

Para a História do Raide Aéreo Lisboa – Macau

A primeira ligação aérea Lisboa – Macau aconteceu num tempo em que a aviação atraía as atenções da humanidade, quer pela novidade que constituía, quer, sobretudo, pelas acções individuais de jovens aviadores, ditadas por impulsos românticos de busca da aventura, mesclados com sentimentos de amor-pátrio. Assim foi com este empreendimento historicamente conhecido por Raide Lisboa – Macau. Considerado à partida irrealizável face às condições de que dispunha, o sucesso que alcançou foi uma façanha que causou espanto e conquistou a admiração do mundo inteiro. Macau, a Pérola do Oriente, perfeitamente inserida nesta aura e meta mítica do projecto, acarinhou os aviadores portugueses com a mais grandiosa e calorosa recepção e inúmeros testemunhos de estima e de respeito. Foi aí que os valorosos aeronautas mais sentiram o reconhecimento pelo seu extraordinário feito. Um feito que teve inusitadas repercussões políticas em Portugal, mormente com origem em incompreensíveis desatenções por parte dos poderes instituídos, os quais olharam, desde o início, com desconfiança para o projecto. Afrontando a opinião pública, a aviação militar e o próprio raide, estes poderes públicos acabariam em contradições graves e em subsequentes crises políticas. Este um contexto que situa perfeitamente no panorama histórico mais alargado da Primeira República Portuguesa, cujos insanáveis conflitos internos descaracterizaram os seus propósitos e conduziram à sua perdação. [Autor: Fernando Mendonça Fava, pp. 74-87]

O Filho de Macau e a Casa do Mandarim

“O Filho de Macau”, Zheng Guanying, passou a maior parte da vida, até à sua morte, em Xangai. Era um mercador-comprador, reformista, filantropo, escritor, poeta e ideólogo/ativista sociopolítico. Concluiu na sua casa de família o aclamado livro *Shengshi Weiyan* (Palavras de Advertência em Tempos

de Prosperidade). Pode-se questionar em que altura e porque razão foi exaltado como “O Filho de Macau”. Mapeando a história da China do século XIX, este artigo analisa a mobilidade ascendente de Zheng, de aluno pouco brilhante a comerciante aristocrata em Xangai, e o seu pioneirismo de ideias no que respeita a reformas económicas, políticas e sociais numa época turbulenta da China. A sua casa de família, mais conhecida como “Casa do Mandarim”, está situada no “Centro Histórico de Macau”, um misto de legados arquitectónicos Oriente-Occidente listado como Património Mundial pela UNESCO em 2005. Construída por volta de 1869, a mansão Zheng é um complexo tradicional chinês com elementos arquitectónicos com influência de diferentes culturas. Ao longo dos anos, a casa foi transformada num espaço compartimentado que albergava mais de 300 inquilinos no final do século XX. A partir de 2001, quando o governo de Macau adquiriu a titularidade do imóvel, restaurações extensas foram realizadas para revitalizar a sua grandiosidade e aparência original. Tendo em conta que nenhum dos membros da família de Zheng tenha passado os exames civis imperiais que atribuíam o oficialismo (ou estatuto de mandarim) na corte imperial Qing, por que foi atribuída a esta mansão o nome de “Casa do Mandarim”? [Autora: Christina Miu Bing Cheng, pp. 88-111]

Religião e Sociedade de Macau

O 15.º aniversário do retorno de Macau à China é um momento auspicioso para o estudo da sua sociedade e religião. A religião é parte integrante da vida da RAEM, numa sociedade que não dá prioridade à “religião”. Pesquisas a nível quantitativo e qualitativo da sociedade e associações confirmam a existência da religião como um “modo de vida” significativo na Região Administrativa Especial de Macau da China. Templos e igrejas fazem parte da cultura material e intangível de Macau, uma cidade chinesa. Consequentemente,

este artigo está centrado principalmente na religião chinesa e, particularmente, no Taoísmo, embora quase todas as religiões sejam visíveis na península de Macau e ilhas da Taipa e Coloane. As associações constituem uma ferramenta de pesquisa para definir a sociedade em que se inserem. Associações de caridade são essenciais na sociedade local. Macau, fascinante parte da China, tem uma longa história e o estudo da sua sociedade multicultural e religião comprova a existência de uma duradoura harmonia. [Autor: Jean A. Berlie, pp. 112-129]

“Não Há Tristeza, nem Alegria nas Vozes”, de Ji Kang: Uma Tradução Anotada

Traduzido pioneiramente para o português, em “Não Há Tristeza, nem Alegria nas Vozes” o *literatus* Ji Kang (223-263) expõe o seu pensamento sobre a natureza da música e a sua interacção, seja com as instituições sociais, seja com a psicologia humana. Ji é um representante do grupo de pensadores do período Wei e Jin que se posicionaram criticamente à tradição herdada da dinastia Han. “Não Há Tristeza, nem Alegria nas Vozes” é um dos seus mais importantes textos; nele, Ji utiliza a forma literária do diálogo para retratar os divertimentos privados característicos da época, apelidados de “Debates Puros” (*qingtán* 清談). Ao documentar como a ortodoxia intelectual defendia deterministicamente o papel doutrinador da música, “Não Há Tristeza, nem Alegria nas Vozes” deduz as críticas do poeta, fundadas no conceito taoísta de “espontaneidade”, pelas quais advoga a soberania do íntimo humano. [Autor: Giorgio Sinedino, pp. 138-160]

ABSTRACTS

The Matter of China in Garcia de Orta’s *Colóquios dos simples* (Goa, 1563)

Garcia de Orta was a Portuguese physician who lived in India in the middle of the 16th century, and who was extremely interested in natural history and its relations with medicine. In 1563 he published a voluminous work entitled *Coloquios dos simples, e drogas he cousas medicinais da India* (Colloquies on the simples and drugs and medicinal matters of India), which was one of the first books to be published by a European printing press in the territory of Goa. In this work, the Portuguese naturalist introduced two main characters, Orta and Ruano, whom he stagesdiscussing in successive colloquies the most important Asian natural products, analysing their names, origins, prices in the market, characteristics, and therapeutic properties, and also questioning what previous Western and Eastern medical literature had to say about them. During these scholarly conversations, many other topics are introduced by Orta and Ruano, and a host of other secondary characters, from the analysis of exotic etymologies to the debate of clinical cases and to the discussion of Asian geography and political organisation. China is the object of particular attention in the work of the Portuguese physician, not only by the repeated mention of its natural products, but also by the wealth of details about the Chinese world that are introduced in the colloquies and by the extremely positive attitude adopted by Garcia de Orta towards the Chinese. The present text, then, takes a closer look at the place of ‘Chinese matters’ in the framework of the *Coloquios dos simples*, one of the first European printed works in which an apologetic attitude towards China is adopted in the early modern period. [Author: Rui Manuel Loureiro, pp. 7-30]

In Search of Another Japan: Jesuit Motivations Towards Continental Southeast Asia in the Early 17th Century

Based on her previous research on the resettlement of the Jesuit Mission in Siam in 1655, the Author defends the view

that the Jesuit approach to continental Southeast Asia was a result of a global strategy of the Province of Japan. In fact the early 17th century missionary expansion had much more to do with the Jesuits’ religious and commercial links to Japan and to the spiritual assistance to the overseas Japanese than to any specific project directed towards the region. This led to a readjustment of Jesuit geographical targets and strategies, including the balance of domestic and external conflicts and criticism, and to an adjustment of the Society’s administrative and directive structures in the Far East, to be understood alongside the interests of the Portuguese Crown (united to the Spanish from 1580 to 1640) and Padroado as well as those of Macao’s official and private agents. Although the material contours remain to a large extent yet to be explored, there is a clear coincidence between the creation of the Japanese quarters (settlement) and that of Jesuit missions in continental Southeast Asian port-cities, showing a real connection between the two events from Siam or today’s Vietnam—which included the principalities of Tonkin (North Vietnam) ruled by the Trinh, Cochín China (Central Vietnam), under the Nguyễn, and the Indianised kingdom of Champa (South Vietnam) of Malayo-Polynesian origin—, to the less studied Khmer Cambodia, and even to the kingdom of Laos. That ‘Japan connection’ is also shown by the interdependence and complementarities of all those sites for both groups, the Japanese and the Jesuits, often moving from place to place accordingly to different circumstances resulting from perennial territorial and dynastic disputes, fluctuations in foreign trade policies or occasional conflicts and incidents. That continuous and coherent strategy of the Jesuit Province of Japan shifting towards continental Southeast Asia that deserves a global approach run through all of the 17th century and from the very beginning offered guaranteed success in both religious and economic terms to a new Jesuit enterprise.

To what extent did the Jesuits by themselves, and/or associated with private traders from Macao, prepare in advance with the Portuguese informal communities and with their Japanese and Chinese partners Cochín China and Cambodia to serve as refuge places to an already announced expulsion from Japan prior to 1614? Though deserving further research, this is a rather plausible and challenging hypothesis raised by the Author in an exploratory way aimed to generate an enlarged scholarly discussion. [Author: Teresa Sena, pp. 31-46]

Eça de Queiroz and the Chinese Emigration from Macao

Eça de Queiroz, one of the most celebrated Portuguese novelists, began his diplomatic career as Consul in Havana in 1872 and stayed there until 1874. In Cuba, a Spanish colony at the time, he became familiar with the Macao’s Chinese emigration issue making a stand regarding the settlers rights who were treated like slaves. The reports he sent to the Foreign Office Ministry show a perceptive and concerned diplomat who honoured his country. We show five unknown texts from Eça de Queiroz published in *Boletim da Província de Macau e Timor* and also the movement in Macao’s harbour regarding Chinese settlers emigration. [Author: António Aresta, pp. 47-73]

Contribution for the History of the Air Raid Lisbon – Macao

The first air link Lisbon-Macao happened when the aviation attracted the attention of the world, for its novelty but mainly for young airmen individual actions dictated by romantic impulses in search of adventure, mixed with feelings of love to motherland. So it was with this venture historically known as Raid Lisbon – Macao. Considered at first impossible given the available conditions, the success achieved was a feat that astonished and won the admiration of the whole world. Macao, the Pearl of the Orient, perfectly inserted in this mythical aura and the project goal, patted the Portuguese aviators with the most grand and warm welcome

and numerous testimonies of esteem and respect. That’s when the valiant airmen felt more recognition for their extraordinary achievement. A feat that had unusual political repercussions in Portugal, mainly originating from incomprehensible oversights on the part of the instituted power, which faced from the outset, with distrust for the project. Defying public opinion, military aviation and the raid itself, these public authorities would end in serious contradictions and subsequent political crisis.

This is a context that lies perfectly in the wider historical overview of the First Portuguese Republic, whose incurable internal conflicts decharacterised their purpose and led to its destruction [Author: Fernando Mendonça Fava, pp. 74-87]

The Son of Macao and the Mandarin’s House

‘The Son of Macao’, Zheng Guanying (1842-1921), spent most of his lifetime until his death in Shanghai. He was a comprador merchant, reformer, philanthropist, writer, poet, and socio-political thinker/activist. He completed his acclaimed book *Shengshi Weiyan* (Words of Warning in Times of Prosperity) in his family house. One may wonder why and when he was extolled as ‘The Son of Macao’. Mapping onto the history of 19th-century China, this paper examines Zheng’s upward mobility from a failed student to a gentry-merchant in Shanghai, and his pioneering ideas on economic, political and social reforms in times of a turbulent China. His family house, better known as the Mandarin’s House, is amid ‘The Historic Centre of Macao’, which is a mélange of East-West architectural legacies listed as World Heritage by UNESCO in 2005. Built around 1869, the Zheng Mansion is a traditional Chinese compound mixing architectural elements from different cultures. As time goes by, the house became a compartmentalised quarters for more than 300 tenants in the late 20th century. Since 2001 when the Macao government acquired the proprietorship of the property, extensive restorations were carried out to revive its original grandiose appearance. In view

of the fact that none of Zheng’s family members had ever passed the imperial civil examinations that led to officialdom (or mandarin status) in the Qing court, why has this mansion been called the Mandarin’s House? [Author: Christina Miu Bing Cheng, pp. 78-111]

Macao’s Religion and Society

The 15th anniversary of the return of Macao to China is an auspicious time to study its society and religion. Religion is part of the life of the Macao Special Administrative Region (MSAR), in a society which does not give priority to ‘religion’. Quantitative and qualitative research into the society and its associations confirm the existence of religion as a significant ‘way of life’ of the MSAR of China.

Temples and churches are part of the material and immaterial culture of Macao, which is a Chinese city. Consequently, this article is mainly centered on Chinese religion and particularly Daoism, but almost all religions are can be found in the Peninsula and the one-time islands of Taipa and Coloane.

Associations constitute a research tool to define its society. Charitable associations are essential in Macao’s society. Macao, a fascinating part of China, has a long history where the study of its multicultural societies and religions demonstrates the existence of a longstanding harmony. [Author: Jean A. Berlie, pp. 112-129]

An Annotaded Translation of Ji Kang’s Essay ‘There is no Sadness, no Joy in Voices’

In a pioneering Portuguese translation, ‘There is no Sadness...’ is an essay where the *literatus* Ji Kang (223-263) expounds his ideas on the nature of music and its interaction with social institutions and human psychology. Ji is representative of a group of thinkers in the Wei and Jin period that assumed a critical stance towards the traditions inherited from Han dynasty. ‘There is no Sadness...’ is one of Ji’s major works; it relies on the literary form of the dialogue to depict the private entertainments called ‘Pure Conversations’ (*qingtan* 清谈) that were so peculiar

to that age. While it documents how the intellectual orthodoxy deterministically defended music’s doctrinal role, ‘There is no Sadness...’ also presents Ji’s criticism, which advocates the primacy of the inner self founded on the daoist conception of ‘spontaneousness’. [Author: Giorgio Sinedino, pp. 138-160]

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