

## ABSTRACTS

***Et Macaum advenit Verbum* —  
The Study of Classical Languages  
and Theology in Macao**

Since the Late Antiquity that the study of Classical Languages, its authors and civilisations, has been a cornerstone for what we commonly call *Culture*. The relation of Europe and the West with these languages derives from the *imperium* which Rome exercised over the peoples of Europe and beyond. These peoples later on spread these studies to the four corners of the world, including to Southeast Asia.

The foundation in 1594 of College of Saint Paul established Macao as the very first centre for studying classical languages and their civilisations in the Far East. At the college, Latin was not only a subject but also the language of learning, as was the case in the old universities of Europe. Together with Latin, Greek and Hebrew were also learnt.

400 years later, in a completely different world, in a city which is hardly recognisable, Latin, Ancient Greek and Hebrew are still being taught in Macao. After some reflections on how *words* matter in our dealing with the world, this article will show how relevant the knowledge of these ancient languages is for those studying theology in Macao in the 21<sup>st</sup> century, despite the natural difficulties that native speakers of Sino-Tibetan languages may have when learning languages with a high

degree of grammatical complexity as Latin and Classical Greek have.

(Author: Roberto Ceolin, pp. 6–27)

**Macao and French Interests  
at the Beginning of the 20<sup>th</sup>  
Century**

In the 19<sup>th</sup> and 20<sup>th</sup> centuries there was an imperialist advance by Western powers which challenged Portugal's territorial maintenance capabilities. Among the territories that it dominated, Macao was also involved in the pretensions of other countries. France was particularly covetous of this territory, in a continuation of its expansion of interests in China and Indochina. This article explores the various ways used by the French to extend their presence in Macao. In addition to references to a possible acquisition of the territory, they sought this expansion through the establishment of health and industrial institutions, which was, however, hampered by the Portuguese authorities, fearful of a usurpation of their sovereignty. Furthermore, this possibility was also found in British political circles, which wanted to prevent the establishment of a rival power in the region.

Another form of enlargement was found in religion, where Portuguese and French rivalled each other in the Catholic space around Macao. Agreements between respective authorities proved to be difficult, due to shared and thus rival interests in

their expansion. The final agreement reached defined the territory of Portuguese patronage in China for the period that followed.

(Author: Célia Reis, pp. 28–45)

**Exchange between Russia and  
the Guangdong–Hong Kong–  
Macao Greater Bay Area in a  
Historical Context**

In Sino-Russian relations, the presence of the Guangdong–Hong Kong–Macao Greater Bay Area (GBA) plays a crucial role. Historically, exchange and co-operation between Russia and the GBA date back to 400 years ago, and can be divided into three phases: Qing–Tsarist Period, Revolutionary Period, and China–Soviet Period. While currently, new exchanges between Russia and the GBA are also developing, ranging from politics, military, economy, culture, aspects like education, religion, and media are also important. Under the Belt and Road Initiative (BRI) and the post-pandemic era, co-operation between the GBA and Russia is expected to be further developed.

(Authors: Li Sheng, Michael Share, pp. 46–61)

**Pirates: A Social Portrait from  
Macao Newspapers (1864–1933)**

Piracy is a phenomenon that has been almost constantly present in the history of Macao between the 16<sup>th</sup> and 20<sup>th</sup> centuries, assuming specific political, economic and social

aspects, depending on the different circumstances it went through. In a time frame that stretches from the mid-19<sup>th</sup> to the mid-20<sup>th</sup> century, and in a geographical context centred on the Pearl River Delta, an approach to the activity of pirates as a social phenomenon was rehearsed, based on analysis of news content published by Macao's press, between 1864 and 1933. Having this purpose in mind and in that spatio-temporal context, piracy practices are equated in terms of identities (re)constructed within the group and in relation to other groups; the social space they occupied, the economic and social formation in which they were inserted; the power relations they established with the collusion movements as well as those of political and social repression.

(Author: Alfredo Gomes Dias, pp. 62–76)

### **Chá Gordo — Historical Origin of a Macanese Custom**

The influence of Japanese culture in Macao can be traced back to the arrival of the Portuguese in 1553. This influence permeated all levels of social life including words incorporated into the Macanese language (Patois), widespread use of Japanese garments (*kimono*), the employment of *norimono* to transport ladies, cooking methods (*miçô*) and dishes (*minchi*). The many similarities between *Chá Gordo* and *Cha Kaiseki/Kaiseki Ryori* raise the possibility that the common features between the two banquets are not mere coincidence.

We will explore a line of thought based on historical facts of maritime history and characterised by tragedy, resilience and devotion, that over time became a feature of Macanese identity.

(Author: Manuel Fernandes Rodrigues, pp. 77–92)

### **Comparison of Female Figures in *Cheong-Sam — A Cabaia* by Deolinda da Conceição and in *Rose Gate* by Tie Ning**

As a turning point in the development of female consciousness, the mid-20<sup>th</sup> century was a crucial period and literary works written by women writers portray a diversity of female figures in this era. What is worth noting is that although these writers have dissimilar backgrounds and ages, and were educated in different eras, the destinies of their protagonists all point to similar ends, and it is in these similarities and differences that the transformations of female consciousness are hidden.

In this essay, we aim to present and analyse the similarities and differences of female figures in two representative books in Macao and Mainland China in the mid-20<sup>th</sup> century, *Cheong-Sam — A Cabaia* by Macanese writer Deolinda da Conceição and *Rose Gate* (《玫瑰門》) by Chinese writer Tie Ning. The aim is to understand the situation of women in the mid-20<sup>th</sup> century and the progress of women's consciousness through a comparison between these two works.

(Author: Zheng Jiayu, pp. 93–102)

### **En route to Macao: Bay of André Feio, a Shelter Port**

During the period of Portuguese maritime expansion, it was common for sailors and skippers to assign Portuguese toponyms to newly 'discovered' territory, partly due to their unfamiliarity with the region's native languages and to simplify the location and identification of the said territory. This was particularly true in Asian territory and more specifically in the South China Sea. There was once a small bay on the outskirts of Macao which the Portuguese named André Feio. The first documented references to it are from the middle until the end of the 17<sup>th</sup> century. This toponym eventually fell out of use and was completely lost until the 20<sup>th</sup> century when it was retrieved by several historians and researchers, though they were still unable to locate it. Recently unveiled Portuguese navigation diaries with routes to Macao written by 17<sup>th</sup>-century pilots, unknown to most researchers, have made it possible to unravel some of these small mysteries in the great story of the establishment and development of Macao as an important entrepôt of European trade in Asia.

(Authors: Ângela Ruano, Yang Xun Ling, pp. 103–113)

### **A Discussion of Ship Physicians of the Ming Dynasty in China**

Until now, we had not found definite records on ship physicians before the Ming dynasty. However, military

physicians had existed for a long history in China, and they had some relationships with ship physicians. In order to guarantee the success of Zheng He's voyages, the Chinese imperial court supported the medical preparations, and especially arranged ship physicians for the fleets. The jobs of Chinese physicians included: curing sailors, preventing diseases, keeping healthcare, gathering herbs, and buying medicines. When navigator Zheng He died, the official mechanism of ship physicians in China had disappeared. After the First Opium War, they just resurfaced again. However, Chinese doctors proved their value in ancient history. They perfected the theory of Chinese medicines, replenished knowledge about overseas medical herbs, explored nautical and tropical diseases, propagated traditional Chinese medical science to the world, and expanded the commercial roads of Chinese medicaments.

(Author: Zhang Lanxing, pp. 114–133)

### **On Great Navigation Age and its Four Stages**

The Great Navigation Age began in the early 15<sup>th</sup> century and finished at the end of 17<sup>th</sup> century, nearly lasting three centuries. We divide this period into four stages in accordance with its characteristics and nature. Stage one is the offshore oceanic voyage initiated by Zheng He, Yongle Emperor (China) and Prince Henrique (Portugal). Stage two consists of the transoceanic voyage

by Christopher Columbus, etc. Stage three is the circumnavigation represented by Ferdinand Magellan, Del Cano, Francis Drake, etc. Stage four is the voyage through the polar ice seas, mainly dominated by navigators from England, France and Holland. Russia is permanently engaged and dominates the voyage of the polar ice seas. Russia's navigation in the polar ice seas also belongs to the offshore oceanic voyage. The Great Navigation Age amounts to the most glorious chapter of navigation during the period of wooden sailboats.

(Authors: Zhang Jian, Xiao Hongde, pp. 134–145)