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e o islamismo que enfatizam a crença pessoal, as práticas e crenças descritas por adoradores do popular deus taoista Nezha em Macau não são ritualísticas. A religião popular chinesa e as religiões judaico-cristãs ocidentais apresentam grandes diferenças, mas também semelhanças. Por exemplo, os templos Nezha em Macau não possuem credos, mandamentos, clero, doutrinas, escrituras ou sacramentos, como na Igreja Católica Romana, nem praticam actividades regulares de ensino, como escolas dominicais, sermões, ou grupos de oração. No entanto, a partir de entrevistas com membros das duas associações do templo Nezha em Macau, ficamos a saber que esta religião beneficia membros com “alívio espiritual” e o sentimento de pertença a uma comunidade. As crenças expressas são consistentes com as quatro funções do mito identificadas por Joseph Campbell: metafísico, cosmológico, sociológico e pedagógico. [Autor: Rex Wilson, pp. 68-85]

Entre Infernos: Uma Ponte ou Um Abismo?
Joaquim Heliodoro Callado Crespo, militar de carreira (tenente de Infantaria) e também cônsul de Portugal em Cantão assinou o artigo “O inferno Taoista”, elaborado com base na obra chinesa Yu-Li (“Divino panorama”), traduzida por H.A. Giles, para nos dar conta dos “dez reinos ou tribunais situados no fundo do grande oceano que há nas profundezas da terra”. Na realidade, o que parece subjacente a tal intenção descritiva é, no seu dizer, “fazer ideia da força de imaginação dos chineses em matéria de castigos” (*Ta-ssi-yang-kuo*, 1899, Série I, Vol. 1, pp. 597-603). Por outro lado, no seu livro *Cousas da China: Costumes e Crenças* (1898), Callado Crespo não só retrata o Tribunal e as prisões com incidência nas práticas de tortura – vislumbrando-se, assim, um outro lado do inferno – como também parece confirmar “essa força de imaginação dos chineses em matéria de castigos” com aplicabilidade efectiva no sistema penal, ainda na viragem do século XIX para o XX. Callado Crespo coloca-nos ainda perante um suposto diálogo havido com o algoz de Cantão, revelando e acrescentando alguns pormenores de relevo para

a compreensão do próprio sistema penal e das mentalidades. Este estudo visa analisar e comparar o que está contido entre infernos. [Autora: Anabela Leandro dos Santos, pp. 86-107]

Redes Familiares, Diásporas, e a Origem dos Macaenses na Ásia
A rede familiar tem representado componente essencial às comunidades macaenses por quase 500 anos. Interligadas por laços culturais e genealógicos, foram originalmente criadas por normas coloniais portuguesas dirigidas aos grupos indígenas e apoiadas pela Igreja Católica Romana em Goa e Macau. Sucessivas gerações de famílias formaram a base das relações sociais e comerciais dentro de assentamentos macaenses, abrindo caminhos hereditários a empregos no governo, militar, medicina e outras profissões, bem como ao estabelecimento de empresas, instituições culturais e organizações sociais que enriqueceram a vida de membros da comunidade. Considerando, em primeiro lugar, as origens das famílias através de costumes e práticas comuns e, em seguida, as actividades das ligações familiares em contextos históricos, podemos obter informações valiosas sobre a formação das comunidades macaenses na Ásia e um entendimento do seu desenvolvimento ao longo dos tempos. [Autor: Roy Eric Xavier, pp. 108-121]

A Vida Intelectual de Macau: O Vazio Espiritual
Este trabalho baseia-se nas perspectivas da vida intelectual de Sertillanges e Said e utiliza-as para examinar a vida académica e intelectual de Macau. Considera que, segundo os critérios destes dois autores, a vida académica e intelectual de Macau é parcial, limitada e marginalizada, estando confinada a alguns locais e publicações em detrimento da criatividade e debate público positivo da vida, valores, importância e desenvolvimento pessoal e em sociedade. O artigo argumenta que a ausência de vida intelectual começa numa fase muito precoce nas escolas de Macau, com um conformismo redutor da criatividade e intelectualidade, promovendo uma

sociedade subserviente e passiva. Uma atitude, defende, reforçada no ensino superior de Macau. Embora alguns aspectos da vida académica e intelectual sejam evidentes no ensino superior e em nichos da sociedade, como as comunidades religiosas e algumas associações, a cultura conformista de Macau aliada ao perigo de pronunciamento dentro de um pequeno estado, combinam-se para produzir a falta de desenvolvimento da vida intelectual pública. Ressalta que a vida intelectual requer mentores e vida própria para se tornar transformadora, e não apenas reproduzir o *status quo* social da desigualdade e empobrecimento. O documento sugere que as sociedades de mercado, como Macau são uma deformação e levam a uma redução da vida intelectual. Sublinha ainda que a vida intelectual se reveste de perigos, é inquietante e exigente, tanto para indivíduos como para as sociedades. O documento conclui que o desenvolvimento de Macau, como sociedade intelectual, precisa de uma injeção maciça de pensadores dispostos a participar, desafiar e criticar o status quo, para promover a igualdade, a justiça social e actuar no sentido dar voz aos mais pobres, fracos e oprimidos. [Autor: Keith Morrison, pp. 122-134]

“Tratado Bibliográfico sobre Letras e Artes” do Livro de Han: Uma Selecção de Passagens Críticas
O “Tratado Bibliográfico sobre Letras e Artes” é uma das mais importantes passagens da crónica *Livro de Han*. Mais do que uma simples bibliografia, o Tratado é a primeira grande sistematização do património literário chinês segundo as convenções político-ideológicas da elite cultural ao serviço da corte. Através de uma selecção das principais passagens críticas do TBLA, intenta-se descrever o conceito de *yi* que, a seu turno, baseia a noção chinesa de “arte”. Pode-se dizer, ademais, que a partir de *yi* é que se estabelece o domínio dos Clássicos ortodoxos – um conjunto de obras canónicas – como vectores das concepções estéticas e morais vigentes durante a China imperial. [Autor: Giorgio Sinedino, pp. 139-154]

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The Future Will Be the Past: Memory and Nostalgia in the Work of Ieong Man Pan
What do we talk about when we talk about the ‘Unfoldable Map’? We talk about a work that follows the tradition of critical reflection on the modern condition. We talk about a work that explores side shadows and back alleys, rather than the straight road of progress; allowing us to take a detour from the deterministic narratives of history. With ‘Unfoldable Map’ Ieong Man Pan sets out an exceptional promenade, acting as an agent of reform and creative dialectic. Ieong’s project is subsumed by an exact idea. It begins with a whole that is independent and realistically conceived but which only finds its true form in the tension of direct contact with its environment. Thereby, part of the importance of the work of Ieong Man Pan lies in the commitment established with the principle of diachronic continuity of the city shape. Ieong’s work questions one of the essential meanings of life: what is memory? How should memory relate to life? How should the city relate to memory? In ‘Unfoldable Map’ the memory detaches itself from the surface and penetrates the interior of the building material. It becomes a spatial element. With ‘Unfoldable Map’ Ieong Man Pan tries to save the conflict between the individuality of the object and the laws established in the construction of the city. Ieong’s work spurs inquiry into how identity and surroundings are interlinked, and in how identity and space are negotiated. Ieong Man Pan tries to figure out how to put the different components together: the sustainable idea of a person and his or her surroundings and the various notions of participation and the production of space. [Author: Tiago Saldanha Quadros, pp. 6-9]

New Visions on an Ever Changing Map
Within a Post Portuguese Administration, a Post Vegas-Recreation, a Post Latin-deliberation, Macao, a micropolis, offers a very unique context, which cannot find

suitable analytical framework in contemporary cultural theories and is a lab for possible theoretical developments and innovations. From literature, to photography, to cinema, to painting, or art installations we can fairly state that MEMORY, in its relation to identity and to the city, has become a serious and common concern in terms of contemporary cultural and artistic creations in Macao. This essay aims at examine and search for the cultural meaning of this concern, not only through its integration in global or national trends, but also, and especially, through its localness. The essay was produced on the occasion of the exhibition ‘Unfoldable Map’, part of the programme NEW VISIONS, launched by BABEL – Cultural Organisation, which aims at identifying young local artists and producing critical discourse about local contemporary cultural and artistic creations, in a thematic and interdisciplinary approach. Ieong Man Pan’s photography brought to the fore concepts of memory, remembrance, forgetfulness and associated practices, offering a ground for reflection on those topics within global contemporary art practices, Chinese contemporary art, as well as within the highly distinctive circumstances of the ever-changing map of Macao, as seen by artists in the post-Portuguese administration, post-gamming liberalization period, and post-Latin deliberation. [Author: Margarida Saraiva, pp. 10-25]

The Chapel of Our Lady of Guia in Macao and its Mural Painting Program
The present article is dedicated to the Chapel of Our Lady of Guia, possibly one of the oldest buildings still preserved in the Macao Special Administrative Region, its foundation going back to at least the end of the 17th century. To begin with, I tried to trace the history of the building, integrating it in the history of the fortress in which it is inscribed, and then proceeded to the description and study of its mural painting program. The

former, despite its fragmentary condition, is still impressive as its compositional scheme combines Christian iconography and Chinese-inspired motifs in a most unique way, thus constituting an important testimony of the miscegenated visual culture of the former Portuguese entrepôt. [Author: Isabel Horta Lampreia, pp. 26-47]

Bishop of China and Apostolic Inquisitor: D. Leonardo de Sá and the Beginning of Inquisitorial Representation in Macao
As it is the case with most of Macao’s 16th history, information on the beginnings of inquisitorial representation in its society is a highly fragmented reality. The disappearance of Goa’s Holy Office archives has left a documental inheritance too scarce and exiguous to recreate the institutional and operational framework through which the Inquisition made itself present at the Cidade do Nome de Deus. Through the correspondence of Goa inquisitors and the available lists on the *processados* (tried) by the tribunal we intend to illustrate the chosen model of representation for the city of Macao, the consequences to the institutional dynamics that were underway in the ‘Indian’ district of the Holy Office, and above all the role of the first bishop of China in this matter. [Author: Miguel Rodrigues Lourenço, pp. 48-67]

Chinese Folk Religion in Macao: Ritualism or Relief?
Although Chinese religion is characterised by Stephan Feuchtwang as ritualistic, meaning that the emphasis is on precise performances of ritual to achieve desired results, as opposed to religions such as Christianity and Islam that stress personal belief, the practices and beliefs described by worshippers in Macao of the popular Daoist god Nezha are not ritualistic. Chinese folk religion and Western Judeo-Christian religions have many differences but also many similarities. For example, the Nezha temples in Macao have no creeds, commandments, clergy,

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doctrines, scriptures, or sacraments such as in the Roman Catholic Church, nor do they have regular educational activities such as Sunday schools, sermons, or prayer groups. Nevertheless, from interviews with members of the two Nezha temple associations in Macao, we learn that their religion benefits members with ‘spiritual relief’ and the sense of belonging to a community. Their expressed beliefs are consistent with the four functions of myth identified by Joseph Campbell: metaphysical, cosmological, sociological, and pedagogical.
[Author: Rex Wilson, pp. 68-85]

Between Hells: A Bridge or an Abyss?

Joaquim Heliodoro Callado Crespo, a Portuguese military and also a consul in Canton produced the article ‘The Taoist Hell’, based on the knowledge of the Chinese *Yu-Li*, the divine panorama, translated by H.A. Giles, in order to give us full account of ‘the ten kingdoms or Courts of Law located at the bottom of the Great Ocean, down in the depths of the Earth’. In fact, what seems to be inherent in his descriptive intention is, using his own words, ‘to wonder about the strength of Chinese imagination related to punishments’ (*Ta-ssi-yang-kuo*, 1899, series I, Vol. 1, pp. 597-603). On the other hand, in his book *Cousas da China: Costumes e Crenças* (1898), Crespo did not only portray the Court and the prisons as well as the description of torture devices – thus giving us a glimpse of another side of hell – but also seemed to confirm ‘the strength of Chinese imagination related to punishments’ in the real Chinese penal system, still during the 19th to 20th centuries’ turn. Callado Crespo revealed us a presumed dialogue between the executioner of Canton and himself, adding some seminal details that contribute to the understanding of the penal system and the field of the Chinese mentality. This paper aims to analyse and compare these two kinds of hells and particularly the link between them.
[Author: Anabela Leandro dos Santos, pp. 86-107]

Family Networks, Diasporas, and the Origins of the Macanese in Asia

Family networks have been essential components of Macanese communities for almost 500 years. Held together by cultural and genealogical bonds, they were originally created by Portuguese colonial policies toward indigenous groups and supported by the Roman Catholic Church in Goa and Macao. Succeeding generations of families formed the basis of social and commercial relations within Macanese settlements, creating hereditary pathways to jobs in government, the military, medicine, and other professions, as well as establishing businesses, cultural institutions, and social organisations that enriched the lives of community members. By first considering the origins of families through custom and common practice, and then the activities of family networks in historical settings, we can gain valuable insights into the formation of Macanese communities in Asia and an understanding of their development over time.
[Author: Roy Eric Xavier, pp. 108-121]

The Intellectual Life of Macao: The Hollow Heart Jenny

This paper takes two perspectives on intellectual life, those of Sertillanges and Said, and uses them to examine the academic and intellectual life of Macao. It argues that, on criteria derived from these authors, Macao’s academic and intellectual life is partial, limited and marginalised. Intellectual life is confined to a few locales and publications rather than as intellectual and academic creativity, public debate on the good life, on values, on worth and on societal and personal development. The paper argues that silence on intellectual life commences from a very early stage in Macao’s schools, with that conformity reducing creativity and intellectual life, and promoting a largely acquiescent, supine society. This, it is argued, is reinforced in Macao’s higher education. Though some aspects of academic and intellectual life are evident in higher education and in pockets of society such as religious communities and some associations, Macao’s conformist

culture, coupled with the dangers of speaking out in a small state, combine to bring about a lack of developed public intellectual life.

It is argued that intellectual life requires intellectuals and intellectual life itself to become transformative, not merely reproducing the social status quo of inequality and impoverishment. The paper suggests that market societies such as Macao are a deformation of society and lead to a reduction in intellectual life. The paper argues that intellectual life is dangerous, unsettling and demanding, both of individuals and societies. The paper concludes that Macao’s development as an intellectual society needs a massive injection of public intellectuals who are prepared to engage, challenge and critique the *status quo*, to promote equality, social justice, and a society that acts on the voices and aspirations of the weak, the poor, and the silenced.
[Author: Keith Morrison, pp. 122-134]

‘The Bibliographic Treatise on Letters and Arts’ from the *Book of Han*: Selected Excerpts from the Critical Appraisals

The ‘Bibliographic Treatise on Letters and Arts’ from the *Book of Han* is one of the most important texts included in the chronicles of the *Book of Han*. It is more than a mere bibliography, since it for the first time systematises the entire Chinese literary tradition, while following the politico-ideological conventions of the courtly elite. Trough a selection of the main critical appraisals included in this Treatise, I attempt to describe the concept of *yi*, which underpins the Chinese understanding of ‘art’. It can also be said that *yi* sets the tone for the predominance of the so-called orthodox Classics, a set of canonical works which define boundaries for the aesthetic and moral conceptions valid through the Chinese imperial age.
[Author: Giorgio Sinedino, pp. 139-154]

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