanding works on the Eastern civilizations started to appear in Europe, shedding light on how Asiatic civilizations had contributed to the development of ecumenical science. As far as concerns China, we can cite works by the priests Huc, Gervais-Eudore Colomban, and Henri Dorée, and by sinologists Marcel Granet, Edouard Chavannes, Henri Maspero, John Dyer Ball, Parker, Dennys and Lin Yutang. At the same time, a euro-centric movement was emerging, presenting new theses to defend the originality of western science. There was a tendency to praise Greek contributions to science, claiming that not only modern science but also science in itself *were specifically and exclusively European*, and had always been so. As we study Chinese sources and compare the dates of the amazing innovations that were produced in the Celestial Empire over the centuries, it is easy to note the importance these had in the development of western thought, science and technology. This article analyses the reasons why the West has

experienced rapid technological progress since the eighteenth century, while there has been an apparent stagnation of China's ancient and erstwhile flourishing science.

It also looks at the influence that the reciprocal interchange of knowledge through the corridor of Inner Asia had on the scientific development of the greatest civilizations of the world: the Chinese and the European-Semitic.

[Author: Ana Maria Amaro, pp. 84-97]

City of Museums: Reflections on Exhibiting Macao

This paper, originally written in 1998, remarks the “museum fever” that gripped the city of Macao in the years just prior to the Handover (an era in which eight new museums were built), and attempts to analyse the implications of this phenomenon. The paper argues that the proliferation of museums is more than simply a marketing strategy by the tourism bureau; the specific qualities of the museum as an institution make it an excellent lens through which to understand more about the cultural, political and economic concerns and priorities of state and society in Macao. It does so by placing the 1990s phenomenon in the context of the recent work on “museum studies” done in other countries and regions, and in the context of the century-long history of museums in Macao. Three main “eras” in the development of museums in Macao emerge from this analysis, each one roughly represented by three key institutions: the Luís de Camões Museum, the Maritime Museum, and the Macao Museum. The differences and similarities between these museums and their respective “eras” are outlined, and preliminary conclusions are drawn about the significance of “museum fever” in transition-era Macao.

[Author: Cathryn Clayton, pp. 98-125]

Macao Patois Words in English?

Macao patois (Macao Creole Portuguese) is a speech variety hardly known outside the Portuguese linguistic world. People who study it acknowledge its eclectic composition, an amalgamation of a

western tongue (Portuguese) with various tongues of Southeast Asia. This distinctive blending produced a creole christened with many names such as ‘doçi lingua di Macau’ (the sweet tongue of Macao). This language is representative of a creolization brought about by the mingling of a western culture with diverse cultures in the Southeast where subjects and allies of the Portuguese Seaborne Empire once ventured out in search of fame and fortune in this life and in the next. In time, the British Seaborne Empire supplanted the Portuguese and English gradually became the most dominant foreign language in the region. For this to happen, English borrowed words from the different people, cultures and places its speakers encountered, making these words their own. The borrowings were done either directly or indirectly, making use of intermediaries, linguists or interpreters, who assisted them in their forays in Asia by acting as communication bridges. In this case, some historians have spoken of a “Portuguese lingua franca” that was used in business and trade among the Western and Eastern countries in this region. A few referred to this lingua franca as Macao patois. The purpose of this paper is to examine whether the Macao patois spoken by its indigenous speakers, the Macanese (a number of whom worked as interpreters), played a part in the acquisition of English loanwords in the region. In the course of this study, a number of words said to belong to Macao patois were gathered, the list was narrowed down to twenty-two and further analyses were made based on their etymologies found in the *Oxford English Dictionary* and *Hobson Jobson*, two of the noted etymological dictionaries of English. Although the findings were not conclusive, a list of eight words is presented as probable words introduced either indirectly or directly by Macao patois to English. Recommendations are presented for further research to determine whether Macao patois was the harbinger of Pidgin English.

[Author: Peter Cabrereros, pp. 126-151]