

Casa de Macau no Canada (Toronto)

Newsletter

Vol.4 August 7, 2003

4168 Finch Avenue East, P.H. # 39 Scarborough, Ont. CANADA M1S 5H6 Tel: 416 - 299-6947



Editors :

Gloria Soares Anok 416 - 284-9095
theanoks@hotmail.com

Monica Alves 905 - 887-9408
1monman@rogers.com

From the President



It was indeed very appropriate that our first social event, after Toronto was officially taken off the World Health Organization's SARS Watch List, was our successful celebration of Dia Macau. We, as a group and community, should be thankful that no member, to my knowledge, suffered from this dreadful disease.

Once again, the Social Committee has spent a lot of time and effort to put together a full calendar of events for the forthcoming months. It is important and necessary to take note of the cut-off dates and I ask for your cooperation in abiding to this request.

On behalf of the Executive Committee, I wish you a healthy, safe and enjoyable summer.

Items for sale:

White Golf Shirt @ \$20.00:
(S-One; M-One; L-One; XL-One)

Black Golf Shirt @ \$20.00:
(S-Five; L-Six)

Caps @ \$8.00:
(Blue-Two; Green-Two; Cream-One)

Jacket @ \$50.00:
(S - One; XL-Five)

Sweatshirt @ \$35.00:
(Colour- Mulberry)
(M-Three; XL-One)

If you are interested contact Jerry Noronha at 416 - 291-6015 or jerryN@rogers.com

Editorial Briefly speaking...



Traumatic is probably a good word to describe the emotions of Torontonians these past months since the SARS outbreak began in March. However, although the epidemic is over, may we remind you not to be complacent, remember still to wash, wash and wash your hands at every opportunity, especially when handling money.

Participation by members' contributing to the newsletter makes it more interesting for all, and Monica and I would like to thank the following contributors to this issue: João Almeida; Eddie Cruz; Marie Camille Gonsalves; Regina Holden; Sonny de Lemos; George Remedios; Armando Santos and Cintia do Serro.

We would like to acknowledge the success of some of Casa's junior members who were faced with a very tough academic year. Members who did not have children or grand children attending Grades 12 or 13 might not realize that 2003 has been particularly challenging. This is the first year of the 'double cohort', meaning students in both Grade 12 and 13 graduated together.

Though we were unsuccessful in contacting some Graduates, our congratulations go to all Graduates who be attending Colleges/ Universities this September: Eric (Barradas) Ashley - Centennial Col-

Board of Executives

Michael Barros - President
905 - 831-3488

Armando Santos - 1st Vice-President
905 - 827-4367
Armando.santos@sympatico.ca

Tony Barradas - 2nd Vice-President
416 - 291-9597
Helena.tony.barradas@rogers.com

Jerry Noronha - Treasurer
416 - 291-6015
jerryN@rogers.com

Nena Noronha - Secretary
905 - 509-4412
MEnoronha@aol.com

Table of Contents

From the President	1
Editorial.....	1,2
Casa News	2
May they rest in peace	2
At the request of members	2
News from other Casas.....	2,3
Across the wires.....	3-7
Interesting Links	7
Cook's Corner.....	7
Funny Bone	7,8
A look at the past.....	9
Social Calendar.....	10-13

lege, Hospitality & Tourism; Andrew (Alves) Brander - the University of Guelph Humber, Media Studies; Jeffrey Larcina - Queens University, Commerce; Stephanie (Vieira) Law - York University, Fine Arts for Visual Arts; Nicole (Rodrigues) Sanguinetti-York University, Biology and Albert (Xavier) Tam - University of Waterloo, Computer Science.

Members who have not received their newsletter should contact Casa's secretary, Nena Noronha, who has a record of membership and prints the labels for our mailing. Though we have taken messages in the past, it might be more expedient to call Nena directly, thank you.

Your Editors
Gloria & Monica

Casa news



Dia de Macau
(Submitted by Social)

The celebration of the annual Dia de Macau was held this year on Saturday, June 21st. About one hundred and thirty members attended the event that began at 5:30 pm, in the Royal Canadian Legion hall on Salome Drive, in the Midland and Sheppard area of Scarborough. Mass was celebrated by Father Richard MacDonald with Father Anthony Sharma (who is visiting Canada from his native Nepal) as the co-celebrant.

The dinner was catered and throughout the evening, music was provided by Armando Santos. After the hearty meal and dessert, there were a number of door prizes and a 50/30/20 lottery was drawn. Many joined in the festive mood of the night by taking to the dance floor. The evening did not end until after 11:30 pm when the happy crowd began their journey home.

May they rest in peace



Lionel Maria Larcina - Born: June 22, 1924, Died: June 6, 2003.

Our sympathies are extended to brothers Joe, Archer, Meno, and sister Norma da Costa and their respective families.

One of Casa's Senior members, Elysio Antonio dos Remedios Alves, passed away peacefully Sunday June 29, 2003.

He is survived by his wife Vivian (nee Castro) and daughters, Elaine, Isabel Tsui (Peter Tsui), Melissa and grandsons Justin and Jeremy Tsui. Up until recently with failing health and his mobility somewhat restricted, Elysio was a strong supporter of the Casa and was very proud of his Portuguese roots. In 1992 when the Casa organized a trip to Portugal, both Elysio and Vivian grabbed this opportunity to join the group and thoroughly enjoyed soaking up the history, sights, sounds and food of their cultural roots. Some members might recall that he contributed an article in a previous newsletter recounting his experiences serving in the Hong Kong Volunteer Defense Corps No.5 Machine Gun Company during the battle of Hong Kong and his ultimate imprisonment in the Shamshuipo Barracks in Kowloon. Our sympathies are extended to Vivian, his immediate family and brother Dick and sister 'Margie' Yvanovich of Australia.

At the request of members
We have been asked to insert the following:

One of the benefits of being an octogenarian is enjoying free membership in the Casa. Margie Cruz joined this elite and revered group when she recently turned 80

in June. Although it was Friday, the 13th, there were no black cats, ladders or broken mirrors at her party held at the China Buffet King. The 80 or so guests were treated to food and prizes galore, with Casa members, Walla and Elsie Riberio, going home with a TV.

Congratulatory greetings were received from our Prime Minister, Premier and Mayor. Special guest that evening was Margie's niece, Angela Marcal, who, despite the fear of SARS, came from San Francisco and totally surprised her aunt by her presence.

Margie, an avid mahjong player and a regular at Casa's 1st and 3rd Thursdays of the month gatherings, had a uniquely-decorated cake in the form of a "13 heads" winning game, complete with dice and dealer/wind-marker, all of which were edible!

Congratulations, Margie. Many more to come.

News from other Casas

Sunday, May 18
Organizers of the Festival do Provincias invited Casa de Macau Incorporate (Australia) to participate at the Sydney Portugal Community Club at Fraser Park, Merrickville. Toronto members Chuck and Marie Camille Gonsalves were visiting Australia at the time and joined in the festivities. As is the usual Macanese 'tradition', food was the highlight of the Macau stall. Tachu was the main dish served and for dessert, pao de leite, batatada, baji, bebinga, geneta, gummy, pineapple-orange-marble cakes and many other delights were offered.

In addition to the food stalls there were bands playing and also folk dancing. The volunteers manning



L to R: Sunti Rosario (serving); Marie Camille Gonsalves; Marcus Gutierrez; Yvonne Herrero and Therese Alonco.

the stall were on their feet for 7 hours, but everyone pitched in and had a grand time. This was Australia Casa's first time participating in this festival and due to its huge success this will now be an annual event.

A cross the wires



Macau Tower

Date: Mon, 23 Jun 2003



Only the fit and the brave can climb the 100 metres of ladders up the mast of the Macau Tower

If you think you have a good head for heights, this is one sure way to find out. At 338 metres (1,109 feet), the Macau Tower is the world's 10th tallest free-standing building, and the only one that allows members of the public to climb to its summit (under professional supervision of

course).

AJ Hackett, a company that made its name in the bungee jumping business, is offering a "safe and guided climb" up the mast of the tower, at the end of which the intrepid climber can stand on a narrow platform at the top and feel either elated, terrified, or both. This is not for the faint-hearted or out-of-condition - to climb and descend the 100 metres of ladders takes two hours. The option is open only for a limited period. For those who don't fancy the hard work but like the idea of the height exposure, a couple of guided "skywalks" more than 200 metres above ground level are also available.

* * * * *

By way of a comparison, our CN Tower is the World's Tallest Building standing at a height of 553.33m (1,815 ft., 5 inches). It is an important telecommunications hub, and the centre of tourism in Toronto. With its microwave receptors at 338 m (1,109 ft.) and 553.33m (1,815 ft., 5 inches) antenna, the CN Tower swiftly solved the communication problems with room to spare.

Located at a height of 342 m (1,122 ft) you will find the Glass Floor and Outdoor Observation Deck.

At 346 m (1,136 ft.) is Horizons Cafe and the Indoor Observation Deck.

"360", an award winning fine dining restaurant is located at 351 m (1,150 ft.) and offers guests a complete 360-degree view of the city.

Think you're high enough now. Think again. Sky Pod, the World's Highest Public Observation Deck is located at a dizzying 447 m (1,465 ft.).

The CN Tower plays host to two annual stair climbs each year (1,176 steps). The first in April for the World Wildlife Fund and the other in October for the United Way. Combined these events draw more than 15,000 people and raise over \$1 million dollars.

As one would imagine, the Tower is a magnet attracting all kinds of people hoping to set weird and wacky records performing some amazing feats like: running up the steps in the fastest time; 'pogoing' up; motorcycling up; carrying up a 440 lb piano; a refrigerator; a stove and even a 200 lb pumpkin have found their way to the top! Then there are others who have chosen novel methods of descent. The late Dar Robinson, a well-known Hollywood stuntman, performed a parachute jump from the roof of the Look Out level in 1979 for the film *Highpoint*. He returned another year to perform a controlled cable fall which was filmed for the TV show *That's Incredible*. To celebrate our nation's 125th birthday on July 1, 1992, the Canadian School of Rescue Training and members of the British Royal Marine Commandos established a new world record by climbing up the Tower by rope to the Sky Pod. They then rappelled back to ground level, setting

another world record. Needless to say for public safety, all the stunts were performed under strict professional supervision and with the full cooperation of the management of the CN Tower.

Personally speaking, the 58-second ride up the glass front elevator to reach the Look Out Level at 346 m (1,136 ft) is enough of a 'thrill' for me.

Macau gets new Catholic Bishop

Ponto Final, July 2003

Dom Jose Lai Hung-seng has been appointed the new bishop of Macau's Roman-Catholic diocese, whose flock comprises some six per cent of Macau's population, an ecclesiastical spokesman said on Tuesday.

Lai, 57, had been Coadjutor Bishop of the diocese since March 2001. He is only the second ethnic Chinese to head the diocese, which was established by Portuguese clerics in 1575.

Lai was born into a modest Chinese family on Taipa Island in 1946. He was baptized in 1950 and studied theology in Portugal and Italy. He took the frock in Macau in 1972 and temporarily worked as a parish priest in Singapore before his appointment as canon of Macau's Cathedral in 1987.

"He is a very good man," said Fr. Lancelot M. Rodrigues, director of the Macau Catholic Social Services, about his new bishop.

Unlike its counterpart in Hong Kong, Macau's Catholic diocese does customarily not involve itself in political issues. Even though the diocese is noted for its conservatism and strict loyalty to the Vatican, it is known to have relatively good relations with the mainland Chinese authorities.

Is Hong Kong's democracy at risk?

A proposed amendment to Hong Kong's Basic Law known as Article 23 has become a rallying point, which has galvanized the people of Hong Kong. *The following are quotes from various publications to the reactions to the proposed amendments.*

For those who might not be familiar with this amendment, here is a summary taken from *The Economist Global Agenda*, July 2, 2003.

"Hong Kong's new law is, according to the government, a national security measure. Under the draconian proposal, which have been criticized by America, among other foreign governments, people can be jailed for life if convicted of subversion, treason or forcefully advocating secession from China. The new law also gives police sweeping search powers without court order. Critics worry that it is a sign that the territory's pro-Beijing government is getting ready to stamp out groups it considers to be a threat, such as the Catholic church and the Falun Gong spiritual movement, which practices freely in Hong Kong but is banned in China."

Estimates said that at least 500,000 Hong Kong people took to the streets on July 2, 2003 in protest against Article 23, which the government hoped to pass on July 9, 2003. The turnout was the biggest Hong Kong had seen since a million people protested the Tiananmen Square killings in 1989.

Critics like the founding chairman of the Democratic Party of Hong Kong, Martin Lee, was interviewed by Catherine Armitage, China correspondent for *The Australian* for his reaction. Mr. Lee expressed his fear that: "the law will introduce

Chinese legal standards through the back door, making it possible to effectively shut down groups with ties to organizations out of favour on the mainland like Falun Gong or the Catholic Church."

Christine Loh of Civic Exchange, a rally leader and democracy activist said: "This is something of a watershed for Hong Kong. I think there will be a price for the Government to pay."

She said people were "incredibly frustrated" that the Government "doesn't listen even when there is a big noise". "I think the people are going to keep going. They are going to be much more difficult with the Government. They are not going to give it the benefit of the doubt."

British Foreign Minister Bill Rammell was quoted in *The Australian* saying: "the provisions were inconsistent with the one country, two systems principle that had been agreed between China and Britain as the basis for the 1997 handover from colonial rule."

Bishop Joseph Zen, the head of Hong Kong's Catholic Church joined Protestant church leaders in support of the protest and is quoted in *The Economist Global Agenda* accusing the government of: "lying without showing any remorse about the proposed bill."

In a stunning turn around, only two days before the contentious Article 23 was due to be passed, chief executive Tung Che-hwa announced that it would be delayed because of the sudden resignation of James Tien, head of the pro-business Liberal Party and a key member of the Cabinet. Mr. Tung had already announced that he would water down three of the Bill's most unpopular provisions but Mr. Tien insisted that it still needed more time to win acceptance.

Could the protest be viewed as a political milestone? Only time will tell, but Christine Loh's opinion is that: "such events are defining moments for society because they change the public psyche...(the demonstration) was a sign of self-empowerment and self-respect for Hong Kong people."

Meanwhile, buoyed by the effects of the march on the government, which delayed passage of Article 23, pro-democracy lawmakers have started a letter-writing campaign for Mr. Tung to resign. It is procedurally difficult for the Legislative Council to impeach him but his support from Beijing seems to be weakening.

July 9, 2003 - Christine Armitage and Glenda Korporaal describe Mr. Tung's position as being "EMBATTLED" as his grip on the government slipped further as his political masters in Beijing confronted the question of how to wangle him a face-saving exit.

Joseph Cheng, professor of political science at the City University of Hong Kong, said Mr Tung was a political liability but "to ask him to step down is embarrassing for the Chinese leaders". Professor Cheng said Mr Tung's removal would cut across the public position of the Chinese leadership that the years since the 1997 handover from Britain had been successful and China could govern Hong Kong better than the British.

In a recent statement published July 14, 2003 in the Honk Kong edition of the official *China Daily*; Beijing has finally broken its silence and has seemingly lost its patience. Not only did it deny flatly any contacts with the democrats, which were, in fact, going on behind closed doors, but it also lashed out with strident words accusing pro-democracy political groups for 'hijacking the protest and using Hong Kong people

for their own political purposes'. This cannot be good for lowering the political temperature.

Stay tuned...

MONTE MOURO DE HONG KONG

Jornal Tribuna de Macau
February 22, 2003

We would like to thank João Almeida for providing the translation of this article.

Hong Kong's "Matto Moro"
Few Spoke Portuguese

As a preamble to the publication of his research project, dedicated to the Portuguese community in Hong Kong, British historian Jason Wordie intends to publish periodically articles pertinent to his project in which he will describe key elements of that community's presence, such as the case of "Matto Moro" published here.

During the last century, few Europeans considered Hong Kong as their place of permanent residence. In those days, the majority of the Chinese in Hong Kong were temporary residents, since their intentions were to make enough money before returning to Mainland China. Most of them were recent arrivals. There were few continual residents – even less those who considered themselves permanently settled. In this respect, the Hong Kong Portuguese were an exception. They were the first group to establish themselves in Hong Kong, although this fact is long forgotten. Moreover, for almost two centuries, so to speak, they were Hong Kong's first bona fide citizens.

For the Hong Kong Portuguese, their "homeland", in its true sense, was not Portugal. The term given to describe them was "Portuguese". Since this wasn't an accurate descrip-

tion, they were also frequently called Macanese. Although the Hong Kong Portuguese were offspring of generations of mixed marriages in Macao, their home was in Hong Kong. They were citizens of Hong Kong. Few spoke Portuguese. English was their language of communication, as well as the Macanese patois dialect. They were a community united by religion (Roman Catholic) and a Creole culture. Unique at that time, they had continuous residence in Hong Kong for generations. They bought properties there, had their children schooled there, and were buried there. In other words, they had no other home other than Hong Kong.

Until the early part of last century, the Hong Kong Portuguese lived primarily on the narrow ledge along the slopes extending between Caine and Robinson Roads, near a mosque – an area known as "Matto Moro", or Moors' Hill.

The first families of "Matto Moro" held on to the customs and traditions derived from their outstanding connections to Macao. An elderly Portuguese gentleman reminisced how, in the years preceding the First World War, the ladies still wore the "kebaya", a legacy from the long Portuguese presence in Malacca. The cultural influences brought to Macao from Malaysia, and subsequently to Hong Kong, found a calling in the daily life of the Hong Kong Portuguese. The woman's daily activities concentrated in household chores and religious devotions, many attending Mass twice a day. In public, the ladies wore a "dô", a long and black cloak, ironically described as a blanket to cover their sins. The "dô" was unique in that it was only worn by Portuguese women.

Most of the families from the "Matto Moro" area were employed as cashiers in the more prestigious British firms, such as Jardine Matheson & Co., banks and import/

export companies. In the years preceding the Pacific War, the majority of the bank employees, in Hong Kong as well as in Shanghai, were Portuguese. Their proficiency in the Cantonese dialect together with an English education, at a time when the Chinese population was mostly unilingual, enabled the Hong Kong Portuguese to occupy a valuable and irreplaceable position as a go-between group among the local business communities. Before the Pacific War, there were no business organizations, large or small, where one would not find Portuguese employees. Some attained prominent positions in the liberal professions, such as physicians and lawyers. There were few professional areas, other than the most menial ones, where the Portuguese were not represented.

As urbanization extended to the Kowloon peninsula, Portuguese families began to relocate to the Tsimshatsui area, where they ended up forming a significant enclave. By 1920, the majority had already crossed the harbour, leaving the Mosque area to the growing Chinese population. The "Matto Moro" remained only a memory in local history.

By the end of the 1920's, the growing Portuguese community's importance and influence in the colonial administration brought about the creation of a specific seat in the Legislative Council, to allow the Portuguese to advance their interests. The first chosen legislative member, from among the community's elite, was Mr. J.P. Braga – a prominent entrepreneur –, followed in 1937 by Mr. Leo D'Almada e Castro Jr. who, in turn, was replaced at the end of the 1950's by Sir Albert Rodrigues – a respected obstetrician.

It must be pointed out that the Lusitano Club, being the meeting place for the Portuguese for over 130

years, had a higher profile than any other club in Hong Kong. With the growing Portuguese presence in early 19th century, it is conceivable that the Lusitano's social life was so active that it made room for the start up of Club Recreio.

Many Portuguese joined, on a part time basis, the Hong Kong Volunteer Defense Corps. By 1930, the HKVDC had two Portuguese regiments. The truth is that the Portuguese put up a good fight during the Japanese invasion. However, during the occupation, the Japanese indexed large part of the Portuguese civilian population, all British subjects, as "third class citizens" and, as such, they were not detained. On the other hand, and in view of their loyalty to the British Crown, the Portuguese members of the HKVDC were confined in prisoners-of-war camps, whereas the Chinese members were released at the onset of the occupation. This situation resulted in the detainees' families fleeing to Macao as refugees.

The lack of employment opportunities in the post-war years prompted many in the community to seek a better life elsewhere. At the same time, the growing Chinese labour force capable of replacing the Portuguese in banking and other fields eliminated the pivotal role played by the Portuguese as interagents between the British and Chinese communities. Entire families emigrated in the 1950s and 1960s, causing a dramatic decline in the community's strength and visibility. Also, the decrease in numbers prevented the Portuguese from maintaining their leading role in the whole community. Thus, the remaining Portuguese opted for one of the two dominant cultures. Once the option was made, the distinctive character of the Portuguese's cultural identity slowly faded until it was no longer visible.

With the passage of time, the once

ubiquitous role played by the loyal Portuguese in Hong Kong's daily life is receding slowly in memory. One of the traces left today are a name and a place called "Matto Moro" ...

Encontro 2004

Macau HOJE - June 30, 2003

The next Encontro das Comunidades Macaenses will be held towards the end of 2004 in Macau. Though a date has not been fixed, it is anticipated to take place in November.

A delegation from Macau consisting of APIM members, Henrique de Senna Fernandes, Lourenco Rosario e Sebastiao da Rosa attended at Balem Palace to invite Maria Jose Ritta, wife of the Portuguese President to attend; she has graciously accepted. Jose Manuel Rodrigues, president of APIM, was unable to attend as he was attending another meeting.

Canada warns citizens born in Hong Kong, Taiwan

National Post, July 15, 2003

China refuses visas when passports list islands as countries.

Canada is advising its citizens born in Hong Kong, Taiwan and Macau not to include their country of birth on their passports over fears they will be refused entry visas to China, a Chinese newspaper reported today.

Janice Vogtle, vice-consul of public affairs at the Canadian consulate-general in Hong Kong told the *South China Morning Post* she was aware that Canadians whose passports identified the three locations as countries – rather than cities- had been refused visas to China.

She estimated every month up to 1,000 Canadian passport holders from the three locations opt not to include their country of birth on

their passports to avoid the problem.

“The consulate is aware that some Canadians have had difficulties obtaining visas to the People’s Republic of China if their place of birth is Hong Kong, Taiwan or Macau, and if this information is identified on a Canadian passport with both the city of birth and the International Civil Aviation Organization country code – HKG, TWN or MAC,” she said.

“Canadian passport officials are informing applicants of potential difficulties in obtaining visas so they can make an informed decision about whether or not to include the country code on their passports,” she said.

Ms. Vogtle said Canadians have the option of not having their place of birth named in their passports and could opt to have only the city or the country or neither. Listing the three locations as cities does not appear to cause the same problem.

“We have been informed anecdotally that applicants with Hong Kong, Macau or any city in Taiwan as their city of birth, without specifying their country of birth, have [been] granted visas,” she said. There are about 200,000 Canadians in Hong Kong.

The Canadian consulate estimates more than half of all Canadians born in Hong Kong, Macau or Taiwan are opting to remove the three-letter country code from their new passports.

Interesting Links



<http://www.vatican.va/>

Allows you to browse the Vatican's archives, library, museums, news and services, and many other interesting information.

Cook's Corner



Regina's Homemade Pickles Loh Pak (Turnip) or Cucumber

Ingredients:

1 cup Heinz white vinegar
1 cup white sugar
Loh Pak or cucumber
Salt

Method:

Warm the vinegar and sugar in a saucepan until all the sugar has completely dissolved. DO NOT BOIL. Take the saucepan off the heat and let the pickling vinegar mix cool. This portion can be doubled and kept in the fridge in a bottle, to use when required.

Peel, slice thinly either the Loh Pak or cucumber and place in a colander. Sprinkle well with salt and leave for about ½ hour. Then rinse thoroughly under running cold water. Leave in colander to drain water, or if in a rush, pat dry with paper towels.

Place in dish, add prepared vinegar just enough to top of vegetable. Can be prepared a day ahead, or a couple of hours before serving.

Options

1. Toasted sesame can be added just before serving
2. Sliced carrots can also be added for colour.

Cintia's cake

Ingredients:

7 extra large eggs (Costco size) OR equivalent number of eggs equal to 16 fluid oz.
10 oz. Sugar
6 oz. Flour
1 tsp. Baking Powder
1 ¼ oz. Butter (melted)

Method:

Preheat oven to 350°F. Beat the eggs and sugar until smooth. Sift the flour with the baking powder.

Add the flour mixture to the beaten egg mixture by hand. Add melted butter and incorporate well. Pour into a buttered cake pan and bake for 30 minutes or until cake is done. Cintia's experience is that the cake turns out better if baked in a pan with a funnel.

Funny bone



A Mah Jong Game

by George Remedios

Somewhere in a flat in Hong Kong four FM's gathered to play mah jong or "jogar" mah jong or "dar ma cheuk." An 11 year old precocious boy (henceforth known as FM Boy), sitting in the corner, observed the game that "gente grande" (grown-ups) play

As they took their seats Second Auntie made a sign of the cross, which prompted Second Uncle to cynically say "You can pray all you like but it is all skill". Second Uncle manoeuvred himself to the seat facing Victoria Peak, which prompted Second Auntie to retaliate "I know you always choose that seat because of the 'fung shui' but it is all skill"

(FM Boy comments: Having read the English translation of Sun Tzu's "The art of war" - the classic Chinese book on military strategy the night before, First Auntie was quite confident she would win. Unknown to her First Uncle had browsed through Machiavelli's "The Prince"- a classic on politics, power, cunning and unscrupulousness that morning.

First Auntie: "OK, "calar boca" (shut up), let's start already"

First Uncle: "Let's clean the tiles (cards) with alcohol first, they have germs on them!"

Second Uncle: "Sai daqui! (Get lost!) Maat lei ke tau! (Clean your

head!)

As he vigorously “mixed” the tiles (cards) some dropped on the floor. Second Auntie (laughing): “Aiiiya! Sign of bad luck already!”

As all four were seasoned “jogador” and “jogadora” (gambler) they decided to play 20 dollars a “tai”, in other words, high stakes. For 10 minutes all was silent and serious as they exclaimed “pung” and “pung” and “pung” each time they picked up a tile (card). Then ...

First Auntie: “Come on, slow poke, can you play “fie tee” (“faster”) or not? At this speed “Yo vai dormir ya” (I am going to sleep)”

First Uncle: “Don’t rush me meh! If I eat “cha wu” (declare you win but did not) you are going to pay the penalty for me!”

Second Auntie : “PUNG!” loud and clear like shouting “Bingo!” Cautiously she examined her tiles (cards) before revealing them to the others

Uncle: “Poofis! What a relief! Only ‘kai wu’!” (the lowest number of “fahn” and the lowest winnings)

They mixed the tiles (cards), built them up like a wall, threw the dice and started a new game. This seemed like a big game. First Uncle had 3 “hung chung” (the red character) and 3 of the green “faat” character (as in Kung Hei Faat Choy, that same “faat”). It appeared he was collecting all the “mahn chee” (the 10,000 Chinese character) as well.

(FM Boy comments: None of the Aunties and Uncles could read or write Chinese but they memorized these Chinese characters by colour or shape)

First Auntie: “I am holding back all my “mahn chee” because I know you need it to win!”

(FM Boy comments: She must have

learned this from Sun Tzu’s “The art of war”)

Second Uncle: “Aiiiya! I have to take a risk ya and throw out a “mahn chee”

First Uncle: “PUNG! PUNG! Yo ganhar!” (I win!) as he revealed his tiles (cards) showing a “moon wu” (sort of like a full house)

First Auntie: “Mufino! I mean YOU for giving him the “mahn chee”. I warned you! Next time you get a “bofetada” (slap)”

(FM Boy moves his chair closer so as not to miss any of the action)

Then the next game. And First Uncle “pung” to another “moon wu”.

Then the next game and he “pung” to another “moon wu” and this time no one gave him the winning tile (card) but he picked it himself thus giving himself bigger winnings.

First Uncle: “Look at my fingers! If this is not skill then “coosah” (what) is skill?”

Second Auntie: “Que sorte! (How lucky!) Winning another “moon wu”! Parabens meh!

(Congratulations!) You deserve it!”

(FM Boy comments: First Uncle lives dangerously. First Auntie has a mean and hungry look. And Second Auntie is “fingida” (fingir = to pretend) Congratulations, my foot! She is jealous meh)

At this point the amah appeared and said “Sze tau por, kuh chee mah wu tuk la!” (Lady of the house, the sesame black paste/soup is ready!”. (It is the tradition to serve food during a break and the hostess for that day was First Auntie)

First Auntie: “Today you won “moon wu” so many times so I made “chee mah wu” for dessert in your honour. You guys get it? Moon WU and chee mah WU. She

laughed and laughed at her own joke

Second Uncle: I don’t like chee mah wu! Do you have “taan taat” (egg tart) instead?”

(FM Boy comments: Did anyone think to ask me if I wanted some chee mah wu? I think I will go in the kitchen and help myself)

Second Auntie: “Your servant is so good. It is so hard to find good servants these days!”

First Uncle: Quanto voce pagar ela? (How much do you pay her?)

Second Auntie: Calar boca! (Shut up!) You are not paying the servant!

(FM Boy comments: In our enlightened “casa” there are no servants. We are not colonials. We affectionately call them “amah”. Her name is “Ah Yee” for your information)

After the break to have afternoon tea and to go to the “quarto de banho” (bathroom) the mah jong game resumed and lasted till dinner time.

Finally they declared a ceasefire and the game was over. No one dared to ask each other “Voce perder quanto?” (You lost how much?)

Second Auntie was pushing her luck harping on how much she “ganhar” (win) and repeating in her nasal voice “Agora pode vai mercado comprar ‘soong’ ”. (Now can go to the market and buy Chinese food)

They tipped the amah generously for having “chum cha” (pour tea) all afternoon.

(FM Boy comments: This account is entirely fictional and not autobiographical)

A look at the past



Macau, a brief history - The Church of São Domingos

By Armando Santos

The church of São Domingos (St. Dominic), in my opinion, one of the most beautiful in Macau, is just off the Largo do Senado, the square in the center of Macau, which now covers the graveyard, formerly attached to the church.

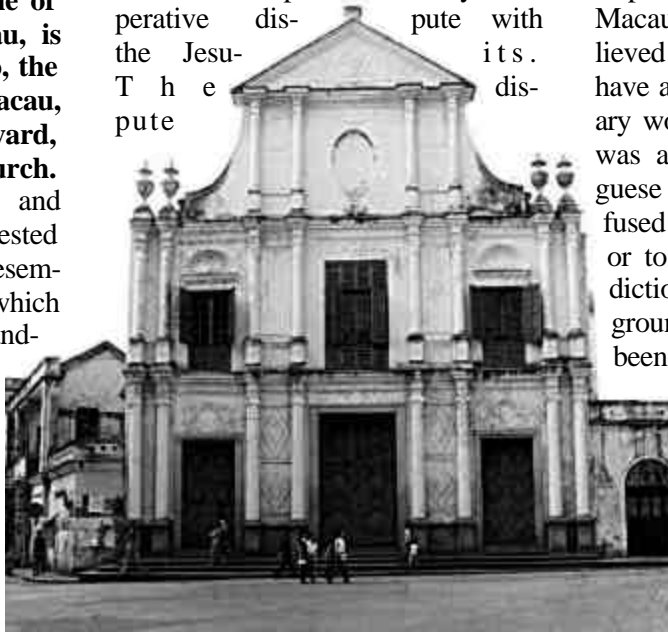
São Domingos appearance and situation, in the heart of a congested area of shops and markets, resembles that of churches in Italy, which are frequently to be found standing on the edge of busy piazzas. Both the exterior and the interior are harmoniously designed and visually pleasing.

Some Spanish Dominicans built a small chapel on this site in 1587 and it is thought that it is from this early chapel that the present church derives its Chinese name, Paan Cheung Tong, meaning 'church of planking' or 'wooden-screen church.' The Spaniards handed over the chapel to the Portuguese Dominicans not long after its foundation and they subsequently erected a large convent and the existing church. The outline of the original chapel is said to be preserved in the sanctuary containing the high altar.

After the suppression of religious orders in 1834, the convent became a barrack for a while and was eventually destroyed. The only part remaining is the sacristy and the cloister leading to it. The church contains some well-carved ivory figures of saints and several old embroidered hanging in the sacristy. On the chancel wall there is a memorial to the coadjutor

archbishop of the Phillipines who was buried there in 1844.

The Dominicans in the East acquired a bad reputation for factional strife and mendacity, and in sixteenth and seventeenth century Macau they were engaged in a continuous and particularly vituperative dispute with the Jesuits. The dispute



reached a high pitch of intensity over the issue of Chinese rites, with the Dominicans attacking the stated Jesuits belief that Confucian rites were only tokens of respect to the



dead and, as such, were not contrary to membership of the Catholic church.

Pope Clement XI sided with the Dominican view and sent an envoy, Monsignor de Tournon, to enforce his condemnation of ancestor worship. However the bishop of Macau, Com João do Casal, believed that the condemnation would have a disastrous effect on missionary work in China. In addition, he was a staunch defender of Portuguese rights. Accordingly, he refused to publish the condemnation or to recognize the envoy's jurisdiction in his diocese on the grounds that Tournon had not been provided with an authorization from the king of Portugal.

When Tournon arrived in Macau in 1797, the Dominicans rallied to his support and challenged Casal's decision. The bishop thereupon

excommunicated those who attended St. Dominic's. Tournon promptly revoked the excommunication, a copy of his revocation being nailed on the door of St. Dominic's.

When one of the governor's aides was sent to remove the revocation from the door, some friars threw stones at him from the windows of the church while others emerged from the church and beat him with canes. The infuriated governor ordered a detachment of troops to arrest the turbulent friars but, after a stout resistance, the friars retreated to the sanctuary of the altar. There they held out for several days until hunger forced them out. The dispute dragged on for another 40 years until finally, the papal condemnation of the Chinese rites prevailed.

