

macao

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Macao to open Science Centre

Designed by renowned architect I. M. Pei

Fernando Chui Sai On
Macao's next Chief Executive

Future and past
in Macao's Pavilion at
Shanghai Expo 2010

Pearl River Delta
development will change
the face of China's
richest province

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Mid - Autumn Festival

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The future Macao Science Centre, designed by renowned architect I.M. Pei, the nomination of Fernando Chui Sai On as the next Chief Executive of Macao from December 20th and Macao's presence at the Shanghai Expo 2010 are some of the main stories in this first issue of the *Macao* magazine.

It also focuses on the Pearl River Delta, where Macao is located, to look at the future of this region and the recent decision by the Central People's Government to lease a site on Hengqin island to Macao to expand its university; another article will cover how the island will be transformed by the arrival of the university and other major developments.

Analyses of the Pearl River Delta will be provided in future editions by Professor Thomas M.H. Chan, head of the China Business Centre at the Hong Kong Polytechnic University and a leading expert on Guangdong and the delta.

Other articles examine the life of Sun Yat-sen in Macao in the early years of the 20th century, when he was planning an independent and republican China, and the educational links, past and present, between Macao and Taiwan. Another subject is the excavations on Hac Sa beach on Coloane island, which are evidence of a settlement there 4,000 years ago.

On cultural themes, one article talks of the research by local artist Ung Vai Meng on ancestral paintings, another of a book by Cesar Guillen Nunez on the Ruins of Saint Paul's Church and a third on the revival of the tea ceremony in Macao. A fourth article looks at Macao's reputation as the City of Gods and Saints in the Pearl River Delta with more than 40 temples and churches in less than 30 square kilometres.

A summary of the main news in Macao over the last months is an important aspect in the magazine. Each issue will include a photo poster to show the profound changes in the SAR over the last decade. Every issue will also describe a Chinese character and explain how it was formed, for those keen to deepen their knowledge of the Chinese language.



Peace [P'ing]

A pictogrammatic "shield" or "bamboo stem" is balanced on each side by a single tongue of "fire" producing p'ing.

The character for "peace" illustrates a vital principle in classical Chinese thought - the principle of balance between opposing forces.

When there is equilibrium among humans, then nature and the heavens are balanced and peace prevails.

The character can also be interpreted to represent a balance power: Equal shields on either side lead to peace.

From the book "The Spirit of the Chinese Character - Gifts from the Heart" by Barbara Aria with Rusell Eng Gon



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A brief on the main news of Macao

New landmark

opens door to interactive world of science



The rise of a new, modern structure in Macao usually heralds the opening of yet another casino or luxury residential complex. But the sleek, curved form that has appeared recently on the waterfront opposite the Macao Cultural Centre brings something refreshingly different to Macao.

The Macao Science Centre, due to open later this year, will feature 14 exhibition galleries, a convention and exhibition centre and a state-of-art planetarium – all designed to give visitors an entertaining yet educational journey into the fascinating world of science.

Built at a cost of around HK\$800 million and covering 20,000 square metres, the centre is particularly focused on young people, and at stimulating their interest in natural sciences.

Twelve permanent galleries and two temporary galleries are located throughout the spiral-shaped cone, featuring a range of displays covering fields such as earth science, the environment, meteorology, the human body, robotics, and astronomy and space travel. There will also be one gallery dedicated to educating visitors on the historical role Macao has played

in the development of scientific knowledge and current research being undertaken here in the territory.

Renowned architect I. M. Pei turns dream into reality

In his 2002 policy address, Chief Executive Edmund Ho Hau Wah first put forward the idea to build a ‘youth technology museum’, to help students broaden their horizons. The project to develop the idea was passed to the Macao Foundation which proposed that a science centre would allow more flexibility in providing young people with interactive galleries featuring multiple content.

The Macao Foundation is a government funded institute established to promote educational, cultural, social and economic research and activities in the special administrative region, receiving its funding largely from gaming tax revenues.

Determined to ensure that the centre would be a world-class facility both inside and out, the foundation commissioned internationally



renowned architect leoh Ming Pei to come up with the striking design that has taken shape over the past few months. Born in Guangzhou, leoh Ming Pei is responsible for some of the most famous and recognisable building designs in the world, including the John F. Kennedy Presidential Library in Boston, the Rock and Roll Hall of Fame in Cleveland, the Bank of China Tower in Hong Kong, and the Pyramide du Louvre in Paris.

Construction on the Macao site began in October 2006 and about a year later the work started in earnest to seek out the latest and most innovative ideas for the interactive galleries inside the centre.

From Hong Kong to Macao: Yip Chee Kuen is the man in charge

Charged with developing the content of the galleries was Yip Chee Kuen, Chief Curator of the Macao Science Centre.

“Macao has a small population and we want visitors to come back often, so we had to make

sure that they had some good reason to come more often”, says Yip, who was previously chief curator of the Hong Kong Science Museum.

Yip travelled the world visiting international science exhibitions in search of the latest and most innovative gallery ideas. And he also did his research on the ground in Macao.

“I made visits to a number of institutions and educational groups and science related groups, to discuss with them what they expected and needed from the science centre”, he notes.

Ultimately the galleries that will be on show to visitors are the product of cooperation between a number of international experts in their fields. A Chinese-Japanese joint venture company was selected to work on the space science exhibit, a Dutch company has provided the expertise behind the environmental sciences display, and the concept for the interactive ‘fun science’ galleries for young children was purchased directly from a science gallery in France. The rest of the galleries have been designed by Yip and his in-house team of locals.

Galleries for all tastes include the Chinese Aerospace programme

The 12 permanent galleries can be roughly divided into four major themes.

The first theme focuses on young people with activities designed for children as young as three to seven years old. Fun is the name of the game here and students can expect to be introduced to science in a very different way from what they might be used to at school.

“We are not the education system, we are a supplement”, stresses Yip. “We are all about arousing interest from a young age”.

The next group of exhibits will introduce topics related to the earth sciences including meteorology and eco-conservation. Here the emphasis is two-fold: both on living in harmony with nature, but also learning to respect its power.

“One thing we hope to do here is to give people a better understanding of how natural disasters occur, so if they are ever faced with being in a situation, they might have a better chance of survival”, says the curator.

From surviving a natural disaster to simple things to help improve your everyday life, the focus of the exhibits then turns to the human body and in particular sport and food. Two galleries entitled Sports Health and Sports.

Challenge will not only educate visitors on the value of doing sports for a healthy body, but will also give them a chance to test their sporting skills over a range of interactive displays. The food science exhibit then offers a better understanding of the importance of a balanced diet, and watching the level of calories and fats we eat.

“As issues like obesity are gaining more recognition worldwide, sport and diet are fundamental to our health no matter whether we are young or old”, says Yip. “So we believe it is very important to include a gallery with this focus”.

The final gallery theme takes visitors on an exciting journey into space and the future with an exhibit devoted to China’s recent

achievements in space travel and their plans to reach the moon.

“This gallery will have a special emphasis on Chinese aerospace technology and show how the Chinese space program is linked to our understanding of the Earth. And because China is now planning on going to the moon, we will have an exhibit to show people what they can do and what they can expect if they go to the moon”, says Yip.

Journey to the stars like an astronaut

After enjoying all that the space science exhibit has to offer, it’s likely that visitors will have whet their appetites for some space exploration of their own, and located just next to the main exhibition building is a structure that is guaranteed to give them the closest thing to becoming a real astronaut.

The 140-seat Planetarium features a tilted semi-dome screen nearly 15 metres in diameter, supported by high-resolution 3D digital projectors.

A planetarium differs from an observatory in that it is more than just a telescope looking at the sky, but in fact a purpose built theatre for showing the motion of planets, stars, galaxies and other celestial objects.

Planetarium





Macao Chief Executive Edmund Ho Hau Wah gets briefed by Chief Curator Yip Chee Kuen

“In recent years the digital technology has become more and more advanced, and you can do much more than with just an optical projector”, Yip explains. “A skilled operator can take you anywhere in the galaxy instantly”.

The huge database of cosmic information is capable of providing live, real-time shows of the solar system, and for even more excitement, the pre-programmed shows offer a range of Hollywood-style animations.

Macao’s place in science as the meeting bridge of East and West

While the nature of all the sciences is universal, the Chief Curator of the Macao Science Centre also wanted to have a more local

focus, providing some insights into Macao’s contributions to science, both historically and today. He thus decided to include a special exhibit to do just this.

Yip points out that historically Macao was one of the first meeting points between the East and West, and as such, it acted as a critical channel, not just for trade, but also knowledge.

“Many of the Jesuits who came to Macao had a great knowledge of science and astronomy and they took this knowledge with them to mainland China and influenced the development of science there. Macao played a very important role in this, as it is where they came first and where they learnt the language and customs”, explains Yip.



He also notes that the Portuguese brought with them advanced technologies from the West, which was set up in Macao, and much of the written knowledge of these technologies was translated in Macao before being taken to China.

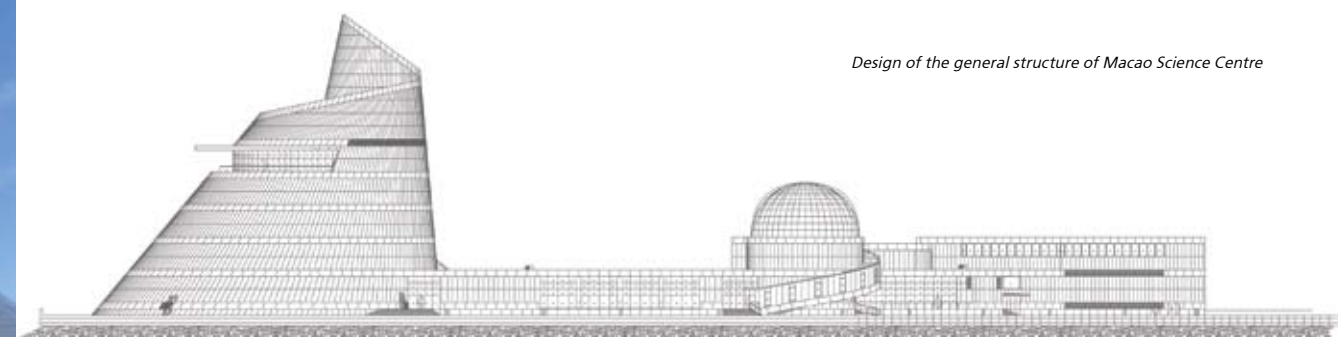
Furthermore, the flow of information through Macao was not just one way. Chinese documents were also translated and sent back to Europe. Yip provides an interesting example, which is particularly significant this year, the 200th anniversary of Sir Charles Darwin’s birth and the 150th anniversary of his publication *On the Origin of Species*.

“If you go over all of Darwin’s writing, you will find that some of his writing has a close

connection with a particular Chinese book relating to Chinese medicine”, offers Yip. “Definitely Darwin had a chance to read the English version of this book, and consider the information, and this in turn influenced some of his thinking regarding evolution”.

To present the role Macao plays in scientific development today, Yip has asked local universities to submit research that they are currently involved in that might be of public interest. He has even let the public vote on which research projects they would like to see displayed at the centre.

“I think local people should know what research is being done here. What we can do is to provide a bridge between the researchers and the public”.



Design of the general structure of Macao Science Centre

Macao Science Centre aims to stimulate interest of the youth

The Chief Curator of the Macao Science Centre acknowledges that the interest in science in Macao is not great and that there is a tendency, especially for tertiary students, to study in fields such as hospitality, tourism and business, areas that are more likely to earn them higher salaries.

All the more important then, that the Macao Science Centre achieves its goal of stimulating young people's interest in science.

"Science affects all our daily lives but it is getting more and more complicated, and in recent years there has been a declining interest in studying it, not just in Macao, but across the world", admits Yip. "But science can change the wealth of a nation, and technology and business are closely linked".

Macao Science Centre hopes to attract 300,000 visitors in its first year

While the centre has undoubtedly been designed with an emphasis on fostering a local interest in science, given Macao's position as a tourist city there is certainly a hope that it will attract a number of visitors from other countries also.

Yip readily acknowledges that this has been problematic for other centres around the

world, but is optimistic.

"In general, science centres don't attract tourists, because people feel that while art and history may differ, 'your science is the same as my science'", he explains.

"However we have some advantages in that we will feature some new technologies and have more advanced displays, so we hope we can get even just a small percentage of the tourists who come to Macao".

Overall, the centre aims to attract around 300,000 visitors in its first year, and by frequently updating its two temporary displays, hopes to see many local students coming at least twice a year.

The admission fee has not been announced yet, but Yip assures that it will be comparable to the Macao Museum and the Hong Kong Science Museum.

The centre will also employ around 80 local staff and a 'soft opening' is planned for later this year.

Yip is confident that this exciting new facility will play a crucial role in the development of scientific research and industry in Macao, and that by providing stimulating, interactive exhibits, the youth of Macao will attain a greater interest in the complex yet vital studies of science.

"Science is often influenced by individuals, not big groups or global ideas", he states. "We need to get a lot of people interested in science and then hopefully a few of them will have a special talent for it". ■

Photos courtesy of Macao Science Centre



Fernando Chui Sai On

Macao's next leader



Fernando Chui Sai On after being elected

“My choice to run for the Chief Executive of the Special Administrative Region of Macao results from the fact that I am a Chinese that was born and raised in Macao and that I have a deep love for this land,” said Fernando Chui Sai On at the start of a process that in less than three months transformed him from a member of the first government of the MSAR into the head of the region for the next five years.

Chui, who was born in Macao in 1957 into one of the most well-known local Chinese families, has a long history of serving Macao and the People's Republic of China and his accession to the top post in the region is a natural step for a man who has from an early stage been involved in public life.

In fact, few Macao leaders have the background and the experience to match that of the second Chief Executive of the MSAR.

Since 1982, when he became a member of the Fifth Legislative Assembly of Macao, Chui has continuously taken on roles and responsibilities – most of which were linked to the social and health sectors, in line with his academic training – which in the end were decisive in his name appearing as an uncontested and natural candidate for the most important position in Macao.

He was elected with 282 votes from the 296 members of the Election Committee present at the Macao Dome on 26 July. High expectations have been placed upon him.



Final votes of the Election Committee

A familiar face

The man that is going to take on the role of Chief Executive of Macao on 20 December, 2009, is not a stranger or an outsider to Macanese local politics. Just like his predecessor Edmund Ho, Fernando Chui is part of a small group of local leaders whose political talents were groomed at an early age and whose families have a long tradition of public service. His late uncle, Chui Tak Kei, was a prominent representative of the Chinese community during the same period and vice-president of the Leal Senado (Macao Municipal Council).

If Edmund Ho was always seen as the obvious choice to be the first Chinese leader to fulfil the goal of "Macao governed by its people," Fernando Chui is the logical next step in this project and, in addition to his already mentioned family pedigree and services to the community, he also has 10 years of experience as a cabinet member of the MSAR government, overseeing education, social welfare, health, sport and culture.

Fernando Chui is thus more than a notable member of the second generation of Chinese leaders in Macao. He is the first political leader post-1999 who has 10 years of government experience.

Focus on continuity

The election of Fernando Chui Sai On is a way of focusing on continuity, but which may be boosted due to his long-standing government experience, in addition to a privileged and profound understanding of the problems and challenges that the Special Administrative Region of Macao has to face in the short and medium terms.

In his speech given moments after the Election Committee's overwhelming decision, Chui said that he planned to take on the "people's will in general" and that he is prepared to "listen more carefully to the people". He also pledged to pay special attention to the "life of the people, working together and on the same



page with everyone in Macao, with the aim of building a bright future for all citizens."

Working for the community

Chui was born in Macao in 1957 and completed his compulsory schooling at Yuet Wah College, which was attended by the children of Macao's Chinese business and commercial elite, including Edmund Ho. Chui then decided to continue his academic training in health care, a sector in which the Chui family already had important roles, namely in the Tong Sin Tong Charitable Society and Kiang Wu Hospital.

The young Chui then headed to the United States, where he obtained a Masters in Medical Administration and a PhD in Public Health from the University of Oklahoma. He maintained his link to the US, where he was a registered member of the American Association of Public Health and the American Association of Public Health Managers.

Upon his return to Macao, Chui took on



Chief Executive Election Committee in session

roles at the Tong Sin Tong Charitable Society and Kiang Wu Hospital, marking the start of a public and professional stage in his life focused on the health and social welfare sectors.

Chui's work was recognised and as a result he was invited to take on various roles, even in areas that were not his speciality. He became a member of various advisory councils before the transition, such as the Environment and Youth Councils.

In the education sector, Chui was a guest professor at the South China Normal University in Guangzhou, and was headmaster of Kiang Peng School and then the Professional Training School in Macao.

It was, however, in the health administration and social care sectors that Fernando Chui Sai On established a foundation of support and work for the community. It was back in the 80s and 90s that the future Chief Executive of the MSAR started cementing his position in the sector. He first started working with two large Chinese associations (Tong Sin Ton and Kiang Wu) and then in Macao worked for the Kiang Wu Hospital and the Macao Nursing Association.

Revealing an eclecticism that explains years

working as the Secretary responsible for areas as different as culture, sport, education and health, Chui was also an active member of the Association of Young Business Owners of Macao as well as the Association of Support for the Disabled.

Born into a traditional and patriotic family, Chui was linked to various associations in the People's Republic of China, such as the All-China Youth Federation.

Heavy burden of responsibility, but future is bright

Although he believes "the future is bright," Chui understands that what lies ahead of him as Chief Executive starting 20 December, 2009, will be "long and difficult and will involve a great deal of responsibility". However, he will have the people of Macao on his side as well as the support of Beijing, which praised his election via the Liaison Office of the Central People's Government in the MSAR, noting that with "support from the central government," and the leadership of Chui Sai On, Macao will have an "even better" future.

Chui plans to essentially focus on four major



areas of action in his five-year term.

First challenge is the economy

The future Chief Executive of Macao said

Premier Wen Jiabao with the new Macao CE



that it is necessary to tackle the global financial crisis, which should be seen more as “an opportunity rather than an obstacle”. To make this possible, Chui plans to focus on public works to create wealth, whilst also maintaining a stable social structure. Other measures Chui plans to put in place as part of the political package he promoted to the people of Macao include incentivising and stimulating private investment to boost the creation of individual companies and supporting small and medium-sized enterprises, which account for over 90 percent of Macao’s economy.

Development with quality

Aware that the overall quality of life in Macao has fallen due to the intense economic development in the region over the last few years, Chui has an ambitious agenda in this area. Amongst his plans is expanding the new social security system and optimising social housing policies in response to the aspirations

of Macao residents who do not own their own homes because of the rise in real estate prices. Chui also plans to build a second public hospital in the region, in Cotai, to serve the population on Taipa and Coloane islands, create a food safety centre and pay more attention to environmental protection.

In order to diversify the economy, Fernando Chui Sai On pledged that he would stimulate the growth of the tourism, cultural, conventions and exhibitions sectors and show that there are other sectors outside the casino industry that are profitable. Chui plans to readjust and limit these sectors to a scale that is more suitable for Macao’s needs and capacities.

Lastly, the newly-elected Chief Executive wants to reformulate Macao’s administrative system by improving the ability of the administration to serve its citizens with quality and by increasing the government’s transparency.

“Macao is at a new starting point in its

history. Many challenges and developmental opportunities lie ahead,” said Chui as he decided to also embark on the biggest challenge of his own life. ■



President Hu Jintau with Fernando Chui Sai On



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Application for convention and exhibition activities organised by IPIM

參與展覽活動財務鼓勵申請
Application for financial incentives provided to SMEs allowing them to participate in exhibition activities

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MACAO AT EXPO 2010 SHANGHAI

The welcoming lantern

Macao will mark its presence at the 2010 World Expo in Shanghai with two pavilions. Located next to the Chinese Pavilion, Macao's "Jade Rabbit Lantern" will welcome many of the millions of tourists expected to attend the event. The "Tak Seng On" pawnshop will

showcase Kung Fu heroes. Images, colours, aromas and emotions, together with 20 of the most advanced technology, will show a Macao of the future, without forgetting the past. Come and discover for yourself!

Macao's Pavillion in Shanghai



Macao's Tak Seng On Museum



The Special Administrative Region of Macao (MSAR) will be present at the Shanghai World Exposition, which is scheduled to take place between 1 May and 31 October, 2010.

The political, social and economic status of Macao and Hong Kong as part of the People's Republic of China made the Shanghai Expo organisers set a challenge to the governments of the two cities: to build their own pavilions right next to the large China National Pavilion, which was named Oriental Crown.

Offered the possibility of showing the world the best it has to offer, Macao and Hong Kong responded to the challenge with innovative projects that will surprise the roughly 70 million visitors



Shanghai - China

expected at the Expo next year.

Hymn of Harmony

Macao – Spirit of Cultures, Essence of Harmony is the theme of the MSAR at the Shanghai Expo. This theme was chosen taking into account Macao's most significant

treasure: its people.

Christiana leong Pou Yee, Coordinator of the Office for the Preparation of Macao's Participation in the Shanghai World Expo, said: "Macao's history is over 400 years old and results from a coming together of the East and the West. Macao's different



Christiana leong Pou Yee



Tak Seng On pawn shop Museum in Macao

Jade Rabbit, a pawn shop and much more

cultures have always known how to share without conflicts. That is why we believe that Macao's most important asset is its people, because they are the ones that built the harmonious society we live in."

Even though the local economy has seen major growth over the last 10 years, the people responsible for Macao's image at Shanghai preferred to respond to the theme of the World Expo – Better City, Better Life – using its citizens as the example. Their hard work, tolerance and honesty are the recipe for the development of any region or country.

The Shanghai Expo is expecting over 200 participants representing countries, territories and companies and they all plan to show their respective economic, social and cultural potential. Macao's answer to capture the audience's attention was to adopt an innovative solution.

Following a public tender, which included 31 proposals, the Office for the Preparation of Macao's Participation in the Shanghai World Expo chose "Imperial Lantern – Jade Rabbit", designed by local architect Carlos Marreiros.

According to leong, "the

rabbit symbolises harmony, family and unity, which is the message that Macao wants to convey in Shanghai".

And according to Carlos Marreiros, "as China is represented by a dragon, it did not make sense to choose an animal symbol that was equally powerful".

Macao will mark its presence at the 2010 World Expo in Shanghai with two pavilions. Located next to the Chinese Pavilion, Macao's "Rabbit Lantern" will welcome the millions of tourists that are expected to attend the event.

Macao's pavilion is located right next to Hong Kong's pavilion, which was named Pavilion of Infinity, a rectangular structure with minimalist styling. The grouping of the pavilions together aims to represent the perfect harmony between both special administrative regions and the mother country.

"We wanted to do something different. We want visitors to remember Macao, to remember the jade rabbit, to take photos and keep them at home", said leong Pou Yee.

In addition to the Rabbit Lantern, Macao's participation in the Shanghai Expo will also include a replica of the Tak Seng On Pawnshop, as well as taking part in exhibitions and forums.

Macao Week, the programme for which is being prepared, will take place between 13 and 17 October.

Future, present and past

Cultural diversity, heritage, development and modernity – these are the four themes that define the inside of the Rabbit Lantern and the Tak Seng On Pawnshop.

The organisers of Macao's presence aim to promote the region as a tourist destination and a global centre for fairs,



exhibitions and conventions, without forgetting Macao's most important aspect - its people. Content producers have been hired and are currently working on these objectives.

Visitors to the Rabbit Lantern will, in the first part of the exhibit, have a chance to compare old Macao with new Macao, and get to know its people and its numerous cultural traditions.

"An example of the different cultures living together

in harmony can be found in the streets of Macao. In certain parts of the city you can see Portuguese cobblestones (calçada) surrounding Chinese temples," said leong Pou Yee.

Further into the exhibit, visitors will be surrounded by the sights and sounds of the Grand Prix, the International Fireworks Display Contest, the Drunken Dragon Festival and many other sporting and

artistic events that are part of Macao's annual calendar.

At the end each visitor will be presented with a gift to remember their trip through the MSAR.

leong Pou Yee was certain about one thing: "The Rabbit Lantern will be the location that will have the most up-to-date information about the future of Macao".

The Tak Seng On Pawnshop will exhibit some of the original written work of Hong Kong novelist Jin Yong, who

is famous in Thailand, South Korea and Japan.

Scenes of ten of the most emblematic Kung Fu heroes from Jin Yong's novels will be projected onto the facade of the pawnshop.

Macao's organisers at the World Expo plan to showcase the region's industries and products via exhibitions and forums and aim to attract investments and promote Macao's artistic and sporting calendar. Relations between China, Portuguese-speaking countries, the European Union and other economies will also be a focus.

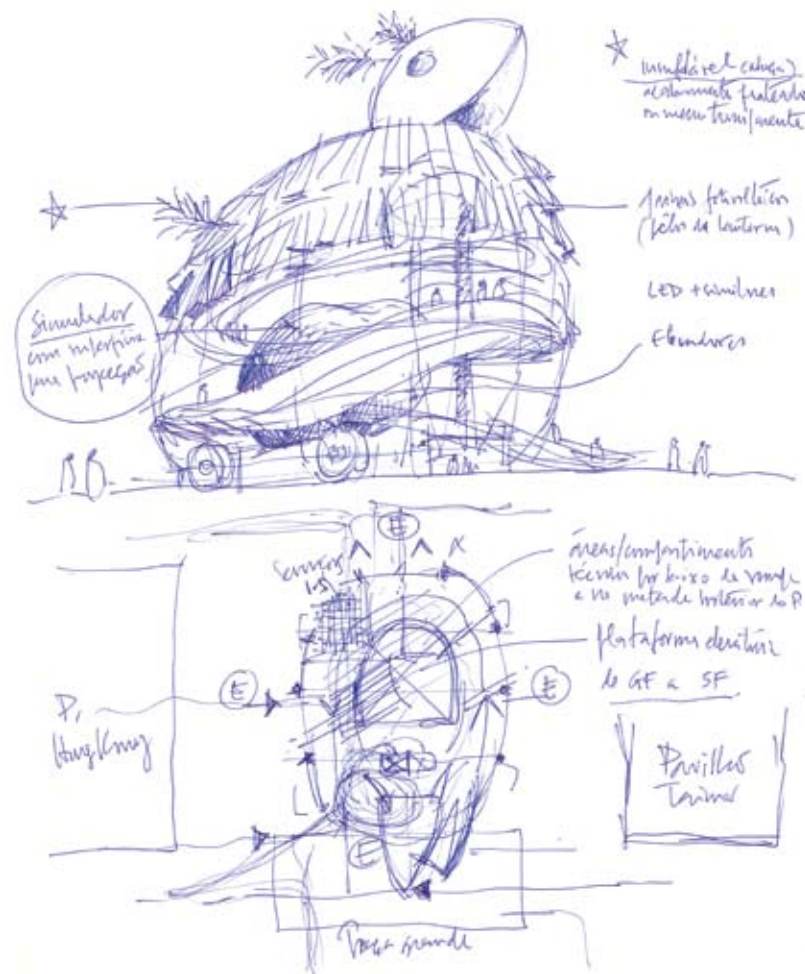
"We're working jointly with the Macao Government Tourist Office, the Macao Grand Prix Committee, the Macao Trade and Investment Promotion Institute (IPIM), the Forum for Economic and Trade Cooperation between China and the Portuguese-speaking Countries, and the Cultural Affairs Bureau. We plan to organise more activities during the Shanghai Expo," said leong Pou Yee.

Various performances from China and Portugal are scheduled for Macao Week, as are daily parades and other artistic events.

At the end of the World Expo, in October, attention will turn towards the 57th Grand Prix, which will take place in November, 2010.

The Rabbit Lantern

Tradition and modernity



Rabbit Lantern sketch by Carlos Marreiros

Macao's Rabbit Lantern Pavilion was inspired by the traditional lanterns used by adults and children to

commemorate the Moon Festival, held each year on the 15th day of the eighth month in the lunar calendar.

The lanterns are made of colourful paper and usually made into the shape of an animal, the most popular of which is the rabbit, which is believed to be the companion of the Moon Goddess Chang'e in Chinese mythology. A small candle is placed on the inside and its light glows through the paper, illuminating the streets.

This tradition used to be found all over the south of China - from Guangdong to Jinjiang.

In the specific case of Macao, the tradition of going out with lanterns during the Moon Festival has been passed down from generation to generation for some time and is very popular with children, whether they are Chinese, Portuguese or of other nationalities.

The Rabbit Lantern, because it has always been the most popular figure, has evolved over time, according to Carlos Marreiros, the architect





Rabbit Lantern in Macao

of the Macao Pavilion. "There is a book written by Ana Maria Amaro that traces this evolution from the '50s to the present day. There have in fact been changes to its shape, but the rabbit lantern has kept its main characteristics since it first appeared. The biggest difference is in the colours.

From red and white, many different colours have since been used. There are examples of rabbit lanterns that were made using the colours of the flags of Macao and Portugal".

Despite being the most expensive to make, because of the difficulty in making it, the rabbit lantern has always been the most popular because it has wheels and its head moves up and down on a spring.

Symbolism and technology

The rules for the public competition to design the concept of the rabbit lantern for the Macao Pavilion required that the winning project reflect Macao's

getting into conflicts; and it is an inhabitant of the moon, a heavenly body that has enormous symbolism in the Chinese culture.

"The rabbit is related to the moon goddess. It visits the heavens through a door that is south facing, which is precisely the direction in which the Oriental Crown, the Chinese Pavilion, is facing", Marreiros noted.

As the Oriental Crown is a stylised classic Chinese capital and as the Macao Pavilion had to be in keeping with its surroundings, Carlos Marreiros had the idea of also reinventing a traditional classical element, with the aim of building a pavilion that was modern, environmentally friendly and with hi-tech features.

The Macao Pavilion is in fact designed to be a giant screen, onto which numerous images will be projected, both on the outer and inner walls.

multiculturalism, harmony, tradition and modernity. At the same it had to contain auspicious elements.

"The Lantern met all the criteria. It is festive, secular and has been admired by all for many years", said Marreiros.

The rabbit also fits in with what the organisation was looking for. It is small, just like Macao: astute, like the people of Macao – it knows how to solve situations without



Map of Shanghai Expo 2010

The Rabbit Lantern is expected to receive seven million visitors, which accounts for 10 percent of the visitors due at the Chinese National Pavilion. For this reason, the project's designers decided to use multimedia solutions, rather than other exhibits that could make people spend too long inside the pavilion.

"If people are expecting to see the same thing they see in a museum, they are mistaken. This is a new philosophy, a philosophy for the future", said Marreiros.

An exciting visit

In the centre of the entrance hall of the Macao Pavilion, there will be a multi-projection screen. Acrobats and dancers will liven up the space.

Visitors, who will be able to configure their own mobile phones to hear the voice of a tour guide in the language of their choice, will be guided to the top floor. They will go up in an escalator or a lift, one of which will have panoramic views, whilst hearing music as they watch the images that dozens of cameras will project in every direction.

As visitors come to the top floor, 13 metres up, the visit itself will begin. They will walk down a circular ramp, which has been transformed into a time tunnel where images tell the history of Macao, from the arrival of the first Portuguese ships right up to modern times.

A lot of colour, aromas and



other sensations will make visitors aware of the cultural and sporting events that take place annually in Macao. All information can be received via mobile phones, using Bluetooth technology.

"We want people to know what Macao is today, what Macao was over the centuries and what Macao will be tomorrow. All of this is done in a fun and entertaining way," said Marreiros.

Roughly 15 to 20 minutes after having entered the Rabbit Lantern, visitors will leave the pavilion and will have time to visit other displays.

Walking around the outside of the pavilion, enthusiasm

will remain high, as dances, acrobatics and magic are performed. The installation of an LED screen in front of the pavilion, broadcasting films about Macao, is still under review.

"Not everyone who visits the Chinese Pavilion will go inside the Macao Pavilion. That is why we are looking at installing a screen on the outside, as it is another way to promote the region," said leong Pou Yee.

People who are not able to go to the Shanghai Expo will be able to visit the Rabbit Lantern and the Tak Seng On Pawnshop, via the Internet, as the respective site will continue



to operate after October.

Interesting facts and figures

The Rabbit Lantern was the winning project of the Macao Pavilion Concept Design Competition. Dancing Lotus, by architects Chio Wai Tong and Loi Mang Chon came in second place, whilst Glitter, by Carlos Couto, Chio Wa Cheng and Ana Ramos da Fonseca, came in third.

The Rabbit Lantern's creator, Carlos Marreiros, has been working jointly with Tongji University, in Shanghai, famous for its architecture and



engineering courses. Marreiros also worked closely with two teams that were responsible for creating and developing the pavilion's multimedia content.

In addition to Macao, the project also includes work from professionals that hail from Hong Kong and Singapore, among other nationalities.

Marreiros worked with the Portuguese government in the World Expositions of Tsukuba (1985), Seville (1992) and Lisbon (1998).

Construction of the pavilion is expected to be finished by the end of November of this year, while the interiors are due to be completed in December.

Installation of the multimedia content will take place between January and March of 2010, and the final tests are scheduled for April, just a few weeks before the inauguration of the Shanghai Expo.

The Macao Pavilion is

environmentally friendly: the structure is steel, the windows are double-glazed and the paint used acrylic (does not contain gasoline). All signage, both inside and outside, will be projected and therefore no physical signs will be posted.

The head and the tail of the Rabbit Lantern are non-flammable inflatable gas balloons, which can be retracted in the case of a hurricane, as they are made of the same material that is used in building airships.

The structure can be taken down and transferred to another location and the possibility of donating it to the Shanghai municipal council or transporting it back to Macao, after the close of the World Expo, is being considered.

- Ground area**
600 square metres
- Total height**
(not including head and tail)
19.99 metres
- Size of head**
10 metres tall and 16 metres wide
- Total construction area**
1,500 square metres
- Total area of the exhibition ramp**
780 square metres
- Length of exhibition ramp**
250 metres
- Area of entrance hall**
145 square metres
- Area of hall on top floor**
80 square metres
- The lifts will transport 2,200 people per hour**

The replica of the Tak Seng On Pawnshop is part of a series of permanent buildings that will be at the event. These buildings, unlike a majority of the pavilions, are not planned to be transferred elsewhere or demolished.

The actual Tak Seng On Pawnshop in Macao recently received a UNESCO award for its state of conservation, a result of a partnership between the MSAR government, the owner of the building and private companies.

Shanghai after the World Expo

A new urban centre

Studies have shown that the development of areas that were chosen to host World Expos is ten times faster, when compared with other urban areas, even in the same city.

With the exception of Seville and other less wealthy cities, world expositions quickly contribute to the redevelopment of certain areas, as the infrastructures that are built are, for the most part, used for other purposes.

The location chosen by the Shanghai Municipal Council has been run down for some time, without a plan to minimise the social and environmental problems that were felt there.

The organisation of a World Expo in Shanghai fitted in perfectly with China's strategy to host large international events, and its execution was

merely dependent on choosing the space.

Faced with this challenge and eager to redevelop an area near the Huangpu River, the Shanghai Municipal Council relocated people, transferred companies and cleaned the water and land across an area totalling 5.28 square kilometres, on both banks of the river.

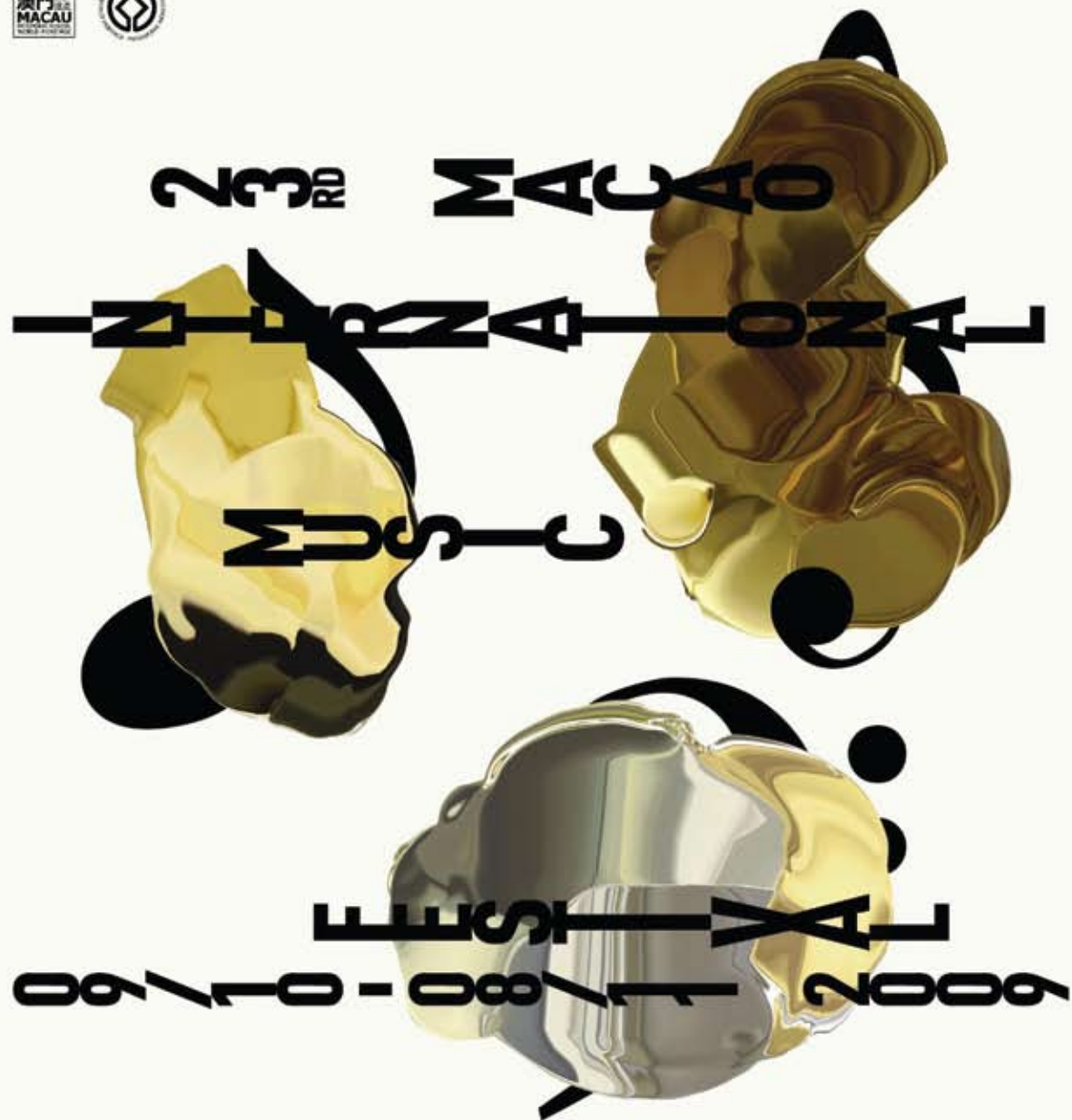
Included in the Shanghai transport plan is the expansion

of the metro network, which is going to increase from the current 250 kilometres to around 400, and is due to be ready around the time of the opening of the Expo.

Interestingly, the largest metro networks in the world serve the cities of London, Tokyo, Moscow and Paris, all of which have around 500 kilometres of lines. ■

Pudong - Shanghai





PROGRAMME HIGHLIGHTS

THE MACAO ORCHESTRA
THE BUTTERFLY LOVERS

In Commemoration of the 60th Anniversary of the People's Republic of China

ACADEMY OF ANCIENT MUSIC (UNITED KINGDOM)

In Commemoration of the 200th Birthday of Joseph Haydn

SYDNEY SYMPHONY (AUSTRALIA)

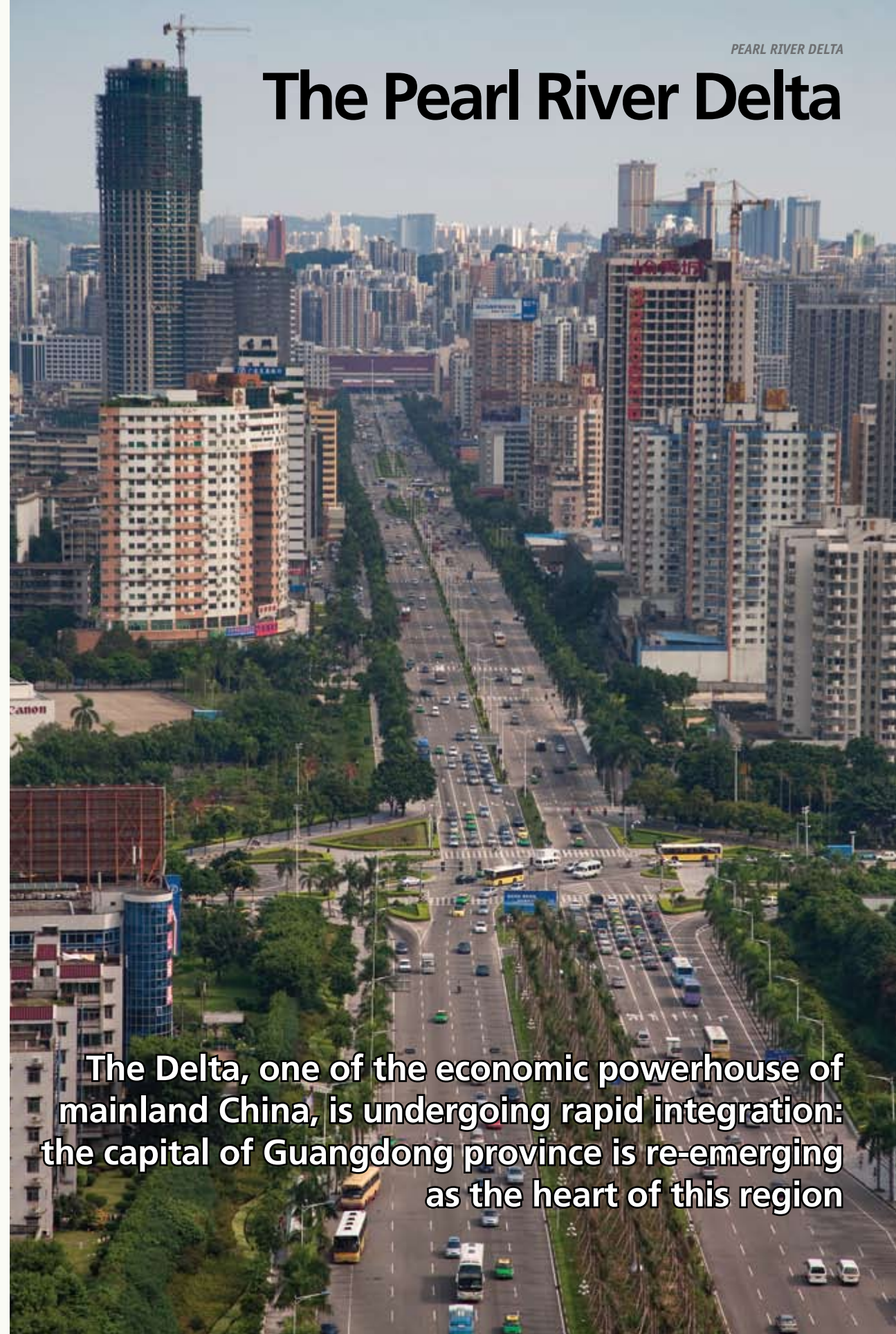
GERMAN RADIO
PHILHARMONIC ORCHESTRA (GERMANY)

VIENNA BOYS CHOIR (AUSTRIA)

LE NOZZE DI FIGARO
(THE MARRIAGE OF FIGARO)

Opera in 4 acts by Wolfgang Amadeus Mozart (1756-1791)
PRODUCED BY THE CULTURAL AFFAIRS BUREAU (MACAO S.A.R.)
AND THE SAN FRANCISCO OPERA (USA)

The Pearl River Delta



The Delta, one of the economic powerhouse of mainland China, is undergoing rapid integration: the capital of Guangdong province is re-emerging as the heart of this region



By 2020, the western cities of Zhuhai and Zhongshan will be like suburb districts of Guangzhou.

Zhuhai

In the 1980s and 1990s, the focus on the Pearl River Delta region (PRD) was mostly on Shenzhen and Dongguan, not Guangzhou or the westerly cities of Foshan, Zhongshan and Zhuhai, the latter being a special economic zone like Shenzhen. The reason for the neglect of the western cities of the PRD has likely been a result of the phenomenal growth of the economies of Shenzhen and Dongguan and the eager attention awarded them by foreign investors, in particular those from Hong Kong.

The rapid foreign direct investment-led industrialization has transformed the farming villages of Shenzhen and Dongguan into a booming city and a world factory respectively, each with a population of over 10 million in recent years. In contrast, the Zhuhai special economic zone has been lagging well behind with little fanfare paid to it in the media. The outside world has even less knowledge of developments in Foshan and Zhongshan, the traditional wealthy local economies of the PRD.

Meanwhile, Guangzhou is remembered most for its pre-1949 prosperity.

Since the year 2000, things have begun to change. This has been particularly the case in the last few years.

Shrinking distance in the PRD

China is no longer satisfied to serve as the world's factory of cheap quality goods to the US and other advanced economies; it now also wants a slice of the huge profits from industrial processing and export trade. Since the beginning of the new century, China has been accumulating massive trade surpluses and foreign exchange reserves and the country's various levels of government have become more confident of their economic development. This has unleashed two new processes. One is that the central government has started to promote more indigenous industrialisation and domestic market growth.

Ambitious investment programmes have been established all over the country, especially since 2005 when China's trade surplus and foreign exchange reserves saw a quantum leap and under external pressure China had to reduce its reliance on export growth. The other process is the gradual implementation of measures that curtail the further expansion of the foreign sector in industrial processing that has given China less value added than ecological burdens.

In the PRD, Dongguan and Shenzhen had started to feel the pressure even before the financial crisis erupted in 2008. On the contrary, Guangzhou has begun to reassert its leadership role in the PRD with massive investment in heavy industries (with Japanese automakers as well as Chinese national giants in the oil and gas industries), and infrastructure.

This has reversed regional trends in the PRD. The slump in export demand in the aftermath of the financial crisis in 2008 has intensified the

shifts. And the promulgation in early 2009 of the Outline of the Development and Reform Plan of the PRD region, which is backed by the central government, has added further momentum to the shifting regional pattern, leading to even more ambitious investment programmes initiated at the provincial level.

The Outline has put Guangzhou at the centre of the PRD, flanked by Shenzhen in the east and Zhuhai in the west. In addition, an extensive railway network, including fast-speed train services, will integrate the entire PRD with the central hub in Guangzhou.

With the speeding up of infrastructure investment under the economic stimulus programme of the central government in 2009, the two major inter-city railways (the fast-speed train services between Guangzhou and Shenzhen, and the express train from Guangzhou to Zhuhai) will be completed in 2011 with most of the other regional railway network coming into operation by 2015. The entire PRD

Economic performance of selected PRD cities in the first quarter of 2009
(year-on-year growth rates in %):

	GDP	Industrial valued added	Fixed asset investment	Retail sales	Exports	Urban residents' incomes
Guangzhou	8.0	2.5	18.9	8.3	-24.1	10.2
Foshan	11.0	13.5	12.0	21.2	-23.1	10.4
Shenzhen	6.5	0.2	8.9	8.3	-18.4	8.3
Dongguan	-2.3	-16.6	13.6	10.2	-27.3	10.5
Zhuhai	-5.1	-12.0	-32.2	10.7	-21.8	11.1
Zhongshan	6.3	1.6	-10.3	9.8	-14.2	9.1
Guangdong province	5.8	0.9	12.7	14.1	-20.7	9.4

Source: Guangdong Bureau of Statistics

Zhuhai



will then be integrated into an economic zone within a one-hour travelling distance.

In 2009, the eastern area of the PRD lags behind both Guangzhou and the western cities.

The current economic slowdown occurs in the external sector, first in exports and indirectly in export-related industrial production and FDI-related investments. It would therefore be expected that the export-oriented cities of Dongguan and Zhuhai would suffer most. However, Shenzhen performs better. The difference may be due to the concentration of industrial processing for exports in Dongguan and Zhuhai while Shenzhen has been supported by the exports of large Chinese firms (e.g. telecommunications).

In terms of GDP or size of economy, Guangzhou and Foshan have overtaken Shenzhen and Dongguan since 2000 and lately the gap between the two sets of cities has widened even further with the surprising contrast in the first quarter of 2009 of Foshan achieving 11% growth against negative growth in Dongguan. Foshan should be considered to belong to the western area of the PRD. Both Zhuhai and Zhongshan are smaller economies; combined together they are still smaller than the economy of Dongguan. Their respective performance in the current financial crisis varies, with Zhuhai suffering most



Zhongshan

amongst all PRD cities.

A blessing in disguise

Even for Zhuhai, the below average economic performance have designated Zhuhai as a site of aircraft assembling in the coming years, this will not alter the urban scene in Zhuhai since assembling is high technology intensive. Instead it will bring more high skilled labour and engineers to the city, which in turn will lead to a higher demand for good quality of life. Industries in Dongguan may recover, but it will not be able to match Zhuhai or even Zhongshan in terms of the suburban living environment and lifestyle in the foreseeable future.

The economic successes of Foshan and to a lesser extent Zhongshan are owed mostly to the proliferation of industrial towns and clusters of small and medium-sized local firms. They resemble industrial districts in the so-called 'Third Italy', and they actually rely mostly on a transfer of equipment, intermediary inputs, production technologies, and even designs from Italy for their consumer industries, including the ceramic and tile industry for which Italy has been famous for decades, if not centuries.

There has been pollution and other problems of industrialisation in Foshan and Zhongshan, but on a more acceptable scale than in Dongguan. Under the pressure of market competition and with more industrial profits ploughed back into local industries, Foshan and Zhongshan have been able to move along the ladder of industrial upgrading much faster than Dongguan, reducing the strains created by initial industrialisation.

More importantly, as Guangzhou reasserts its leadership in the PRD, it does so partly by means of expanding the urban boundary of its metropolis. It has incorporated neighbouring counties like Panyu and others into its urban



Pearl River Delta



confines. In a similar fashion, Foshan has also incorporated and integrated surrounding counties like Nanhai, Shunde and others.

The metropolitanisation process has turned these former cities of industrial towns and clusters into suburbs, forcing industries to upgrade under land price inflation and with subsidies from the metropolitan authorities. In 2009 the Guangdong provincial government

has gone one step further to integrate the urban areas of Guangzhou and Foshan into a single metropolis with harmonised institutional and infrastructure systems.

As Guangzhou is the largest and currently the most dynamic metropolis in the PRD, the move will represent an aggressive westward expansion of the metropolitanisation process going beyond Foshan to Zhongshan and other western cities off the estuary of the Pearl River. Benefits of urbanisation, network, agglomeration and scale economies will further speed up the growth and development of the economies there.

The eastern area of the PRD has been resisting the expansion of Guangzhou. Most notable has been the isolation of Shenzhen and its often bitter competition with and opposition to Guangzhou. Similarly, Hong Kong has been offered no helping hand in integrating with Shenzhen to form a bigger metropolis. With the less urbanised Dongguan separated from the urban Guangzhou and Shenzhen, it will be a long time before a continuous and reinforcing

urban zone will extend from Guangzhou to Shenzhen/Hong Kong or vice versa. As a result, unlike the western cities in the PRD, eastern cities including Hong Kong will not be able to enjoy the multiplying benefits of the metropolitanisation process.

The different paths of development undertaken by the eastern cities of Shenzhen and Dongguan and the western cities led by the delta hub of Guangzhou may lead to a diverse and sometimes competitive relationship in the relationship between the two. However, as the Outline promulgates policies and measures by various levels of governments in the PRD to achieve an initial regional integration by 2012 when railway and road connections will create the physical foundation of a one-hour economic zone and deeper integration by 2020, other cities in the PRD will to varying extents be incorporated in the metropolitanisation process centred in Guangzhou.

The outcome will be a Greater PRD, if not

a Greater Guangzhou, which will bear many similarities to the present day Greater Tokyo (rather than Greater London or Greater Paris as the latter two are monocentric metropolises whereas the PRD with Hong Kong co-evolving with Guangzhou will be more polycentric like Greater Tokyo).

By 2020, the western cities of Zhuhai and Zhongshan will be like suburb districts in the greater metropolis of the PRD, just like Panyu, Nanhai and Shunde today in the suburb of Guangzhou-Foshan. ■

By Thomas Chan, Head of China Business Centre, The Hong Kong Polytechnic University.



Pearl River Delta, satellite image



澳門特別行政區
成立十周年
 THE DECADE OF ACHIEVEMENTS EXHIBITION
 FOR THE 10TH ANNIVERSARY OF
 THE MACAO SPECIAL ADMINISTRATIVE REGION (IN BEIJING)
成就展
 【北京】



展覽內容豐富, 手法新穎, 讓您全方位體驗澳門回歸十年的發展和成就。
 滿載著各地同胞祝福的成就展, 將於**內地巡展後回澳**, 與澳人分享無限喜悅。
 The exhibition utilizes a wide range of novel technologies to offer spectators a full picture of the Macao SAR's development in the last decade. Upon its conclusion in Beijing, the Exhibition is scheduled to tour several major mainland cities before finally opening in Macao with the blessings of fellow compatriots across the country.

展覽地點 首都博物館, 北京市西城區復興門外大街16號

Venue: Capital Museum, 16 Fuxingmenwai Road, Xicheng District, Beijing

展期
Exhibition Date: 2009/12 - 2010/01

開放時間
Opening Hours: 09:00-17:00 (16:00 停止入館, 周一閉館)
 (Entry is not permitted after 16:00. Museum is closed on Monday.)

詳情請瀏覽網頁 For details, please visit:

www.macao10exb.gov.mo

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Landmark decision

Macao leases a piece of mainland China



Guangdong Governor Huang Huhua gets briefed by Daniel Tse Chi-wai, chairman of the University of Macao Council

At the end of June, 2009, the standing committee of China's Congress approved the lease to the Macao government of a plot of land on a neighbouring island to build a new campus for a university. The island is Hengqin, two kilometres over the water from Macao and part of the mainland city of Zhuhai.

It was a landmark decision – the first time since the handover of Hong Kong and Macao in 1997 and 1999 respectively that Beijing allowed the government of either to exercise jurisdiction

over mainland territory. The lease, which runs until December 19, 2049 – exactly 50 years after Macao's return to China – means that Macao, and not mainland, law will apply on the new campus.

"The campus will serve as a pilot project, as part of a wider collaboration between Guangdong and Macao in the joint development of Hengqin," the Macao SAR government said in a statement. This means that Beijing is ready to approve similar projects in future.



Hengqin Island

The plot is across a narrow channel from Macao; an underwater tunnel will be built to enable 24-hour commuting between the campus and Macao. Faculty, students, staff and visitors will be able to go to and from the campus without going through border control. Other people will not be allowed to use the tunnel. A moat will be built around the campus, to separate it from the rest of Hengqin and prevent people entering it.

The decision is a clear declaration by Beijing that the future of Macao is in Hengqin, an island of 86 square kilometres, an area three times the size of Macao. It is also a signal to encourage other investors to go there. While Macao has boomed over the last 20 years, Hengqin has remained unchanged, with a population of 6,300 people. It is a paradise for fish and migratory birds. The main occupation of local people is raising oysters and serving them in restaurants close to the seashore that is popular with tourists.

Macao, now the world's largest gambling centre, has run out of land and has nowhere to grow. This empty island offers the perfect site.

It is the largest of the 146 islands that make up the city of Zhuhai; it was created in 1970 by filling in the sea between two islets.

Macao and Zhuhai have been discussing development of the island for over 10 years. In 1999, a bridge linking it to Macao was completed. Plans were drawn up to turn the island into an offshore financial centre and a tourism hub but nothing came of it.

The decisive moment came on January 10, 2009, when Vice President Xi Jinping visited Macao. "The central government has decided to develop Hengqin island," he announced. "The governments of Guangdong and Macao will jointly research and develop the island, as part of the diversification of Macao."

Xi's statement implies that the different players involved in Hengqin – the city of Zhuhai, of which it is a part, Guangdong province and Macao – will have to compromise on their agendas; it took Beijing to force the three parties to agree. Differences between them were a major reason for the many plans but little development over the last decade.

On June 28, the standing committee of the

National People's Congress (NPC) in Beijing approved a bill allowing the lease of a plot of land on Hengqin to Macao. On July 9, the governor of Guangdong, Huang Huahua, and Macao's chief executive, Edmund Ho, signed an agreement in Macao on the relocation of the University of Macao. Huang said the two sides should exploit the opportunities arising from the special policies and flexible measures of the central government and together become a highly competitive and dynamic metropolitan region.

The NPC decision is also a sign that Beijing is open to similar proposals from Hong Kong and, potentially, Taiwan. Institutions from Hong Kong may want to lease land in Shenzhen on similar terms and Taiwan firms may want to lease land in Fujian province adjacent to the offshore islands of Jinmen and Mazu, which are under Taiwan jurisdiction.

The university is the second major project for Hengqin. The first, announced in March, is construction of Asia's biggest Ocean World, with an investment of three billion Yuan, to be built on the site of oyster farms and restaurants. The oysters and the migratory birds will have to go elsewhere.

Chimelong Group to build Ocean World at cost of three billion yuan



Ocean World will be built by the Chimelong Group, a privately owned company based in Guangzhou that is one of China's biggest tourist and entertainment firms. It operates theme parks, a safari park, a circus, a crocodile park, golf practice ranges, hotels and restaurants and received 10 million visitors last year.

A spokesman in the office of the president of Chimelong said that it had signed an agreement in April with the Zhuhai city government for construction of the park on the southeast tip of Hengqin.

"It will be the biggest such park in Asia. We aim to attract visitors from all over the world, foreigners and Chinese. The key is to attract people to come more than once, with new items and a sense of something fresh. If they come only once, you will lose money." He declined to give financial details.

Hong Kong newspapers said that Chimelong would invest three billion yuan in the first phase, covering 1.43 million square meters, with construction to begin at the end of 2009 and due for completion at the end of 2012. This area is three times the size of Hong Kong Disneyland and nearly double that of Ocean Park in Hong Kong.

The first phase of Zhuhai Chimelong Ocean World will include an entertainment park, a safari park, a sea-themed circus, hotels,

exhibition space and apartments.

The Pearl River delta is already home to a dozen theme parks, the heaviest concentration in China, leading to fears of a surplus. "Yes, there are many theme parks in Guangdong but the market is very large," the Chimelong spokesman said. "There will be major improvements in the transport system of Hengqin over the next two to three years. The building of the bridge to Hong Kong will also greatly increase the number of visitors."

Ocean World will transform Hengqin. It will bring thousands of visitors to the island every day. It means construction of roads, car parks, power and telephone lines and the entire infrastructure needed to support such a mass of people.

Chimelong aims to persuade the millions of tourists who go to Macao to extend their visit by one or two days: one day at the gambling tables and one or two days on the rides, in the safari park or enjoying the circus.

Over the waters

Construction of the new campus of the University of Macao will begin this year and cost about six billion patacas. It is 20 times larger than the current site and will accommodate 10,000 students, compared to the current 6,000.

Location of the future Macao University in Hengqin Island



Since 2002, the university has been looking for a greenfield site but has been unable to find one, due to the lack of space in Macao, one of the most densely populated places on earth with 18,900 people per square kilometre.

"Our proposal calls for the university to have the same treatment that we have here – the same equipment, a library with the same books and the same system of management," Rector Zhao Wei said in an interview. "Most universities in the mainland are run by a Communist Party committee, to which the rector reports. Ours is run by a university council and I hope that it would be like this in Hengqin."

Building costs in Hengqin are much cheaper than in Macao. The new site provides an opportunity for sports and recreational facilities impossible in the current crowded site on Taipa island. It also enables the university to increase the number of faculties from five to eight and build 10 residential colleges that will allow the students to live on campus. "I hope that the students would live on campus," Zhao said. "Now most live at home. I explain to them that, in the world's most successful universities, like Harvard, Yale, Tokyo and Cambridge, students live on campus. They should consider this and what would be best for them. Their own wishes may not be good for them."

The additional space will allow the university

to build three open research bases, in information and electronics, medical and pharmaceuticals, and energy and environment.

The source of funding is not fixed – it will probably be a mix of money from the government and private sources, both individual and corporate. Zhao said that the cost of building in Hengqin was 3,000 to 4,000 yuan per square metre of residential space and 8,000 Yuan per square metre for lecture theatres and libraries.

He said the university had held 17 consultative meetings, with faculty, staff, leaders of student bodies and principals of middle schools in Macao. "We asked them formally if they supported the move. All said that they were willing to support the idea."

The university's proposal calls for installation of a cable from the campus to Macao, enabling those there to have the same Internet access they have now and not be subject to the restrictions the mainland government imposes on the web.

This proposal, and the tunnel, address the main objections of students, who fear spending time going through immigration procedures every day and less access to information – in print, audiovisual and on the web – than they have now.

These two proposals are controversial, in that they would give to the university and those working there a status different to other residents of Hengqin.

"According to the Basic Law, the central government can give power to the Macao government to give us management of the campus in Hengqin," said Zhao Wei. "Recently, Gan Lin, the party chief of Zhuhai, came to Macao and told me that he strongly supports the idea of the university moving. The move is a very good opportunity."

For the Zhuhai government, the NPC



Macao CE, Ho Hau Wah with Guangdong Governor

decision is a diminution of its sovereignty, a limitation of its control over the university.

Wu Zhiliang, a member of the administrative council of the Macao Foundation, said that he understood the concerns of Zhuhai people about an encroachment of its sovereignty. "It means giving something up but, in the long term, it will be a win-win situation for everyone," he noted.

Education key to Zhuhai

One reason for Zhuhai to support the relocation is that it has long made education one of its key industries. By providing cheap land and other incentives, it has attracted a dozen universities across China to set up campuses in Zhuhai, with more than 100,000 students. Using Hengqin as a base for universities would be a suitable extension of this strategy.

Universities in Hong Kong and elsewhere are watching closely. They also wish to set up campuses in the mainland and would like the same terms as the University of Macao. Since Beijing has approved Hengqin as a new kind of SEZ – special education zone – other colleges are likely to follow suit.

"We hope to be a model campus, one for others to follow," said Zhao. "Whether they do or not depends on many factors, including money, land and technical issues and the decision of the Zhuhai government."

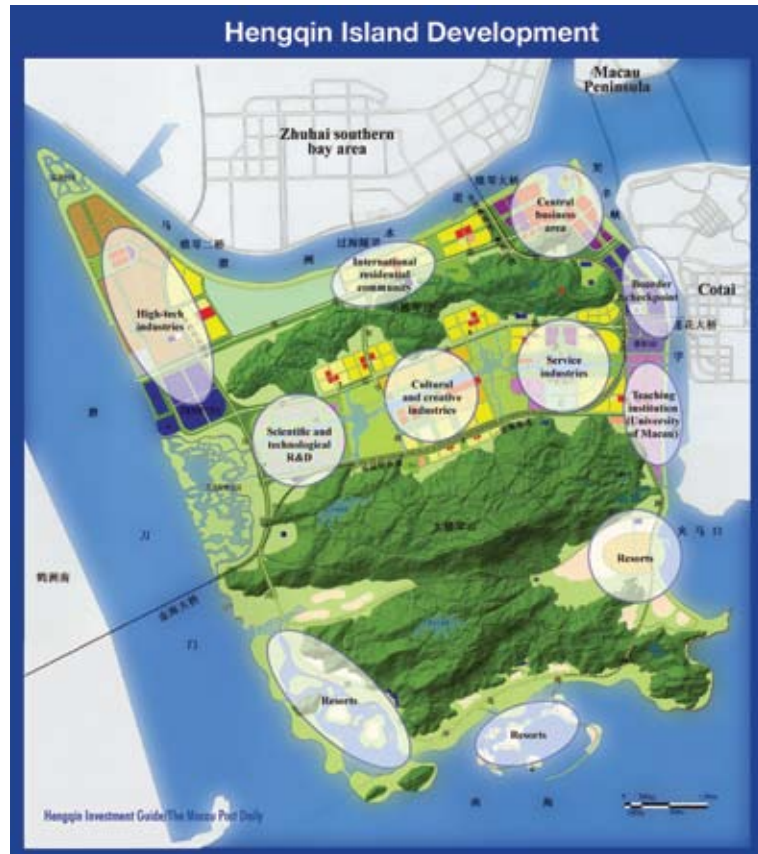
The university and Ocean World are the only definite new projects for Hengqin. In 2006, the

Guangdong provincial government approved a master plan for the island, dividing it into five zones (see map).

It designated the northwest zone for environmental protection, a golf course and a high-technology area. The northern zone will be a bonded area; the northeast for exhibitions, meeting and hotels; the centre for leisure, parks and residential properties; the east for joint projects with Macao; and the south for tourism, including Ocean World. The site for the Macao University campus is in the eastern zone, close to the bridge that links Hengqin and Macao.

Convenient flow

One part of the plan is improved transport links. A light rail system is being built from Guangzhou to Zhuhai, due to be completed in 2010, which will have a stop in Hengqin. Macao is also planning a light rail system, due to be operating by the end of 2011, with a stop close to the bridge linking Taipa to Hengqin.



The Zhuhai government hopes that the two light rail systems can be linked; the stop next to the bridge would be the closest point. An expressway from Zhuhai city centre is being extended to the island as well.

Hengqin "should pursue tourism, leisure and environmental projects"

Most people believe that the government should develop industry in Hengqin sparingly. "Zhuhai has been a pioneer as a green city, having promoted a green and pleasant environment for years," said Wu Zhiliang. "Hengqin should pursue environmental projects, tourism and leisure, to make visitors stay here longer. It can develop high-technology industry but not heavy industry."

The consensus is that the island should develop leisure, tourism and education, to serve the population of Guangdong, Hong Kong and Macao, which totals 100 million, including migrant workers. Guangdong is one of the richest provinces in China, with a per capita

GDP last year of US\$5,400 and accounting for about 12 percent of national GDP. It ranks first in the country in foreign trade and investment. All this makes for an enormous market of people who are looking for a place to spend a holiday or a weekend and a university for their children that offers them a setting they cannot find elsewhere.

Such a large area of unspoilt land is scarce in Guangdong and offers a rare opportunity for careful development that balances economic progress with protection of the environment.

Hengqin's moment in history has arrived. ■

The advertisement for the 'Macau Galaxy Entertainment International Marathon' features a vibrant scene of a large crowd of runners participating in the race. At the top, a golden lotus flower stands prominently against a blue sky. The text '28th Macau International Marathon' is written in a stylized font. The date '6/12/2009' is displayed in large, bold yellow characters, followed by the event name in Chinese '澳門銀河娛樂國際馬拉松' and English 'Galaxy Entertainment Maratona Internacional de Macau' and 'Macau Galaxy Entertainment International Marathon'. A red banner in the background reads '熱烈慶祝 澳門特別行政區成立十週年' (Celebration of the 10th Anniversary of the Establishment of the RAEM). At the bottom, there is a call to action in Chinese '共同感受長跑運動員的精神 體驗簡便的一站式網上報名!' and English 'Come join the spirit of our runner! Try our simple one step ONLINE REGISTRATION!'. Logos for the organizing bodies, including AIMS, are visible at the bottom.

Macao: an important step on Sun Yat-sen's revolutionary journey



Sun Yat-Sen Park in Zhongshan

On the second floor of a spacious, western-style home in the centre of Macao is a glass cabinet with three pairs of embroidered shoes. One is tiny and could only have been worn by a woman with bound feet. The other two are larger, suitable for normal feet.

This is the Sun Yat-sen Memorial House and the shoes belong to his first wife, Lu Mu-zhen, who lived in the house for nearly 20 years until her death in September 1952. The larger shoes stand testimony to the revolution which Sun inspired in 1911 – he banned foot-binding and women could let their feet grow to their normal size.

Macao is an important part of the story of the man people call the father of modern





Former residence of Sun in Zhongshan

China, who led a revolutionary movement from abroad that, after many failures and false starts, succeeded in overthrowing the Qing dynasty in October 1911.

Macao was the city where his father worked for many years, where Sun himself started his career as a western doctor and where his family lived for many years after the revolution. The city remembers him in the memorial house and

other monuments as the most famous Chinese person who has ever lived there.

In 1849, Sun's father, Sun Dacheng, came to Macao and worked as a cobbler for 16 years in a shoe shop before returning to his hometown, 37 kilometres away, to farm and to marry Madame Yang. Their son, Sun Yat-sen, was born on November 12, 1866.

Their hometown is Cuiheng village in what was then Xiangshan county. It was

renamed Zhongshan county in 1925 in honour of Sun Yat-sen, who was also known as Sun Zhongshan.

Going places

In 1879, mother and son passed through Macao on their way to Hong Kong, where they took a British steamship for Hawaii; there Sun received his secondary education, in English.

In 1885, he returned to his hometown to marry Lu Mu-zhen, the daughter of a Chinese merchant in Hawaii; it was a marriage arranged by the two families, which was the custom at that time. Then he went on to study medicine at Hong Kong College of Medicine for Chinese, of which he was one of the first two graduates in 1892.

He later moved to Macao, where he became the first Chinese to practise western

medicine. He worked at Kiang Wu Hospital, set up in 1871 as the first non-profit hospital established by and for Chinese.

As a student in Hong Kong, Sun began his revolutionary activities, holding meetings and writing tracts against the decay and corruption of the Qing government. One of them was published in a Macao newspaper in 1890.

Sun set up his own clinic and continued his revolutionary work at the same time. He made friends with a Portuguese printer named Francisco Hermenegildo Fernandes, who was sympathetic to his ideas.

In July 1893, Fernandes founded Macao's first weekly Chinese-language newspaper, which published news of Sun's medical practice and revolutionary work.

Banishment

The young doctor's work drew the ire of the Qing government, which put pressure on the colonial government to drive him out. In 1894, it ordered the closure of his clinic and Sun was forced to move.

Sun spent the next 17 years in exile in Japan, Europe, the United States, Vietnam and Thailand, drumming up support among the overseas Chinese communities and students for his ideas.

Photos on the walls of the memorial house record his travels to Yokohama, Maui,



Seal of Provisional President of the Republic of China (1911)

Taipei, Calgary and London. There is a photo of Sir James Cantlie, a Scottish physician who had taught Sun in Hong Kong. In October 1896, when Sun was visiting London, he was kidnapped by Chinese diplomats and detained in the embassy.

Cantlie led a public campaign to free Sun from captivity. He succeeded, saving him from possible death and making him a hero and a household name in Britain.

End of an era

In August 1905, in Japan, Sun and his associates founded the Tongmenhui, a revolutionary party, which elected him as 'premier' and published a newspaper. Over the next six years, his supporters in China carried out frequent uprisings.

All of them failed until a rebellion of a Qing army in Wuhan on 10 October 1911, which led to the overthrow of the dynasty. On 19 December representatives of 17 provinces elected Sun as provisional president of the Republic of China.

He held the post for only three months, before being forced to give up the position to Yuan Shi-kai, the most



Sun Yat-sen Memorial House in Macao





a fishermen's association in a small western-style house. He died in Macao in 1915, aged 60.

Meanwhile, Sun fell in love with his secretary, Song Qing-ling, one of the three American-educated sisters who were to play a prominent role in the Chinese Republic. Lu begged him to take Song as a concubine, a common practice among wealthy Chinese at that time, when a man could have several wives. This would have left her as the single and official wife. Song was 26 years younger than Sun.

But, as Christians, Sun

and Song insisted that he could only have one wife. So, in September 1915, Lu was forced to go to Japan and go through the humiliation of a formal divorce. Sun and Song married in Japan on October 25, 1915.

One official at the memorial house said Lu detested Song, calling her 'gwaipoh' (devil wife) and excluding her from the family records. She maintained contact with Sun after his second marriage.

After his death, Lu continued to live in Macao with her three children and grandchildren. In

powerful warlord in China.

In May 1912, he made his first visit to Macao since he had been forced out, at the invitation of Chinese businessmen. This would also be his last visit to the city.

In 1921, he was elected president for a second time in Guangzhou by his party, but it controlled only a portion of the country. He died of liver cancer in Beijing on March 12, 1925, at the age of 59. He succeeded in his mission of overthrowing the Qing but not in establishing a modern, united China.

On March 29, 1925, 20,000 people in Macao – one fifth of the population – attended a memorial service for Sun at Kiang Wu Hospital. By then, several members of his family were living in Macao.

In 1913, his wife Lu Muzhen had moved there with their son and two daughters and his brother Sun Mei, who went into business and organised



1930, an explosion at a nearby army munitions warehouse destroyed the house. Deeply embarrassed, the government provided funds, which was supplemented by money from her son Sun Ke and Sun's brother in Hawaii.

With this capital, the family built the spacious three-storey structure that visitors find today. It is entirely western, with wooden floors, large wooden furniture and big wardrobes. The large bathroom has a flush toilet, a large bath and green tiles. Visitors can see the furniture and surgical instruments Sun used.

Surrounded by one-storey homes, it was the largest building in the neighbourhood in its time. It was a boisterous family home, ringing to the sound of grandchildren and their classmates. Lu was a devout Baptist and devoted much of her time to the church and charity.

Sun Ke became a senior official in the Nationalist government and returned to Macao in 1947 to celebrate his mother's 80th birthday. He later lived in France, the United States and Taiwan, where he died in 1973.

Lu died on September 7, 1952 at the age of 85.

In fond memory

In 1958, the building was restored and named the Sun Yat-sen Memorial House and has since become one of the most popular places in Macao for visitors. In the courtyard is a full-length bronze statue of Sun cast by his Japanese friend Umeya Shokichi in 1934. It is one of four such statues; two are in Guangzhou and one in Nanjing.

The building is owned by a Singapore-registered fund held by the authorities in Taiwan. The photographs evoke the memories of Sun's

extraordinary life, half Chinese and half Western – his itinerary across Asia, Europe and the United States in search of support and funds.



They show the images of the new republic, with Sun and the other ministers, full of hope and optimism. But warlords, factionalism, greed and foreign intervention

prevented the growth of the modern, constitutional state which Sun envisaged. He died a disappointed man, his dreams unfulfilled.

Macao remembers him in

naming a garden, two roads and a memorial hall after him. It has cast three statues of him, one of them in the courtyard of Kiang Wu Hospital.

Eighty years after his death, Sun retains an enormous prestige among Chinese, at home and abroad. He is one of the few political leaders respected by both the Communist and Nationalist parties and a symbol of unity between them. Both refer to him as "Guofu", Father of the Nation.

His odysseys around the world, his command of English and an intense curiosity enabled him to learn many of the best values of the countries he visited and incorporate them into the Three Principles of the People – his ideology to guide China.

Sun often said that the Gettysburg Address of U.S President Abraham Lincoln extolling 'government of the people, by the people, for the people' was the inspiration for this ideology. The three principles are nationalism, the people's power and the people's livelihood. ■



Sun statue in Macao Kiang Wu Hospital



macao October, 2009

05/09
22/11
2009



Artworks by Ming Loyalists in Early Qing Dynasty from the Collection of Shanghai Museum

Highlighting over 300 pieces of calligraphy, paintings and seals from the Shanghai Museum, the exhibition reveals the innermost sentiments of literati during the turbulent period from the late Ming to early Qing Dynasty.



澳門藝術博物館
十年 MAM 10
我們的城市
我們的藝術館

MACAO MUSEUM OF ART

Address: Macao Museum of Art, Av. Xian Xing Hai, Macao.
Opening Hour: 10:00 – 19:00, no admittance after 18:30, closed on Mondays and free admission on Sundays.
Website: www.artmuseum.gov.mo
Tel: (853) 8791 9814

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Taiwan a magnet for Macao students



Taipei

Before the advent of higher education in Macao local students looked elsewhere to further their studies. Many chose Taiwan and even today the island continues to attract Macao students.

"In 1957, together with dozens of other Macao students, I took a boat to Taiwan. The sea was very rough. The men were talking a lot and threw up. We ladies were not talking and did not throw up. There was no university in Macao then and it was hard to get into one in Hong Kong."

Au Kam-yeung, principal of Lingnan Middle School in Macao, is one of thousands of Macao people who have studied at universities in Taiwan. This autumn, more than 2,000 will go - a substantial portion of the city's high school graduates.

Education is Taiwan's biggest contribution to the development of Macao. Its universities have educated thousands of Macao people; many hold high positions in the government and private companies and celebrate their connection to Taiwan through active alumni associations.

Au Kam-yeung, principal of Lingnan Middle School



The island is also Macao's third largest source of tourists, after the mainland and Hong Kong. Last year 1.32 million Taiwanese travelled to Macao, of whom 317,000 left the airport to visit the city. Macao gives visa-free access to Taiwanese.

Official and business ties have boomed since the Kuomintang's Ma Ying-jeou was elected Taiwan's leader in March 2008. Ma has reversed the anti-Beijing policies of his predecessor Chen Shui-bian, opening the way for closer ties with Macao, as with Hong Kong. His government hopes Macao will follow the example of Hong Kong, which opened an office of the Hong Kong Trade Development Council in Taipei last year.

In June this year, Hong Kong and Taiwan agreed to set up trade and economic councils to boost cooperation, following the first formal visit of a Hong Kong official since the city reverted to Chinese rule in 1997.

"Beijing supports Hong Kong sending officials to discuss cooperation with Taiwan," Stephen Lam, Hong Kong's Secretary for Constitutional and Mainland Affairs, told a briefing in Taipei. "Our cooperation now surpasses what we could have done previously." This sets a model for Macao to follow.

Warming ties

Chyan Chuann-Deng, deputy director-general of the Taipei Economic and Cultural Centre in Macao – Taiwan's unofficial office – said that since Ma took office there had been a marked increase in bilateral visits by officials and business people.

"In January, we had a delegation of over 100 including four mayors from central Taiwan to promote sales of tea and other agricultural products. We are hoping to start flights from Macao to Taichung to promote tourism. The Taiwan side is in favour but Air Macau fears that there will not be enough demand," he noted.

In October, Macao will host a major seminar on property development, with 1,000 people from all over the mainland. Among them, 200-



Taipei



300 will go to Taiwan to look at investing in property there.

"We hope that Macao will open an office similar to the one set up by Hong Kong," Chyan said. "In Taiwan, there are 6,000-7,000 Macao students and 200,000 visitor-arrivals from Macao each year. This year two of the students had motorcycle accidents and the Mainland Affairs Council (of the Taiwan government) had to take care of them, since there was no Macao office. Currently, they use a public relations firm to promote Macao tourism in Taiwan."

"Our budgetary situation is not so good, but that of the Macao government is different. Such an office would be good for tourism, culture and business. This will be an issue for the new chief executive to deal with. We hope for more trade and economic links and a new department within the Macao government to look after Taiwan affairs," he said.

The improved relations meant that the centres for disease control in Macao and Taiwan were able to contact each other directly this

year, in dealing with the H1N1 flu epidemic.

However, Ma's open-door policy has dealt a major blow to Macao's airport, which relied heavily on carrying Taiwanese to the mainland when there were no direct flights between mainland China and Taiwan. The two sides started direct daily flights, shipping and postal services across the Taiwan Strait last December, ending a six-decade ban.

Taiwanese can now fly directly to Beijing, Shanghai and Guangzhou. Air passenger traffic between Macao and Taiwan this year has dropped 30 percent from a year earlier and freight traffic more than 50 percent. The two Taiwan airlines which fly to Macao, Eva Air and Trans-Asia, have put their planes on direct flights. Air Macao does not have the licence to operate such flights and is expected to post a heavy loss this year.

Bilateral trade is small, totalling US\$435.5 million last year, with Macao exporting US\$29.5 million and importing US\$406 million of goods (see table below).

Macao-Taiwan Bilateral Trade

(in US\$ millions)

	Taiwan exports	Taiwan imports	Total	Taiwan surplus
1985	7.3	0.1	7.4	7.2
1990	98.2	6.9	105.1	91.3
1995	187.9	27.9	215.8	160
2000	315.7	48.1	363.1	267.6
2005	304.5	31.6	336.1	272.9
2006	263.1	25.7	288.8	237.4
2007	380.7	27.7	408.4	353
2008	406	29.5	435.5	376.5
2009 (Jan-Mar)	50.6	4.8	55.4	45.8

Source: Taipei Economic and Cultural Centre-Macao



Taipei

Taiwan's business presence in Macao is small, because its economy is dominated by gambling, in which Taiwan has no expertise or experience. Some Taiwanese are employed by the casinos to attract high-spending gamblers from the island. Three major Taiwan firms have offices in Macao – the two airlines and Bank SinoPac.

Taiwan's strength is in manufacturing, a declining industry in Macao. A small number of Taiwan businessmen live in Macao and run factories across the border in Zhuhai, Zhongshan and other cities in western Guangdong.

Training Macao students

"If I had not gone to Taiwan, I would have received no college education." Leong Kei-yiu speaks for thousands of Macao people. In 1975, he went to study electrical engineering in Taiwan and is now senior manager of network operations at the Macao Telecom Company (CTM). What attracted Leong was the high quality of education, reasonable fees, the same traditional Chinese written characters as

those used in Macao and an atmosphere that welcomes outsiders.

"Chiang Kai-shek had just died and things were very tense. My parents opposed my going, but I persuaded them. The Taiwan people were very warm toward us and invited us to meals. We did not think of politics. I worked for one year in Taiwan and then came back to work in CTM."

"The atmosphere for study is better than in the mainland. Students who go there really study. In addition, Mandarin is a real asset for work, as companies have more and more dealings with the mainland," said Leong, who is also the president of the Association of Taiwan University Alumni in Macao.

Macao students started going to Taiwan universities in 1950, one year after the Kuomintang government had moved there from the mainland. It brought with them thousands of highly qualified university teachers and staff, who re-established in Taiwan the colleges they had left behind in the mainland.

They had preferential policies for overseas

Chinese, with low fees, especially for public universities, making it easy for Macao students to enter. Admission to the University of Hong Kong was very difficult and Macao's first university was not set up until 1981. Besides, many Catholic and Protestant schools in Macao used teaching materials from Taiwan and encouraged students to go to the island to pursue higher education.



The most popular subjects among Macao students in Taiwan have been engineering, management, media, English, education and medicine. Most of the Macao students returned and have gone into the government, engineering, teaching and the private sector. About 10 percent remained in Taiwan, such as

Taipei National Museum



doctors, lawyers and those in high-technology fields, who find greater career opportunities and higher salaries than at home.

Au Kam-yeung, the principal of Lingnan Middle School, went in 1957 to study architecture at National Cheng Kung University in Tainan. "I studied for four years, coming home each year by boat or plane. The education was free and living costs were free. I had a very good time. Very many talented people went to Taiwan to study," she said.

"Unlike the colonial government of Hong Kong, the colonial government in Macao recognised Taiwan academic credentials. In the 1980s, the government began to localise the civil service, and graduates from Taiwan began to move into government jobs," she said.

Leong Hong-sai, head of the geotechnical department of the Civil Engineering Laboratory of Macao, went to study engineering in 1988. "It was a good atmosphere. When we came back, we had meetings with 'left-wing' people who feared that we would set up a pro-Taiwan faction. But we went to study and not do politics. Later I had many scholarly exchanges with Taiwan, inviting professors and scholars from there. We keep in touch with former teachers," he pointed out.

Katrina Cheong Wai-kam, head of the information and public relations office at the University of Macao, went to study in Taiwan in 1994. As she put it, "It was the time when the Internet was coming in. In Taiwan, we could use it at once, while the mainland was less open. We had a strong sense of belonging, a sense of comradeship with the other students and our seniors. We often go back and say 'returning to Taiwan'."

Her fees at National Cheng Kung University were 10,000 patacas a year. She received an allowance from the university and had an interest-free loan from the Macao government, so it was no economic burden to her. "We were not involved in politics in Taiwan and did not favour one party over another."

Before 1997, Macao people could apply to become citizens of Taiwan and be treated as such in the labour market. Since 1997, however, they need to apply for a visa. This change has encouraged more students to return home; in addition, the Macao economy has boomed over the last 10 years, offering more job opportunities.

Leong Kei-yu said that the trend of Macao people going to Taiwan would continue. Universities there, especially public ones, are cheaper than those in Macao or the mainland. A public one costs NT\$25,000 and a private one NT\$100,000. Taiwan is an open society, with free access to the Internet. It has a social atmosphere similar to that in Macao and many of its universities are of a higher standard than in Macao.



Two-way flow

After 1966 transport links between Taiwan and Macao were cut, so visitors from Taiwan had to go via Hong Kong and apply for a costly visa. The number of Taiwan visitors slumped. In 1986 and 1987, it was 306 and 520 respectively. This changed on December 1, 1987 when Taiwan lifted the ban on its people going to the mainland. The number of Taiwan visitors to Macao rose to 14,007 in 1989 and 15,301 in 1990. In 1990, the Macao government agreed to allow the opening of an unofficial body, the Macao Trade and Travel Office, staffed by representatives from Taiwan. After Macao's return to China on December 20, 1999, this office changed to its present name Taiwan Economic and Cultural Centre in Macao. Exchanges have increased by leaps and bounds since then, both in the number of Taiwan tourists and those coming to set up businesses in the Pearl River Delta.

Going the other way were 10,000-20,000 unskilled Macao people, mostly in the

construction industry, during Taiwan's boom years in the 1990s. Most have returned home due to the economic slowdown in Taiwan.

The Kuomintang has retained ownership of one important piece of real estate in Macao, the Sun Yat-sen Memorial House (see story on life of Sun Yat-sen in Macao).

Wu Zhiliang, a member of the administrative council of the Macao Foundation, said that during the years of no direct links between the mainland and Taiwan, Macao acted as a bridge. "It held seminars and forums, bringing the two sides together. Macao has played this role for many years. In Hong Kong, you could not do this as there was too much public attention."

"We have a different way of solving problems to that of Hong Kong. We are very practical and do not talk too much until the problem is solved. With direct links, this role of Macao has diminished but has not disappeared. There are more and more cultural exchanges with Taiwan and many Taiwan professors come here." ■

Macao stand in a tourism fair in Taipei



Digging up Macao's past



Little was known about prehistoric civilisations in southern China until an archaeological discovery at Hac Sa Beach revealed some exciting new facts.

Mention Macao and the importance of its history, and people usually think of the significant role the territory played as a link between eastern and western cultures from the 16th century onwards. The Ruins of St Paul's and Senado Square are just a couple of locations that famously represent Macao's place in the history of the region. But a fact that is somewhat less well-known is the historical importance of Macao dating back to a much earlier time in the ancient past.

In 1995 and again in 2006, archaeological digs near Hac Sa Beach on Macao's Coloane Island revealed evidence of human inhabitation in the Neolithic period around 4,000 years ago.

The excavations were carried out by a team from the Chinese University of Hong Kong led by Professor Tang Chung, a specialist in archaeological studies. The finds were impressive, unearthing a large number of objects including potsherds, stone tools and pieces of quartz and crystal ornaments, that indicate a small yet significantly advanced prehistoric civilisation living on the shores of Coloane island, whose inhabitants were more than just subsistence fishermen.



4,000 years old discs and ring - 1995 dig

Ancient discs

Of particular importance was the discovery during the 2006 excavation of indications of a dwelling and storage area, making the site very unique compared to similar sites in the Pearl River Delta region.

Conventional wisdom has always placed the ancient birthplace of Chinese civilisation around the Yellow River in central China, an area which has been the focus of a vast number of archaeological excavations over the years. While much has been determined about the inhabitants of these areas, until recently surprisingly little was known about the ancient civilisations of southern China. Interestingly, the discoveries made at Hac Sa lend much more weight to the theory that the Pearl River Delta

region was just as advanced as the areas of central China in Neolithic times.

"The level of civilisation in this region could certainly have been as advanced as other cultures that existed in other parts of China such as the Xia and Longshan cultures", observes Professor Wu Zhiliang, former director of the Macao Foundation, and local Macao historian.

With a PhD from the University of Nanjing, and an intricate knowledge of Macao's history, Professor Wu was approached by the Hong Kong team prior to the 1995 excavations to provide assistance. Importantly, while other research has been done on the ancient history of Hong Kong and Macao, the Hac Sa dig represented the first local endeavour undertaken by archaeologists and historians who were all locally born.



Prof. Tang Chun and Prof. Jao Tsung-I in 2006 dig with Rotary Axis

The 2006 dig also involved world-renowned scholar in Chinese studies, Professor Jao Tsung I, and collaboration with scholars from the University of Macau .

The earliest investigations into the Hac Sa site were conducted back in 1972 and 1973, and again in 1985. These studies conducted by amateurs from the Hong Kong Archaeological Society, involved only basic surface investigation work, but already revealed evidence of different cultures with stone tools and pottery. While the work did not involve any academic reports or photographs of the artefacts found, it was enough to inspire Professor Tang to return in 1995 for the

first serious dig.

Professor Tang specialised in the study of archaeological theory and excavation techniques at the National Tohoku University in Japan, before returning to his native Hong Kong to continue his research into the rise of coastal oceanic culture in East Asia .

Initially Tang and his team conducted surface investigations on Taipa as well, but due to the level of development, they found that it was impossible to access any likely sites.

Potential locations around Coloane Island were also limited with many of the coastal areas having been developed for residential complexes and villages.

Finally a small site was chosen inside Hac Sa Park, just back from the beach. The 1995 excavation covered just 32 square metres and lasted 12 days. The dig site was divided into six separate layers with cultural remains unearthed in levels one, three and five. Immediately after the excavation Tang and three colleagues spent 180 days numbering the relics, and taking meticulous measurements, notes, drawings and photographs, to compile a highly detailed report of over 200 pieces found.

Returning in 2006, Professor Tang extended the area of the site to 124 square metres with similarly exciting results.

“It is well known that there are many sand dune sites in the Pearl River Delta estuary and that these sites spanned from the Neolithic period to more recent times”, explains Tang . “Hac Sa is a sand dune site near the sea with hills in the surroundings, so such good living conditions likely provided an ideal environment for habitation in ancient times”.

Indeed the serene 1,200 metre coastline of Hac Sa bay facing the beautiful South China Sea and with the hills behind, was a perfect location for prehistoric settlements, as was most of the South China coastline.

“The village at Hac Sa was located on a hillside, which provided a source of drinking water. Lagoons were also a feature of the area which made agriculture feasible”, notes Professor Wu Zhiliang.

And of course the waters of the South China Sea and the Pearl River Delta provided ample sources of seafood.

Unique findings

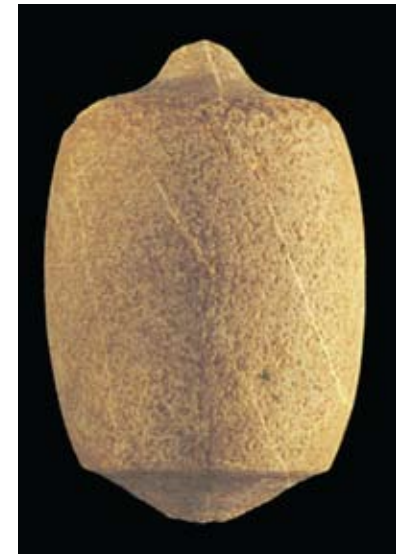
There are in fact around 400 known prehistoric sites throughout the Pearl River Delta, but a few discoveries at the Hac Sa site made it stand out as being unique.

“Quartz and crystal are very hard materials, but the fact that they were being used to produce various kinds of accessories suggests that the inhabitants of the

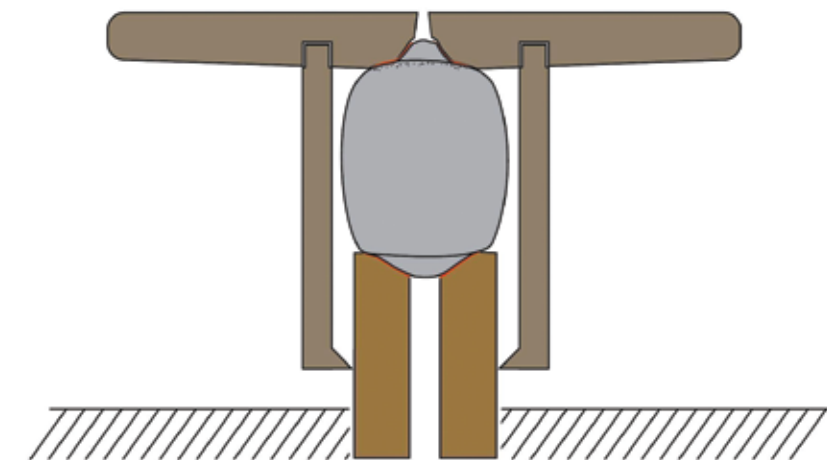
site possessed very advanced drilling technology, which was more advanced in comparison to contemporary sites in Taiwan, the Philippines and North Vietnam”, notes Professor Tang.

In particular, a stone rotary axis, believed to be part of a rotary machine, was unearthed during the 2006 dig.

“This provides more strong evidence that the people at that time already possessed the knowledge of how to make



Rotary machine - reconstruction



and use machinery in stone accessory manufacturing”, Tang adds.

The location of the Hac Sa site and the production of these tools and ornaments is no coincidence. Tang explains that there is a close relationship between ornament workshop

sites of the Neolithic period and the coastal environment, with the quartz sand playing a significant role as an abrasive in the manufacturing of ornaments.

Another significant find in the 2006 dig were the remains of a prehistoric dwelling



Hac Sa beach

complete with storage area containing around 80 pieces of quartz and crystal accessories.

Professor Wu Zhiliang explains: "Such storage is rare, not only in the Pearl River Delta region, but also throughout China, because it was organised in a cellar, which could indicate that the level of socio-economic development in this region 4,000 years ago was quite advanced".

Indeed this discovery also

suggests that the supply of ornaments was greater than the demand for them by the inhabitants of Hac Sa, and Professor Tang does not rule out the possibility that the ornaments were also used as objects of trade with other inhabitants in the region.

The discovery of the dwelling remains also gave Tang's team a sense of how many people may have lived in the area.

"Based on the few house

remains found, we can estimate that there might have been a population of around 100 staying in around 8 to 10 houses over a few generations in this settlement", he observes.

Some of the other artefacts found included stone grinders, polishing stones, and tools for felling trees, grinding plant foods and processing bone tools. There were also a number of fragments of fired clay bowl-shaped pots, altogether pointing to a highly advanced culture for its time.

Not only were the finds at Hac Sa significant, but Professor Tang and his fellow researchers have been widely praised within the scientific community for their highly precise excavation techniques and methods of analysis, which are likely to set a benchmark for all future studies in the area.

As for future excavations at

Macao Museum



Hac Sa, both Professors Tang and Wu believe that there are more exciting discoveries to be made. For now there are no definite plans. However, Professor Tang believes that an area as large as two to three thousand square metres still remains unearthed.

"Since the whole settlement at Hac Sa has not been completely revealed yet, it is expected that a larger scale excavation would help in solving more questions about the site", he suggests.

"A wide range of interesting information can still be obtained from the site, such as the stone accessories manufacturing technology, the degree of product specialisation, and the local community structure and subsistence. Such findings will enable us to have a more comprehensive understanding of the dynamic life in the ancient Pearl River Delta".

Certainly the excavations and research conducted so far have already helped

enormously to this end. The excavation site itself has now been returned to its current function as a playground for the next generation of Macao inhabitants, but more information on the finds can be viewed in some fascinating exhibits at the Museum of Macau.

Also in the Museum of Taipa and Coloane History can be seen items from previous excavations in Hac Sa between 1972 and 1985. ■

4,000 years old pottery



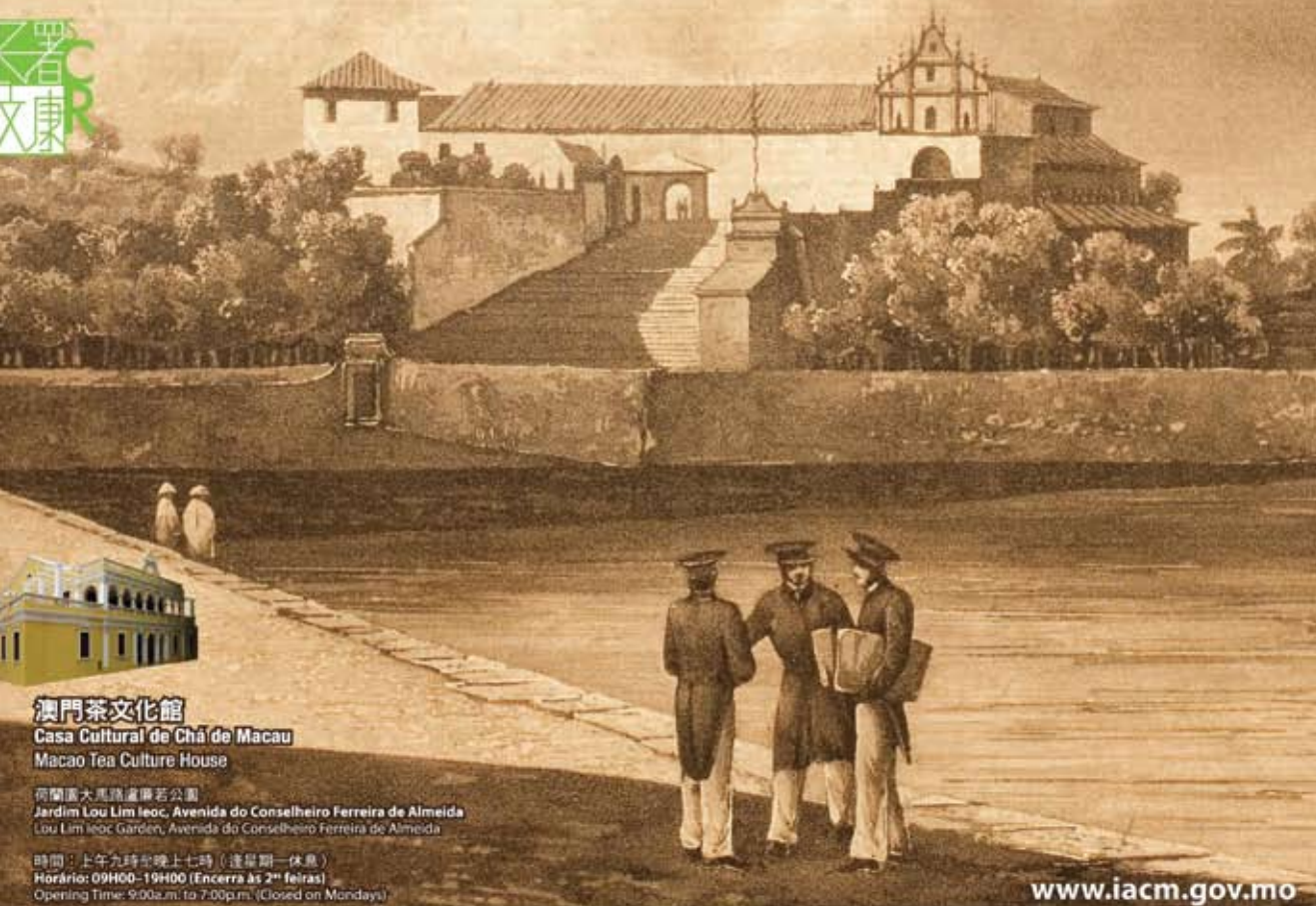


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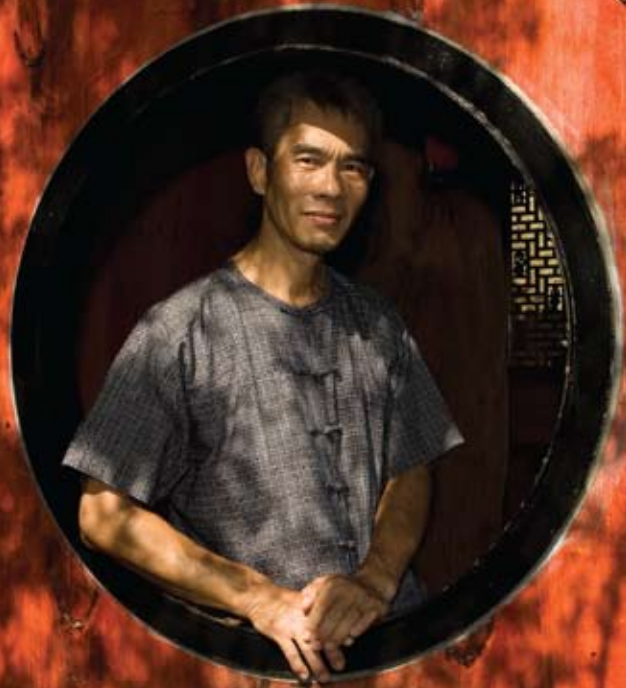
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Macao rediscovers lost Chinese art of tea ceremony





In 1997, Lo Heng Kong gave up a lucrative job as an interior designer to search for a lost part of China's cultural heritage – the tea ceremony.

His quest has taken him to Taiwan, the mainland, Japan and South Korea: the latter two had learnt the cultivation and art of tea from China centuries ago.

"The tea culture has three levels – it is a way to improve yourself and behave gracefully; it is an artistic activity and it is an awakening to realize the meaning of life. This is what I call Teism," Lo explained

At the end of 1997, he opened Macao's first institute for teaching the art of tea, the Chinese Teism Association of Macao.

Macao holds an important place in the history of tea. For 250 years from the early 1600s, it was the most important transshipment centre for tea from China to Europe. These cargoes helped to make tea the most important beverage in the world today, drunk by three billion people – 45 per cent of the global population. The ships also carried from

China seeds and the skilled farmers to plant and tend the crop in countries around the world.

To celebrate this role and trace the remarkable history, the Macao government in June 2006 opened a museum of tea culture.

Lo said that the temperament of Macao people – mild, friendly and tolerant of both tradition and foreign influences – helps the city to develop its own brand of tea culture. Macao has injected its own form of art into the making of tea, he said. In the design and layout of tea cups, pots and other utensils on the tea mat, Macao has used creative new patterns. Lo has won awards for his exquisite tea displays, taking other tea exporters on the mainland by surprise.

Lo is proud of his association, which organises at least two major activities each year to promote the tea culture. He and other members provide their services and other resources free. "In promoting the art of tea, we are also promoting the idea of volunteer work for the society," he said.

The Middle Kingdom is the home of tea.

Chinese started to use its leaves about 4,700 years ago; they drank it as a beverage and ate freshly pickled leaves to cure minor ailments. Texts in the third century A.D. describe the brewing of tea. Buddhist monks drank it while they read the scriptures, believing that it would make them cleaner and wiser. Tea-drinking became part of imperial life; the emperors established gardens dedicated to growing tea leaves for the court.

In the eighth century, during the Tang dynasty (618-907), a Japanese monk who had been studying in China brought home the culture of tea. Japan's imperial household and Buddhist community embraced it, creating elaborate ceremonies that became a form of artistic expression, Buddhist practice and a treasured part of the national culture. Tea-growing and culture also spread to Korea and Vietnam. The tea ceremony continued in China until the Qing dynasty (1644-1911). The Qing were nomadic Manchu warriors from northeast China. "They were horsemen who drank tea in large vessels. China lost the culture of tea and the tea ceremony during the Qing dynasty. Tea became simply a farming issue, a question of how to grow tea and secure the highest prices," said Lo.

From the first Opium War against the British (1839-42), China entered a period of 140 years of foreign occupation, civil wars and political convulsion; these were decades of chaos and upheaval, not the conditions under which the tea ceremony could be revived.

When Lo went to Japan in search of the tea ceremony, he was impressed. "They have turned the tea ceremony and tea-making into an art form. They are very meticulous. They had the idea to turn it into an exhibition; China did not have such an idea. The tea ceremony in Japan has been practiced for 400 years and become increasingly refined, with more than 20 different schools. Each school has very strict rules, including the kinds of tea, the form of drinking, the way you look and your emotion. But there are many restrictions and the weight of tradition is too heavy. Unless a

school completely remakes itself, it will pay great attention to the ancient culture; it has no vitality." He was also moved by what he saw in South Korea. "Tea ceremony there is heavily influenced by Zen. Its movements have a natural beauty and many people use it to perform. It has great creativity and is a new star in the culture of tea."

Tea master, Lo Heng Kong





The Chinese Teism Association of Macao opened in 1997

After his travels, Lo wrote a thesis on the tea ceremony, which he published in 1998; since then he has dedicated himself to the propagation of this ancient art. He opened Macao's first house to teach the art of tea-making and gives lessons to adults and children. The Chinese Teism Association of Macao has 30-40 members, who give exhibitions of their work twice a year and take part in international events in the mainland, Hong Kong, Japan and South Korea. It is one of the few such societies in the Chinese-speaking world.

The members include a policewoman, a teacher, a nurse, a casino worker, a media manager and Alfred Wong Seng Fat, a professor of engineering at the University of Macau. "Becoming a member has changed my life. The tea ceremony brings me peace and quiet and relieves pressure from daily life; it brings me in contact with nature. It has also improved my family life, bringing us closer together. My wife and two daughters all take part, sharing the experience of rediscovering nature through the

tea ceremony," said Wong.

Lo, the tea master, was inspired by his father, who managed a tea house. "He was devoted to tea and took great care over it. He loved tea almost as much as his own children. We use an electric kettle, but he used a thin copper kettle over pieces of coal, which boiled very quickly and had a wide spout; it spread the water, bringing out the taste of all the tea leaves at once. He was very demanding. He did not speak much about what he was doing. I learnt much from watching him," he recalled.

Macao was home to Ieng Kei, the biggest tea company in China, and many tea houses,



Ieng Kei Tea Shop

where people went for the pleasure of drinking tea and the ambience – the sounds, smells and decoration that went with it.

But, in the 1970s, the old tea houses of Macao closed and were replaced by western-style restaurants, similar to those in Hong Kong, in which tea is one of several drinks available, poured in a large pot. Tea lost its status. Despite his love for tea, Lo did not become a tea master until late in life. He studied engineering and worked for companies that posted him outside Macao. "I did projects in the mainland. It was dull in the evenings, so I went to explore the world of tea. I asked why there was no tea ceremony in the land where it was first established."

Macao was China's tea port in early 16th Century

Macao holds an important place in the history of tea. From the early 16th century until 1842, Guangzhou was the only Chinese port open for foreign trade. Only 150 kilometers from Guangzhou down the Pearl River, Macao was an important trans-shipment centre for



Chinese goods. In 1607, a merchant ship of the Dutch East India Company brought a cargo of tea from Macao to Europe for the first time. From that first shipment, to Amsterdam, grew the consumption of tea across Europe, which has since become the most popular drink in the world. Three billion people in more than 60 countries drink more than one million tones of tea a year -- its consumption equals that of all other drinks, including coffee, soft drinks, chocolate and alcohol.

That Dutch ship carried green tea and its owners described it to the customs in Amsterdam as a form of medicine. By the 1640s, articles appeared in Holland, Britain and Germany, describing tea as a health drink. By 1636, the French were drinking tea and, by the 1650s, it had appeared in coffee houses in Britain, from where it was introduced to British colonies in the Americas and elsewhere. Tea arrived at the British court through a Portuguese connection. In May 1662, King Charles II married a Portuguese princess, Catherine of Braganza, who brought with her the habit of drinking tea. She was likely to have acquired it through tea imported from Macao. In the single year of 1766, European merchant ships carried 7,000 tones of tea from Macao. It became one of the most important cities for spreading the drinking and culture of tea around the world.

This trade would have disastrous

consequences for China. Britain had to pay China for its increasing shipments of tea but had no products which the Middle Kingdom wanted; so it paid in silver bullion. Eager to reduce this deficit, the East India Company produced opium, which it smuggled into China. When the government banned the trade, the British government replied with military force, leading to the two opium wars (1839-1842 and 1856-1860). China was forced to accept the legal import of opium.

The opening of the five treaty ports after the Opium War ended Macao's exclusive tea trade with the west. Compared to Xiamen and Hong Kong, its port was too small and too shallow.

Europeans started by drinking green tea, the principal crop in China, but they gradually changed to black tea, now the most popular form outside East Asia. This is in part because black tea keeps longer and is easier to transport. The journey from Macao to Europe took two months in good weather and four months in bad. Green tea is most fragrant when the leaves are fresh and cannot keep for 12 months, while black tea can keep for several years. It therefore made good sense for the growers to promote black tea, rather than green.

By the end of the 17th century, tea was a drink enjoyed by the British aristocracy but not the common people. Then the East India Company decided that it needed a cargo to

fill ships returning empty from the east. They delivered fabrics manufactured in Britain to India and China but returned largely empty. So the company began a vigorous public relations campaign to popularize tea among ordinary people, to develop it as a return cargo. At the same time, Britain was importing a large amount of sugar cane from the West Indies; the trading companies promoted this too. So the staple drink of the common people in Britain became not just tea but sweet tea, served from bulbous kettles in big wooden cups. Such vulgarity was something unimaginable to the courtiers in Beijing slowly sipping green tea in elegant porcelain bowls.

Preserving a culture in the Tea Museum

The Macao Tea Culture House opened on June 1, 2005, with an exhibition area of 1,076 square meters, and is the first museum in the city devoted to tea. It sits on the corner of the Lou Lim leoc garden. Both the house and garden used to belong to the Lou family, one of the richest in Macao at the end of the 19th century. The family sold it to the government in the 1970s. The building was renovated by a well-known Portuguese architect Carlos Alberto Dos Santos Marreiros. The style is of southern Europe, with Chinese tiles on the roof. It holds events and exhibitions to promote the drinking, culture and study of tea.

The exhibition during the summer of 2009 was on the literature of tea, the most famous of which is 'Cha Jing' (the Classic of Tea), published in 780 A.D. by Lu Yu. With three volumes, 10 chapters and 7,000 words, it is an encyclopedia, covering everything from origins and types of tea to processing techniques and drinking methods. It has been translated into many languages, including English, Japanese and Russian. Lu is considered the Sage of Tea, the first person to collect so much information together and present it in a systematic way; the book helped to raise the status of tea. For the exhibition, the museum borrowed manuscripts



Macao Tea Culture House



from Peking University, University of Hong Kong and other sources.

Ironically, given its rich and varied history of tea, Macao has dozens of coffee shops but not a single old-style tea house. Loi Chi Pang, a scholar at the Civil and Municipal Affairs Bureau, said that Macao people drank a lot of tea but had no dedicated tea house. "They were popular in Taiwan in the 1980s where they were well presented but this did not happen in Macao or the mainland. Chinese feel that, to drink in a teahouse, you should take it very seriously. Young people do not want to do this. They like speed and convenience. In Starbucks, you are buying the culture and the fashion more than the coffee. There is no such equivalent in tea."

China is the birthplace of tea and the world's biggest producer

More than 80 million people work in the industry, from farmers picking leaves from bushes on the side of a mountain to workers in the 70,000 processing plants and lady vendors selling the finished product in bright red packets in an urban shopping centre. In 2008, China produced 1.2 million tones of tea, of which 70 per cent was green tea.

But, in the global market, China ranks only



fourth as an exporter, after Kenya, Sri Lanka and India. This is because black tea dominates global trade, accounting for 90 per cent, and green tea just 10 per cent. Of China's exports, 10 per cent is black tea and 90 per cent green tea, in which it competes with Japan, Vietnam, Indonesia and soon Sri Lanka. China lacks global brands and has nothing to match the British company Lipton, the world's biggest tea company and most famous brand. It sells in more than 150 countries around the world and aims at the mass market. The annual turnover of China's top 100 tea companies is just 70 per cent of that of Lipton, which was founded in Glasgow at the end of the 19th century and



is now owned by Unilever. It owns tea estates in Kenya and Tanzania and the Lipton Institute of Tea, which is headquartered in Britain and has research centers in India, Kenya, United States of America, Japan and China. Like most branded teas, Lipton's teas are a blend selected from major producing countries like India, Sri Lanka, Kenya and China. Its best known brand, Lipton Yellow Label, is blended from as many as 20 different teas in specialized tasting rooms in seven centers around the world. Lipton scours the universities of China and hires some of their best tea students with lucrative jobs in its research department. Lipton has what the big Chinese producers do not have - sales and marketing knowledge, aggressive advertising and brand promotion and a global distribution network. Like Starbucks and MacDonalds, Lipton offers the same product wherever in the world you buy it. But Chinese growers, both state and private, compete fiercely with each other and find it hard to make a common standard.

Another reason for the weak export performance of China's tea growers is the booming domestic market. Three decades of rapid economic growth have created a strong demand for premium tea brands, which

command prices of several thousand Yuan a kilogram. They have become a luxury product, desired by the new class of super-rich as a sign of their wealth and success, like a new BMW or the latest perfume from France. The average export price from China is seven yuan per kilo and the average in the world market US\$1.95 a kilo. Why export when you can obtain such similar prices at home? ■





UNG VAI MENG,

multi-talented Macao artist explores new painting style



In the 1980s when Ung Vai Meng quit his job as a Macao bank staff and went to work in the territory's Cultural Institute (now known as the Cultural Affairs Bureau - ICM) he never imagined that three decades later he would be considered one of the most influential people in Macao culture.

"I started drawing when I was 13 and I've never stopped. The traditional influence of Master Kam Cheong Leng was fundamental for my artistic improvement, but at the bank my vision was limited. I only looked forward," says Ung, who is today the head of the Cultural Activities and Recreation Department of the Civic and Municipal Affairs Bureau (IACM).

Ung remembers that suddenly in the 80s everything in his life changed. He went to work for the Macau Cultural Institute and a new world opened up before him. A world he had never known.

"My new job at the Cultural Institute

opened up new doors of knowledge and new horizons. The architects Carlos Marreiros and the late Francisco Figueira showed me a world I didn't know. From then on I wanted to do more than just drawing and I started painting and experimenting," the artist remembers.

Ung thought he would spend his life just drawing but, "suddenly everything was so different and I never stopped learning and developing."

In fact, Ung Vai Meng, who was just over 20 years old at the time, became the great newcomer amongst young Chinese painters born in Macao.

Supported by the Portuguese authorities in 1986 he received a grant from the Cultural Institute of Macao to study painting and engraving at the Oporto College of Fine Arts.

In 1991, with a scholarship from the Calouste Gulbenkian Foundation and the Cultural Institute of Macao, he studied at Ar.Co



in Lisbon, completing the Painting Course in 1992. In 2002, he completed a master's degree course at the Guangzhou Academy of Fine Arts, majoring in Theory of Traditional Chinese Paintings.

In 1995, he won the first prize for installation art at the 2nd Macao Biennial Art Exhibition and since then he has won a total of fifty prizes in local and foreign graphic art competitions.

The multifaceted career of Ung Vai Meng went from strength to strength and he tried new techniques and new ways of painting whilst extending his group of art companions and friends.



Ung Vai Meng





Ung Vai Meng's new artistic phase of abstract painting

"My painting phases are spontaneous and based on my state of mind and what surrounds me. I currently paint using Chinese ink. They are very abstract paintings and visually very empty but, in my view, have strong content," the artist says.

Ung Vai Meng says that his type of painting over the years has reflected the atmosphere of Macao. It is an environment that, he notes, has influenced him entirely.

"Macao is a mixture of air, water, light and anybody within this environment easily feels the difference of Macao as compared to mainland

China and other neighbouring regions. Macao blends the East with the West very well. Macao is open and much more advanced than the environment found on mainland China. Macao is like a laboratory of cultures, languages, people, philosophies, religions, cuisines, heritage and we artists are the product of that laboratory," he says.

With the aim of disseminating the product of that "eastern laboratory" Ung Vai Meng in the 1980s launched the "Macao Friends of Culture Association," with a view to showing the best of Macao abroad.

"Macao's artists were not known outside. We did not exist. Macao was small and we had to open up new doors, new windows of

cultural and artistic contacts and relationships," he remembers.

"Nowadays Macao has a new wave of artists such as James Chu, Chi Kin, Fong Chau, Chan Un Man, Bonnie Leong Mou Cheng, Kitty Leung, Mou Kit, Joao O, Lee Yee Kee and Frank Lei, to name but a few who have become known in the Macao artistic world and are now becoming known in Hong Kong, Taiwan and on mainland China itself," he says.

Ung Vai Meng headed up promotional projects and became extremely active between 1999 and 2008 as Director of the Macao Museum of Art (MAM) bringing foreign culture to Macao and taking artistic work from the territory's emerging talent abroad.

He was responsible for Macao's first presence at the Venice Biennial in 2007 with works by Konstantin Bessmertny and brothers Lui Chak Keong and Lui Chak Hong.

More recently he was responsible for exhibitions at MAM during the time he was director and immediately after: "Plato in the Land of Confucius: Greek Art from the Louvre", "Eternal Knowledge", "Moments of Eternity", "Impressions from France - Works by Renoir and Guino" and "History of Steel in Eastern Asia" to mention only those that had greatest impact.

The artist recalls that his aim was to bring the best of mainland China and the world to Macao and says he believes that he contributed



Ancestors Paintings

to the territory's population by providing access to artists demonstrating various forms of artistic expression from all over the world.



Ung Vai Meng



MAM was, and is, a “cultural pivot” says Ung, who has now opted to begin working in more popular sectors and with the youngsters of Macao, with the aim of “providing them with conditions so that in the future they will have a more open mentality.”

“I am now responsible for three museums, five libraries and around 20 small sports fields all over the territory. My main intention is to build the basis for a physical and mental culture that is healthy and open,” he says.

Ung says he considers his new role as a challenge to his creativity and notes that culture is expressed in many different ways.

“The most popular activities are a very important way of expressing culture. We have therefore organised festivals and activities such as the Lusophone Festival and the Fringe, which can make room for new cultural values to emerge. We plan to be the bridge between popular culture and the population. Societies need to have a healthy and harmonious lifestyle and taking part in popular activities can certainly help to reach that goal,” says Ung.

Ung, 50, is currently doing a PhD in Art History at the China Academy of Art, which is fundamental for the research he has been



carrying out for over 12 years about folk ancestral portraiture.

Research on Chinese ancestral painting over the last 12 years marks unprecedented work

“This work is unprecedented, unknown by most people, but of great importance to Chinese families who through a very specific type of painting venerate their ancestors,” Ung explains.

Since 1997 Ung has visited most of China’s provinces in search of this type of art that began to become popular in China during the Song dynasty (960-1279) but which has continued up to modern times despite a period of repression during the 10 years of the Cultural Revolution (1966-1976) which led to the destruction of at least 90 percent of all the paintings and the prohibition of veneration of ancestors.

Folk portrait painters see their profession not only as a way of making money, but also as an important and respected profession.

Ancestral paintings vary from province to province in China , but have one common characteristic. They are designed to venerate dead family members known as “ancestral shadows.”

Ung’s research discovered that folk ancestral portraiture was used not only at funerals, but also at family rituals and prayers and were usually painted after the death of the people represented.

Folk portrait painters had a collection of pictures of faces that were chosen by family members to represent the dead despite in some areas of southern China a method known as “shroud lifting” being used, via which the painters saw the faces of the dead before the funeral in order to more easily paint them.

Another aspect of these paintings is the fact that there is a catalogue of detailed explanations of how to paint faces, clothing, furniture, the position of the ancestor, the decoration of the backgrounds of the painting with peacocks, cranes, swans and other animals

that were carefully followed by the artists.

"These paintings, which were normally on rolls of paper or cloth, often silk, and tried to reflect the reality of the dead family members, were only to be used inside homes next to family altars built based on special architecture," the artist explains.

Ung also notes that these paintings of the dead family members could only be venerated three years after the death.

They are like the family trees of western families but are essentially known only by the clans and for their exclusive use.

One of the aspects that Ung considers interesting is that the paintings are not signed, which does not stop the painters from leaving their mark on the objects they reproduce on the canvasses.

"Sometimes these painters leave a name on the end of a chair or a bench in a place that is very difficult to find and which only a detailed examination makes it possible to discover. They are painters who do not exist publicly despite their great professionalism. What matters is the portrait of the ancestors," he says.

In several areas of China, namely in Shanxi province starting in the 1990's, the interest in this type of painting of the family dead re-

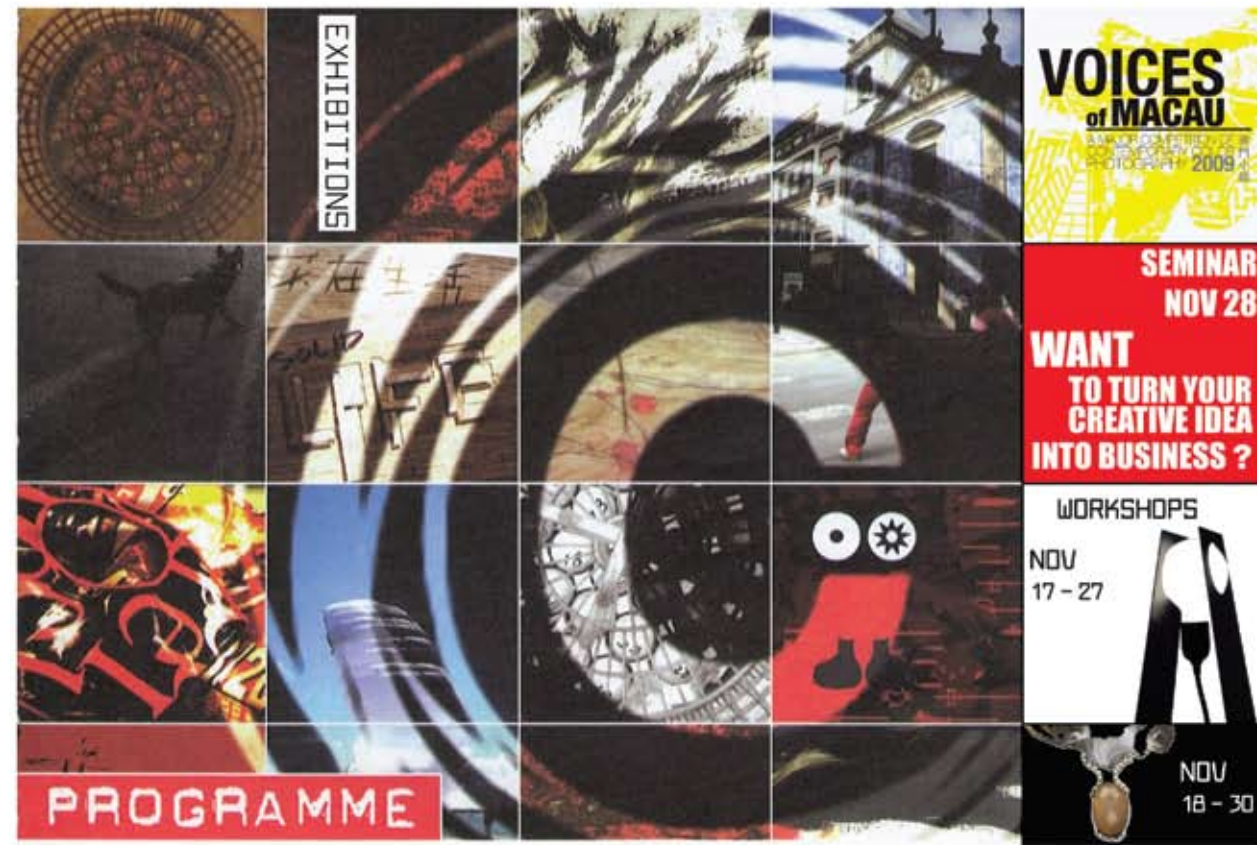
emerged and their portraits started to be placed on a rotating schedule inside homes during the Chinese New Year after a ceremony to illuminate the ancestors shown in the paintings.

"On the days when the portraits are exhibited the artists that produced the paintings paint a glint of light in each figure's eyes making them symbolically imbued with spirituality," Ung says adding that he needs at least another three years to complete his research.

Ung has divided his work into five research areas: Social environment, painting technique, social function, symbolism of the images and different schools of painting.

Honoured in 1999 by the former Portuguese administration for his contribution to Macao's cultural sector and once again in 2002 by the government of the Special Administrative Region of Macao for services to the culture of the territory, Ung, with his usual humbleness, says that this new phase of his public life will focus on him being an instructor of young people and opening up culture regardless of social status.

"We are building a new society and I want to take part in the movement that will certainly allow the young people who will be the future leaders of Macao to flourish," he says. ■



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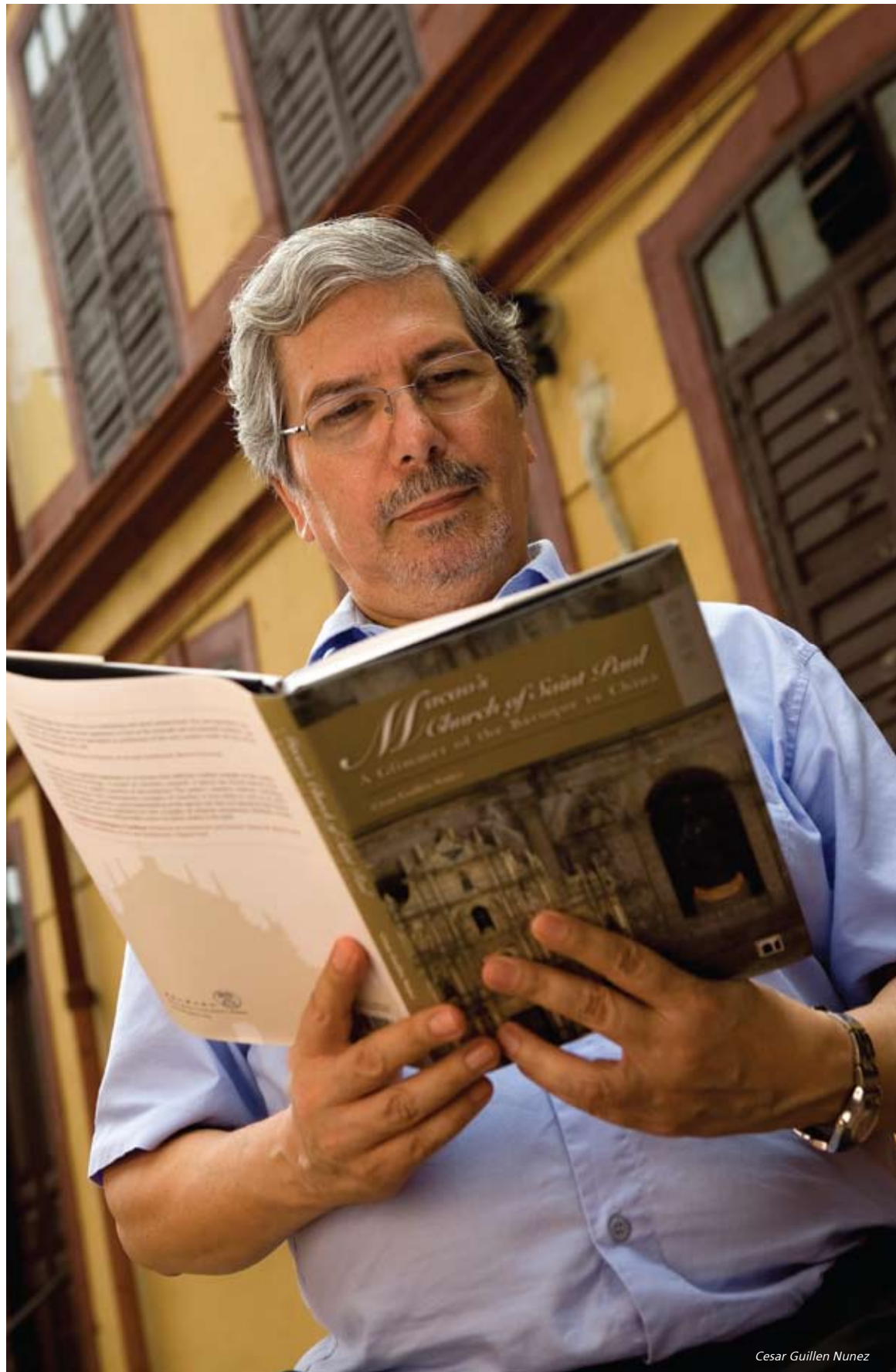


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Cesar Guillen Nunez

St Paul's church ruins hide story of missionaries and martyrs

Every visitor to Macao goes to the ruins of St Paul's Church, the poignant facade that sits atop 66 stone steps. They marvel at the Baroque sculptures and wonder how they are all that remains of what was once a large and imposing structure.

Now Cesar Guillen Nunez, a Panamanian scholar who has lived in Macao for more than 20 years, has written what many consider the authoritative book on the subject – Macao's Church of Saint Paul, A Glimmer of Baroque in China.

"Its splendour made it the finest church in Asia," he said in an interview. "Its construction took place during the pontificate of Urban VIII. Although I could not discuss it fully in the book, in my opinion this could not have been a coincidence because it was this Pope who wanted to express the triumph of the Church through the splendour of the buildings. It was a statement of the triumph of the Church in China and Japan." Urban VIII held office from 1623 to 1644; he was the last Pope to expand papal territory by force of arms and was a

prominent patron of the arts and reformer of church missions.

"Work began in 1602 and the whole building, including the facade, was finished in 1641. For Macao at that time it was big and remarkable. It was on the top of a hill in a very small city," Guillen said. It was part of a cluster of buildings that included a college, a parish church and several charitable institutions, all run by the Jesuits, the missionary order that was the first to bring Catholicism to Japan and China. It was the largest Catholic church in Asia at that time.

Jesuit connection

Guillen is a research fellow at the Macau Ricci Institute, named after Matteo Ricci, the most famous Jesuit missionary in China who learned classical Chinese and was the first westerner to be invited into the Forbidden City in Beijing in the first decade of the 17th century. Founded in 1999, the Macau Ricci Institute promotes historical understanding between China and



St. Paul facade in Macao

the West. There are other Ricci Institutes in Macerata (Italy), Paris, San Francisco and Taipei.

Some of the main ideas for the book came to the author on a visit to Macao in the 1970s, while he was living in Hong Kong. Like thousands of others, he went to visit the ruins of St Paul's. What most people saw was the front wall of a ruined church; what he saw was a 'retable (altar-piece) facade'. As luck would have it, 'retable facades' was a subject on which he was becoming something of an expert, having researched it while a first-year student at the University of Madrid. He had been advised to specialise in these facades by the curator of the Prado Museum, Dr Xavier de Salas.

What he saw in St Paul's was an outstanding example of such a facade, the only one of its kind in East Asia. It was typical of Spanish, Portuguese and Latin American churches, some of whose facades were designed to look like elaborate altar pieces. One thing led to another. The Royal Asiatic Society in Hong Kong invited him to write a paper on the Church of St Paul's

in Macao, which it published in 2002. Several years later, many of his ideas on the subject led to the book which was published by the Hong Kong University Press this year.

Digging into the past

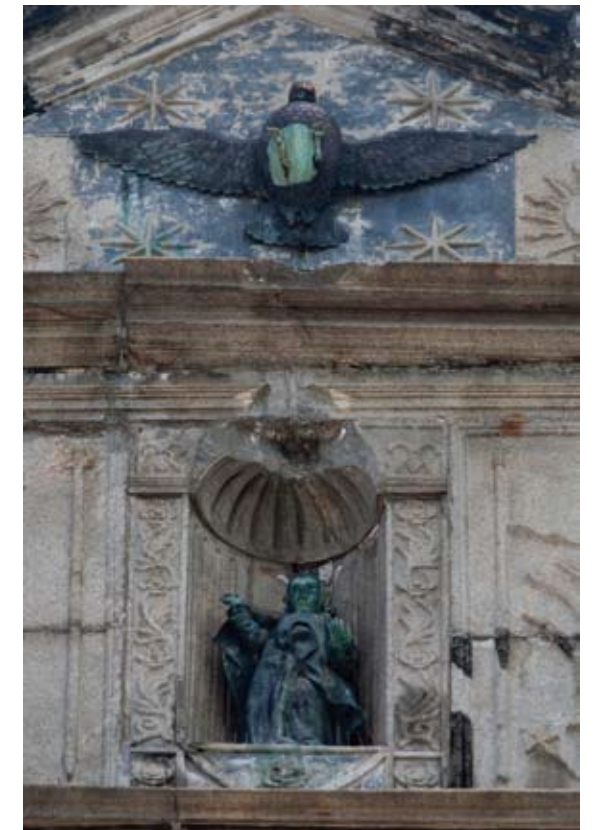
For the research, he burrowed into archives in Macao, Lisbon, Madrid and the British Library, including the Jesuit records in Lisbon. "I did almost no interviews as the events are too far away. The tragic part is that people have forgotten and the building is adulterated. There was a similar one in Goa that was built in the late 16th century. It was a little austere and was also destroyed," he noted. Goa was a Portuguese colony in southwest India from the early 16th century until it became part of the Republic of India in 1961.

His research led him to the importance of the Jesuit mission to the Far East. The first Jesuit to reach China was St Francis Xavier in 1552, a Spanish priest and founding member of the society. He died that year on the Chinese island

Details of St. Paul facade



Details of St. Paul facade



of Shangchuan, without going any further into the mainland. In 1582, several leading Jesuits, including Matteo Ricci, returned to do missionary work in China, introducing western science, mathematics, astronomy and visual arts to the Imperial Court. The Chinese emperor considered them among his most important advisors and some were given high positions in the government. Many Chinese, including scholars, adopted Christianity and some became priests and Jesuits. It was against this background that work on St Paul's began in 1602. It was a statement of the Church's intent to proselytise Japan and China, then the world's richest and most powerful country.

"Matteo Ricci reached the Forbidden City, which was an amazing feat," Guillen said. "But China was a closed door. It was too difficult. So, in the beginning, the Jesuit mission in East Asia was primarily to convert Japan, which was more accessible then. The Jesuits made connections with the feudal lords in Japan and made thousands of converts. After they were persecuted, a large number of Japanese Christians escaped to Macao and many of the artists of the church were Japanese," said Guillen. In 1587, the Japanese Shogun Toyotomi Hideyoshi expelled the missionaries and, in 1597, crucified 26 Christians in Nagasaki. From 1612, Christianity was gradually prohibited and, in 1637, more than 40,000 Christians were killed in an uprising against the Tokugawa shogunate, which announced an extermination of the religion. Believers had to publicly dishonour Christian symbols or be executed. This led to a flood of exiles, some of whom arrived in Macao. Among them were artisans and craftsmen who worked on the facade of St. Paul's, which became a mixture of European, Chinese and Japanese art.

"With these Japanese refugees came Giovanni Cola, a Jesuit who had been a teacher of art in Japan. We do not know exactly what the Japanese artists did for the church. Perhaps the floral designs are Japanese. Four sculptures – of the Infant Jesus, the Virgin Mary, the four Jesuits and the dove of the Holy Spirit – could be



by Chinese or Japanese sculptors," said Guillen. Most of the exiles stayed in Macao and became 'brothers' who assisted the Jesuits but did not become priests. Some went to other missions and some returned to Japan, where they went underground and endured the horrors of persecution. Both Chinese and Japanese craftsmen were involved in the decoration of the facade. The facade also includes six Chinese lions. "In this fascinating work, some of its images and decorative motifs are derived from Chinese and Japanese art and have been ingeniously incorporated and adapted under the direction of the Jesuits to become emblems and hieroglyphs. This adaptation and incorporation of artistic forms of Eastern origin relates the church to one of the Society of Jesus' greatest cultural achievements in Eastern Asia."

From church to heritage

The Church of St Paul's survived for nearly 200 years. In the second half of the

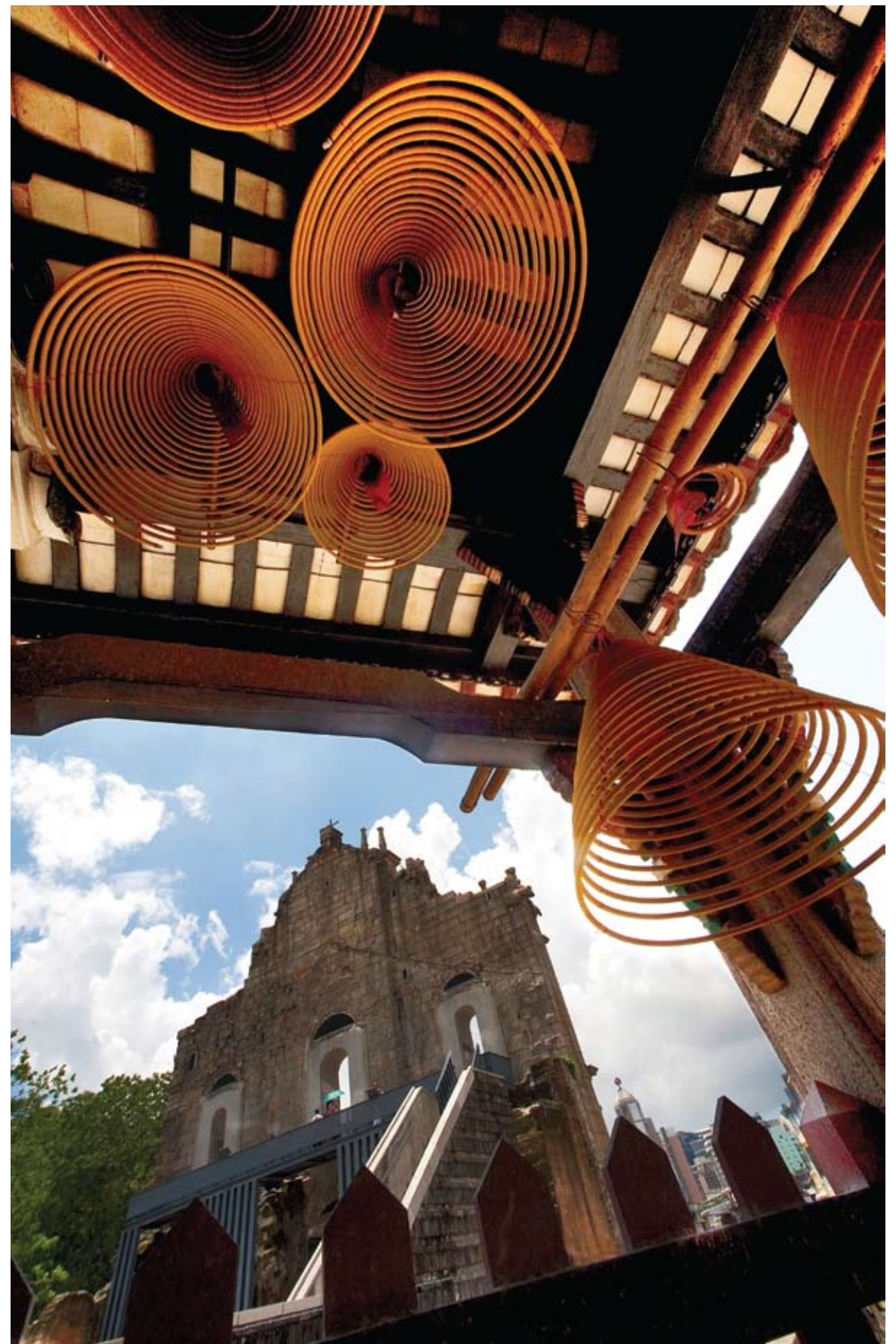
18th century, the Jesuits were expelled from Spain and Portugal and their overseas empires, a reaction in part against the considerable political and commercial power which they had gained. Military garrisons were placed in religious institutions, including the Church of St Paul's in Macao. One day in 1835, an accidental fire started in the soldiers' kitchen and a strong wind carried the flames quickly through the church, devouring the wooden ceiling, sculptures and interior. The columns, of stone, and the walls, of brick and rubble, remained. "It became a cemetery until the end of the 19th century. No one thought to rebuild it because it was the period following the Liberal Revolution in Portugal. People took stones from it to build houses and the walls began to crumble. They gradually disappeared."

Now the church has become a valuable part of Macao's heritage and the most popular symbol of the city. In 2005, it became part of the historic centre, including the Senado Square and A-Ma Temple, that was designated a



UNESCO World Heritage Site. This has attracted even more visitors.

The author's personal odyssey is in some respects similar to that of a Jesuit. He was born in Panama, one of seven children of a rural teacher who became a politician and then a diplomat. When he was 12, his father had his first foreign posting, in London, and Guillen studied at Prior College in Bath, which was run by the Christian Brothers, a Catholic order. Then he studied History of Art at the Courtauld Institute of Art in London, before going to the University of Munich and later the University of Madrid, where he tried to deepen his interests in art history. In 1970, he moved to Hong Kong, where his father was consul-general, and took a job at the Hong Kong Museum of Art, as assistant curator in China Trade Art and Contemporary Art. In 1980, he moved to the Museum Luís do Camões, now the Macao Museum of Art. He left in 1994 and became a freelance researcher and historian. He was later invited by the Macau Ricci Institute to become a research fellow and art historian there. The book on St Paul's is his fifth work on Macao since 1985. ■



Brazilians should invest in Macao to enter Chinese market, ABF says
Macao, China, 6 July - The executive director of the Brazilian Franchising Association (ABF), Ricardo Camargo, said during a franchise meeting in Macao that the special administrative region "is a decisive point of investment for Brazilian companies that want to enter the Chinese market." As an economic platform between China and the Portuguese-speaking countries, Macao offers attractive conditions for investment, particularly the tax aspect and a strong tourism sector.

Government announces partial liberalisation of Macao electricity market from 2011
Macao, China, 9 Jul - The government of Macao announced that it is going to partially liberalise the electricity market from 2011, ending the current concession held by Companhia de Electricidade de Macau (CEM) since 1985. From January, 2011, CEM will only be responsible for the distribution and sale of electricity in Macao, as the production and import of electricity will be liberalised.

Macao wins 9 medals at 2nd Lusofonia Games
Lisbon, Portugal, 20 Jul - Macao won nine medals in the Second Lusofonia Games, which was held in Lisbon. It won a gold medal in women's Taekwondo (67 Kg) and three silver medals in men's and women's volleyball and men's Taekwondo (80 Kg). Macao also won five bronze medals at the event, which started on 11 July. These medals were won in women's Taekwondo (49 Kg), men's Taekwondo (58 Kg), men's and women's team table tennis and individual men's table tennis.

Macao's inflation in June the lowest in 5 years
Macao, China, 22 Jul - Macao's composite consumer price index rose just 1.10 percent in June, the lowest year-on-year growth rate in five years, according to figures released by the Statistics and Census Service (DSEC). The average composite consumer price index for the first half of this year grew 2.54 percent over the same period of last year. For the 12 months to June, the average index rose 5.31 percent over the previous period.

Macao's visitor arrivals down 11 pc in first half of 2009
Macao, China, 27 Jul - Macao's number of visitor arrivals in the first half of this year dropped 11.4 percent year-on-year to 10.37 million according to information released by the Statistics and Census Service (DSEC). Mainlanders and Hong Kong residents accounted for 49.5 percent and 32 percent of all visitor arrivals between January and June, respectively.

ICBC Macau debuts with 50 billion patacas of assets
Macao, China, 31 Jul - Industrial and Commercial Bank of China (Macao) Ltd. formally launched its operations with a ceremony held at the Venetian, starting with around 50 billion patacas of assets. The opening ceremony was attended by Chief Executive Edmund Ho Hau Wah and Secretary for Economy and Finance Francis Tam Pak Yuen. ICBC Macau is the result of a merger between the local ICBC branch and Seng Heng Bank, which previously was owned by Stanley Ho Hung Sun's Sociedade de Jogos e Turismo de Macau (STDM).

Brazil beats China and claims title of women's volleyball GP Macao leg
Macao, China, 10 Aug - Brazil beat China 3-2 to claim the title of the 2009 World Women's Volleyball Grand Prix Macao leg.

Brazil-Macao partnership will favour small and medium entrepreneurs
Sao Paulo, Brazil, 11 Aug - Small and medium Brazilian companies will become the new focus of attention in the partnership between Brazil, Macao and Guangdong province, regions seeking to be investment hubs for the Portuguese-speaking countries in China. The issue was discussed at the Conference on Economic, Trade and Services Cooperation between Guangdong, Macao and Brazil in the first business meeting jointly organised by Macao and Guangdong in Brazil.

06 JUL



09 JUL



20 JUL



22 JUL



27 JUL



31 JUL



10 AUG



11 AUG



09 JUL

Development of Hengqin island in focus at Macao-Guangdong meeting
Macao, China, 9 Jul - The Macao and Guangdong governments Thursday signed a cooperation protocol with a view to building the campus of the University of Macau on the island of Hengqin, according to a government statement. "We would set up Hengqin Island as a pilot zone for the new pattern of Guangdong, Hong Kong and Macao co-operation," the report said. "The island will be a new platform to promote industry upgrade in the west bank of the Pearl River under the 'one country, two systems' policy."

15 JUL

Fisherman's Wharf to get HK\$3 billion revamp
Macao, China, 15 Jul - The iconic man-made volcano and Tang Dynasty complex at the Macau Fisherman's Wharf will be demolished to make way for two hotels, a dinosaur museum, a yacht club and a health club as part of a HK\$3 billion first-phase redevelopment of the facility, its director and chief executive officer David Chow Kam Fai said.

20 JUL

Expansion of border crossing will increase capacity to 500,000 people per day
Macao, China, 20 Jul - The Macao government announced that the expansion of the Border Gate Checkpoint between Macao and Zhuhai municipality will be completed soon, increasing the capacity from 300,000 people per day to more than 500,000. More than 170 million patacas (about US\$ 22 million) are being spent to increase the facility's capacity.

26 JUL

Fernando Chui Sai On elected Macao's next Chief Executive
Macao, China, 26 Jul - Former Secretary for Social Affairs and Culture Fernando Chui Sai On was elected as Macao's next Chief Executive after getting 282 votes, or 94 percent of the votes from the 300-member Election Committee. The newly elected Chief Executive said that one of the priorities of his government would be overcoming the effects of the global financial crisis.

28 JUL

First Chinese bishop of Macao dies at the age of 81
Macao, China, 28 Jul - Bishop Emeritus Domingos Lam Ka Tseung, Macao's first Chinese Roman-Catholic bishop in the four-century long history of the local diocese, died at the age of 81 at Kiang Wu Hospital. Bishop Lam, who was ordained in 1953 and served as bishop between 1988 and 2003, was born in Hong Kong on April 9, 1928. He was the 22nd bishop in Macao diocese, which was established in 1576.

05 AUG

Exhibition marks 10th anniversary of the Macao Special Administrative Region to open in Beijing
Macao, China, 05 Aug - The Macao government is to organise an exhibition in Beijing marking the 10th anniversary of the establishment of the Special Administrative Region from November 2009 to January 2010. The exhibition will held at the Capital Museum in the Chinese capital in a 1,400 square-metre room where photographs, texts, films and other information from different official departments and other entities would be displayed.

10 AUG

Chui Sai On appointed Macao's next Chief Executive by China's State Council
Beijing, China, 10 Aug - China's State Council formally appointed Fernando Chui Sai On as the next chief executive of the Macao Special Administrative Region following his unopposed election in July. The Chinese cabinet made the appointment at a meeting presided over by Premier Wen.

13 AUG

Partnership between China and the Portuguese-speaking countries is alternative to economic
Rio de Janeiro, Brazil, 13 Aug - Closer ties between China and the Community of Portuguese-speaking Countries (CPLP) can help the two sides overcome the global economic crisis, business leaders and government officials said in Rio de Janeiro. Delegations from the two parties gathered at the two-day Meeting for Entrepreneurs for Economic and Trade Cooperation between China and the Portuguese-speaking Countries, which took place there.

Macao donates over US\$ \$1.5 million for typhoon relief in Taiwan
 Macao, China, 17 Aug - The government of Macao will donate an amount of 12 million patacas (1.52 million dollars) for relief and reconstruction work in typhoon-stricken Taiwan, according to an official statement.
 Of the total donations, some 10 million patacas (1.27 million dollars) came from the Macao government while another 2 million patacas (253,165 dollars) was donated by the government-run Macao Foundation.

Macao government offered 1,000 internships for local graduates in Chinese enterprises
 Macao, China, 26 Aug - Macao's Labour Affairs Bureau (DSAL) director Shuen Ka Hung announced an internship programme under which 1,000 local tertiary education graduates of the 2008/2009 academic year will have the opportunity to work as trainees in major enterprises in mainland China.
 Shuen said the internship programme will last for six to 12 months.

Hong Kong-Zhuhai-Macao bridge construction to start on 20 Dec
 Macao, China, 31 Aug - Construction of the Hong Kong-Zhuhai-Macao Bridge will formally start on 20 December, coinciding with the 10th anniversary of Macao's return to China, media in Zhuhai reported.
 Zhuhai Vice Mayor Chen Honghui revealed that the municipal government was already making preparations for the solemn groundbreaking ceremony of the mammoth project.

Macao's GDP slumps 13.7 pc in second quarter
 Macao, China, 01 Sept - Macao's gross domestic product (GDP) in the second quarter of this year contracted 13.7 percent in real terms compared with the same period of last year, the Statistics and Census Service (DSEC) announced.
 In the first half of this year, Macao's economy shrank by 12.8 percent in real terms over the same period of last year.

Construction of Macao's light-rail system set to start next summer
 Macao, China, 9 Sept - Construction of two main routes of Macao's Light Rapid Transit (LRT) project is to begin in June next year, possibly in Taipa, Lei Chan Tong, director of the Transport Infrastructure Office (GIT), told the media.
 Lei Chan Tong made the remark after officiating at the ground-breaking ceremony marking the start of the site formation works for the project's first-phase LRT depot near Macau International Airport in Cotai.

Trade union group, Ng and Au groups big Macao poll winners
 Macao, China, 21 Sept - The Development Union (UPD) of the Macau Trade Unions Federation and the two groups of the grass-roots New Macau Association (NMA), headed by legislators Ng Kuok Cheong and Au Kam San respectively, are the big winners of Sunday's direct legislative election, according to figures released by the president of the Legislative Assembly Election Affairs Committee.

17 AUG



26 AUG



31 AUG



01 SEP



09 SEP



21 SEP



21 AUG



31 AUG



01 SEP



08 SEP



14 SEP



22 SEP



Macao's gaming tax receipts drop 11.3 pc in the first seven months of 2009
 Macao, China, 21 Aug - The government's income from direct gaming taxes dropped 11.3 percent to 21.5 billion patacas (US\$ 2.68 billion) in the first seven months of this year, the Finance Services Bureau (DSF) announced.
 Gaming taxes accounted for 72.8 percent of the government's total revenue between January and July, as against a share of 80.5 percent in the same period last year.

Office of Chief Executive designate starts working
 Macao, China, 31 Aug -The office of Chief Executive-designate Fernando Chui Sai On officially starts working, the Government Information Bureau (GCS) announced.
 The office is located at the Macau Chinese Bank Building, which is adjacent to the Government Headquarters.

Macao's exports shrank 55.3 percent in the first seven months
 Macao, China, 01 Sept - Macao's exports plunged by 55.3 percent year-on-year to 4.53 billion patacas (US\$ 570 million) in the first seven months of this year, the Statistics and Census Service (DSEC) announced.
 Re-exports accounted for 57.1 percent of Macao's total exports between January and July.
 Merchandise imports dropped 21.8 percent to 20.01 billion patacas in the first seven months.

Ho says "uncertainties" of financial crisis still affect Macao
 Macao, China, 8 Sept - Macao's Chief Executive Edmund Ho Hau Wah said that although the local economy seems to be developing steadily in the second half of this year, he urged the public to remain cautious as "uncertainties" of the financial crisis still affected Macao.
 Ho made the remark at Macau International Airport upon departure to attend the 13th China International Fair for Investment and Trade in Xiamen.

Thailand's Thaworn Wiratchant claims 11th Asian Tour win at Macau Open
 Macao, China, 14 Sept - Thailand's Thaworn Wiratchant claimed his 11th Asian Tour victory Sunday with a commanding six-shot triumph at the Macau Open. Gaganjeet Bhullar finished in second place. Matthew Griffin of Australia share third place with South African Keith Horne.

Stanley Ho's Sociedade de Jogos de Macau adds a new casino to Macau
 Macao, China, 22 Set - L'Arc Macau, a multipurpose building project opens Monday its casino and part of its hotel. Called L'Arc de Triomphe, the 56-storey property had an initial budget of around HK\$2.81 billion (US\$ 352 million).



MACAO - CITY OF GODS AND SAINTS IN THE PEARL RIVER DELTA

Over 40 Chinese temples and a dozen Catholic churches in less than 30 square kilometres



A-Ma Temple

"There are cities... whose incantatory names suggest myths, legends and stories. Macao was one of those imaginary cities..."

All the races of the world (or most of them) rubbed shoulders here, mingling, falling in love, tolerating one another's beliefs."

Philippe Pons "Macao"

WH - World Heritage

CH - Cultural Heritage

It has been called an "Oyster-shaped mirror", "Mirror of the sea" and "Bay of the mirror of the sea" – all names related to the famous Praia Grande Bay, whose waters reminded the poetically-inclined of an enormous mirror. For others, the bay surrounded by cliffs – Guia and Penha – looked like an enormous door, and they called it "Door of the Bay", or Ou Mun. It has also been called Lin Fa Tou, for its resemblance to a lotus leaf, with its cliffs reminiscent of the lobes and the isthmus of Portas do Cerco (Border Gate) the leaf's stem. The Portuguese called it A-Ma-Cao, "A-Ma Bay" or "settlement of the name of the God of Amacao" and Macao is also mentioned in the cartography and historiography of the Portuguese settlement (1553-1554) as "Doorway to China" or "Port of the Name of God," and in 1586 was christened by the Indo-Portuguese authorities as "City of the Name of God in China."

City of the Name of God or city of the Goddess A-Ma, a city of gods and saints, of Catholic rites and Taoist and Buddhist practices, Macao has a rich cultural heritage, of which temples and churches are an important part. There are many places of worship, particularly if we consider that the territory covers an area of just 30 square kilometres. There are over forty temples and over a dozen churches



S. Domingos Church - Our Lady of Fatima procession



A-Ma statue in Coloane Island

and chapels, which blend together in perfect multicultural harmony and are sometimes right next door to each other.

Perhaps the most interesting aspect is not the huge number of places of worship spread across the city's streets, but rather their diversity. Different gods and different beliefs respect each other and live side by side. Homage is paid to Our Lady of Fatima as well as to Kun lam, the goddess of Mercy. The Virgin Mary, St. Joseph and St. Anthony of Lisbon are venerated, as is Buddha, whilst homage is also paid to Tin Hau, the Queen of Heaven and patroness of fishermen, Kuan Tai, the war god and Na Tcha, the child god. And although each temple is for worshipping a main god, at almost all of them there are several altars dedicated to other gods, whether they are Buddhist or Taoist, as both can be worshipped in the same place.

It is also interesting to see how close the places of worship of such varied beliefs are to each other, such as the tiny Na Tcha temple, next to the ruins of St Paul's Church.

Just as curious is the small church of St. Francis Xavier in Coloane, whose chapel is home to a Chinese goddess.

Buddhism, Taoism, Catholicism, Protestantism and even Islamism have lived, side by side, for centuries, preserving their rituals and beliefs. In Macao the two cultures – western and eastern – have always interacted based on mutual respect and a spirit of tolerance, leading to intermingling of races, cultures, religious beliefs and customs and creating a unique cultural identity.

Kun lam – or Kuan Yin, or Guanyin, or Goon Yam – an imported divinity, like Buddhism itself, from the North of India, around 500 years BC is a bodhisattva (Avalokitesvara), who was originally in male form, and then became female. Deified by the "Jade Emperor," Kun lam, the goddess of Compassion and Mercy, has omnipresent power and whenever necessary takes on whatever form she wishes. She can be young or old, or whatever is best to help her believers. She is also represented as having one thousand arms and a thousand eyes, "all

embracing and all-seeing." And, in Macao, she is often called, "Our Lady of Chinese Buddhists." Her image is a constant presence in household altars or even on the streets, in small altars or simple shrines sometimes placed at the side of the road, on the pavement or between the roots of a Chinese Banyan tree. She is often represented with a lotus flower or a jade jar and a willow branch in one hand. In other images she is accompanied by a child, Shan Ying, a character from one of her legends.

Neang Ma – or A-Ma – is also known as Tin-Hau, the Heavenly Queen, goddess of fishermen and seafarers, whose origins go back to the Song dynasty. She was born sometime between the year 960 and 1127, in Fujian province. Deified soon after her death, at a young age, she became known as Tin Hau.

There are several versions of the legend of A-Ma. One of them, the one that is most directly linked to Macao, tells of a young woman, known by the name of Lin Ma-tzu or Ma-Chou, who needed to leave Fujian, but all the junks were full and she was refused passage. Just one sailor gave her transport on his old junk. During the voyage a big storm threatened to overturn the boat, when suddenly the sailors saw the young woman at the helm steering the junk to safety. On disembarking, the young woman climbed up a cliff and the sailors never saw her again, but next to a rock they found a small wooden idol. And it was there, next to that rock, that in thanks they ordered a temple to be built in her honour, which was called Ma Kok, Temple of the Ma Promontory.

The two most venerated goddesses in Macao are often associated with Mater Dei, Our Lady or the Virgin Mary of Catholicism. In fact, as the city is also known as the Marian City "because most of the churches in Macao have been dedicated to Mary in various guises" (Cheng: Macau. A Cultural Janus) – Macao, the city of goddesses – of A-Ma, of Kun lam and the Virgin Mary – combines, in perfect communion, different beliefs and different religious practices.

*...Just as the ants that drink the honey
The young believers inundate the temple of
A-Ma
The Buddha, facing them, remains quiet and
solemn
I, stifled by the intense smoke of the incense
shed tears of anguish*

Jiang Siyang "Visit to the Temple of A-Ma"

A-Ma Temple



The temple of A-Ma or Ma Kok Miu (WH), also known as the temple of Barra, dedicated to the goddess Neang-Ma or A-Ma, the goddess that protects seafarers, was originally a small shrine built at the start of the Ming dynasty (1368-1644). The current building dates back to the reign of Wan Li (1537-1621), and was restored in 1828. Located on the Barra Hill at the entrance to the Inner Harbour, it is made up of three sets of pavilions built amidst rocks and

trees, dedicated to various deities and bringing together elements of Taoism, Buddhism and Confucianism in a single place. In the patio that provides access to the main building dedicated to the Goddess A-Ma there are two rocks on which there are carvings of two junks, like the one in the legend which carried Neang-Ma to Macao. A set of stairs leads to two other buildings, and the top of the hill is dedicated to Kun lam, Goddess of Mercy.

At the top of a small hill next to the Cacilhas water reservoir there is another temple dedicated to the Goddess A-Ma or Tin Hau (CH). Built in 1865, when its location was still close to the sea and was inhabited by fishermen, the temple has a small pavilion that houses an icon of the goddess of Heaven.

The other two temples dedicated to Tin Hau are in Taipa and Coloane. The temple of Tin Hau (CH) in Taipa was built in 1785 and rebuilt around 1848, with funds from the pensions received by the families of the victims of the long fight against pirates that were then the bane of the islands. It was made up of three pavilions, all at the same level. These days only the central pavilion functions as a place of worship. Painted on the access doors to the temple are the deities that protect the doors,

the guardians of the temple, and on the main altar, with red panels draped along its sides, is the image of the goddess Tin Hau.

The Coloane temple dedicated to the Sovereign of the Heavens (CH) is the biggest and oldest in the village, probably dating to before 1763, a date that is engraved on one of its bells. A large square with four stone lions stands in front of the temple. As well as Tin Hau, and as is the case with most temples, other deities are venerated here, including Kuan Tai, a famous General from the period of the Three Kingdoms and Lou Pan, the patron of carpenters and all shipbuilding workers and artisans.

In Coloane, as well as the goddess Tin Hau, another deity is venerated by fishermen and people involved in working at the sea. This deity is Tam Kong, a child-god, who is known for his supernatural qualities, including the power to control time, make it rain profusely or, conversely, calm storms. Inside the temple (CH), in a tiny patio, you will find an image of a tiger, an animal which, according to popular belief, accompanies the god whenever he travels. In another room there is a sculpture of a dragon boat, a replica of another one sculpted from whalebone and given in 1990

Tin Hau Temple



to Macau Maritime Museum. During the Tam Kung festivities, on the eighth day of the fourth lunar month, an enormous theatre stage is built from bamboo, where opera is performed.

*The Lotus Hill, at the fall of the day
Reflects the fulgur of the sparse red clouds ...*

Yin Guangren "Mong Ha in the light of dusk".

Mong Ha, the Lotus Hill – also known as Golden Summit Hill – owes its name to its auspicious configuration, with its hill reminiscent of a lotus flower, a name that was given to it by its first inhabitants, rice growers who set up their bamboo homes in the semi-flooded plains to the south. The main temples dedicated to the goddess Kun lam are located in Mong Ha. Lin Fong (CH) – likely built during the Ming dynasty (1368-1644) – is also dedicated to her, as well as to Tin Hau. Made up of three sets of pavilions, linked by patios and narrow corridors, the entrance to Lin Fong or the Lotus Temple is made up of a spacious patio which also provides access to the Lin Zexu Museum, a small museum that commemorates the visit of Lin Zexu, Emperor Daoguang's commissioner, to Macao in 1839 in order to negotiate the end of the opium trade and ensure Portugal's neutrality in the conflict between China and Great Britain in the so-called "Opium Wars".

Lin Fong has several chapels, the main one dedicated to Tin Hau, the Queen of Heaven. Also in the central part, but in a second chapel, is Kun lam, the goddess of Mercy. Construction of the temple is linked to a legend which goes back to the time when Mong Ha was still a small farming and fishing village. It was a small village where there was a tank in which lotus flowers grew and where there was a well whose clear waters were reputed to be of excellent quality, until the day when, for mysterious reasons, the well was blocked up. A saintly man with supernatural powers decided to help the villagers by unblocking the well,



Ling Fong Temple

and the water once again became clean and crystal clear. The village became prosperous and its small temple was rebuilt to make room for the Lotus Temple.

As well as being a monastery, the temple was also a hostelry, where Chinese mandarins stayed when visiting Macao. This location was also where they would meet with the Portuguese authorities, as was the case at the time of the visit of Lin Zexu in 1839.

Kun lam Temple



*The bells rang the Buddhist meditation of dusk
Slowly the prayers of the monks vanished ...*

Wei Ming "The Temple of Kun lam"

The two main temples dedicated to Kun lam, the goddess of Mercy, "she who hears all prayers", are both on Colonel Mesquita Avenue. The oldest, Kun lam Ku (CH), also known as Kun lam Tchai (or small), was the first temple built in Mong-Ha in honour of the goddess of Mercy. Built before the arrival of the Portuguese, it was initially a small niche that housed an icon of Kun lam, found floating in the river by children herding goats, close to where Lin Fong now stands. Linked to this is another small temple or chapel dedicated to Seng Vong (CH), the Protecting Spirit of the City of Macao, access to which is gained by the patio of the Kun lam Ku which, instead of plants or flowers or tanks of lotus, has two enormous jambolans. Who is Seng Vong, the "Spirit of the City"? Seng Vong is not a deity like Kum lam and, as such Tou Tei, the god of the Earth, the location or the place, is an abstract and multi-faceted entity. Every city has its protective spirit and Seng Vong is the Protective Spirit of Macao. The date of the chapel's construction is unknown, but thought to have been after Macao's recognition as a city by the Chinese authorities at the end of the 18th century when a Mandarin was granted it, who lived at Mong Ha.

The current Kun lam Tong (CH) was built in 1627, close to the old Kun lam Ku and in the place where, since the reign of Wan Li (1573-1620), there had been a monastery called Po Chai Sim Un. The upper walls of the temple, with its granite staircase and balustrade, are elaborately decorated in high relief multicoloured faience showing religious scenes. In the central sanctuary, dedicated to Buddha, the monks say their prayers in front of the altar of the Three Precious Buddhas. In the second pavilion there is an altar dedicated to the Enlightened Buddha and, finally, in the third, to the goddess Kun lam dressed in embroidered



Kun lam Temple - Taipa

silks and with a fringed crown, just like a Chinese bride. In the temple's gardens there is a stone table, where on July 3, 1844 the first Chinese-American treaty was signed.

In Taipa there are two temples dedicated to Kun lam. One, the Small Temple of Kun lam (CH) is located at the foot of a hill, at the base of the Kun lam Rock. When it was built it was close to a beach and there was an excellent view of Macao from there. In order to shelter it from the sea and strong winds, a square with a high wall was built in front of the temple, in which a small altar to Tou Tei was set up. Inside, on the main altar built on top of the rock is the icon of the goddess Kun lam. The other temple (CH) is located in the old village of Taipa. It is made up of a single chamber and was built in 1902.

Coloane also has two temples dedicated to the goddess of Mercy. One in the town (CH), made up of just one room and a small access patio to the sanctuary, built in 1800 and rebuilt in 1839. Lastly, the small temple of the village of Ka Ho (CH) built in 1881 and rebuilt in 1907, is also dedicated to Kun lam."

*Incense-temple from where all perfumes are born
Mother and father in this exquisite land of aromas
and games sometimes perfumed with good fortune...*

Fernando Sales Lopes "Com (templo) daqui"

Kuan Tai, the god of War and Wealth, is one of the most venerated deities in Macao and is present in almost all temples and even at many of the small altars in the city's streets. His main place of worship is in the centre of the city, next to the Senado Square and the S. Domingos Market in an area that marks the border between the old "Christian city" and the so-called "bazaar" or "Chinese city." It is the Sam Kai Vui Kun or Kuan Tai (WH), which dates back to 1750 and is linked to the Three Streets Association, the oldest Chinese association that was set up in the city, founded by the inhabitants of the first three commercial streets, which were the Rua dos Ervanarios, Rua das Estalagens and Rua da Porta da Pedra, the name of the latter having since disappeared from the city. Kuan Tai is a Taoist deity, who is also worshipped by Buddhists. The god of war, also known as Kuan Kong, Kuan Yu and Wu Tai, as a mortal was a warrior and famous hero.

Kun lam Temple



First called Warrior and Civilising Prince, then Great Ti or Tai, Faithful and Loyal, Supporter of Heaven and Protector of the Kingdom, thus he became a god, worshipped as the god of war, of literature and of wealth.

Another sanctuary dedicated to Kuan Tai is Mou Tai (CH), the oldest temple in Taipa and located in the village of Cheoc Ka. Built between 1662 and 1723 and founded by the Lam and Cheok families who were the first to settle in this area of Taipa island, the temple is made up of just two pavilions: one with an icon of Kuan Tai, the other with the Queen of the Heavens, the goddess Tin Hau.

Another warrior god, Hong Kung or Hong Gong, who before becoming deified was a fearless warrior, General Lei Kong Lei, has his temple at Largo do Pagode do Bazar, in Macao. When, in the mid-19th century, Chan Kuan (CH) was built, better known as the Temple of the Bazar, the square was in the riverside area and sampan and tanka boats used to moor, and there was a market. The temple, built to replace a more modest one in the same place,

is dedicated to Hong Kung, although other deities are also worshipped there. A legend tells that one day Hong Kung found himself in great difficulties, surrounded by the enemy. Forced to flee through swamps and muddy terrain leaving his footprints behind him, he was helped by a flock of ducks that followed him with the only aim of wiping out the warrior's footprints. Since then and during the festivities in his honour, there is a ban on duck meat.

There are two temples dedicated to Na Tcha, the child god, both located within the "Christian city." The oldest is on Calçada das Verdades (CH), in the neighbourhood once known as Baixo-Monte, on one of the hillsides of the Monte fortress. The building, constructed at the start of the Qing dynasty (1644-1912) and rebuilt in 1898, has the singularity of having a single wall, with its roof suspended by stone columns. The other, next to the ruins of S. Paulo, on Calçada de S. Francisco de Xavier (WH) was built in 1888. Near the biggest Jesuit building in Macao, the old Madre de Deus church, the temple's building is made up of a single room

Chan Kuan Temple



Na Tcha Temple

and a canopy that provides access to the shrine. Na Tcha is a child god, patron of children and protects them from harm, illness and evil spirits. There is a story that when he was human he was such a rascal that his parents had to keep him tied to a ring, from which he escaped so quickly that he seemed to have wheels on his feet. Thus he is represented with a golden ring in his hand and little wheels on his feet.

There is no lack of places to worship Tou Tei, the god of the Earth or the Protecting Spirit of places, as his image appears virtually everywhere in small altars or simple niches. There are various temples dedicated to Tou Tei, a deity that is often represented as the image of an old white-bearded man and benevolent appearance and who is able to judge and punish the actions of mortals. One of his main temples is in the Porto Interior area, behind the Patane hill. It is the temple of Local Gods or Tou Tei (CH). Made up of three pavilions, the temple is dedicated to Tou Tei, the god of Land, but also houses Kun lam, the goddess of Mercy, and I Leng, the god of Medicine. It was built at the end of the Ming dynasty (1368-1644) and has undergone several reconstructions and extensions. A legend associated to the origins of the temple tells that Tou Tei, taking on human form, appeared to a tormented young man, helping him to resolve a frightening situation and, in his honour,

the residents decided to build the temple.

Pak Tai, the Sovereign of the North has his sanctuary located in the old village of Taipa. The temple of Pak Tai or the Palace of the Sovereign of the North used to be made up of three pavilions, but these days all that remains is its central pavilion. The entrance is protected by traditional stone lions, followed by the doorway gods painted on the wooden doors. At the central altar is Pak Tai, to whom the temple is dedicated, and who legend says was a prince immortalised for his courage in fighting a Demon-King who planned to destroy the earth. The story goes that he had to fight a tortoise and a giant serpent, but Pak Tai beat them and also vanquished the Demon-King. Because of this victory he was given the title of Supreme Emperor of the Black Sky. In the temple, Kam Fa, the goddess of Golden Flowers and protector of women and children is also worshipped, as is Choi Pak, the god of Prosperity and Wealth along with other deities. On the 3rd day of the 3rd moon Pak Tai's birthday is celebrated in front of the temple,

in Camoes Square, and an enormous bamboo structure is built, inside which the festivities in the god's honour are celebrated.

Giving great importance to *Feng Shui* (wind and water), to the auspiciousness or perniciousness of nature, the Chinese would build their temples in auspicious locations, on hillsides or next to the water of the Pearl river delta, although successive land reclamation projects have taken them away from the water. Whilst the place where the A-Ma temple is found, at the foot of the Barra hill, had excellent Feng Shui, close to the water and protected by the hill, the area to the southeast did not attract the Chinese population, threatened as it was by the "chicken's beak" (*Kai Tchoi*), represented by the far end of Taipa island which due to its long shape, reminded them of a "chicken's neck," (*Kai Keang*). Due to the threat of the chicken slowly pecking away all the wealth of whoever dared to live in such a place, the Chinese preferred to dwell at the Barra and in the west, next to the river. For the Portuguese this was not an issue and

the "Christian city" spread between the Penha Hill and Monte, through the neighbourhoods of Lilau, S. Lourenco and St. Agostinho and St. Antonio, with its churches built on the top or the sides of hills.

*...Every seven days, the barbarians worship
The foreign ladies fill the streets
With their mantles and brocades...*

Wang Houlai "Arriving in Macao"

One of the oldest buildings, S. Lourenco Church (WH), was known amongst the Chinese as church of the Winds of Calm Navigation - Feng Shun Tang – or church of the Favourable Winds - a name given in ancient times when the sea could still be seen from the church's steps and sailors' families went there to await their loved one's return. The exact date of its construction is not known, but it was likely between 1558 and 1560, as noted by Fr. Jose de Jesus Maria

in *Asia Sinica e Japonica*. The church has been rebuilt several times and the current building, which is neoclassical and includes some baroque elements, is made up of two square steeples, one containing a bell and the other a clock. The interior is large and decorated with ornamental pillars and a wooden ceiling painted turquoise blue, and there is an image of Sao Lourenco and coloured stained glass that describe the saint's life.

Very close to the church of S. Lourenco are two other churches: the church of S. Jose and the church of Santo Agostinho. An imposing staircase provides access to the church of S. Jose (WH), which adjoins the seminary. The church, which was finished in 1758, is exuberant and is an exemplary model of baroque architecture in China, with its facade of relief motifs painted white on a yellow background and, inside, its richly ornamented altars. Next to one of the side altars, and placed within a reliquary, is part of the arm bone of St. Francis Xavier, a relic that has been in Macao for over 300 years and which

S. Lourenco Church



S. Jose Church





St. Agostinho Church

originally belonged to the Madre de Deus (St. Paul's) church.

The church of Santo Agostinho (WH) founded in 1591 by Spanish Augustinian friars who had come to Macao from Manila, was originally built from wood and straw. The story goes that, due to strong winds and rain, the monks often covered the damaged areas with palm fronds which, in the imagination of the Chinese population, reminded them of a dragon's beard. They thus called the church, Long Song, or the Temple of the Bearded Dragon. This church is frequented by the Philippine community and continues with the tradition of organising the procession of the Bom Jesus dos Passos (Good Steps of Jesus), a Catholic procession that takes place on the first Sunday of Lent, in which an image of Christ is taken from the Church of Santo Agostinho to the Cathedral, where it remains for a night of vigil, returning the next day to the Church of Santo Agostinho, via the Via Dolorosa.

In the centre of the city, next to Senado Square there are two more churches: S.

Domingos and the Cathedral. The church of S. Domingos (WH), or Church of the Dominican Convent of Our Lady of the Rosary, was founded in 1587 by Spanish Dominicans linked to the Our Lady of the Rosary Fraternity. "The primitive Church erected by the Spanish Dominicans was made of wood and to this day the Chinese call it Pan Cheung Miu (Pagoda of the wooden boards)" (P. Teixeira: *IV Centenário dos Dominicanos em Macau*), but the current

S. Domingos Church



building was built by Portuguese Dominicans. With baroque elements, the church's frontage is painted light yellow and decorated with white friezes and its windows have dark green blinds. Its interior, also painted yellow and white, is made up of a main nave and two side naves and at the high altar, with icons of Our Lady of the Rosary and the Child Jesus on either side, are the images of Sao Domingos and St. Catherine of Siena. In 1928 the worship of Our Lady of Fatima began at this church, and her procession, on 13th May, is held to this day.

A few metres away is the Cathedral of Macao (WH), with its austere, grey facade. The building, as we know it today, was opened in 1851, and is the work of Macanese architect Tomas de Aquino. However, in common with many other churches, the primitive cathedral was a small hermitage built of wattle and daub, probably in the same location where it now stands. The church of S. Lazaro or Our Lady of Hope (CH), began as the hermitage for the leper hospital, founded in 1568 by the first bishop of Macao, D. Melchior Carneiro and was then located outside the city walls, in a neighbourhood essentially made up of cabins where a large number of the Chinese Christian population resided. Rebuilt and extended

Macao Cathedral



Guia Chapel

several times, the current church building dates back to 1886. It was rebuilt again in 1967 and was extended by two new wings on both sides of the high altar. In the churchyard there is, to this day, a granite cross that was part of the original church, with the following inscription: "Cruz da Esperanca. Ano 1637" (Cross of Hope. Year 1637).

At the top of Guia hill is the Guia Fortress, built between 1622 and 1638. Inside the fortress, and next to the lighthouse, is the Guia Chapel (WH) founded by Clarisse nuns and dedicated to Our Lady of Guia, the patron saint of seafarers. The façade is simple, with a

Mural in Guia Chapel



triangular pediment set upon pilasters painted yellow on a white background. Inside the small chapel the highlight is its murals, whose themes include figures of Christian inspiration alongside images of lions and bats and floral motifs, of clear Chinese influence. Unique in China, the Guia Chapel is a significant example of religious syncretism in Macao.

The Chapel of Santo Antonio (WH), located on the Patane hill next to the Luis de Camoes gardens, is known by the Chinese as Fa Vong Tong, or the church of flowers, as it was where Portuguese community weddings were

S. Antonio Church



celebrated. It is one of the oldest in Macao, perhaps the first to be founded, probably in 1557. It was first built from bamboo and wood and rebuilt several times, but the current façade, which is neoclassical and topped by a pediment, with a bell tower on just one of its sides, was renewed in 1930.

...façade that divides without separating this city of different beliefs...

Carlos Frota "Ruínas de S. Paulo"



Na Tcha Temple and the Ruins of St. Paul

Out of all the churches in Macao, the St. Paul's or Madre de Deus church (WH) is, without doubt, the most famous. Its façade, which together with the ruins of the former St. Paul's College (Colegio de S. Paulo), is part of the complex known as the Ruins of St. Paul's, is loaded with symbolism, with a profusion of decorative elements and a new iconography of European and Asian (Chinese and even Japanese) influence: statues of saints and the beatified of the Company of Jesus, of Ignatius Loyola and Francis Xavier, Francis Borgia and Luis Gonzaga; the bronze statue of Our Lady

of the Assumption, with angels by her side, by a cypress tree and the fountain of life; a ship with the image of Our Lady; Chinese characters that translate as "Our Lady crushes the head of the dragon," alongside an image of the Virgin on a "strange looking, seven-headed, two pawed hydra with its body covered in scales, which corresponds in no way to the mythical Chinese dragon, the character of which was used due to knowing no other ideogram to translate "hydra" or "seven-headed serpent," (Carlos Couceiro: RC – Revista de Cultura, No. 30, 1997); representations of the devil and

death, also accompanied by Chinese characters, meaning respectively: "The devil tempts man to practice evil," and "Remember death and you shall not sin"; the image of Christ in a niche decorated with irises and roses, alongside the instruments of the Passion. On the triangular pediment, the surmounts, the façade, the Holy Spirit's dove alongside the sun, the Moon and the stars. Gargoyles in the shape of lions, poppies, lychees, chrysanthemums and irises, bringing together both eastern and western elements. The church of St. Paul's, with its baroque-mannerist or pre-baroque style, with similarities to other Jesuit temples - such as those in Rome, Coimbra and Goa - is the only one in China and, just like that of S. José, is mentioned in the UNESCO Atlas mundial de la arquitectura barroca (Antonio Bonet Correa).

The small church in Coloane, the church

of St. Francis Xavier (CH), is perhaps the best example of tolerance and respect for different religious and cultural beliefs. It is Catholic, without doubt, but with some curious details: the red lanterns and signs, also in red with Chinese characters painted in golden yellow, which decorate its façade, the use of Chinese favourite colours – red for happiness, green for longevity and yellow for prosperity- both inside the chapel and outside on its window decorations. And, lastly, the presence of a Chinese goddess carrying a child, whose image is surrounded by saints and martyrs of the Catholic Church. Is this a Chinese version of the Virgin Mary? Or Our Lady of the Chinese, the merciful Kun lam, living alongside the Catholic saints? ■

S. Francis Xavier Church



Virgen Mary or Kun lam?



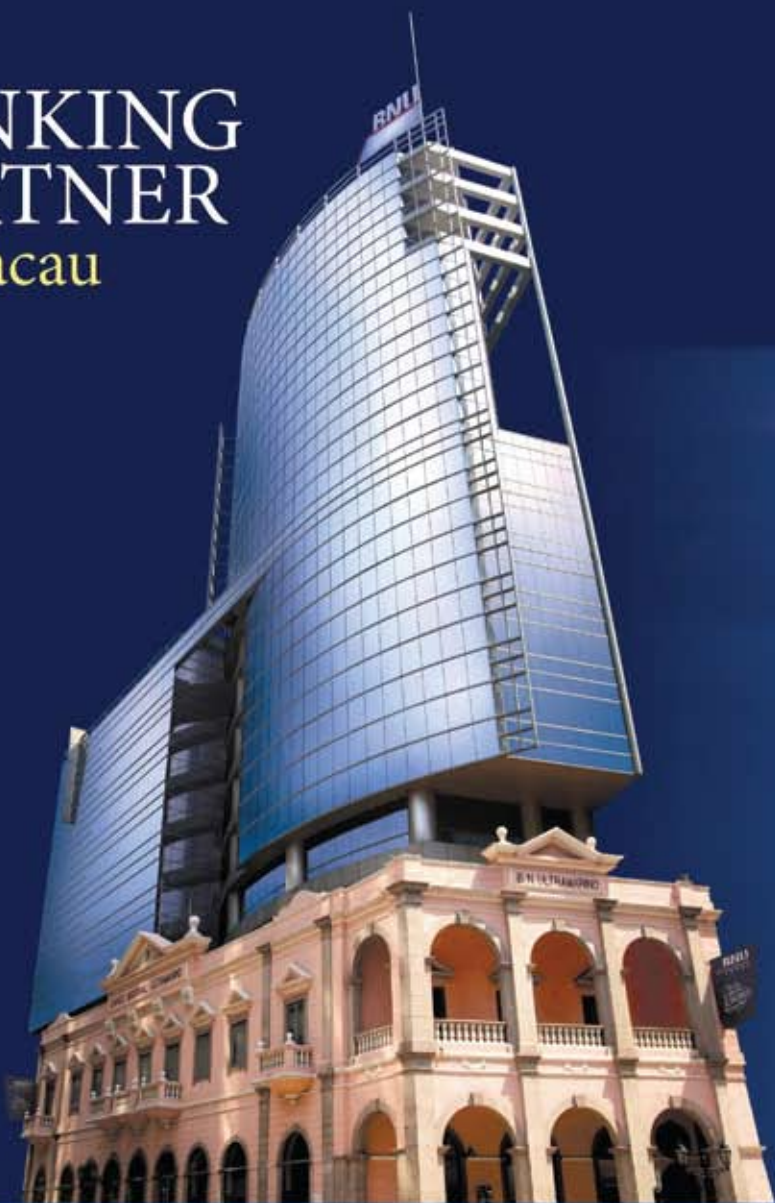
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