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UNESCO Region: ASIA AND THE PACIFIC

SITE NAME: The Historic Centre of Macao

DATE OF INSCRIPTION: 15th July 2005

STATE PARTY: CHINA

CRITERIA: C (ii)(iii)(iv)(vi)

DECISION OF THE WORLD HERITAGE COMMITTEE:

Excerpt from the Decisions of the 29th Session of the World Heritage Committee

Criterion (ii): The strategic location of Macao on the Chinese territory, and the special relationship established between the Chinese and Portuguese authorities favoured an important interchange of human values in the various fields of culture, sciences, technology, art and architecture over several centuries.

Criterion (iii): Macao bears a unique testimony to the first and longest-lasting encounter between the West and China. From the 16th to the 20th centuries, it was the focal point for traders and missionaries, and the different fields of learning. The impact of this encounter can be traced in the fusion of different cultures that characterise the historic core zone of Macao.

Criterion (iv): Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western and Chinese civilisations over some four and half centuries, represented in the historical route, with a series of urban spaces and architectural ensembles, that links the ancient Chinese port with the Portuguese city.

Criterion (vi): Macao has been associated with the exchange of a variety of cultural, spiritual, scientific and technical influences between the Western and Chinese civilisations. These ideas directly motivated the introduction of crucial changes in China, ultimately ending the era of imperial feudal system and establishing the modern republic.

BRIEF DESCRIPTIONS

Macao, a lucrative port of strategic importance in the development of international trade, was under Portuguese administration from the mid 16th century until 1999, when it came under Chinese sovereignty. With its historic street, residential, religious and public Portuguese and Chinese buildings, the historic centre of Macao provides a unique testimony to the meeting of aesthetic, cultural, architectural and technological influences from East and West. The site also contains a fortress and a lighthouse, which is the oldest in China. The site bears testimony to one of the earliest and longest-lasting encounters between China and the West based on the vibrancy of international trade.

1.b State, Province or Region: Macao Special Administrative Region

1.d Exact location: N22 11 52.0 E113 32 47.0

WORLD HERITAGE CONVENTION
CULTURAL HERITAGE: MACAO, CHINA



申報

The Historic Monuments of Macao



The State Administration of Cultural Heritage of the People's Republic of China

WORLD HERITAGE CONVENTION
CULTURAL HERITAGE: MACAO, CHINA

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The State Administration of Cultural Heritage
of the People's Republic of China

The Historic Monuments of Macao

Application to UNESCO for Inscription on
the World Heritage List
under the terms of the World Heritage Convention

by the Macao Special Administrative Region
(Macao SAR)
of the People's Republic of China

Formally submitted by
The State Administration of Cultural Heritage
of the People's Republic of China



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1. Identification of the Property

a. Country:

The People's Republic of China

b. Region:

The Macao Special Administrative Region (Macao SAR)

c. Name of the Property:

The Historic Monuments of Macao

d. Exact location on map and indication of geographical coordinates to the nearest second:

Macao is located at 113° 32'47" E and 22° 11'52" N; closest to the World Natural Heritage site of Wulingyuan in Hunan Province, China, at 110°23' 30" - 110°41'15" E and 29°16'25" - 29°24'25" N. Wulingyuan lies 852 kilometres northwest of Macao.

d-1. Map of the geographical location of the city of Macao;

d-2. Map of the location of Macao in China;

d-3. Map of the geographical coordinates to the nearest second of World Natural Heritage site (Wulingyuan) in China

e. Maps showing boundary of area proposed for inscription and buffer zone of the property:



e-1. Map of the location of The Historic Monuments of Macao in Macao

e-2. Map of the boundary of protection zones and buffer zones of The Historic Monuments of Macao

e-3. Maps showing the location of the nominated property (Map e-3-1 and Map e-3-2)

e-4. Map showing the total area of protective zone and buffer zone

f. Area of the property proposed for inscription (ha.) and proposed buffer zone (ha.):

The total ground area of The Historic Monuments of Macao is 3.7137 hectares, with the buffer zone covering 86.1385 hectares. The respective areas of the individual properties included in the application are as follows:

Item	Name of Cultural Property	Area
1	A-Ma Temple	0.4295 hectares
2	Moorish Barracks	0.2381 hectares
3	Mandarin's House	0.3972 hectares
4	St. Joseph's Seminary Building and Church	0.9 hectares
5	Dom Pedro V Theatre	0.1877 hectares
6	Leal Senado Building	0.1629 hectares
7	Holy House of Mercy	0.0396 hectares
8	Ruins of St. Paul's	0.3408 hectares
9	Na Tcha Temple	0.0043 hectares
10	Section of the Old City Walls	0.003 hectares
11	Mount Fortress	0.7704 hectares
12	Guia Fortress (including the Chapel and Lighthouse)	0.2402 hectares



f-1. Total area of the protective zone and buffer zones

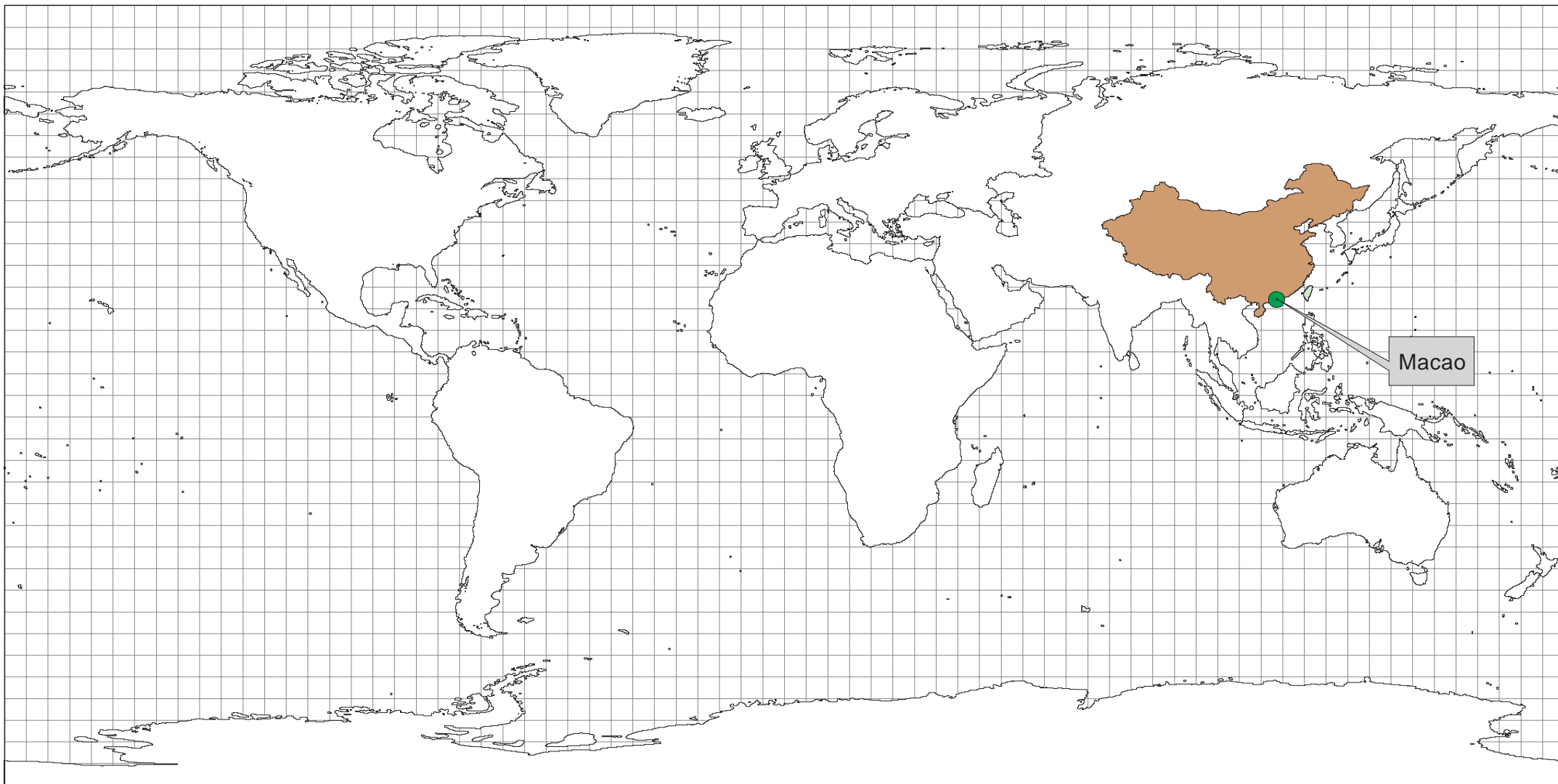
The whole area extends over Guia Hill in the northeast, Avenida Almeida Ribeiro near the Inner Harbour in the west and Barra Hill in the south, with the protective zone measuring 3.7137 hectares and the buffer zone measuring 86.1385 hectares.

f-2. Areas of separate protective and buffer zones

Zone One is a narrow strip of land running from north to south, with the protective zone measuring 3.4735 hectares and buffer zone measuring 53.5272 hectares, extending south to Barra Temple Square, north to Rua Tomás Vieira, with Lilau Square, St. Augustine's Square, Avenida Almeida Ribeiro and Leal Senado Square in the central area.

Zone Two, with the protective zone measuring 0.2402 hectares and buffer zone measuring 32.6113 hectares, is centred around Guia Hill, and extends east to Estrada de Cacilhas, west to Rua de Ferreira do Amaral, south to Estrada de São Francisco and north to Avenida do Sidónio Pais.

Map of the geographical location of the city of Macao (d.1)



● Macao ■ China

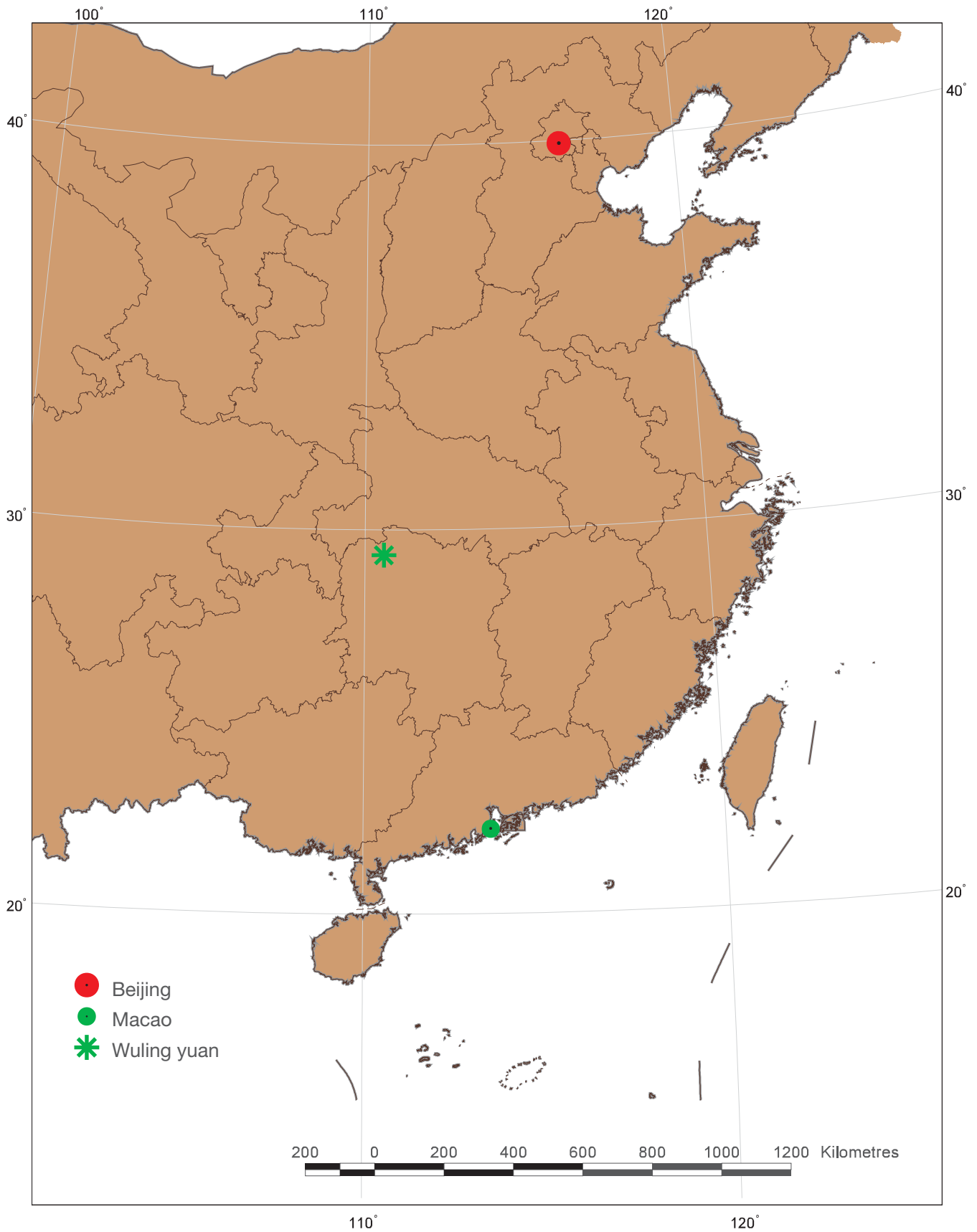
Geographical coordinates: 113°32'47"E, 22°11'52"N



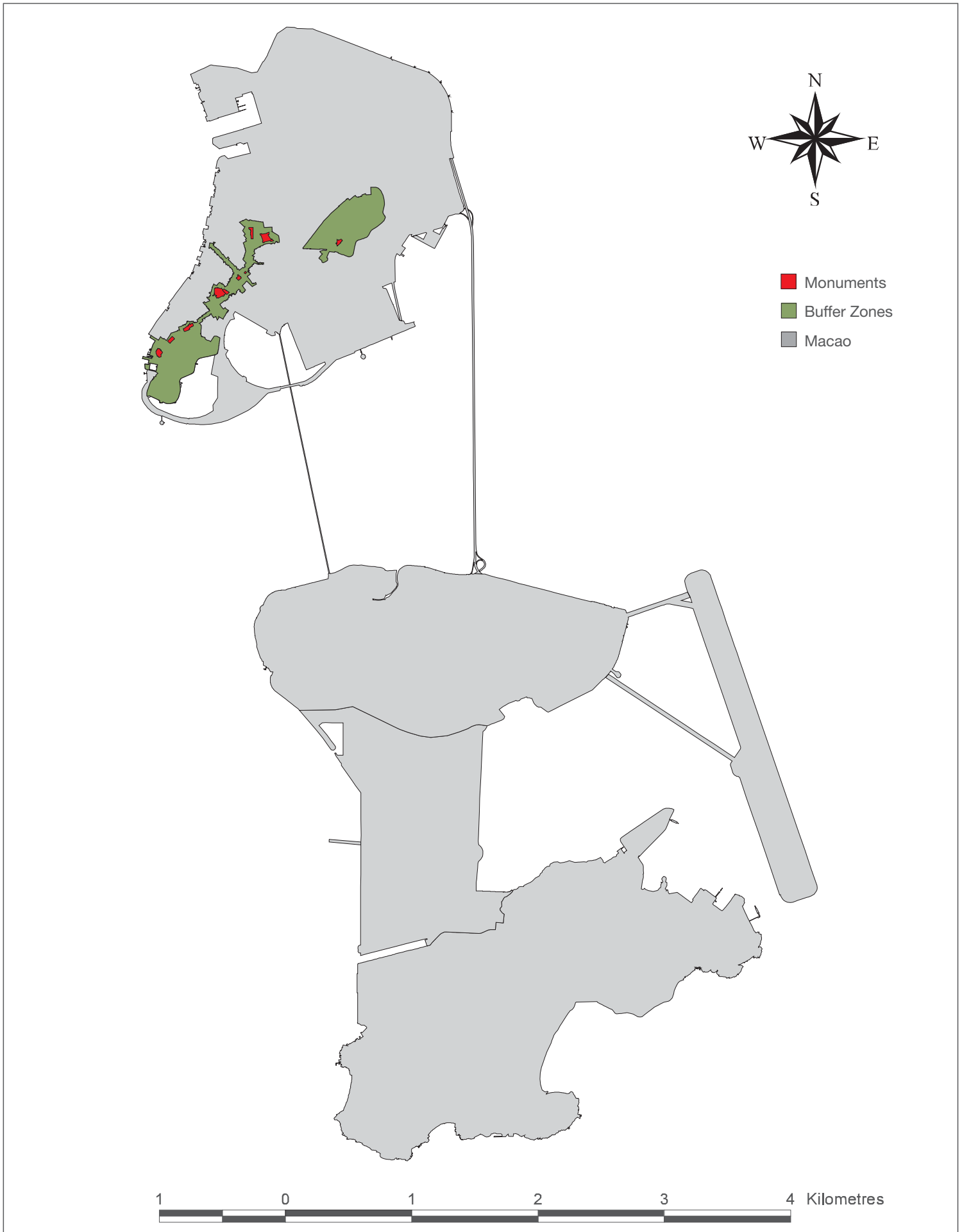
Map of the location of Macao in China (d.2)



Map of the geographical coordinates to the nearest second of World Heritage site (Wulingyuan) (d.3)



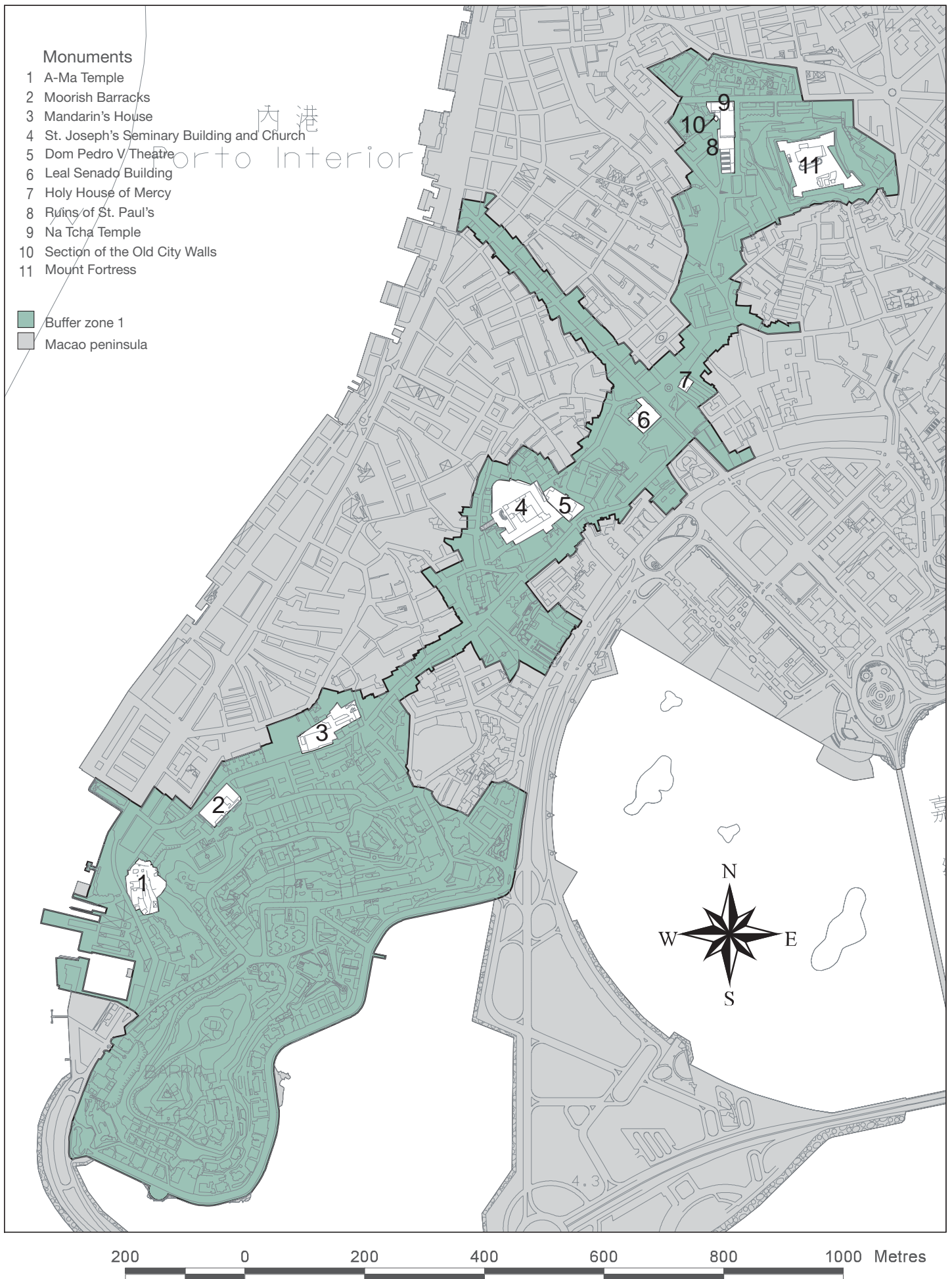
Map of the location of the Historic Monuments of Macao (e.1)



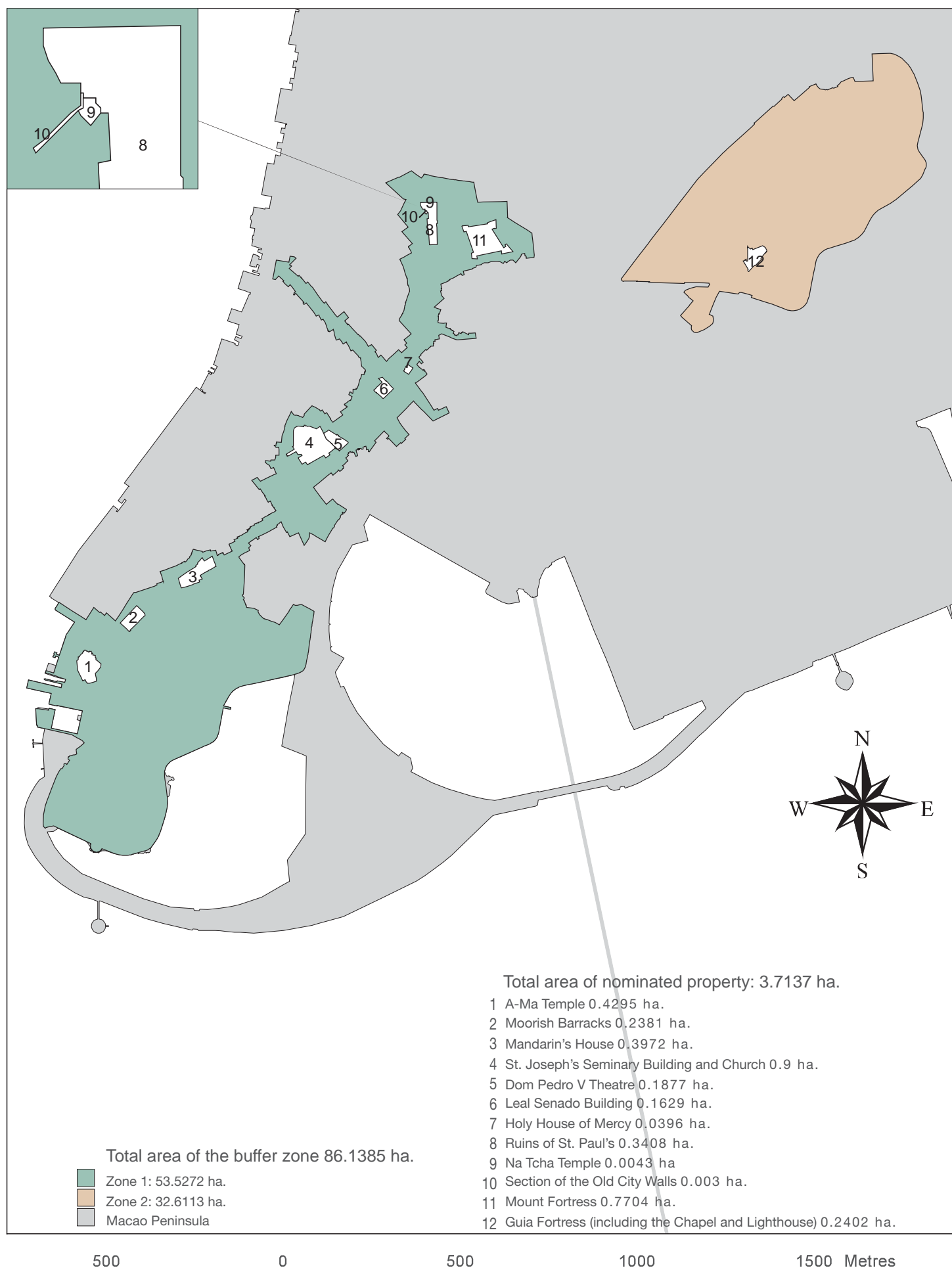
Map of the boundary of protection zones and buffer zones of The Historic Monuments of Macao (e.2)



Map showing the location of the nominated property (e.3-1)



Map showing the total area of protective zone and buffer zone (e.4)





2. Justification for Inscription

a. Statement of significance

The heritage legacy presented in this Application Document is a selection of the most outstanding architectural examples which best represent Macao's unique historic urban development.

The proposed property consists of the following Historic Monuments: A-Ma Temple, Moorish Barracks, Mandarin's House, St. Joseph's Seminary and Church, Dom Pedro V Theatre, Leal Senado Building, Holy House of Mercy, Ruins of St. Paul's, Na Tcha Temple, Section of the Old City Walls, Mount Fortress, and Guia Fortress (including the Chapel and Lighthouse).

The Historic Monuments of Macao represent the oldest, most complete and richest European architectural legacy standing intact on Chinese territory today, a unique product of Sino-Western cultural interflow and assimilation over a period of 400 years. These Monuments also stand witness to the long history of Christian missions in the Far East and most importantly, they are a symbol of peaceful and harmonious coexistence of social and cultural pluralism and diversity. In the major urban areas of the old city, there are remarkable examples of traditional Chinese architecture, which also embody the very same spirit of cultural exchange and symbiosis that can be recognised in all other historic buildings.



Macao was a thriving international entrepôt during the 16th to 18th centuries, a vital link in trade and cultural exchange between China and the West and, as such, enjoyed a unique position. At the same time, Macao also established itself as a strategic base for Christian missions throughout the region, providing conditions for a wider cultural interflow. Over the centuries, Macao has not suffered any major disasters or wars and, consequently, much of its unique cultural heritage has survived in good condition.

The Historic Monuments of Macao are a sequence of buildings and sites linked to form a heritage route that starts with A-Ma Temple and goes all the way to the centre of the old Christian quarter that has its highest expression in the Ruins of St. Paul's and Mount Fortress. Apart from this main urban domain, the Application also includes two other important historic zones, buffer zone 2 and the area of Guia Fortress (including Guia Chapel and Guia Lighthouse). Within this compact urban space, Chinese and European cultures are manifest in various forms, each embracing the other and at the same time remaining distinctive. It is a balanced and harmonious urban reality. In terms of cultural expression, the heritage consists of Chinese temples and mansions, European churches, cathedrals, theatres, fortresses, residential areas, cemeteries and public spaces. It is not difficult to find different architectural styles and ideas juxtaposed in a timeless architectural momentum.

Most significantly, the Historic Monuments of Macao still play an intrinsic role in the everyday lives of the residents who are proud of their unique cultural heritage, which has come to symbolise Macao's own spirit and the people's aspirations and desires.

b. Comparative analysis

The Historic Monuments of Macao represent the most important urban environment and architectural examples that stand witness to Macao's role as an exceptional chapter in the context of human history.



Macao may, to a limited extent, be compared with Goa in terms of historical background, missionary past and maritime commercial routes. Nevertheless, this comparison must take into account the fact that the Portuguese experience in Goa was developed further in Macao, where the strong presence of Chinese concepts and values blended in a pioneering encounter of cultures.

Goa's outstanding universal value is represented by individual architectural examples solely of Christian background, while the Historic Monuments of Macao present a cohesive urban environment in which buildings of both Western and Chinese styles participate in a succession of architectural moments reflecting a diversity of functions, from religious to military to civic.

In terms of the historic context of each city, Goa has emerged from economic and social challenges through its history that have impacted on the preservation of some of its heritage. Macao, on the other hand, has generally benefited from a stable historic environment and the peaceful co-existence of different cultures. This has been a major contributor to the good state of conservation of Macao's monuments and the integrity of its most significant urban districts.

The two cities' missionary pasts are also remarkably distinct in terms of the enduring cultural impact on their respective communities: Goa's Christian legacy developed somewhat apart from local religious beliefs, while in Macao the Dominicans, Augustinians, Franciscans and particularly the Jesuits incorporated themes from the local culture into their architectural and artistic expressions. The profound significance of these missionary ventures was especially relevant to the long-term cultural impact of introducing Christian beliefs in China, given that Macao was the privileged gateway for spreading Western ideals and scientific knowledge in China.



Similarly, Macao also functioned as a primary gateway for channeling Chinese cultural ideals to the West, contributing, on a broader and more enduring scale than Goa, to technological advancements in Europe. China was considered at the time to be the ultimate Eastern frontier, and only became accessible to the West after the settlement of Macao.

In the context of Portugal's maritime trading enterprises in the Orient, Macao's economic prosperity soon surpassed that of Goa, making it the final and most important Portuguese commercial port in the region at the time.

This shift in commercial interests contributed towards the prosperity of Macao, determining the continuous development of the city thanks to highly profitable trade focussed on silk, silver and spices. Consequently, Macao's evolution benefited from historical circumstances, allowing its original urban districts to consolidate, while additional architectural expressions became more exuberant.

In terms of urban structure Macao may also be compared with Goa to some extent, particularly with regard to the concept of the "Rua Direita" (Straight Street), which is essentially a direct route from the commercial trade harbour to the city centre, an important urban axis that is also present in Macao.

On the basis of the historic links between the two cities, Macao retains an architectural legacy that has survived in good condition and represents the most vivid heritage witnessing Chinese and Western cultural exchange.

c. Authenticity and integrity

Most of the historic and architectural sites of Macao are preserved in good condition. In the preventive maintenance and restoration works, the principle of respect for the original character of each classified building and site has been observed rigorously. With meticulous reference made



to historical documents and photographic records, the approach is to combine traditional skills with modern technology. In the use of materials, arts and craftsmanship, maximum efforts are made to respect historical authenticity. For architectural complexes, special attention is paid to environmental conservation, urban harmony and the preservation of the original character. Therefore, on the whole, the historical sites and architectural complexes have remained intact in their essence, originality and style.

d. Criteria under which inscription is proposed

The nominated property “The Historic Monuments of Macao” is proposed for inscription on the World Heritage List under evaluation criteria C (ii), (iii), (iv) and (v), as is explained in detail below.

d-1. The Historic Monuments of Macao are the oldest European architectural heritage existing in China today. Together with Chinese traditional architecture, they stand witness to the successful coexistence of East-West cultural pluralism and the embodiment of East-West architectural traditions.

For instance, the tripartite complex, consisting of Leal Senado Square, St. Dominic’s Square and St. Dominic’s Market, carries the most distinctive urban features of southern Europe, catering to political power, religion and commercial enterprise. In the same way, the complex formed by the Church of Mater Dei (Ruins of St. Paul’s), the old College of St. Paul’s and Mount Fortress, symbolizes religious power, the noblest academic centre in the region and a strong military facility, in what can be recognised as the “Acropolis” of old Macao. These heritage complexes clearly reveal Western concepts of urban planning that would be difficult to find in any other part of China.

The examples of Western architecture mixed with traditional Chinese architecture and the unique local artistic features make the cultural



heritage of Macao especially worth preserving. In this sense, the nominated property meets the standard of evaluation *Criterion C (ii)*.

d-2. The Historic Monuments of Macao are examples of expressions of Chinese folk beliefs and of Christianity in China and the Far East.

Macao shares the same traditions in popular beliefs as those found along the coast of Guangdong and Fujian provinces of China. The earliest evidence of Chinese indigenous folk beliefs in Macao can be found in the worship of *Matsu*, patron goddess of seafarers. However, for a variety of reasons, A-Ma Temple in Macao is distinct from other *Matsu* temples in China. First, unlike other *Matsu* temples that were privately built elsewhere, A-Ma Temple in Macao was a joint effort of the local community. Secondly, though A-Ma Temple is mainly devoted to the patron goddess of seafarers, Guan-Yin (Buddha), other miscellaneous deities such as *Tudi*, the Earth God, and *Amitabha* (Sakyamuni), are also worshipped in this temple. In addition, there is even a *Zhengjiao Chanlin* (Buddhist pavilion) inside A-Ma Temple, demonstrating the unique all-embracing nature of the different Chinese religious sects in the local popular faiths.

In 1576, Macao was already one of the main missionary centres for Christian endeavours in China, Japan, Indochina and other countries of the region.

St. Paul's Public School (predecessor of St. Paul's College), established in 1565, and St. Joseph's Seminary in 1728, were important training grounds for Chinese and foreign missionaries who spread the Gospel in Southeast Asia and the Far East. According to documented records, over a thousand missionaries studied at St. Paul's College and St. Joseph's Seminary, who later proceeded with important missions in China, Japan and other countries. To promote their work, missionaries were actively engaged in translating Chinese and Western literary works and hence



made great contributions to East-West cultural interflow. St. Paul's College ran a printing house, adopting movable-type printing techniques introduced from Europe. Missionaries at St. Dominic's Church published the first foreign language newspaper in China, entitled *A Abelha da China*, (The China Bee). These are some of the well-known activities of the Christian Mission in Macao.

In the Protestant Cemetery located close to Camões Park, there are many historic graves including that of Robert Morrison, who translated the Bible into Chinese and compiled the first English-Chinese and Chinese-English Dictionaries. A-Ma Temple combines classical Chinese religious concepts with other popular beliefs. Here, the most common deities that are found in other temples in South China are treated with a unique artistic approach. Being exceptional testimony to the cultural tradition of Macao, the nominated property meets the standard of evaluation *Criterion C(iii)*.

d-3. The Historic Monuments of Macao are the best example of the cultural exchange between the West and China.

The Ruins of St. Paul's is an historic site filled with significance. Standing majestically for centuries, this is probably one of the richest examples of the city's history. Apart from the architectural magnificence of the façade itself, there is a rich collection of relics, religious artefacts and archaeological remains found at this site. The façade of the old Jesuit church (Church of Mater Dei) is an outstanding architectural achievement with incredible structural dynamics and highly elaborate and symbolic decorations. The façade is Mannerist in style, but there are several features that reveal influences from other sources, such as the liturgical motifs of the decorations crafted by artisans from Japan, Philippines and China. The façade sends a profound religious message, mixing erudite religious concepts with popular representations based on the local culture.



Macao is an Oriental city with a vast range of European, Portuguese and East-West architectural combinations of high artistic quality, the nominated property meets the standard of evaluation *Criterion C (iv)*.

d-4. The original urban character of the Historic Monuments of Macao is well preserved as a whole. It reflects the evolution process of a unique multicultural community

In contrast with many other cities in Asia where architectural heritage may be buried or hidden behind modern constructions, Macao's heritage is especially well preserved and highly visible in the skyline. The Historic Monuments presented in this Document, reflect not only the specific architectural form but also the pattern of sustainable urban living. The urban evolution in Macao testifies Macao's unique cultural identity, reflecting the city's political, social and economic development. Therefore, the nominated property meets the standard of evaluation *Criterion C (v)*.

3.

Description



a. Description of the property

Situated on the coast of southeast China, Macao faces onto the South China Sea, with the Pearl River Delta close by. The territory consists of Macao Peninsula and two outlying islands: Taipa and Coloane.

The Peninsula stretches across five hills, Ilha Verde (Green Island) in the northwest, D. Maria II Hill in the northeast, Guia Hill in the east, Mount Hill at the centre, Barra Hill and Penha Hill in the south. The Peninsula is divided into five parishes named after local churches: Fátima in the north, St. Anthony in the west, St. Lazarus at the centre, the Cathedral in the east, and St. Lawrence in the south.

The Historic Monuments of Macao included in this Document are located on the Peninsula, mostly along the narrow strip of land running southward from the centre, with Mount Fortress on one side and Penha Hill on the other, and Guia Fortress stands on top of Guia Hill in the north east. If defined by parishes, most of the heritage complexes in Macao are found in the parishes of St. Anthony, Cathedral and St. Lawrence, all of which lie near each other, close to the heart of the old Christian quarter.

A-Ma Temple is situated on the south-western tip of the Peninsula. The Moorish Barracks are located in Barra Lane not far from A-Ma Temple. Passing along Barra Street, Lilau Square lies across the road from the



Mandarin's House. Further on, St. Lawrence's Church stands on the left-hand side of the stretch from Padre António Street to S. Lourenço Street. Behind the church, Prata Street is linked to Seminário Street, leading to the main entrance into St. Joseph's Seminary and Church. Turning left from Seminário Street and up Gamboa Lane the path leads into St. Augustine's Square, where St. Augustine's Church and Dom Pedro V Theatre are located. Further down Tronco Velho Lane to Almeida Ribeiro Avenue is Leal Senado Square, with the Leal Senado building situated at one end. The Holy House of Mercy sits on the right hand side of Leal Senado Square. St. Dominic's Church is close by in an adjacent square named after the church. Away from St. Dominic's Square and up Palha Street lie the Ruins of St. Paul's, with Mount Fortress to the side. Next to St. Paul's Ruins is Na Tcha Temple and the section of the Old City Wall. This route includes the Historic Monuments shown in Zone 1 of the proposal.

Guia Fortress with its Chapel and Lighthouse overlooks the entire city. (Zone 2 of the proposal)

a-1. A-Ma Temple

A-Ma Temple built in the 15th century, also called Barra Temple, is situated halfway up the western slope of Barra Hill. It consists of the Gate Pavilion, the Memorial Arch, the Prayer Hall, the Hall of Benevolence, the Hall of *Guanyin*, and *Zhengjiao Chanlin* (a Buddhist pavilion), each forming a small part of the well-ordered complex which sits in perfect harmony with the natural environment.

Stone lions at the entrance steps guard the main gate. The entrance gate is probably the most emblematic element of A-Ma Temple. This gate is a half-moon portico, 4.5m in diameter, with three Chinese characters *Ma Zu Ge* (A-Ma Temple) inscribed on the lintel and a couplet down each



side, all decorated with glazed tiles. The lintel is roofed with upturned eaves and a porcelain crown on top. There are decorative ceramic animal sculptures on the roof ridges. Immediately following the gate is the temple's *pilou* (portico), built of granite with three doorways.

There are four stone lions on top of the *pilou*. The Prayer Hall known as the “First Palace of the Holy Mountain” is dedicated to *Tian Hou*, Goddess of Seafarers. It is in alignment with the Gate Pavilion, the *pilou* and the Hall of Benevolence which are located at the foot of the hill. Close to the entrance area of the temple, there is a rock with a coloured engraving of a Portuguese ship. On the slope there is another rock with an engraving of a Chinese junk. On the way up the hill there are many other rocks with inscriptions of poems left by famous scholars.

The Hall of Benevolence is a granite and brick structure. There are large square glazed tile windows on the side walls, with round transom windows above these. The roof is also covered with glazed tiles and decorated elaborately with upturned eaves. The roof design over the worship area and the Shrine of the Goddess differs; while the former has a “rolling” fence pattern, the latter has double-eaves with a more robust, solid appearance.

Though smaller in size, with an area of only 7 square metres, the Hall of Benevolence is the oldest pavilion in the temple complex. This Hall is built into a rock taking advantage of the natural environment of the hill's slope. The shrine is dedicated to *Tian Hou*, with relief sculptures of *Tian Hou*'s maids and guards on the interior walls and a statue of *Tian Hou* in front of the rock. Like the Prayer Hall, the roof is also covered with green glazed tiles and decorative eaves. The Hall of *Guanyin* at mid-level is made of plain brick based on the *Yingshan* (flush-gable roof) tradition.

In comparison, the *Zhengjiao Chanlin pavilion* is more refined in its architectural detail and more impressive in scale. It consists of a shrine dedicated to *Tian Hou* and a retreat area that is an ordinary house in the



Yingshan style. The shrine is a four-beam structure with a courtyard in front of the main section. The side-corridors along the courtyard have flush-gable roofs in round ridges. Glazed tiles top the partitions with high *Guo* (edge gable) walls in each section, with the purpose of preventing the spread of any fire.

Inside A-Ma Temple there is also an altar dedicated to *Guanyin* (Avalokita). The façade consists of five sections with the highest point in the centre. The walls are decorated with clay sculptures and roofed with glazed tiles. Below the glazed eaves there are three-tier *dougong* (structural brackets). There is also a 1.1 metre-diameter moon window in the mid-section so that *Tian Hou* overlooks the sea.

A-Ma Temple is a representative example of Chinese culture inspired by Confucianism, Taoism, Buddhism and multiple folk beliefs.

The Goddess A-Ma is very popular amongst Macao's residents. On A-Ma's birthday, the 23rd day of the 3rd moon of the Chinese lunar calendar, the square in front of the temple is packed with all sorts of street performances. During Chinese Spring Festival, crowds of devotees come to pay their respects and pray for blessings.

a-2. Moorish Barracks

Built in 1874 on the slope of Barra Hill, the Moorish Barracks is a brick and stone neo-classical structure with some Moorish influences giving it a somewhat exotic appearance. Measuring around 67 by 37 metres, the Moorish Barracks stand on a raised granite platform that is elevated from the street level. To the rear the construction has two floors, while the rest of the building has only one floor. Spacious 4-metre-wide verandas with Moorish pointed arches run along all sides of the building except that facing Barra Hill. They enhance the surrounding views in what is also a perfect response to the local climate. The verandas are lined with nineteen 1.5 metre-wide Moorish pointed arches. The three-layer decorations in between the arches and the arrangement of the square and pointed



ornaments on the parapet walls resemble mosaics and have an impressively beautiful and subtle rhythm. The building is painted light yellow, with most of the details picked out in white. The huge granite-bearing wall below contrasts with the light painted plaster walls above in texture and colour.

a-3. Mandarin's House

The Mandarin's House was built in around 1881. It covers an area of about 4,000 square metres at the corner of Barra Street and António da Silva Lane and is a traditional Chinese-style compound containing a number of buildings. The complex of buildings, from the gatehouse to the inner courtyard with its series of courtyard houses and servants' quarters, extends more than 120m along Barra Street. The buildings are mainly constructed of traditional Chinese grey bricks, and the main buildings, which are two to three storeys high, have pitch roofs, while the single-storey servants' buildings have either simple gable or flat roofs.

The entrance to the Mandarin's House compound is through a gateway, which is oriented to the northeast and located on António da Silva Lane. This is a two-storey structure 13 metres wide and 7.9 metres deep, which is independent of the main building cluster. It has projecting roof eaves, windows on the upper floor and an arched entrance gateway on the lower floor. The eave boards are painted with typical Chinese decorative motifs, while the ceiling of the entrance hallway features Western plaster decorations. A shrine of the Earth God is set into one of the walls in the hallway. A flight of granite steps leads down from the entrance through the hallway into the compound at a lower level. The individual entrances to the series of houses in the compound are all oriented in the same direction, facing northwest. The different orientation of the main entrance and the house entrances distinguishes the Mandarin's House from the typical Chinese dwelling. A continuous spacious forecourt fronts the series of houses, in the middle of which is a gateway leading into a



large courtyard that separates the master's quarters from the servants' quarters and the outer garden.

Located in the inner part of the compound are the master's quarters, which consist of two traditional enclosed courtyard houses of three bays in width and three halls in depth, separated by a drain. The buildings are built on foundations of granite slabs, and the friezes on the external walls are decorated with relief ornamentations sculpted from clay. Like the entrance to the compound, the surrounding walls of each house entrance are recessed from the main wall plane. A granite frame around the house entrances further emphasizes its importance as the gateway into the house. The interior layout of the houses is in accordance with traditional design, except that the main living room is located on the upper floor of the main hall instead of the usual ground floor. The main hall is of timber post-and-beam construction.

Although the Mandarin's House is a traditional Chinese building in form, it features a combination of Chinese and foreign elements in its details. The Chinese tectonics is expressed in the roof, the house superstructure, the building materials and the painted and relief ornamentations on the friezes, the pattern of the windows, and the design details of the main entrances and the traditional timber sliding shutters. Western and other foreign influences are evident on some of the interior ceilings, the archway over the door and window openings, the architrave along the roof eaves, the mother-of-pearl window panels of Indian origin and the plasterwork on the external walls.

a-4. St. Joseph's Seminary Building and Church

St. Joseph's Seminary Church built in 1758 is directly connected to the corresponding seminary building and has both inner and outer cloisters. With the seminary's main entrance is on Seminário Street, access can also be gained via a flight of 54 granite steps, through a wooden door to the right of the church's forecourt. Initially, the seminary building

was a two-storey structure, not the three-storey building visible today. Constructed predominantly of grey bricks, the solid walls stand on granite foundations. Inside, wide corridors give access to the various classrooms of the old seminary building. The main corridor, extending in a north-south direction, is 3.8 metres wide and 80 metres long, with arched doors on one side and arched windows facing the inner patio. The ground floor is paved with stone and ceramic tiles, while most of the upper floors are laid with teak. On the top floor of the seminary building, the timber structure with purlins and rafter supporting the roof similar to Chinese construction techniques is visible from the inside. The roof is covered with Chinese tiles. The architectural design of the seminary building is simple, with few ornamental markings. It is fundamentally neo-classical in style.

In contrast to the seminary building, the church is renowned for its elaborate baroque style. The main façade of St. Joseph's Seminary Church is a magnificent elevation, with two towers roofed with deep red glazed tiles. The façade is 26.4 metres wide and has three horizontal levels, measuring 17.5 metres at the highest point. A broken arch, typical of Baroque architecture, tops the main entrance of the church. The whole composition of the façade is symmetrical and the windows on the first floor, corresponding to the inner high-choir, follow the rhythm dictated by the entrances below. The curved pediment on top displays the Jesuit insignia at the centre. There are three entrances in the main façade of the church, with the central entrance leading directly into the nave and the other two entrances leading to side altars. The church is laid out in the shape of a Latin cross with the longer arm measuring 27 metres and the shorter arm measuring 16 metres. The three altars are elaborately ornamented and the broken arch pediments are supported by two sets of four spiral columns with gold-leaf motifs. The main altar houses a statue of St. Joseph. Supporting the high-choir at the entrance of the church are four spiral Salomonic columns. The church has seven tombstones of



prominent local residents inserted into the walls and floor. The decorative motifs that adorn the interior of the church are mostly baroque in style. The ornamentation can be found in the semi-spherical dome of the church, the vaulted arched ceilings over the altars and the high-choir, the Corinthian pilasters and the pediments. The decorative elements are in light yellow and white paint finishing with the occasional gold-leaf decoration. The four joined vaults over the three altars and the high-choir form sub-spaces around the central dome, which is 12.5 metres in diameter and 19 metres at its highest point. It is decorated with three rows of sixteen clerestories. Those on the top row are fixed and the others in the lower two rows serve as ventilators. The interior of the dome is painted white, with the insignia of the Jesuits placed at the centre.

a-5. Dom Pedro V Theatre

Dom Pedro V Theatre, built in 1860, is located on St. Augustine's Square. The style is neo-classical in essence. The floor plan of the theatre has a lobby area, a small ballroom, and a circular auditorium with a stage and long corridors on both sides. There is a flight of stairs leading from the side corridors to the first floor where ten pillars in the auditorium area support a crescent-shaped balcony.

The main façade of the theatre is 16 metres high and is topped by a triangular pediment with three arched openings, supported by four sets of Ionic pilasters. The arches of the main façade are 6 metres high and 3 metres wide. The pediment and 8 pilasters of the main façade are simply decorated. The building is painted pale green, with matching dark green doors, windows and red roof tiles.

a-6. Leal Senado Building

The Leal Senado Building (Loyal Senate Building), erected in 1784, is located on a square bearing the same name, Leal Senado Square (Largo do Leal Senado).



The architecture style in the Leal Senado building is neo-classical. The main façade is 14.5 metres high and 44 metres wide and is divided into three sections by vertical granite projections. The central section of the main façade juts out slightly from the rest of the building and is topped by a triangular pediment 17 metres high. Granite Doric columns, supporting lintels made of the same material, flank the main entrance. On the main façade there are rows of windows in simple Renaissance style with granite casings. In the middle section, there are three French windows on the first floor, opening on to balconies with iron railings. The composition of the façade is completely symmetrical and the windows are the main architectural element, following a repetitive rhythmic pattern. The building is painted white which enhances the dark green colour applied on the window frames and on the main entrance door.

The floor plan of the building is arranged in a U-shape, with the arms turning away from the main avenue, Almeida Ribeiro Avenue. On the ground floor there is a spacious lobby used for public exhibitions and as a reception area. There is a granite staircase leading up to the courtyard garden and to the public library and conference rooms on the first floor. The small garden has an elegant and simple design with decorative objects such as a bronze bust of the poet Luís de Camões. Walls covered with blue and white Portuguese ceramic tiles, a most distinctive feature rarely found in other buildings in Macao, flank the granite staircase, the central axis of the building.

As a whole, the Leal Senado building dominates its urban surroundings, marking the centre of the main city square.

a-7. Holy House of Mercy

Located on Leal Senado Square, the Holy House of Mercy housing a charitable institution founded in 1569 is a brick and granite structure. The neo-classical building has a refined noble appearance. The ground floor has an arched passage that opens onto Leal Senado Square.



With the exception of the granite base line of the ground floor arches, the whole building is painted white giving it a touch of elegance and tranquillity. On the first floor above the public passage, there is a 2 metre-wide balcony. The façade's horizontal extension is balanced by ten sets of pilasters. The façade is 22 metres wide and 16 metres high. The front of the building is divided into three vertical sections with the parapet wall in the centre measuring 12.5 metres high. The architectural elements between the central section of the main façade and the remaining part differ in details. On the ground floor section there are double sets of pilasters between the arches, round ones in the middle and square ones on the sides. The upper level follows the same rhythm, with its central section topped by a triangular pediment.

a-8. Ruins of St. Paul's

The Ruins of St. Paul's refer to the façade of what was originally the Church of Mater Dei built in 1603-1640. The façade is reached by a flight of 68 granite steps from the square below (Largo da Companhia dos Jesuítas). The façade of the Ruins of St. Paul's is 28 metres wide and 38.5 metres high and is divided into four levels and a pediment. Following the classical concept of divine ascension, the orders on each horizontal level evolve from Ionic, Corinthian and Composite, from the base upward. The two higher levels gradually narrow into a triangular pediment at the top, which symbolizes the ultimate state of divine ascension - the Holy Spirit. The façade is Mannerist in style carrying some distinctively Oriental decorative motifs, including the use of Chinese characters and round chrysanthemum patterns typical of Japanese artistic representations. Nowhere else in the world can such a massive granite façade combining elaborate liturgical themes and Chinese motifs be found.

There are three entrances at ground level, supported by ornamental walls and ten Ionic pilasters grouped in a rhythm of 2-3-3-2. The monogram of the Society of Jesus "IHS" is carved in bas-relief on the lintels

over the side entrances. Over the main portal there are the words “MATER DEI” indicating that the church is dedicated to the Mother of God. The second level has ten Corinthian pilasters and three window openings. There are four magnificent bronze statues of saints and beatified men of the Society of Jesus at this level. Flanking the central window are two panels each decorated with a palm tree, a symbol of life that also represents the exoticism that the Jesuits encountered on their way to the Far East.

The third level is the most elaborate and richly decorated, representing the ascension of the Virgin Mary. From this point on, the façade starts to narrow towards its central axis. At the centre of this third level there is a niche with a bronze statue of the Virgin Mary, which is flanked by side panels decorated with carved angels on each side. It is important to note that even though the whole theme is Christian in essence, the craftsmanship of the composition reflects clear oriental influences in its details. There are a total of six composite pilasters in the centre of this level, flanked by obelisk shaped pillars. The panels between the columns are decorated with relief.

To the right of the Virgin Mary, there is a representation of a cypress, symbol of immortality, and a seven-headed hydra, with an inscription of Chinese characters meaning “Our Lady crushes the head of the dragon”. To the left of the central niche containing the Virgin Mary, maintaining a symmetrical balance, there is the Fountain of Life. On the next panel, a Portuguese boat sails on the crest of a wave protected by the Star of the Sea. Further right, there is an arched pediment with the representation of a skeleton and Chinese characters meaning “Remember death and you will not sin”. On the opposite left-hand side, there is a carved demon, with Chinese characters meaning, “The devil tempts men to do wrong”. The two outermost panels on this level are decorated with obelisks and traditional Chinese lions, similar to those found at the entrance of A-Ma Temple. On the fourth level, a statue of Jesus



stands in the central niche, with the representation of the instruments of the Passion on both sides. The niche is flanked by a set of four composite pilasters on each side, with the panels between pilasters decorated in relief angels. The fifth level is a triangular pediment which is decorated with a dove cast in bronze, symbolizing the Holy Spirit, surrounded by four stars and the Sun on the left and the Moon on the right. The Sun represents the male and the moon the female. The pediment is crowned with a bronze Latin cross.

a-9. Na Tcha Temple

Na Tcha Temple built in 1888 stands adjacent to the Ruins of St. Paul's, close to the remaining Section of the Old City walls. The temple porch is 8.4 metres long and 4.51 metres wide, with a single chamber and no courtyard. The temple building itself is only 5 metres long, with brick walls that have been plastered and decorated. The flush-gable roof is in the traditional *Yingshan* style, with the ridge 5 metres high and the eaves 3.4 metres high. The whole structure is predominantly grey, with little decoration, except for some drawings on the pediment. The entrance porch is a *Xieshan* style structure, with an overhanging gable roof. There are traditional animal sculptures on the temple's ridge and upturned eaves. The small Na Tcha Temple looks humble, but retains its distinctive dignity. Compared with the adjacent structures, Na Tcha Temple resembles a miniature architectural scale model.

a-10. Section of the Old City Walls

Part of the city's former defensive walls, this surviving segment is located to the left of the Ruins of St. Paul's, close to Na Tcha Temple. The walls were built as early as 1569 and are made of *chunambo* — a local material made from a mixture of clay, sand, rice straw, ground rocks and oyster shells compacted in layers. The existing section of the walls is 18.5 metres long, 5.6 metres high and 1.08 metres wide, with an arched



opening that is 1.8 metres wide and 2.8 metres high. Despite its limited extension, the section of the Old City Walls is a clear reminder of the historical military past of Macao and in this context it has great cultural significance.

a-11. Mount Fortress

Mount Fortress built in 1626 stands on top of Mount Hill, which rises 52 metres above sea level. The fortress covers an area of 10,000 square metres, in the shape of a trapezoid. The four corners of the fortress protrude to form bulwarks. The north-eastern, south-eastern and south-western walls are built on 3.7 metre wide granite bases. The walls, 9 metres high narrowing upwards to 2.7 metres wide at the top, are made of solid rammed earth, further strengthened by a thick stucco of ground oyster shells. The parapet sections were crenulated for the installation of 32 cannons and the two corners of the south-east wall have watchtowers. The north-western and south-western granite walls facing the Chinese mainland do not have any battlements, indicating that the fortress was built only for defence against attacks from the sea. This military architectural concept represents a clear sign of friendship towards the Chinese authorities of the period.

The main entrance of the fortress is located on the southeast wall with some simple rooms behind the gate for military purposes. Access to the fortress is made through a short winding path leading to a spacious platform at the top. In the past, both the platform and the space below were equipped with military facilities such as an ammunition depot (now an exhibition area) and a small reservoir (now part of the Macao Museum). The Macao Museum is housed in a low-slung building in the grounds of Mount Fortress in harmony with its surroundings.

The top platform of Mount Fortress has a landscaped garden offering a commanding view of the cityscape.



a-12. Guia Fortress (including Guia Chapel and Guia Lighthouse)

Guia Hill is the highest hill on the Macao Peninsula, rising 94 metres above sea level. Guia Fortress built between 1622-1638, has an area of around 800 square metres. The fortress is trapezoid in shape and has six metre high walls. The parapets are crenulated in order to accommodate large cannons. The fortress includes a lighthouse and a chapel.

Macao takes its coordinates from the exact location of Guia Lighthouse completed in 1865. The lighthouse is a 15-metre high tower with a radius of 7 metres at the base narrowing upwards to 5 metres. At the top, there is a circular observation platform, 7 metres in diameter, where the lantern is installed. The tower has a rustic simple exterior design. The light transmitter is accessed by a spiral flight of stairs inside. Beside the lighthouse lies Guia Chapel built before 1622.

The chapel has a nave measuring 16 by 4.5 metres, with thick bearing walls supporting the interior vaulting. The roof is covered with traditional reddish ceramic tiles. The roof ridge is 7 metres high and the corresponding eaves are 4.8 metres high. Inside, the sacristy is located on the left of the chancel and a small choir is located over the entrance. In 1998, frescoes were discovered inside the chapel. The frescoes that decorate the entire interior of the chapel are elaborate representations of both Chinese and Western themes displaying motifs of religious and mythological inspiration, thus enhancing even further the cultural value of the chapel.

b. History and development

When the Portuguese first arrived in Macao in 1557, the native inhabitants were scattered amongst the areas of Barra Village, Patane (Sa Lei Tau) Village, Cana (Leong Tin) Village, Leong Wan Village and Mong-Ha Village. Judging by their geographical locations, Barra Village and Patane Village were small settlements of seafaring merchants, while the inhabitants in Cana Village, Leong Wan Village and Mong-Ha Village were



engaged in farming. A-Ma Temple, the oldest in Macao was located in Barra Village. The Portuguese began to build simple wood-and-clay houses in the Inner Harbour area. Given the prominent role played by the Catholic Church, the Portuguese residential area gradually emerged radiating from the location of the first churches. This had a strong impact on the urban layout of Macao and marked a city form that is still recognisable today.

As the city gradually consolidated and the sea trade became more and more lucrative, the early wooden churches were replaced with more solid constructions built of bricks and stones. In the 16th and 17th centuries, with the rapid expansion of Catholicism in Macao, the Portuguese built a succession of churches and chapels: St. Lazarus', St. Lawrence's, St. Anthony's, St. Francis', St. Augustine's, St. Dominic's, the Church of Mater Dei and St. Clare's. The construction of the churches later determined the main residential areas and was followed by the construction of public buildings and military defence structures.

In the early 17th century, in order to defend the city against attacks from other Western powers, the Portuguese built a series of forts and defensive walls. The first in this line of defence was St. Francis' Fortress and Barracks, followed by Bom Parto Fort and Patane Fort, Mount Fortress and Guia Fortress. Because of the threat of military attacks such as that launched by the Dutch in 1622, the local Chinese authorities appear to have tacitly permitted the presence of those forts and the city walls.

At some point in the mid-17th century, the city was divided into two major community areas: the Portuguese community on the south and the Chinese community on the north separated by walls starting from Mount Fortress crossing the Peninsula in a transverse direction. From the late 17th century and throughout the 18th century, there was less progress in urban development, partly due to economic decline, and partly because of the Qing dynasty laws in 1749 stating that the construction of new buildings would require prior consent from the Chinese authorities



“*hoppo*”), controlling other activities as well, such as taxes. Meanwhile, outside the city walls, the Chinese settlements kept on growing. This situation continued until the end of the 18th century, when lucrative profits from the opium trade generated enough economic buoyancy to fund the construction of some more elaborate structures.

In the late 18th and early 19th centuries, the renewed power of the Catholic Church catered for the rebuilding or renovation of major churches in Macao, using more durable materials. Due to Macao’s role as a base for merchants involved in trading, and for a period in the lucrative opium trade, many foreign companies established a base in the enclave prior to heading further up the Pearl River to trade at Canton. Their arrival was accompanied by the construction of some high quality buildings such as luxury villas, warehouses and commercial buildings, which sprang up along “Baía da Praia Grande” (Praia Grande Bay or Great Beach Bay). Macao regained its splendour and many historical buildings were restored during this period.

By the end of the 19th century, Macao’s economy had picked up again as a centre in the emigrant and coolie trade, though it could not compete with Hong-Kong’s emerging wealth. Macao soon shifted its main financial resources and became a popular sojourning spot for foreigners in the region, particularly those posted to factories in Canton. Many luxury residential buildings appeared during this period. There are the architectural features typical of the Guangdong tradition and the European colonial style such as arched balconies, verandas and timber shutters. The most prominent surviving examples of public buildings from this phase include Dom Pedro V Theatre, the Military Club, the Moorish Barracks and Bela Vista Hotel. In the meantime, Chinese traditional architecture continued to develop in Chinese villages and settlements within the city walls. Examples of this process can be found in the Earth God Temple, the God of Justice Temple, Na Tcha Temple, and A-Ma Temple. A different Chinese architectural structure was also introduced into Macao at around this time: the tower pawnshops. These buildings look like watch-



towers with small air vents on the façade and crenulated tops. They are similar to other watchtower structures found along the Pearl River delta, in particular around the township of Kaiping.

Since 1976, when the Government of Macao published the first law regarding the overall conservation of cultural relics and historical and architectural sites, the Macao authorities have striven to protect its unique legacy. The Cultural Institute was established in 1982 and since then, it has taken a leading role in heritage management and conservation works. On the 20th of December 1999, responsibility for the administration of Macao returned to Chinese sovereignty and continuous efforts have been made to conserve and protect the cultural heritage of Macao Special Administrative Region in accordance with the Basic Law.

b-1. A-Ma Temple

Even though there are no exact records, it is believed that the construction of A-Ma Temple began in the 15th century. This is the oldest of the three principal old temples of Macao. It already existed before the city of Macao came into being. In fact the name “Macao” was derived from the Chinese “A-Ma-Gau” meaning “Bay of A-Ma”, referring to A-Ma Temple.

In 1605, the temple was expanded and at that time, a carved stone was added to the crossbeam of the entrance to the Prayer Hall. This Hall is the oldest structure in A-Ma Temple. In 1629, the Prayer Hall was rebuilt. Over the years many famous painters and renowned poets came to this site to pay homage and left their poems inscribed on the rock faces, providing valuable cultural references. In 1974, a fire caused damage to the temple and in 1975, the temple was restored with donations from private citizens. In 1987 the whole complex was once again restored, assuming its present appearance. In 1996 and 1997, the Cultural Institute carried out further repair and maintenance works in the temple.



b-2. Moorish Barracks

Located close to the Inner Harbour, the Moorish Barracks were originally named “Quartel dos Mouros” in Portuguese. In order to reinforce the local police force in a move to keep peace and order, an Indian regiment was brought to Macao from Goa. In 1871, an Italian architect named Cassuto designed the Moorish-style building to accommodate the Indian policemen. The construction of the building was completed in August 1874. According to historical records, there were two hundred Indian soldiers stationed in the Moorish Barracks. In 1905, the building became offices for Marine and Customs Police and now houses the Macao Maritime Administration.

b-3. Mandarin’s House

The Mandarin’s House was built in around 1881. This is the former residence owned by eminent modern Chinese thinker Zheng Guanying and his father Zheng Wenrui. Zheng Guanying himself was a member of the literati who published several books that are still considered classics today. Over time, many families occupied the complex. In July 2001, the Cultural Institute of the Macao S.A.R. Government bought the property and conservation work is now underway to restore the Mandarin’s House to its original condition.

b-4. St. Joseph’s Seminary Building and Church

There are no exact records about the date of construction of St. Joseph’s Seminary, but the Jesuits have owned the property since February 1728. It took around thirty years to complete construction of the seminary building. In 1800, Portuguese Queen D. Maria I distinguished the Seminary with the noble title of “House of the Mission Congregation”, in recognition of the institution’s high academic standards comparable to those of a university. The Seminary made a significant contribution to training priests to work in missions throughout Asia, particularly in China.



The main building of the seminary was restored three times, in 1903, 1953 and 1995. The seminary building originally had only two floors and a third one was added at the end of the 19th century.

The construction of St. Joseph's Seminary Church began in 1746 and was completed in 1758. In 1865, four Salomonic columns were taken from the remains of the old St. Francis Fort and reused to support the high-choir in the church. The building underwent many alterations, especially in 1903 and again in 1953 under Bishop José da Costa Nunes (1890-1958), who set the scope of the church as seen today. In the 1953 project, the building's exterior was completely covered in a grainy plaster known as "Shanghai-plaster", changing the original surface of the church drastically. At this time, two wooden confessionals in a Gothic design were introduced. After the great fire that destroyed the old Church of Mater Dei (St. Paul's Ruins) in 1835, some relics and sacred objects of art were temporarily stored in St. Joseph's Seminary. One of the most important relics is a bone of St. Francis Xavier, which is kept inside a reliquary in one of the side altars. From 1998 to 1999, the church underwent restoration work, returning the building to its original image, and was reopened to the public on the 3rd of December 1999.

b-5. Dom Pedro V Theatre

Dom Pedro V Theatre was built in 1860. In 1873, the main façade of the building was renovated adopting a more neo-classical touch, including pilasters and a pediment on the main façade. The theatre was left unused for almost twenty years because of termite problems but resumed operations after extensive restoration work carried out in 1993.

b-6. Leal Senado Building

The Leal Senado Building was constructed in 1784 on land purchased from a Chinese owner. After the building was severely damaged by a typhoon in 1874, it underwent major renovation work in 1876. In



1887 the building's roof was repaired. In 1904, the building underwent extensive renovations adapting it to more functional uses. In 1936 the building was damaged by a typhoon and restoration work began in 1938 and was completed in 1940. The former Leal Senado Building now houses the offices of the Institute for Civic and Municipal Affairs of the Macao SAR.

b-7. Holy House of Mercy

In 1569, the first Bishop of Macao, Dom Belchior Carneiro, founded the Holy House of Mercy. Since its earliest days, the Holy House of Mercy has devoted its work to the local community, providing charitable assistance in the spirit of Christian fraternity. The Holy House of Mercy used to have a lepers' hospital in St. Lazarus District, which is said to have been the first Western-model hospital in Asia. The Holy House of Mercy used to have a chapel with a bell tower standing close by according to documents in historical archives and old drawings. The building underwent renovations in the 18th century and the façade was altered in the 19th century to accommodate a more neo-classical image.

b-8. Ruins of St. Paul's

The Ruins of St. Paul's refer to the remains of the old Church of Mater Dei and St. Paul's College. The first Jesuit church of Macao was established in 1563 in the location where St. Anthony's Church now stands. The original construction dating from 1565 was burned down many times forcing the Jesuits to move up to another site on Mount Hill.

A new church was built on the site of the present Ruins of St. Paul's in 1582, only to succumb to fires in 1595 and again in 1601. Following what is thought to be the architectural design of Italian Jesuit Carlo Spinola and under the direction of Father Valignano, a new church was built be-



tween 1602-1603. The construction of the granite façade was finished between 1637-1640 after the completion of the church structure. There are consistent records that indicate that the granite staircase leading up to St. Paul's forecourt was constructed during the same period as the façade. The axis of the monumental granite staircase is not entirely aligned with the axis of the façade, indicating that when it was built, there were already other buildings nearby limiting its layout.

St. Paul's College followed an academic programme of very high standards and is considered to have been the first University of the Far East. The old College was constructed in 1572-1575 and modified in 1578. To accommodate an extension, St. Paul's College was renovated in 1594. The college had the first printing press in China publishing many important books.

St. Paul's College received a huge number of scholars and students and benefited from an extensive library containing almost 5,000 books and valuable manuscripts.

Beside the Church of Mater Dei and the College, there were other important services connected to the Jesuit complex such as a residential block, a House for the Missions in Japan and a Safe-deposit House where tributes were paid to the Society of Jesus in proportion to profits made from trading.

In 1835, a great fire destroyed the entire complex including St. Paul's College and the Church of Mater Dei, leaving only the impressive granite façade that is now called the "Ruins of St. Paul's". After the fire of 1835, the site was used for many years as a burial ground until 1854, when St. Michael's Cemetery was opened and the temporary tombs were transferred to the new cemetery.

Following extensive archaeological studies from 1990-1996, the site was converted into a sacred art exhibition hall and a museum, with a crypt for the martyrs who died in Japan.



b-9. Na Tcha Temple

Na Tcha Temple was built in 1888 and rebuilt in 1901. The temple's altar was installed in 1888 and the incense burner was made in 1898. The temple was recently restored in 1995 and again in 2000, regaining many of its original features. The restoration work included repairs to the temple's roof, consolidation of the walls and the replacement of decayed wood in the structure.

b-10. Section of the Old City Walls

In order to protect the city from foreign aggression, the Portuguese attempted to construct military defences. In as early as 1569, the Portuguese settlers began building a kind of palisade around the city. These structures were very fragile and were dismantled by the Ming authorities several times. Although the Chinese authorities had not granted permission, the construction of military walls and fortresses intensified. At this time, the military structures were mostly built of chunambo. After the Portuguese defeated the Dutch invasion of 1622, the Ming authorities approved the construction of more permanent military structures to reinforce the city's defence. From the map of Macao of 1632, it is possible to observe that the city was already well protected in the north, east and south, with strategic military constructions. The Section of the old City Walls was part of these defence structures.

b-11. Mount Fortress

The construction of Mount Fortress was initiated by the Jesuits in 1617 and completed in 1626. Mount Fortress was once a principal military facility and was one of the city's strongest defence points. In the centre of the top platform, there was a 3-storey tower fitted with cannons on each floor. There were four rows of houses that served as military barracks close by. The Fortress was also equipped with wells and an arsenal that held sufficient ammunition and supplies to survive a siege

lasting up to two years. The site also served as the residence of the first Portuguese governor, D. Francisco de Mascarenhas.

The fortress used to be a restricted military facility until around 1965 when the barracks were converted into a weather observatory. In 1996, the meteorological services moved their operations to Taipa Island.

The fort ramparts and walls were restored in 1992, 1993 and 1996. The restoration involved repairs and reinforcements necessary to maintain the structural stability of Mount Fortress maintaining the authenticity of the site. After completion of the Macao Museum at the site in 1998, Mount Fortress has developed into one of the most visited monuments in the city.

b-12. Guia Fortress (including Guia Chapel and Guia Lighthouse)

Even though there is no exact record of the date of construction of Guia Fortress, it is known that in 1622 there was already a military structure on the site. An inscription found at the entrance of Guia Fortress has the following information:

“The fortress was financed by the citizens of Macao with António Ribeiro as the Captain of Artillery. Construction began in September 1637 and was completed in March 1638, when Domingos da Câmara Noronha was the Commanding Officer”.

The fortress was equipped with sentry posts, ammunition depots and watchtowers and was a restricted military area until 1976 when it opened as a major tourist attraction.

Inside the fortress lie Guia Chapel and Guia Lighthouse. The chapel is dedicated to Our Lady of the Snow. In 1996, during restoration and maintenance work, frescoes were discovered inside Guia Chapel. From 1998 to 2001 a team of experts restored the frescos. The frescoes are from distinct periods, the oldest phase dating back around 300 years. It is thought that local Chinese artists painted the Guia Chapel frescoes which feature biblical themes intertwined with typical Chinese represen-



tations of lions, clouds and other motifs. The frescoes are perfect examples of the spirit of harmonious East and West cultural exchange that is present in the monuments of Macao. The only religious ceremony celebrated at this chapel falls on the 5th of August every year, on the feast day of Our Lady of the Snow.

Guia Lighthouse is the oldest lighthouse on the coast of China. Construction of the lighthouse began in 1864 and was completed in 1865. Originally, the light beam was lit by paraffin, operated through a wooden wheel and a rope to make the lantern rotate. The original designer, Carlos Vicente da Rocha, was a Macao-born Portuguese. In 1874, the lighthouse was damaged by a typhoon and stopped operating for over 30 years. After long repair works including the installation of mirror reflectors, the lighthouse went into operation again on 29th June 1910 and it has been in smooth operation ever since.

c. Form and date of most recent records of property

The Cultural Institute of Macao (IC) is the government department responsible for the protection and preservation of Macao's cultural heritage. As soon as the Cultural Institute was established in 1982, it set about listing items for the defence of the cultural heritage of Macao. Since the promulgation of Decree no. 56/84/M in 1984 and of Decree no. 83/92/M in 1992 on the "Defence of the Architectural, Environmental and Cultural Heritage of Macao", the Cultural Heritage Department of the Cultural Institute has made every effort to study and keep a dossier on all the classified buildings and sites listed in the legislation. Each Monument, Building of Architectural Interest, Classified Ensemble, Classified Site and Protection Zone is recorded with photographs, maps, measured drawings, descriptive analysis and historical profile. So far comprehensive records of Macao's cultural heritage have been made, including the proposed properties.

In order to have an accurate account of the heritage and its preservation, the Cultural Institute of the Macao S.A.R. government conducted



a systematic investigation of “The Preliminary Assessment of the Cultural Heritage of Macao” in 2000, so as to identify problem areas, through direct means and first-hand information, and then allocate resources accordingly.

The project includes:

- 1) Visiting the sites and carrying out field studies, with minutes and photographs;
- 2) Setting up database with editing image materials, collecting data and statistics analysis;
- 3) Writing technical reports and having the photos saved and stored in CDs.

d. Present state of conservation

On the whole, heritage management has progressed gradually, with about 90% of classified properties well taken care for. The proposed properties are in a good state of conservation and serve important community functions, while respecting their original characteristics. Some of the problems identified and that are on the agenda to develop with greater priority are:

1) The Mandarin’s House, which has fallen into disuse and is currently in a poor state of repair owing to ownership disputes. The Macao S.A.R. Government officially purchased it in July 2001 and has begun to work systematically on the maintenance and restoration project.

2) Owing to a number of limitations and circumstances, the environment surrounding some of the proposed properties needs to be improved. Further overall planning is imperative to create a more harmonious environment in which the conservation of cultural heritage is facilitated.

The present state of conservation of the twelve items of The Historic Monuments of Macao is presented below, in accordance with “The Preliminary Assessment of the Cultural Heritage of Macao” report.



Item	Name	Date of Construction	Classification	Present State of Conservation
1	A-Ma Temple	Construction: 1488 Expansion: 1605	Monument	Good
2	Moorish Barracks	1874	Building of architectural interest	Good
3	Mandarin's House	1881	Building of architectural interest	parts of the wood structure damaged; restoration and repair under way.
4	St. Joseph's Seminary Building and Church	Seminary: 1728; Church: 1746-1758	Seminary: Building of architectural interest; Church: Monument	Good
5	Dom Pedro V Theatre	1860	Building of architectural Interest	Good condition; Interior wood structure partly damaged by termites.
6	Leal Senado Building	1784	Monument	Good
7	Holy House of Mercy	First structure built in 1569; Renovated in the 18th century	Monument	Good
8	Ruins of St. Paul's	Façade completed in 1637-1640	Monument	Good
9	Na Tcha Temple	Built in 1888; Renovated in 1901	Monument	Good
10	Section of the Old City Walls	c. 1632	Monument	Good
11	Mount Fortress	1617-1626	Monument	Good
12	Guia Fortress (including Guia Chapel and Guia Lighthouse)	Fortress: 1622-1638; Chapel: 1626 Lighthouse: 1864	Monument	Good



e. Policies and programmes concerning the presentation and promotion of the property

The Macao S.A.R. government has striven to promote a broad range of heritage conservation activities, including education on cultural property preservation, in order to enhance the cultural heritage awareness of the local population and to promote cultural exchange with other peoples of the world. In addition, one of the most important strategic policies of the Macao S.A.R. Government aimed at ensuring the sustainable development of Macao rests on attracting tourist interest in cultural heritage.

In the context of education and cultural tourism development, the Macao S.A.R. government has launched a series of promotional programmes related to cultural heritage preservation. In addition to handy, easily available brochures, internet website information, publications and other interactive materials, such as CD-ROMs, there is a computerized up-dated “City Guide” installed in various strategic points over the city, such as entry points to Macao, Libraries, Museums, and other popular sites, which provides an effective communication channel for cultural heritage issues, to both residents and visitors alike. Simultaneous efforts are being made to provide comprehensive captions at all the sites of monuments and places of historic and architectural interest. Plans are also underway to post heritage information guides at bus stops and other popular sites. Various government departments support and finance overseas media trips to cover and report on Macao's cultural heritage. The Cultural Institute has also introduced three “Cultural Heritage Tours of Macao”, which present some of the main heritage sites in a more accessible manner, with summarized descriptions and historical references, inviting visitors to take the suggested 3 walking tours in Macao.

In order to enhance citizens' awareness for heritage conservation issues, the Macao S.A.R. Government has launched a “Macao Cultural Heritage Promotion Project”, educating citizens on the city's cultural heritage through informative exhibitions, seminars, educational games and



competitions. This long-term project includes a programme entitled “The Young Heritage Ambassadors Training Scheme”, which aims at promoting the involvement of local young students in heritage issues. The students learn about the value of the local heritage through training programmes and guided tours and are motivated to assist in promoting it, with the opportunity to gain the official title of “Young Heritage Ambassador”.

The Macao Museum, which also operates under the Cultural Institute, and the Institute of Tourism Studies also run short courses and seminars about cultural heritage conservation and management, including technical viewpoints on architecture, history, archaeology and other areas.

The Macao S.A.R. Government also vigorously supports academic research on the history and cultural heritage of Macao. An academic journal, the *Review of Culture*, published by the Cultural Institute, publishes papers, articles and research findings focussing on Macao studies, and the magazine, *Macao*, run by the Government Information Office, also features articles relating to cultural heritage. About one hundred books and other publications issued by government-supported institutions, such as the Macao Foundation, the Maritime Museum, as well as the Cultural Institute, also focus on Macao Studies. The Government offers scholarship, giving priority to studies on the history and cultural heritage of Macao.

The Macao S.A.R. government has been working hard, through various channels and at various levels, to promote its cultural heritage, enhance its citizens’ awareness about conservation issues and encourage them to participate in the preservation of their cultural heritage, so that all citizens of Macao will continue to be involved in the effort of developing Macao into a City of Culture.

4. Management

a. Ownership

Item	Name	Owner/s	Agency/agencies with management authority
1	A-Ma Temple	Macao S.A.R. Government	Board of A-Ma Temple Charity Association
2	Moorish Barracks	Macao S.A.R. Government	Macao Harbour Administration Building
3	Mandarin's House	Macao S.A.R. Government	Cultural Institute of the Macao S.A.R. Government
4	St. Joseph's Seminary Building and Church	St. Joseph's Seminary	Catholic Diocese of Macao
5	Dom Pedro V Theatre	Management Board of Dom Pedro V Theatre	Management Board of Dom Pedro V Theatre
6	Leal Senado Building	Macao S.A.R. Government	The Provisional Municipal Council of Macao
7	Holy House of Mercy Building	Holy House of Mercy Charitable Foundation	Holy House of Mercy Charitable Foundation Board
8	Ruins of St. Paul's	Macao S.A.R. Government	Cultural Institute of the Macao S.A.R. Government
9	Na Tcha Temple	Macao S.A.R. Government	Management Board of Na Tcha Temple
10	Section of the Old City Walls	Macao S.A.R. Government	Cultural Institute of the Macao S.A.R. Government
11	Mount Fortress	Macao S.A.R. Government	Cultural Institute of the Macao S.A.R. Government
12	Guia Fortress (including Guia Chapel and Guia Lighthouse)	Macao S.A.R. Government	Cultural Institute of the Macao S.A.R. Government



b. Legal status

Heritage legislation in Macao ensures the long-term commitment of the local Government in promoting the conservation and integrity of all urban, architectural and cultural heritage in Macao.

The Cultural Institute of Macao is the sole entity responsible for the management of all classified heritage buildings and sites in Macao, in the context of local heritage protection laws.

Article 125, Chapter VI of the *BASIC LAW OF THE MACAO SPECIAL ADMINISTRATIVE REGION OF THE PEOPLE'S REPUBLIC OF CHINA* stipulates: "The Government of the Macao Special Administrative Region shall protect by law the scenic spots, historical sites and other historical relics as well as the lawful rights and interests of the owners of antiques".

According to Decree Law no. 56/84/M and Decree Law no. 83/92/M, regarding the "Defence of the Architectural, Environmental and Cultural Heritage of Macao", any plans that may alter the characteristics of heritage sites or buildings must be submitted to the Cultural Institute for approval before they can be carried out. And any construction, reconstruction or alterations inside the buffer zones is also regulated.

The nominated property consists of 9 classified Monuments and 3 classified Buildings of Architectural Interest, and according to the law, all Monuments and Buildings of Architectural Interest, either of government or private ownership, have their authenticity and integrity efficiently controlled and managed by the Cultural Institute. (Please refer to Appendix Table II for details.)

All 12 items included in the current proposal, entitled "The Historic Monuments of Macao", are already protected by Decree law no. 56/84/M of 1984 and Decree Law no. 83/92/M of 1992, in accordance with the following table of classification:

Name	Classification
A-Ma Temple	Monument
Moorish Barracks	Building of Architectural Interest
Mandarin's House	Building of Architectural Interest
St. Joseph's Seminary Building and Church	Monument
Dom Pedro V Theatre	Building of Architectural Interest
Leal Senado Building	Monument
Holy House of Mercy	Monument
Ruins of St. Paul's	Monument
Na Tcha Temple	Monument
Section of the Old City Walls	Monument
Mount Fortress	Monument
Guia Fortress (including Guia Chapel and Guia Lighthouse)	Monument

c. Protective measures and means of implementing them

The first decree law on the defence of the cultural heritage of Macao was published in 1976. The Cultural Institute of Macao was established in 1982, with the responsibilities described in Decree no. 63/94/M, concerning all matters relating to cultural heritage protection. With the promulgation of Decree no. 56/84/M in 1984, the first lists of classified monuments, ensembles and conservation sites were published, and since then the nominated property has been well protected and maintained.

The principal protective measures are:

1) Protective measures enshrined in legislation

Existing laws related to the protection and conservation of the cultural heritage of Macao include: "The Basic Law of the Macao Special Administrative Region of the People's Republic of China", Decree Law no. 56/84/M and Decree no. 83/92/M relating to the "Defence of the



Architectural, Environmental and Cultural Heritage”, and Decree no. 7/91/M relating to “General Regulations for Urban Construction”.

2) Protective measures by publishing classified lists and defining protected areas

In 1984, the Government of Macao issued a new law governing the protection of Macao’s cultural heritage, giving clear and complete definitions, categorising heritage into Monuments, Classified Ensembles, Classified Sites and Protection Zones, setting detailed regulations governing the protection of each of the four classifications, and publishing the first list of 89 protected items. In 1992, the government promulgated another decree law, in addition to the 1984 decree law, which created the new category of Building of Architectural Interest. The list was increased from 89 to 128 items, and protected areas were clearly delineated on maps, which are an integral part of Macao’s legislation on heritage conservation.

3) Maintenance and conservation

The management of Macao’s cultural heritage is the responsibility of the Cultural Institute of the Macao S.A.R. Government.

No alteration to the existing state of the listed items is allowed without prior approval from the Cultural Institute. Moreover, the Cultural Institute is responsible for implementing specific plans and projects concerning the environment of each classified property, to ensure overall harmony. In the period from 1982 until 2001, the Cultural Heritage Department of the Cultural Institute of the Macao S.A.R. Government arranged/supervised the conservation and restoration of over 350 buildings, including the restoration of 8 churches and 20 temples, the creation of two museums of sacred art housed within the precincts of



listed monuments, and the preservation of about 700 religious artefacts and relics.

4) Computerized documentation and research on conservation

The Cultural Heritage Department of the Cultural Institute has carried out continuous surveys of local classified buildings and sites, setting up computerized files of maps, detailed plans, operational guidelines, rigorous drawings of each monument and other documents relating to preventive measures, conservation projects, inventory files and research data-basis. All of the 12 items listed in the present application proposal have in-depth information files that are constantly updated and reviewed, in the context of assessment studies related to state of conservation.

d. Agency/agencies with management authority

The Macao Special Administrative Region is a local administrative region of the People's Republic of China, authorized by the National People's Congress to exercise a high degree of autonomy and enjoy executive, legislative and independent judicial power.

The Cultural Institute of Macao is only agency with management authority over issues relating to cultural heritage preservation and the implementation of all heritage protection laws.

The address of the Cultural Institute of Macao S.A.R. Government is:

No. 87-U, Avenida da Amizade,
Praceta de Miramar, Edifício San On,
Macao S.A.R.



e. Level at which management is exercised and name and address of responsible person for contact purposes

Ms. Heidi Ho, alias Ho Lai Chun da Luz

President of the Cultural Institute of the Macao S.A.R. Government

Address:

No. 87-U, Avenida da Amizade,

Praceta de Miramar, Edifício San On,

Macao SAR

f. Approved plans relating to the property (local/regional conservation and tourism development plans)

The plans approved so far are: Annex V of Law-decree 83/92/M, Conservation Guidelines for the Cultural Heritage of Macao (see blueprint copies attached to this document).

On a more detailed scale, the Cultural Heritage Department has also developed several conservation programmes regarding programmes for the restoration of specific monuments and classified buildings, such as the case of the project for the Mandarin's House and plans for the improvement of Guia Fortress.

g. Sources and levels of finance

The main source of conservation funding comes from the annual Government Budget. From 1982 to 2001, the government spent over MOP\$130 million (approx. US\$ 17 million) on the conservation of Macao's cultural heritage.

h. Sources of expertise and training in conservation and management techniques

Before returning to Chinese sovereignty on December 20th 1999, Macao had the support and guidance of Portugal's National Heritage



Bureau in the conservation of Macao's cultural heritage. Following Macao's return to China, the State Administration of Cultural Heritage of the People's Republic of China and other research institutes lend support and guidance.

The Cultural Heritage Department of the Cultural Institute consists of professional architects, engineers, historians and other experts and technicians who draft and implement plans on the protection and restoration of the heritage items listed in this application and respective buffer zones.

The staff of the Department actively participate in regional and international conferences and workshops concerning cultural heritage preservation, to boost and update their knowledge and expertise in the legislation and management of cultural heritage. For example, architects and engineers of the Department participated in the training programmes offered by ICCROM, and the Architectural Conservation Programme provided by the Department of Architecture of the University of Hong Kong, among many other conferences, workshops and traineeships in the region.

i. Visitor facilities and statistics

The Macao S.A.R. Government recognises the importance of the local tourism industry, which is consistent with its strategic policies on development and sustainable development. For instance, the Macao S.A.R. Government has invested heavily in transportation, telecommunications and other tourism and culture facilities. The image of a "City of Culture" has come into shape, offering visitors a vast spectrum of cultural attractions of profound historic significance.

1) Transportation

a. On the international front, the US \$120 million International Airport of Macao has rapidly increased its range of domestic and interna-



tional flight connections and continues to promote new protocols with airline companies; the busy Outer Harbour Port provides excellent ferry services for visitors from Hong Kong and other parts of the world.

Lotus Bridge links Macao with the Chinese mainland, while there is a new check-point at Macao's Border Gates. All these facilities combine to make Macao a beckoning city open on all fronts and easily accessible from any part of the world. Macao also continues its tradition as a connection point between China and other countries.

b. In Macao there is an excellent urban transportation system and road network, with 41 bus routes provided by two bus companies, both within the Peninsula and between the Peninsula and the two outlying islands, Taipa and Coloane. In addition to high-frequency bus services, there are more than 800 taxicabs readily available to visitors. In particular, rickshaws and mini-jeps, full of exotic local colour, offer more options for tourists, and also provide a comfortable environment for walking tour.

2) Telecommunications

In the past ten years the telecommunication services of Macao have been jointly developed by the Government and franchised companies, providing a wide range of services from traditional cable and telephone services, to long-distance services reaching 219 countries across the globe. Simultaneously, mobile phone networks and Internet services have also enabled Macao to host information that is easy accessible from all corners of the world.

3) Tourism facilities

a. The interactive computerized *City Guide*, prepared by the Institute for Civic and Municipal Affairs shows places of interest and downtown areas, providing information about local cultural venues, tourist attractions, transportation, entertainment, weather, and government services. All the main roads and thoroughfares are installed with signs giving direc-

tions to tourists. There are six tourism information offices set up by the Macao Government Tourism Office.

b. There are a number of excellent hotels in Macao, with more facilities built every year. During 1992-2001, the number increased from 25 to 38. The following table provides the number of hotels, their respective grade and the number of rooms they provide:

Year	1992		2001 (up to April)	
	No. of hotels	No. of rooms	No. of hotels	No. of rooms
5-stars	8		8	3118
4-stars	2	2563*	9	2721
3-stars	8	1549	9	1880
2-stars	7	878	12	887
Total	25	4990	38	8606

* This number is the total of 5-star and 4-star hotel rooms added together.

4) Cultural facilities

As early as the 16th century, Macao had gained a reputation as a meeting point for Eastern and Western cultures.

There are 28 ancient Chinese temples and Western churches and the city also has 12 museums, a number that reflects the cultural wealth of the city, given its small size.

Macao's state-of-the-art Cultural Centre, completed in 1999, in an ideal venue for international level cultural events such as the annual Macao Arts Festival and the annual International Music Festival.

Equipped many high quality facilities and resources, Macao has been able to attract increasing numbers of visitors. The following table indicates the annual increase of visitors to Macao, mainly from Hong Kong, Mainland China, Taiwan and other regions:



Year	1992	1993	1994	1995	1996	1997	1998	1999	2000
Number of visitors	6219.4	5987.6	5958.8	5989.2	6041.2	7000.4	6948.5	7443.9	9162.2

• Unit in thousands (1,000).

j. Property management plan and statement of objectives

Cultural heritage conservation necessarily depends on efficient management. The Cultural Institute has formulated medium and long-term plans, establishing a comprehensive system to improve the quality of protection, research, exhibition, management and promotional activities. These plans aim at improving conservation efforts through the enforcement of relevant laws, environmental measures for protected areas and buffer zones, surveillance and control over heritage maintenance issues, stimulating research studies, in an overall administrative approach.

The short, medium and long-term plans drawn up by the Cultural Institute are carried out in the following stages:

a. Repairs and maintenance: every effort is made to maintain the authenticity and integral state of the heritage and lay down priorities for restoration work, on a case by case analysis that takes into account various criteria, such as state of conservation, cultural and historic relevance, urban environment, tourism interest and other items;

b. Monitoring: for example a scientific approach is adopted to the problem of termites, monitoring the SO₂ (pollution level) in the atmosphere, rainfall, humidity, air quality and setting up databases;

c. Boosting management efficiency: digital management systems are set up, the GIS (Geography Information System) has recently been introduced in the Cultural Heritage Department, in order to make an all-dimensional survey of the heritage; control and management over building activities is enforced on the basis of “Conservation Guidelines on Cultural Heritage”, setting up conservation networks in cooperation with other sectors; routine operations and mechanisms of the Cultural Institute are streamlined; regular action programmes with a specific project

focus are established within the context of the Cultural Heritage Department agenda; research studies and development of staff training activities is promoted, to improve professionalism in the administrative sector dealing with heritage conservation; and there are on-going efforts to revise and amend legislation relating to the heritage;

d. Research: active development of studies and technical investigations about heritage management, strengthening ties with local, regional and international experts, for academic and professionals to exchange ideas;

e. Exhibitions and promotional activities: for example, holding a travelling exhibition on “Macao’s Architectural Heritage” in local schools and distributing the 3 pamphlets “Cultural Heritage – Tours of Macao” to increase general awareness about the importance of conservation;

Medium-term and long-term plans include more investment in the GIS system and in the Internet, by hosting the Cultural Institute’s Web Site (www.icm.gov.mo), so that the cultural heritage of Macao will become more widely known to throughout the world.

k. Staffing levels (expertise, techniques and maintenance)

At present, there are 15 architects, engineers and technicians in the Cultural Heritage Department of the Cultural Institute of the Macao S.A.R. Government, 8 of whom are university graduates (53% of the total). They are responsible for the overall management of Macao’s cultural heritage, while specific repair and maintenance projects, such as the restoration of oil paintings and the maintenance of classified buildings, are sub-contracted to various professional companies staffed by 235 craftsmen and workers who have both experience and expertise in the conservation of Cultural Heritage.



5. Factors affecting the property

a. Development pressures

Most of the historic and architectural heritage of Macao is located in the old urban areas of the Peninsula. In the past, owing to the lack of urban planning and the increase in the population (about 0.435 million now), some modern buildings were constructed around the heritage, thus affecting the environment of the heritage.

In recent years, legislation and various conservation measures implemented by the government, such as encouraging residents to move to new reclaimed land or new towns in Taipa, have greatly reduced these pressures, and guaranteed the conservation of the heritage and of its environment.

b. Environmental pressures

As most of the nominated property is located in consolidated urban areas, the roads and lanes within the protected areas are narrow, which indirectly has a good effect on traffic control inside the old city zones. Moreover, the areas where monuments and sites are mostly concentrated, such as the Leal Senado Square, have been pedestrianised. Therefore, on the whole, the heritage is comparatively free from traffic exhaust. However, as Macao is located in a sub-tropical zone and surrounded by sea, humid weather poses a problem for wood and brick structures. The



Macao S.A.R. Government has been trying to overcome the problem by regular inspections and improving ventilation and air quality.

The buffer zones included in this proposal application can be described in the following manner:

Zone One is a consolidated urban area, which starts close to the inner harbour of Macao and leads all the way towards Mount Fortress, in the centre of the city. The overall environment of this zone is very diversified, from the coastal area of A-Ma Temple to the green area of Mount Fortress. A large part of this buffer zone is also for pedestrians only, which limits the pollution indices inside the historic centre of Macao.

Zone Two includes the Protestant Cemetery, close to Camões Park and is also dominated by mostly green areas.

Zone Three consists of Guia Hill, which is essentially one of the greener areas of Macao.

c. Natural disasters and preparedness

The typhoon season lasts from May to October in Macao and, on average two typhoons come within 100 nautical miles every year, posing a threat to Macao's cultural heritage. Over history, there have been cases of damage caused by typhoons. However, few typhoons have caused serious damage or real destruction to the heritage in recent years. With the increase of buildings along the coast in recent years, the force of the typhoons has been greatly diminished and over the past 50 years or so, there have been few cases of typhoon damage to Macao's heritage.

However, since the local heritage is mostly made of wood and brick, it is vulnerable to termites. Consequently, the Cultural Heritage Department has applied an anti-termite treatment to all classified wood structures, adopting the American Sentricon anti-termite system.

Fires are another threat to Macao's heritage. In order to prevent fire hazards, all the protected buildings in Macao are installed with fire-pre-

vention systems and there are permanent guards and caretakers looking after the classified properties.

d. Visitor/tourism pressures

In recent years there has been a major effort to develop tourism in Macao. Since 1991, an average of 7 million visitors have come to Macao every year, with a record high of 9 million in 2000. This number is expected to grow in years to come but despite the increase, there are no obvious pressures. Of the nominated property, only A-Ma Temple, St. Paul's Ruins and Mount Fortress are usually crowded with visitors, while the churches, though also open to visitors, are not affected. Even A-Ma Temple, which becomes very crowded on some festive occasions, such as the Chinese New Year, has not yet been placed under too much pressure, because there is still enough space around it to alleviate any problems. The government is also planning to open more public spaces around these tourist attractions as a preventive measure. Security personnel, who help prevent the access of too many people at once, are placed at most of the historical buildings or sites open to the public.

e. Number of inhabitants within the property / buffer zone

Number of inhabitants within the property: nil

Number of inhabitants within the buffer zones: 36,533

Most of the local historic and architectural heritage is located on the Macao Peninsula, which is densely populated. However, the residential buildings are mostly only 5 or 6 storeys high.

The nominated property is located in the following three buffer zones of the Peninsula:

Zone One: Extends from A-Ma Temple at the southern end of the Peninsula all the way to Mount Fortress. As this is the site of the Old City, the population density is higher than in other zones. It covers 583,513 square metres, with 10,072 residential units and 30,216 inhabitants.



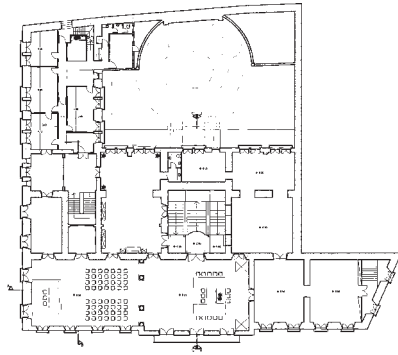
Zone Two: Includes the site of the Section of the Old City walls and the Protestant Cemetery, close to Camões Garden, mostly green areas with trees. The protective area covers 62,283 square metres, with 961 residential units and 2,883 inhabitants.

Zone Three: Guia Fortress, including the Chapel of Our Lady of the Snow and Guia Lighthouse, is located on Guia Hill, which is a green belt, with Flora Park in it. The protective area covers 328,515 square metres, with 1,148 residential units and 3,444 inhabitants.

NB: The Macao Census 2001 is well under way and the latest exact demographic figures from the DSEC (Statistics Department) will be published shortly. Figures provided here are based on the census carried out in 1991, which gave the average number of inhabitants per unit as 3.45. (This average is translated into 3 in the calculation herein.)

f. Others

Nil.



6. Monitoring

a. Key indicators for measuring state of conservation

Key indicators for measuring the state of conservation of the heritage are based on the statistics of the Cultural Heritage Department. The monitoring is conducted according to the following indicators listed below:

- 1) State of conservation of historical authenticity;
- 2) Changes and alteration to the exterior;
- 3) Structural stability;
- 4) Seepage;
- 5) Weathering;
- 6) Partial or total displacement and damage;
- 7) Historical authenticity of repair materials; and
- 8) Changes in surroundings environment.

Any building activity within the heritage and the protected areas is subject to the scrutiny of the government departments concerned and any application and relevant information must be submitted to these departments as well as the Cultural Institute after which the Cultural Institute will, in accordance with existing regulations, issue a proposal stating the terms, e.g., whether the façade should be retained, how high it should be, in what style and colour, and so on.



b. Administrative arrangements for monitoring property

1) Close monitoring of heritage is the daily routine of the Cultural Heritage Department, whose staff makes regular and spot inspections;

2) The Cultural Institute invites professional institutions to carry out investigations when necessary;

3) The Cultural Institute has hired specialists to install the Sentricon system to solve the problem of termites, which is the main cause of serious damage to the heritage; and

4) The Meteorological and Geophysical Bureau of Macao and the Environmental Protection Committee monitor the SO₂ levels in the atmosphere, rainfall, humidity and air conditions and make annual reports.

c. Results of previous reporting exercises

Previous reporting exercises are recorded in the following reports, documents and publications, all of which have been implemented or are being implemented.

These relate to the cultural heritage of Macao as a whole:

1) Cultural Institute (1993): Programa para Viabilização do Património Cultural do Bairro de S. Lázaro;

2) Cultural Institute (1997): *Asserting an Identity of Macao*;

3) Cultural Institute (2000): Report on the Preliminary Assessment of the Cultural Heritage of Macao;

4) Cultural and Archaeological Research Institute of Guangdong Province (2000): Report on the Macao Archaeological Field Survey of 2000;

5) Cultural Institute (2000): *Igrejas Paroquiais de Macau*;

6) Cultural Institute (2001): Report on the Comparative Study on International Practice of Built Heritage Conservation.

Reports and other published documents related to the nominated property are listed below:



1. Mandarin's House

Cultural Institute (1995-1996): Proposal on the Restoration and Re-use of Mandarin's House.

2. St. Joseph's Seminary Building and Church

Cultural Institute (1999): Project on the Structural Consolidation and Maintenance of St. Joseph's Seminary Church.

Cultural Institute (2001): Repair and Maintenance Project of the Museum of St. Joseph's Seminary.

3. Dom Pedro V Theatre

Prescott, Jon A. (1972): Report on the Restoration and Reconstruction of Dom Pedro V Theatre, Hong Kong: University of Hong Kong.

4. Leal Senado Building

R. Beltrão Coelho (1995): *Leal Senado de Macao, A Sketch of the Building*, Macao: Leal Senado.

5. Ruins of St. Paul's

Hugo-Brunt, M (1954): *An Architectural Survey of the Jesuit Seminary Church of St. Paul*, Hong Kong: University of Hong Kong.

Empresa Geral do Fomento (1983): *Sugestão para a Recuperação das Ruínas da Igreja de S. Paulo*.

Civil Engineering Laboratory of Macao (1988): *Diagnosis of the Present State of Conservation of the Façade of St. Paul's Ruins and Maintenance Plan*.

Instituto Português do Património Cultural (1988): *Testemunhos Arqueológicos da Igreja de S. Paulo de Macau*.

Civil Engineering Laboratory of Macao (1990): *Report on Impulse Radar Survey at Ruins of St. Paul's*.

Consórcio, M V Gapres (1990): *Proposal on the Global Planning and Restoration of the Ruins of St. Paul's*.



The National Civil Engineering Laboratory of Portugal (1990): Study on the Cleaning of the Façade of St. Paul's Ruins.

6. Mount Fortress

Macao Museum (1998): *Um Museu em Espaço Histórico– A Fortaleza de S. Paulo do Monte.*

7. Guia Fortress

Cultural Institute (1999): Report on the Conservation of the Mural Paintings of Guia Chapel (Phase I).

Cultural Institute (2001): Report on the Conservation of the Mural Paintings of Guia Chapel (Phase II).

Cultural Institute (2001): Proposal on the Improvement of Guia Fortress.



7. Documentation

a. Drawings, photographs, slides and films/videos

(See Attachments)

b. Copies of the property management plans and extracts of other plans relevant to the property as well as excerpts of the laws and regulations regarding property management

b.1 Heritage Management Plan — *Conservation Guidelines*

1. General Objectives:

1) To execute all government and private urban development plans within the protected areas and buffer zones of “The Historic Monuments of Macao” in accordance with the *Conservation Guidelines*.

2) To create a more enhancing environment for the conservation of the cultural heritage.

2. Ambit: The objective of the Management Plan will be to oversee or control the different urbanisation projects in that part of the city of Macao designated as “The Historic Monuments of Macao”, which includes the buildings, in groups or in isolation, and the public spaces and sites, hereafter called “protected zones”.

3. Definition of Works: The realization of the objectives may be in the form, among other activities, of the projects and/or works described hereunder:



Development projects

— any new structures planned to be built on unoccupied land (buildings, walls, outdoor space and urban environment, etc.).

Reconstruction projects

— Projects planned to restore, totally or partially, to their original forms with all their original features.

Renovation and modification projects

— Projects planned to modify or alter the original design or structure, or reuse or improve the original.

Repair projects

— Projects planned to replace the damaged parts, including repairs, improvements, cleaning and painting, but without structural alterations.

Expansion projects

— Projects planned to expand the existing buildings.

Consolidation projects

— Projects planned to strengthen or consolidate the structures of existing buildings.

Demolition projects

— Projects planned to demolish, clear up or renew some existing structures.

4. Urban Management and Licensing

In addition to recognizing the universal values of the architectural heritage, the Macao SAR Government, in view of the Convention for the Protection of the Cultural and Natural World Heritage and the prevailing legislation, and using the authority invested in it and the various means at its disposal, will undertake to prevent any actions which may directly or indirectly damage those cultural and natural values.

As regards the present Regulation, it also determines that the Macao SAR Government undertakes to conserve the urban and architectural character of “The Historic Monuments of Macao”, preserving and recuperating its archaeological, historic, evocative, architectural and urban interest, guaranteeing by this means the conservation of the essential aesthetic values of the Territory of Macao.



Thus, the concession of licenses for the execution of works will be subject to the rules and guidelines and will assume prior consultation with the tutelary departments and entities as well as the Cultural Heritage Department of the Cultural Institute for perusal and endorsement.

5. General Regulations Governing Projects Within the “Protected Zones”

The “protected zones” covered by this Regulation, is mainly distinguished by its historic, monumental and architectural characteristics. It consists of a group of buildings and public spaces, which, independently of their state of conservation, incorporates the historic nucleus of the city, characteristics by the co-existence of the traditional Portuguese city with the Chinese bazaar. The utilization of the buildings should, in general, be compatible with the conservation of the architectural characteristics and the urban environment, and may be conditioned by technical studies and opinions by the above-mentioned entities and by the solutions considered most suitable for their preservation.

5.1) Careful considerations must be given to harmony and the conservation of urban environment before any classified building in the “protected zones” and “buffer zones” is put to use, and the project must be accompanied by technical support and appropriate conservation plan provided by the Cultural Institute.

5.2) Any project proposed for use or decoration that may have negative effect on the integrity of the building and its environment shall not be approved.

5.3) In addition to municipal regulations, land use in the “protected zones” and “buffer zones” is subject to regulations governing commercial projects, namely, considerations must be given to the specific features of the project concerned and to the conservation of urban environment.

5.4) In principle, proposal to establish a new industrial site or warehouses in the “protected zones” and “buffer zones” shall not be considered or approved, unless there is strong evidence following a careful



study that it will not cause any air/noise pollution, or impact or traffic problems.

5.5) Garages are for private use only, and should not be in the way for pedestrians and should not affect the integrity of the areas.

5.6) Projects shall be strictly confined within the permitted area.

5.7) Every effort shall be made to preserve the density, height, size, skyline/ silhouette of the “protected zones” and “buffer zones”. No alteration to the roofs shall be allowed, unless it is intended to restore the original skyline/silhouette.

5.8) No project shall be allowed to reduce the size of court-yards, gardens and other public or private space within the protected areas.

5.9) Public space involved in restoration projects must be restored to its original size.

5.10) Only movable installations for exercise, relaxation and recreation are allowed in green belts, public or private, existing or newly developed.

5.11) It is forbidden to chop trees or bushes, unless they are irretrievably damaged or unless they give place to a new approved greening project.

5.12) Any alteration to the land surface of the classified green belts, such as filling and digging, or the building of a new road, is forbidden, unless it is part of an urban environment improvement project.

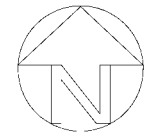
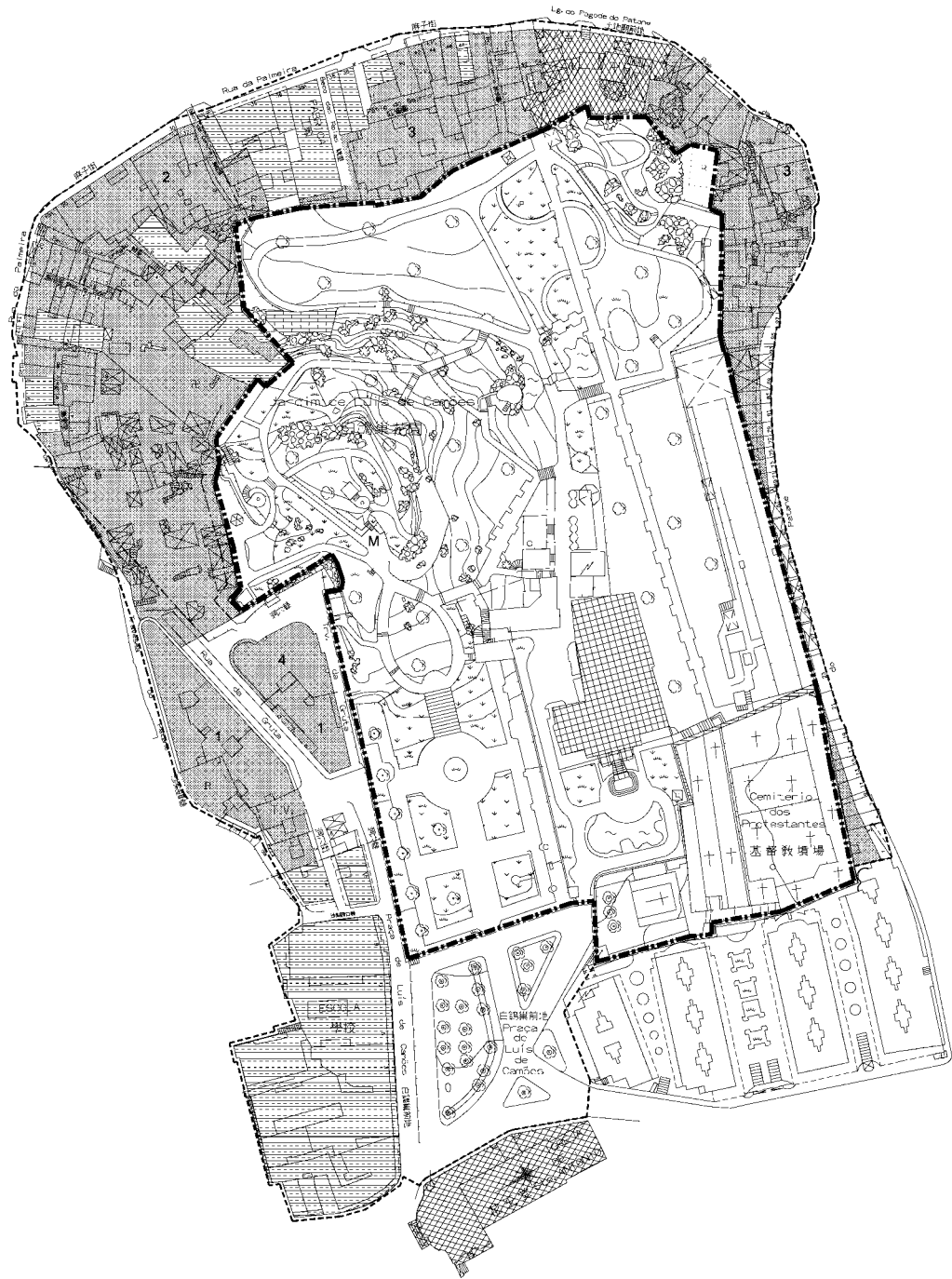
5.13) Only demolition project that is fully justified with sufficient evidence shall be endorsed.

5.14) Only demolition project that is accompanied by previously prepared redevelopment plan shall be considered and approved.










5.15) The colour of paint for either existing building or planned building must match the surroundings.

5.16) In the process of the project, when objects of architectural and archaeological value are found, the project in progress should stop and the Cultural Institute and other departments concerned should be informed immediately. And this shall be followed by investigation, research and formulation of plans for excavation.

Attached: Maps of Conservation Guideline



CLASSIFIED SITE OF LUÍS DE CAMÕES GARDEN PROTECTION ZONE

-  CLASSIFIED SITE
-  PROTECTION ZONE
-  MONUMENT
-  BUILDING OF ARCHITECTURAL INTEREST
-  EXISTING VEGETATION MAINTENANCE AREA
-  THE DEVELOPMENT MUST ADHERE TO THE FOLLOWING CONDITIONS AND TO R.G.C.U.
 1. Not exceed the 76° inclined plain drawn from the center of the street;
 2. One set back with max. 2 floors;
 3. Not exceed 20.50m in total height of the building.
-  DEVELOPMENT SHOULD ADHERE TO THE REGULATIONS LISTED AS FOLLOW AND TO THE CONDITIONS MENTIONED IN THE PREVIOUS PARAGRAPH:
 1. Maximum height of the rooftop level should not exceed: 30.70m N.M.M.
 2. Maximum height of the rooftop level should not exceed: 24.20m N.M.M.;
Inclined rooftop with roof tiles;
Set back 5.00m from the garden wall.
 3. Maximum height of the rooftop level should not exceed: 18.50m N.M.M.;
Set back 3.00m from the garden wall.
 4. Maximum height of the rooftop level should not exceed: 25.30m N.M.M.
-  MAINTENANCE OF THE EXISTENT TREES
-  NEW ALIGNMENT PROPOSED BY D.S.S.O.P.T.



**CLASSIFIED SITE OF GUIA HILL
PROTECTION ZONE**



CLASSIFIED SITE



PROTECTION ZONE



MONUMENT



BUILDING OF ARCHITECTURAL INTEREST



MAINTENANCE OF THE EXISTENT VEGETATION



NO CONSTRUCTIONS ALLOWED IN THIS AREA
Development must be preserve the existing walls and set back 10.00m from the wall.



EXISTING CHARACTERISTICS AND FUNCTIONS
(Gardens, patios and backyards)



AREA DESIGNATED FOR SPORTS AND OUTDOOR RECREATIONAL FACILITIES
Authorized construction of only small support facilities.



BUILDING WITH PROTECTED FAÇADE AND HEIGHT RESTRICTION



THE DEVELOPMENT MUST ADHERE TO THE FOLLOWING
CONDITIONS AND TO R.G.C.U.:

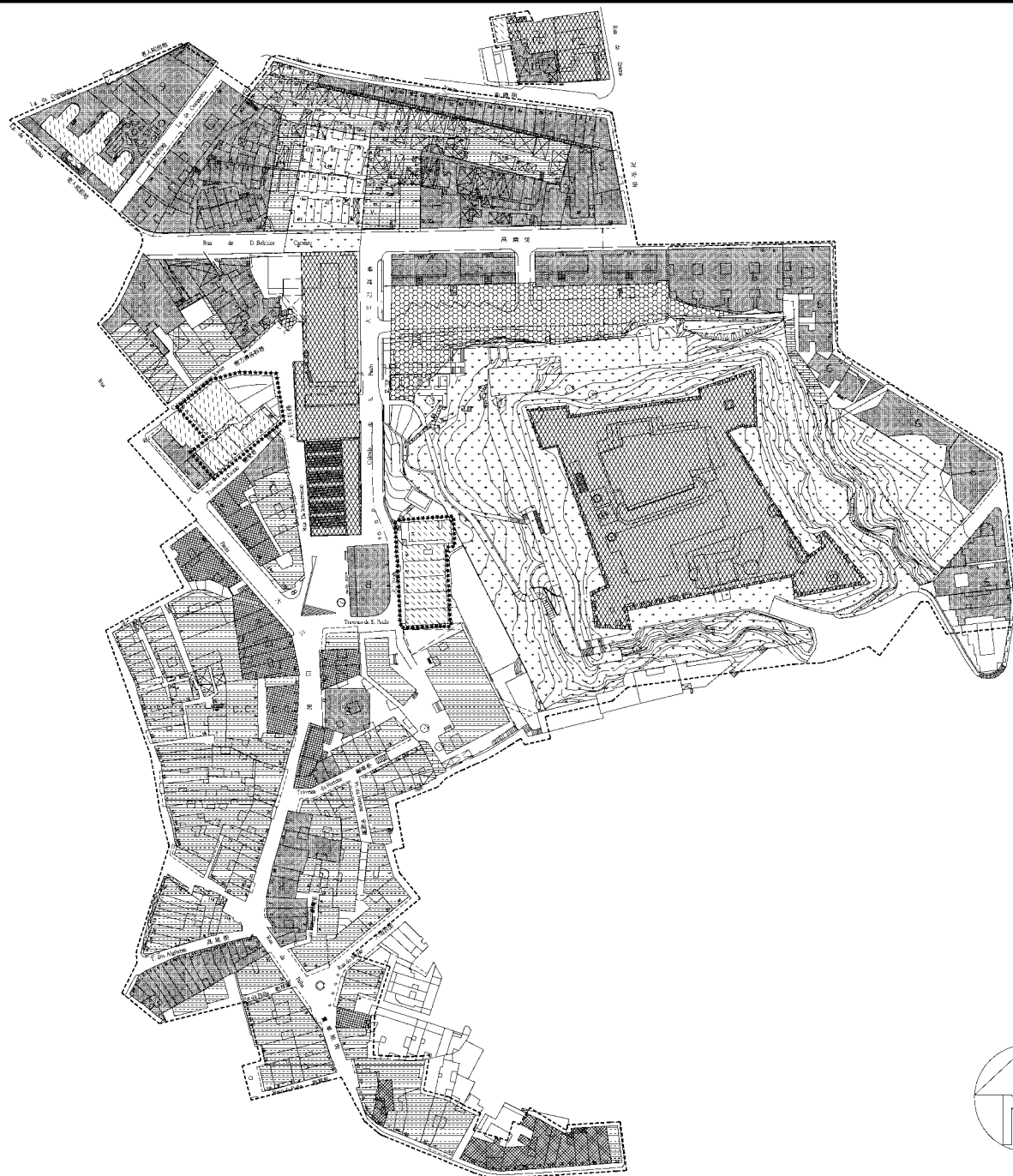
1. Maximum height of the rooftop level should not exceed 52.50m N.M.M.
2. maximum height of the rooftop level should not exceed 52.50m N.M.M.;
3. Maximum height 20.50m.
4. Maximum height of the rooftop level should not exceed 34.00m N.M.M.;
- Building coverage: 50%.
5. Maximum height of the rooftop level should not exceed 52.50m N.M.M.;
- Building coverage: 50%.
6. Maximum height of the rooftop level should not exceed should not exceed the level of Engenheiro Trigo Alley, in the same alignment in NE direction (52.50m N.M.M.);
Set back 3.50m from the wall.














- a) Maintenance of the existent wall of stone.
7. Regulations indicated in the P.I.U. of Guia and S. Januário Hills, of D.S.S.O.P.T.;
- Maximum height of the rooftop level should not exceed 52.50m N.M.M.;
- Set back 3.00m from all the boundaries of the land plot.
8. Maximum height of the last floor paving stone of 48.00m N.M.M.;
- Obligatory use of inclined rooftop. The highest point of the rooftop should not exceed the height of 50.00m N.M.M.;
- The front of the construction should not exceed 2/3 of the front of the land plot.
9. Maximum height of the rooftop level should not exceed 54.00m N.M.M.
10. Reconstruction may be permitted to maintain the same size.



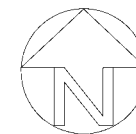
MAINTENANCE OF THE EXISTENT TREES



ST. PAUL'S RUINS / PROTECTION ZONE
 PAO KONG TEMPLE / PROTECTION ZONE
 CLASSIFIED ENSEMBLE OF PAIXÃO ALLEY
 CLASSIFIED ENSEMBLE OF ST. PAUL'S ALLEY










-  CLASSIFIED ENSEMBLE
-  PROTECTION ZONE
-  MONUMENT
-  BUILDING OF ARCHITECTURAL INTEREST
-  MAINTENANCE OF THE EXISTENT VEGETATION
-  AREA SUBJECT TO DETAILED URBAN PLAN
 Parking area.
-  BUILDING WITH PROTECTED FAÇADE AND HEIGHT RESTRICTION
-  DEVELOPMENT MUST MAINTAIN THE EXISTING FAÇADE AND MAY BE ALLOWED TO INCREASE IN HEIGHT SUBJECT TO THE FOLLOWING:
 - One set back with max. 2 floors (5.40M);
 - The appearance of the new commercial shops on the ground floor must be consistent with the existent façade; (See footnote.)
 1. The development is restricted to 2 floors in height in the front portion with an inclined roof extending to the rear portion of a max. height of 17.6m.
 2. Obligatory use of inclined rooftop. The development may be permitted up to 2 floors subject to following conditions:
 - 1) to maintain the existing façade and the balustrade; and
 - 2) set back 1.00m for the construction the inclined roof.
 3. Development must conform to the existing façade of no. 13 and may be permitted to build up to 2 floors with a single set back.
-  THE DEVELOPMENT MUST ADHERE TO THE FOLLOWING CONDITIONS AND TO R.G.C.U.
 1. Not exceed the 76° inclined plain drawn from the center of the street;
 2. One set back with max. 2 floors;
 3. Not exceed 20.50m in total height of the building. (See footnote.)
-  DEVELOPMENT SHOULD ADHERE TO THE REGULATIONS LISTED AS FOLLOWS AND TO THE CONDITIONS MENTIONED IN THE PREVIOUS PARAGRAPH:
 1. Development may be permitted to max. rooftop height of 11.60m; and with obligatory a set back for the highest 2 floors. (See footnote.)
 2. Development may be permitted to max. rooftop height of 17.00m; and with obligatory a set back for the highest 2 floors. (See footnote.)
 3. The existing condition including size and finishing must be maintained. Obligatory use of inclined rooftop. (See footnote.)
 4. The max. height of the development is defined as the highest point of the building's roof ridge (31.00m N.M.M.); Obligatory use of inclined rooftop.
 5. The max. height of the development is defined as the highest point of the building's roof ridge (34.60m N.M.M.); Obligatory use of inclined rooftop.
 6. The total development height should be in no case higher than 47.00m N.M.M.; or max. building height of 20.50m (M class).
 7. Maximum height of the rooftop level should not exceed 13.70m.
 8. Reconstruction of the buildings must be carried out in accordance to original design (with architectural / construction drawings supplied by the Cultural Heritage Department of the Cultural Institute). (See footnote.)
 9. Maximum height of the rooftop level should not exceed 36.70m N.M.M.
 10. Maximum height of the rooftop level should not exceed 26.50m N.M.M.; Maintenance of the stone wall, with set back 3.00m; set back 3.00m from all boundaries of the temple.
-  NEW ALIGNMENT PROPOSED BY D.S.S.O.P.T.

Footnote: Restriction of materials. Use painted plasters and window frames in wood or anodised aluminium.

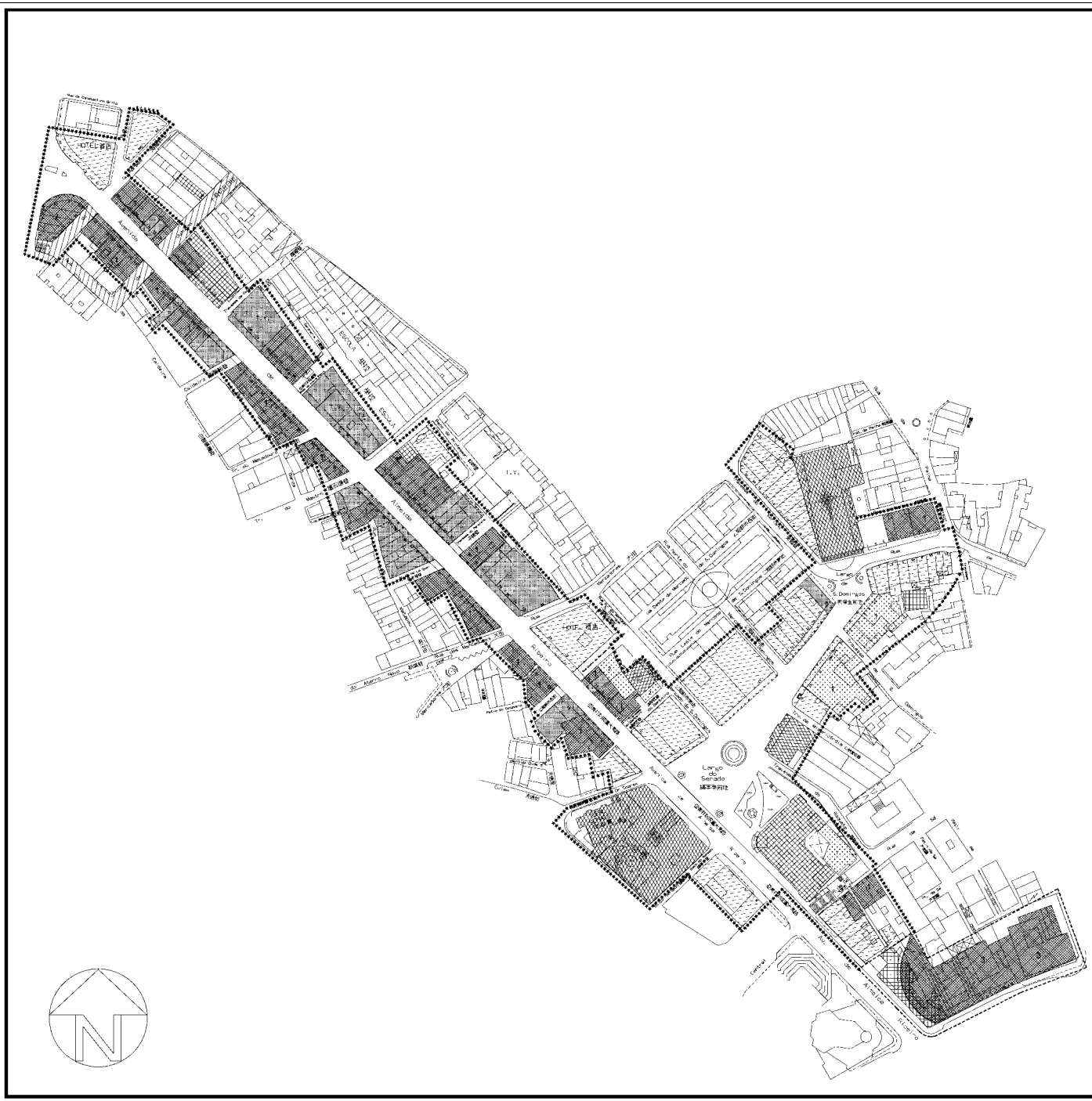


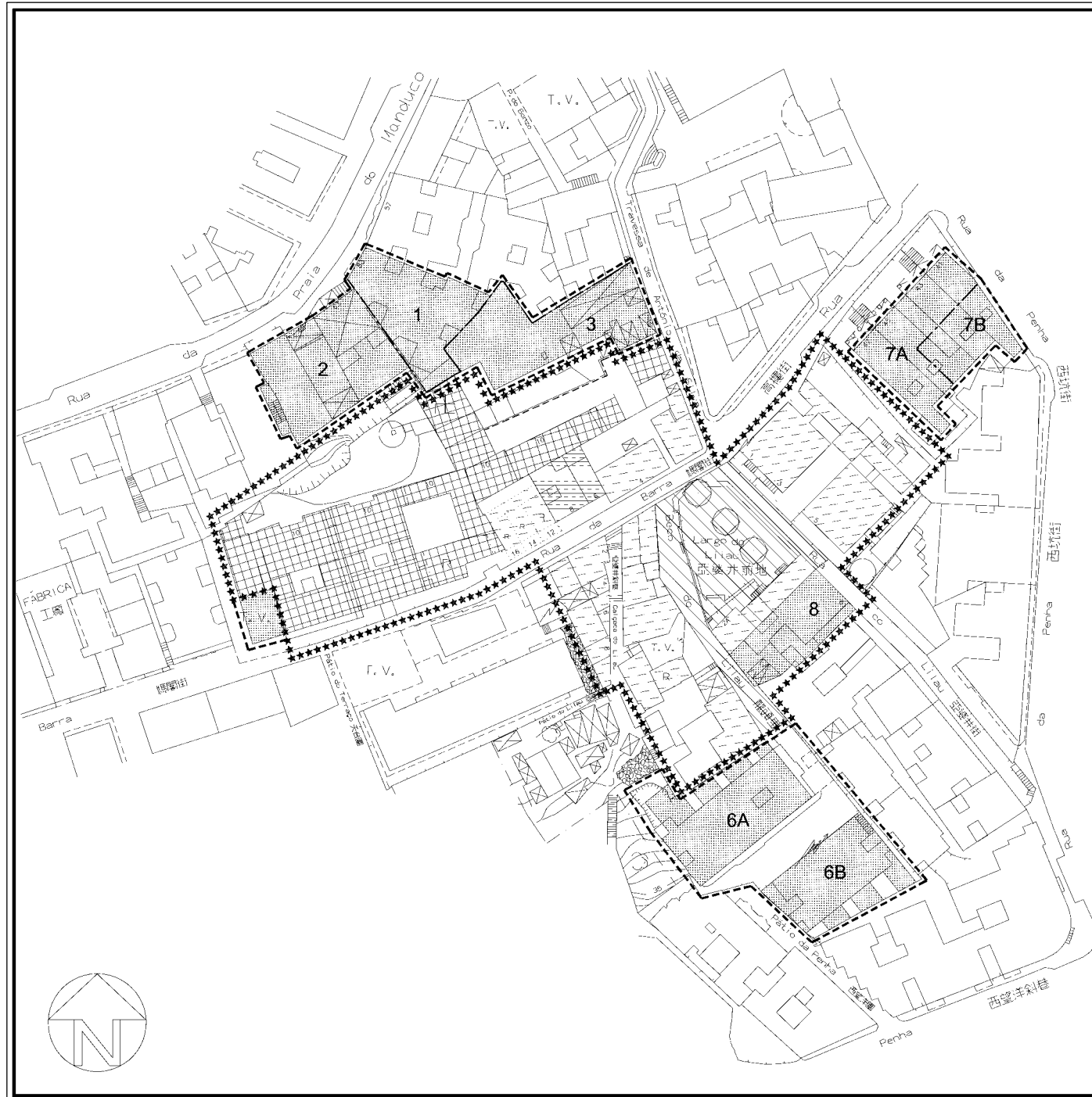


CLASSIFIED ENSEMBLE OF ALMEIDA RIBEIRO AVENUE/
LEAL SENADO SQUARE/
S. DOMINGOS SQUARE PROTECTION ZONE










-  CLASSIFIED ENSEMBLE
-  PROTECTION ZONE
-  MONUMENT
-  BUILDING OF ARCHITECTURAL INTEREST
-  BUILDING WITH PROTECTED FAÇADE AND HEIGHT RESTRICTION
-  DEVELOPMENT MUST MAINTAIN THE EXISTING FAÇADE AND MAY BE ALLOWED TO INCREASE IN HEIGHT SUBJECT TO THE FOLLOWING:
 1. Up to max. 18.00m with set back from the depth of the arcade;
(See footnote.)
 2. Up to max. 20.50m with set back from the depth of the arcade;
(See footnote.)
 3. Total development volume to be decided by D.S.S.O.P.T.
-  DEVELOPMENT SHOULD ADHERE TO THE REGULATIONS LISTED AS FOLLOWS
 - Obligatory creation of arcade;
 - Maintenance of the same height of the arcade as the contiguous buildings (make as reference to building n. 14 of S. Domingos Square);
 - Up to max. 18.00m with set back from the depth of the arcade;
(See footnote.)
-  DEVELOPMENT SHOULD ADHERE TO THE REGULATIONS LISTED AS FOLLOWS
 1. Maintenance of the height of the classified building.
 2. Maximum height of 18.00m.
-  "PEDONAL" ZONE TO BE PAVED

Footnote: Restriction of materials. Use painted plaster and window frames in wood or anodised aluminium.





**CLASSIFIED SITE OF LILAU
PROTECTION ZONE**

-  CLASSIFIED ENSEMBLE
-  PROTECTION ZONE
-  BUILDING OF ARCHITECTURAL INTEREST
-  BUILDING WITH PROTECTED FAÇADE AND HEIGHT RESTRICTION
-  THE DEVELOPMENT MUST ADHERE TO THE FOLLOWING CONDITIONS AND TO R.G.C.U.
 1. Not exceed the 76° inclined plain drawn from the center of the street;
 2. One set back with max. 2 floors;
 3. Not exceed 20.50m in total height of the building.
-  DEVELOPMENT SHOULD ADHERE TO THE REGULATIONS LISTED AS FOLLOWS AND TO THE CONDITIONS MENTIONED IN THE PREVIOUS PARAGRAPH:
 1. Maximum height of the rooftop level should not exceed 20.00m N.M.M.;
 2. Maximum height of the rooftop level should not exceed 17.30m N.M.M.;
 3. An attentive treatment should be given to the façade aligned with the patio of Mandarin's House.
 4. Maximum height of the rooftop level should not exceed 20.00m N.M.M.;
 5. Area subject to detailed urban plan.
 6. Maximum height of the rooftop level should not exceed 32.40m N.M.M.;
 7. Maximum height of the rooftop level should not exceed 27.30m N.M.M.;
 8. Maximum height of the rooftop level should not exceed 40.00m N.M.M.;
 9. Building coverage: 53%.
 10. Maximum height of the rooftop level should not exceed 45.40m N.M.M.;
 11. Building coverage: 53%.
 12. Development must follow the existent alignment in height with the adjacent buildings; and
 13. Maximum height of the rooftop level should not exceed 31.90m N.M.M.;
 14. Maximum height of the rooftop level should not exceed 40.00m N.M.M.;
 15. The development may be allowed to building to the higher of the existing façade; and with one setback not exceeding 2 floors; and not exceeding the 76° inclined plain drawn from the center of the street.
-  THE DEVELOPMENT MUST PRESERVE THE EXISTING WALL
-  THE EXISTING CONDITION AND FINISHING OF THE PAVEMENT MUST BE MAINTAINED
-  MAINTENANCE OF THE EXISTENT TREES



**CLASSIFIED SITE OF PENHA / BARRA HILL
PROTECTION ZONE**



CLASSIFIED SITE



PROTECTION ZONE



MONUMENT



BUILDING OF ARCHITECTURAL INTEREST



EXISTING VEGETATION MAINTENANCE AREA



**EXISTING CHARACTERISTICS AND FUNCTIONS
(Gardens, patios and backyards)**



BUILDING WITH PROTECTED FAÇADE AND HEIGHT RESTRICTION



**DEVELOPMENT ACCORDING TO THE REGULATIONS OF PENHA /
BARRA PLAN**

- Residential development with maximum height of 9.00m from the ground level (maximum of 3 floors);
- Building coverage: 30%;
- Sub-division of land plots bigger than 1000m²; (See footnote.)

1. The development should not exceed 1 floor above the level of Penha Road and in the same alignment in height with the neighbouring buildings; Development should be confined to the front portion of the site with less than 50% coverage; Restriction of materials and colours; Maintenance of the existent big trees inside the land plot.



DEVELOPMENT SHOULD ADHERE TO THE REGULATIONS LISTED AS FOLLOW AND TO THE R.G.C.U. AND THE PENHA / BARRA PLAN:

1. Maximum height of the rooftop level should not exceed 11.20m N.M.M.; Restriction of materials and colours;
2. Maximum height of the rooftop level should not exceed 16.60m N.M.M.;
3. Maximum height of the rooftop level should not exceed 19.50m N.M.M.;
4. Maximum height of the development should not exceed 1 floor above the level of Penha Road and in the same alignment in height with the neighboring buildings; New development must not interrupt the continuation of the existing line of vision to the streetscape; New development must observe the following setback requirements: 1.50m from the front lot boundary and 3.00m from the side lot boundaries; See footnote.
5. Maximum height of the rooftop level should not exceed 17.80m N.M.M.; Building coverage: 60%; New development must set back 1.50m from all boundaries; (See footnote.)
6. Maximum height of the rooftop level should not exceed 27.00m N.M.M.; Building coverage: 60%; New development must set back 1.50m from all boundaries; (See footnote.)
7. Maximum height of the development should not exceed 1 floor above the level of Comendador Kou Ho Neng Street in the same alignment in height with the neighboring buildings;
8. Maximum height of the rooftop level should not exceed 41.60m N.M.M.; Maintenance of the existing building coverage; Maintenance of the wall; (See footnote.)
9. Maximum height of the rooftop level should not exceed 44.00m N.M.M.; Building coverage: 50%; Maintenance of the wall; New development must observe the following setback requirements: 5.00m from the front lot boundary and 1.50m from the side lot boundaries; See footnote.
10. Maximum height of the rooftop level should not exceed 48.00m N.M.M.; The development must keep the same number of trees on site; See footnote.
11. Maximum height of the rooftop level should not exceed 27.00m N.M.M.
- 11a. Maximum height of the rooftop level should not exceed 24.30m N.M.M.; Restriction of materials and colours;
12. Maximum height of the rooftop level should not exceed 29.80m N.M.M.
- 12a. Maximum height of the rooftop level should not exceed 25.60m N.M.M.; Restriction of materials and colours;
13. Maximum height of the rooftop level should not exceed 23.10m N.M.M.
14. Maximum height of the rooftop level should not exceed 20.50m N.M.M.
15. Maximum height of the rooftop level should not exceed 17.30m N.M.M.
21. Maximum height of the rooftop level should not exceed 38.50m N.M.M.; Building coverage: 50%; The development must keep the same number of trees on site; See footnote.



AREA SUBJECT TO DETAILED URBAN PLAN

16. Maximum height of the rooftop level should not exceed 52.30m N.M.M.
17. Maximum height of the rooftop level should not exceed 61.60m N.M.M.
18. Development in various horizontal levels not exceeding the maximum height of 52.00m N.M.M.
19. Development of residential houses not exceeding 2 floors above the level of D. João Paulino Road and in the same alignment in height with the neighbouring buildings;
20. Maximum height of the development 12.00m.

Footnote: The development must keep the existing vegetation. Or subject to approval, alternative landscape proposal including the flower beds and tree planting, with at least one big tree in the front portion of the lot may be possible.



MAINTENANCE OF THE EXISTENT TREES



b.2 Excerpts of relevant laws, decrees and regulations

I. Basic Law of the Macao Special Administrative Region of the People's Republic of China

II. The Organic Statutes of the Cultural Institute of the Macao SAR Government: Decree Law no.63/94/M

III. General Regulations for Urban Construction: Decree Law no.7/91/M

IV. Defence of the Architectural, Environmental and Cultural Heritage: Decree Law no. 56/84/M

V. Defence of the Architectural, Environmental and Cultural Heritage: Decree Law no. 83/92/M

I

BASIC LAW OF THE MACAO SPECIAL ADMINISTRATIVE REGION OF THE PEOPLE'S REPUBLIC OF CHINA

(Adopted by the Eighth National People's Congress at its First Session

on 31 March 1993)

CHAPTER I

General Principles

Article 1

The Macao Special Administrative Region is an inalienable part of the People's Republic of China.

Article 2

The National People's Congress authorizes the Macao Special Administrative Region to exercise a high degree of autonomy and enjoy executive, legislative and independent judicial power, including that of final adjudication, in accordance with the provisions of this Law.

...



Article 7

The land and natural resources within the Macao Special Administrative Region shall be State property, except for the private land recognized as such according to the laws in force before the establishment of the Macao Special Administrative Region. The Government of the Macao Special Administrative Region shall be responsible for their management, use and development and for their lease or grant to individuals or legal persons for use or development. The revenues derived there from shall be exclusively at the disposal of the government of the Region.

...

CHAPTER II

Relationship between the Central Authorities and the Macao Special Administrative Region

Article 12

The Macao Special Administrative Region shall be a local administrative region of the People's Republic of China, which shall enjoy a high degree of autonomy and come directly under the Central People's Government.

...

CHAPTER VI

Culture and Social Affairs

...

Article 125

The Government of the Macao Special Administrative Region shall, on its own, formulate policies on culture, including literature, art, broadcasting, film and television programs. The Government of the Macao Special Administrative Region shall protect by law the achievements and the lawful rights and interests of authors in their literary, artistic and other cre-



ation. The Government of the Macao Special Administrative Region shall protect by law scenic spots, historical sites and other historical relics as well as the lawful rights and interests of the owners of antiques.

...

II

THE ORGANIC STATUTES OF THE CULTURAL INSTITUTE OF THE MACAO SAR GOVERNMENT

Decree Law no. 63/94/M

19th December 1994

The Cultural Institute of Macao was created by Decree-law no. 43/82/M, of 4th of September 1982, and restructured afterwards by Decree-law no. 63/89/M, of 25th of September 1989, as a privileged resource for, among other objectives, the reinforcement of the cultural identity of the population of Macao and for the implementation, support and promotion of cultural and artistic manifestations that are linked to the intercultural existence of the various communities of the Territory.

In the course of the four years since the last reorganization, and considering development in the general context of the Territory, it is now necessary to proceed with the revision of its organic and administrative structure, aiming at a more accurate adaptation to the new needs made evident through the passage of time and through the growing understanding of experience already gained.

In this sense, with the present restructure, it is intended to provide ICM with conditions of functionality that may reflect a better dynamic and operational capacity in the area of cultural intervention, while responding to the objectives of administrative modernization and progressive reinforcement of the local boards.

...



Article 2 **(Attributions)**

Responsibility of ICM:

a) Contribute towards the formulation and execution of the political measures determined for the cultural domain;

b) Contribute towards the reinforcement of the cultural identity of the population of Macao, promoting the respect for the memory and collective experience of the Luso-Chinese and other various communities of the Territory, favouring conditions for its affirmation and development;

c) Defend, preserve and revitalize the historic, architectural and cultural heritage of the Territory and formulate the guidelines that guarantee its survival, fulfilment and promotion;

d) Promote investigation in areas that may be of interest to the knowledge and preservation of the cultural heritage of Macao;

...

Article 8 **(Cultural Heritage Department)**

The Cultural Heritage Department is, namely, responsible for the following:

a) Plan and promote research, registration, inventory, classification, recuperation, conservation, protection and safeguard of properties, either real estate or movable property that, for their archaeological, historic, artistic, ethnographic, architectural, urban or environmental value, may assume to be part of the cultural heritage of the Territory;

b) Propose for approval the classification and registration of cultural properties, as well as guidelines for the implementation and management of the respective protective measures;

c) Promote the delimitation of the areas of ensembles, sites and protection zones of the classified heritage;

d) Issue technical reports about preliminary studies, plans and urban projects that include, in their areas, classified properties or respective protection zones, in terms of aesthetics and of safeguard of cultural heritage, as well as, following determination of the Chief Executive, about public works of special architectural, urban and environmental relevance;

e) Promote the elaboration of projects and the execution of works, aiming at the recuperation, conservation and improvement of cultural heritage;

f) Issue technical opinions in relation to the monuments, buildings, ensembles and classified sites and respective protection zones, as well as in relation to classified properties about works of conservation, reparation, consolidation or alteration and about the use, alienation, and the use of the right of preference;

g) Propose the administrative seizure of any unauthorized works or works incorrectly executed in classified properties, included in ensembles and classified sites and respective protection zones and instruct the expropriation of classified properties in the situations specified by the ongoing legislation;

h) Adopt or propose necessary preventive measures whenever actions are underway, which may endanger classified cultural properties.

...

III

GENERAL REGULATIONS FOR URBAN CONSTRUCTION

Decree Law no. 7/91/M

...

Article 6

(Reports from entities either than the Public Works Office, DSSOPT)

1. The approval process of a licence project for construction works should be accompanied by the reports of the following entities:



a) Commission for the Protection of the Architectural, Environmental and Cultural Heritage, whenever the works are implemented in buildings mentioned in Decree-law no. 56/84/M, of 30th of June;

Exceptions apply to works of consolidation, modification, conservation and reparation in buildings included in Article 15^o of the same Decree-law no. 56/84/M, of 30th June, as long as the works don't imply alterations in the composition, texture and painting of the façades;

...

Article 7

(Conservation, reparation and beneficitation)

1. The existent buildings should be the object of works of conservation, reparation and beneficitation, every five years, with the purpose of maintaining their good condition for use.

2. After preliminary inspection, the Public Works Office (DSSOPT) may order the development of the works mentioned in the previous paragraph. If such works are not viable, due to refusal or omission by the owner, and without prejudice to the application of sanctions, Public Works Office may proceed with the indispensable works, obligating the payment of the expenses afterwards, if such becomes necessary.

3. For necessary works of conservation, reparation and beneficitation in classified buildings, either by initiative of the owners or tenants, either by order of the Government, in the terms established by Article 8^o, no.1 of Decree-law no. 56/84/M, of 30th June, it is necessary the technical report of the Commission for the Protection of the Architectural, Environmental and Cultural Heritage.

4. The group of experts mentioned in Article 8^o, no. 2 of the same Decree-law, who is responsible for the realization of the inspection prior to the technical report mentioned in the previous paragraph, should include a representative from the Public Works Office (DSSOPT).



...

Article 38
(Basis for Rejection)

The Public Works Office (DSSOPT) may reject requests for licensing or approval of projects on the following basis:

- a) Incompatibility with urban plans, as well as with alignments and other specifications of urban discipline;
- b) Lack of access and public water and drainage networks, except when the petitioner proposes to eliminate existent deficiencies, in accordance with guidelines of the competent entities;
- c) Lack of licence for the land plot, when applicable, or incompatibility with conditions of the same licence in areas that are subject to it;
- d) Disrespect for any lawful norms or conditions;
- e) Works susceptible of clearly affecting values of architectural, historic, cultural or environmental heritage;
- f) Alterations in classified constructions or natural elements that are values to be preserved, when those alterations imply prejudice to those values.

...

IV
DEFENSE OF THE ARCHITECTURAL,
ENVIRONMENTAL AND CULTURAL HERITAGE
Decree Law no. 56/84/M

30th June 1984

The Government is concerned to preserve and revive the historic, cultural and architectural heritage of the Territory. An important step towards this end was the creation of the Cultural Institute of Macao, which,



combining as it does the sectors of cultural heritage, cultural activities and training and research, will seek to coordinate activities in the cultural field.

The experience of many years since the publication of the first decree governing the protection of the cultural heritage of the Territory leads to the conclusion that it is essential to reformulate the classifications, re-define the areas to be protected containing classified cultural items and modify the organisation and operation of the responsible entity in this sector.

On the other hand, within a global strategy for the preservation of the cultural heritage, the fiscal treatment of the material assumes particular importance as a means to prevent the demolition of classified buildings or those forming part of a complex, on classified sites or in protected areas, and promote their recuperation.

Considering the particular characteristics of the Territory of Macao, point of encounter of two civilisations for more than four centuries, the measures now announced may in the future play an important part in the preservation of its cultural heritage.

In fulfilment of one of the intentions expressed in the policy for the preservation of the heritage for the current year and in accordance with no. 2 of Article 12 of Decree no. 43/82/M of 4th September.

The opinion of the Consultative Council having been heard;

Using the faculty conferred by no. 1 of Article 13 of the Organisational Statute of Macao, promulgated by Constitutional Law no. 1/76 of 17th February, the Governor of Macao decrees the following to be valid as law in the territory of Macao:



CHAPTER I

General Principles

SECTION I

Creation, functions and competence

Article I

(Creation)

In substitution for the existing Committee for the Defence of the Urban Environmental and Cultural Heritage of Macao, and according to the provisions of no. 2 of Article 12 of Decree no. 43/82M of 4th September, the Committee for the Defence of the Architectural, Environmental and Cultural Heritage is created, being a technical-consultative organ that will operate in conjunction with the Department of Cultural Heritage of the Cultural Institute of Macao.

Article 2

(Functions)

1. The Committee shall promote and support the protection of the cultural heritage of the Territory and shall issue opinions on all matters submitted for its consideration as stipulated by law or by decision of the President of the Directive council of the Institute.

2. The Committee shall also;

a) Appraise plans and proposals for the listing, study, classification and protection of the cultural and natural heritage of the Territory;

b) Collaborate in the definition of guidelines for the conservation and enhancement of the heritage and, in conjunction with the competent departments, ensure its restoration, recuperation and suitable use.

3. The Committee may, on its own initiative, present proposals and suggestions on matters connected with the protection of the cultural heritage.



Article 3 **(Competence)**

In the exercise of its functions the Committee will:

a) Issue opinions on the classification or the revision of classification of monuments, complexes and sites of considerable archaeological, ethnological, scientific, historical, architectural, artistic or environmental value;

b) Issue opinions on the delimitation of classified complexes and sites and the protected areas of the classified buildings forming part of the cultural heritage;

c) Issue opinions on projects for any work or alterations to be carried out on classified monuments, complexes and sites and the respective protected areas;

d) Give its opinion on the use to be given to classified monuments and buildings forming part of classified complexes belonging to the public domain of the Territory, as also on the repair and decoration of the same;

e) Give its opinion as to whether preferential right should be exercised in cases of alienation of classified monuments and land and buildings belonging to classified complexes and sites or forming part of protected areas;

f) By determination of the President of the Directive Council of the Institute, provide technical support for the work to be carried out on classified monuments, complexes and sites and protected areas, proposing the suspension of any unauthorised work or work that has been authorised but which is being carried out incorrectly or defectively;

g) Issue opinions on any ordinance plans, urbanisation projects and detailed studies prepared by private entities or effected by the Government that in any way interfere with the classified cultural or natural heritage, participating in the work of committees or working groups set up by the Government of the Territory;

h) Collaborate with other public and private entities to ensure that the urbanisation and ordinance plans of the Territory take into consideration the protection of the cultural values and are coordinated with the special protection plans prepared or commissioned;

i) Give opinions on the organisation and permanent updating of the systematic listing of the cultural heritage of the Territory and on the methodology to be applied, the coordination of inventory activities, cataloguing, recording, divulging and publication of the information compiled;

j) Give its opinion on appropriate measures for the promotion and enhancement of the cultural and educational values of the heritage as sources of motivation and fruition, not forgetting its social and economic importance.

Article 4 **(Cultural heritage)**

1. For the purposes of the present decree, material cultural heritage is considered to be:

a) The monuments: monumental works of architecture, sculpture or painting, inscriptions, components, groups of elements or structures of special interest from the archaeological, historical, ethnological, artistic or scientific point of view;

b) The complexes: groups of constructions and areas that, by reason of their architecture, their unity, their integration in the landscape or their social homogeneity have a special value from the architectural, urbanistic, aesthetic, historic or socio-cultural point of view;

c) The sites: combines works of man and of nature having a special value for their beauty or interest in the fields of archaeology, history, anthropology or ethnology;



d) Immovable of cultural significance which express or are evidence of human creation or the evolution of nature or technology, including those to be found inside building or that have been removed from buildings, buried or submersed, or are found in places of archaeological, historical, ethnological, scientific or technical and documental interest;

e) Works of painting, sculpture, drawings, textiles, archaeological items, utensils or objects of use, of the past and the present, of artistic, archaeological, ethnological, historical, scientific, technical and documental interest;

f) Valuable manuscripts, rare books and other printed works (particularly incunabula), documents and publications of special interest, including photographic and cinematographic items, sound recordings and other;

g) All other items, from the past and the present, of a religious or profane nature, that are considered of value for Pre-history, Archaeology, History, Ethnology, Literature, Art and Science.

2. Immaterial cultural heritage includes those values, which form part of the cultural tradition of the Territory but are not to be found in material form. They should, however, be the objects of graphic and audio-visual recording for the purposes of preservation and propagation.

SECTION II

Of the classified monuments

Article 5

(List of classified monuments)

Attached to the present decree is a list of the classified monuments in the Territory of Macao, including those buildings with the characteristics indicated in no. 1 of Article 4, paragraph a) .



Article 6

(Protection and use of the monuments)

1. Classified monuments cannot be destroyed, wholly or in part, or undergo any work of modification, amplification, consolidation or repair.
2. The Committee's opinion should also be given before classified monuments are put to use.

Article 7

(Alienation of classified monuments)

1. The alienation of classified monuments should always be the object of the previous opinion of the Committee and of Government authorisation, the latter having the power to exercise preferential right with a view to including the classified monument in the public domain of the Territory, this right prevailing over that of any other legal preferred.
2. Notary publics may only execute public deeds resulting in the alienation of classified monuments when presented with an authenticated copy of the order authorising it.

Article 8

(Conservation of classified monuments)

1. The proprietors or holders of classified monuments, who are responsible for their conservation, are obliged to execute the works, which the Government, having heard the opinion of the Committee and after previous inspection, considers necessary for their protection.
2. The inspection referred to in the above paragraph will be carried out by three experts, two of whom will be appointed by the committee and the third by the proprietor or holder of the monument in question.



3. If the works referred to in no. 1 above have not been initiated or concluded within the set period, the Government may determine that they be executed by the competent departments of the Administration, the cost being met by the proprietor or holder or by the Administration itself when the former prove they are unable to pay for the work.

4. Credits for expenses incurred with the execution of the repair works referred to above will be guaranteed by the respective monuments and payment thereof will have precedence over payment of taxes.

Article 9

(Expropriation of classified monuments)

The Government may, having previously heard the respective proprietor and the Committee, promote the expropriation of the classified monuments whenever the proprietor is responsible for their conservation being at risk.

SECTION III

Of the classified complexes

Article 10

(List of complexes already classified)

The classified complexes in the Territory of Macao are included on the list attached to the present decree.

Article 11

(Preservation of buildings)

1. The construction of buildings in classified complexes, their destruction, wholly or in part, and the execution of any modification works on the immovable of which they are composed, cannot be effected without previous opinion of the Committee.



2. The opinions considered to have been issued if the Committee has not made a declaration within the period stipulated in no. 1 of Article 34, unless the Government authorises its prorogation.

Article 12

(Alienation of buildings or land)

1. The alienation of buildings or land forming part of classified complexes must always be the object of a previous opinion by the Committee and authorisation by the Government, the latter having the power to exercise its preferential right for the inclusion of same in the public domain of the Territory with priority over any other legal preferred.

2. The provisions of no. 2 of Article 7 are applicable in this case.

SECTION IV

Of the classified sites

Article 13

(List of classified sites)

1. Classified sites in the Territory of Macao are included on the list attached to the present decree.

2. In addition to the sites mentioned in no. 1 above, trees of a significant size, beauty and rarity are also elements of manifest public interest and cannot therefore be destroyed or altered without the previous opinion of the Committee having been heard.

Article 14

(Condition regulating classified sites)

1. The previous opinion of the Committee will be required for the following works within the perimeter of classified sites:



- a) Construction of new buildings or installations;
 - b) Reconstruction, modification, expansion, consolidation, repair or demolition, wholly or in part, of existing buildings.
2. The provisions of no. 2 of Article 11 apply in this case.

SECTION V

Of the protected areas

Article 15

(Definition)

A protected area is the natural or built up setting of classified monuments, complexes and sites in which the latter are spatially or aesthetically integrated and which facilitates their perception, thus forming an essential part of that heritage.

Article 16

(Conditions regulating protected areas)

1. In protected areas of classified monuments, complexes and sites, demolition, new constructions or modification, amplification, consolidation or repair works on buildings existing therein cannot be authorised without a prior opinion by the Committee, the provisions of no. 2 of Article 11 being applicable in this case.

2. In duly justified cases the Government may, assisted by the opinion of the Committee, establish <<*non aedificandi*>> zones in the protected areas, in which new buildings may not be constructed, the proprietors of the land on which it is forbidden to construct having the right to request expropriation of same according to the prevailing law regarding expropriations for reasons of public utility.

3. The Department of Cultural Heritage, after hearing the Committee, will propose the general rules governing architectural projects for the execution of construction or reconstruction work within the protected areas.



Article 17

(Divulging of protected areas)

After approval by the Government, the Cultural Institute of Macao will divulge plans clearly defining the protected areas of classified cultural interest.

SECTION VI

**Of the fiscal incentives for the conservation and recuperation
of the cultural heritage**

Article 18

(Ambit)

For the purposes of this section the term <<classified buildings>> covers not only the classified buildings themselves but also the buildings forming part of classified complexes and sites and those in protected areas under the provisions of the prevailing legislation.

Article 19

(Urban building tax)

1. Classified buildings that have benefited from conservation or recuperation works to the value of not less than 50,000 patacas are exempt from the urban building tax while the buildings remain in a good state of repair.

2. For the effects of the previous paragraph the works will only be considered when preceded by a favourable opinion from the Cultural Institute of Macao, to be issued within a period of 30 days from the date of entry of the respective project in the Departments of that Institute, the project being considered tacitly approved if, in that period, no communication is issued to those concerned.



3. The Cultural Institute of Macao will certify the inclusion of the building on the list of classified buildings, the execution of the works and the cost of same for the purpose of the exemption anticipated in no. 1 of this article.

Article 20

(Urban building tax – temporary exemptions)

1. The temporary exemptions covered by Article 9 of the Regulations of the Urban Building Tax will only be applied to classified buildings when they conform to the urban characteristics of the area.

2. The Cultural Institute of Macao will be responsible for certifying compliance with the requirements of the previous paragraph for the purposes of concession of the respective exemptions.

Article 21

(Industrial tax)

1. Industrial taxes relating to commercial or industrial concerns established in classified buildings that have been the object of conservation or recuperation works by the proprietors of these concerns will be halved.

2. The reduction anticipated in the above paragraph will be effective for a period of five years conclusion of the conservation or recuperation works.

3. For the purposes of the previous paragraphs, the value of the conservation works shall not be less than 50 000 patacas and shall be certified by the Cultural Institute of Macao.

Article 22

(Complementary income tax and income tax)

1. The purchase and sale of classified buildings effected while these are exempt from urban building tax, under the provisions of Article 19, are exempt from complementary income tax.



2. The amounts spent on the conservation and recuperation of classified buildings may be deducted, for a period of 10 years, from the complementary tax to be paid by single or collective entities who have borne this expense, whether they are owners of these buildings or tenants, once the requirements of no. 2 of Article 1 of this decree have been satisfied.

3. If the income of the beneficiaries referred to in the above paragraph is not subject to complementary tax, the deduction will be made from income tax, for a period of five years.

4. In the cases anticipated in no. 2 and 3 above, the deductions will commence from taxes referring to the year in which the works were concluded, unless in that year the respective payment advices have already been processed, in which case the deductions will be made from the taxes for the following year.

Article 23

(Conveyance tax and succession and donations duty)

1. Classified buildings are exempt from Conveyance Tax and Succession and Donations Duty for transmissions occurring while they are exempt from urban building tax, under the provisions of Article 19.

2. The exemptions anticipated in no. 1 above do not apply if the transmissions are followed by demolition within a period of 10 years, in which case the taxes referred to in that paragraph will be owing.

Article 24

(Indirect taxes)

The import of materials and equipment exclusively for the conservation and recuperation of classified buildings is exempt from any taxes due under the provisions of the prevailing legislation, if the works were preceded by a favourable opinion from the Cultural Institute of Macao.



Article 25

(Concession of benefits)

1. The fiscal benefits anticipated in this decree must be requested by the entities to profit therefore by means of an application accompanied by sufficient proof of the facts on which it is based.

2. At the request of the interested party, the Cultural Institute of Macao will, within a period of 15 days, issue a document certifying the state of conservation of the building for the purposes of renewal of the benefits anticipated in this decree.

Article 26

(Alteration de limits)

The minimum limits fixed in no. 1 of Article 19 and in no. 3 of Article 21, both of the present decree, may be altered by order of the Governor, at the proposal of the Cultural Institute of Macao.

SECTION VII

Of discoveries of archaeological and other items of cultural heritage

Article 27

(Archaeological finds)

1. When ruins, inscriptions, coins or other objects of archaeological, historical, ethnological or artistic value are found on public or private land as a result of excavation or other work, the Cultural Institute of Macao should be informed immediately and the work should be stopped until appropriate measures are proposed by the Committee.

2. The objects referred to may be acquired by the Government or by collective public entities for deposit in a museum or any other suitable place.



Article 28

(Elements of tradition of construction or decoration)

Elements of traditional construction or decoration of historic, artistic, ethnological or technological interest from demolished buildings may also be acquired by the Government or by collective public entities, their re-utilisation to be studied by the Cultural Institute of Macao.

SECTION VIII

Of the architecture projects

Article 29

(Qualification of the technicians)

The architecture and construction projects that involve classified monuments, complexes and sites and respective protected areas is obligated to be elaborated and signed by architects who will be responsible for the direction of the respective work.

CHAPTER II

Of the Committee

SECTION I

Of its composition and competence

Article 30

(Composition)

1. The Committee is chaired by the President of the Directive Council of the Cultural Institute of Macao and will be composed of the Director of the Department of Cultural Heritage of the Cultural Institute and six



members appointed by the Governor from among residents of recognised merit and prestige.

2. The members will be appointed for a period of one year, renewable, and appointees may be replaced at any time.

3. By proposal of the Committee and with the authorisation of the Governor, individuals with special competence in the matters to be dealt with may temporarily form part of the Committee, having the right to vote on such matters.

4. The President of the Directive Council of the Cultural Institute of Macao may delegate the Chairmanship of the Committee in the Director of the Department of Cultural Heritage.

Article 31

(Chairman)

The Chairman of the Committee shall:

- a) Direct the work of the Committee and ensure coordination among its members;
- b) Convene the meetings and indicate the matters that will constitute the respective agendas;
- c) Distribute the files to be examined to those members he considers it convenient to charge with the preparation of draft opinions;
- d) Present to the Directive Council of the Institute matters requiring higher level decisions;
- e) Use his casting vote when necessary;
- f) Use the other powers available to members.



Article 32

(Members)

The members of the Committee shall:

- a) Prepare opinions on matters on which the Committee has to give judgement;
- b) Discuss and vote on matters submitted for the Committee's appraisal;
- c) Watch over the protection of the architectural, environmental and cultural heritage of the Territory and suggest measures that may contribute towards the protection, conservation, recuperation, animation and revival of same.

SECTION II

On the functioning of the Committee

Article 33

(Functioning of the Committee)

1. The Committee meets ordinarily once a week on a day proposed by the Chairman, and extraordinarily when the requirements of the work so require or at the request of a majority of its members.
2. The Committee may meet and deliberate as soon as a majority of its members are present.
3. Minutes of the Committee meetings will be prepared and will be signed by the members present and by the officer responsible for their drafting.
4. The Committee may request from Public Departments any documents it feels necessary for full appraisal of the matters to be dealt with.

Article 34

(Issue and ratification of opinions)

1. The Committee's opinions will be issued up to one month after receipt of the documents originating them and should comprise a clear, concise



account of the matter to be dealt with and justification of the positions adopted.

2. The opinions referred to above will be subject to ratification by the Governor or the entity in which the Governor delegates through the intermediary of the President of the Directive Council.

Article 35 **(Project details)**

For a rapid and correct appraisal of the files submitted for the Committee's opinion these should contain, in addition to drawings of all the items, with indication of the conventional colours where an alteration project is concern the following elements:

a) Up-to-date topographical plan to a scale of 1/1000, clearly indicating the location of the building it is wished to construct or alter, and the alignment of the respective street;

b) Drawings of the elevations to a minimum scale of 1/100, indicating on the principal elevation the sequences of the façade of the adjacent buildings, where these exist, for a distance of at least 10 metres;

c) Drawings of the principal details of the façade to a minimum scale of 1/20;

d) Photograph of the locality;

e) Descriptive memorandum explaining and justifying not only the various works to be carried out but also the materials and colours to be used in the coating of the façades.



CHAPTER III

Final provisions

Article 36

(Obligation to collaborate)

1. Public and private entities have an obligation to collaborate with the Committee through the Cultural Institute of Macao to the extent that this is needed for the Committee to exercise its functions.

2. All Public Departments are obliged to cooperate in the protection of classified monuments, complexes and sites, informing the Institute of any risk to their integrity and any other information, which they may consider relevant.

Article 37

(Alterations to the lists of classified items)

1. The lists of classified monuments, complexes and sites may be altered by Government order after hearing the proprietors in the case of buildings belonging to private entities.

Article 38

(Exchange)

The Government may come to an agreement with the proprietors of classified monuments, or buildings or land included in complexes, sites and protected areas, for the exchange of these for State-owned land, under the concessions anticipated in the Land Law.

Article 39

(Interpretation)

Doubts arising from the application of the present decree will be resolved by determination of the Chief Executive.



Article 40

(Revoking of previous decrees)

Decrees nos. 34/76/M and 52/77/M of 7th August and 31st December respectively are hereby revoked together with all other determinations contrary to the present law.

Signed on 26th June 1984.

To be published.

The Governor, Vasco de Almeida e Costa.

V

DEFENSE OF THE ARCHITECTURAL, ENVIRONMENTAL AND CULTURAL HERITAGE

Decree Law no. 83/92/M

31st December 1992

The preservation of Macao's monumental, architectonic, urban and cultural heritage is based on the defence of its historic and cultural values, which is, still today, a unique witness, amongst the regions of Southeast Asia and the World.

The destruction of that heritage, which is based essentially on the coexistence of cultures that find common ground in the Territory, would lead to an irreversible damage of the city's memory.

Without prejudice to the revision of the law that assures nowadays the defence and protection of the referred heritage, namely, the Decree no. 56/84/M, of 30th of June, it is justifiable that other measures are accounted for in this sense.



Therefore, it is created the category of buildings of architectonic interest, which is enforced, with the necessary adaptations, by the basic regulations of restrictions to the use, usage and availability of the cultural, monumental and historic heritage, mentioned in the Decree no. 56/84/M, of 30th of June.

This legal opportunity is also a good occasion to proceed with some readjustments of the classified lists of monuments, ensembles and sites, and it is approved the corresponding list for the category of building of architectonic interest, which is created by the present diploma.

In these terms;

Having been heard the Culture Council;

Having been heard the Consultative Council;

The Governor decrees, in the terms of the no. 1 of Article 13 of the Organisational Statute of Macao, to be carried out as law in the Territory of Macao, the following:

Article 1

(Building of architectonic interest)

1. It is created the category of building of architectonic interest.
2. It is understood as building of architectonic interest the building that, through its original architectonic quality is representative of an important period of the evolution of the Territory.

Article 2

(Lists, graphic definition and protection zones)

1. The lists of monuments, ensembles and classified sites, which are mentioned in the annexes of the Decree no. 56/84/M, of 30th of June, and the Edict no. 90/89/M, of 31st of May, with the graphic definition



approved by the Joint dispatch no. 7/86, of 26th of August, published in the Official Newsletter of the 30th of the same month, are to be included in the annexes I, III and IV of the present diploma.

2. The classified buildings of architectonic interest, under the terms of the present diploma, are the ones mentioned in annex II of the present diploma.

3. The graphic definition and respective protection zones of the monuments, buildings of architectonic interest, ensembles and classified sites are included in Annex V of the present diploma.

Article 3

(Alteration to the lists)

The alterations to the lists, to which refers the previous article, are effectuated by edict of the Governor, having been heard the Cultural Institute of Macau and the Culture Council.

Article 4

(Demolition and destruction)

1. It is not permitted the demolition of classified buildings of architectonic interest.

2. If, in any circumstances, the destruction of a classified building of architectonic interest occurs, the respective owner may not develop in the land any other construction, which exceeds the volume of the destroyed building.

Article 5

(Works)

1. The classified buildings of architectonic interest may benefit from amplification, consolidation, alteration, reconstruction and recuperation

works, as long as these works don't damage the original characteristics of the buildings, namely, in terms of the building's height and façades.

2. The development of the works mentioned in the previous number, as well as any other works of reparation or maintenance, may only be authorised after a favourable technical opinion from the Cultural Institute of Macao.

3. For the development of the works mentioned in the number 1, it may be authorised the demolition of the building's interior, under the conditions referred in the previous number.

Article 6 **(Technical opinion)**

For the realisation of the works mentioned in the previous article, the Leal Senado (Macao's Municipal Chamber), the Islands Municipal Chamber and the Direction of Services of Soil, Public Works and Transports, according to each case, should send a copy of the respective work project to the Cultural Institute of Macao.

Article 7 **(Regular works)**

1. The owners, in possession or in use, of classified buildings of architectonic interest should promote regular conservation, reparation and recuperation works.

2. In case the owners, in possession or in use, of the buildings referred in the previous number, don't carry out the works already mentioned, the Cultural Institute of Macao may promote conservation works in the exterior of the buildings, or any other works necessary for the stability of the buildings.



Article 8

(Responsibility)

In the situations mentioned in the no. 2 of the previous article, it will be observed, when applicable, the terms of the numbers 3 and 4 of article 8, of the Decree no. 56/84/M, of 30th of June.

Article 9

(Alienation)

1. The alienation of classified buildings of architectonic interest must be first communicated to the Cultural Institute of Macao, in representation of the Territory, by registered letter with arrival notice, once the Territory enjoys the right of preference, which prevails over any other legal candidate.

2. The Cultural Institute of Macao will communicate with the alienation party, under the deadline of thirty days, to inform about its intention to carry out, or not, its preference right, declining it if nothing is informed under that deadline.

Article 10

(Expropriation)

The terms of article 9 of the Decree no. 56/84/M, of 30th of June, are applicable to classified buildings of architectonic interest.

Article 11

(Sanctions)

1. Without excluding the Decree no. 79/85/M, of 21st of August, about the execution of unlicensed works, the infraction to the established by the present diploma, in reference to the realisation of demolition, conservation, reparation or consolidation works, in buildings of architectonic interest, is liable to be fined ten thousand to one hundred



thousand patacas, in accordance with the criteria stated in the no. 3 of article 58 of that diploma, without exempting the inflator from any eventual criminal responsibility.

2. The application of the fine, as stated in the previous number, is a matter for the competence of the president of the Cultural Institute of Macao, whose decision may be appealed in hierarchy to the Chief Executive.

Approved on the 18th of November of 1992.

The Governor, Vasco Rocha Vieira.

Annexes I, II, III and IV

Relation of the monuments, buildings of architectonic interest, ensembles and classified sites

Annex I

(Classified monuments)

A. City of Macao

Church of Santo Agostinho

Church and churchyard of Santo António

Church of S. Domingos

Church and churchyard of S. Lázaro

Church and churchyard of S. Lourenço

Church of Sé (Cathedral)

Church of the Seminary of São José, churchyard and staircase

Ruins of São Paulo (former Church of Madre de Deus), churchyard
and staircase



Fortress of Mong-Há
Fortress of Nossa Senhora do Bom Parto
Fortress of Nossa Senhora da Guia
Fortress of Nossa Senhora do Monte
Fortress of São Tiago da Barra
Fortress of D. Maria II
Wall and Fort of São Francisco
Gateway of Border
Government Palace
Leal Senado Building
Santa Casa da Misericórdia Building
Temple of Barra
Temple of the Bazaar
Temple of Kun lam Tchai
Temple of Kun lam Tong
Temple of Lin Fong
Temple of Na Tcha, in Verdades Roadway
Temple of Na Tcha, near the Ruins of São Paulo
Temple of Pao Kong
Temple of Lin Kai
Temple of Lou Pan Si Fu
Temple of Tin Hau
Temple of Sam Kai Vui Kun
Temple of Tou Tei
Section of the old city walls
Camões Grotto
Engraved wall, near Temple of Lin Fong
Engraved wall, near the staircase leading up to Mong-Há housing estate



B. Taipa Island

Church of Nossa Senhora do Carmo

Temple of Kun lam

Small Temple of Kun lam

Temple of I Leng

Temple of Pak Tai

Temple of Tin Hao

Temple of Sam Po

Temple of Kuan Tai (Cheok Ka)

Fortress of Taipa, at the quay

C. Coloane Island

Church of São Francisco Xavier

Temple of Tam Kong

Temple of Tin Hao

Temple of Kun lam (Ká-Ho)

Temple of Sam Seng Kong

Temple of Tai Wong (Hac-Sá)

Temple of Kun lam (Coloane)

Annex II

(Buildings of architectonic interest)

A. City of Macao

Santa Sancha Palace

Chapel of Nossa Senhora da Guia and Bishop's Palace

Seminary of São José

House in Camões Garden

Sir Robert Ho Tung Library

Military Club



Harbour Captaincy
Fire Station
Post Office building
Red Market
Lou Lim lok Pavilion
BNU Head Office
Pedro Nolasco da Silva Primary School
Leng Nam School, in Parses Road
Pui Tou School, in Praia Grande Street, no. 107
Pui Cheng School (Lou Lim lok Mansion)
Ricci School, in Praia Grande do Bom Parto Street
D. Pedro V Theatre
São Rafael Hospital and Garden
Bela Vista Hotel
Convent of the Precious Blood
Caixa Escolar Building
Chinese Pharmacy, in 5 de Outubro Street, no. 146
Building cornering Ponte de Horta Square and Lorchas Street
Court Building
Lok Kok Restaurant, in 5 de Outubro Street, no. 159
Mandarin's House, in António Silva Alley
House in Sé Square, nos. 1, 3 and 5
House in Sé Alley, no. 7
House in Engenheiro Trigo Road, no. 4
House in Campo Street, no. 29
House in Companhia de Jesus Square, nos. 4 and 6
House in Pedro Nolasco da Silva Street, nos. 26 and 28
Jardines House
House in República Avenue, no. 6



Pawnbroker's Tower, in 5 de Outubro Street, no. 64

Pawnbroker's Tower, in São Domingos Street, no. 6

Pawnbroker's Tower, in Camilo Pessanha Street

Pawnbroker's Tower, in Virtudes Alley, no. 3

Building in Horta e Costa Avenue, nos. 14 and 16

B. Taipa Island

Municipal Islands Council Building

Pawnbroker's Tower, in Felicidade Alley, no. 1

C. Coloane Island

Public Library

Annex III

(Ensembles)

A. City of Macao

Almeida Ribeiro Avenue / Leal Senado Square / São Domingos Square

S. Lázaro District

Conselheiro Ferreira de Almeida Avenue, from the building cornering
Cemitério Road up to no. 95

Lilau Square and Alley

Santo Agostinho Square

São Paulo Alley

Paixão Alley

Felicidade Street and Alley

B. Taipa Island

Carmo Square / Praia Avenue

Camões Square / Negociantes Street

C. Coloane Island

Eduardo Marques Square / Negociantes Street / Presidente Ramalho
Eanes Square



Annex IV

(Classified Sites)

A. City of Macao

Barra Hill

Penha Hill

Guia Hill

D. Maria II Hill

Mong-Há Hill

Ilha Verde Hill

Lou Lim lok Garden

Camões Garden

Montanha Russa Garden

São Francisco Garden

Vitória Garden

Vasco da Gama Garden

Coast Road from Macau-Taipa Bridge to São Tiago da Barra Fortress

Central Street / São Lourenço Street / Padre António Street / Barra Street / Barra Roadway

Ponte e Horta Square

Parses Cemetery

Sun Yat Sen Municipal Park

B. Taipa Island

Municipal Garden

C. Coloane Island

Avenue 5 de Outubro

Coloane Island, 80 meters above sea level



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d. Addresses where inventory, records and archives are held

Cultural Heritage Department of the
Cultural Institute of Macao SAR Government
No. 27, Rua Pedro Coutinho,
“Queen’s Court” Building, 2nd Floor – C,
Macao SAR



aerial photo 1: Southern area Macao Peninsula



aerial photo 2: Southern area Macao Peninsula



aerial photo 3: Ruins of St. Paul's and Mount Fortress



aerial photo 4: Guia Fortress



aerial photo 4: Guia Fortress



aerial photo 6: Leal Senado Square



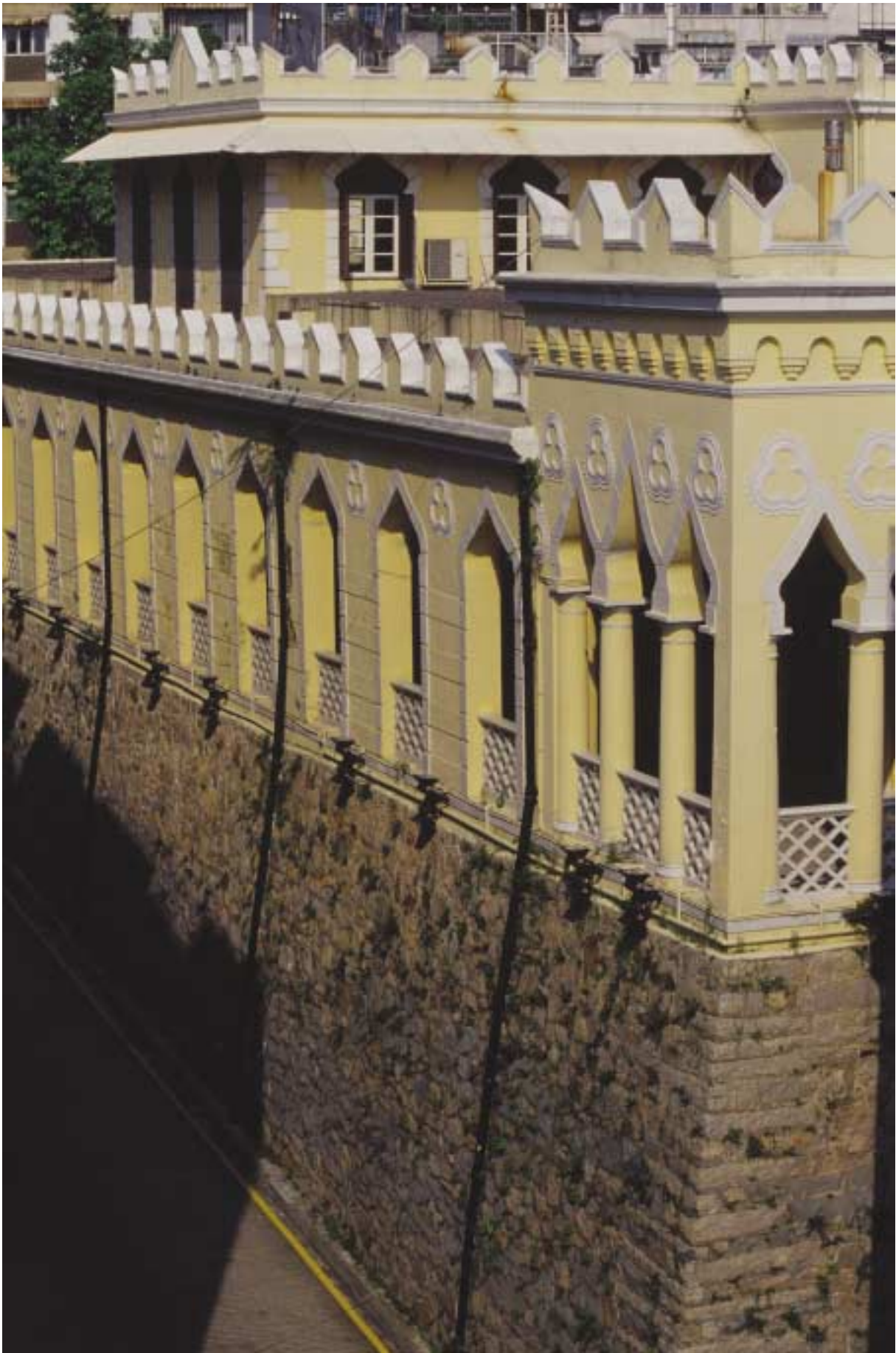
A-Ma temple



A-Ma temple



Moorish Barracks



Moorish Barracks



Moorish Barracks



Mandarin's House



Mandarin's House



St. Joseph's Seminary Church



St. Joseph's Seminary Church



St. Joseph's Seminary Church

Dom Pedro V Theatre



Dom Pedro V Theatre



Leal Senado Building





Leal Senado Building



The Library in



Holy House of Mercy



Holy House of Mercy



Holy House of Mercy and Leal Senado Square



Ruins of St. Paul's



Ruins of St. Paul's



Ruins of St. Paul's





Na Tcha Temple





Na Tcha Temple



Section of the old City Walls





Section of the Old City Walls



Mount Fortress



Mount Fortress





Guia Chapel and Guia Lighthouse



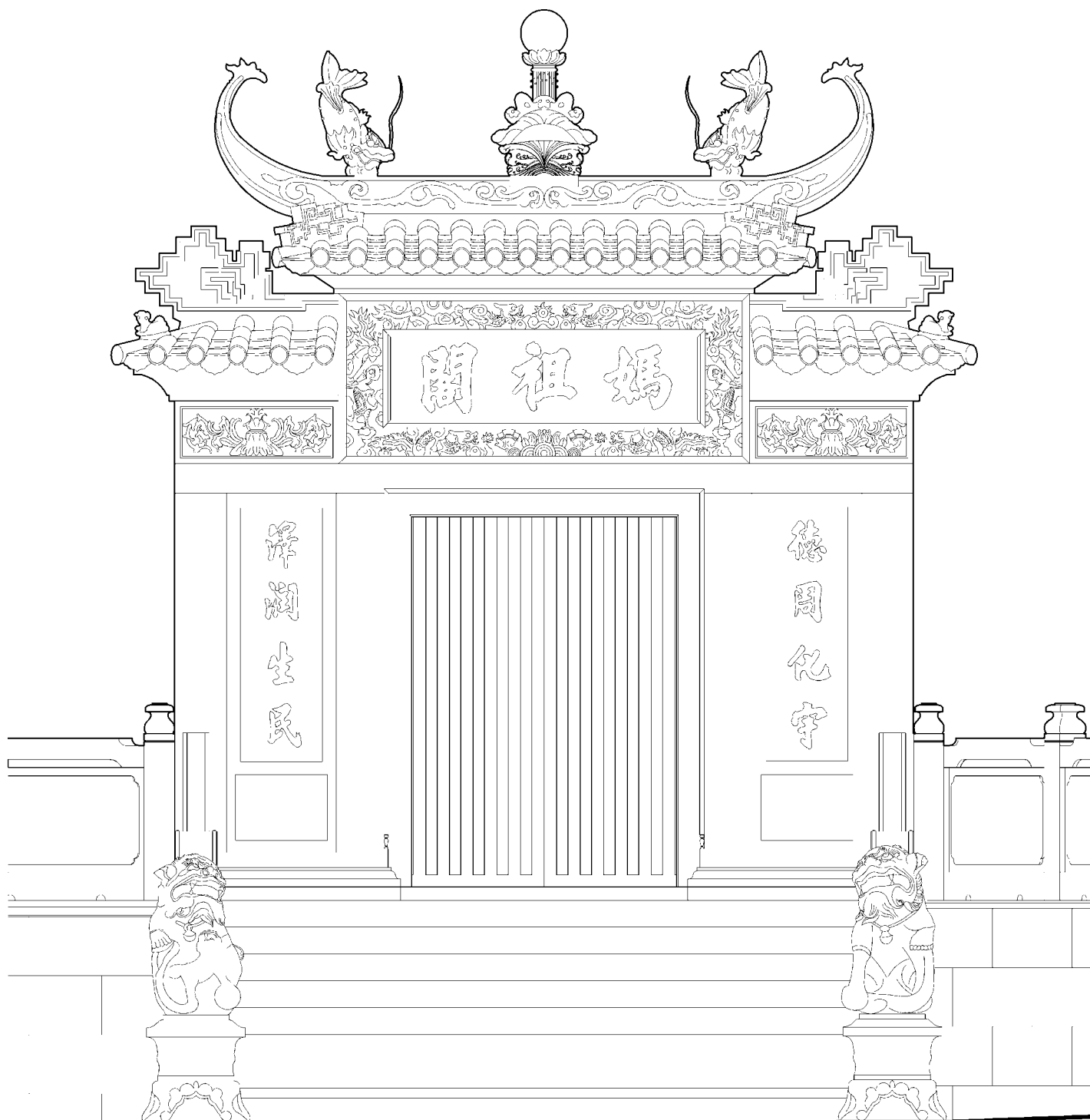
Guia Fortress



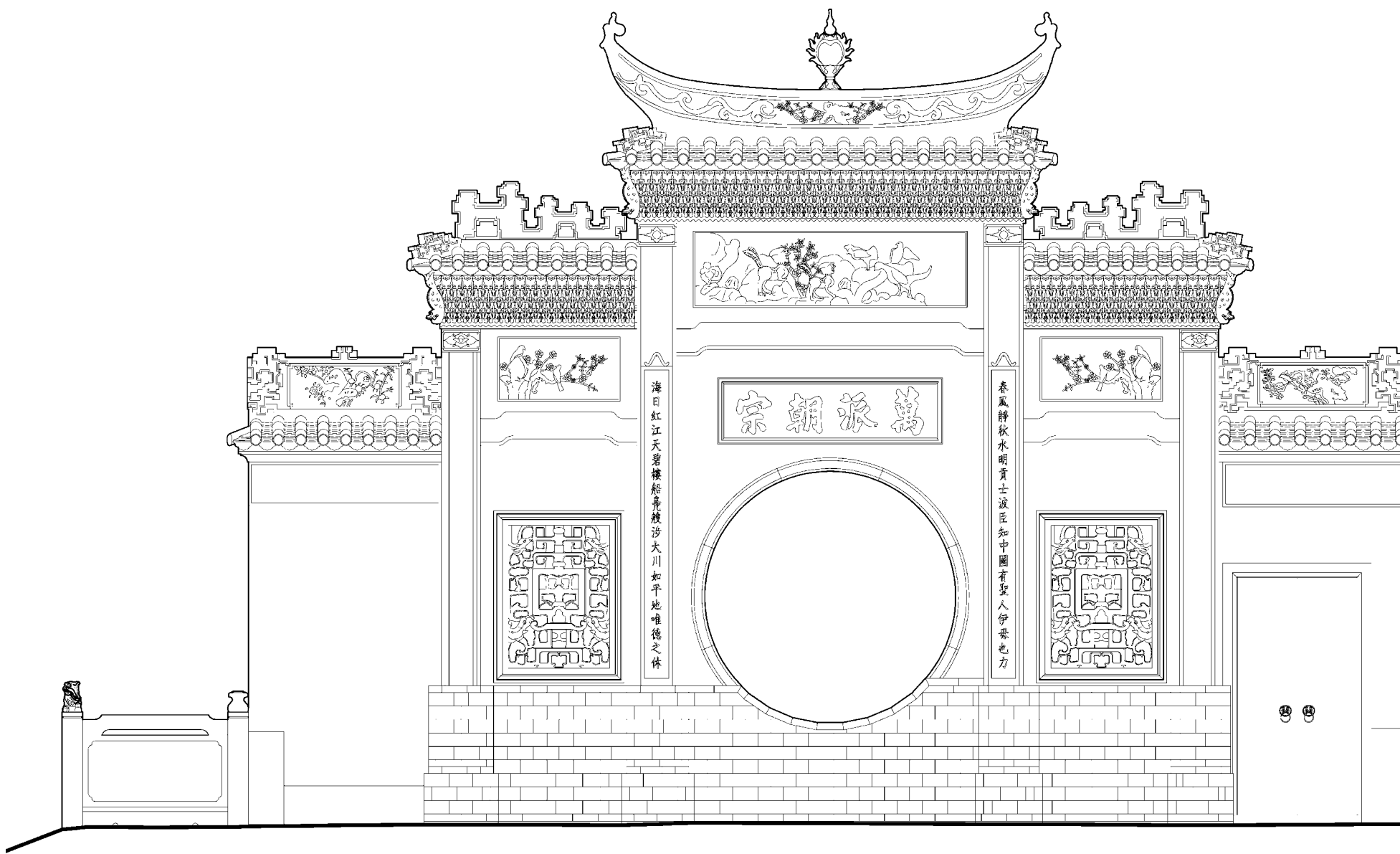
Guia Fortress



Guia Chapel



view of main entrance

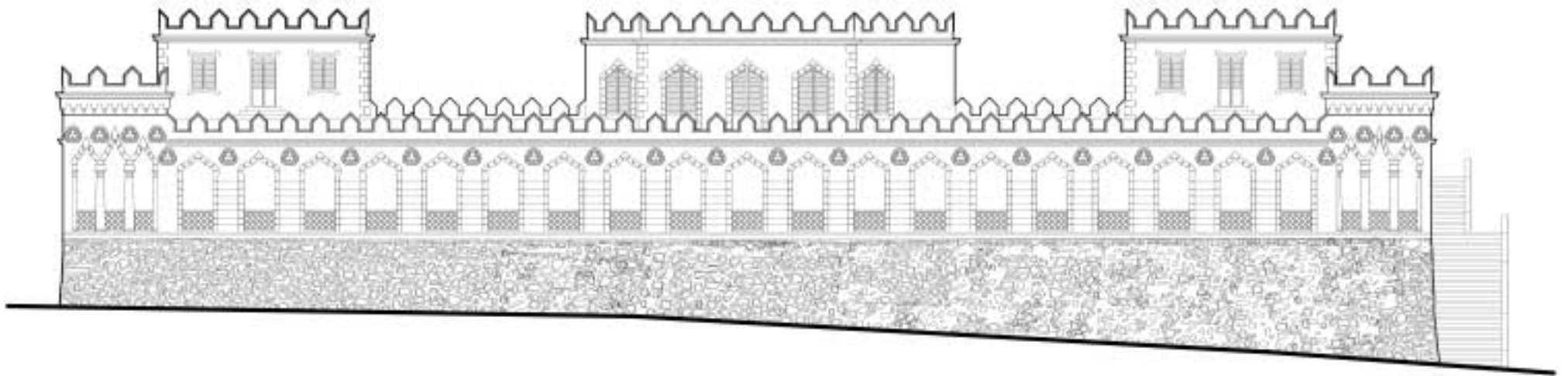


海日紅江天碧樓船萬艘涉大川如平地唯德之休

萬派朝宗

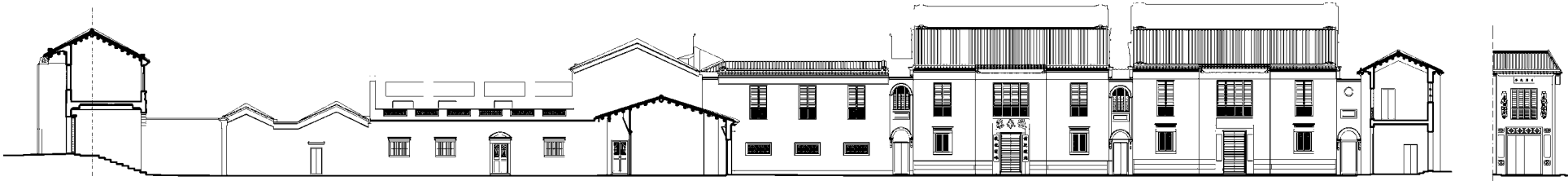
春風靜秋水明貢士波臣知中國有聖人伊要也方

Morrish Barracks



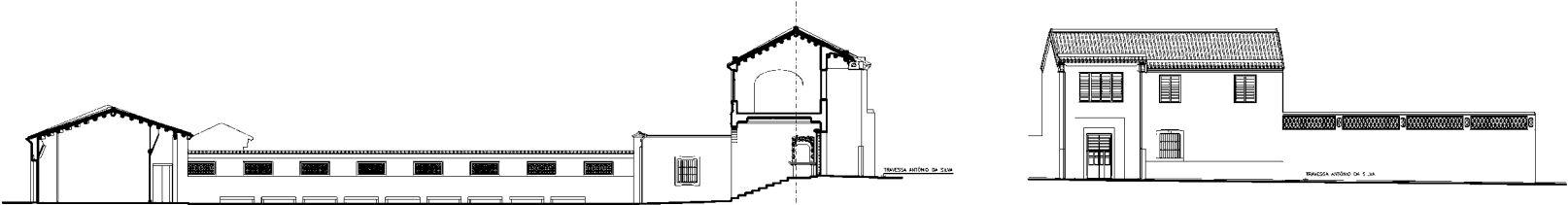
side view





section D-D

view C



section B-B

view A

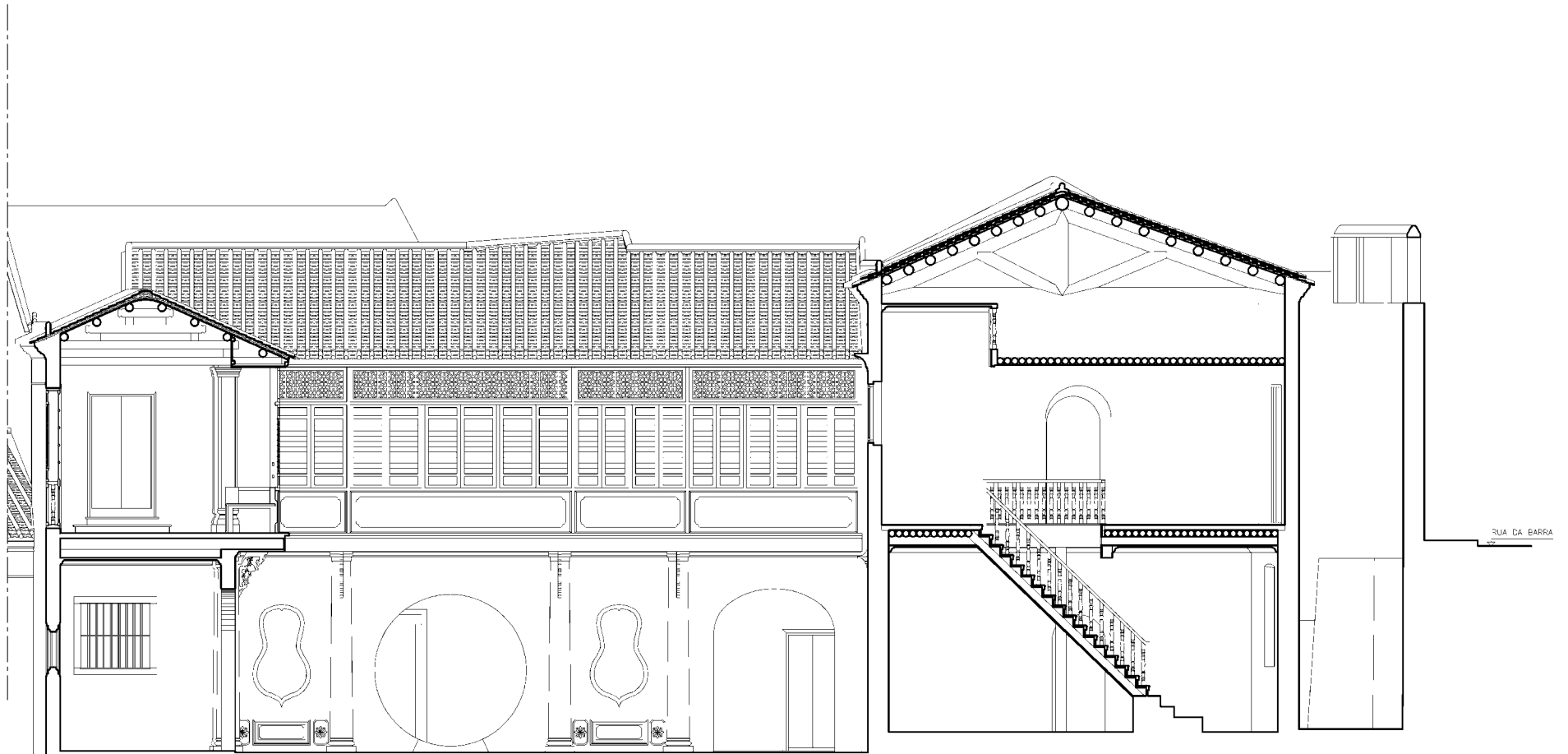


section of patial building

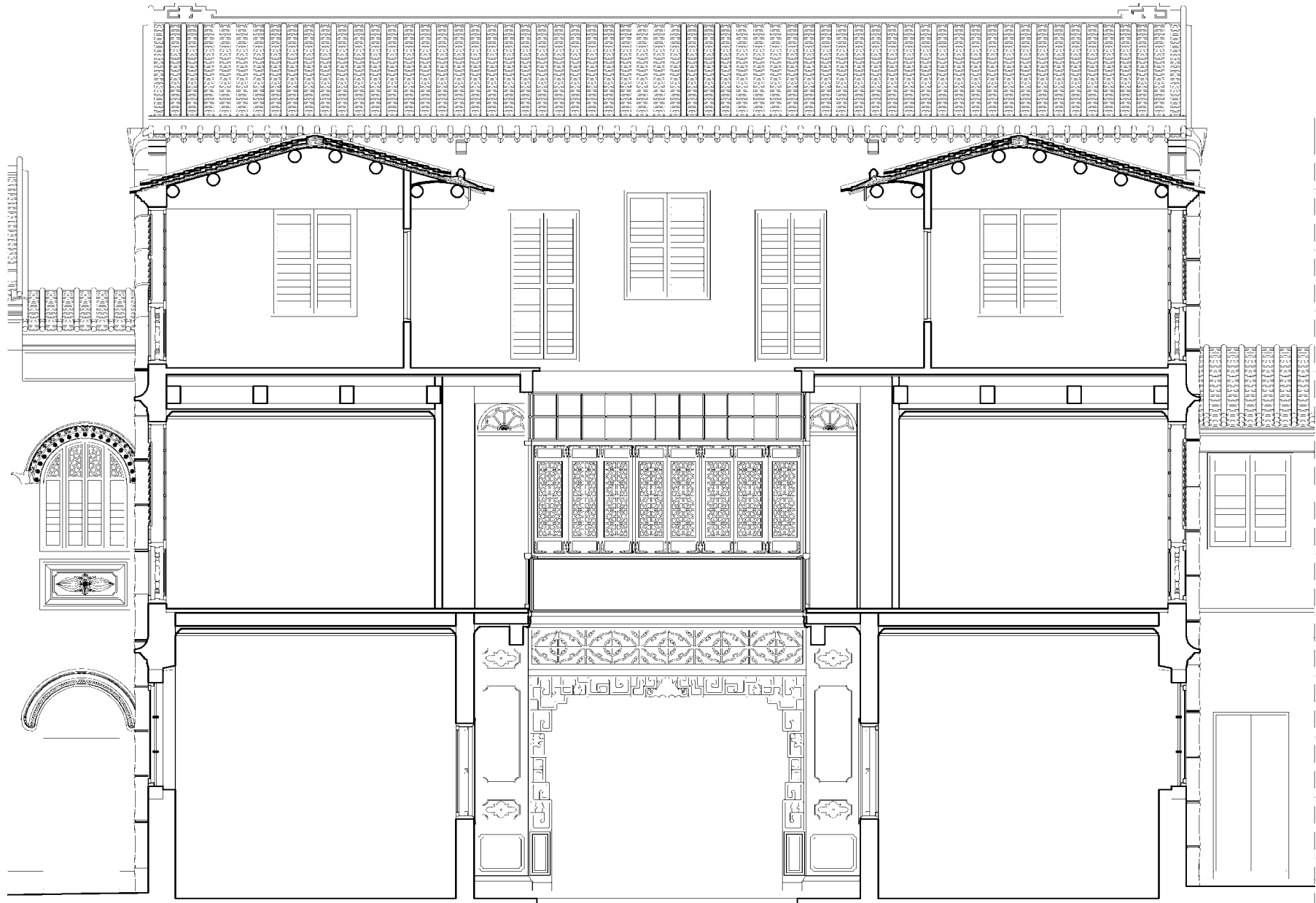


section of patial building

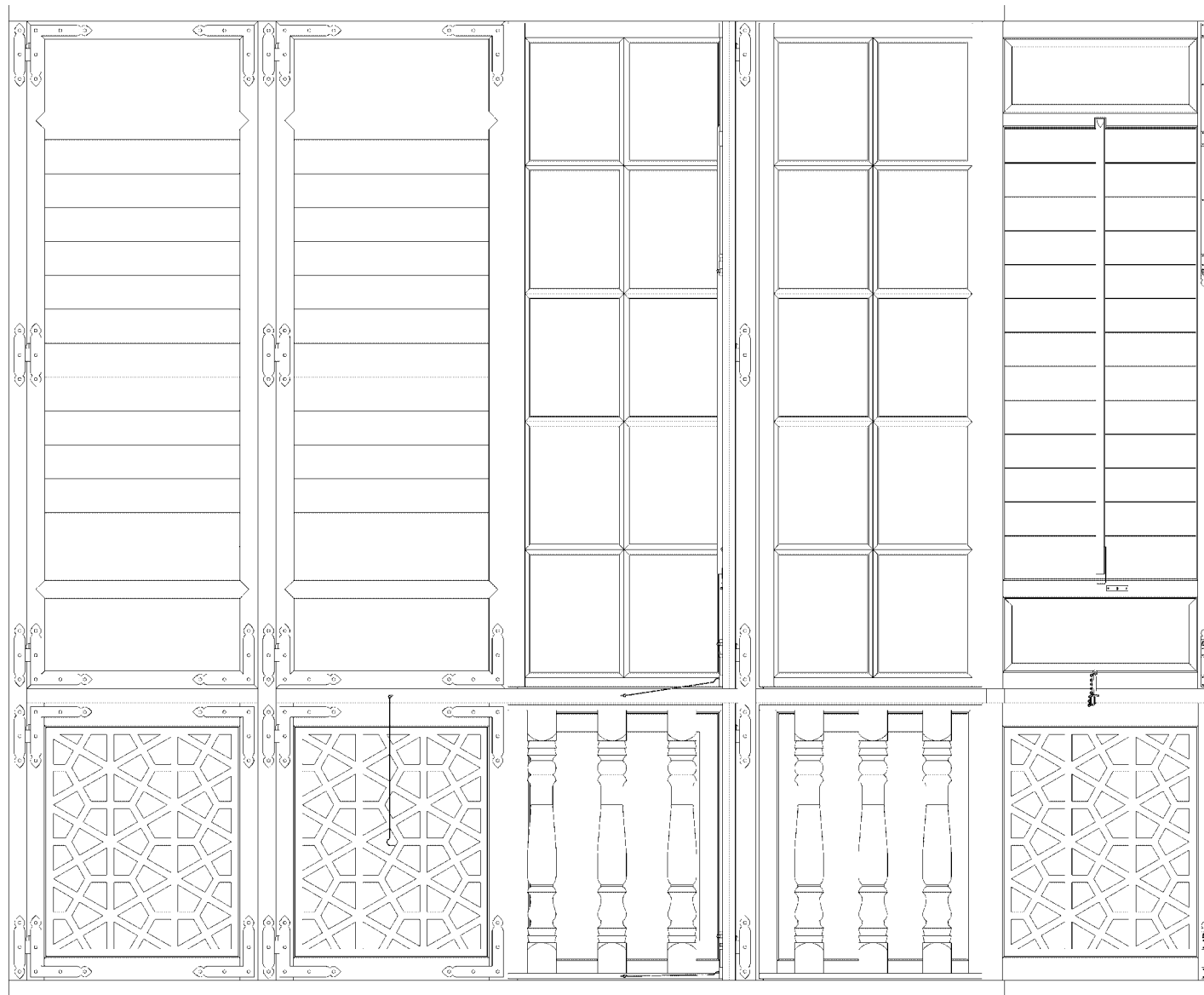
Mandarin's House

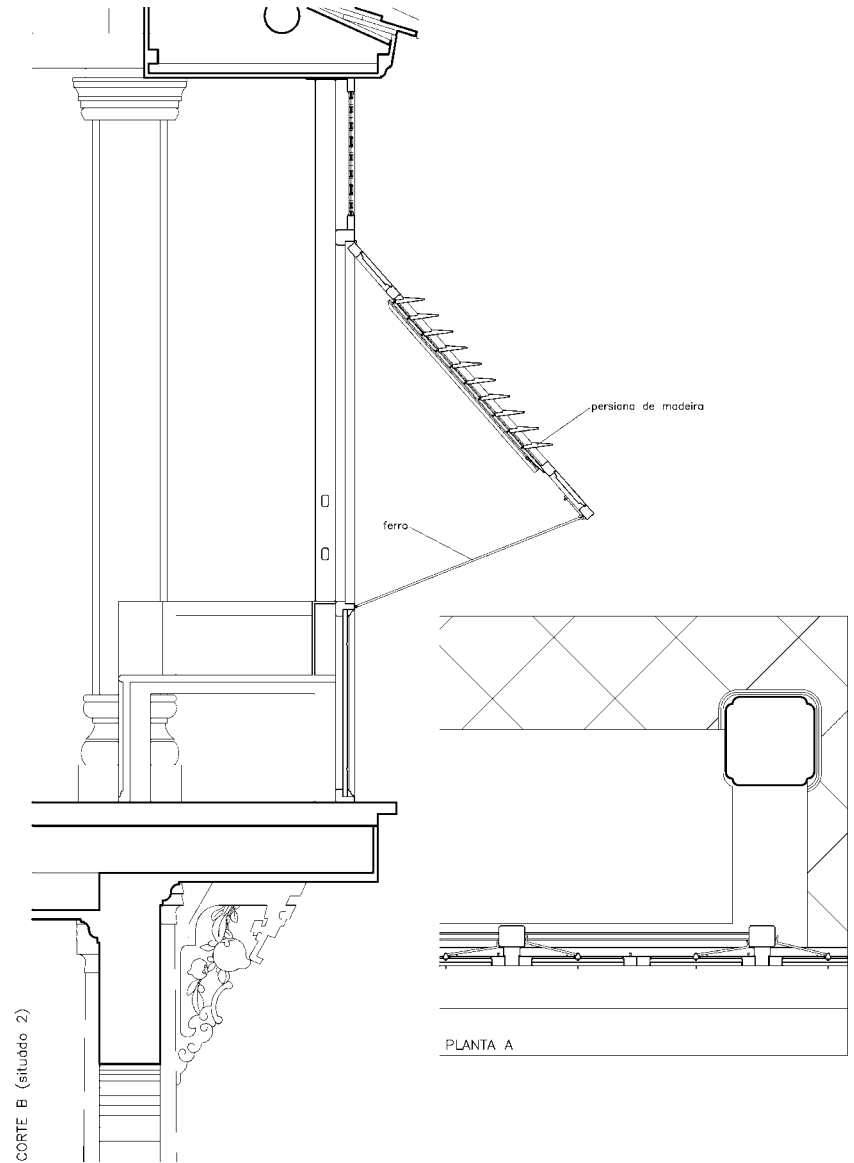
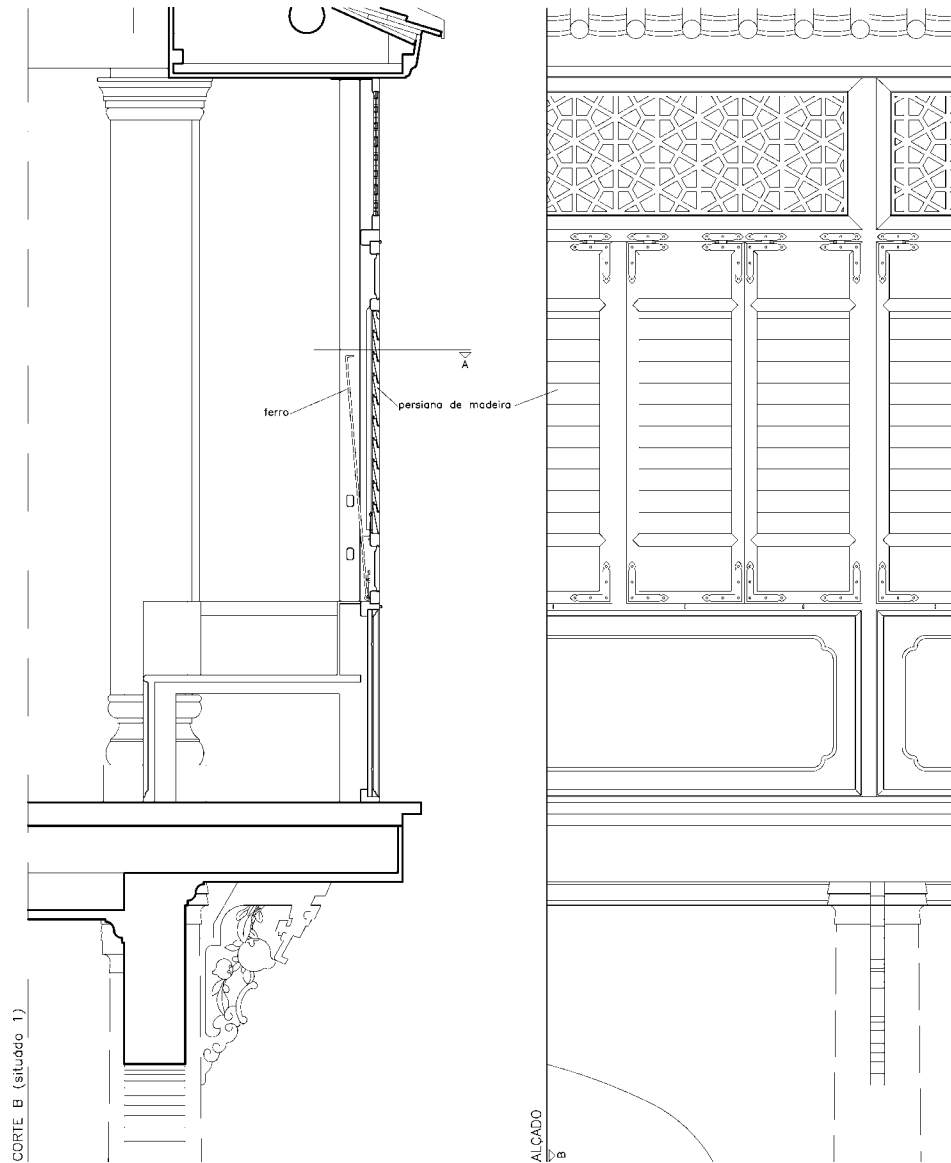


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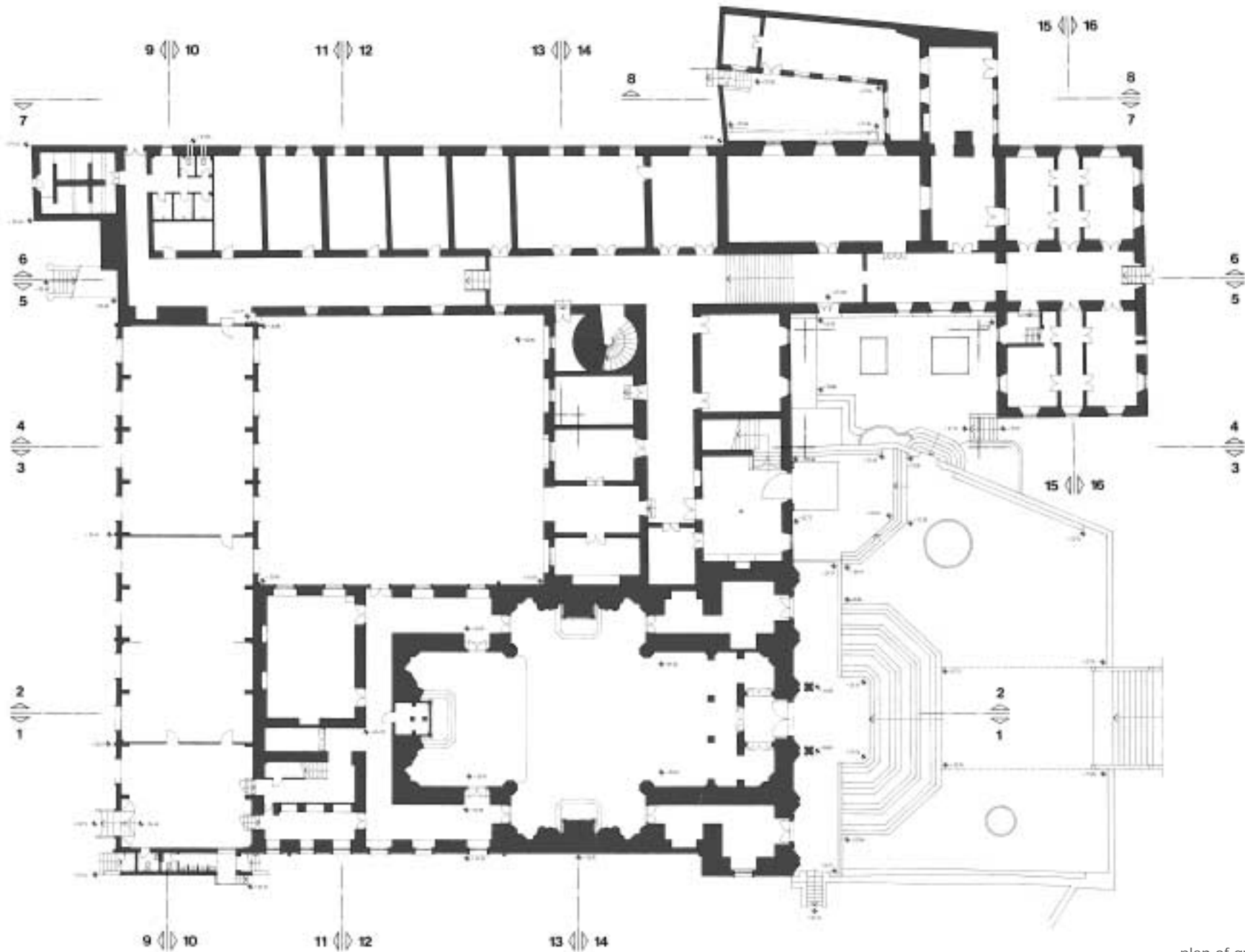


section of patial building



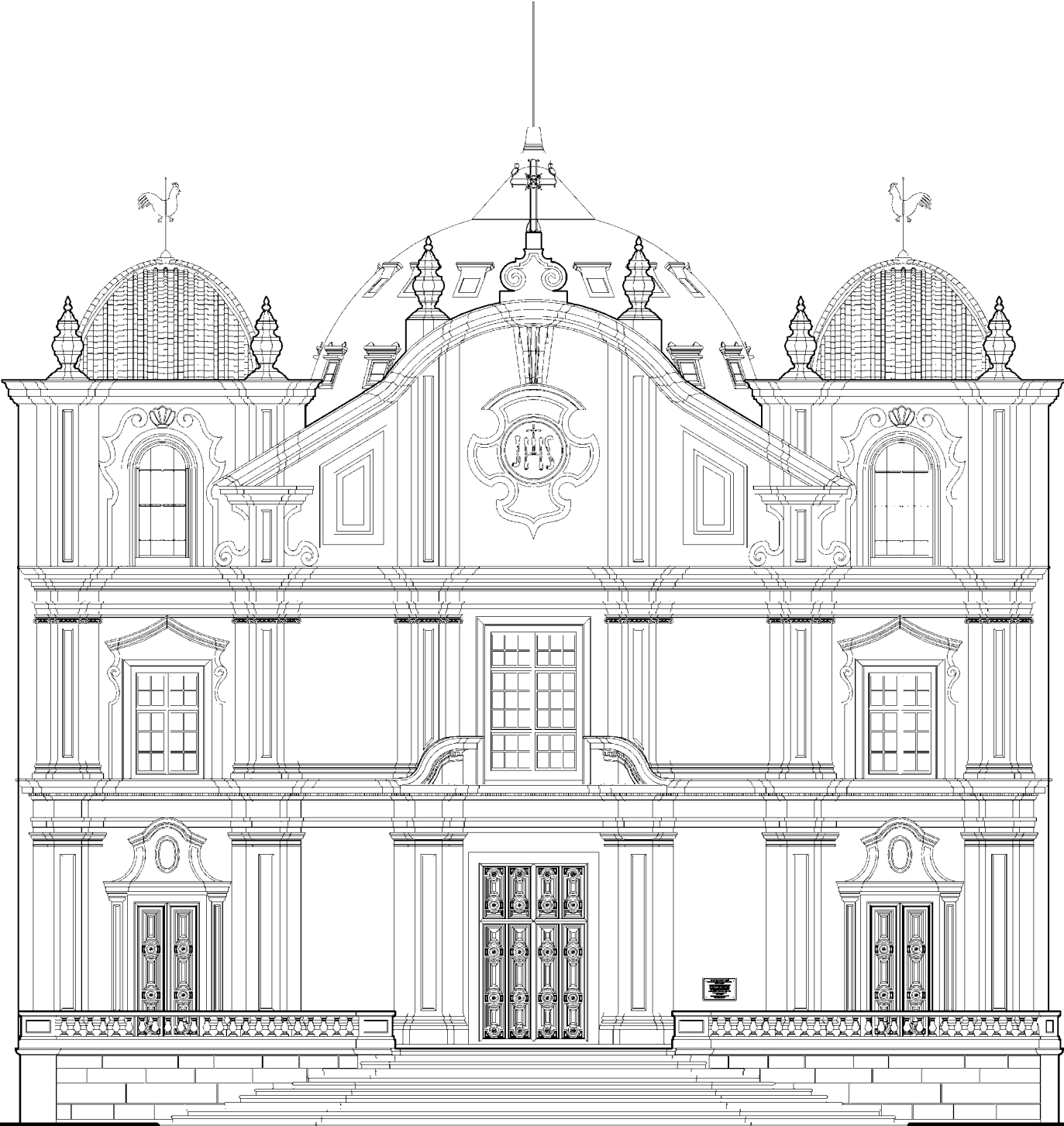


St. Joseph's Seminary Building and Church

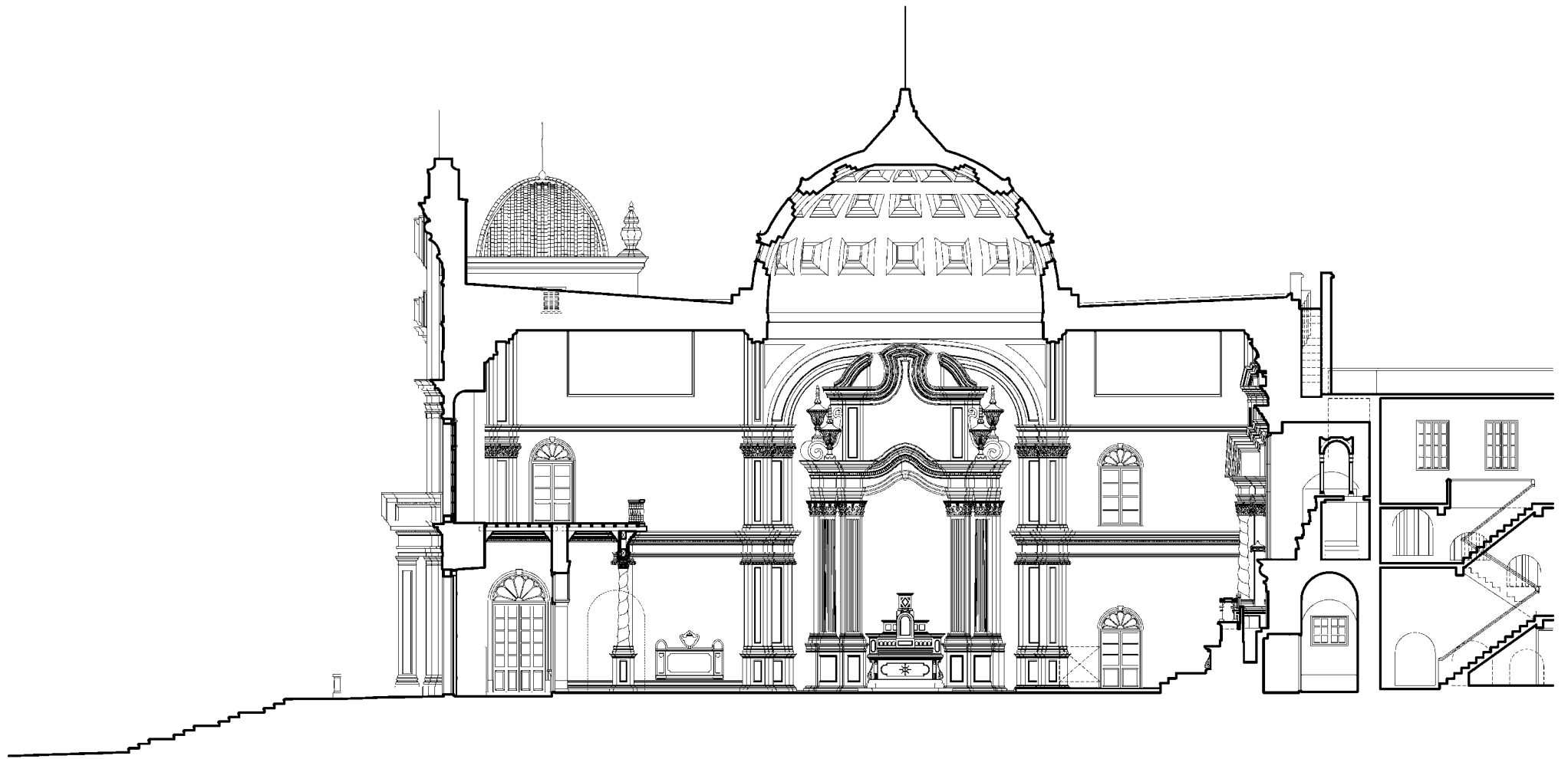


plan of ground floor

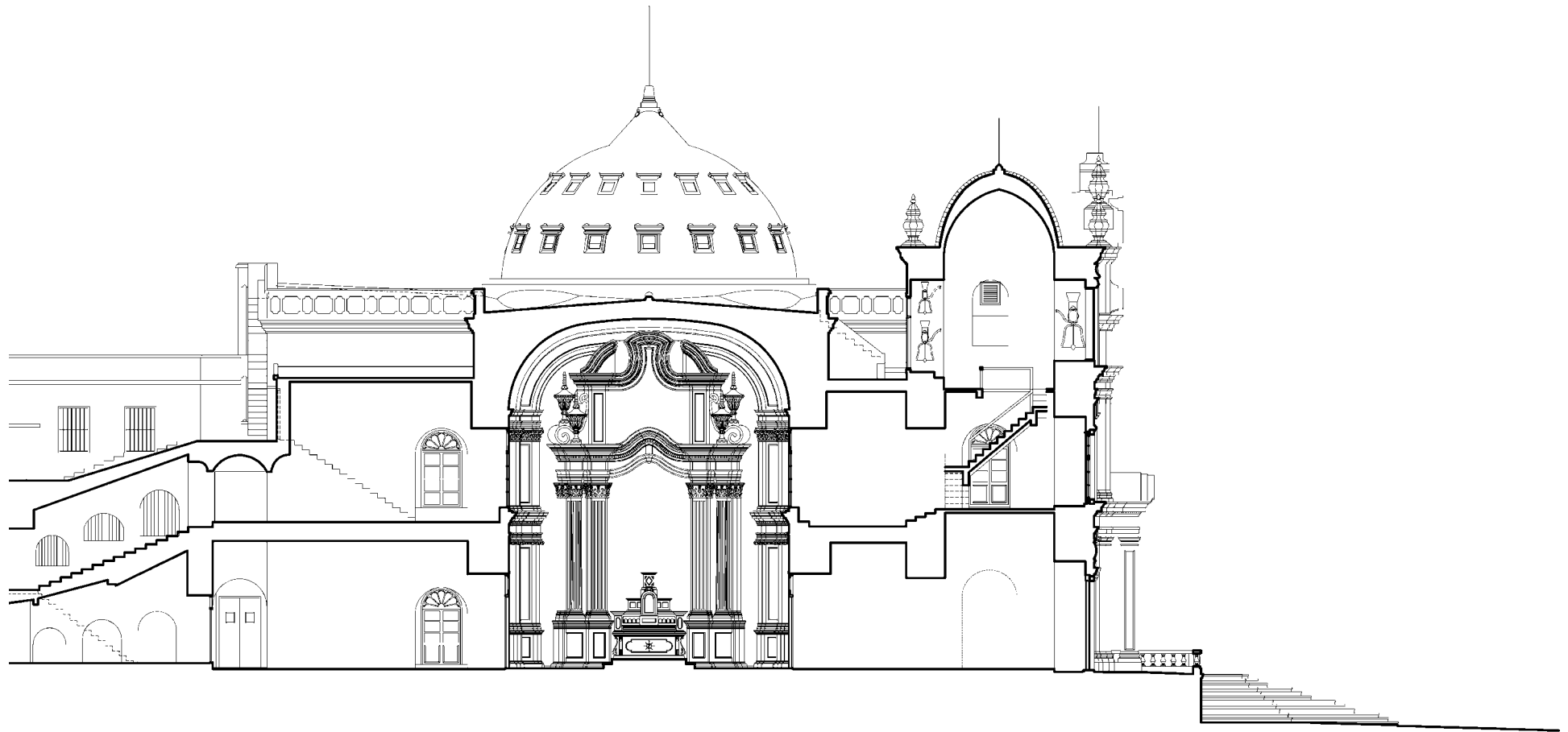
St. Joseph's Seminary Church



main façade

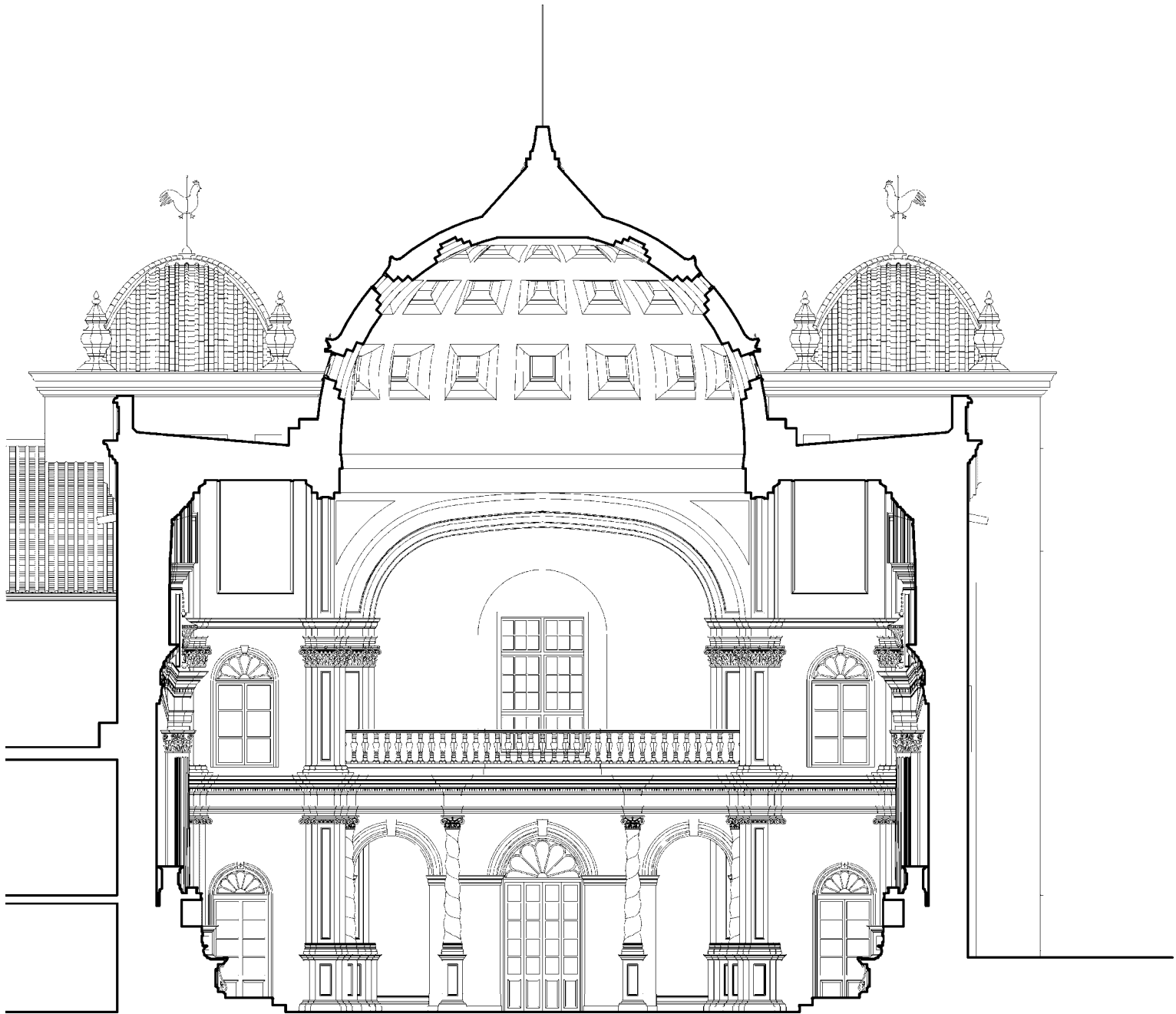


St. Joseph's Seminary Church

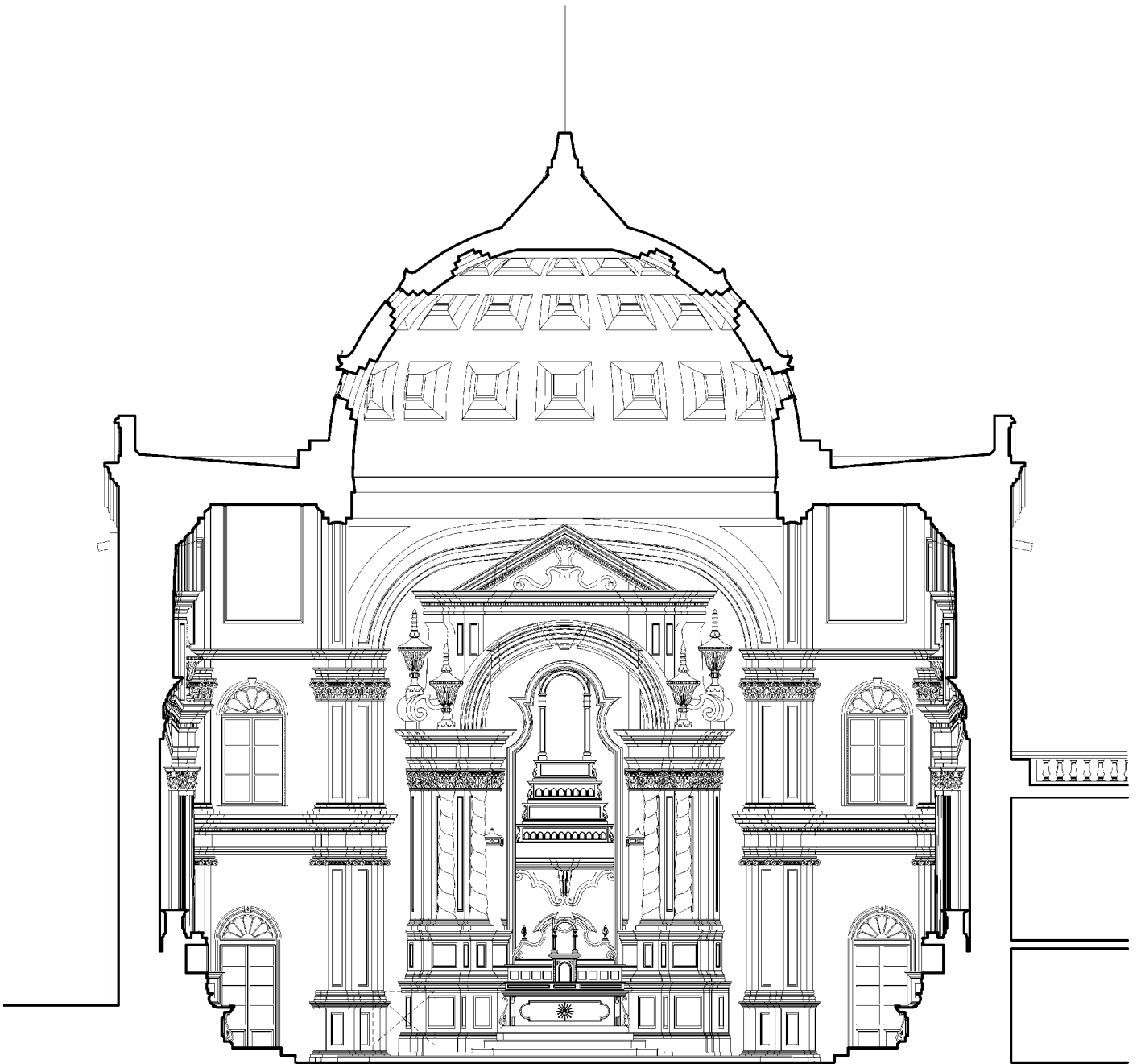


section cross the bell tower

St. Joseph's Seminary Church



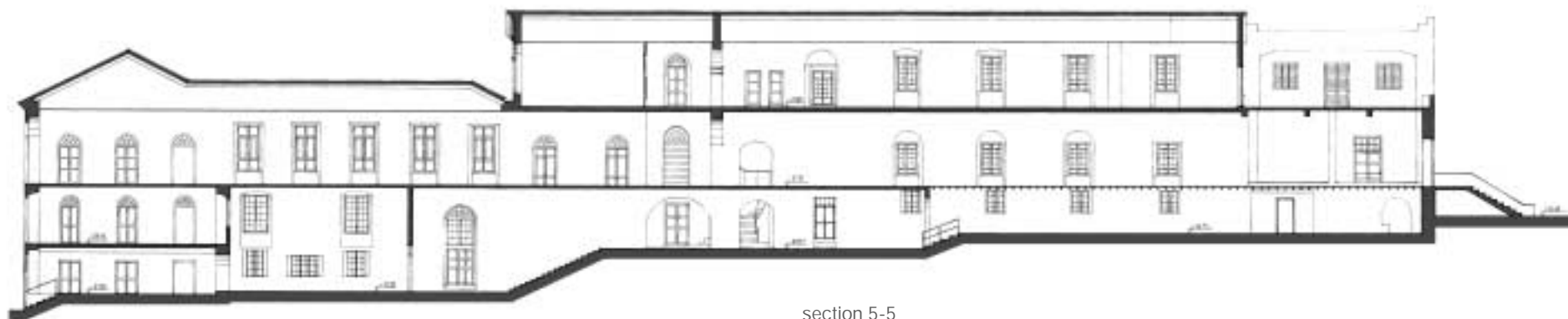
St. Joseph's Seminary Church



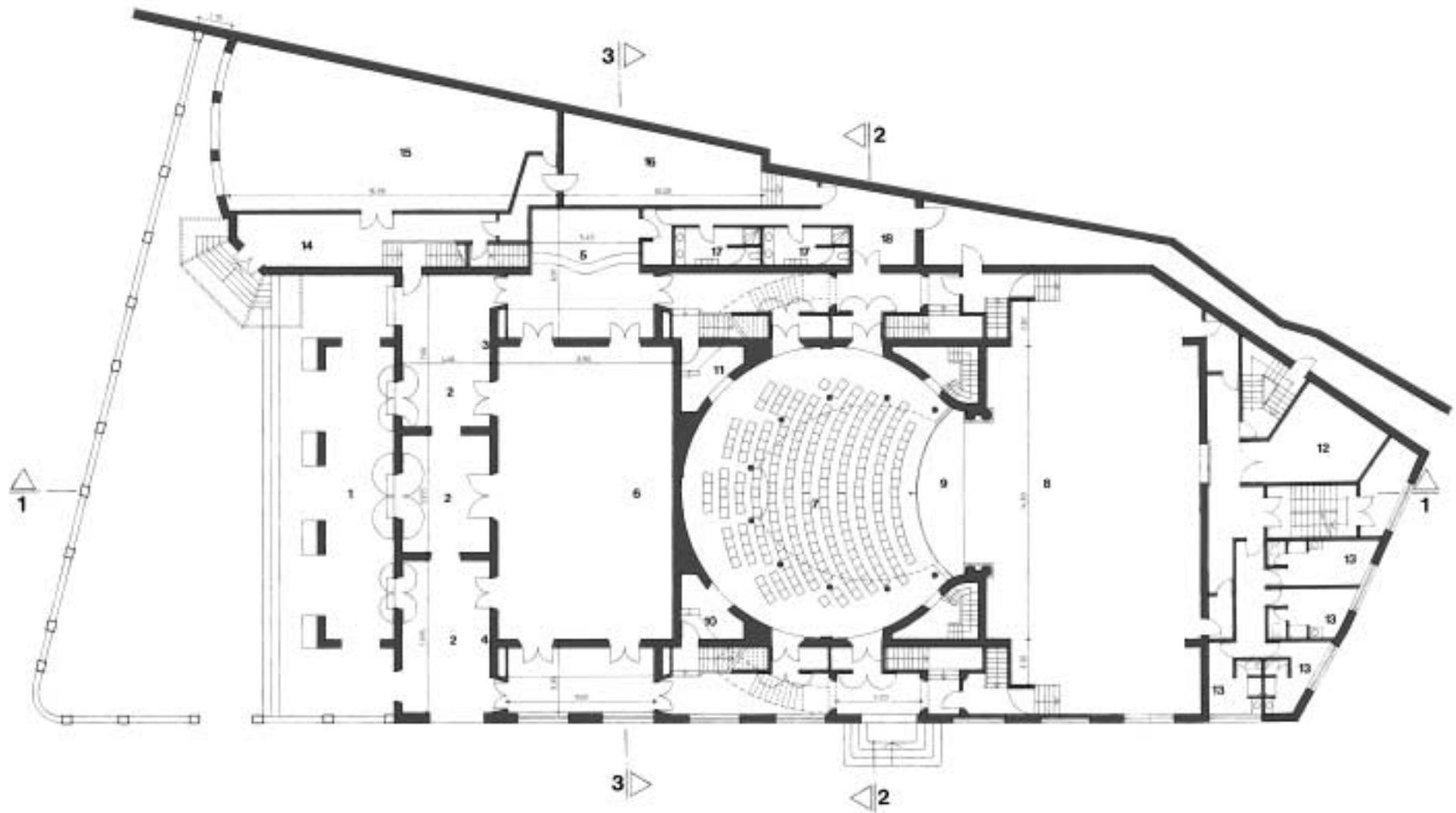
St. Joseph's Seminary Building



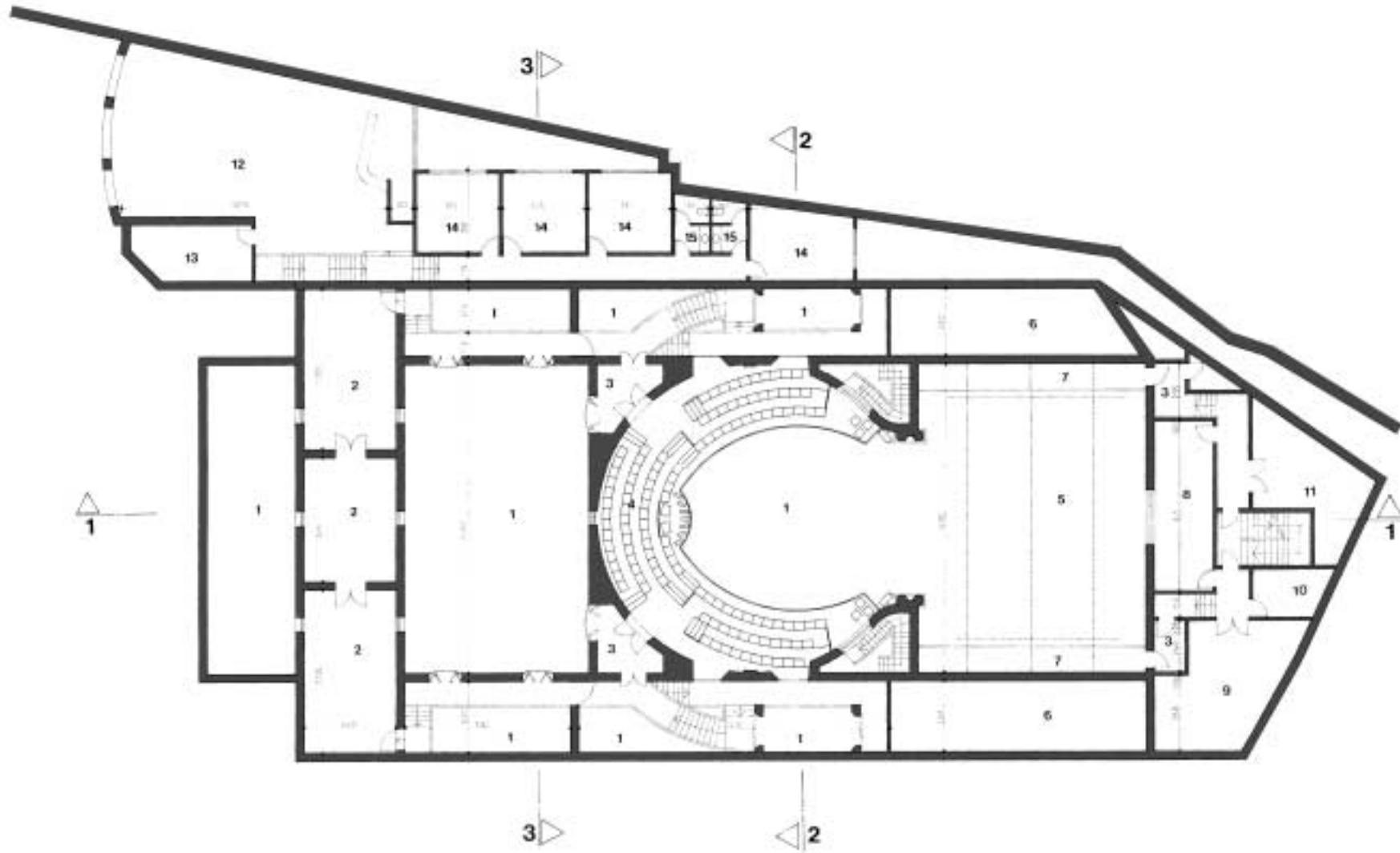
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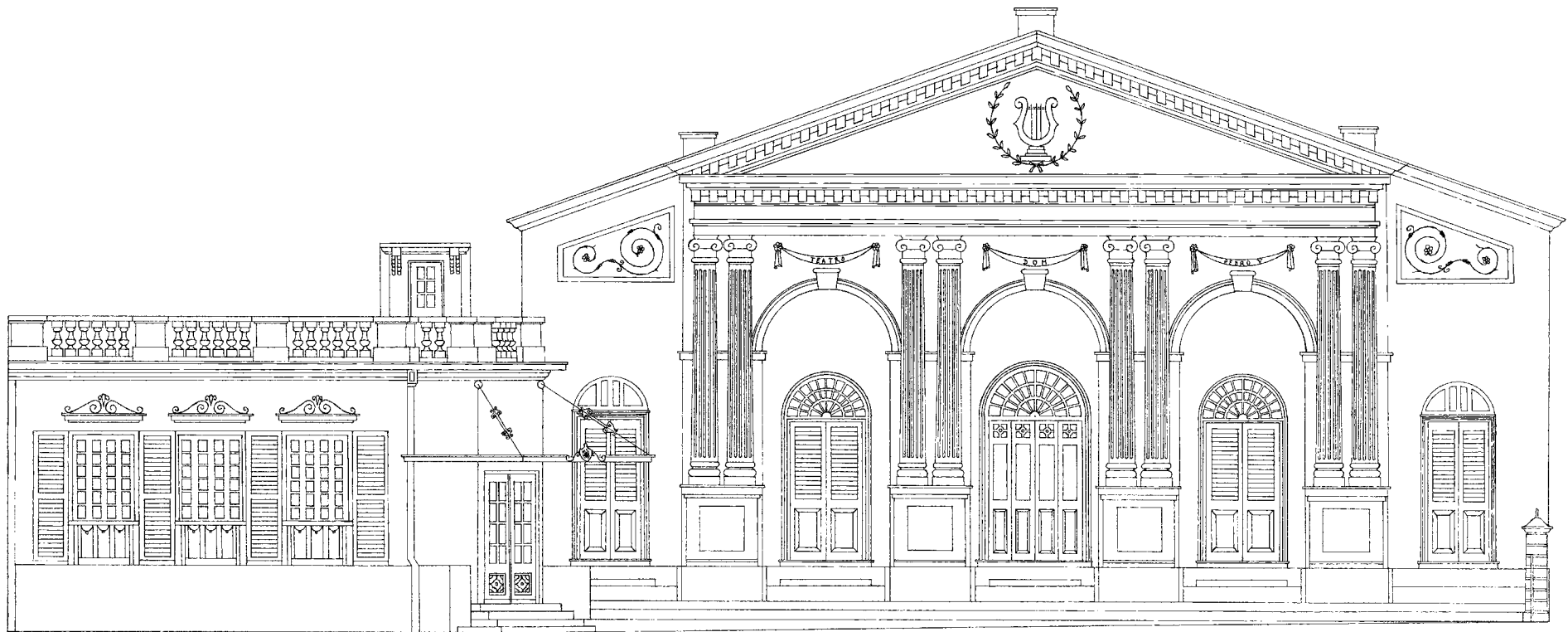
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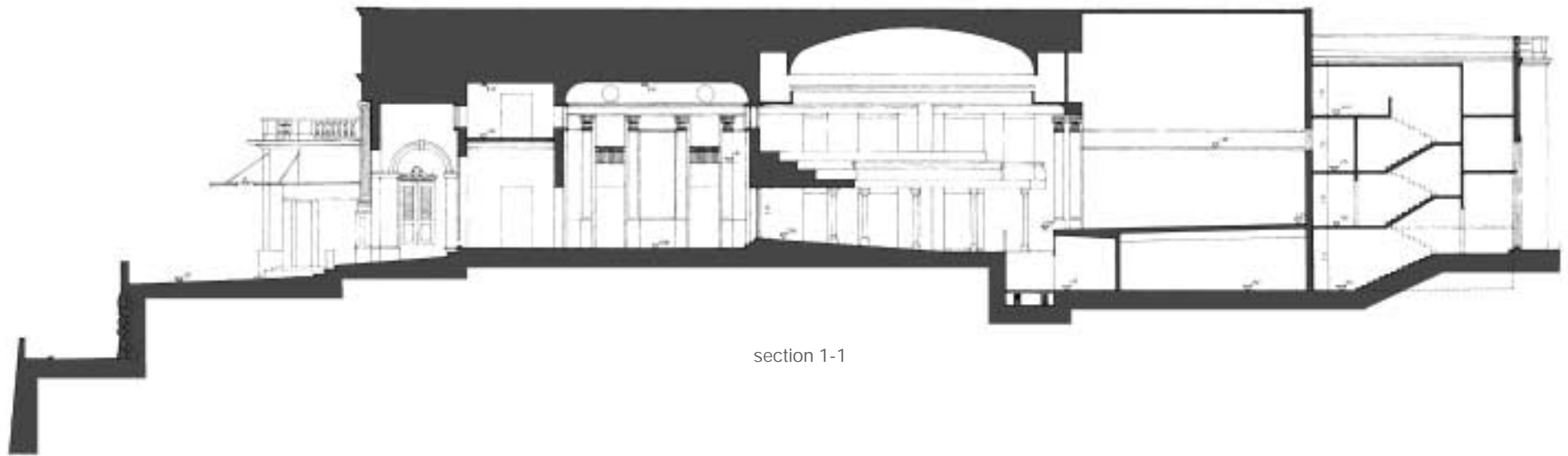
plan of ground floor



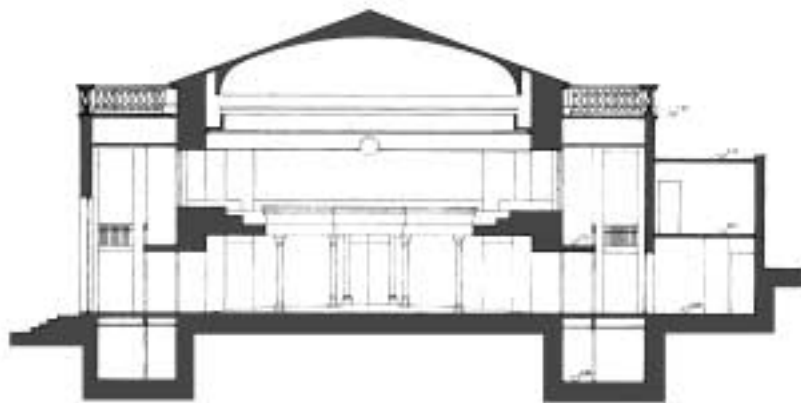
plan of 1st floor



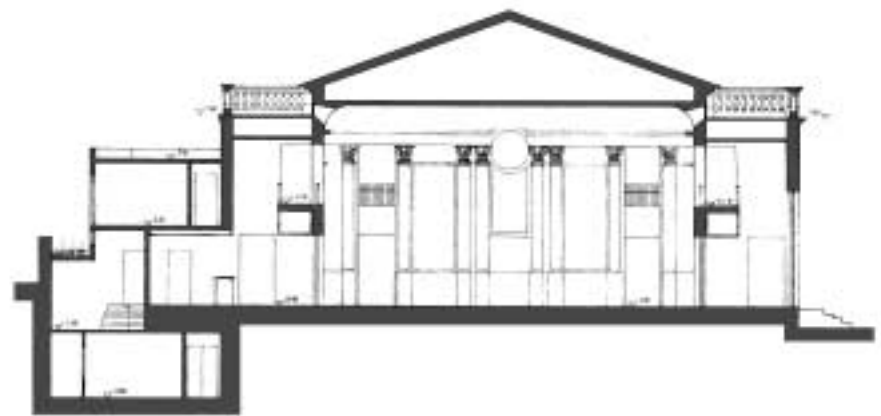
Dom Pedro V Theatre



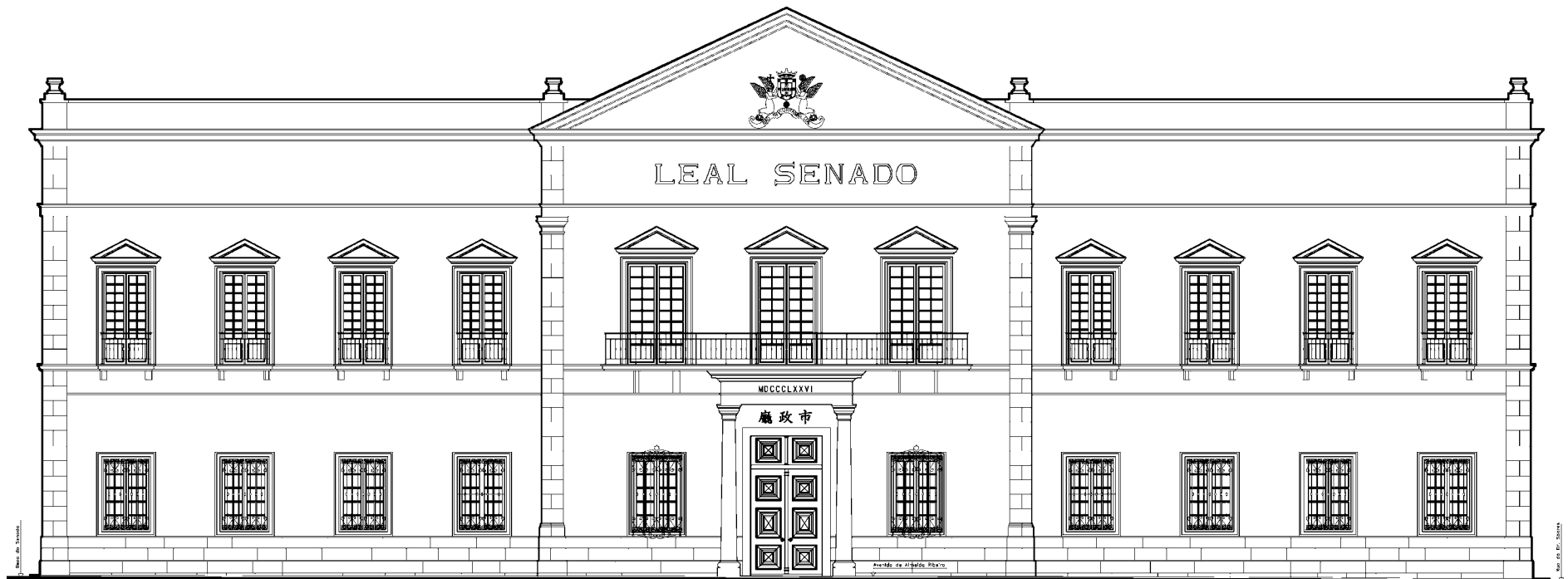
section 1-1

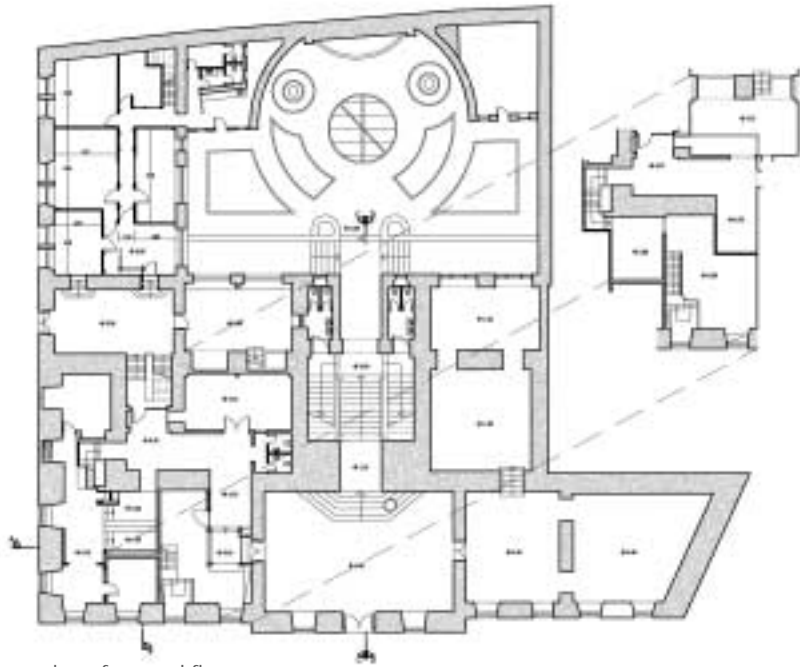


section 2-2

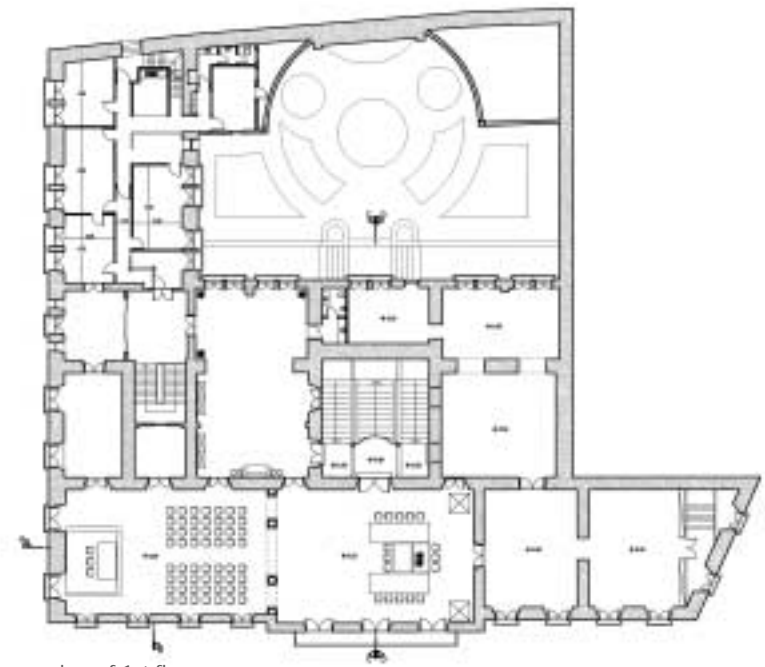


section 3-3

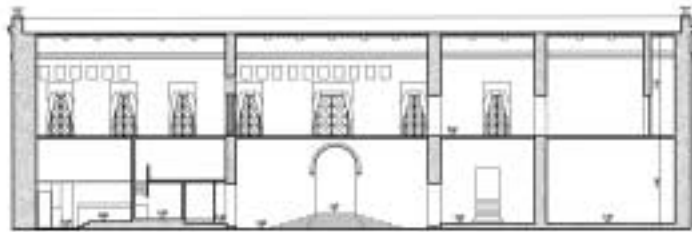




plan of ground floor



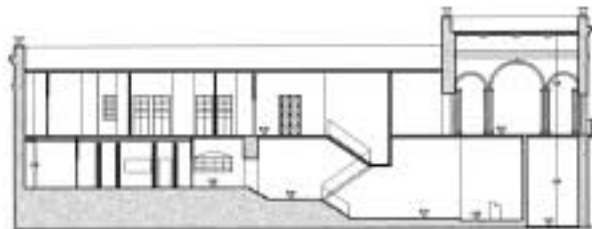
plan of 1st floor



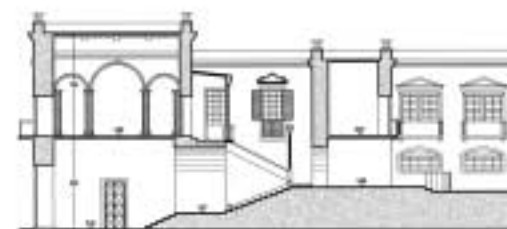
section A



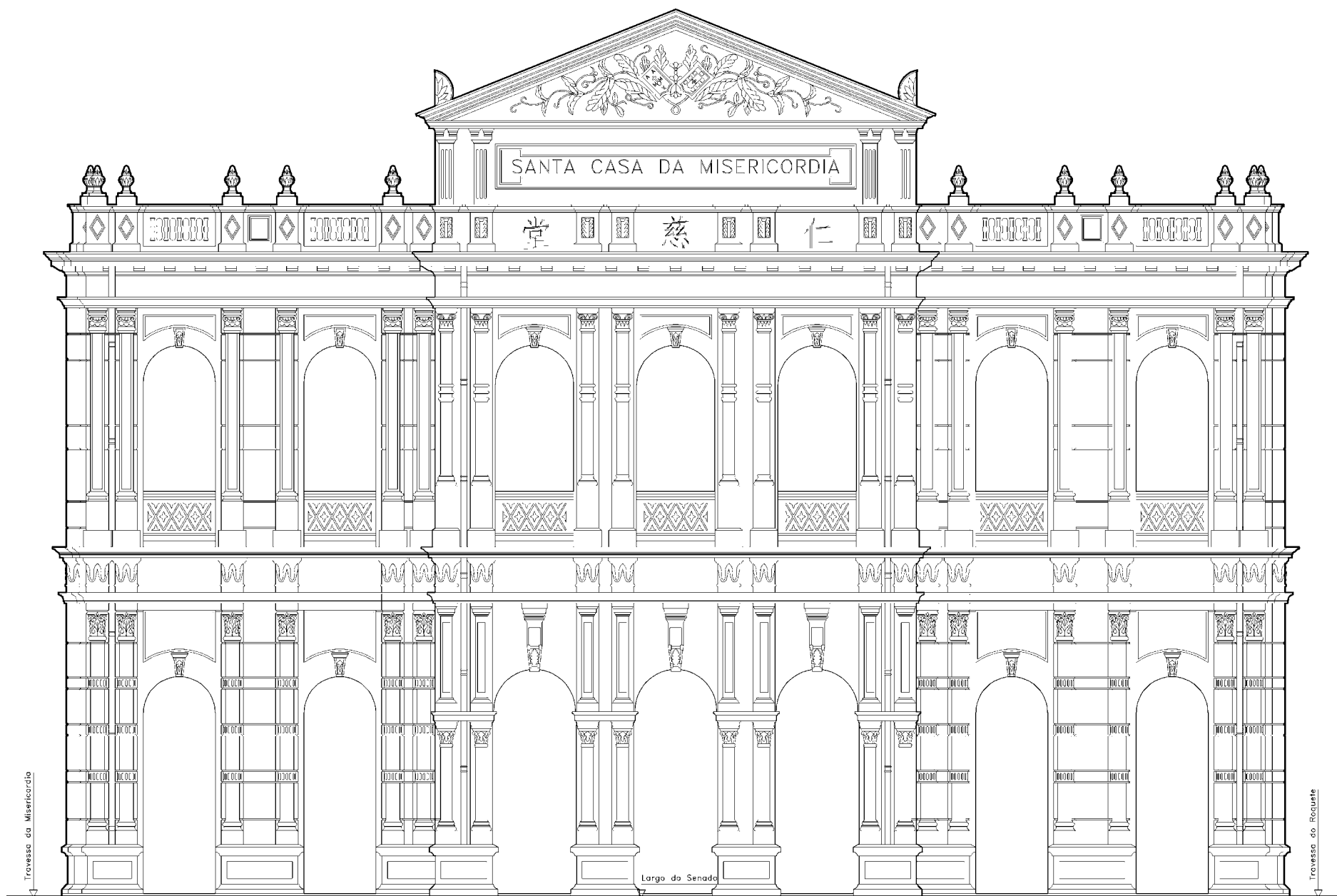
section D



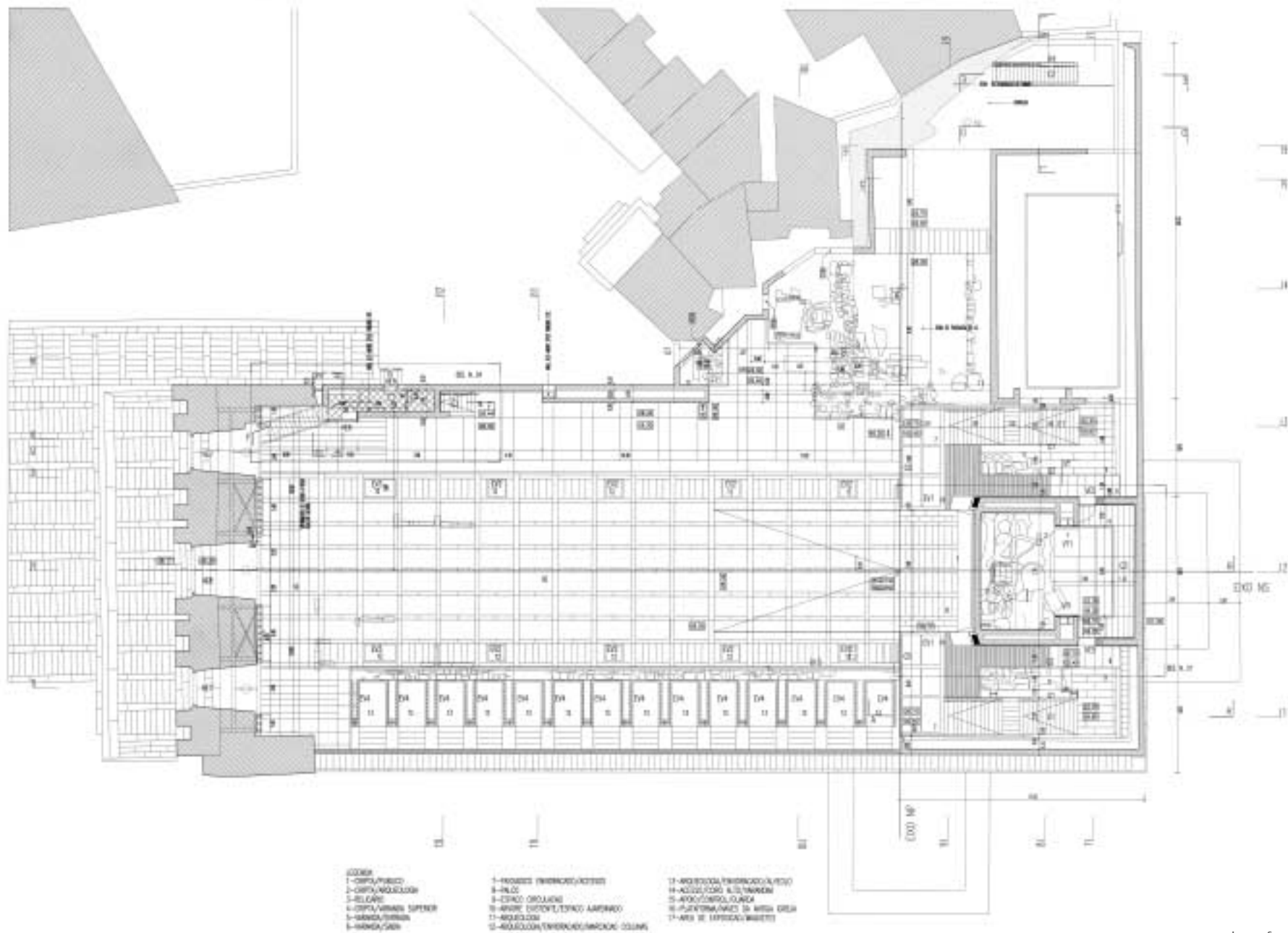
section B



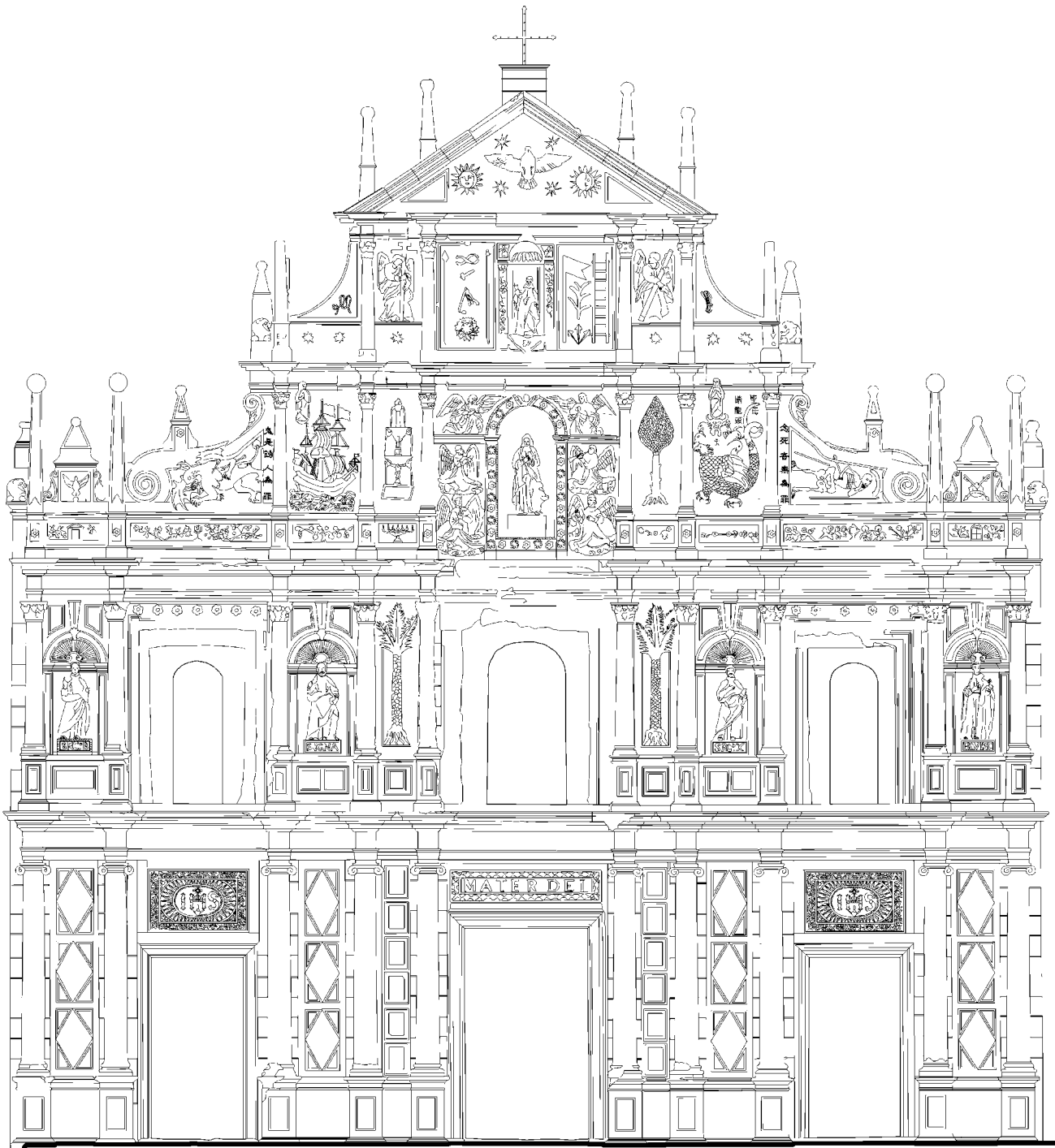
section c



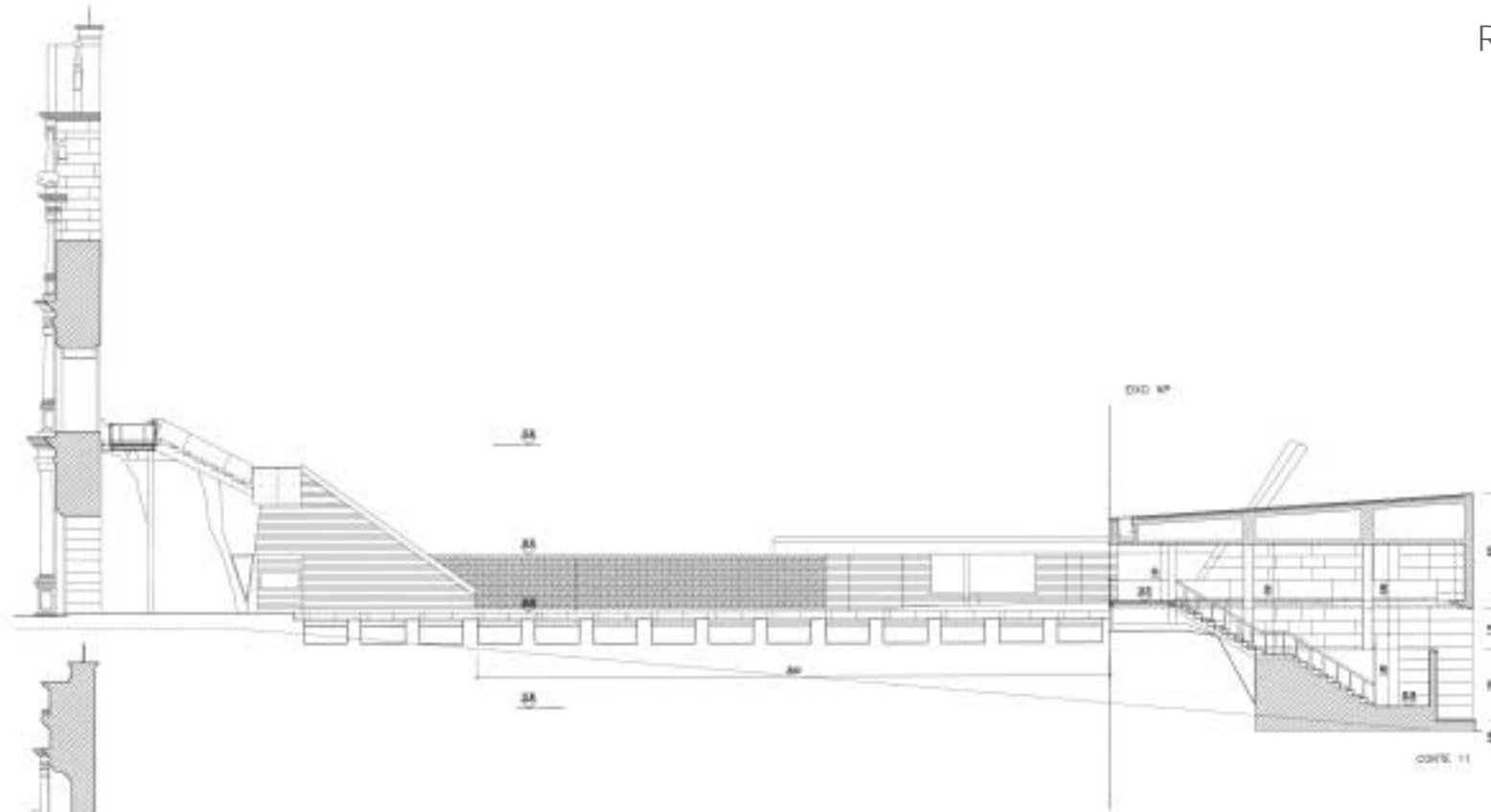
main façade



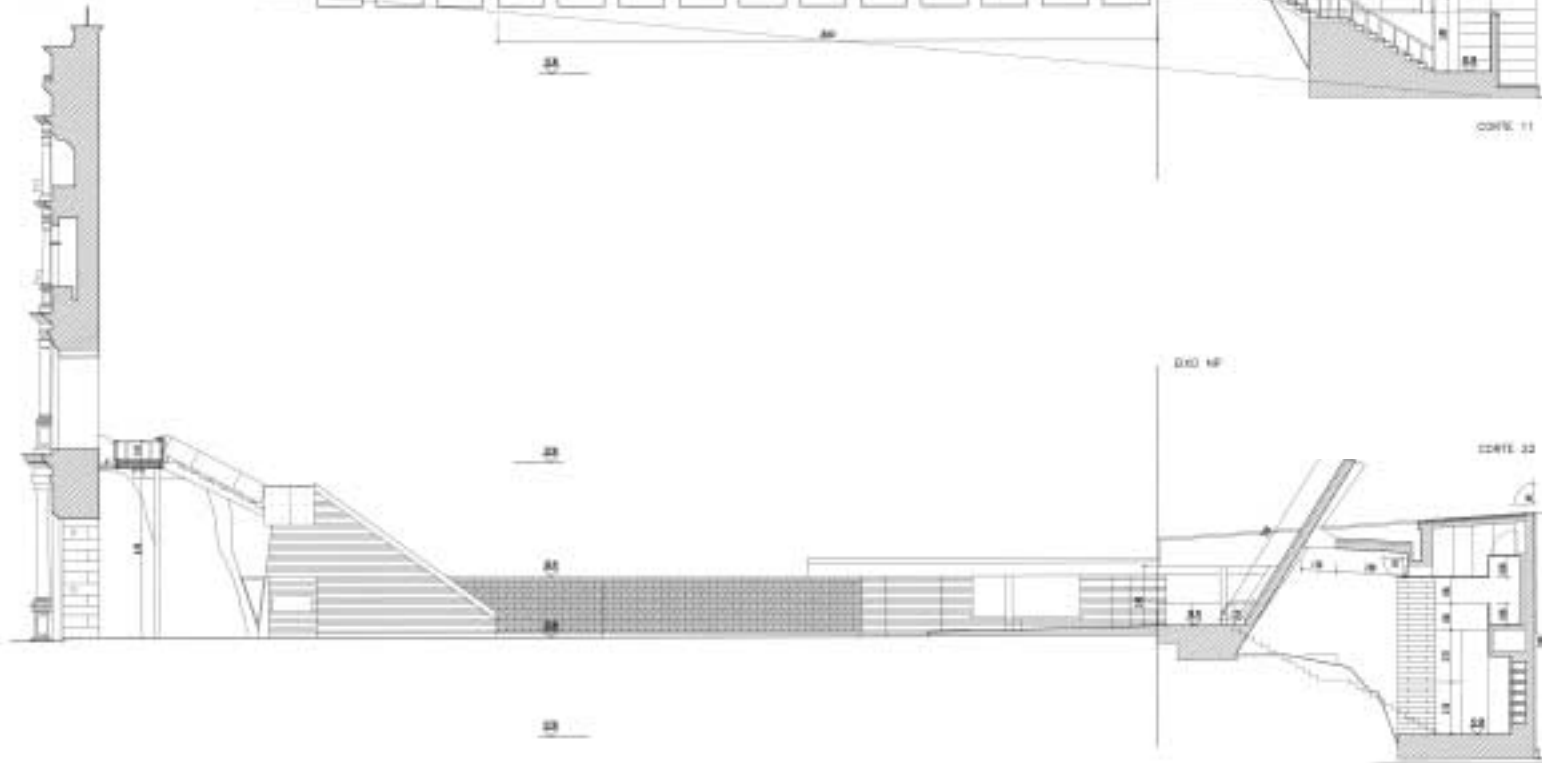
plan of ground floor



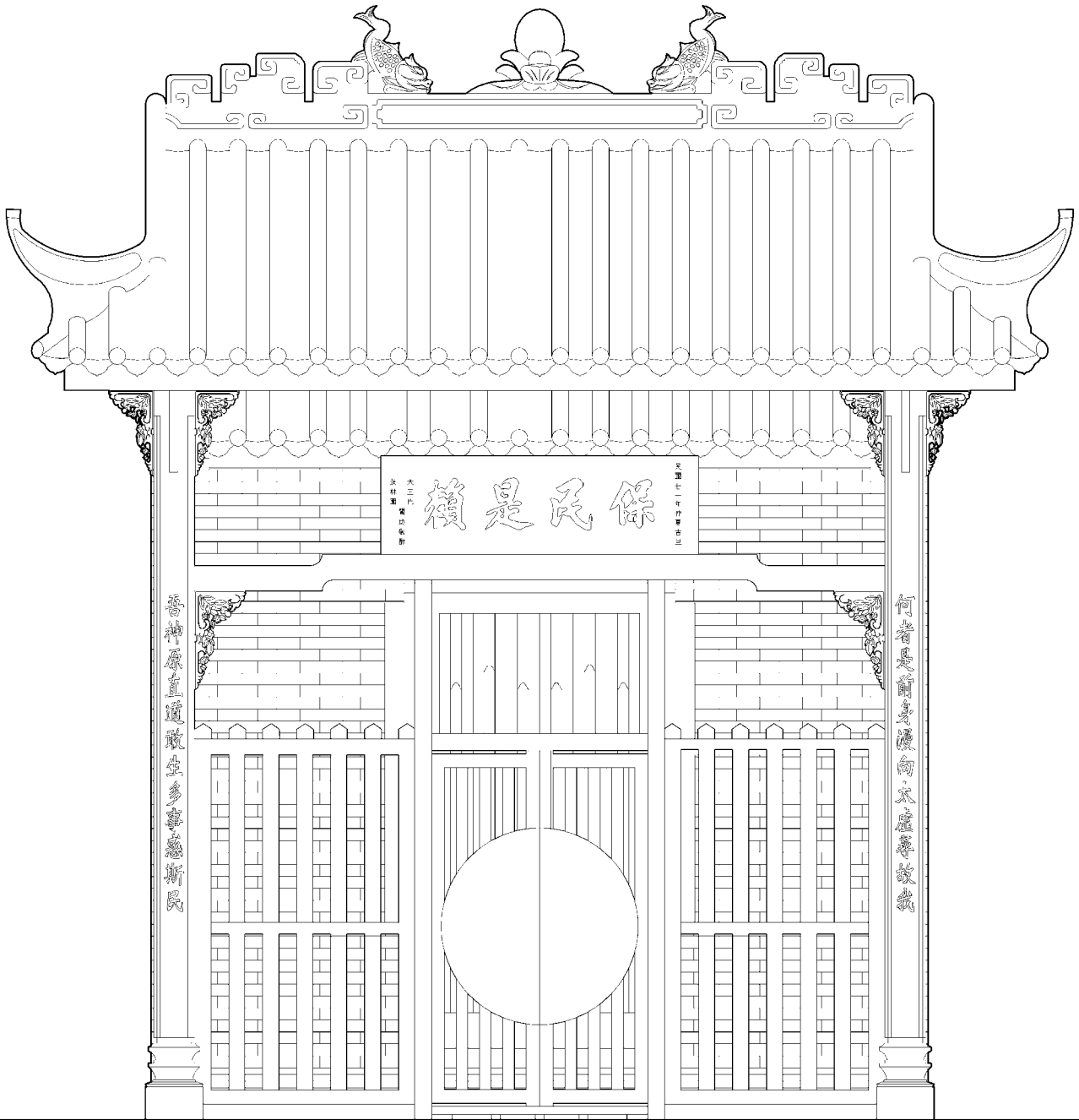
Ruin's of St. Paul's

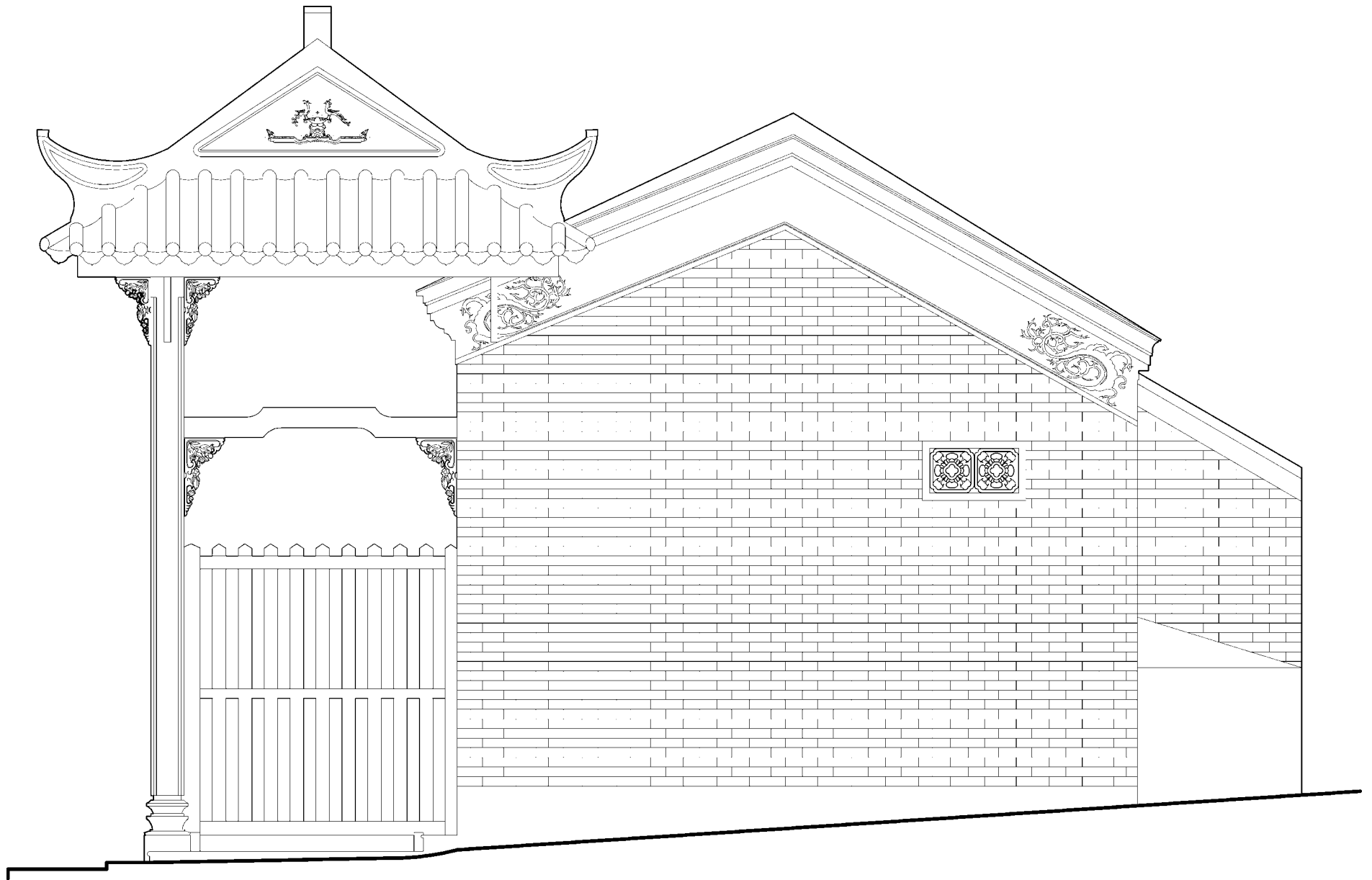


section 1-1



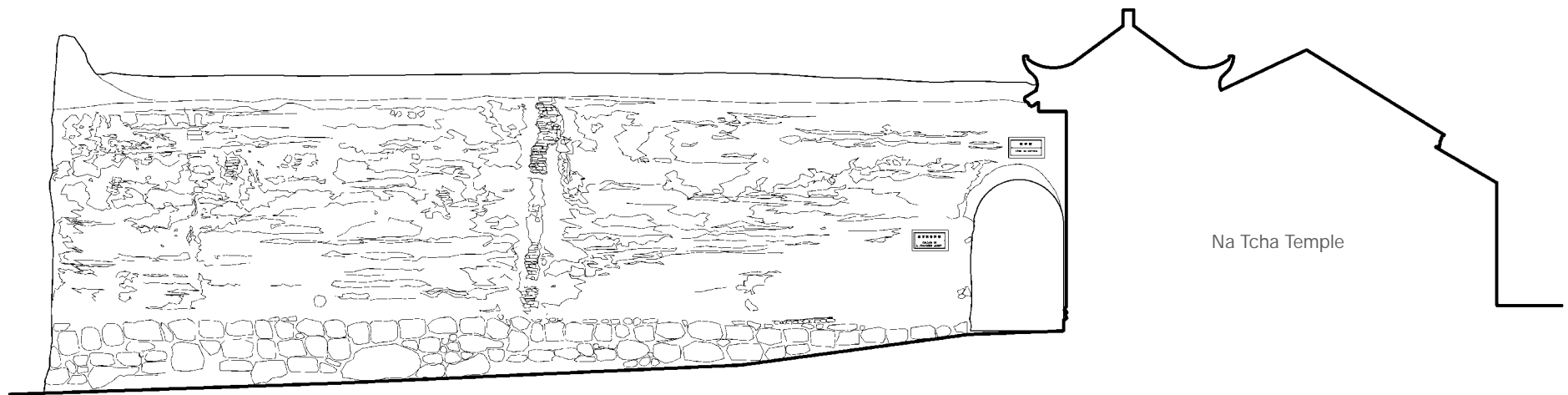
section 2-2





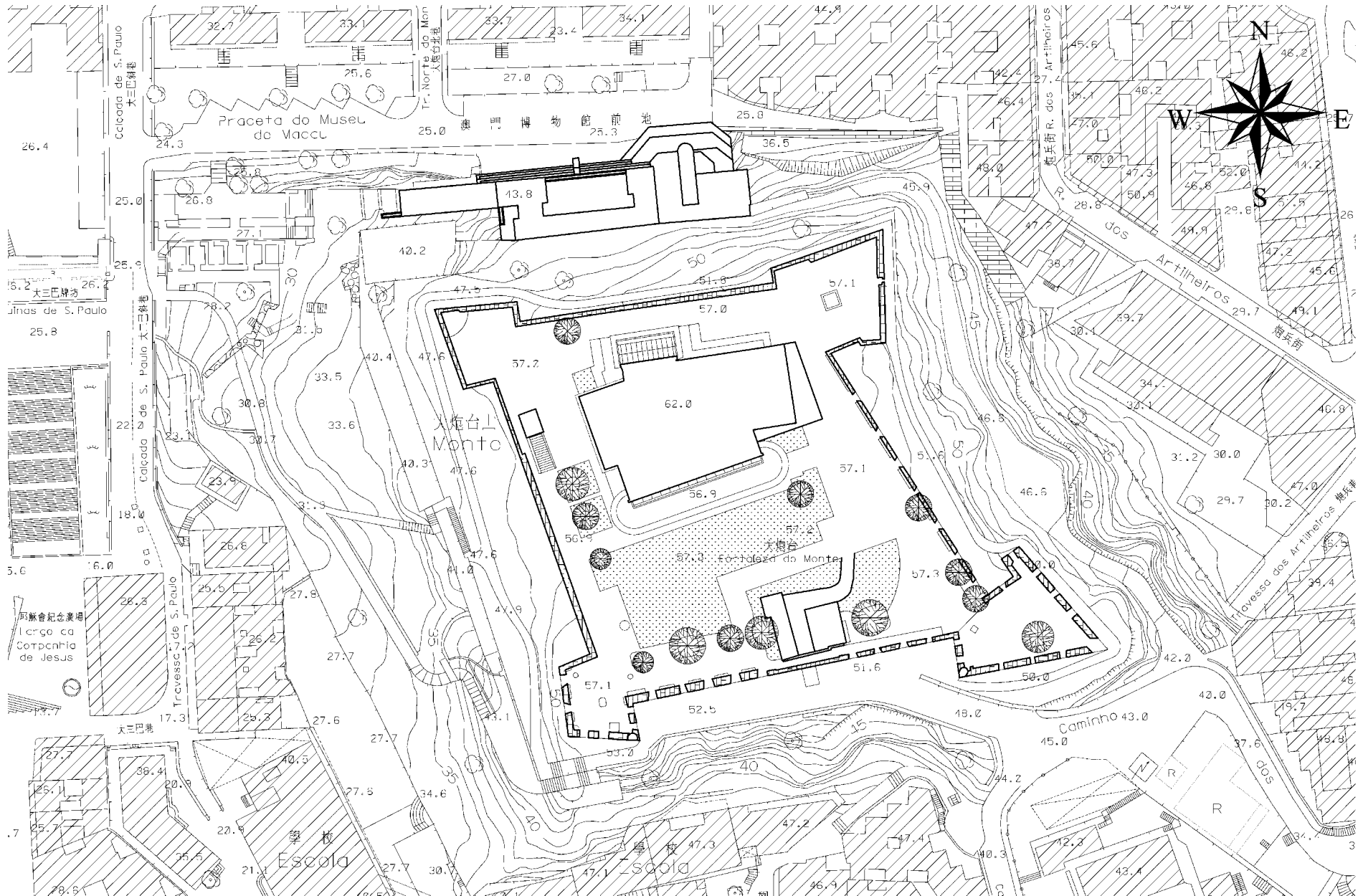
right side view

Section of Old City Wall

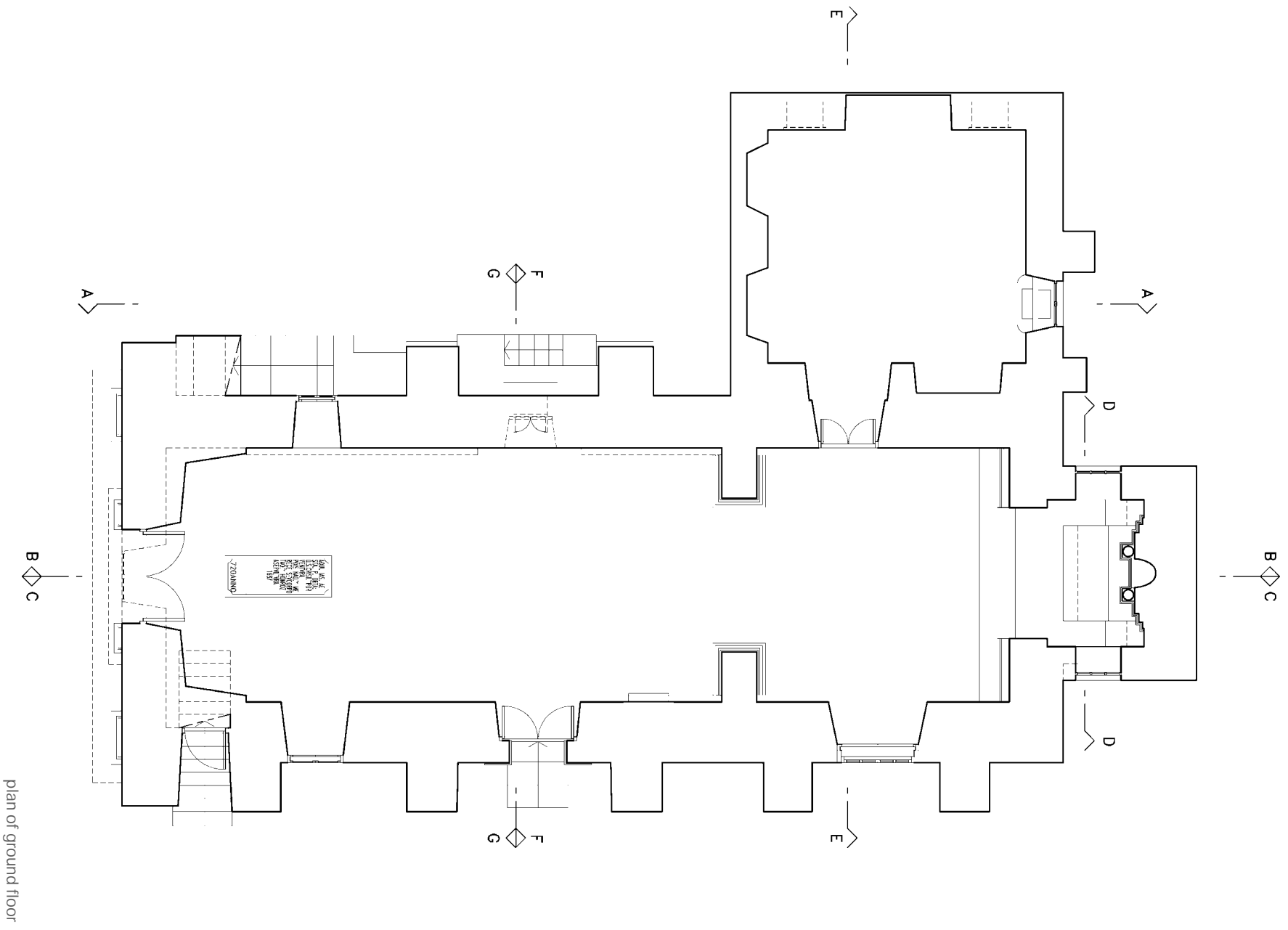


Na Tcha Temple

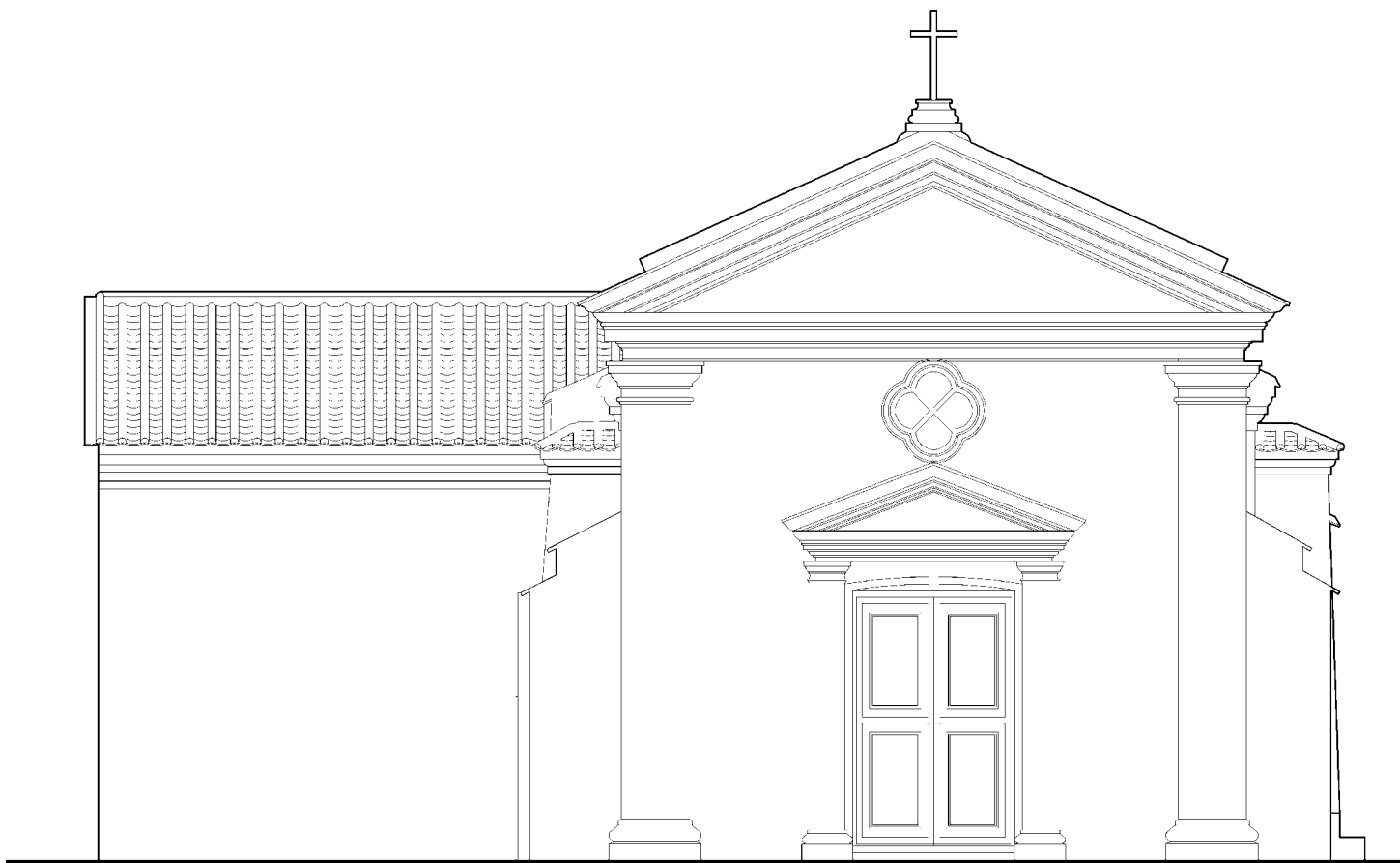
Mount Fortress

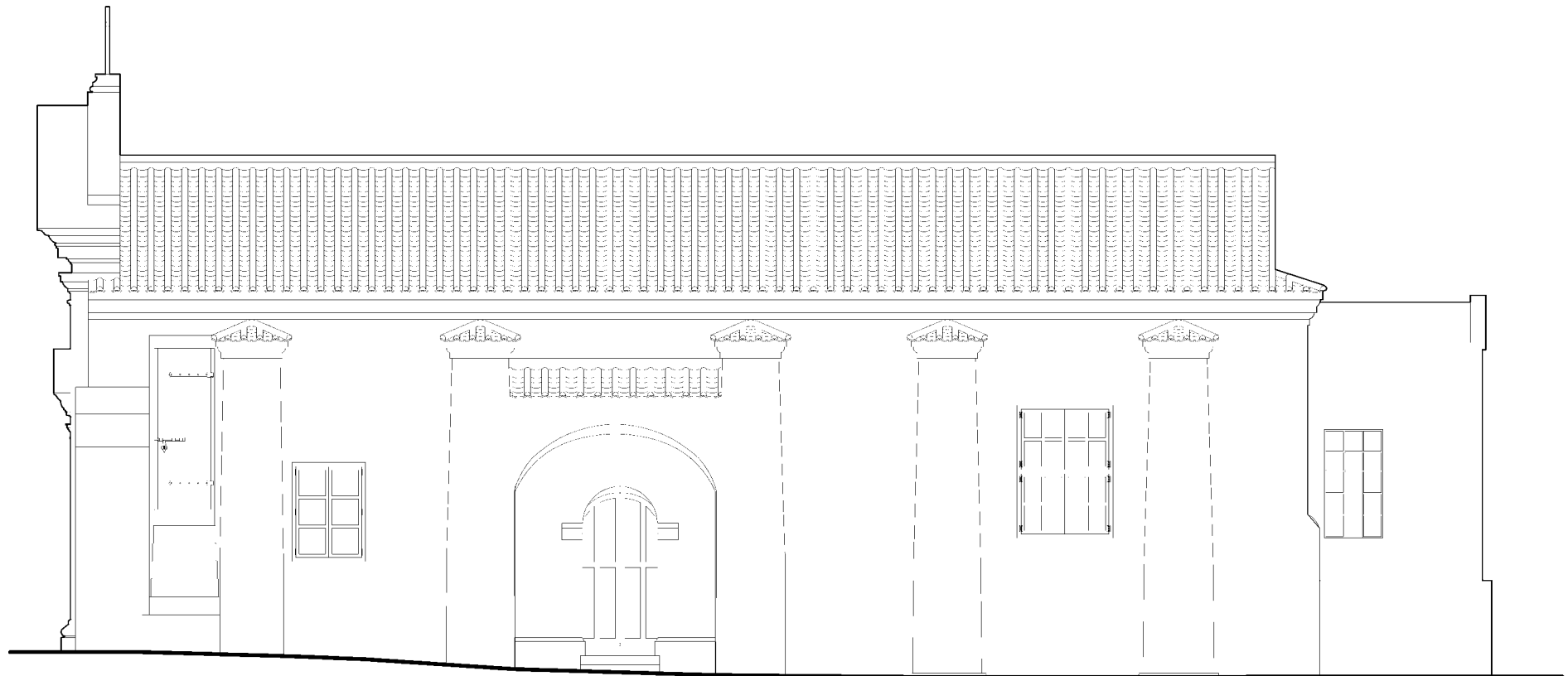


Guia Fortress

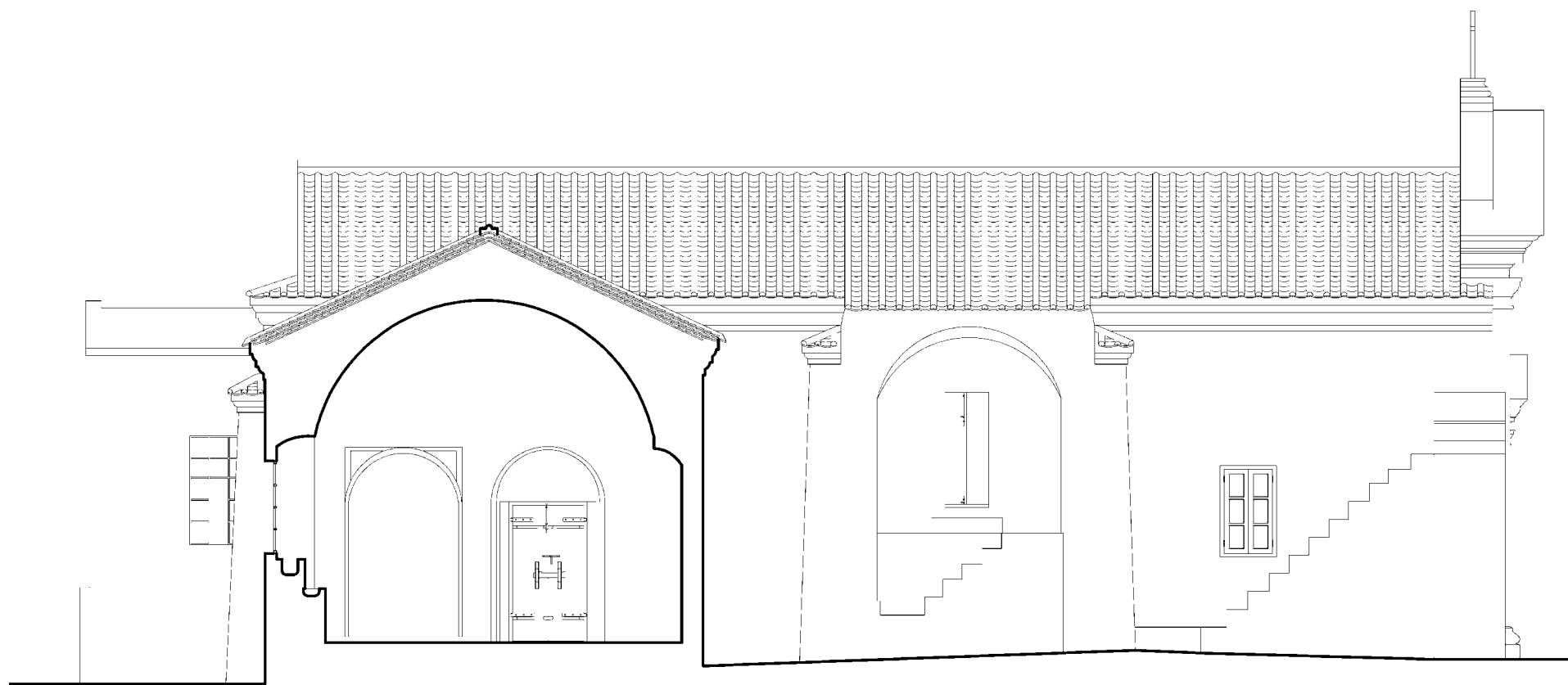


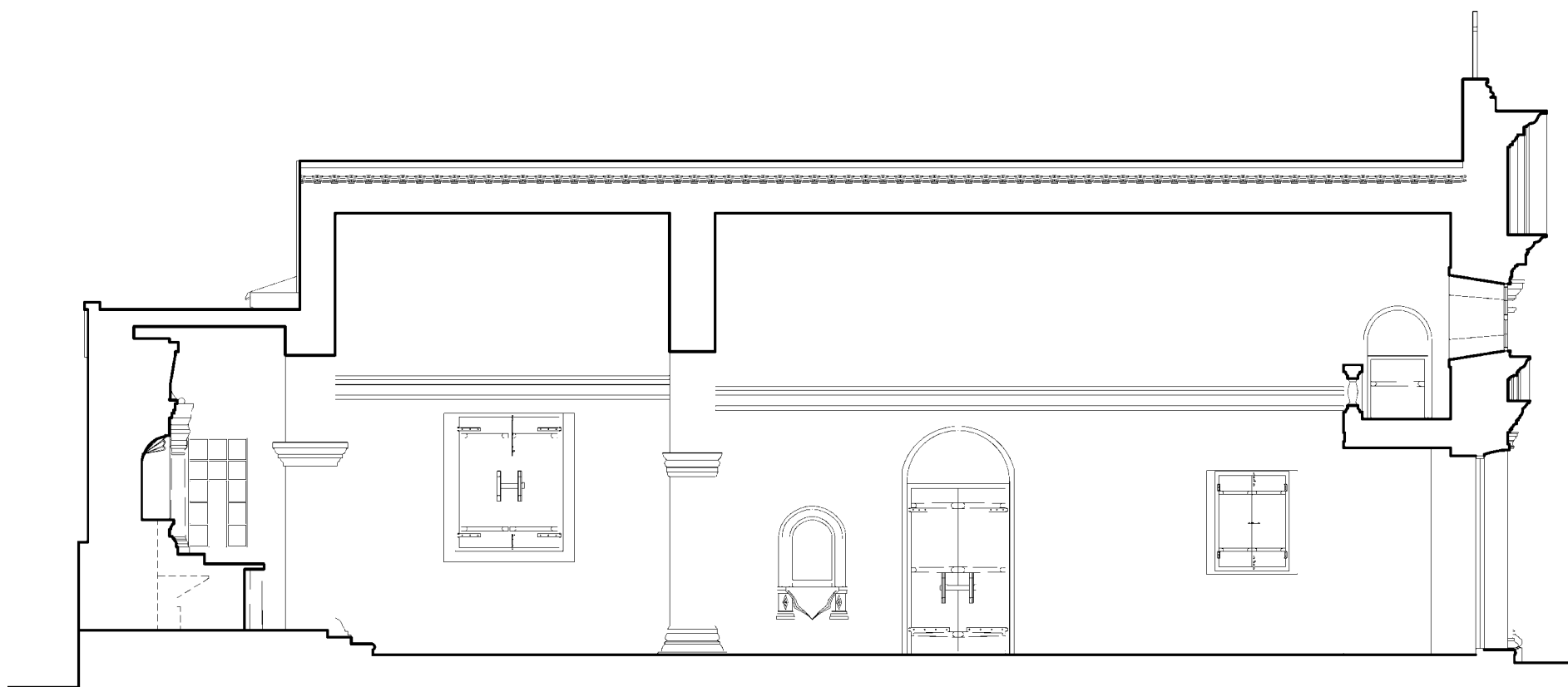
plan of ground floor

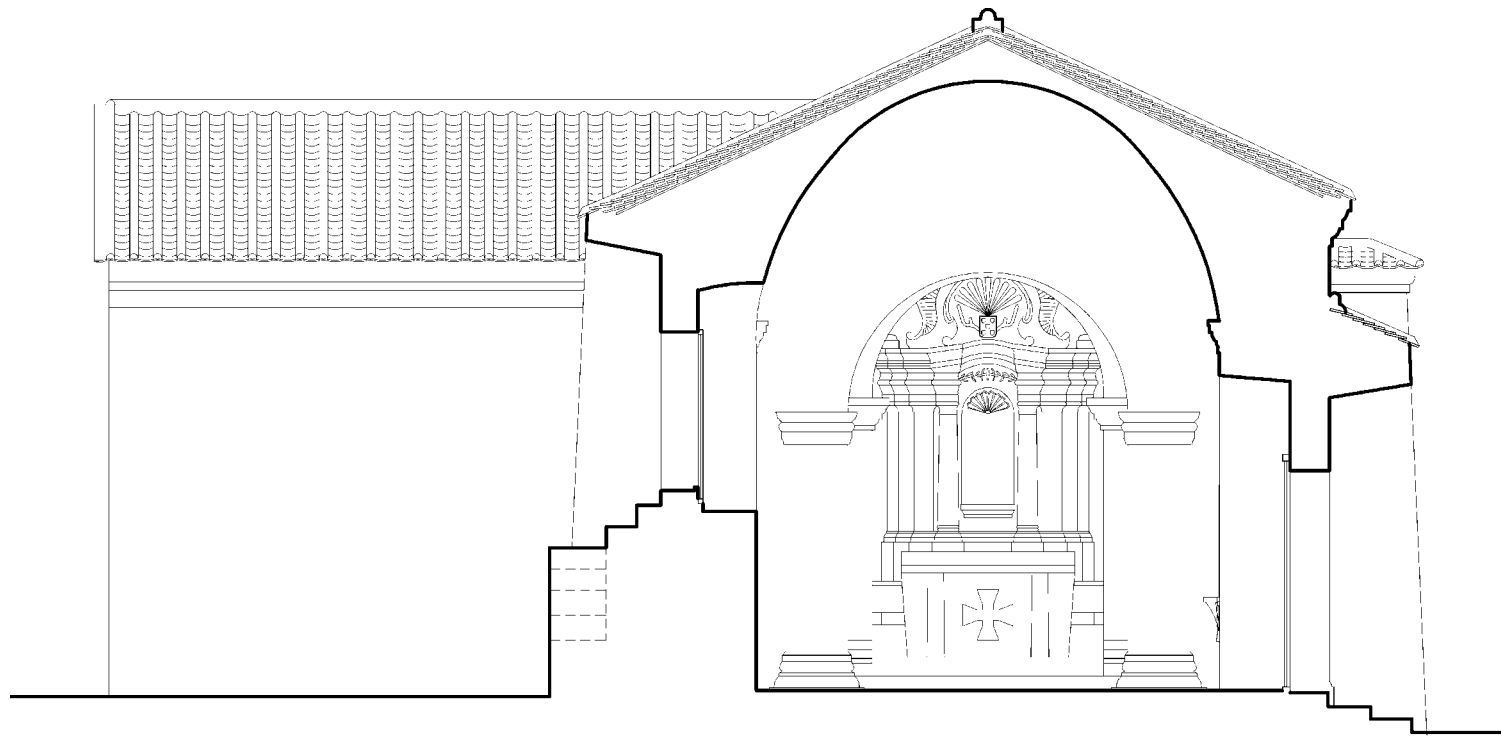


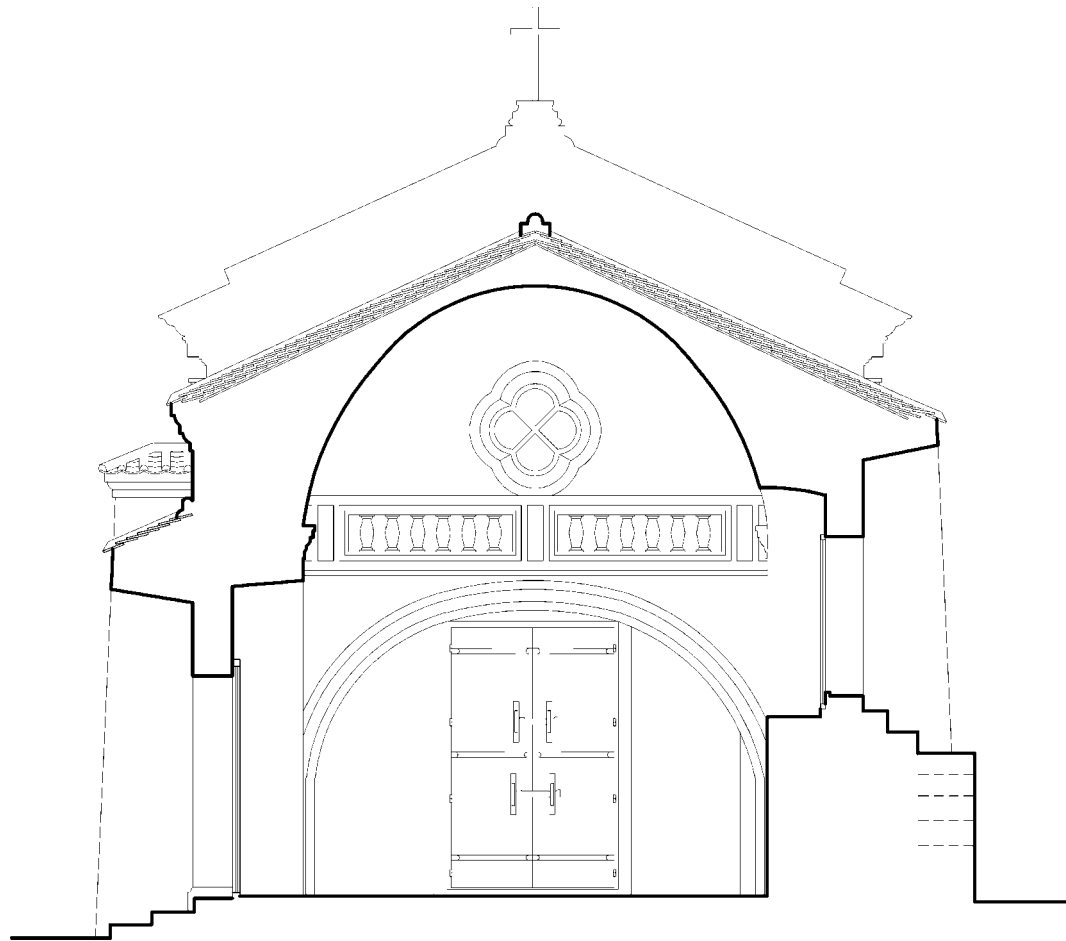


right side view











8. Signature on behalf of the State Party

Full Name of the Country:

The People's Republic of China

Signature:

Post:

Director-General of the State Administrative of Cultural Heritage of
the People's Republic of China

Date:

31/12/2001

SUPPLEMENTARY DOCUMENT

THE HISTORIC MONUMENTS OF MACAO

Nomination for Inscription on the World Heritage List
Macao Special Administrative Region
People's Republic of China
December 2004

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(1) REVISED DELINEATION OF BUFFER ZONES

The revised buffer zones correspond to the spirit and concept of the original proposal submitted in 2002, extending the same in order to refine the proposal's format, while keeping to a similar zoning area.

Geographical co-ordinates:

The revised outline of the Buffer Zones nominated for World Heritage listing lie within the following geographical coordinates (degree of longitude in reference to Greenwich):

		Zone 1	Zone 2
Northernmost point	Degree of longitude	113°32'22.564"	113°33'11.763"
	Degree of latitude	22°12'07.466"	22°12'06.465"
Easternmost point	Degree of longitude	113°32'37.113"	113°33'15.411"
	Degree of latitude	22°11'47.921"	22°12'0.915"
Southernmost point	Degree of longitude	113°31'56.986"	113°32'53.202"
	Degree of latitude	22°10'53.494"	22°11'41.052"
Westernmost point	Degree of longitude	113°31'48.376"	113°32'48.688"
	Degree of latitude	22°11'05.723"	22°11'49.444"

(Refer to Part 8, PLAN DOCUMENT 01)

Area of the Nominated Core Zones and Buffer Zones:

Zone	Area (m ²)	% of Macao Peninsula
Nominated Core Zone 1	149,672	1.72
Nominated Core Zone 2	12,006	0.14
Buffer Zone 1	752,688	8.65
Buffer Zone 2	315,222	3.62
	Total Area: 1,229,568	14.13

The revised layout of Buffer Zones accompanies the boundary limits defined by the outer streets of the historic centre route, expanding the total area of the previously defined Buffer Zone to a total area that corresponds to almost half of the original size of the Macao Peninsula.

Concept of the Buffer Zones:

- Emphasizing the most significant topographic features of Macao's original natural landscape landmarks (Barra Hill, Mount Hill and Guia Hill);
- Following the primary urban routes in the City's evolutionary process, keeping a time-line consistency for the extended group of monuments and including all buildings of meaningful architectural and historical significance, in order to enhance the consistency of the group;
(Refer to Part 8, ILLUSTRATION DOCUMENT 01-14)
- Providing linkage between Macao's most significant architectural monuments and acknowledging the importance of the city's primary streets and public spaces in linking individual buildings within a consistent urban environment;
(Refer to Part 8, PLAN DOCUMENT 02)
- Following existing legislation – classified sites joined together with controlled planning areas;

Revised Outline of Buffer Zone 1 – Starting at A-Ma Temple, this protection zone integrates the city's primary urban route that links the original Chinese harbour to the heart of the old Christian city, joining together 21 monuments of religious, military and civil architecture, of both Western and Chinese concepts, passing through Macao's *Acropolis*, on Mount Hill, and following further on to the Protestant Cemetery area.

To further to enhance the consistency of Buffer Zone 1 and provide additional continuum to this protection area, the two contour gaps on the side of Praia Grande Bay in the previous layout have been extended to complete the original full curve of the Bay.

At the same time, the contour boundary limits, on the longitudinal side of the Inner Harbour area, have also been extended to accompany the layout defined by the original streets in this part of the city.

In terms of refining the architectural timeline and story-telling capability of the extended group of monuments, there is now also a more clean-cut boundary limit in the junction corresponding to Senado Square, with buildings dating from the 16th century to the 19th century.

The Buffer Zone has also been extended in its northern limit, from the area corresponding to the *Acropolis* of Macao, represented by St. Paul's Ruins, Na Tcha Temple, Section of the Old City Walls and Mount Fortress, to integrate the site of Camões Garden, where the Casa Garden and Protestant Cemetery are located.

While providing solid testimony about the city's most crucial phases of urban evolution, the revised Buffer Zone and boundary limits exceed the layout of Macao's classified sites, providing further consistency to the proposal and a more straightforward urban progression.

Definition of Buffer Zone 2 – This Buffer Zone has not been changed, due to the fact that it corresponds to a well-defined urban cluster, which clearly shows Guia Hill as part of the original natural features of the peninsula. At the top of Guia Hill, the Core Zone of this area is defined by the original outline of Guia Fortress, which integrates Guia Chapel and Lighthouse, some of the city’s most recognizable monuments, highlighting the historic background of Macao’s maritime trade, primary defence structures and religious roots.

Environment Conditions inside Buffer Zones

Noted pressures inside the Buffer Zones are being dealt with accordingly as an on-going task, taking into account the fact that, although Macao’s historic centre consists of a dynamic living core, the population density in this sensitive urban fabric is in fact lower than in the remaining area of the peninsula.

Average Population Density on Macao Peninsula	Population Density inside Buffer Zones	Population Density outside Buffer Zones	Total Area of Macao Peninsula	Total Area of Buffer Zones
44,672 p / km ²	37,721 p / km ²	45,816 p / km ²	8.7 km ²	1.23 km ²

The continuous refinement of the urban fabric inside the Buffer Zone areas demonstrates strong commitment from the local government agencies, by bringing forward concepts of Controlled Planning Areas. These concepts are already in practice in Macao through local legislation and are, progressively and effectively, limiting the height and usage of new constructions inside these sensitive surrounding spaces.

At the same time, it is important to note that this application aims to enhance the standard of conservation practices in Macao, by expanding local regulatory measures beyond existing legislated classified areas, and by continuing to promote ‘best-practice’ methodologies closely related to international charters and accredited expert agencies.

(2) DEFINITION OF THE NOMINATED CORE ZONES

Macao's rich urban evolutionary process is fully represented in this complementary material and the original dossier. The Core Zone now includes all relevant monuments that are part of the historic centre of the city, as well as the streets and public piazzas that bring these monuments together.

The main route of the Core Zone runs north halfway up the length of the peninsula, from the Chinese harbour area, close to A-Ma Temple, all the way to the area of Macao's *Acropolis*, defined by the remains of the old Church of Mater Dei (St. Paul's Ruins), Na Tcha Temple, the Section of the old City Walls and Mount Fortress, further continuing to connect to St. Anthony's Church (first location of the Jesuits in Macao) and finally ending close to the Camões Garden area, where the Casa Garden (former headquarters of the British East India Company) and the Protestant Cemetery are located. The revised Core Zone functions as a group of buildings composed by a string of 21 monuments that are integrated along the city's primary urban route, highlighting the most authentic townscape features of the past, including the relevant streets and public spaces of the original settlement. Guia Fortress defines the limits of a related Core Zone cell, enhancing the peninsula's natural landscape features in relation to Guia Hill (the highest hill in Macao), where Guia Fortress integrates Guia Chapel and Guia Lighthouse at its highest point.

The Core Zone presents a rich architectural fabric composed by the following principal cityscape environments: (Refer to Part 8, PLAN DOCUMENTS 01&02)

- **Barra Square** – Located in front of A-Ma Temple, this riverside piazza captures the original setting of the old temple, where the community still meets to pay tribute to the goddess A-Ma, presenting remarkable testimony to the perseverance of local Chinese religious traditions that have survived the passage of time.
- **“Rua Direita”** (formed by Barra Street, Padre António Street, Central Street) – This route is the backbone of the proposal's revised Core Zone, linking the original Chinese harbour to the heart of the old Christian city. The concept of the **“Rua Direita”** (“Straight” Street, also meaning the city's primary central street) derives from Portuguese urban concepts and implemented in old Goa and other early Portuguese settlements;
- **Lilau Square** – This area corresponds to one of the first residential quarters of the Portuguese in Macao and presents a typically Mediterranean atmosphere that contrasts with the nearby traditional Chinese architecture of the Mandarin's House residential complex, in a clear example of a fusion of Western and Chinese urban and architectural concepts;
- **St. Augustine's Square** – This square presents one of the highest densities of monuments, flanked by St. Augustine's Church, Dom Pedro V Theatre, St. Joseph's Seminary and Church and the Sir Robert Ho Tung Library;

- **Senado Square** – This was always the city’s main square and the preferred site for community gatherings, public celebrations and official events, a function it maintains to the present. Located close to the old Senate building, Sam Kai Vui Kun Temple is also a reminder of the active participation of the local Chinese community in general civic affairs, providing a clear example of the multicultural dimension of the Macao community;
- **Cathedral Square** – Located near Senado Square, this smaller piazza appears as a local interpretation of baroque urban concepts, with the cathedral church of the city dominating the site and pinpointing the northern end of the “*Rua Direita*” link. The headquarters of the Macao Diocese is located in this area;
- **St. Dominic’s Square** (old Chinese Bazaar area) – Close to Senado Square, the small piazza in front of the church conveys a typically Mediterranean environment, with a succession of arcades that define the general public space and provide articulation with the adjacent St. Dominic’s market area, a good example of the successful mixture of Western and Chinese styles being reflected in the urban structure of the area;
- **Company of Jesus Square** – Functioning as an introductory space to the noble granite staircase leading up to St. Paul’s Ruins, this forefront area is paved with the black ballast stones that were left in Macao by Portuguese trading ships. As an open-foyer space to Macao’s *Acropolis* area, it is important to notice that this area announces not only an attitude of added reverence towards the old Church of Mater Dei (St. Paul Ruins), but also enhances the contrast provided by the nearby location of Na Tcha Temple, proposing an inevitable comparison between the two religious monuments and the sense of harmonious co-existence of cultures that they represent together;
- **Camões Garden** – The classified site of this public garden includes the building of the old Macao headquarters of the British East India Company (Casa Garden) and the Protestant Cemetery. Inside the public garden, there is a memorial to Luis Vaz de Camões, Portugal’s most celebrated poet, whose greatest literary work, *The Lusiads* (1572) exalts the heroic spirit of Vasco da Gama’s voyages, thus providing a strong symbolic link with Macao.
- **Guia Fortress** – This old military precinct incorporates Guia Chapel, which predates the fortress itself, and Guia Lighthouse, the oldest lighthouse in South China. This small group of buildings forms a nucleus of great historic and cultural significance, bringing together some of Macao’s finest examples of its maritime trading position, missionary past and military expertise. This section of the proposal’s Core Zone also highlights one of Macao’s most prominent original landscape features, Guia Hill, where this small group of monuments features as one of the city’s most typical skyline profiles. Inside Guia Chapel, recently discovered frescoes mixing Catholic religious representations and traditional Chinese mythological themes are a significant example of Macao’s fusion of Western and Chinese cultural roots.

The extended group of monuments maintain the spirit of the original proposal, in a group of buildings consisting of a succession of **22 architectural monuments and sites**, including: (Refer to Part 8, PLAN DOCUMENT 04)

1. **A-Ma Temple** – built in the 15th century, this temple is intimately linked with the origins and the name of the city. This is still one of the most popular Chinese temples of Macao, attracting thousands of devotees and visitors every day, and is particularly popular during the celebrations that take place during the Lunar New Year;
2. **Moorish Barracks** – built in 1874, this building was constructed to house a police force of two hundred soldiers recruited from Goa. The old *Quartel dos Mouros* serves today as the head office of the Macao Port Authority. This building is also a clear reminder of Macao’s close links with Goa and their rank as sister cities in Portuguese history, integrating architectural features of Moghul inspiration;
3. **Mandarin’s House** – built in 1881, this was the traditional Chinese residential compound home of prominent Chinese literary figure Zheng Guanying, whose works on economic markets influenced both Dr Sun Yat Sen and Mao Tse Tung and were invoked by them in promoting major historic changes in China. This traditional Chinese residential complex is located adjacent to Lilau Square, one of the city’s first Portuguese style piazzas, further illustrating Macao’s multicultural background in this mix of architectural features and the building’s immediate and contrasting urban environment. The structure of the complex is of traditional Chinese architectural style, with subtle Western influences in the decorative motifs, also marking a period in Macao when Chinese architecture started to display a fusion of styles from different cultures, which would later become more evident at the beginning of the 20th century, with the Art Deco period, a style that progressively became more evident in other constructions in Macao and throughout China, including Shanghai, Canton and Hong Kong;
4. **St. Lawrence’s Church** – originally built by the Jesuits before 1560, this is one of the oldest churches of Macao. The Church was later reconstructed in the 1850s following a project by local architect Tomás d’Aquino, who also assisted in the reconstruction of the Cathedral Church during the same period, and thus the reason for the similarity in the geometry and proportions of the two churches. The Cathedral, however, is a more eclectic in style, and is covered in a grainy plaster material. St. Lawrence’s Church is located in the same district where the warehouses of the British East India Company were located, alongside various residences belonging to important figures of the local British community. The British inhabitants of Macao were the genesis of the community who would later establish the British colony of Hong Kong in 1842;
(Refer to Part 8, ILLUSTRATION DOCUMENT 17-18)

5. **St. Joseph's Seminary and Church** – Respectively established in 1728 and built in 1758, the old Seminary, together with St. Paul's College, was the principal base for the missionary work implemented in China, Japan and around the region, from Macao. This Church, together with St. Paul's Ruins, is the only example of baroque architecture in China (as noted in UNESCO's publication *World Atlas of Baroque*). Inside the Church, in one of the lateral altars, lies one of Macao's most valuable religious relics, a piece of bone from the arm of St. Francis Xavier, that formerly belonged to the collection of the Church of Mater Dei (St. Paul's Ruins). St. Joseph's Seminary taught an academic curriculum equivalent to that of a university and in 1800 Portuguese Queen D. Maria I conferred on it the royal title of "House of the Missions Congregation";

6. **Dom Pedro V Theatre** – built in 1860 as the first Western-style theatre in China, this is today one of the most important cultural landmarks in the context of the local Macanese community and a venue for important public events and celebrations that remains in use to this day;

7. **Sir Robert Ho Tung Library** – built in 1894 and passed through several prominent local owners before it was acquired in 1918 by Sir Robert Ho Tung, a rich Hong Kong merchant. He bequeathed it to the local Treasury, along with HK\$25,000 to buy books and transform the old residence into a public library, which was opened to the public in 1958. The house is a fine example of an upmarket Western-style detached townhouse in neo-classical style, with Chinese interior decorative features and lush gardens. This library is still one of the most popular in Macao, with a rare collection of around 5,000 old books, including early Chinese-Portuguese and Chinese-English dictionaries, early Chinese books and other rare hand-bound editions;
(Refer to Part 8, ILLUSTRATION DOCUMENT 22-24)

8. **St. Augustine's Church** – first established by Spanish Augustinian priests in 1591, this church maintains the tradition of organizing one of the most popular processions through the city, the Easter Procession, with thousands of devotees following in pilgrimage. The normal religious service of this church also takes into account an especially strong participation from the local Filipino community. The first Governor of Macao, Dom Francisco de Mascarenhas, temporarily took refuge inside this church before being expelled from Macao by the local population. The early governors of Macao were appointed by the Viceroy of Goa and, as such, were not popular locally. The interior decoration of this church presents a rudimentary baroque design that would later serve as inspiration for the more refined interior design of St. Dominic's Church;
(Refer to Part 8, ILLUSTRATION DOCUMENT 19-20)

9. **Leal Senado Building** – originally built in 1784, this was Macao’s original municipal chamber, a function it maintains to the present. The old Senate is a unique example in Asia, representing the local community’s representation in politics, constituting one of the best testimonies of Macao’s civic administration structure. The name *Leal Senado* (Loyal Senate), derives from the title “City of Our Name of God Macao, There is None More Loyal” which was bestowed by Portuguese King D. John IV in 1654, after Portugal regained its independence following 60 years of rule by Spain (1580-1640). During this period, the people of Macao remained loyal to the Portuguese king, who at the time was exiled in Brazil. The building retains all its original master walls and primary layout, including the courtyard garden in the back, where there are busts of Camilo Pessanha and Luís Vaz de Camões, Portugal’s National Poet, an elaborate wooden carved convent-style library on the first floor and the building’s ceremonial meeting room, where a small chapel area is also still kept. Leal Senado Building is located in the heart of the historic centre of Macao, on Senado Square, where most of the city’s public celebrations, political ceremonies and other important events have always taken place and still do;
10. **Sam Kai Vui Kun Temple** – located close to the old Chinese Bazaar area, which nowadays functions as St. Dominic’s Market, still keeping the essence of the original functions of the site. The temple’s date of construction is unknown, although plaques recovered from the site indicate the restoration date of 1792, when it acquired its present scale and appearance. This is a typical Chinese construction that clearly represents the multicultural dimension of Macao’s diversified urban context. This temple is directly associated with the city’s original Chamber of Commerce, being strongly connected with long-standing Chinese business associations. Official edicts from Chinese Mainland authorities were publicly announced in front of this temple. The testimony provided by this temple clearly demonstrates Macao’s enduring respect for the equality of both Chinese and Portuguese communities, with respective civic representations co-existing side-by-side. In this context, Sam Kai Vui Kun represents the voice of the local Chinese commercial sector and found an important participative role in the civic and political affairs of the city;
(Refer to Part 8, ILLUSTRATION DOCUMENT 25-26)
11. **Holy House of Mercy** – originally established by the first Bishop of Macao in 1569, this institution was modelled after one of the most prominent and oldest charity organizations in Portugal, and was responsible for founding in Macao the first Western-style medical clinic and several other social welfare structures that still function to this day. One of the principal roles of Macao’s Holy House of Mercy was to provide support for orphans and widows of sailors who died at sea, a role that is intimately linked to Macao’s profile in the context of regional and international maritime trading routes. This noble institution is also a crucial urban element in the structure of the old harbour city, combining religious, civil and social welfare functions;

12. **Cathedral Church** – there are no records of its original date of construction but a more solid brick structure was later built in 1622, and repaired in 1743. During the restoration of 1780, the religious services of the Cathedral were temporarily transferred to the old chapel of the Holy House of Mercy. The Cathedral was damaged by a typhoon in 1836 and its religious services were transferred to St. Dominic’s Church, until the necessary repair and reconstruction works were concluded in 1850 following the design of local architect Tomas d’Aquino. In a similar manner, when St. Dominic’s church was hit by lightning in 1874 and suffered a destructive fire, its religious services were transferred to the Cathedral of Macao, until the repairs were concluded in 1876;
(Refer to Part 8, ILLUSTRATION DOCUMENT 27)
13. **Lou Kao Mansion** – built in 1889, this was the house of Lou Kao, a prominent Chinese merchant who made his fortune in gambling and banking businesses, owning several prominent properties in the city. The location of this noble old house depicts the diverse social profile that constituted the centre of the old Christian quarter of Macao, where this residence of traditional Chinese architecture stands near to the Leal Senado and Cathedral Square. Although the house is typically Chinese in its structure, the decorative motifs also integrate subtle Western influences as well as techniques from other regional sources, including oyster shell applications on the windows, inclusion of neo-classic balustrades and perforated wooden ceilings, similar to those found inside Macao’s churches, a technique that can also be found in Latin America;
(Refer to Part 8, ILLUSTRATION DOCUMENT 28)
14. **St. Dominic’s Church** – founded in 1587 by three Spanish Dominican priests who originally came from Acapulco in Mexico. This Church is also connected to the Brotherhood of Our Lady of the Rosary, responsible for publishing in Macao the first Portuguese newspaper in China, *A Abelha da China* [“The China Bee”], first published on the 12th September 1822. In 1929, this church integrated the worship of Our Lady of Fátima into its religious service, based on the account of the miraculous sighting that three shepherd children witnessed in Fátima, Portugal. After its establishment in Macao, through this church, the popular cult of Our Lady of Fátima expanded to Shiu-Hing, Timor, Singapore and Malacca;
(Refer to Part 8, ILLUSTRATION DOCUMENT 29-30)
15. **St. Paul’s Ruins** – this refers to the magnificent granite façade of the old Church of Mater Dei, built in 1603-1640, and which was destroyed by fire in 1835, together with the archaeological remains of the old St. Paul’s College. As a whole, the old Church of Mater Dei, St. Paul’s College and Mount Fortress were all Jesuit constructions and formed what can be perceived as the initial *Acropolis* of Macao. Nowadays, the façade of St. Paul’s Ruins symbolically functions as an altar to the city. The baroque/mannerist design of this granite façade is unique in China (as noted in UNESCO’s publication *World Atlas of Baroque*). The sculptured motifs of the façade include biblical images, mythological representations, Chinese characters, Japanese chrysanthemums, a Portuguese ship, several nautical motifs, Chinese lions, bronze statues with images of the founding Jesuit saints of the

Company of Jesus and other elements that integrate influences from Europe, China and other parts of Asia, in an overall composition that reflects a fusion of world, regional and local influences. St. Paul's Ruins are one of Macao's most notable examples relating to Macao's Outstanding Universal Value. The site of St. Paul's Ruins was the object of an extensive and meticulous archaeological study in the 1980s, prior to the implementation of a non-invasive approach to preserve the original elements that were still present in the area behind the main façade. The project adopted a minimalist intervention to protect the remains of the original foundations and sacristy area, which was subtly adapted into a crypt and sacred art exhibition space, in order to house the mortal remains of the Jesuit martyrs who died in Japan and a few objects that were collected from the interior of the old Church of Mater Dei before it perished. Close by, the archaeological remains of the old College of St. Paul stand witness to what was the first Western-style University in Asia, with an elaborate academic programme that included Theology, Mathematics, Geography, Chinese, Portuguese, Latin, Astronomy and various other disciplines, preparing a significant number of missionaries to develop Roman Catholic work in China, Japan and throughout the region. The missionary route followed by the Jesuits from Macao all over the region was crucial in enabling the dissemination of Catholicism in China, Japan and other countries, also enabling a broader interchange in other scientific, artistic and cultural fields;

16. **Na Tcha Temple** – built in 1888, this is located close to St. Paul's Ruins, presenting an inevitable comparison with the grandeur of the old Church of Mater Dei and the remains of the St. Paul's College. The location of this temple is a perfect example of the dignity and distinctive nature of the local Chinese religious traditions in Macao, a unique multicultural dichotomy that is well represented by this small temple. It is important to note that the temple was built after the old Church of Mater Dei was destroyed by the fire of 1835. Na Tcha is also considered an irreverent god and, as such, the distinctive identity of Macao is again evident at this site, where a traditional Chinese temple stands close to the remains of the principal Jesuit enterprise of the region, presenting a dialectic of Western and Chinese ideals, as one of the best examples of Macao's multicultural identity and religious freedom;

17. **Section of the Old City Walls** – this surviving segment of the city's defence structures, which were built as early as 1569, is a remnant of an early Portuguese tradition of constructing defensive walls around their trade port settlements, as was done also in Africa and India. In Macao, this section bears testimony to the incorporation of local techniques and materials, especially a solid compound named *chunambo*, an elaborate mixture of clay, soil, sand, rice straw, crushed rocks and oyster shells compacted in successive layers. The immediate location of this wall segment is also relevant, taking into account its proximity to Na Tcha Temple, St. Paul's Ruins and Mount Fortress, as part of the defence structure of Macao's *Acropolis*;

18. **Mount Fortress** – built in conjunction with the Jesuits from 1617 to 1626, this was the city’s principal military defence structure, and was crucial in achieving victory over the tentative Dutch invasion of Macao in 1622. The fortress was equipped with cannons, military barracks, wells and an arsenal that held sufficient ammunition and supplies to endure a siege lasting up to two years. The walls facing the Chinese Mainland do not have any battlements, indicating that the fortress was built only for defence against attacks from the sea. In 1998 the Macao Museum was installed at the site, consisting of two underground levels and a third one above the fortress’ top platform following the location, volume and design of the old military barracks that existed at the site before the area was demilitarized in 1976. The designs of military structures in Macao inspired the Southern Chinese authorities to start building fortresses of a similar kind to defend their extensive coastline.
19. **St. Anthony’s Church** – first built in bamboo and wood planks before 1560, this is one of the oldest churches in Macao, also marking the site where the Jesuits first installed their original headquarters in the city;
(Refer to Part 8, ILLUSTRATION DOCUMENT 31-32)
20. **Casa Garden** – this house was first built in 1770 and was originally the residence of a wealthy Portuguese merchant, Manuel Pereira. At a later period it was rented out to the British East India Company to serve as the company’s headquarters in Macao, housing several of the company’s high-ranking officials. Nowadays the property is the headquarters of the Oriental Foundation, a private cultural institution with active participation in local and regional community and cultural affairs;
(Refer to Part 8, ILLUSTRATION DOCUMENT 33)
21. **Protestant Cemetery** – this site provides a perspective on Macao’s diverse community profile. Located close to the Casa Garden, the Protestant Cemetery provides a comprehensive record of the Protestant community of Macao. The Morrison Chapel, originally built in 1821, is now named in honour of the author of the first Chinese-English Dictionary and first translator of the Bible into Chinese. George Chinnery, an important British China-trade artist is also buried at the site, alongside various other prominent figures of the time, including several officials from the British East India Company, American Protestants. This cemetery is an especially significant legacy from the period prior to the British occupation of Hong Kong;
(Refer to Part 8, ILLUSTRATION DOCUMENTS 34-37)
22. **Guia Fortress** – built between 1622 and 1638, this fortress was, together with Mount Fortress, invaluable in fending off the tentative Dutch invasion of 1622. Inside the fortress stand Guia Chapel, built before 1622, and Guia Lighthouse, dating from 1865, the oldest lighthouse of the South-China seas. Macao takes its geographic co-ordinates from the exact location of the lighthouse. Guia Chapel was originally established by Clarist nuns, who resided at the site before establishing the Convent of St. Clara. In 1998 frescoes were uncovered inside

Guia Chapel during routine conservation work. The Chapel's elaborate frescoes depict representations of both Western and Chinese themes, displaying motifs of religious and mythological inspiration that are a perfect example of Macao's multicultural dimension. Guia Fortress, along with the chapel and lighthouse are symbols of Macao's maritime, military and missionary past.
(Refer to Part 8, ILLUSTRATION DOCUMENT 38)

The Core Zone now embraces a fuller representation of Macao's original settlement structure, further highlighting the Outstanding Universal Value of Macao by providing greater consistency and linkage to the principal architectural monuments of Macao through the city's primary streetscapes and public spaces, which, as a group, are witness to Macao's unique historic and cultural background.

Altogether, the extended group of buildings consistently present the succession of all the typical elements of a harbour city and a traditional Portuguese-Chinese settlement, including those depicting a strong interaction and fusion between Western and Chinese culture.

Along the course over which the group of buildings lies, there are also other classified heritage sites in and around the buffer zones, constituting a complete representation of the historic settlement. Their diversity ranges from different buildings of Western and Chinese origin, traditional shop-houses, additional military structures, churches and chapels, early banking structures, traditional Chinese pawnshops, noble mansions, small Chinese shrines, Art-Deco vernacular architecture, also including the old commercial district of the city and other public spaces, all interwoven in the midst of the buffer zones alongside to the nominated area.

(3) – JUSTIFICATION OF OUTSTANDING UNIVERSAL VALUE

Macao, a tiny strip of land nestling off the southernmost point of the Chinese mainland, has since the time the Portuguese first settled there, developed a visible dual culture which continues even now, and this cultural accommodation is evident in the city's history, administrative structures, as well as in physical features like architecture, gardens and public spaces. The legacy of this culture is evident in both tangible and intangible forms, some to be seen in the blending of architectural styles of many of the monuments here described, in religious tolerance, or in the cuisine unique to this city, itself a fusion of culinary traditions, reflective of different historical and geographical influences. Of utmost importance, however, is the intangible legacy of Macao and this is understood not only as something inherent in the city itself but also in the long exchange between China and the rest of the world, and thus amounts to a wider cultural legacy with outstanding universal value.

Occupied by fishing people long before the arrival of any foreigners, this sheltered bay on the peninsula was a stopping point for seafarers sailing down the China coast from Fujian province. They brought with them their profound faith in the goddess A-Ma, and founded A-Ma Temple in the late 15th century. This is the oldest, continuously functioning temple complex in honour of the goddess not only in Macao but also across the entire region. Engraved rocks at A-Ma Temple with images of merchants' vessels, link trading activities to popular religious belief. By the early 16th century Macao was a sparsely populated peninsula with a couple of farming villages to the north, and the settlement around the temple in the south.

Over the same period, Portugal, a small, seafaring nation, was taking on a pioneering role in Europe, motivated by a desire to push out its boundaries in search of wealth and new land, and coincidentally, to extend the reach of Roman Catholicism. Parallel to this effort was the constant encounter with the unknown, the "other", and the reverberations such encounters generated on both sides.

In the midst of globalisation today, we have come to realize that contemporaneous economic, political and social world trends actually began with the Age of Discovery. In the early period of globalisation, European nations needed to bridge the gap between their own emerging commercial orientation and the predominantly agricultural societies they encountered along trade routes. So often in the history of overseas exploration and expansion, that bridge consisted of a passage through tension to a show of military superiority, bringing to swift closure the potential synergy offered by encounters with difference. The predominance of a colonial power, resulting from these experiences throughout the Far East, led in turn to the imposition of urban structures and architectural styles that reflected the motherland's desire for hegemony.

Throughout Macao's history however, such encounters, while naturally causing mutual surprise, did not engender the conflict that marked the colonial efforts by the Portuguese in other regions of the world, or by other nations in the Far East. Macao's peculiar status, held tacitly for almost 450 years, but only recorded officially in 1987, as "Chinese territory under Portuguese administration", singled it out from the overseas possessions

of European nations marked by varying degrees of conflict in their establishment and continuation.

The alternative approach that evolved passively in Macao may in fact have pre-empted the possibility of armed conflict between China and the West in early contacts. In order to grasp the significance of this, the facts should be analysed from both a European and a Chinese perspective. Ming dynasty China, with its singular culture rooted in Confucianism, traditionally levied regular tribute from vassal states wishing to maintain trade relations with the Middle Kingdom, leading to China's view of itself as "closed", "self-sufficient" and reluctant to assimilate any aspect of foreign culture.

By 1513 the Portuguese had managed to sail as far as China, to the famous market in Canton, and these early visitors were the founders of the most remarkable legacy offered by the settlement of Macao: almost five centuries of uninterrupted contact between the Western world and the Eastern world. Their efforts gave rise to China's first and most prolonged encounter with Westerners on its own territory. The origins of Macao's development into an international trading port make it the single most consistent example of cultural interchange between Europe and Asia.

The Portuguese experience of Macao was the culmination of Portugal's attempts to seek out the Extreme Orient, following on from Africa, India and through southern Asia. When it was combined with the wealth of Chinese culture, this experience brought about circumstances that would shape the advancement of overall cultural and technological exchange between the West and China.

The emergence of Macao with its dual function as a gateway into China, and as Ming China's window onto the world, reflected a relaxation of certain restrictions combined with a degree of open-mindedness that offered a creative way to supplement China's vassal-state trading system and marking a turning point in the history of both China and Europe. Macao, as the West's first established gateway into China, was remarkable in setting off a succession of connections and contacts that progressively enriched both civilisations across a huge range of human endeavour, both tangible and intangible at a critical point in history.

As an administrative settlement itself, rather than the colonial outpost of an imperial power, Macao's early Portuguese settlers remained focussed on their own areas of interest, primarily trading, rather than seeking to impose political control over the peninsula. The Portuguese administration did not manifest itself in the form of blanket intervention across the peninsula; the majority Chinese population maintained its lifestyle and strong traditions that are retained to the present, reflected for instance in festivities linking religious sites with its trading history.

While the "Loyal Senate" operated from the city's earliest days with a Council of Aldermen which has been described as making the city the "first republic in the Far East", a parallel structure remained in place for Chinese citizens, whose affairs were largely handled by the "Chinese Council", with periodic visits from mandarins representing imperial authority. They also met formally with the Portuguese officials in the city centre to convey imperial edicts and handle other matters of mutual concern, including the meting out of justice to members of their respective communities. Mandarins on official

business would be accommodated within temple compounds and A-Ma Temple was the prime point in the city for publicising and disseminating official announcements, reflecting the overlapping functions of Chinese religious structures, and their central role within the community.

Macao's resilience over the centuries stands in stark contrast to the view of an impenetrable, immovable empire unwilling to engage with the outside world, illustrating instead the ability of the Chinese to assimilate foreign cultures. This administrative and cultural buffer zone made the territory a unique link between East and West without which the existing gap and eventual conflicts between China and the West could have been much greater. Although China did ultimately succumb to Western military force by the late Qing dynasty, in the intervening centuries Macao had offered a peaceable forum for intense observation and interaction based on mutual interests, with reverberations that extended into mainland China, and back to Europe.

The physical appearance of the historic centre is a highly visual representation of this dynamic coexistence, with traditionally Chinese precincts and architectural styles set alongside and often merged into zones of a clearly southern European influence. The sequencing of squares leading along the prime historical route through Macao is a spontaneous result of the closely-knit urban experience of two distinct communities developing side-by-side. The architecture of certain buildings also reflects the blending of cultures, with the crossing-over of motifs, techniques and styles between East and West.

The urban structure and architectural styles in Macao reflect this cultural coexistence, marking the permanence or passage of different peoples and interests through the peninsula. The location of substantial Chinese residences such as Lou Kau House set in such close proximity to the Cathedral, or the Mandarin's House sitting on Lilau Square, indicates an awareness of the "other" that extends to acceptance.

Other concepts such as coastal defensive structures, exemplified in Macao's fortress arrangements designed for protection against attacks from the sea, were identified by the Chinese as appropriate solutions and were adopted by the Chinese authorities initially with the structure at Bocca Tigris, guarding the entrance to the Pearl River Delta, and then replicated along coastal areas further along the Chinese mainland. This marked a shift in traditional Chinese military defences.

The flow of goods, people and ideas through the trading routes emanating from Macao was crucial to the process of interchange. As a principal affiliated port of Canton, Macao quickly developed with the rich resources of Chinese commodities and the China market, channelling back to Europe such prized commodities as tea and porcelain. For almost three centuries, until the colonisation of Hong Kong in 1842, Macao's strategic location at the mouth of the Pearl River meant that it retained a unique position in the South China Sea, serving as the hub in a complex network of maritime trade that brought tremendous wealth and a constant flow of people into the enclave. Ships sailed from Macao to India and Europe taking precious spices, gold and a host of other goods; from Macao they travelled to Japan taking Chinese silks to be exchanged for silver, which would be transported back to Macao and entered into a further trading circuit from there.

Through their maritime trading operations, the Portuguese in Macao linked the China market and foreign markets on a regular basis for the first time; by building an international trading network with Macao as one of its hubs, the Portuguese facilitated direct communication between different regions, including Manila, Malacca, the Spice Islands, and thus helped generate a wider system of regional and international trade.

One of the initial and most direct ways in which this occurred was with cartographic advances led by the Portuguese in the 16th century. China was a mystery to the West, compounded in part by Ptolemy's earlier depictions which continued until the 1550s, when, with the settlement in Macao, Portuguese cartographers made a breakthrough with accurate representations of South China that then served as a reference for other European cartographers, building a clearer understanding of the region.

Given the regular sailings of merchant ships, Catholic missionaries were able to travel between the various outposts (indeed the Jesuit missionaries' keen participation in maritime trade ensured steady income for their activities), bringing with them artefacts, books, paintings and, of course, their learning. This unique aspect of trading activities has distinguished the port of Macao from other trading ports in the region. Macao was the earliest Jesuit base in the East, and the hub for evangelisation in the region, particularly through St. Joseph's Seminary and St. Paul's College. By 1576, Pope Gregory XIII had made Macao a diocese with ecclesiastic jurisdiction over Japan, China and Annam (Vietnam), emphasizing the importance of its position.

The range of Western learning brought by the Jesuit missionaries was extensive, ranging from astronomy, mathematics, water conservancy and surveying to geography, the study of medicine, the arts, physics and architecture. Examples of this can be found in the construction of the Observatory in Beijing, the baroque-influenced design of Yuan Ming Yuan, and the introduction of perspective to Chinese art. The plethora of information was to have an immense impact on Chinese culture, and efforts at evangelisation brought additional benefits, such as the translation of works into Chinese and vice versa. (The earliest Catholic publication in China was a 1584 translation of *Vera et Brevis Divinarum Rerum Exposition* written by Michele Ruggieri in 1581). By 1588, a movable-type printing press arrived in Macao, leading the way for local printing of books. Likewise, with their knowledge of the Chinese language and other intellectual capacities, missionaries were able to convey to the West their experience of China, serving as a source of inspiration and enlightenment for many scholars in Europe, and motivating Western scientific and social advancement as well. It is this exchange of ideas in either direction, in which the Jesuit role was so important, which distinguishes Macao from other European settlements in sixteenth and seventeenth-century Asia. While the influence of Western learning on China was immense, so too was the influence of China on the West, and this sharing, or exchange, is a crucial, if intangible legacy of Macao's historical position.

The Jesuits, intrinsic to the early history of Macao, played the leading role in the exchange of intellectual ideas between China and the West. The importance of Matteo Ricci and the Jesuits astronomers in Beijing are alluded to elsewhere in this document, and it is certainly possible to argue that almost all Western knowledge of China, from the sixteenth to the eighteenth century, was conveyed by these Roman Catholic priests, on

whom the Chinese emperors bestowed special favours. Other sources of knowledge derived from early European embassies to Beijing or Nanjing, especially the Portuguese and Dutch.

As Macao was the base for the Jesuit mission in China and other parts of East Asia, Jesuit priests entering into China service would always come first to Macao where, at St. Paul's College, they would be trained in Chinese language together with other areas of Chinese knowledge, including philosophy and comparative religion. Macao was thus the training ground for the Jesuit's China and other Asian missions. Equally, all information passing from China to the West had to go from Beijing, or elsewhere in China, to Macao, before being transmitted back to Europe, whether to Portugal, Italy or France.

It was via the Macao-based Jesuits that Europe first came to understand the vast importance of Chinese philosophy, science and religion, and the West's genuine fascination with China was a dominant theme in the salons of seventeenth and eighteenth-century Europe. It is difficult to determine precisely who the first Chinese to visit Europe was but the visit of the Chinese Jesuit, Michael Alphonsus Shen Fuzong, while not the first to Europe, together with Philippe Couplet SJ, in 1683, was important for a number of reasons, including the publication of *Confucius Sinarum Phiosophus*, in Paris, in 1687, making available Confucian philosophy to a European audience for the first time. Michael Shen was introduced to both Louis XIV at Versailles and James II in London, and the impression he made on these two important monarchs played a role also in entrenching a real interest in China as a complete civilisation, with its own systems of government, religions, civil structures, legal systems, wholly different from European models. Michael Shen also visited Rome and Oxford, where, in Latin, he was closely questioned on all aspects of Chinese culture, history and civilisation.

Macao's position as a trading port was essential for its existence but in addition to the trade in silks, silver, tea, and other items, this city also played its part in the exchange of items of curiosity. China had long been recognised as a major source of flora previously unknown in other parts of the world and while many of these entered the West through the overland routes across Central Asia, other botanical specimens were taken from South China back to Europe, and plant collecting was frequently an interest of traders, missionaries and others with access, through Macao, to other parts of China.

Chinese porcelain was already immensely popular but with a greater understanding of Chinese philosophy and history, collecting porcelain became something of a craze in the late seventeenth and early eighteenth centuries, and James II's daughter, Mary, Queen of England and wife of William of Orange, amassed a vast collection of Chinese blue-and-white porcelain. This interest in Chinese culture was thus boosted by visits like those of Shen and other Chinese Jesuits, and this desire to understand Chinese culture manifested itself also in the creation of Chinese gardens, examples of which can be seen in Russia, Austria, Germany, France, The Netherlands, and, perhaps most famously, in England. The European attempt to incorporate Chinese ideas into its own intellectual culture was bolstered by extending this into the cultural domain, and this fusion is what is still evident in parts of Macao today.

Visits like those by Michael Shen aroused the curiosity of European scholars and philosophers and this thirst for a greater understanding of China was partially quenched by the regular letters and books sent by Jesuits in China, via Macao, to Paris and Rome, of which the two most influential were the *Lettres édifiantes et curieuses de Chine* and du Halde's *Description* (1735).

With the support of prosperous merchants, St. Paul's College was the largest seminary in the Far East at the time, acclaimed as the first Western-style university in the region. Only the façade of the church remains, but the college was made up of classrooms, dormitories, an apothecary's shop to serve the local population and, most importantly, the Jesuits laid a foundation for future endeavours by other Catholic orders and Christian faiths. They introduced Western concepts of social welfare and founded hospitals, dispensaries, orphanages and charitable organizations, beginning, in 1569, with the founding of the Holy House of Mercy and its related social institutions.

Similarly, Chinese trading endeavours were traditionally linked to temples such as A-Ma and San Kai which combined their religious function with those of business or commercial associations. Sam Kai Temple represented the interests of the commercial sector and played an important participative role in civic as well as political affairs in the city. It is regarded as the precursor of Macao's Chinese Chamber of Commerce. The physical proximity of temples such as San Kai to Portuguese structures such as the Leal Senado is indicative also of the close interaction between the two communities living in Macao, and the symbiosis between trade and the city's development. Prosperous trading generated income for the emergence of parallel Chinese institutions, and of these the Tung Sin Tong Charitable Association, funded largely by merchant benefactors, remains a significant institution in the city continuing to provide a range of social services.

Over the hundreds of years in which Western ideas entered China, Macao also played a role in the dissemination of Western medical practice. British East India Company doctor, Alexander Pearson, introduced the smallpox vaccination to China through Macao in 1806 and Thomas Colledge, a British medical missionary, established an ophthalmic hospital in Macao in 1827. Macao also attracted important figures such as Sun Yat Sen, who, while working as a doctor in a major hospital in the city, was exposed to political and philosophical trends that influenced his role as a political leader and founder of the Chinese Republic in 1911.

Although the Portuguese were the first Europeans to arrive, and maintained an uninterrupted presence for over four hundred years, Macao's position in the trading networks developed by various European nations meant that other nationalities also sought to find a base there such as the Dutch, French, Swedish, Armenians, and British (who transformed the Casa Garden into the local headquarters of the British East India Company and established the Morrison Chapel, and thus the beginnings of Protestantism in China) .

Other communities also settled peacefully in Macao, such as the Parsees, who established a cemetery, now classified, on the hillside overlooking the Outer Harbour. They left their mark through philanthropic efforts including promoting the channelling of fresh water, a fundamental element in their own religious belief. Macao also has a small but thriving

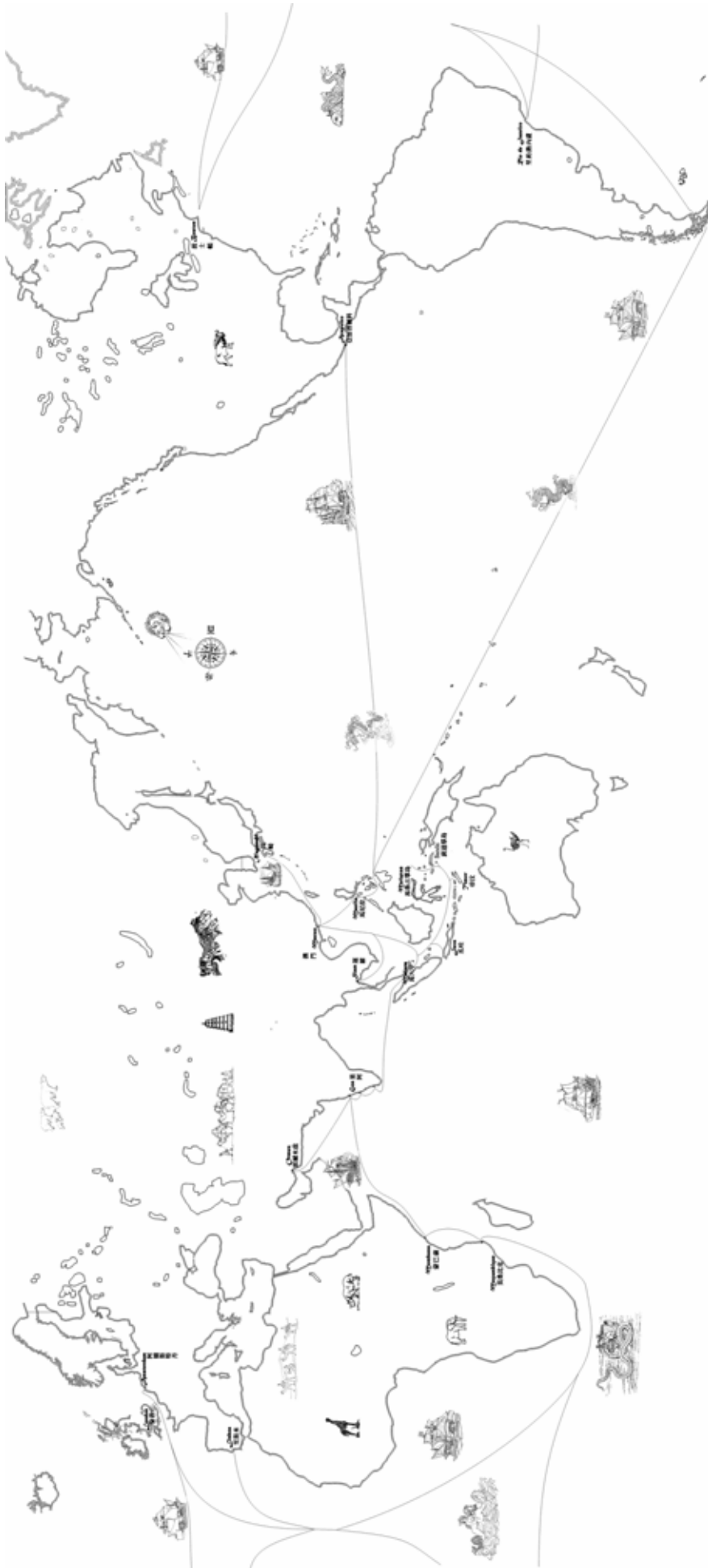
Muslim community that dates back to the early 1800s, with a mosque and adjacent cemetery where Sunni and Shiite Muslims are buried together. The flow and interchange of different people has remained a feature of Macao to the present.

Interactions with the Chinese at a local and national level played a decisive role in the understanding of China in the home countries of the various foreign communities in Macao. Various initiatives helped advance European understanding of Chinese administrative structures including Sir George Thomas Staunton's translation of the Qing Legal Code into English, the first translation of this important work into a European language, and undertaken largely in Macao in 1808.

Macao's intangible value in the history of China's engagement with the West and, equally, the Western encounter with China, is seen also in the development of this transfer of Chinese knowledge to the Western world and its subsequent influence on European self understanding. Perhaps the most famous instance of this is the place of China, and especially Confucianism, in Voltaire's early philosophy. As European thinkers grappled with the potential of the Enlightenment, Confucian models of government and administration, as practised in China, were seriously studied for their applicability to a European context. Equally, the German Enlightenment philosopher, Gottfried Wilhelm Leibniz, advocated the Chinese model of government, based on natural rather than religious (Judaean-Christian) foundations as the more appropriate. These and similar ideas fed directly into the intellectual shift which took place in seventeenth and eighteenth-century Europe and their origins can be traced back to China, via the conduit of Macao.

The Chinese model was based strongly on civic values and to a European continent whose history was influenced so largely by ongoing religious difference, this system where public worship was centred on the health of the state, while private worship was largely a matter of individual conscience, was seen as a positive alternative. Equally, Enlightenment scholars also found confirmation of their ideas, and further inspiration, in Chinese administrative systems, where a meritocratic mandarin class rather than an hereditary aristocracy executed the imperial will.

From Macao's original rural, coastal activities there grew a remarkable experiment in *entente* that remains an outstanding example of tolerance in practice for the world of today. Macao, as a channel for communication and exchange in culture, economics and trade, has bridged the civilisations of East and West, promoting mutual respect and providing an enduring meeting point for different peoples, a vocation that it retains today just as intensely as ever, manifested in the city's history as expressed in monuments, that bear witness to remarkable, concerted human endeavour.



Macao in the context of Global and Regional Maritime Trade Routes

STATEMENT OF SIGNIFICANCE – BASIS OF INSCRIPTION

The Statement of Significance presented here is complementary to the Basis of Inscription stated in the original version of this same chapter.

We hope that the nomination of Macao will qualify for inscription on the World Heritage List, satisfying Criteria II, III, IV and VI and the World Heritage Convention's doctrine of Outstanding Universal Value, enabling the fulfilment of a balanced thematic, chronological, regional and typological framework, in reference to UNESCO's World Heritage Convention New Operational Guidelines.

CRITERION II

- *The Historic Monuments of Macao* are the best and most complete example of Western and Chinese cultural interchange. The group of buildings and original streetscapes of the proposal clearly depict the multicultural dimension of Macao's historic roots, where the primary urban fabric illustrates a unique fusion of Western and Chinese spatial organizational concepts, architectural styles, aesthetic ideals, artistic workmanship and technological interchange. The diverse succession of architectural monuments and the complex mixed nature of the urban environment inside the Core Zone of Macao provides a complete insight into the city's unique cultural origins, as the most solid manifestation of Western and Chinese interchange of human values. Alongside the Portuguese harbour city structure developed in the original urban fabric of Macao, there is also a clear parallel spatial organization based on traditional Chinese concepts. This multicultural reality is a constant throughout the city's primary route, where Western churches, military structures and prominent Chinese buildings, such as A-Ma Temple, Sam Kai Vui Kun Temple and Na Tcha Temple (each of these, directly representing Chinese official authorities and the voice of the local Chinese community on different levels), define the city's primary districts and residential areas. Overall, the spontaneous, organic nature of the Portuguese urban fabric is intertwined with traditional Chinese spatial organizational concepts, including *feng-shui* principles and Chinese urban concepts based on traditional hierarchical scales. At the same time, the architectural profile of each construction also clearly depicts a fusion of Western and Chinese styles and aesthetic ideals, presenting an overall vernacular architecture that is specific to Macao (for example, the integration of thematic sculptural motifs closely linked to local Chinese culture in Jesuit structures such as St. Paul's façade; Chinese style representations depicting religious themes inside Guia Chapel). In terms of technological development, the interchange of human values is directly reflected in the mix of materials and workmanship from all sectors of the local community (for example Chinese grey bricks being used in constructions of Western design; Western architectural adaptations to the local climate; mother-of-pearl applied in Chinese residential buildings; Western-style perforated wooden ceilings integrated in traditional Chinese residences).
- The Core Zone of the proposal includes eight Roman Catholic monuments that testify to Macao's enduring impact on the evangelisation of the Orient and represent the city's strong missionary past, with a special focus on the Jesuit missionary work carried out from Macao to China and Japan, and from there to Korea, Vietnam, Malaysia, Indonesia, Philippines, and around the region. The ecclesiastic jurisdiction of Macao followed Pope Gregory XIII's Bull, *Super Specula Militantis Ecclesiae*, which in 1575 created the Diocese of Macao as suffragan to the Archdiocese of Goa, with Dom Melchior Cameiro as "Bishop of Nicea, coadjutor to the Patriarch of Ethiopia and administrator of the missions of China and Japan". The city's broad ecclesiastic jurisdiction provided the conditions for evangelisation work radiating from Macao that continues to this day, and as such the churches of Macao are living proof of the primary stages in this influential regional interchange of human values. At a later stage, Macao was also

the primary platform for the introduction of Protestant missionary work in China, through Robert Morrison, who was based in Macao and was the first Protestant missionary to work in China.

- Macao was crucial in establishing a profitable trading port in China and a more permanent Portuguese settlement in the region, providing conditions to support the lucrative golden triangle of maritime trade routes between India, Japan and China, which became the principal source of revenue supporting the influential Portuguese Maritime Enterprise in the long run. As such, Macao's strategic location enabled it to become the region's principal trading hub, with the Portuguese missionary affiliations and cultural-scientific interchange that followed, providing conditions that strengthened Macao's role in commercial maritime exchanges worldwide. The overall physical structure of Macao's original trading settlement is a direct product of these historic circumstances, with attributes of inherent Outstanding Universal Value.

The Macao-Goa-Europe Route

As a principal affiliated port of Canton (Guangzhou), Macao quickly developed through the rich resource of Chinese commodities and the China market. Among the many international trade routes radiating from Macao, the Macao-Goa-Europe Route was one of the most important. Commodities shipped to Europe via Goa included raw silk, silk, porcelain and Chinese herbs. Raw silk and silk from China were the most popular items, and were sold in the largest quantities and, for a while, Lisbon, in Portugal, was the largest commercial hub in Europe. Chinese commodities flowed to all countries in Europe by way of Portugal, a process that sped up the accumulation of capital in Europe. Merchant ships from Europe sailing to Macao via Goa and Malacca were loaded with woollen textiles, crystals, glassware, clocks from England, industrial products from Flanders, and wine from Portugal. Trading activity thrived as the ships called at ports en route. After calling at Goa in India, they would sail on to Malacca, where a large quantity of the goods was traded for herbs, sandalwood, and leather products from Siam, before the ships continued to sail to Macao. There, these newly acquired goods were exchanged for silk, and the merchant fleet would sail on to Japan to trade for silver.

The Macao-Japan Route

The Portuguese made use of the bi-annual trade fair at Canton (Guangzhou) to buy large quantities of raw silk and silk products to send to Japan, where these commodities were in high demand. In exchange, they received silver from Japan. The Japanese silver, arriving in Macao, became the capital for subsequent cycles of trade, being injected into the market in China, again in exchange for raw silk and silk products, porcelain, gold, lead and mercury, of which China had a lot to offer. This commercial cycle helped the Canton-Macao-Japan route to thrive, with rapid development in Macao allowing the market in China to prosper and grow as a direct result.

The Macao-Manila-America Route

Huge bales of silk were shipped from Canton via Macao to the Spanish enclave of Manila, where there was a tremendous demand for Chinese silks. Some of that

demand came from the Spanish colonies on the American continent. When the bales of silk from China arrived in Manila, they were immediately reloaded onto galleons to ship to Acapulco, Mexico, on the American continent. An international trading triangle was thus formed on the Pacific Ocean, which facilitated the continuous outflow of Chinese silk to America. Thus the historical Silk Road was now extended to the sea. After the Macao boats had unloaded the silks and porcelains in Manila, they brought back large amounts of silver, which was quarried from the Spanish colonies in America. With the unparalleled silk trade on the Pacific Ocean, this sea route became known as the ‘Silk Road on the Pacific Ocean’ and China’s silk was a crucial factor in the formation of this world market.

The Macao-Southeast Asia Route

In the 17th century, Makasser in Indonesia was another important entrepôt for Macao, second only to Malacca. Ships from Macao also took products from China to ports of Annam (Vietnam). Towards the mid-16th century up to the 17th century, when trading in the Atlantic Ocean was showing an obvious downward trend, the international trade market was dominated by a thriving interchange between China, the Philippines and Pacific-coast America; between countries in the West Pacific, China and Japan; and between China and Southeast Asia. This trade all revolved around Chinese silk and related products. Macao, as an entrepôt for international trade, became the export centre for commodities from China such as silk and the point of departure for the Maritime Silk Road. With silk as a prized export, China developed into a driving force in the formation of a world trade market.

As a direct result of its central position in maritime network connections and the favourable historic circumstances that enabled its rich cultural heritage to survive into the present century, the Core Zone of Macao has retained its urban integrity as a whole, with all the fundamental components of the city's historic role as a Portuguese harbour city, testifying to a broad interchange of human values. The remarkable cultural experiences accumulated alongside Macao’s notable maritime past are displayed in a meaningful fusion of cultures that the city presents in its urban and architectural heritage. A walk along Macao’s Core Zone reveals the city's true identity, as the various layers and the sequence of buildings transmit a unique blend of Western and Chinese cultures, also presenting evidence from various other regional sources, and together representing Macao's primary function as a principal trading port in the region and also its importance in the context of a Portuguese network of international trade.

- *The Historic Monuments of Macao* include the first mannerist and baroque architectural examples in China in St. Joseph's Seminary Church and St. Paul's Facade (Referenced in UNESCO’s *World Atlas of Baroque*). Macao was part of the 16th, 17th and 18th-century network of Asian trading cities, reflecting an outstanding fusion of Western and Chinese cultures, with significant regional influences from India, Indonesia, Malaysia, Japan, Philippines and other countries, which is visible in Macao’s vernacular architecture, and is testimony to an inherent interchange of human values. Typical urban concepts were incorporated in Macao

from previous Portuguese settlements belonging to the old *Estado da India* (Goa and Malacca), and are clearly visible in the urban fabric of the Core Zone of Macao, especially with reference to the urban notion of the “*Rua Direita*” (“Straight Street”) linking the harbour to the centre of the old citadel. Macao's cityscape and architectural legacy reflects the character of the old Portuguese-Chinese trade port, from the 16th century onwards.

- Macao was influential in Chinese military structural design and also in upgrading the quality of production of military equipment and armaments in China and within the region. Bacarro's foundry in Macao was one of the most advanced centres for the production of quality cannons and ammunition. The technological advancement that Macao provided in the field of artillery production contributed to the military strength of the Ming Dynasty. At the same time, defensive structures in Macao inspired the early coastal military defensive structures in Southern China, adopting a design similar to Macao's strategically located fortresses.

CRITERION III

- *The Historic Monuments of Macao* are unique testimony to the first and most enduring encounter between the West and China, as represented by the overall group of buildings, primary route and original city districts inside the Core Zone, where examples of both Western and Chinese cultures appear side-by-side in an urban environment and present a clear fusion of architectural styles and technologies. The unique multicultural profile of Macao is a hybrid of Western and Chinese roots, which has essentially survived the passage of time by maintaining a predisposition to combine approaches, methodologies, concepts and ideals from both sides and, as such, it is living testimony to a community that continues to pursue a coherent multicultural developmental process. At the same time, Macao also keeps alive the memory of traditions that have now largely disappeared:
 - technologies that were created for specific purposes that have now been replaced by modern developments, such as the production of the local material called *chunambo* (a mixture of compacted soil, sand, straw, rice and oyster shell powder), of which the old military structures of Macao were constructed;
 - craft elements born out of Macao's multicultural environment include curved mirror glass incrustations in window and door decorative arches, as seen in the Lou Kao Mansion and Mandarin's House;
 - the application of thin sheets of mother-of-pearl in windows in traditional Chinese residences, a technique originally derived from India
 - techniques such as installing perforated wooden ceilings in churches, as well as in traditional Chinese residences, to cope with the adverse effects of the local climate, similar to techniques found in Latin America;
 - construction techniques, such as those described in old Jesuit works, detailing the structure and decoration of the interior of the old Church of Mater Dei, for example, the transfer of Chinese technology to build churches, with massive wooden pillars being placed on top of granite foundations, a technique that is also found in old temples in Macao;
 - the use of Chinese grey bricks and other local materials, in the context of traditional workmanship practices specifically related to Macao, are displayed in the various monuments that compose the urban route presented in both Chinese and Western designed buildings;
 - the use of glazed ceramics in Macao is an adaptation to the local tropical climate, and this technique was perfected by local Chinese artisans to produce construction materials that could withstand the adverse effects of the seasons and coastal weather;
 - the use of dark-red glazed roof tiles is found in churches and similar techniques are applied to the polychromatic decorations of local Chinese temples as well. It is important to note that the art of glazed ceramics and the production of glazed tiles found its way to Portugal through Macao;
 - the famous Portuguese blue-and-white ceramics are actually rooted in traditional Chinese colour pigments, craftsmanship procedures and expert formulas, which later inspired distinct designs and decorative patterns, while using the same basic production guidelines learned from China, through Macao.

- Altogether Macao's historic ensemble still functions as the city's contemporary urban centre, with the individual architectural monuments maintaining their original functions and a vivid community role.
- Macao still maintains a high degree of autonomy, which is the ultimate recognition of its particular identity and historical roots, visibly patent in the urban and architectural environment, local community's lifestyle, local traditions, distinct economic and administrative models and overall structure. A pertinent example of this is the cult of the goddess A-Ma. This is usually associated with specific rituals in other parts of China, but in Macao it has assumed a distinct tradition, combining rites from diverse sources, incorporating local interpretations of the original cult, and including rituals that blend traditions of Buddhism, Confucianism, and Taoism. The Macanese community, unique to Macao, also finds its tangible and intangible roots and context in this blend of cultures. The local Creole, *Doci-Papiacam*, a mixture of Portuguese and Asian languages, is redolent of Macao's multicultural tradition, while the official languages are Chinese and Portuguese.
- In Macao land reclamation is a natural process that has also been undertaken intentionally from time to time in response to the realities of a rapidly growing city in Asia. This point is crucial in understanding the specific context, where a high population density and a greater demand for land relating to normal city development need to be taken into account. In this respect, Macao has managed to locate more recent constructions on the outskirts of the city and on the two outlying islands (Taipa and Coloane), without interfering with the character and original charm of the historic centre of the Macao Peninsula. Still, within the process of managing modern city concerns and the impact of land-reclamation works in other areas of the city, Macao has remarkably managed to keep the integrity of its original harbour city settlement structure. In fact, almost half the size of the original peninsula has been preserved to a high degree of integrity, including all the original harbour city components that form part of the Core Zone.
- Macao bears witness to the Portuguese accommodation of establishing a trading position that was in keeping with the original local culture, enabling the building of bridges for mutual understanding and peaceable co-existence. These close connections have endured the passage of time and extended beyond Macao's geographic limitations: the local Macanese community keeps pace with other Portuguese-speaking countries, while that there is a renewed sense of belonging in the context of Macao's integration into mainland China.
- In comparison with other foreign settlements in China, Macao is a unique case, with sites such as Canton, Xiamen, Shanghai and others presenting a distinct urban fabric that was mostly isolated from the original Chinese cityscape and did not, in their own right, provide a structure for an integral city pattern. This comparative reality also highlights the livelihood of Macao's cityscape and its endurance in time as a whole integral settlement structure.

CRITERION IV

- In terms of group value, Macao presents outstanding integrity for an early trading settlement structure in an Asian context, incorporating a complete array of distinctive vernacular architectural examples, having both Western and Chinese roots that, together, illustrate Macao's important role in human history.
- *The Historic Monuments of Macao* include various churches, convents, chapels, a charity institution and a cemetery, belonging to different Christian religions and Roman Catholic orders and representing different periods in history, altogether constituting an outstanding ensemble that fully illustrates the complex network of missionary work that spread from Macao to various destinations in Asia. The sheer density and diversity of ecclesiastical buildings provides a consistent outlook into church constructions from the 16th – 19th centuries, including the architectural works of Jesuits, Dominicans, Augustinians as well as Protestants.
- The Core Zone presents an extended group of buildings that fully illustrates a fusion of different styles and technological influences, reflected in the reality of each particular construction, but also in the multicultural urban environment as a whole.

CRITERION VI

- Among the group of buildings forming this proposal are several pioneering examples that are associated with significant influential changes in China, with the succession of architectural monuments including several “firsts” in China: the first baroque and mannerist constructions; the first Western-style university (St. Paul’s College); the first Western legislative administrative structure; the first modern lighthouse; the first Protestant cemetery; the first Western fortresses; the oldest and most enduring seminary (St. Joseph’s Seminary). As a group of buildings, Macao also presents the oldest European architectural examples in China and the oldest European urban settlement structure in China.
- Important political figures, such as Dr Sun Yat Sen, found ideological inspiration in the social and cultural models that they encountered in Macao, through a local array of artistic productions, rich creative literary works (especially those of Zheng Guanying), community lifestyle, cultural environment and local economic models. Macao was a crucial source of inspiration for Dr Sun Yat Sen, “The Father of Modern China”, who found intellectual and cultural substance in Macao for the great changes that he would implement in China. In this context, Dr Sun Yat Sen’s activities in Macao directly motivated him to initiate important changes in China’s economic and political systems, ultimately ending an era of imperial rule and introducing China into a modern republican era.
- As a group, *The Historic Monuments of Macao* represent the Outstanding Universal Value of Macao, as the first European trade port in China, the most enduring Western settlement in Asia and the last Portuguese settlement in the Far East. Macao was the principal and most enduring gateway for introducing Western thought in China and to channel Chinese culture back to Europe, transforming the history of the world. Relevant scientific achievements were exchanged, bringing notable advancements in medicine, mathematics, astronomy, cartography, literature and overall social and cultural evolution in China and Europe, by way of Macao. The Portuguese were also responsible for trading in Macao and introducing to China several agricultural products, including corn, peanuts, sweet potatoes, tomatoes, lettuce, olives, cabbage, figs, water-cress (still called “Portuguese greens” in Chinese), manioc, papaya, guava, pineapple, coffee, chocolate, tobacco and other products.

(4) COMPARATIVE STUDY

MACAO : GOA

In terms of geographic location, trade-route commercial interests or missionary past, it is possible to identify the group of Churches and Convents of Goa (inscribed in 1986, under criteria ii, iv and vi) a comparison can be drawn between Macao and Goa although in the latter case there is a stronger emphasis on a missionary past, while Macao presents a diversified consistent group of buildings that represent all sectors of the local community's functions and lifestyle.

While Goa was seized by the Portuguese in 1510, Macao became a Portuguese settlement in 1557. Through circumstance, it was possible to accumulate the cultural experience gained in Goa and Macao soon surpassed it in terms of prosperity, becoming a principal player in the trading triangle of silver from Japan, spices from India and silk from China.

Goa's strong missionary base for evangelisation in the Orient was gradually transferred to Macao, which became the ultimate platform for the Roman Catholic missions to China and Japan, with a range of religious architecture that provides testimony to a broad spectrum of different Catholic religious orders (Jesuits, Dominicans, Augustinians, Franciscans, Lazarists).

MACAO : MAZAGAN

In the context of the Portuguese pioneering maritime enterprise, comparisons can be drawn with some examples in Africa, particularly referring to military constructions, including the recently nominated site, the Portuguese City of Mazagan (El Jadida) (inscribed in 2004, under criteria ii and iv).

Mazagan provides a distant, but interesting comparison for the spatial organization of military constructions and their impact on town planning. Macao's situation reflects an intimate connection with the sea, and also the local scale of the territory together with the existing topographic features: the city's layout evolved spontaneously in accordance with the natural landscape and morphology of the peninsula. In Mazagan, the city's fortifications link other structures with diverse functions, while in Macao the military structures are intimately linked into the surrounding urban environment.

Accumulating the predominately military and missionary profiles of, respectively, Africa (Mazagan) and India (Goa), the Portuguese experiences accumulated over the maritime route opened up by Vasco da Gama are reflected in *The Historic Monuments of Macao*, integrating buildings that recall the city's trading and missionary past, with other examples of monuments of political significance and residential architecture that complete the distinctive history and community profile of Macao. These combine to form a cityscape that also reflects the strong presence of Macao's Chinese cultural roots.

MACAO : MALACCA

In Southeast Asia, other examples may be mentioned, such as Malacca, which was a Portuguese settlement as early as 1510. Nowadays, Malacca's heritage legacy evokes the great historic significance and influence that the old trade port had in the 16th century. Certain differences appear, however, when compared to the resilience and group integrity of Macao's monuments.

Malacca presents few examples that have survived the passage of time and the vicissitudes of critical moments in its history, including its later occupation by both the Dutch and the British. Nevertheless, relevant monuments can be found, such as the Porta De Santiago, built in 1512 (the Gate to the Portuguese fortress, A Famosa), St. Paul's Church, corresponding to the ruins of the Our Lady of the Hill Chapel, originally built by the Portuguese and St. Peter's Church, the oldest Christian Church in Malaysia. This group of buildings recalls Malacca's missionary and military past.

Macao's development has facilitated the continued evolution of the city, binding together the different sectors of the city's historic background, religious, military and residential of both Western and Chinese conceptual origins, in a thriving process that continues to this day, reflected in a consistent group of monuments that has survived the passage of time in relatively good condition

MACAO : THE HISTORIC TOWN OF VIGAN

Macao may be compared, to some extent, with the historic town of Vigan (inscribed in 1999, under criteria ii and iv), although Vigan follows a planned street pattern typical of Spanish and Chinese mercantile urban concepts, while Macao presents a complex urban fabric of spontaneous organic layout, as a direct reflection of the distinct historic circumstances that accompanied Macao's evolution and enabled the survival of its heritage.

The group of buildings in Vigan is also clearly focused on the mercantile functions of the old trading city, following a traditional Spanish street layout and Chinese architectural concepts for commercial/residential use. Amidst the principally commercial and mixed use streets of Vigan, it is also possible to find some notable examples of religious buildings, namely, the Cathedral of St. Paul, the Catholic Cemetery Chapel and the Archbishop's Palace, with a few civic buildings, including the 20th century Provincial Capitol.

Macao's revised Core Zone presents a very complete section into the city's historic roots, including religious, residential, civic buildings and military constructions, which provide a full spectrum of the typical structures of the old Portuguese settlement.

MACAO : MANILA

In relation to the baroque churches of the Philippines (inscribed in 1993, under criteria ii and iv), the nomination refers to an ensemble of four churches that are specifically characteristic of Philippine-Hispanic architecture while Macao presents a more comprehensive urban settlement structure. In terms of architectural comparison, it should be noted that Macao's Core Zone includes the only two examples of baroque architecture in China –St. Joseph's Seminary Church and St. Paul's Façade—which reflect influences from a distinct influences of a broad background, including European, Chinese, Indian, Filipino and Japanese influences.

In fact, even when Portugal and all its overseas possessions came under Spanish rule, between 1580 and 1640, Macao remained loyal to the Portuguese king who at the time was exiled in Brazil. With Macao's identity already established, ties to the Philippines were limited and the two sites developed independently, with relatively distant Spanish influences brought to Macao through Dominican and Augustinian priests.

MACAO : HONG KONG

Hong Kong can also be mentioned, given its geographic proximity to Macao, although the age and historic circumstances of the two cities is clearly distinct. Hong Kong was established in 1842 at the height of Anglo-Sino tensions, with the British taking over the island of Hong Kong for commercial purposes. Macao, in contrast with Hong Kong's 157 years of foreign rule, had 442 years with the Portuguese exerting a broad influential presence in various fields. At the same time, it is necessary to understand the difference between the circumstances of Hong Kong's foundation and the conditions that accompanied Macao's genesis and development through time, with Hong Kong being a settlement with specific commercial objectives and Macao encompassing a complexity of missionary, mercantile and cultural goals that have been retained to the present.

MACAO : OTHER SITES IN CHINA

In comparison with other sites of foreign zones in parts of China, such as in Xiamen (Amoy) or in Shanghai, it is important to note that these cases refer to different time periods in history and relate to architectural and urban productions of a distinct nature, with either relatively isolated urban districts set apart from the surrounding Chinese cityscape, few remains of the original compounds or complex examples that testify to entirely different historical periods.

As a result, most of these other foreign heritage legacies in China, do not present a real fusion of concepts and styles, generally appearing in building types such as embassies, banks and clubhouses. Such typologies illustrate the different nature of the settlements at stake, with distinct historic backgrounds. The continued presence of foreigners in Macao surpassed the time span of other sites in China while the degree of cultural exchange fostered in Macao over time is reflected in the full structure and diversity of its heritage legacy.

MACAO : QUANZHOU

Quanzhou is another historic trade port in the mainland with legacies dating back over a thousand years. The inherently Chinese architecture and urban planning of this city reflect the wealth and power of the Sung-Yuang dynasties when this city rose to prominence. As such, Quanzhou, though a foreign trade port, remains significantly Chinese, having mostly Oriental legacies unlike others in history where the influence of foreign culture is more marked. Remains of the urban fabric are predominantly Chinese; religious constructions are temples dedicated to the worship of Buddha; piers are built in Chinese architectural traditions; lighthouses shaped like pagodas are examples and evidence of the city's ties to Chinese culture despite the early encounters with foreigners. While traces of cultural exchange are less influential, notable however are Islamic gravestone designs and Arabic stone inscriptions. The historic value of Quanzhou and its contribution to Chinese civilisation is therefore very different to that of Macao, though both cities were once trade ports of China.

Apart from the fact that both cities relate to different time frames in history, it is also important to note that Macao developed its rich Fujian maritime trading roots with a broader and more evident assimilation of the process of human interchange of values, as is clearly manifested in the city's multicultural urban and architectural environment.

The influence of Western civilisation in Macao is very noticeable, but within the cultural exchange process, the two civilisations have clearly influenced one another, resulting in a thorough and enduring fusion of cultures. As principal gateway to China, Macao brought about immense changes to the history of China and to the world.

(5) ARCHITECTURE

The extended group of buildings allow a consistent overview of Macao's architectural progression through time, presenting the city's multicultural dimension, within the urban context of each building, as well as for the diverse architectural styles and influences reflected in each construction.

The unplanned nature of early urban development in Macao is reflected in the organic, spontaneous character of the city's historic districts, presenting a complex Portuguese settlement structure intimately mixed with traditional Chinese spatial organization concepts, including *feng-shui* principles, in which military constructions and core religious buildings (churches and temples), together define the main residential areas, public spaces and the city's multicultural civic centre.

In terms of authenticity, the essence of these primary structures has not been altered through time and, most significantly, *The Historic Monuments of Macao* are a clear reflection of a fusion between Western and Chinese cultures, physically patent in the historic Core Zone of Macao as a group, with the individual buildings maintaining their original urban setting, general architectural design, functions and spirit, with active intrinsic roles in the daily lives of the residents.

The fusion of Portuguese and Chinese spatial concepts is also evident in the architectural scale, where the individual buildings of the ensemble present a clear blend of Western and Chinese styles and construction techniques, with St. Paul's Ruins as one of the most important examples.

The architectural sequence that is presented alongside the revised Core Zone adopts a coherent time-travel and story-telling capacity relating to the history of the urban evolution of Macao, with constructions dating from the 15th century all the way to the 19th century.

(Refer to Part 8, PLAN DOCUMENT 04)

The rich architectural fabric of the city is expressed simultaneously through a fusion of styles and through sheer contrast between Western and Chinese design, as reflected by the numerous constructions that accompany Macao's primary urban link.

The promenade along this route reveals Macao's true identity, as the various layers and the sequence of buildings transmit a unique blend of Western and Chinese cultures, also presenting evidence from various other regional sources, representing Macao's primary function as a principal trade port in the region and the city's importance in the context of the Portuguese network of more distant trade ports.

The group of buildings functions as a whole, providing an insightful reading into the city's multicultural dimension and the local community's historic background, including relevant examples of religious, military and residential constructions, of both Western and Chinese concepts. With reference to the various religious buildings present along the main urban route of the city, there are traditional Chinese temples and notable Catholic churches, presented side-by-side.

Alongside the clear Western influence that is visible in the primary streetscape of Macao, the original urban route also presents strong evidence of the endurance the local Chinese culture, including three temples (A-Ma Temple, Sam Kai Vui Kun Temple and Na Tcha Temple) that were crucial in defining the city's main cores for Chinese residential areas amidst the historic centre of Macao.

In this context, the route integrates two traditional Chinese residential compounds, namely, Mandarin's House and Lou Kao Mansion, which reflect the physical co-existence of Portuguese and Chinese communities, in the city's primary districts.

In this same context, Macao also has one of the highest densities of Roman Catholic religious buildings in Asia, a clear testimony to the primordial role of the city's missionary past, as represented by the Roman Catholic monuments that are integral to the proposal.

The constructions produced in Macao by such diverse Catholic orders, including the Jesuits, Dominicans and Augustinians, reflect the architectural characteristics typical of the most fashionable styles and tastes of each construction's respective period, together with the influence of the local culture, on a technical and on a more holistic level.

A good example of this is the remains of the old Church of Mater Dei, which visibly integrates motifs of Western and Chinese cultural origin, with the particular circumstance that the sculptural representations of the Façade of St. Paul's were executed by Chinese, Japanese and Philippine artists, directly reflecting the regional context of the city as well.

At the same time, the churches of Macao represent the continued history of Goa's Catholic constructions, with the religious orders present in Goa continuing their missionary work through Macao. Macao, in comparison with the Old City of Goa, Malacca or Manila, provides a clear and visible understanding of the city's primary route and the urban integrity that its unique history helped preserve in a consistent manner.

The city's principal defence structures are also strongly represented within the Core Zone, with a particular emphasis on Macao's fortresses, which were inspirational sources for influencing structural design of military constructions in South China.

At the same time, such diverse buildings as A-Ma Temple (dedicated to the patron goddess of sailors), Moorish Barracks (functioning as headquarters of the local harbour authority), Holy House of Mercy (related to social welfare, particularly for families of seamen in the past), St. Paul's Ruins (close to where the principal maritime trade taxation office used to be located), Mount Fortress (with its strategic control over the river) and Guia Fortress (including Guia Chapel, where families used to await incoming ships), and Guia Lighthouse (the first sign of land for ships sailing in to Macao), all sustain the memory of Macao as the region's principal trade port.

Macao's Catholic-rooted buildings also marked an architectural trend for other regional constructions of similar purpose while local residential buildings were viewed as sophisticated signs of social status that other sites in Asia adopted as the latest influences from Europe.

The relative location of the overall group of buildings integrated in the Core Zone, which, together, reflects a multicultural community sharing the same urban quarters and districts, and enjoying a long-standing co-existence that was predominantly marked by tolerance, represents the backbone of Macao's identity - a clear fusion of Western and Chinese cultures.

CONSERVATION and AUTHENTICITY

The practical implementation of international charters and local legislation guidelines was more clearly reinforced in Macao after the establishment of the Cultural Institute, in 1982, functioning as the local government's agency for most conservation works. This event prevented alterations to Macao's original structure inside the Core Zone, as was starting to happen with peripheral constructions that were built in the 1960s and 1970s, leading to strict regulations that were able to promptly control development in sensitive areas.

In this context, the present-day environment in the city centre includes some more recent constructions, mostly buildings limited to five to six storeys, and the population density in this area of Macao is not as high as in other city districts, representing lower pressures in the Core Zone of the proposal.

Population growth, urbanization and land reclamation are a phenomenon of many developing cities, especially in Asia. As a result, many other historic trade ports have ceased to exist. As such, *The Historic Monuments of Macao* are, indeed, a very rare historic situation in China, reflecting an exceptionally good state of conservation and authenticity.

In fact, even though Macao exists in an Asian context, with a high-density population, large number of vehicles and an increasing number of tourists, the Core Zone of Macao has survived remarkably well, proving that local city-management guidelines have been mostly effective in concentrating necessary new developments away from the historic centre, mainly on new reclaimed land and on the outlying islands of Taipa and Coloane.

As such, and despite the fact that Macao has developed into a strong metropolitan city, each monument integrated in the Core Zone meets the test of authenticity, maintaining its original location, design, function and spirit, within the overall urban structure of the original settlement, which has in turn maintained its integrity and a high degree of authenticity.

With attention to international charters, including the Venice Charter and the Nara Document, rigorous conservation policies are in place now and the authenticity of the monuments demonstrates a long-term commitment from the local Government and the

State Party, taking into account extensive research prior to the initiation of any conservation work, in order to promote ‘best-practice’ methodologies that respect the buildings’ original architectural features and materials, while the urban integrity of the Core Zone is taken into account as a whole.

It is also important to note that the essence of Macao’s nomination is in the spirit of continuing to upgrade local conservation practices in compliance with international levels.

(6) HISTORIC AND ARCHITECTURAL DESCRIPTION OF ADDITIONAL MONUMENTS

ST. LAWRENCE'S CHURCH – HISTORIC BACKGROUND

St. Lawrence's Church, dedicated to Our Lady of Perpetual Succour, is one of the three oldest churches of Macao. Originally constructed between 1558 and 1560, St. Lawrence's Church, the building was later re-constructed in 1618.

The church stands on a hillside and its churchyard is raised from the street level. The main façade has two symmetrical towers, one with a bronze bell and the other with a clock, giving the church a very distinct, solemn appearance. Originally, the church was a plain wooden structure, replaced with a more solid construction in 1618. The present church structure derives from alterations undertaken in the 1850s following the plans of local architect, Tomás D'Aquino.

The building has undergone several repairs, but has retained the classic elegance and style of the 19th century, both in its interior and exterior design. St. Lawrence's Church is essentially neo-classical in design. The latest renovations took place in 1954, with subsequent minor repairs and conservation work, most recently in 1994. The church is also equipped with multi-function halls and rooms, for pastoral care and teaching, as well as for gatherings and wedding parties.

Its spacious gardens with lush trees and a tranquil atmosphere, encouraging spiritual retreat, enhance the charm of this church.

ST. LAWRENCE'S CHURCH – ARCHITECTURAL DESCRIPTION

St. Lawrence's Church is located on the southern tip of the Peninsula. The church stands on a raised granite platform with gardens around it. A double flight of stairs leads towards the main entrance of the church.

The main façade of the church is divided into three sections, with the centre flanked by the two square towers, each 21 metres high. The tower on the left is the church's bell tower and the one on the right displays a clock, although they are apparently identical, in a symmetrical composition. The central section of the main façade is 16.5 metres high, with a large window over the entrance. The frontispiece of the main façade is topped by a triangular pediment with an oval-shaped emblem at the centre.

St. Lawrence's Church is a neo-classical structure. The ground plan of the church is in the shape of a Latin cross, the longer axis measuring 37 metres and the shorter one measuring 28 metres. The shorter arms of the building form two interior chapels, one on each side. The longer extension of the building corresponds to the main nave inside, with the main altar separated by a vaulted arch.

The main altar, like the side altars, is nested inside a niche chapel, corresponding outside to rounded cylinder-like structures. The nave is 27 metres long and 15 metres wide, in a complete open-space structure that has no side galleries. Such a span is rare among churches built in the same period. The nave is decorated with hanging chandeliers. The roof ridge is 21 metres high and the corresponding eaves are 17 metres high.

The wooden ceiling is painted light blue and it follows the rhythm of the top circular windows, on each side of the nave walls. These top windows are circular and the wooden ceiling follows their design with cylinder sections, serving for ventilation purposes.

There are Corinthian half-columns on both sides of the nave, with stained glass windows depicting biblical themes, which, in addition to promoting religious teachings, also soften the glare of the sun giving the church a calm interior atmosphere. Above these stained glass windows, near the ceiling, the circular windows have rose coloured glass, also contributing towards the soft harmonious atmosphere that can be felt in the interior of this church.

Over the main entrance stands the high-choir, which lowers the height of the ceiling in this introductory space.

SIR ROBERT HO TUNG LIBRARY – HISTORIC BACKGROUND

This classified building contains a collection of classic and antiquarian books. It is a fine example of a luxury townhouse with gardens and arcades. Sir Robert Ho Tung purchased it for HKD\$16,000 in 1918. Before his death in 1955, he willed his former residence to the government of Macao to be developed as a public library, together with a donation of HK\$25,000 for the purchase of books for the library.

This is the only garden library in the regions of Macao and Hong Kong, with many rare collections and volumes, such as the *Jia Ye Tang* collection, early religious books, early Chinese-Portuguese and Chinese-English dictionaries, antiquarian books and hand-bound editions.

SIR ROBERT HO TUNG LIBRARY – ARCHITECTURAL DESCRIPTION

This beautiful garden library is a neo-classic building of the 1920s. The three-storey building is a typical Macanese mansion; it has an arcade façade decorated with pilasters and ionic capitals, highlighted in white stucco against yellow plastered walls. Mouldings run along the width of the façade, further accentuating the elevations. Reflecting similar architectural treatment of the mansion, the main entrance is also characterized with an arcade fence wall decorated on top with glazed balusters in velvet blue colour that contrast the yellow rendered walls. The interior of the building also incorporates traditional Chinese influences and the garden landscape layout is of Western design with several rare botanical specimens.

ST. AUGUSTINE’S CHURCH – HISTORIC BACKGROUND

St. Augustine’s Church is located on St. Augustine’s Square in St. Lawrence’s parish. The old Augustinian Convent was founded by Spanish friars Francisco Manrique, Diogo Despinal and Nicolau de Tolentino, in 1586.

The original construction was made of wooden planks and straw, and this soon perished due to the fragility of both structure and materials. The church was later transferred to its present location by the Portuguese friars Pedro de Santa Maria, Pedro de S. José and Miguel dos Santos. The Portuguese friars took over the administration of the church in 1589, constructing the present building in 1591.

In 1874 a typhoon seriously damaged the church causing the nave and sacristy to collapse and the present church is the result of renovation work carried out in 1874 and 1887. The church is classified as a monument because of its historical and artistic value.

ST. AUGUSTINE’S CHURCH – ARCHITECTURAL DESCRIPTION

St. Augustine’s Church on St. Augustine’s Square is very simple in its exterior composition, which contrasts with the elaborate decoration of the interior nave, chancel and service area. The church presents a mixture of styles, but is neo-classical in essence.

The extension of the church’s nave is 20.5 metres long and 11 metres wide. The main altar suffered some alterations through time, in previous restoration works. The nave, 30 metres long and 13.5 metres wide, is divided into three sections by two arched side walls, supported in Corinthian inspired columns. Beneath the tiled roof, there is a wooden ceiling with openings for ventilation.

The wooden ceiling over the nave is decorated with a few paintings, especially over the main altar area. There are small side altars and niches following up to the main altar, with some decorative details that display a baroque influence in style. On both sides of the nave, following the symmetric design of the whole building, there are some windows to promote ventilation and natural light.

Over the main entrance there is a choir measuring 6 metres in depth that extends to the sidewalls, forming a narrow balcony, in a similar design to that of St. Dominic’s Church. The window openings at the top interior level coincide with the rhythm of the side altars. Close to the arched vault that divides the main altar area, there are two wooden pulpits, which show skilled craftsmanship.

There is only one entrance through the main façade of the church, which is flanked by a pair of Doric granite columns. On the ground level, the main entrance is sided by two windows. There are three windows in the central part of the façade, with the one in the middle being a full storey high, following the rhythm of the ground floor openings. All the windows are framed with simple white relief plasterwork. A triangular pediment tops the façade, displaying a niche in the middle, where a statue of the Virgin Mary is

positioned. The private area attached to the church is a two-storey building of neo-classical design, with little decoration.

St. Augustine's Church is painted light yellow, decorated with white markings and relief plasterwork, giving the church an appearance of simplicity that contrasts with the richness of its interior.

SAM KAI VUI KUN TEMPLE – HISTORIC BACKGROUND

Sam Kai Vui Kun or Three Streets Neighbourhood Association is located on Rua Sul do Mercado de S. Domingos. It is the meeting quarter of the neighbourhood association that used to represent business organizations on Rua dos Mercadores, Rua das Estalagens and Rua dos Ervários. These three streets made up the central business district of Macao in the early history of the city's development.

Sam Kai Vui Kun was established over two hundred years ago. The exact date of construction is unknown, but inscriptions on plaques recovered inside the building reveal several reconstruction dates first recorded in 1792. The succeeding restoration works were carried out in 1804 and finally in 1835 when the building acquired its present appearance and scale. Tradesmen from all over China clustered in this neighbourhood for business. As a result of rivalries, prices of goods plunged, threatening the survival of many trades in the neighbourhood. In order to sustain these businesses and avoid further damaging competition, the traders came together in an alliance to control prices, and so founded the Neighbourhood Association in the interests of fair trade and profit.

Sam Kai Vui Kun also contributed to the civil history of Macao; voices from the Association were recognised by the Portuguese Government office. When public forums were held at Senado Square, Sam Kai's representatives would be invited to participate in the discussion of civil affairs with government officials. Sam Kai Vui Kun was also the official venue used by the Qing Government to make public announcements in Macao.

According to Chinese tradition, mythical deities and Chinese legendary rulers are worshipped at most public congregational places. These deities are chosen according to their fields of power that are propitious to the congregation. Legendary figures with meritorious personalities are often idolized as gods. As such, Guandi, a renowned figure of loyalty, and the god of Wealth were placed on the altar of the Sam Kai Neighbourhood Association. From Guandi, traders pledged for the spirit of unity and fair trade while the god of Wealth is invoked for good business returns. As a public building accessible by the general population, the congregational venue soon acquired an added function, serving also as a temple in the neighbourhood.

In the early days of Macao, Sam Kai Vui Kun represented the voice of the commercial sector and played an important participative role in civil affairs as well as the politics of the city. Urban developments however necessitated expansion beyond the boundaries of the original commercial district once confined within the "Three Streets". The Macao Chamber of Commerce, established in 1912, eventually succeeded the role of Sam Kai

Vui Kun, representing Chinese commercial enterprises of the broader society outside the Sam Kai's neighbourhood. As the earliest business society in Macao, Sam Kai Vui Kun is considered the precedent for all commercial associations today.

Today, the Sam Kai Vui Kun no longer serves as a neighbourhood association, but its functional use as a place of worship has been carried forward. Similar to the cultural traditions of the A-Ma and Na Tcha temples, Cantonese operas are performed outside the temple to celebrate the birthdays of Guandi and the god of Wealth annually. These festivities have continued to be an intangible part of Macao's cultural identity that has prevailed alongside the diffusion of Western civilisation over the last 450 years.

SAM KAI VUI KUN TEMPLE – ARCHITECTURAL DESCRIPTION

Built by local Chinese tradesmen, the Sam Kai Vui Kun Temple is a modest construction. In its simplicity however, elements of traditional Chinese treatment are embedded within, such as the green glazed tiles on the Yingshan style roof, the recessed entrance gateway of the Ninang architectural trend and the grey brick facade. Friezes under overhanging eaves are dressed with colourful sculptural ornaments depicting scenes from legendary tales. Uprturned falling ridges of the roof further add to the distinguishing Chinese elements of the complex.

ST. DOMINIC'S CHURCH – HISTORIC BACKGROUND

This is one of the richest historical monuments of Macao and there are many important records about this church's history relevant to a greater understanding of the cultural background of the city's past.

The Fraternity of Our Lady of the Holy Rosary was founded in 1587-1588 by three Spanish friars who came originally from Acapulco, in Mexico.

The original group of Dominicans from Mexico consisted of 18 Spanish friars, 15 of whom settled in the Philippines while only three continued their journey to Macao. These three friars, António de Arcediano, Alonso Delgado and Bartolomeu Lopes, founded the Convent and Church dedicated to Our Lady of the Holy Rosary upon their arrival at Macao on 1st September 1587.

The original church was a simple structure built of wooden pillars and planks as walls, giving it a humble image that inspired the popular local designation of "Pan Cheong Tong Miu" (Temple of Wooden Planks).

The Church was rebuilt in 1828, with a completely new structure as it is today. Following orders from the Viceroy of Goa, D. Duarte de Menezes, the Spanish friars were later expelled from Macao and, in March 1588, the Fraternity of Our Lady of the Holy Rosary was attributed to Portuguese Dominicans.

The history of St. Dominic's Church is also testimony to some of the city's turbulent episodes. In 1642, after the independence of Portugal from Spanish rule (1640), when Macao was still celebrating the acclamation of D. João IV as the new Portuguese king, a local sergeant displayed in public his support for the Spanish cause and was killed by the local community. The sergeant initially sought shelter inside St. Dominic's Church and, unable to escape, he was killed in front of the main altar of the church.

Throughout its history the Dominicans of Macao would be associated with some favouritism for the Spanish cause in the region. Despite prohibition from the Chinese authorities, the Macao Dominicans are known to have given shelter to Spanish priests intending to lead missions in China.

On the other hand, the history of the Fraternity itself was not always peaceful, but it contains important information about the city's own evolution, in association with crucial episodes of the history of Roman Catholicism in this region.

In the Rites Controversy, Pope Clement XXI's decree on the religious significance of rites performed by Catholics in China, Catholic Patriarch Tournon was sent to Macao to settle the matter. Tournon himself did not enjoy the support of the local bishop, Casal, and the matter proved controversial also in Macao where the two sides were supported by different interests.

As a result of ecclesiastical tensions within Macao, St. Dominic's Church was closed in 1707 and reopened again in 1709. Tournon himself was arrested by the Macao authorities against the will of the Vatican but in a move supported by both Chinese and other local community interests.

The date of construction of St. Dominic's Church and the old Convent as it appears today has not been definitively established, but there are records that suggest the building must have been constructed soon after the great typhoon of 1738, which destroyed the previous structure.

Another great typhoon hit the Cathedral of Macao on the 5th of August 1836, and St. Dominic's Church assumed the temporary status of cathedral, adopting the services of the highest religious ceremonies. St. Dominic's Church assumed the functions of the Cathedral until the 19th of February 1850.

In a reversal of fortune, St. Dominic's Church was struck by lightning in May 1874 and its religious services were transferred to the Cathedral Church of Macao, until the completion of the reparation works in September 1876. The old Convent annexed to St. Dominic's Church, which disappeared in the 20th century, also had an important role in the church's history. It served the normal functions of a Dominican Convent for most of its existence.

After the expropriation of most local religious properties, following the royal decree of 28th of May 1834, and implemented in September 1835, the Convent went into decline. At one point, the construction housed other functions, such as the local Public Works, the

Firemen's Brigade and the local Telephone Company, giving an idea of the size of the old convent structure.

The old convent building occupied the whole block, in an immense area that was limited by Rua de S. Domingos, Rua da Palha, Travessa dos Algibebes and Rua dos Mercadores. In the mid- 20th century the old convent building was destroyed, leaving only the church.

The Dominicans were also responsible for publishing the first Portuguese newspaper in China, entitled *A Abelha da China* ("China's Bee").

In 1929, Friar Manuel Joaquim Pintado introduced the cult of Our Lady of Fátima to St. Dominic's Church, and this cult later spread to Shiu-Hing, Timor, Singapore and Malacca, and is still cherished by the local Christian community.

St. Dominic's Church was recently restored in important conservation works that prioritised the original design of the building. The church was reopened to the public on the 23rd of November 1997 and is probably one of the most active churches in Macao today.

ST. DOMINIC'S CHURCH – ARCHITECTURAL DESCRIPTION

St. Dominic's Church is situated on a square named after the church, St. Dominic's Square.

The main façade of the church is divided into four horizontal levels and three vertical sections, the predominant part being the 20 metres-high pediment in the centre, decorated with an oval relief carving on top, with the religious insignia of the Dominican order. The lower sections of the façade reflect the functions of its internal space.

The three sections from left to right are mainly defined by the eight rounded wall columns, those on the top section being mainly Corinthian columns, with the capitals of flanking columns being decorated with short gourd-shaped pillars. Between the columns there are three windows with stucco relief sculptures as lintels.

The composition of the façade follows a notion of divine ascension, in a similar concept as that found in the façade of St. Paul's Ruins, even though in a much less elaborate manner.

On the ground floor there are three entrances, which dictate the rhythm of the following ascension levels. The pale yellow church walls with decorative white plasterwork, the green doors and windows, fine stucco relief decorations, and the exquisite patterns on the façade matched by well-proportioned wall columns, all lend the church a special air of solemnity and elegance.

The church consists of the nave, the chancel and a three-storey high bell tower, close to the sacristy area, in the back part of the building. The chancel is 18 metres long and 12.2 metres wide, with a main altar that has some baroque features. The interior structure is

similar to that of St. Augustine's Church, although more refined. The church's high-choir extends to form a long narrow balcony that continues along the sidewalls of the nave, facilitating access to the windows on the upper level.

The nave is rectangular measuring 32 metres long by 15 metres wide. It is divided into three sections by two rows of Corinthian-inspired columns connected by brick arches. The roof ridge is 17 metres high and the eaves 13.5 metres high. The interior wooden ceiling is painted light blue, with wooden air vents.

There are four niches on the sidewalls of the nave, ten rectangular windows, on the upper level, and nine openings on the ground floor. Five of these ground-floor openings are directly linked into a side corridor on the right side of the church's nave, which gives access to the sacristy and bell tower. The flat roof of the side corridor corresponds to the main passage leading to the high-choir, located over the main entrance.

On the right side of the chancel, at the end of the lateral corridor, there is a three-storey high bell tower, close to the church's sacristy. The ground floor serves mainly as a service area, while the first and second floors are used as a Museum of Sacred Art, exhibiting Catholic artefacts dating back to the 16th century, many of which were made in Goa and Macao and which also reflect a fusion of artistic styles.

The original woodwork and structure of the bell tower remains intact. The church's bells were cast in the foundry of António Bocarro in the mid-17th century and still hang in the belfry window on the third floor.

The church undertook a profound restoration project in 1997 and is very well preserved, in accordance with its original design. This is probably one of the most active churches of Macao, both in terms of religious service and cultural activities.

LOU KAO MANSION – HISTORIC BACKGROUND

Built in 1889 this was the residence of Lou Kao, a prominent Chinese merchant of the time. The location of this fine old house depicts the diverse social profile that composed the centre of the old "Christian" quarter of Macao.

Lou Kau consistently supported various local charitable and community welfare organizations, including the Tong Sin Tong and Kiang Wu Hospital. In response to natural disasters and humanitarian crises in China, he made large donations to fund relief campaigns that provided aid to many victims. Such generosity earned Lou Kau considerable recognition, including decorations from the kings of Portugal in 1890 and 1894.

Lou Lim Iok, son of Lou Kau, was a strong supporter of the Republic Reform Movement led by Dr Sun Yat Sen and they met on several occasions in the main pavilion of Lou Lim Iok Garden, when Dr Sun Yat Sen visited Macao in 1912 and 1913.

Like his father, Lou Lim Iok received numerous honours and recognition of achievement from Qing and Portuguese government officials. He received an emblem and a plaque of praise for his generosity and contributions to the community's welfare from Lai Yuen Hung, government representative of the Qing Dynasty. In 1913, Lou Lim Iok was decorated for his contributions to society and later, in April 1925, he received the Grade I Award of Honour and Achievement from the Portuguese Government.

LOU KAO MANSION – ARCHITECTURAL DESCRIPTION

This building exhibits traditional Chinese architecture with Western influences from the end of the 19th century. This building is a fine example of the multicultural references of residential buildings in the centre of Macao's old Christian quarter, close to Cathedral Square.

Lou Kau Mansion is a two storey, traditional grey-brick courtyard house, exemplifying architectural characteristics of a typical *Xiguan* Chinese residential building. Such housing design exhibits a mixture of Chinese architectural traditions from both the north and the south, while at the same time showing influence of the growing prevalence of Western decorations in building design.

The façade of the house is characterized by a recessed entrance, which creates an overhanging eave for pragmatic weather protection while also providing a shelter for relief frieze decorations above the grand entrance, common in the housing design of the Linang region. The monolithic Chinese grey-brick façade is accentuated with Western style louver windows, reflecting the influence of Western building ideals on Chinese building traditions.

The three-layered front door is a unique design of a *Xiguan* House. The first layer is a small suspended folding door that obstructs prying eyes from the street when it is closed. The second layer is Tang Long, which is a sliding door made up of horizontal logs; such a design promotes the use of natural ventilation and lighting while keeping the house secure from thieves when the door is closed. The third or innermost layer is where the main gates are located; they are solid and robust, kept closed only at night or when the family is out. Spatially, the plan of the house has a symmetric arrangement, organized in a three by three bays layout. The two courtyards in the central axis separate the three main halls, namely the Entrance Hall (*Men Guan* Hall), the Tea Hall (*Sedan* Hall) and the Senior Hall (*Tou* Hall) on ground level. This spatial arrangement demonstrates the hierarchical structure of Chinese families where the spaces further inside the house are reserved for senior members, and are more private, away from the view of guests. In terms of interior treatment, ornamentation on the walls features Western architectural influence in the form of arch-shaped plasterwork above doorways. Mother-of-pearl windows located on the second floor are distinctive in this *Xiguan* House, as they are reflections of the incorporation of regional materials (oyster shells) in the decorations of the building, seen in architecture along China's coastal provinces such as Guangdong, Fujian, Gianshou and Zhejian.

Typical of *Xiguan* houses, Lou Kau Mansion has two *Qingyun* alleys, running along the sidewalls of the building. The Chinese name *Qingyun* carries the connotation of promotion and well being for the inhabitants of the dwelling. In terms of design, the incorporation of the alleys and the central courtyards reflects the clever blend of planning principles with the optimal use of nature in the design, which serves to promote cross ventilation and lighting for the comfort of the interiors. The alleys also create air buffers around the house, providing measures for fire protection. Privacy for the family is also addressed in the placement of these alleys for they are designed as servants' circulation routes that link the outside with the kitchen as well as every room along the perimeter on ground level; such layout ensures the privacy of the main entrance for family members or guests.

CATHEDRAL – HISTORIC BACKGROUND

The original cathedral was established in 1622. The church was built of *taipa* material but was seriously damaged by a typhoon in 1835. It was then rebuilt a couple of times between 1844 and 1850 and several renovations were carried out afterwards. In the past, as well as being used for its religious function, the Cathedral was visited by every new governor who came to place his sceptre, the symbol of authority, next to the statue of the Virgin Mary.

CATHEDRAL – ARCHITECTURAL DESCRIPTION

The façade of the building is built of granite with the Latin text “SS. M. V. MARIAE NASCENI” (Dedicated to the Birth of the Virgin Mary) carved onto it. It is divided into three parts by columns and topped with a pediment with a square belfry on either side of the building. An ornamental cornice runs along the perimeter of the façade. Sculptural festoons hang in between the ionic pilasters on the second level, adding architectural detailing to the entrance portal.

ST. ANTHONY’S CHURCH – HISTORIC BACKGROUND

St. Anthony’s Church was first built of bamboo in around 1560 and is one of the three oldest churches in Macao. The church was reconstructed in stone in 1638, rebuilt in 1810 and 1874, while the present appearance and scale of the church dates back to 1930.

For Roman Catholics, St. Anthony is the patron saint of marriage and, previously, members of the Portuguese community would hold wedding ceremonies there, so giving rise to the Chinese name of “Fa Vong Tong” (Church of Flowers).

ST. ANTHONY'S CHURCH – ARCHITECTURAL DESCRIPTION

The church is a two-storey building with a simple façade, topped by a boldly ornamented classical pediment. Decorative window architraves on the second level are stretched along the width of the building providing additional architectural interest to the elevation design. A statue of St. Anthony stands inside the church. The left side of the symmetrical façade is connected to a three-storey high belfry.

CASA GARDEN – HISTORIC BACKGROUND

First built in 1770, the Casa Garden was originally the villa of a wealthy merchant, Manuel Pereira. At a later period it was rented out to the British East India Company as a residence for the President of the Select Committee (director of trade), and other high-ranking British officers stationed in China.

The Casa Garden was taken over by the Portuguese Government in 1885 and converted into a museum in the 1960s. It is now the local headquarters of the Oriental Foundation.

CASA GARDEN – ARCHITECTURAL DESCRIPTION

The exterior walls of the house are painted white. The mansion has arched windows and shutters, there is a marble balcony and stone steps and the main hall is splendidly decorated in a southern European style.

PROTESTANT CEMETERY – HISTORIC BACKGROUND

The Protestant Cemetery is located next to the Camões Garden. After the Casa Garden was rented to the British East India Company, part of the land annexed to the property was adapted to serve as a small cemetery. Apart from its function as a burial ground, the Protestant Cemetery has now become a site of great historical value. Numerous leading Protestant figures in the British, Dutch, German and American communities are buried here alongside sailors who died in or near Macao.

Other historically important people buried here include the scholar-missionary, Robert Morrison and the British artist, George Chinnery, whose numerous paintings and sketches are an invaluable source for architectural historians of nineteenth-century Macao. In 1857, the local government approved a decree forbidding the further establishment of burial grounds in urban areas.

PROTESTANT CEMETERY – SITE DESCRIPTION

The Protestant Cemetery occupies an area of approximately 2,800 square metres. There are 162 tombs, including that of renowned Protestant missionary, compiler of the first English-Chinese/Chinese-English dictionaries and author of the first translation of the Bible into Chinese, Robert Morrison (1782-1834), whose wife died in 1821 and was the first person buried here. The cemetery is divided into two levels: the upper level and the lower level. The former, has an area measuring 30 metres long by 10 metres wide, and has forty tombs sheltered by lush trees and a pathway, on top of which one sees the dignified gravestone of the important artist, George Chinnery (1774-1852).

The lower level, measuring 60 by 30 metres, is surrounded by tall trees and has tombstones lined on both sides, leaving a spacious lawn in the middle. The tombstones are made of granite in general, differing in size, in style and design. Some present a simple gravestone and others have multi-layered structures.

(7) MANAGEMENT SYSTEM

MACAO MODEL: INTEGRATED MANAGEMENT PLAN

Following Macao's strong legislative background for heritage conservation and the technical guidelines of the Cultural Institute, the management of Macao's cultural heritage is already being implemented in all local classified sites, taking into account a case-by-case approach and the constant appraisal of best practice methodologies.

To further develop the effectiveness of local heritage management, in response to the challenges directly linked to a possible nomination by UNESCO for the proposed Monuments and respective Buffer Zones, Macao's Government is fully committed in promoting a completely integrated management scheme that enables the proactive articulation between all relevant technical fields and stakeholders (governmental and non-governmental).

To this effect, one of the principal actions underway include the appointment of a multidisciplinary committee that will join together all statutory and non-statutory bodies relating to heritage and city management, directly integrating representatives from diverse sectors of the local community as well.

In addition to the already existent "Tourism Development Committee" (please refer to Decree no. 208/2002 in annex), which joins together all the relevant stakeholders relating to tourism, a new organization will soon be created to further develop these same efforts, with the provisional title of "Heritage Environment Management Council" (HEMC), being empowered to develop, co-ordinate and monitor all necessary interventions relating to the Monuments and Buffer Zones included in Macao's on-going application proposal.

The tentative "Heritage Environment Management Council" is intended to join together all necessary efforts for the management of the proposed sites as a whole, taking into account an integrated approach based on the Lijiang Model.

With a strong community consensus already established, acknowledging the importance of preserving Macao's unique cultural identity, the local Government, with the full support of China State Party, has allocated generous financial provisions for the development of sustainable cultural tourism projects, which will in turn contribute towards the continuous improvement of quality conservation and urban rehabilitation works.

HERITAGE ENVIRONMENT MANAGEMENT COUNCIL (HEMC)

This future core organization represents the Government and the local community's long-term commitment to preserving the cultural, urban and architectural condition of the properties and buffer zones that are part of Macao's on-going application proposal.

While the Cultural Institute will continue to serve as principal heritage manager, the Heritage Environment Management Council (HEMC) will be the leading body responsible for co-ordinating all city and community sectors that have a direct

responsibility in the overall state of conservation of the properties and good environment condition of the respective buffer zones.

Members of this Council will include representatives from Governmental and Non-Governmental bodies, including the management boards of each proposed property, various community associations relating to neighbourhood setting, culture, architecture, urban planning, infra-structures, tourism development and other relevant fields, with the following tentative list of members:

PRESIDENT OF HEMC	Secretary of Social and Cultural Affairs
Representatives from the Government:	Relevant fields of expertise
Cultural Institute (IC)	Heritage Manager, Community involvement programs
Civic & Municipal Affairs Bureau (IACM)	Urban space intervention, public facilities, green areas, street condition
Housing Institute (IH)	Social Housing
Lands, Public Works and Transport Bureau (DSSOPT)	Urban development, Planning and Transportation Infrastructures
Office for Infrastructure Development (GDI)	Infrastructure Development and Urban planning
Tourism Office (DST)	Tourism Promotion, Visitors' service, Information to the public
Tourism Studies Institute (IFT)	Monitor site capacities, community and visitors' response, Education
Public Security Police (PSP)	Public safety, traffic control, visitors' flow at customs entries
Representatives from Nominated Properties	Name of Property
Board of A-Ma Temple Charity Association	A-Ma Temple
Macao Harbour Authority	Moorish Barracks
Catholic Diocese of Macao	St. Joseph's Seminary Building & other Churches
Management of Dom Pedro V Theatre – Cultural Institute	Dom Pedro V Theatre
Civic & Municipal Affairs Bureau (IACM)	Leal Senado Building
Holy House of Mercy Charitable Foundation Board	Holy House of Mercy
KiangWu Charitable Association	Sam Kai Vui Kun Temple
Oriental Foundation	Casa Garden
Protestant Cemetery Trustee	Protestant Cemetery
Management Board of Na Tcha Temple	Na Cha Temple
Community Associations	Stakeholders
Macao Architects Association (MAA)	Architects
Macao Engineers Association (MEA)	Engineers
Other private stakeholder associations	General Community

As noted in the tentative list of members, community participation is not limited to professionals from the architectural and engineering sectors. Regular consultation with neighbourhood associations will ensure an integrated approach that caters for all aspects relating to the intangible dimension of the properties listed, articulating the management of the physical state of conservation of the buildings with a well balanced scheme of sustainable cultural tourism that may be beneficial to the community, while providing extra funds to promote Macao's heritage.

The practical outsource of the actions determined by the Council shall be monitored, reviewed and up-dated as needed, with the Council providing effective co-ordination between all participating parties and quality control of the results.

FINANCIAL PROVISIONS – HIGH-STANDARD CULTURAL TOURISM

Macao's growing economy ensures that local heritage conservation programs have adequate financial support, with allocation of strong economic backup in the culture and tourism sectors.

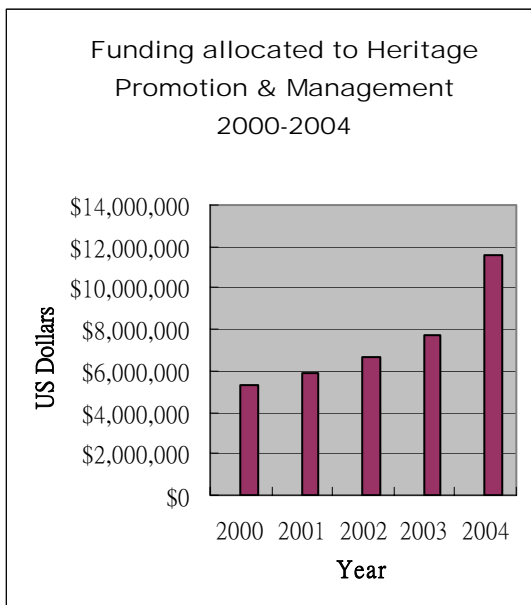
The availability of financial resources for conservation works and for the improvement of tourism facilities is the direct result of the local community's consensus about the importance of preserving Macao's unique cultural identity and an overall understanding about the city's capacity as a principal tourism destination.

With the consensus of the local community and inspired by UNESCO's Lijiang Model, there is a concrete balance between the interests of the community in preserving their historic and cultural legacy, the interests of the government in implementing high-standard heritage conservation guidelines and the interests of the local tourism operators in developing a refined cultural tourism experience for visitors.

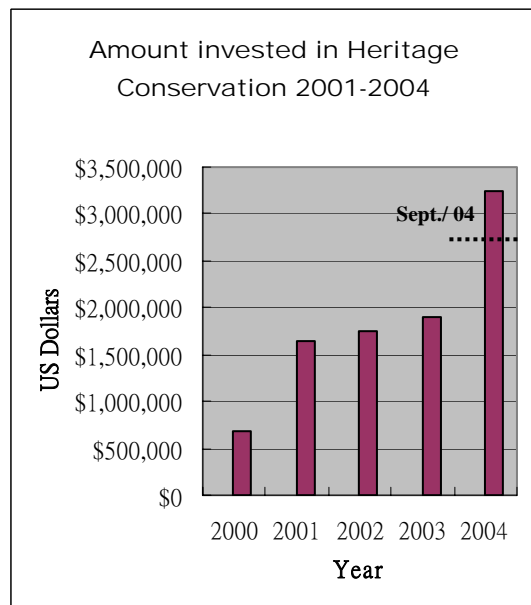
In terms of sustainability of the local cultural tourism sector, Macao's strong economy and the government's full commitment in responding to the aspirations of the local community enables conditions that far exceed normal levels of sustainability.

Revenues collected from taxes relating to tourism and, more particularly, taxes relating to the local gaming industry provide a constant financial resource that is invested back into the community, with a strong emphasis on heritage promotion and heritage conservation programs.

To note the effectiveness of this cycle, integrating simultaneously the interests of heritage conservation, preservation of community identity and development of quality tourism experiences, since the year 2000, financial provisions have more than doubled for heritage promotion and management and more than tripled for heritage conservation works, proving the economic viability of the Macao Model.



(Graph 1 – Funding allocated to Heritage Promotion and Management 2000 – 2004)



(Graph 2 – Amount invested in Heritage Conservation in 2001 – 2004)

PRESENT AND FUTURE CHALLENGES – PREPAREDNESS SCHEME

With a population of 448,500 residents and a total area of 27,3 Km², Macao has one of the highest population densities in the world.

Rising tourist numbers are another issue that is being addressed by Government and private agencies alike. In 2003 Macao hosted a record number of 11.8 million visitors, and numbers continue to rise sharply every month in 2004.

Other issues, such as improving traffic flow, in a city with a total of 131.797 licensed vehicles in 2003, while providing better urban environment conditions are visibly being addressed and continuously resolved.

Indeed, Macao’s enduring capacity to manage high numbers of residents, tourists and vehicles, as some of the core indicator figures of the city’s livelihood, reaffirms there is the confidence in the city-management mechanisms already in place, while further efforts are being made in terms of preparedness scheme for the future, as a direct response to a possible nomination by UNESCO.

With this in mind and following government policies of one of the most sophisticated public administration sectors in the region, all working together to provide a feasible preparedness scheme for the future, Macao is developing alternative tourism entertainment areas away from the historic centre and diverting traffic to the outer-layers of the city, ultimately focusing on the development of the islands of Taipa and Coloane, as new urban fabric that will help balance the requirements of a growing population as well.

This preparedness scheme is already underway on various fronts and it will ultimately diminish pressure on the historic centre of Macao, minimizing direct stresses on the properties and sites included in Macao’s application proposal.

INTEGRATED MANAGEMENT STRATEGY – ACTION PLAN

In relation to a more detailed site-by-site response to a possible nomination in the World Heritage List of UNESCO, an Action Plan has been prepared for each of the properties and Buffer Zone areas included in the Application proposal and for the group as a whole.

Most of the listed properties in *The Historic Monuments of Macao* are Government Properties directly managed by the Cultural Institute with the full support of other relevant agencies, while all remaining private properties belong to associations that have already declared their full commitment and support for the specific conservation programs and technical advice of the Cultural Institute.

Overall, the Action Plan presented here provides continuum to the heritage management practices that are, in fact, already being implemented in Macao, integrating additional best practice procedures related to site-by-site response mechanisms, which take into account already completed and on-going surveys for monitoring capacity limits and the general impact of tourism activity on the heritage sites, always with an attitude of prevention and preparedness.

* Note: HMM – Historic Monuments of Macao

	Objective / Action	Target for Implementation	Lead Agency
THE SETTING OF THE NOMINATED WORLD HERITAGE SITES	(1) Reintegrate the HMM and its environs, restating critical physical and historic linkages to the historic Macao - Implement environmental improvements to refurbish the sense of place	On-going	IC/DSSOPT/ IACM
	(2) Reduce the impact of noise and pollution on the HMM and its Environs - Seek opportunities to mitigate the impact of traffic in the future - Mitigate the road in front of A-Ma Temple beyond the buffer zone	Long Term 2005	GDI/DSSOPT GDI/DSSOPT
CONSERVATION OF THE BUILT FABRIC	(1) Ensure the preservation of the HMM as a permanent and treasured part of our heritage within an environment appropriate for and relevant to its status, dignity and ambience	On-going	IC/IACM/ DSSOPT
	(2) Ensure the protection of the HMM from fire and other hazards - continue to ensure appropriate security arrangements for the sites - maintain and review emergency plans for co-ordinating action in event of fire and other hazards	On-going On-going	IC/Fire Brigade IC/ Fire Brigade

	<p>(3) Maintain the built fabric of the HMM to the best standards of conservation and minimize the effects of essential new and existing services.</p> <ul style="list-style-type: none"> - develop detailed historic research studies to inform all maintenance work or alterations; - ensure use of appropriate materials and encourage ‘reversibility’ of works wherever possible; - ensure sensitive installation of essential service infrastructure, and seek removal of intrusive or redundant services where opportunities arise; 	<p>On-going</p> <p>On-going</p> <p>On-going</p>	<p>IC</p> <p>IC</p> <p>IC</p>
	<p>(4) Develop a single, unified Conservation Plan for the HMM</p>	<p>Medium Term</p>	<p>IC</p>
VISITOR MANAGEMENT	<p>(1) Minimize congestion of visitors by:</p> <ul style="list-style-type: none"> - Enlarging and enhancing circulation space where appropriate - Seek the development and enhancement of routes linking the HMM to neighbouring attractions 		
A-Ma Temple	<ul style="list-style-type: none"> - Recuperation of the original setting of the site, with a pedestrian piazza in front of the Temple, also to accommodate increase number of visitors; - Revitalization of the Inner Harbour to encourage dispersion of visitors to other sites of interests; 	<p>2005</p> <p>Long Term</p>	<p>DSSOPT / IACM</p> <p>IC / DSSOPT</p>
Moorish Barracks	<ul style="list-style-type: none"> - Broadening of pedestrian walkway 	<p>Short Term</p>	<p>DSSOPT / IACM</p>
Mandarin House	<ul style="list-style-type: none"> - Development of Lilau Square to encourage dispersion of visitors to other sites of interests 	<p>Medium Term</p>	<p>IC</p>
St. Joseph Church & Seminary	<ul style="list-style-type: none"> - Tourist routes linkage between St. Joseph Church to St. Augustine Square 	<p>Short Term</p>	<p>IC / IACM</p>
Dom Pedro V Theatre	<ul style="list-style-type: none"> - Dispersion of visitors to St. Augustine Square 	<p>Completed</p>	
Leal Senado Building	<ul style="list-style-type: none"> - Dispersion of visitors to Senado Square - Development of the St. Lazarus District and the Tap Seak Square to further disperse visitors to other sites of interest 	<p>Completed</p> <p>2006</p>	<p>IACM</p>
Na Tcha Temple	<ul style="list-style-type: none"> - Cultural and Tourism Office located at the foot of the St. Paul Ruins provide tourist facilities to minimize congestion at the forecourt of the Church facade 	<p>Completed</p>	<p>IC</p>
St Paul Ruins	<ul style="list-style-type: none"> - Development of “Chi Lam Wai” as neighbouring tourist attraction to release visitors’ congestion. 	<p>Ongoing</p>	<p>IC</p>
Mount Fortress	<ul style="list-style-type: none"> - Opening of alternative route to Mount Fortress ease congestion of visitors entering from St. Paul Ruins; - Consider linkage to St. Lazarus Square. 	<p>Completed</p> <p>Short-Medium</p>	<p>IC/DSSOPT</p> <p>IC / IACM</p>

Guia Chapel and Lighthouse	- Viewing of frescoes inside the chapel at restricted distance (subtle integration of air conditioning installations as physical barriers).	2005	IC
	(2) Monitor visitor flows and develop proactive mechanisms to avoid congestion		
HMM	- Introduce registration system to control visitors number on daily / hourly bases; prior online registration is required before site visit; maximum capacities for each property are measured against physical capacities of the venues as well as with the objective to maintain the qualitative experience of the heritage so the authentic values of these places are kept; authenticity is not only conserved through the maintenance of the built fabric, but the protection of the phenomenological experience of the heritage.	Medium Term	IFT / PGP / DST / IC Management Board of respective societies
	(3) Provide clear orientation and signage for all visitors to the nominated properties and the surrounding facilities		
HMM & Buffer zones	- Clear orientation and signage will enable visitors to explore on their own as oppose to coach tours, so that pressures on traffic can be reduced. (Signage will also serve as mechanism to disperse visitors' congestion to other sites of interests); - Provision of literature and other information at appropriate locations (visitor's centre and other entry points); - Promote community awareness of the surrounding facilities and neighbouring attractions and encourage the community to help the visitors around town.	On-going On-going On-going	IC / IACM / IFT IC / DST / IACM IFT / DST / IC
	(4) Improve visitor infrastructure such as car parking, toilets, retailing and other facilities		
HMM & Buffer zones	- Expand present facilities to accommodate future growth.	On-going	IACM / IFT
COMMUNITY WITHIN THE NOMINATED PROPERTIES	(1) Ensure the historical and traditional uses of the nominated properties and to need to protect the privacy and amenities of the community inside the properties		
Moorish Barracks St. Joseph Church Holy House of Mercy Leal Senado Building	- Formulate mechanisms with the management boards of these communities to protect their privacies and to minimize visitors' disturbance; develop strategies in conjunction with visitors' registration to control flow; - Awareness programs for visitors to raise sense of ownership and respect for heritage.	Short Term Short-Medium Term	Management Boards of respective societies / IFT / DST / IC IC / DST

PUBLIC ACCESS AND TRANSPORTATION	(1) Encourage walking tours		
HMM & Buffer zones	- Close integration of the nominated properties makes walking tours the most feasible visitation method. While traffic congestion can be eased, visitors can discover with the nominated properties, other heritage in the buffer zones also illustrative of Macao's unique identity, completing the full picture of the cultural expedition. Heritage leaflets in conjunction with visitors' information points around the city will provide sufficient guidance for these walking tours; - Improve public access for the disabled and the elderly.	Implementing with improvement programs lined up On Board	IC / IACM IACM
	(2) Liaise with coach operators and travel agencies to minimize the environmental impact of on street coach parking and set-downs		
HMM & Buffer zones	- Secure set down and pick-up bays; strategic disposition of parking bays; - Circuit Coach linking heritage sites.	On-going Medium Term	IACM / IFT DST
SUSTAINABLE TOURISM & ECONOMIC DEVELOPMENT IN THE WIDER AREA	(1) Development of neighbouring attractions, creating business opportunities for locals (2) Direct response to survey "Tourism Carrying Capacity Study for Macao"	Complete study made by IFT in 2003	
Inside Buffer zones & Nearby areas	- As discussed in the section of Visitors' Management, the Macao government is developing numerous visitors' attractions inside the Buffer zones and in the neighbouring areas to disperse congestion inside the nominated properties; these developments have been planned with the objective to create business opportunities for the welfare of the community's economy. In accordance with the UNESCO Lijiang model, this cycle for sustainable tourism will continue to yield benefit for heritage conservation, providing to it its ongoing source of finance. In return, the heritage and the developments will continue feed the needs of tourism, generating profits for the community to keep the sustainable cycle running.	On-going	IC / IACM / DSSOPT / IFT / DST
Outside Buffer zones	- Commitment of the gambling concessions to develop large-scale theme parks and resorts in the Macao peninsular as well as on the islands in the next five years; jobs and business opportunities will be created. These entertainment developments will become major entertainment venues and provide more places of interest for visitors, hence easing congestion pressure on heritage sites.	On-going	IACM / DSSOPT / IFT / DST

RESEARCH & INCREASE UNDERSTANDING ON HERITAGE	(1) Encourage academic research to enrich understanding of the historical and cultural value of the heritage necessary for its appropriate management.		
	- Scholarship programs to encourage community involvement - Publications of research to enrich resources for scholars - Collations and analysis of research to articulate its significance in order to steer the direction of management	On-going (annual program) On-going Ongoing	IC

MANAGEMENT – OWNERSHIP OF ADDITIONAL MONUMENTS

Additional Monument and Sites	Ownership	Management
1. St. Lawrence's Church	Catholic Diocese of Macao	Catholic Diocese of Macao
2. Sir Robert Ho Tung Library	Macao S.A.R. Government	Cultural Institute of Macao
3. St. Augustine's Church	Catholic Diocese of Macao	Catholic Diocese of Macao
4. Sam Kai Vui Kun Temple	Kiang Wu Charitable Association	Kiang Wu Charitable Association
5. Cathedral	Catholic Diocese of Macao	Catholic Diocese of Macao
6. Lou Kao Mansion	Macao S.A.R. Government	Cultural Institute of Macao
7. St. Dominic's Church	Brotherhood of Our Lady of the Rosary – Diocese of Macao	Brotherhood of Our Lady of the Rosary - Diocese of Macao
8. St. Anthony's Church	Catholic Diocese of Macao	Catholic Diocese of Macao
9. Casa Garden	Oriental Foundation	Oriental Foundation
10. Protestant Cemetery	Protestant Cemetery Trustee	Protestant Cemetery Trustee

(8) – DOCUMENTATION

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Age of Protected Buildings	04
Protected Buildings and other Classified Heritage in Macao	05
Land Use in Buffer Zones	06
Building Heights in Buffer Zone 1	07
Building Heights in Buffer Zone 2	08

Documentation - ILLUSTRATIONS



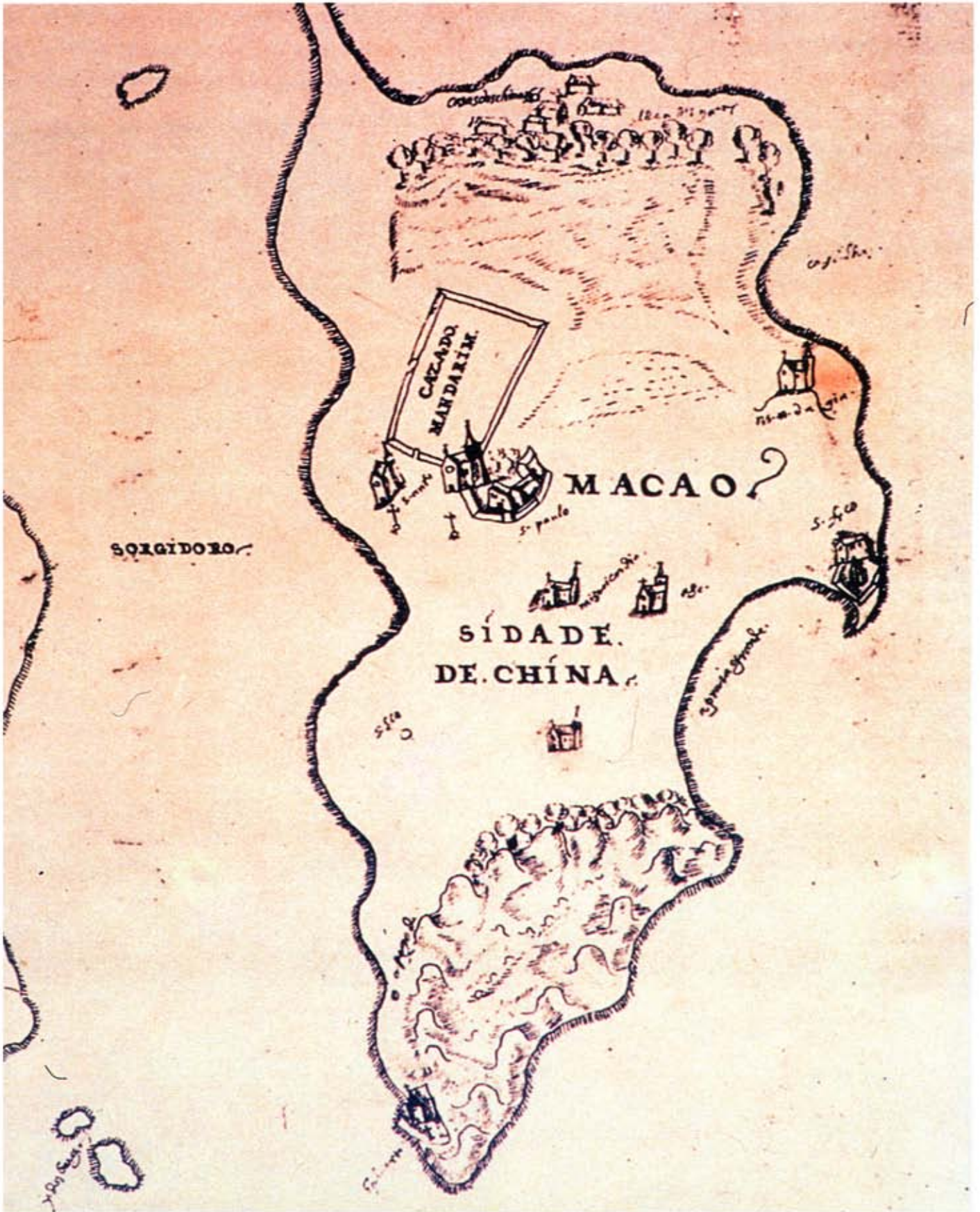


ILLUSTRATION DOCUMENT 01
Map of Macao 1615-1622, Cartography of the Encounter between the West and the Orient, p.112.



ILLUSTRATION DOCUMENT 02
Map of Macao 1634, António Bocarro



ILLUSTRATION DOCUMENT 03
Map of Macao 1640, Book of Plans of Fortresses, p.109.



ILLUSTRATION DOCUMENT 04

Map of Macao 1792, Overlooking the earth map of China and Macao, p.56.



ILLUSTRATION DOCUMENT 06
Map of Macao 1889, António Heitor



ILLUSTRATION DOCUMENT 07
Map of Macao 1965, Civil and Municipal Affairs Bureau, AH/AC/P-22826

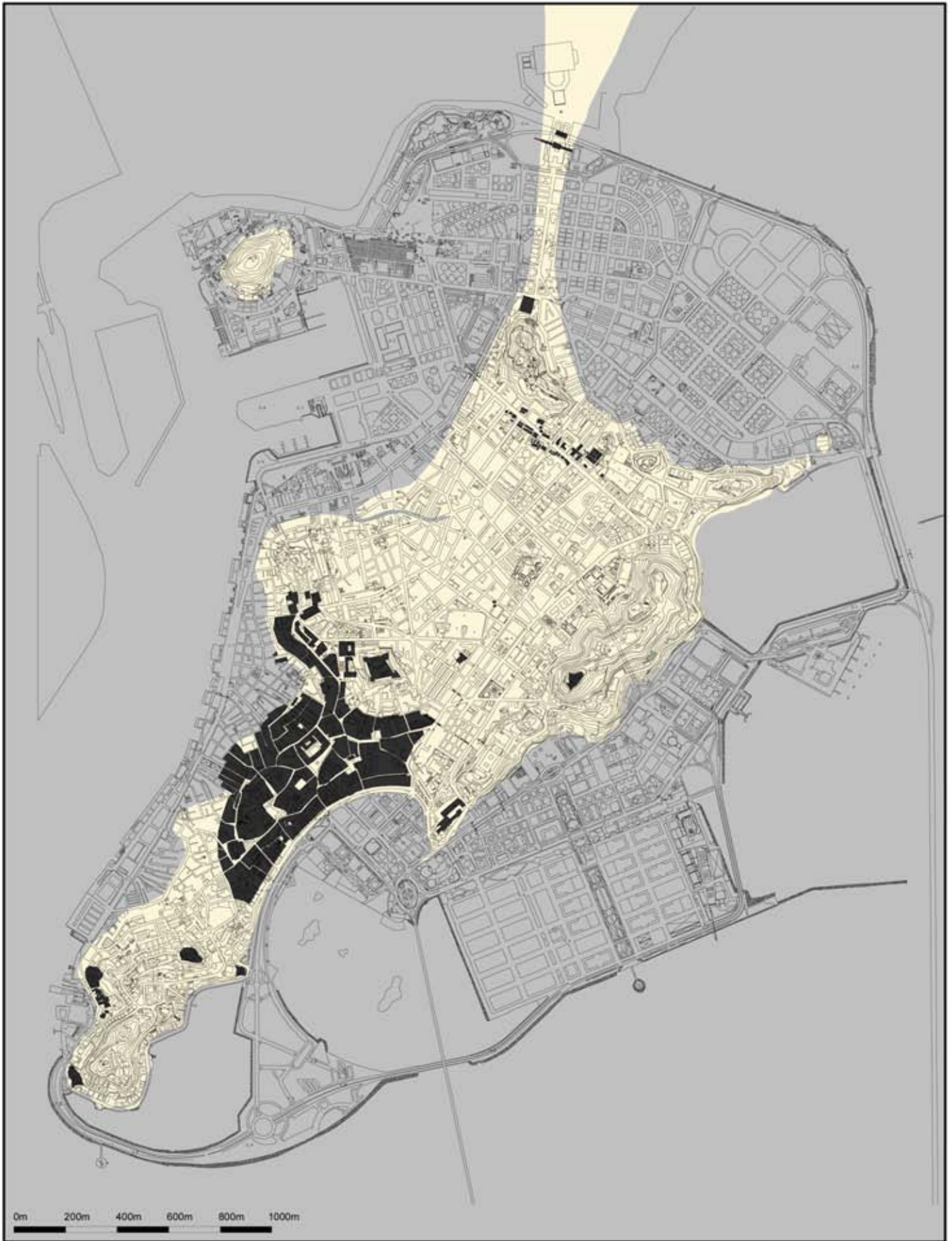


CITY DEVELOPMENT OF THE MACAO PENINSULA IN THE LATE 16TH CENTURY

LEGEND:

ILLUSTRATION DOCUMENT 08

- Macao peninsular
- urbanised areas
- Superimposed map of Macao 2002

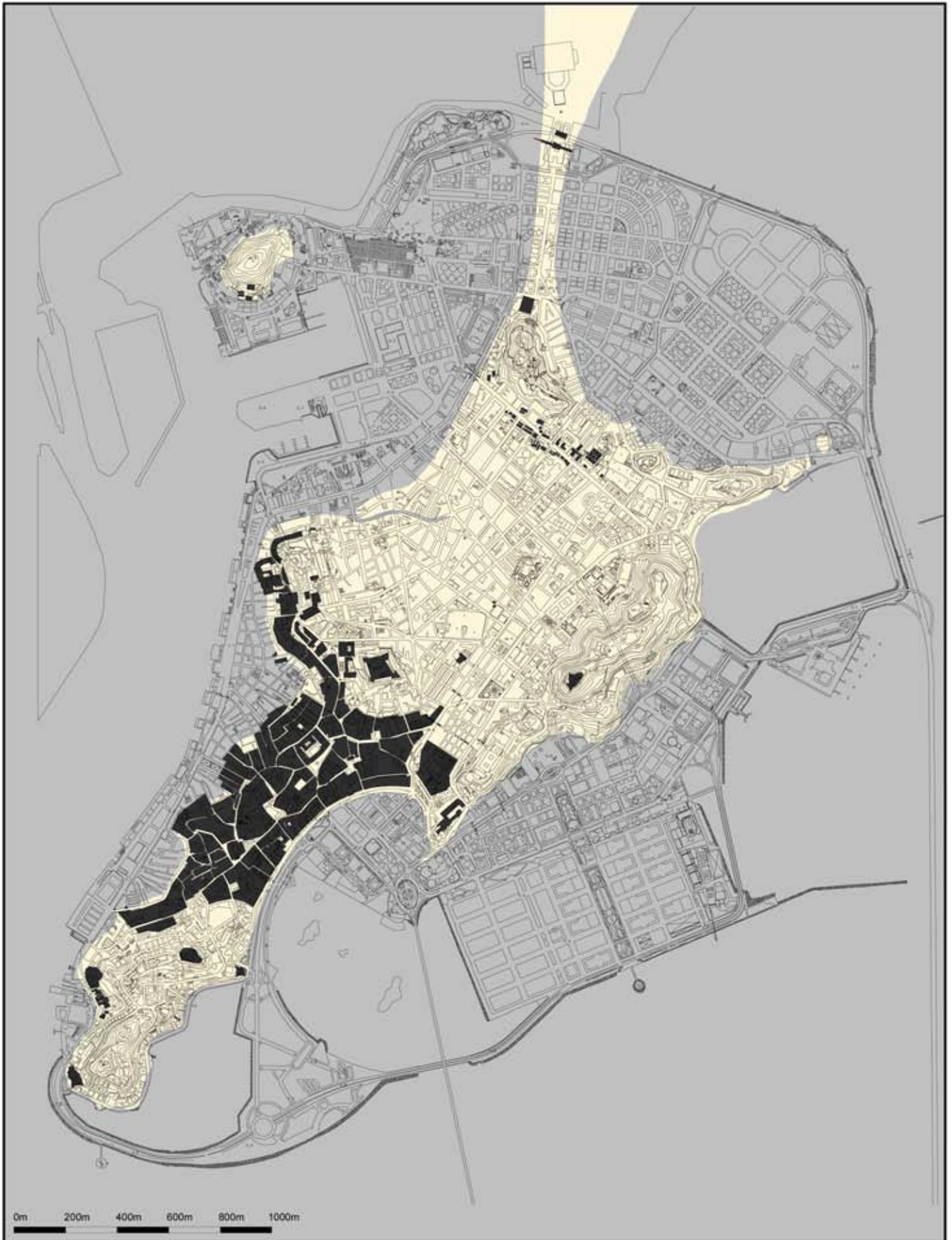


CITY DEVELOPMENT OF THE MACAO PENINSULA IN THE LATE 17TH CENTURY

LEGEND:

ILLUSTRATION DOCUMENT 09

- Macao peninsular
- urbanised areas
- Superimposed map of Macao 2002

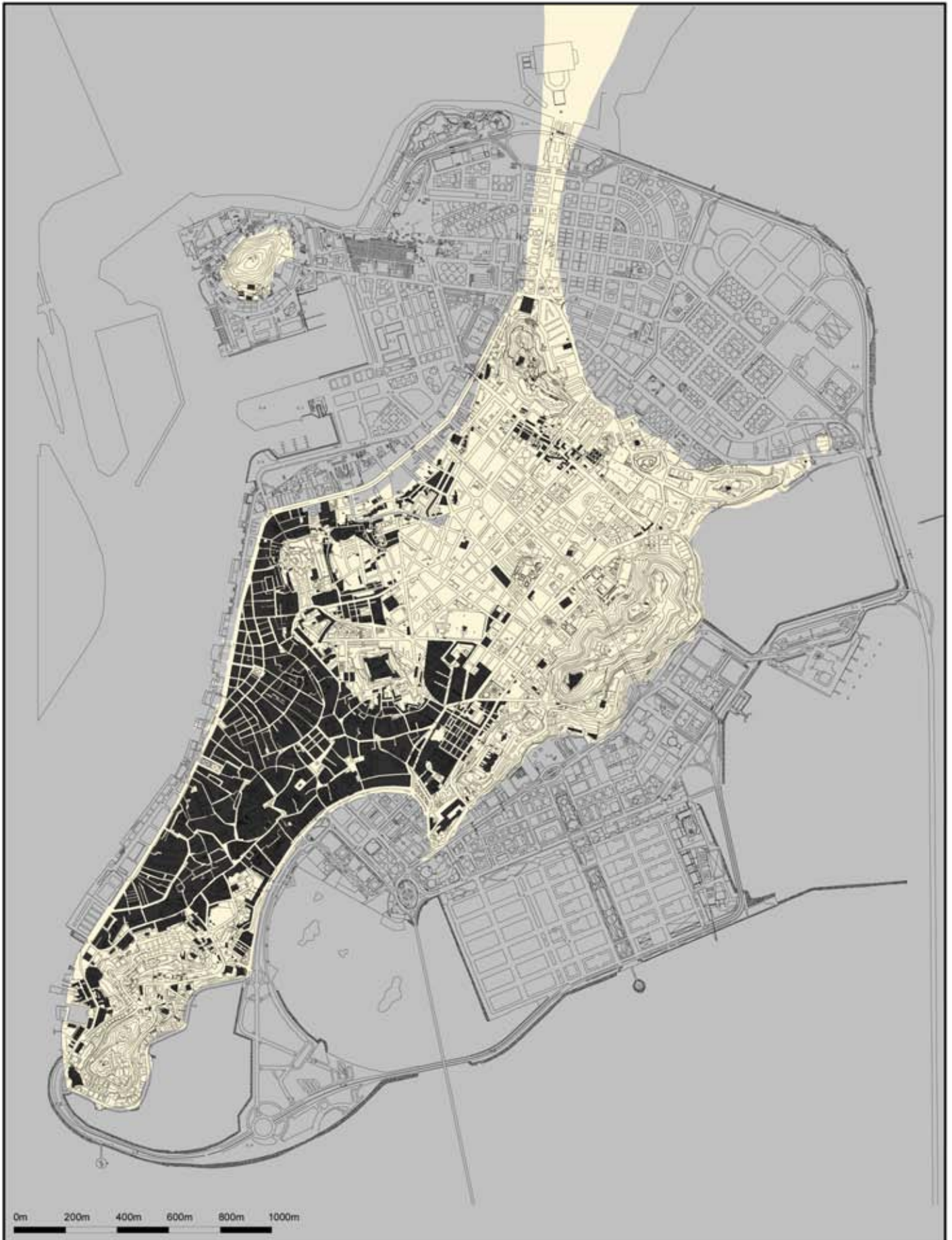


CITY DEVELOPMENT OF THE MACAO PENINSULA IN THE LATE 18TH CENTURY

LEGEND:

ILLUSTRATION DOCUMENT 10

- Macao peninsular
- urbanised areas
- Superimposed map of Macao 2002

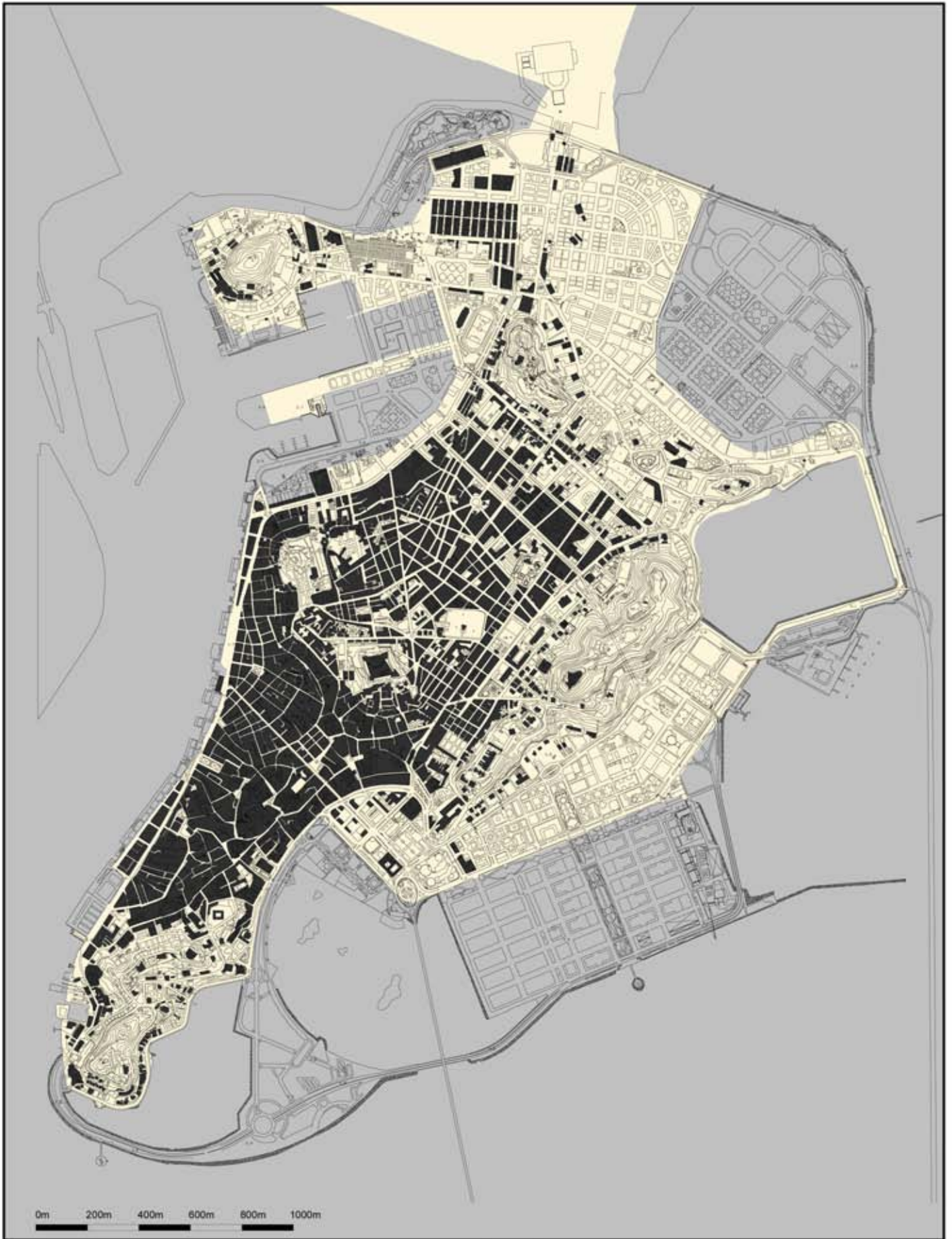


CITY DEVELOPMENT OF THE MACAO PENINSULA IN THE LATE 19TH CENTURY

LEGEND:

ILLUSTRATION DOCUMENT 11

- Macao peninsular
- urbanised areas
- Superimposed map of Macao 2002



CITY DEVELOPMENT OF THE MACAO PENINSULA IN MID-20TH CENTURY

LEGEND:

- Macao peninsular
- urbanised areas
- Superimposed map of Macao 2002

ILLUSTRATION DOCUMENT 12



西灣湖
Lago Sal Van

南灣湖
Lago Nam Van

立法會
Assembleia
Legislativa

終審及中級法院大樓
Edifício dos Tribunais
de Segunda e última
Instâncias

湖前地
Praça de Inês Lagos

嘉樂庇總督大橋

AERIAL PHOTO OF ZONE 1

ILLUSTRATION DOCUMENT 13



ILLUSTRATION DOCUMENT 15
Lilau Square



ILLUSTRATION DOCUMENT 16
Overlooking Lilau Square



ILLUSTRATION DOCUMENT 17
Façade of St. Lawrence's Church



ILLUSTRATION DOCUMENT 18
Interior of St. Lawrence's Church



ILLUSTRATION DOCUMENT 19
St. Augustine's Church



ILLUSTRATION DOCUMENT 20
Interior of St. Augustine's Church



ILLUSTRATION DOCUMENT 21

St. Augustine's Square / View to St. Augustine's Church and Dom Pedro V Theatre



ILLUSTRATION DOCUMENT 22

St. Augustine's Square / Entrance to the Sir Robert Ho Tung Library



ILLUSTRATION DOCUMENT 23
Façade of the Sir Robert Ho Tung Library



ILLUSTRATION DOCUMENT 24
An Interior view of the Sir Robert Ho Tung Library



ILLUSTRATION DOCUMENT 25
Entrance of Sam Kai Vui Kun Temple



ILLUSTRATION DOCUMENT 26
The altar of Sam Kai Vui Kun Temple



ILLUSTRATION DOCUMENT 27
Cathedral Square

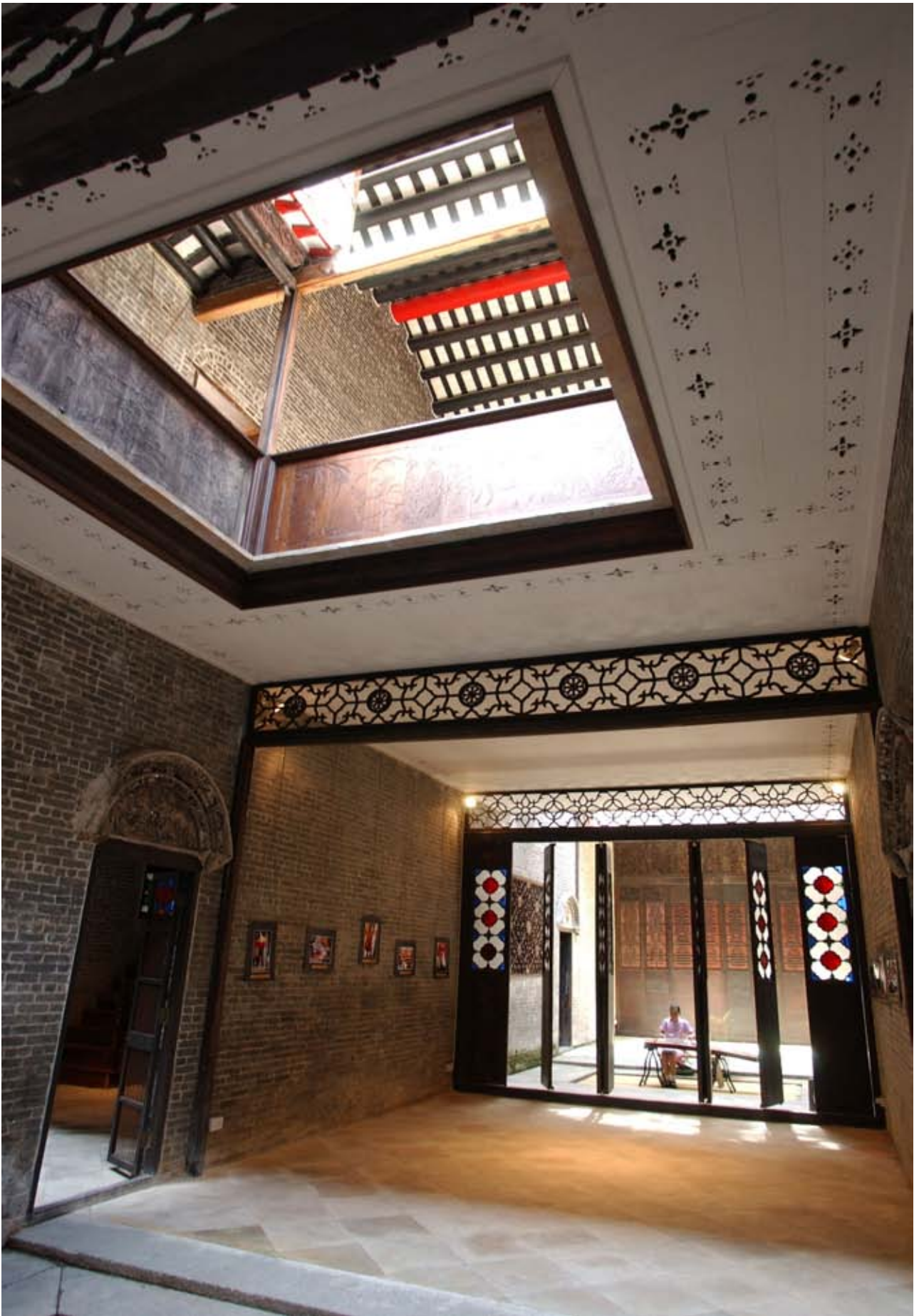


ILLUSTRATION DOCUMENT 28
Inside Lou Kao Mansion



ILLUSTRATION DOCUMENT 29
St. Dominic's Square



ILLUSTRATION DOCUMENT 30
Façade of St. Dominic's Church



ILLUSTRATION DOCUMENT 31
St. Anthony's Church



ILLUSTRATION DOCUMENT 32
Interior of the St. Anthony's Church



ILLUSTRATION DOCUMENT 33
The Garden House



ILLUSTRATION DOCUMENT 34
The Protestant Cemetery / Morrison Chapel



ILLUSTRATION DOCUMENT 35
The Protestant Cemetery



ILLUSTRATION DOCUMENT 36
The Protestant Cemetery



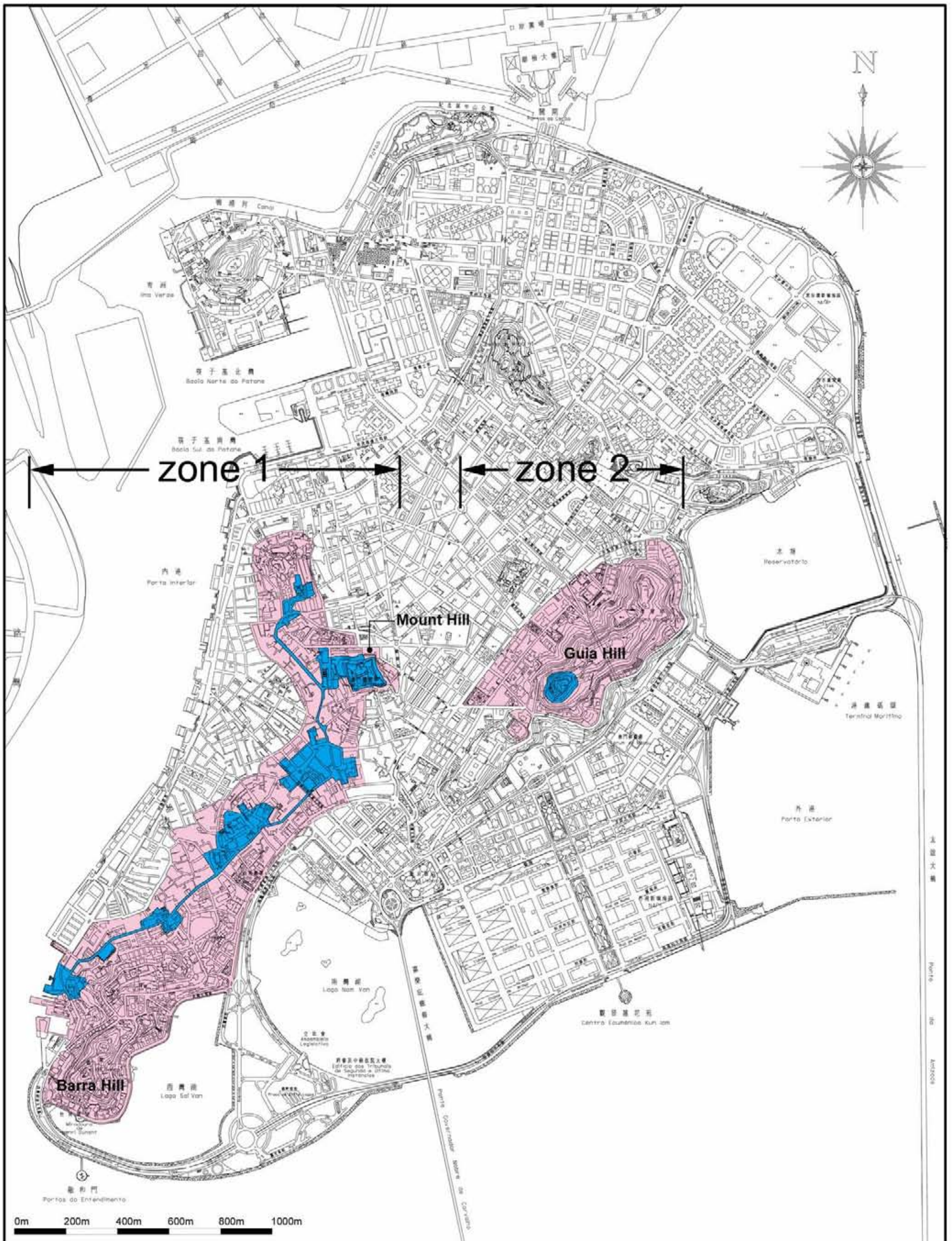
ILLUSTRATION DOCUMENT 37
The Protestant Cemetery / George Chinnery's tomb



ILLUSTRATION DOCUMENT 38
Guia Fortress

(8) Documentation - PLANS



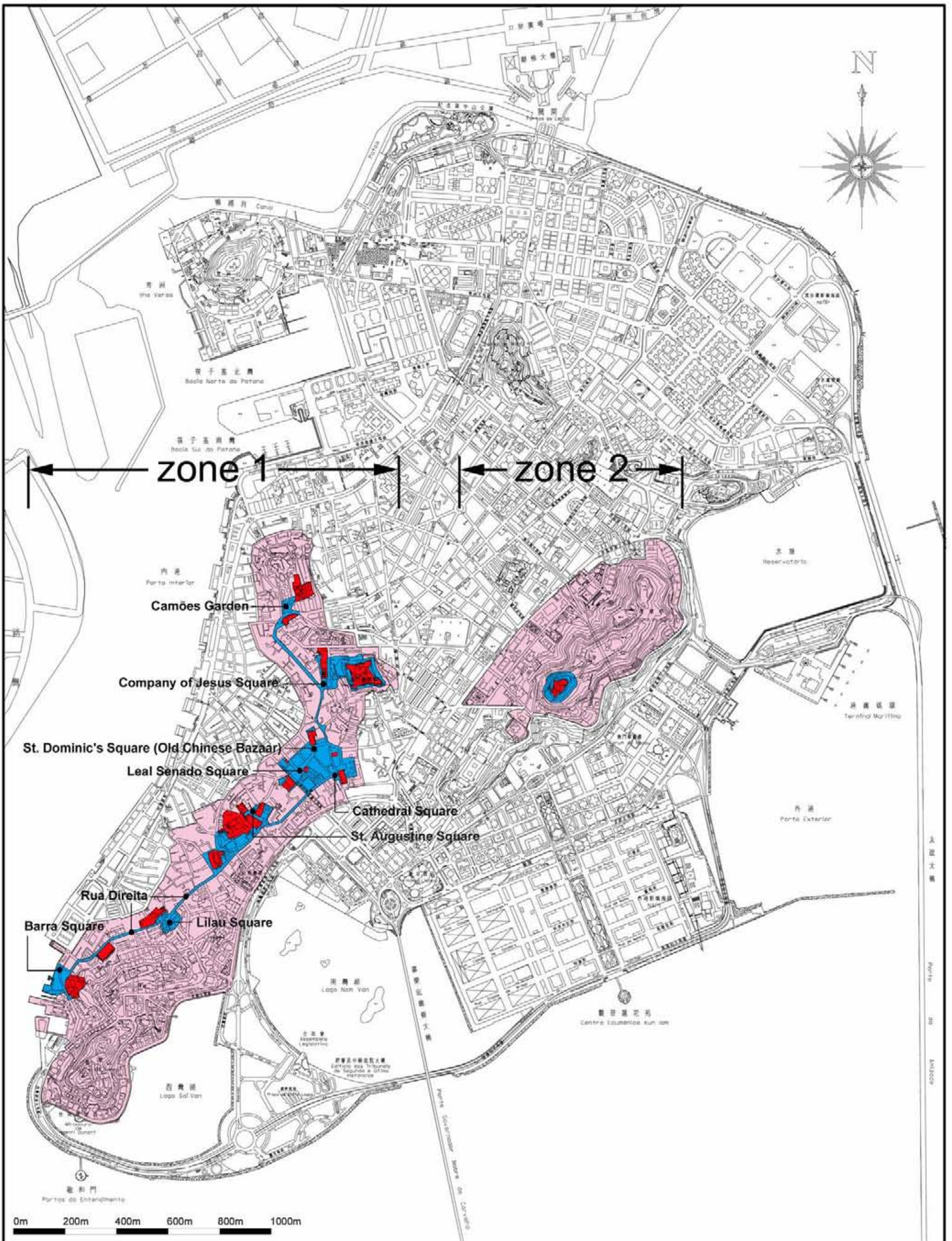


NOMINATED CORE ZONES AND BUFFER ZONES

LEGEND:

PLAN DOCUMENT No. 01

- Nominated Core Zones (Zone 1: 149,672m², Zone 2 : 12,006m²)
- Buffer Zones (Zone 1 : 752,668m², Zone 2 : 315,222m²)

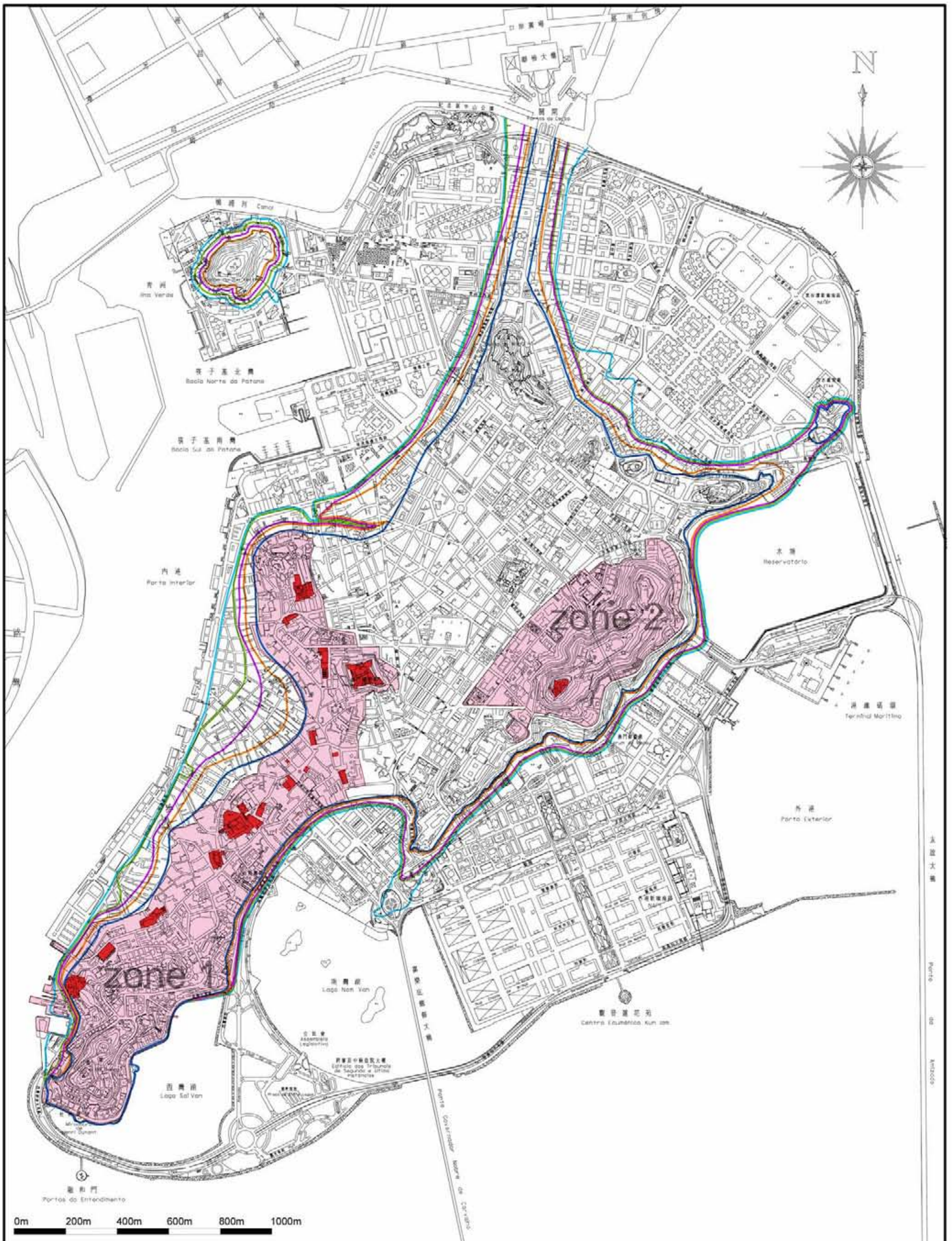


PROTECTED BUILDINGS, PROTECTED AREAS AND BUFFER ZONES

LEGEND:

- Protected Buildings
- Protected Areas
- Buffer Zones

PLAN DOCUMENT No. 02

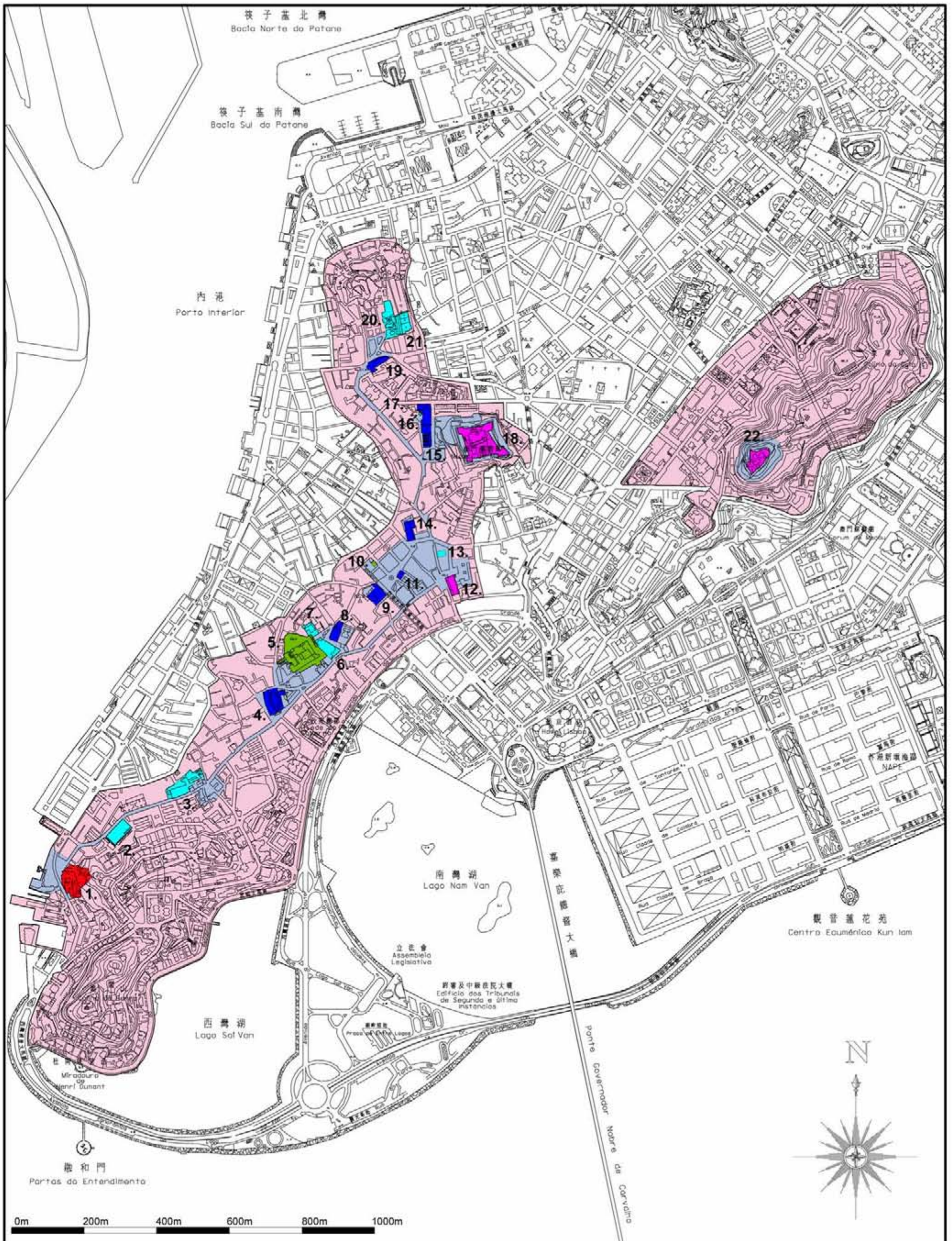


EVOLUTION OF THE MACAO PENINSULAR & DELINEATION OF BUFFER ZONES

LEGEND:

- | | |
|---|---|
| 15th Century Coastline | Buffer Zones |
| 16th Century Coastline | Protected Buildings |
| 17th Century Coastline | |
| 18th Century Coastline | |
| 19th Century Coastline | |

PLAN DOCUMENT No. 03

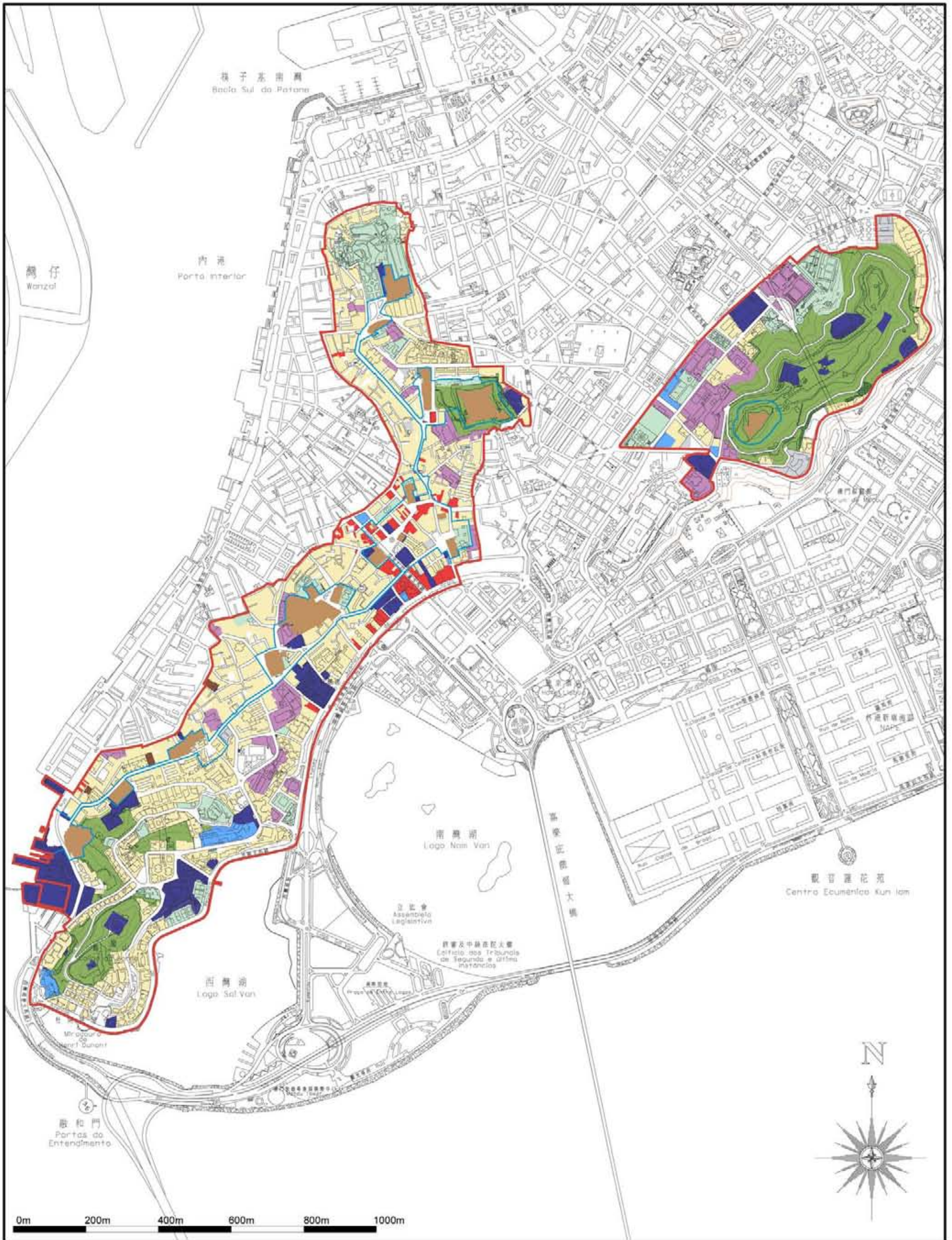


AGE OF PROTECTED BUILDINGS

LEGEND:

PLAN DOCUMENT No. 04

■ 15th Century	■ 16th Century	■ 17th Century	■ 18th Century	■ 19th Century	■ Buffer Zones
1. A-Ma Temple	4. St. Lawrence's Church 8. St. Augustine's Church 9. Leal Senado Building 11. Holy House of Mercy 14. St. Dominic's Church 15. Ruins of St. Paul's 19. St. Anthony's Church	12. Cathedral Church 17. Section of the Old City Walls 18. Mount Fortress 22. Guia Fortress	5. St. Joseph's Seminary & Church 10. Sam Kai Vui Kun Temple	2. Moorish Barracks 3. Mandarin's House 6. Dom Pedro V Theatre 7. Sir Robert Ho Tung Library 13. Lou Kao Mansion 16. Na Tcha Temple 20. Garden House 21. Protestant Cemetery	■ Protected Areas

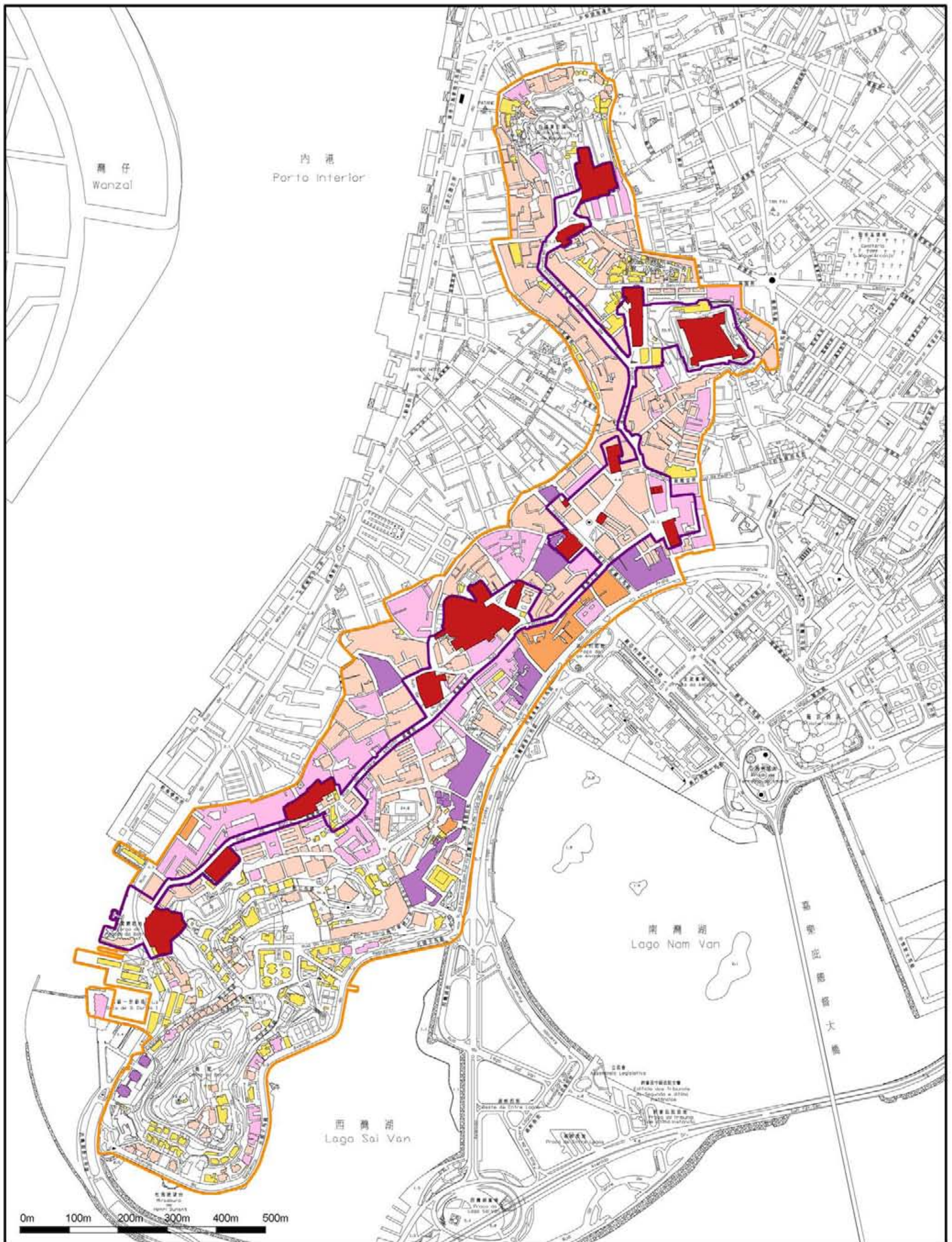


LAND USE IN BUFFER ZONES

PLAN DOCUMENT No. 06

LEGEND:

- | | | | |
|---|--|--|---------------------------------------|
|  | Nominated Core Zones & Protected Buildings |  | Public Buildings |
|  | Residential & Commercial Mixed Development |  | Educational Institution / Development |
|  | Financial and Commercial Development |  | Hotels |
|  | Government Institutions |  | Natural Landscape and Parks |
|  | Industrial Development |  | Others |



BUILDING HEIGHTS IN BUFFER ZONE 1

PLAN DOCUMENT No. 07

LEGEND:



Macao (China)

No 1110

1. BASIC DATA

State Party: People's Republic of China

Name of property: The Historic Monuments of Macao

Location: The Macao Special Administrative Region (Macao SAR)

Date received: 31 January 2002

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is an area of a historic town that is still inhabited.

Brief description:

Macao was under Portuguese administration from the mid 16th century until 1999, when it came under Chinese sovereignty. The historic monuments of Macao consist of the historic street with related architectural and urban structures in the centre of the old town, which represent this encounter between the Western and Chinese civilizations. Macao was crucial in establishing a lucrative trade port which had a strategic significance in the development of international trading. The historic core of Macao is a testimony to this representing a unique fusion of aesthetic ideals, and cultural, architectural and technological influences.

2. THE PROPERTY

Description

Macao Special Administrative Region is located on the southeast coast of China to the west of the Pearl River Delta. It is 60km from Hong Kong and 145km from the city of Guangzhou (former Canton). It consists of the Macao peninsula and the two islands of Taipa and Coloane. The population of the administrative area is ca. 461,000. The nominated property on the Macao peninsula is made up of two separate core zones in the urban centre of the city, each surrounded by a buffer zone.

The core zone 1 consists of the central area of the historic settlement of Macao. It includes a series of urban spaces and buildings representing the integration of Portuguese and Chinese elements along the city's primary urban route, *Rua Direita*, which leads from the ancient Chinese harbour in the south to the old Christian city in the north. It includes the following ensembles:

Barra Square with the *A-Ma Temple* (15th century), an example of Chinese culture inspired by Confucianism, Taoism, Buddhism and folk beliefs. The temple is used especially during Chinese Spring Festival, and consists of the Gate Pavilion, the Memorial Arch, the Prayer Hall, the Hall of Benevolence, the Hall of Guanyin, and Zhengjiao

Chanlin (a Buddhist pavilion). North of the temple, along *Rua Direita*, there is the neo-classical *Moorish Barracks* (1874) with its wide verandas, and raised on a granite platform. It was built to house police forces recruited from Goa.

Lilau Square is one of the first residential quarters of the Portuguese in Macao. The *Mandarin's House* (1881), a traditional Chinese residence belonging to a prominent Chinese literary figure, covers an area of 4,000m². It consists of a series of courtyard houses in brick, extending to some 120m along Barra street.

St. Augustine's Square was established by Spanish Augustinian priests in 1591, and still maintains the tradition of the Easter Procession. Here are *St. Augustine's* church and *St. Laurence's* church. The latter was built by the Jesuits before 1560 and rebuilt in the 1850s. *Dom Pedro V Theatre* (1860), the first western-style theatre in China, is a neo-classical brick building. It has a lobby area, a small ballroom, and a circular auditorium. *St. Joseph's Seminary Building and Church* (1758) was the principal basis for the missionary work in China, Japan and the region. It is the only example of baroque architecture in China. Sir Robert Ho Tung Library (1894), with a rare collection of books, is a luxurious Western estate in neo-classical style, with Chinese interiors and lush gardens.

Leal Senado Square is the main public square of the town with the *Leal Senado Building* (1784), a two-storied neo-classical structure. It has a simple front elevation topped with a triangular pediment and granite Doric columns. Close by is the *Holy House of Mercy*, used by a charitable institution, founded in 1569. This two-storied building in neo-classical style has an elaborate front elevation. Close by, there is the *Cathedral Square* with the *Cathedral Church* (rebuilt in 1850), and the headquarters of Macao's Diocese. Further north is *St. Dominic's Square* with *St. Dominic's Church* (founded in 1587) and the old Chinese bazaar area. Here there is the *Sam Kai Vui Kun Temple* (restored in 1792), which is testimony to Macao's enduring respect to Chinese and Portuguese communities as equals.

Company of Jesus Square has *St. Paul's Ruins*, and *Na Tcha Temple*. The *Ruins of St. Paul's* represent the remaining front elevation of the Church of Mater Dei (1603-40). The façade is based on classical orders in mannerist style integrating distinctly Oriental motifs. Near the church there are the archaeological remains of the old College of St. Paul's, a witness of the first Western model university in Asia. *Na Tcha Temple* (1888) is a small traditional structure standing close to the old city walls. The *Section of the Old City Walls* (1569), 18.5m long, is built in *chunambo*, a local material made from a mixture of clay, sand, rice straw, ground rocks and oyster shells compacted in layers. East of these is the *Mount Fortress* (1626), which stands on the Mount Hill (52m above sea level). The fortress covers an area of 10,000m²; its plan is a trapezoid. It was built against attacks from the sea.

Camões Garden area has *St. Anthony's church* (16th century), the old headquarters of the British East Indies Company, and the *Protestant Cemetery* (19th century) with the tombs of renowned personalities, such as Robert Morrison (chapel built in 1821), the author of the first Chinese-English Dictionary.

The core zone 2, some 500m east of the zone 1, consists of the *Guia Fortress* (1622-38) located on the *Guia Hill* and incorporating *Guia Chapel* (1622) and *Guia Lighthouse* (1885) the oldest lighthouse in South China seas.

Buffer zones surround each of the two core zones. In the case of zone 1, the boundary of the buffer zone coincides with the former shore line of the ancient harbour of Macao. In practice, the buffer zone delimits the territory of Macao as it was until the early 19th century. From the late 19th century through the 20th century, more land has been reclaimed on both sides of the Macao peninsula. The land use in the buffer zone is mixed, including mostly residential and commercial use, but also governmental, religious and financial functions. The buildings include traditional shop-houses, military structures, churches and chapels, early banking structures, traditional Chinese pawnshops, noble mansions, small Chinese shrines, Art-Deco vernacular architecture, the old commercial district of the city and other public spaces. The core zone 2 with the Guia fortress is enclosed within a buffer zone that covers the surrounding park and immediate urban area.

History

The site of Macao was settled by fishing people long before the arrival of foreigners. It was a sheltered bay on the peninsula and a stopping point for seafarers sailing down the Chinese coast from Fujian province. The temple for the Goddess A-Ma, built in the late 15th century, is testimony to their faith. The Portuguese first arrived to China in 1513, visiting the famous market of Canton. In 1557, they arrived in Macao, which became the oldest permanent European settlement in East Asia.

The name of Macao derives from the Ma Kwok temple, built in the 14th century. At the time, the native inhabitants were scattered in small villages. Barra village and Patane village were small settlements of seafaring merchants, while the other villagers were farmers. When the Portuguese arrived, they built simple timber-clay houses in the Inner Harbour area. Several catholic churches and chapels gave the character for the settlement, becoming the focal points for road patterns. In the early 17th century, the Portuguese built a series of forts against other Western powers, e.g. the Dutch. In mid 17th century, the settlement was divided into two parts: the Portuguese in the south and the Chinese in the north. There was relatively little development in the 18th century due to restrictive legislation by the Chinese authorities.

In 1849, Portugal proclaimed Macao a free port, which was confirmed in a protocol in 1887. In the late 18th and early 19th centuries, the Catholic Church increased its power constructing new or renovating major churches. Due to Macao's role as a trading base, and due to lucrative opium trade, foreign companies established a base in an enclave prior to heading further up the Pearly River to Canton. This increased the quality of the building construction.

At the end of the 19th century, not being able to compete with Hong-Kong, Macao's main finances were based on offering a popular sojourn spot for foreigners. As a result, many luxurious villas were built here, including new functions and buildings, such as Dom Pedro V Theatre, the

Military Club, the Moorish Barracks, and Bela Vista Hotel. At the same time, the Chinese continued building in their own style, including Earth God Temple, the God of Justice Temple, Na Tcha Temple, and A-Ma Temple. From this period, there also started the process of land reclaim, which continued through the 20th century, providing a substantial extension to urbanised area.

After 1949 the population grew especially by an influx of Chinese refugees from the mainland. In 1974, Macao was established as a Chinese territory under Portuguese administration. Under the terms of the 1987 agreement, Macao became a special administrative region under Chinese sovereignty in December 1999. In the 1990s, there has been a real-estate boom, resulting in a large number of high-rise buildings in the city centre area, though principally outside the defined buffer zones. At the same time, there have been campaigns for the restoration of the historic monuments.

Management regime

Legal provision:

St Joseph's complex, Dom Pedro V Theatre, and Holy House of Mercy Building are owned by respective institutions. The other properties are the property of Macao Special Administrative Region SAR Government. The Moorish Barracks, Mandarin's House, and Dom Pedro V Theatre are protected as 'Buildings of Architectural Interest'. The other properties are protected as 'Monuments'.

The principal legal basis for protection includes: "the Basic Law of the Macao SAR of the P.R. of China", Decree Law no. 56/84/M and Decree no. 83/92/M, relating to the Defence of Architectural, Environmental and Cultural Heritage, and Decree n. 7/91/M relating to General Regulations for Urban Construction.

The historic areas included within the buffer zones are designated as classified heritage areas.

Management structure:

The Macao SAR is a local administrative region of P.R. of China. The Cultural Institute of Macao is the principal agency with management authority over issues relating to cultural heritage preservation and the implementation of all heritage protection laws. The individually listed properties have each their own management office.

Resources:

The financial resources for the preservation of listed cultural heritage are provided by the government.

Justification by the State Party (summary)

Criterion ii: *The Historic Monuments of Macao* are the best and most complete example of Western and Chinese cultural interchange. The group of buildings and original streetscapes of the proposal clearly depict the multicultural dimension of Macao's historic roots, where the primary urban fabric illustrates a unique fusion of Western and Chinese spatial organization concepts, architectural styles, aesthetic ideals, artistic workmanship and technological interchange. ... Macao was crucial in establishing a

lucrative trade port in China and a more permanent Portuguese settlement in the region, providing conditions to support the lucrative golden triangle of maritime trade routes between India, Japan and China, which became the principal source of revenue supporting the influential Portuguese Maritime Enterprise in the long run. ... Macao was very influential in Chinese military structural design and also in upgrading the quality of military equipment productions in China and within the region.

Criterion iii: *The Historic Monuments of Macao* are a unique testimony to the first and most enduring encounter between the West and China, as represented by the overall group of buildings, primary route and original city districts inside the Core Zone, where examples of both Western and Chinese cultures appear side-by-side in the urban environment and present a clear fusion of architectural styles and technologies.

Criterion iv: Macao presents outstanding integrity for an early trading settlement structure in an Asian context, incorporating a complete array of unique vernacular architectural examples, of both Western and Chinese roots that, altogether, illustrate Macao's crucial role in Human History.

Criterion vi: In the proposal there are several pioneering examples that are associated with significant influential changes in China. The architectural monuments include several first case-situations in China, (e.g. related to theatre, university, administration, and architecture) ... Figureheads such as Dr. Sun Yat Sen found ideological inspiration in the social and cultural models that they witnessed first-hand in Macao, through a local array of artistic productions, rich creative literary works (namely, those of Zheng Guanying), community lifestyle, cultural environment and local economic models. ... In this context, Dr. Sun Yat Sen's activities in Macao, directly motivated him to lead important changes in China's economic and political ideals, ultimately ending an era of imperial feudal system and introducing China into a modern Republic.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nominated property in September 2004.

ICOMOS further consulted the International Scientific Committee on Historic Towns and Villages (CIVVIH).

After a preliminary evaluation of the nomination, ICOMOS contacted the State Party for clarifications. This resulted in a revised definition of the nominated property, a detailed comparative study, and additional information about the historic development and strategic role of the site.

Conservation

Conservation history:

The city of Macao has had an important increase of population after 1949, followed by economic development. In recent decades, efforts have been made to protect and

restore heritage buildings in the city centre. For this purpose, there are new laws dating from 1984, which regulate the management and provide relevant guidelines.

State of conservation:

The state of conservation of the nominated properties is reported to be generally reasonable. There has been noteworthy attention to the restoration of historic buildings, also recognised by UNESCO, who have awarded Honourable Mention for the restoration of St. Joseph's Church within the programme of UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation. Within the *Ruins of St. Paul's* a new structure depicts the position and height of the original choir. The church floor has been designed so as to recall the floor plan. In the centre of the *Mount Fortress* grounds, there is a new *Macao Museum* building. This is a multi-level structure with the top floor visible above ground. A pedestrian route with escalator links the fortress to the Ruins of St. Paul's. A modern extension is being constructed at the rear of the *Moorish Barracks* in response to requirements imposed by the Fire Department for emergency exit. The West Wing of *St. Joseph's Seminary* is being converted into a museum and interpretation centre. *Mandarin's House* is subject to a gradual restoration process. The architectural surfaces of the Guia Chapel and Fortress are currently being restored, forming an interesting learning experience. *Leal Senado Building* and the *Holy House of Mercy* have been refurbished and opened to the public.

Management:

While the Cultural Institute will continue to serve as principal heritage manager, the new *Heritage Environment Management Council* (HEMC) will be the leading body responsible for coordinating all city and community sectors that have direct responsibility for the overall state of conservation of the properties and good environmental condition of the respective buffer zones. Members of this Council will include representatives from Governmental and Non-Governmental bodies, such as the management boards of each proposed property, community associations related to neighbourhoods, culture, architecture, urban planning, infra-structures, tourism development and other relevant fields.

An Action Plan has been prepared for the management of the nominated properties and buffer zone areas. The current management system is considered adequate. During the ICOMOS mission, however, there was also discussion about taking it one step further by improving the correlation of Macao's economic development and management strategies and plans for the island's heritage resources. Macao has some 15 million visitors per year. This figure is considered an optimum, which however may soon be exceeded. It will be important to give due attention to a balanced interpretation of the sites, taking into account the overall context.

The boundaries of Buffer Zones 1 and 2 are superimposed over the "protected zones". In buffer zone 1, starting at A-Ma Temple, this zone follows the city's primary urban route that links the first Chinese temple to the "Christian city", joining 11 monuments. Following the ICOMOS mission, the buffer zone 1 has been modified to coincide with the outline of Praia Grande Bay.

Risk analysis:

The peninsula has a population of ca. 493,000, and the buffer zones have some 36,000 inhabitants. The historic areas have been subject to development pressures over the past decades, resulting in high-rise buildings. Due to the protection efforts by the authorities, the pressures are now less and the development is focused elsewhere on the peninsula.

Macao is located in a sub-tropical zone and surrounded by sea. It has high humidity, which exposes the built structures to a variety of problems. One of these is termite attacks. Wooden structures are also vulnerable to fire. Furthermore, the region is subject to natural phenomena, including typhoons. In recent years, there has been much less damage though probably due to more resistant systems of construction.

Authenticity and integrity

The town of Macao has had an important economic development in the recent decades. This has resulted in the concentration of business and commerce in the relatively restricted island of Macao. At the same time, it is noted that the historic core areas and buffer zones, proposed for nomination to the World Heritage List, have been relatively less affected. The historic route that leads from the A-Ma Temple and the ancient Chinese port towards the Christian town in the north has retained much of the historic fabric becoming testimony of the history of the place. Part of the buffer zone has a certain amount of relatively high-rise buildings. Nevertheless, the various facets of the colonial inheritance of the place have certainly been retained.

The individual monuments and places nominated for inscription have retained their original material and form. Most of these monuments have been subject to recent works of rehabilitation and presentation.

Comparative evaluation

The original nomination document set out a comparison with only one site: Goa in India. The revised nomination document instead has provided a much more detailed comparison taking into account the general development of trading between the Orient and Western countries. Macao is compared to other Portuguese settlements, such as the Churches and Convents of Goa (World Heritage in 1986), the Portuguese City of Mazagan (World Heritage in 2004), and Malacca, as well as other colonial sites, such as the Historic Town of Vigan (World Heritage in 1999), the Baroque churches of the Philippines (World Heritage in 1993), and the Dutch settlement of Batavia in Indonesia. Reference is also made to Hong Kong (established in 1840 close to Macao), and other sites in China, such as Canton, Xiamen, Shanghai, and Quanzhou. The Portuguese settlements in South America, furthermore, have a different character representing a different cultural context.

From this comparison emerges the particular position that distinguishes Macao. Its geographical location on the Chinese continent and the special interaction between the Chinese government and the foreign traders gave it a strategic position in the international trading network.

Macao is also characterised by its multicultural blend of influences that are still reflected in the present-day community.

Outstanding universal value

General statement:

Macao is identified as the first and most enduring encounter between the West and China, which has become an exceptional example of Western and Chinese cultural exchange. While the Portuguese came first, other nationalities found here a base as well, e.g. the Dutch, the French, the British. As a result, Macao developed a spontaneous blend of different cultures, as documented in its heritage, involving not only the arts and architecture, but also religion, literature, different fields of culture, science and medicine. Even the special Creole language (*Maquista*) of Macao is testimony to the cultural mix, being based on Portuguese but with contributions from many other languages.

Within the world trade connections, Macao has played a strategic role. In relation to China, it was the principal affiliated port to Canton (today's Guangzhou), which strongly contributed to its development. It became the crossroads for several major trade routes, including the route Macao-Goa-Europe (trading e.g. in raw silk, silk, porcelain, and herbs from China; woolen textiles, crystals, glassware and clocks from England; industrial products from Flanders; wine from Portugal), the route Macao-Japan (exchanging silk to silver), the route Macao-Manila-America ('Silk Road on the Pacific Ocean'), and the route Macao-Southeast Asia competing with Malacca.

Macao was instrumental in generating significant changes in and introducing new ideas to China. These include, e.g., the first western-style theatre, the first western model university, the first western senate administration structure. Due to the importance of Macao as a medical centre, Dr. Sun Yat Sen, the ideological founder and first president of modern China, worked here finding crucial inspiration in its intellectual and cultural environment. In fact, Macao has been associated with several prominent Chinese and European cultural and especially literary figures. Macao can be seen to have outstanding universal value in having been the first and most enduring gateway to generate the cultural exchange between China and Europe.

Evaluation of criteria:

Criterion ii: The history of Macao is intimately associated with the development of world-wide trading routes. Its strategic location on the Chinese territory, and the special relationship that was established between the Chinese and Portuguese authorities gave Macao a strategic position for the important interchange of influences and human values in the various fields of culture, sciences, technology, art and architecture.

Criterion iii: Macao bears a unique testimony to the first and longest-lasting encounter between the West and China, from the 16th to the 20th centuries. It was the focal point not only for traders but also for missionaries (Catholic and Protestant), and developments in the different fields of learning, such as literature and medicine. The impact of this encounter can be traced in the mixture of different types of architecture with a fusion of styles and

technologies from the different cultures that characterise the historic core zone of Macao. This encounter can also be detected in the existing culture of the place, its traditions, and even its special Portuguese-Creole that mixes influences from a great number of other languages.

Criterion iv: Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western and Chinese civilisations over some four and half centuries. The historical route, with a series of urban spaces and mixture of vernacular architectural ensembles, linking the ancient Chinese port with the Portuguese city, has evolved over time into a unique combination of buildings and structures that testimony to the different phases of the cultural encounter.

Criterion vi: Due to its particular geographic and cultural location and the mutual exchange of influences, Macao has been associated with the exchange of a vast variety of cultural, spiritual, scientific and technical influences between the Western and Chinese civilisations. Dr Sun Yat Sen, the first president of China, found ideological inspiration in the social and cultural models of Macao, where he worked as a medical doctor. These ideas directly motivated him to introduce important changes in China, ultimately ending the era of imperial feudal system and establishing the modern republic.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of *criteria ii, iii, iv and vi*:

Criterion ii: The strategic location of Macao on the Chinese territory, and the special relationship established between the Chinese and Portuguese authorities favoured an important interchange of human values in the various fields of culture, sciences, technology, art and architecture over several centuries.

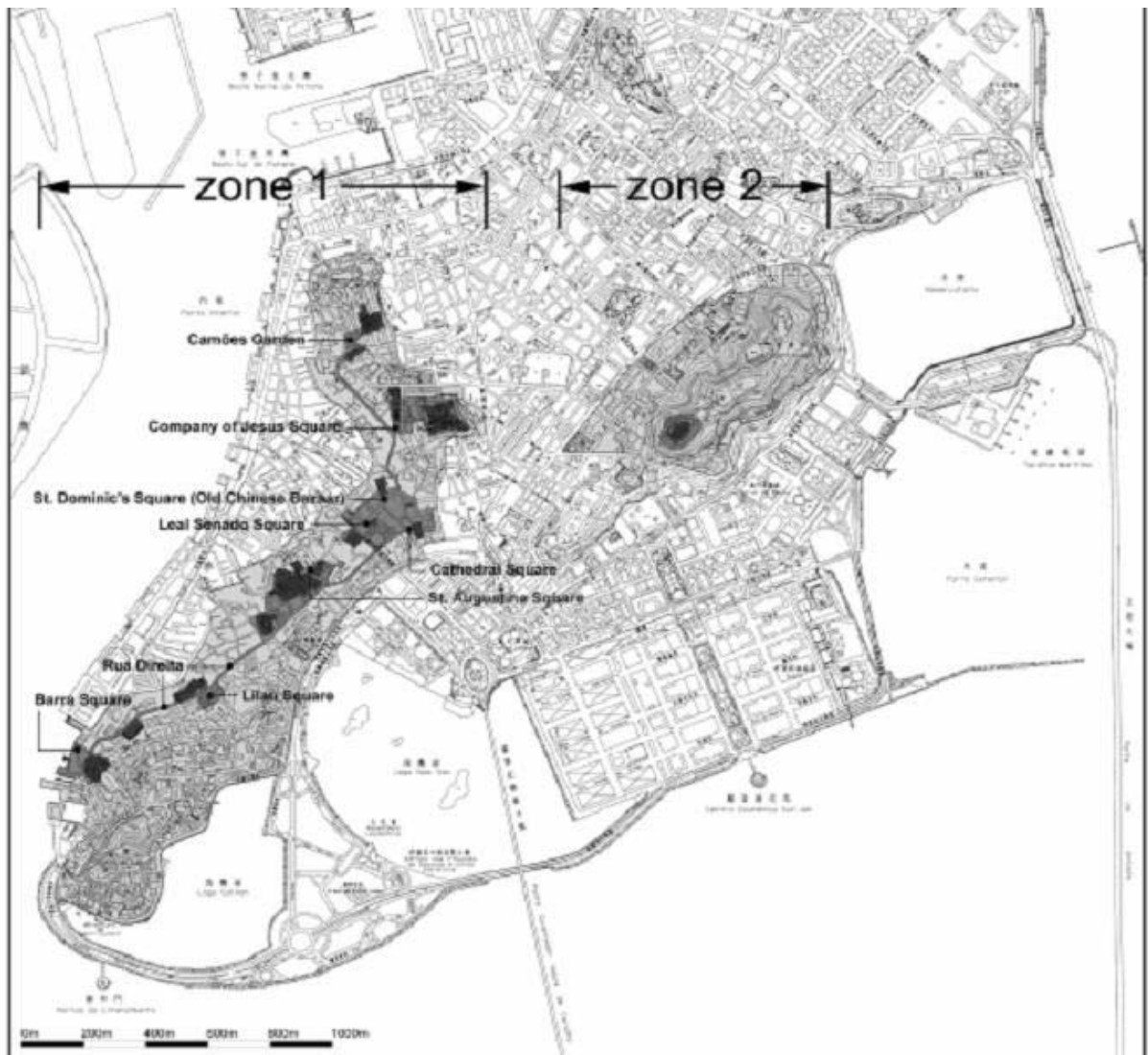
Criterion iii: Macao bears a unique testimony to the first and longest-lasting encounter between the West and China. From the 16th to the 20th centuries, it was the focal point for traders and missionaries, and the different fields of learning. The impact of this encounter can be traced in the fusion of different cultures that characterise the historic core zone of Macao.

Criterion iv: Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western and Chinese civilisations over some four and half centuries, represented in the historical route, with a series of urban spaces and architectural ensembles, that links the ancient Chinese port with the Portuguese city.

Criterion vi: Macao has been associated with the exchange of a variety of cultural, spiritual, scientific and technical influences between the Western and Chinese civilisations. These ideas directly motivated the introduction of crucial changes in China, ultimately ending the era of imperial feudal system and establishing the modern republic.

3. Recommends that the name of the nominated property be changed into: "The Historic Centre of Macao".
4. Further recommends to make every effort to develop the management system so as to retain the existing structural and visual integrity, and to maintain the principal sightlines of the nominated area within its contemporary setting.

ICOMOS, April 2005



PROTECTED BUILDINGS, PROTECTED AREAS AND BUFFER ZONES

PLAN DOCUMENT No. 02

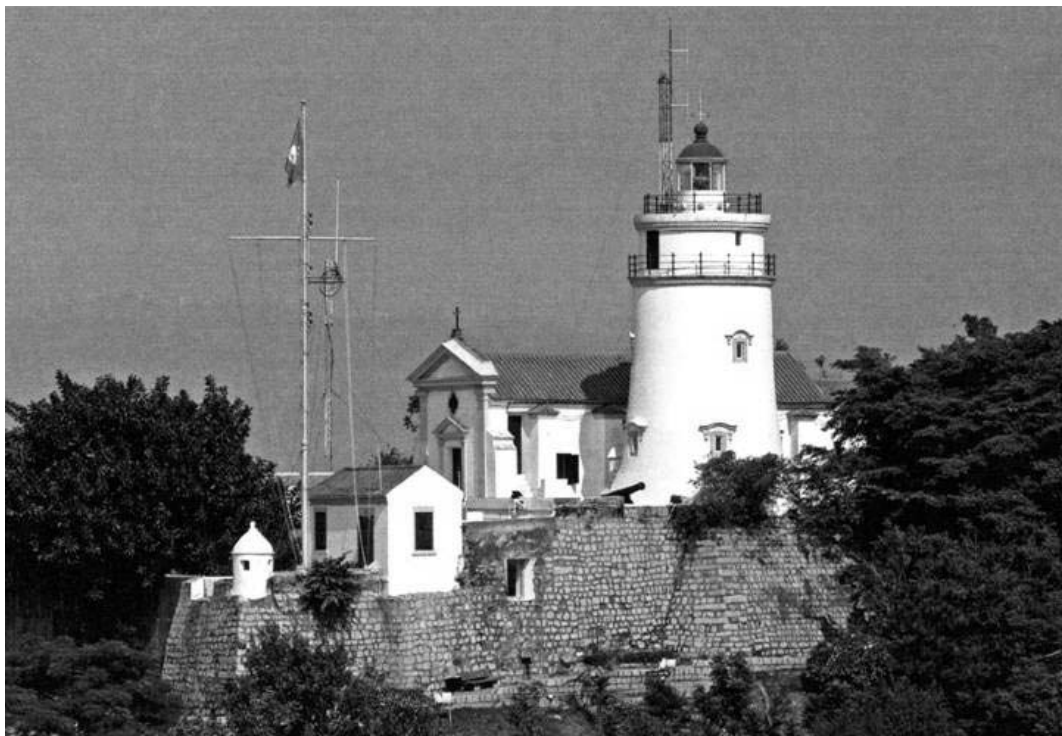
LEGEND:

- Protected Buildings
- Protected Areas
- Buffer Zones

Map showing the boundaries of the nominated property



Saint Paul's Ruins



Guia Fortress (including Guia Chapel and Guia Lighthouse)

Macao (Chine)

No 1110

1. IDENTIFICATION

État partie : République populaire de Chine

Bien proposé : Les monuments historiques de Macao

Lieu : Région administrative spéciale de Macao (RAS Macao)

Date de réception : 31 janvier 2002

Catégorie de bien :

En termes de catégories de biens culturels, telles qu'elles sont définies à l'article premier de la Convention du Patrimoine mondial de 1972, il s'agit d'un *ensemble*. Aux termes des *Orientations devant guider la mise en œuvre de la Convention du patrimoine mondial*, il s'agit d'un quartier de ville historique encore habité.

Brève description :

Du milieu du XVI^e siècle jusqu'en 1999, Macao fut sous administration portugaise ; après cette date, elle passa sous souveraineté chinoise. Les monuments historiques de Macao se composent de la rue historique au centre de la vieille ville, avec ses structures architecturales et urbaines, représentatives de la rencontre entre les civilisations de l'Occident et de la Chine. Macao fut un riche port marchand, d'une grande importance stratégique dans l'essor du commerce international. Le cœur historique de Macao témoigne de la fusion unique d'idéaux esthétiques et d'influences culturelles, architecturales et technologiques.

2. LE BIEN

Description

La région administrative spéciale de Macao se trouve sur la côte sud-est de la Chine, à l'ouest du delta de la rivière des Perles, à 60 km de Hong Kong et à 145 km de Guangzhou (anciennement Canton). Elle se compose de la péninsule de Macao et des deux îles de Taipa et Coloane. La population de la région administrative avoisine les 461 000 habitants. Le bien proposé pour inscription sur la péninsule de Macao se compose de deux zones principales distinctes, dans le centre urbain de la ville, chacune entourée d'une zone tampon.

La zone proposée pour inscription 1 se compose du quartier central du peuplement historique de Macao. Elle comprend une série d'espaces urbains et de bâtiments

représentant l'intégration des éléments portugais et chinois le long de la voie principale urbaine de la ville, la *Rua Direita*, qui va de l'ancien port chinois au sud à l'ancienne ville chrétienne au nord. Elle inclut les ensembles suivants :

Place Barra avec le *Temple A-Ma* (XV^e siècle), un exemple de la culture chinoise inspiré du confucianisme, du taoïsme, du bouddhisme et du folklore traditionnel. Le temple est tout particulièrement utilisé pendant le festival chinois du printemps ; il comprend le pavillon de la porte, l'arche mémoriale, la salle des prières, la salle de la bienveillance, la salle de Guanyin et Zhengjiao Chanlin (un pavillon bouddhiste). Au nord du temple, le long de la *Rua Direita*, se trouve la *caserne des Maures* néo-classique (1874), avec ses larges vérandas, surélevés sur une plate-forme de granit. Elle fut construite pour abriter les forces de polices recrutées à Goa.

Place Lilau est l'un des premiers quartiers résidentiels des Portugais à Macao. La *maison du Mandarin* (1881), résidence traditionnelle chinoise appartenant à une éminente figure de la littérature chinoise, couvre 4 000 m². Elle se compose d'une série de maisons en briques, avec des cours, s'étendant sur quelque 120 m le long de la rue Barra.

La place Saint-Augustin fut établie par des moines augustins espagnols en 1591, et conserve la tradition de la procession de Pâques. C'est ici que se trouvent *l'église Saint-Augustin* et *l'église Saint-Laurent*. Cette dernière fut construite par les Jésuites avant 1560 et reconstruite dans les années 1850. *Le théâtre Dom Pedro V* (1860), premier théâtre à l'occidentale en Chine, est un édifice néo-classique en briques. Il comporte un hall, une petite salle de bal et un auditorium circulaire. L'ensemble du *séminaire et de l'église Saint-Joseph* (1758) fut la principale base de travail des missionnaires en Chine, au Japon et dans la région. C'est le seul exemple d'architecture baroque en Chine. La bibliothèque de Sir Robert Ho Tung (1894), riche d'une collection de livres rares, est un luxueux bâtiment occidental néo-classique, avec des intérieurs chinois et des jardins luxuriants.

La place Leal Senado est la principale place publique de la ville, avec le *Leal Senado* (1784), une structure néo-classique de deux étages. Il est composé d'une façade principale surmontée d'un fronton triangulaire et de colonnes doriques en granit. Tout près, on trouve la *maison sainte de la miséricorde*, utilisée par une institution caritative, fondée en 1569. Ce bâtiment à deux étages en style néo-classique possède une façade principale élaborée. On trouve à côté la *place de la Cathédrale*, avec la *cathédrale* (reconstruite en 1850) et le siège du diocèse de Macao. Plus au nord se trouve la *place Saint-Dominique*, avec *l'église Saint-Dominique* (fondée en 1587) et le quartier du vieux bazar chinois. On trouve ici le *temple Sam Kai Vui Kun* (restauré en 1792), qui témoigne du respect éternel de Macao pour ses communautés chinoises et portugaises, sur un pied d'égalité.

La place de la Compagnie de Jésus abrite les ruines de Saint-Paul et le temple Na Tcha. Les ruines de Saint-Paul sont les vestiges de la façade de l'église de la Mater Dei (1603-1640). La façade repose sur les ordres classiques en style maniériste, intégrant cependant des motifs

distinctement orientaux. On trouve près de l'église les vestiges archéologiques de l'ancien collège Saint-Paul, la première université sur le modèle occidental en Asie. Le temple *Na Tcha* (1888) est une petite structure traditionnelle proche des anciens remparts de la ville. La section des anciens remparts de la ville (1569), 18,5 m de long, est bâtie en *chunambo*, un matériau local fait d'un mélange d'argile, de sable, de paille de riz, de pierres et de coquilles d'huîtres, compacté en couches. À l'est se trouve la forteresse de *Sao Paulo do Monte* (1626), qui se dresse sur la colline *do Monte* (52 m au-dessus du niveau de la mer). La forteresse, de plan trapézoïdal, couvre 10 000 m². Elle a été construite en protection contre les attaques venues de la mer.

La zone du *jardin Camões* abrite l'église Saint-Antoine (XVI^e siècle), les anciens bureaux de la Compagnie britannique des Indes Orientales et le *cimetière protestant* (XIX^e siècle), où reposent des personnalités célèbres comme Robert Morrison (chapelle construite en 1821), l'auteur du premier dictionnaire chinois-anglais.

La zone proposée pour inscription 2, à 500 m environ à l'est de la zone 1, se compose du *fort de Guia* (1622-1638), située sur le *mont Guia* et comprenant la *chapelle de Guia* (1622) et le *phare de Guia* (1885), le plus vieux phare des mers de Chine du sud.

Des zones tampon entourent chacune des deux zones proposées pour inscription. Pour la zone 1, les limites de la zone tampon coïncident avec l'ancienne ligne côtière de l'ancien port de Macao. En pratique, la zone tampon délimite le territoire de Macao tel qu'il exista jusqu'au début du XIX^e siècle. De la fin du XIX^e siècle au XX^e siècle, de nouvelles terres furent conquises des deux côtés de la péninsule de Macao. L'occupation des sols dans la zone tampon est mixte, avec principalement un usage résidentiel et commercial, mais aussi des fonctions administratives, religieuses et financières. Parmi les bâtiments, on compte des ateliers traditionnels, des structures militaires, des églises et des chapelles, d'anciennes banques, des boutiques chinoises traditionnelles de prêt sur gages, de nobles demeures, de petits sanctuaires chinois, de l'architecture vernaculaire Art Déco, l'ancien quartier commercial de la ville et d'autres espaces publics. La zone proposée pour inscription 2, avec le fort de Guia, est entourée d'une zone tampon qui couvre le parc avoisinant et la zone urbaine immédiatement alentour.

Histoire

Le site de Macao fut peuplé par des pêcheurs bien longtemps avant l'arrivée des étrangers. C'était une baie abritée sur la péninsule, et une étape pour les marins longeant la côte chinoise depuis la province de Fujian. Le temple de la déesse A-Ma, construit à la fin du XV^e siècle, atteste de leur foi. Les Portugais arrivèrent pour la première fois en Chine en 1513, visitant le célèbre marché de Canton. En 1557, ils parvinrent à Macao, qui devint le plus ancien peuplement européen permanent en Asie de l'Est.

Le nom de Macao vient du temple Ma Kwok, construit au XIV^e siècle. À l'époque, les habitants autochtones étaient

éparpillés dans de petits villages. Les villages de Barra et de Patane étaient de petits peuplements de marins marchands, tandis que les autres villages abritaient des paysans. Quand les Portugais arrivèrent, ils construisirent des maisons simples, en bois et en argile, dans le quartier du port intérieur. Plusieurs églises catholiques et chapelles donnèrent le caractère du peuplement, devenant les points de convergence du tracé des rues. Au début du XVII^e siècle, les Portugais construisirent une série de forts pour se défendre contre les autres puissances occidentales, par exemple les Hollandais. Au milieu du XVII^e siècle, le peuplement était divisé en deux parties : les Portugais au sud et les Chinois au nord. Le développement fut relativement modéré au XVIII^e siècle, du fait d'une législation restrictive imposée par les autorités chinoises.

En 1849, le Portugal proclama Macao port franc, ce qui fut confirmé dans un protocole en 1887. À la fin du XVIII^e et au début du XIX^e siècle, l'église catholique renforça son pouvoir en construisant de nouvelles églises ou en rénovant d'anciennes. Du fait du rôle de Macao comme base marchande et d'un lucratif commerce d'opium, des compagnies étrangères établirent leur base dans une enclave avant de remonter le long de la rivière des Perles en direction de Canton, ce qui améliora la qualité de la construction.

À la fin du XIX^e siècle, incapable de faire concurrence à Hong Kong, Macao tirait essentiellement sa manne financière de son statut de lieu de séjour privilégié des étrangers. En conséquence, de nombreuses villas luxueuses y furent construites, ainsi que des bâtiments aux fonctions nouvelles, tels que le théâtre Dom Pedro V, le Club Militaire, la caserne des Maures et l'hôtel Bela Vista. Parallèlement, les Chinois continuèrent de construire dans leur style propre, avec notamment le temple du Dieu de la Terre, le temple du Dieu de la Justice, le Temple Na Tcha et le Temple A-Ma. À cette période commença également la conquête de la terre, qui se poursuivit pendant le XX^e siècle, agrandissant substantiellement la zone urbanisée.

Après 1949, la population s'accrut, notamment du fait d'un afflux de réfugiés chinois venus de l'intérieur des terres. En 1974, Macao fut déclaré territoire sous administration portugaise. Aux termes du traité de 1987, Macao est devenue en décembre 1999 une région administrative spéciale sous souveraineté chinoise. Les années 1990 ont été le théâtre d'une expansion immobilière, entraînant l'apparition d'un grand nombre de gratte-ciel en centre ville, quoique principalement en dehors des zones tampon définies. Parallèlement, des campagnes de restauration des monuments historiques ont été menées.

Politique de gestion

Dispositions légales :

L'ensemble Saint-Joseph, le théâtre Dom Pedro V et la maison sainte de la miséricorde appartiennent à des institutions. Les autres biens sont la propriété du gouvernement de la Région Administrative Spéciale de Macao. La caserne des Maures, la maison du Mandarin et le théâtre Dom Pedro V sont protégés en tant que

« bâtiments d'intérêt architectural ». Les autres biens sont protégés en qualité de « monuments ».

La principale base légale de protection inclut : « la constitution de la Région Administrative Spéciale de Macao de la République Populaire de Chine », le décret-loi n° 56/84/M et le décret n° 83/92/M, relatif à la Défense du patrimoine architectural, environnemental et culturel, et le décret n° 7/91/M relatif aux réglementations générales de construction urbaine.

Les quartiers historiques inclus dans les zones tampon sont désignés comme zones de patrimoine classé.

Structure de la gestion :

La Région Administrative Spéciale de Macao est une région administrative locale de la République Populaire de Chine. L'Institut culturel de Macao est le principal organisme disposant d'un mandat de gestion sur les questions relatives à la préservation du patrimoine culturel et à la mise en œuvre de toutes les lois de protection du patrimoine. Les biens individuels classés ont chacun leur propre office de gestion.

Ressources :

Les ressources financières pour la préservation du patrimoine culturel classé sont fournies par le gouvernement.

Justification émanant de l'État partie (résumé)

Critère ii : *Les monuments historiques de Macao* sont les meilleurs et les plus concrets des exemples d'échanges culturels entre l'Occident et la Chine. Le groupe de bâtiments et le tracé original des rues que couvre la proposition d'inscription dépeignent clairement la dimension pluriculturelle des racines historiques de Macao, où le tissu urbain primaire illustre une fusion unique des concepts occidentaux et chinois d'organisation spatiale, de style architectural, d'idéal esthétique, de qualité artistique et d'échange technologique. Macao joua un rôle crucial dans l'établissement d'un port marchand lucratif en Chine et d'un peuplement portugais permanent dans la région, mettant en place les conditions nécessaires pour soutenir le lucratif triangle d'or des routes marchandes maritimes entre l'Inde, le Japon et la Chine, devenu la source principale de revenus soutenant, sur le long terme, l'influente compagnie maritime portugaise. Macao eut une grande influence dans la conception structurelle militaire chinoise, ainsi que dans l'amélioration de la qualité des productions d'équipement militaire en Chine et dans la région.

Critère iii : Les monuments historiques de Macao sont un témoignage unique de la première et de la plus durable des rencontres entre l'Occident et la Chine, comme en attestent l'ensemble des édifices, la rue principale et les quartiers d'origine de la ville à l'intérieur de la zone proposée pour inscription, où des exemples des cultures occidentale et chinoise se côtoient au sein de l'environnement urbain et présentent clairement la fusion des styles architecturaux et des technologies.

Critère iv : Macao est d'une authenticité exceptionnelle pour un ancien peuplement marchand d'Asie, intégrant un éventail complet d'exemples architecturaux vernaculaires à la fois occidentaux et chinois qui illustrent le rôle crucial de Macao dans l'histoire de l'humanité.

Critère vi : La proposition d'inscription comprend plusieurs exemples pionniers associés à des changements notables et influents en Chine. Les monuments architecturaux comprennent plusieurs « premières » en Chine (théâtre, université, administration, architecture...). D'éminentes figures comme le Dr Sun Yat Sen ont puisé une inspiration idéologique dans les modèles sociaux et culturels dont elles ont été témoins à Macao, par l'éventail local des productions artistiques, des œuvres littéraires riches et créatives (par exemple celles de Zheng Guanying), le style de vie de la communauté, l'environnement culturel et les modèles économiques locaux. Dans ce contexte, les activités du Dr Sun Yat Sen à Macao l'ont directement incité à prendre la tête d'importants changements dans les idéaux économiques et politiques de la Chine, aboutissant au final à la fin du système féodal impérial et à la transformation de la Chine en République moderne.

3. ÉVALUATION DE L'ICOMOS

Actions de l'ICOMOS

Une mission d'expertise de l'ICOMOS s'est rendue sur le site en septembre 2004.

L'ICOMOS a également consulté le Comité Scientifique International sur les villes et villages historiques (CIVVIH).

Après une évaluation préliminaire de la proposition d'inscription, l'ICOMOS a contacté l'État partie pour obtenir des éclaircissements. Il en a résulté une révision de la définition du bien proposé pour inscription, une analyse comparative détaillée et des informations complémentaires sur le développement historique et le rôle stratégique du site.

Conservation

Historique de la conservation :

La ville de Macao a vu sa population croître énormément après 1949, suivi par un développement économique. Ces dernières années, des efforts ont été faits pour protéger et restaurer les édifices du patrimoine dans le centre ville. Dans cette optique, de nouvelles lois datant de 1984 réglementent la gestion et fournissent des directives appropriées.

État de conservation :

L'état de conservation des biens proposés pour inscription est généralement considéré comme raisonnable. Une attention remarquable a été portée à la restauration des bâtiments historiques, attention d'ailleurs reconnue par l'UNESCO qui a décerné une mention d'honneur à la restauration de l'église Saint-Joseph, dans le cadre du

programme des Prix de l'UNESCO du Patrimoine d'Asie-Pacifique pour la Conservation du Patrimoine Culturel. Au sein des *ruines de Saint-Paul*, une nouvelle structure dépeint la position et la hauteur du chœur d'origine. Le sol de l'église a été conçu de façon à rappeler le plan au sol. Au centre du terrain de la forteresse de Sao Paulo do Monte, on trouve un nouveau *Musée de Macao*. Il s'agit d'une structure sur plusieurs niveaux, le dernier étage étant visible au-dessus du sol. Une voie piétonne avec des escalators relie la forteresse aux ruines de Saint-Paul. Une extension moderne est construite à l'arrière de la *caserne des Maures* en réponse aux exigences du département Anti-incendie, demandant une sortie d'urgence. L'aile occidentale du *séminaire Saint-Joseph* est transformée en musée et en centre d'interprétation. La *maison du Mandarin* est progressivement restaurée. Les surfaces architecturales de la chapelle de Guia et de la forteresse sont actuellement en cours de restauration, expérience intéressante dont on apprend beaucoup. *Le Leal Senado* et la *maison sainte de la miséricorde* ont été rénovés et ouverts au public.

Gestion :

Si l'Institut culturel continuera d'assurer la gestion principale du patrimoine, le nouveau *Comité de gestion de l'environnement du patrimoine* (HEMC) sera la première instance responsable de coordonner tous les secteurs de la ville et de la communauté qui sont directement responsables de l'état général de conservation des biens et de la bonne condition environnementale des zones tampon respectives. Les membres de ce comité comprendront des représentants des instances gouvernementales et non gouvernementales comme les comités de gestion de chaque bien proposé pour inscription, les associations communautaires des quartiers, des secteurs de la culture, de l'architecture, de l'urbanisme, des infrastructures, du développement touristique et autres secteurs pertinents.

Un plan d'action a été préparé pour la gestion des biens proposés pour inscription et des zones tampon. Le système de gestion actuel est jugé approprié. Pendant la mission de l'ICOMOS, on a cependant également évoqué un passage à l'étape suivante par l'amélioration de la corrélation entre le développement économique de Macao et les stratégies et plans de gestion pour les ressources patrimoniales de l'île. Macao compte quelques 15 millions de visiteurs par an. Ce chiffre est considéré comme un chiffre optimum, qui pourrait cependant être rapidement dépassé. Il importera de prêter toute l'attention qu'il convient à une interprétation équilibrée des sites, en tenant compte du contexte global.

Les délimitations des zones tampon 1 et 2 se superposent aux « zones protégées ». Dans la zone tampon 1, qui commence au temple A-Ma, cette zone suit la principale voie urbaine de la ville, qui relie le premier temple chinois à la « ville chrétienne », reliant 11 monuments. Suite à la mission de l'ICOMOS, la zone tampon 1 a été modifiée de façon à coïncider avec les limites de la grande baie de Praia.

Analyse des risques :

La péninsule compte environ 493 000 habitants, et les zones tampon 36 000. Les quartiers historiques ont subi

des pressions liées au développement ces dernières décennies, d'où l'apparition de gratte-ciel. Du fait des efforts de protection des autorités, les pressions sont désormais moindres et le développement ciblé sur d'autres lieux de la péninsule.

Macao se trouve dans une zone sub-tropicale et est entourée par la mer. Elle est très humide, ce qui expose les structures bâties à divers problèmes, parmi lesquels les attaques de termites. Les structures en bois sont également vulnérables au feu. En outre, la région est sujette aux catastrophes naturelles, notamment aux typhons. Ces dernières années, les dégâts ont été bien moindres, quoique cela soit sans doute le fait de systèmes de construction plus résistants.

Authenticité et intégrité

La ville de Macao a connu ces dernières décennies un important développement économique. Cela a entraîné la concentration des entreprises et des commerces sur l'île relativement petite de Macao. Dans le même temps, on note que les zones principales historiques et les zones tampon proposées pour inscription sur la Liste du patrimoine mondial ont été relativement moins affectées. La route historique qui mène du temple A-Ma et de l'ancien port chinois à la ville chrétienne au nord a conservé une grande partie du tissu historique, devenant un témoignage de l'histoire du lieu. Une partie de la zone tampon comporte plusieurs gratte-ciel relativement élevés. Néanmoins, les diverses facettes de l'héritage colonial du lieu ont incontestablement été conservées.

Les monuments et lieux proposés pour inscription ont conservé leurs matériaux et leur forme d'origine. La plupart de ces monuments ont fait l'objet de récents travaux de réhabilitation et de présentation.

Évaluation comparative

La proposition d'inscription d'origine ne dressait de comparaison qu'avec un seul site : Goa, en Inde. Le document révisé fournit à la place une comparaison beaucoup plus détaillée, prenant en compte le développement général du commerce entre l'Orient et l'Occident. Macao est comparé à d'autres établissements portugais, tels que les églises et couvents de Goa (Patrimoine mondial depuis 1986), la ville portugaise de Mazagan (Patrimoine mondial depuis 2004) et Malacca, ainsi que d'autres sites coloniaux, comme la ville historique de Vigan (Patrimoine mondial en 1999), les églises baroques des Philippines (Patrimoine mondial depuis 1999), les églises baroques des Philippines (Patrimoine mondial en 1993), et le peuplement hollandais de Batavia, en Indonésie. Il est fait également référence à Hong Kong (fondé en 1840 à proximité de Macao) et à d'autres sites de Chine, comme Canton, Xiamen, Shanghai et Quanzhou. Les établissements portugais en Amérique du Sud présentent des caractéristiques différentes illustrant un contexte culturel différent.

De cette comparaison émerge la situation particulière qui distingue Macao. Sa situation géographique sur le continent chinois et l'interaction particulière entre le

gouvernement chinois et les marchands étrangers lui ont conféré une position stratégique dans le réseau marchand international. Macao est également caractérisé par son mélange pluriculturel d'influences, que reflète encore aujourd'hui sa communauté.

Valeur universelle exceptionnelle

Déclaration générale :

Macao est identifiée comme la première et la plus durable des rencontres entre l'Occident et la Chine, et est devenue un exemple exceptionnel d'échange culturel entre eux. Si les Portugais sont arrivés les premiers, d'autres nationalités s'y sont aussi installées, comme les Hollandais, les Français et les Britanniques. En conséquence, Macao a spontanément donné naissance à un mélange de cultures, comme en atteste son patrimoine, impliquant non seulement les arts et l'architecture, mais aussi la religion, la littérature, différents domaines culturels, la science et la médecine. Même le créole particulier de Macao (*Maquista*) témoigne du mélange culturel : il repose sur un portugais mâtiné de contributions d'une multitude d'autres langues.

Macao a joué un rôle stratégique dans les connexions marchandes mondiales. En ce qui concerne la Chine, c'était le port principal affilié à Canton (Guangzhou aujourd'hui), ce qui a grandement contribué à son développement. Elle est devenue le carrefour de plusieurs grandes routes marchandes, notamment la route Macao-Goa-Europe (soie brute, soie, porcelaine et herbes de Chine, textiles végétaux, cristaux, verrerie et horloges d'Angleterre, produits industriels des Flandres, vins du Portugal), la route Macao-Japon (échangeant de la soie contre de l'argent), la route Macao-Manille-Amérique (« route de la soie de l'océan Pacifique ») et la route Macao-Asie du Sud-est, faisant concurrence à Malacca.

Macao a joué un rôle dans l'apparition de changements importants et d'idées nouvelles en Chine. On y compte notamment le premier théâtre à l'occidentale, la première université sur le modèle occidental, le premier Sénat à l'occidentale. Du fait de l'importance de Macao dans la médecine, le Dr Sun Yat Sen, fondateur idéologique et premier président de la Chine moderne, y travailla, puisant une inspiration cruciale dans son environnement intellectuel et culturel. En fait, Macao a été associée à plusieurs éminentes figures culturelles et notamment littéraires de Chine et d'Europe. Macao peut être considérée comme dotée d'une valeur universelle exceptionnelle en ce qu'elle est la première et la plus durable des passerelles d'échanges culturels entre la Chine et l'Europe.

Évaluation des critères :

Critère ii : L'histoire de Macao est intimement associée au développement des routes marchandes mondiales. Son emplacement stratégique sur le territoire chinois et la relation particulière instaurée entre les autorités chinoises et portugaises lui confèrent une position stratégique pour d'importants échanges d'influences et de valeurs de l'humanité dans les domaines de la culture, des sciences, de la technologie, de l'art et de l'architecture.

Critère iii : Macao est un témoignage unique de la première et de la plus durable des rencontres entre l'Occident et la Chine, du XVIe au XXe siècle. C'était le point central non seulement des marchands mais aussi des missionnaires (catholiques et protestants) et de différents développements dans certains domaines de la connaissance tels la littérature et la médecine. On peut retrouver l'impact de cette rencontre dans le mélange de différents types d'architecture avec une fusion de styles et de technologies issus des différentes cultures qui caractérisent la zone historique principale de Macao. Cette rencontre peut aussi se retrouver dans la culture actuelle du lieu, ses traditions, et même son créole portugais particulier, auquel se mélangent les influences d'un grand nombre d'autres langues.

Critère iv : Macao représente un exemple exceptionnel d'ensemble architectural illustrant le développement de la rencontre entre les civilisations d'Occident et de Chine sur quatre siècles et demi. La route historique, avec sa série d'espaces urbains et son mélange d'ensembles architecturaux vernaculaires, reliant l'ancien port chinois à la ville portugaise, a évolué au fil du temps en une combinaison unique de bâtiments et de structures qui témoignent des différentes phases de la rencontre culturelle.

Critère vi : Du fait de sa situation géographique et culturelle particulière, Macao a été associé à l'échange d'une grande variété d'influences culturelles, spirituelles, scientifiques et techniques entre les civilisations d'Occident et de Chine. Le Dr Sun Yat Sen, premier président de la Chine, a puisé son inspiration idéologique dans les modèles sociaux et culturels de Macao, où il travaillait comme médecin. Ces idées l'ont directement incité à initier d'importants changements en Chine, aboutissant finalement à la fin de l'ère du système féodal impérial et établissant la république moderne.

4. RECOMMANDATIONS DE L'ICOMOS

Recommandation concernant l'inscription

L'ICOMOS recommande que le Comité du patrimoine mondial adopte le projet de décision suivant :

Le Comité du patrimoine mondial,

1. Ayant examiné le document WHC-05/29.COM/8B,
2. Inscrit le bien sur la Liste du patrimoine mondial sur la base des **critères ii, iii, iv et vi** :

Critère ii : L'emplacement stratégique de Macao sur le territoire chinois et la relation particulière instaurée entre les autorités chinoises et portugaises ont favorisé un échange important de valeurs humaines dans les différents domaines de la culture, des sciences, de la technologie, de l'art et de l'architecture sur plusieurs siècles.

Critère iii : Macao est un témoignage unique de la première et de la plus durable des rencontres entre l'Occident et la Chine. Du XVIe au XXe siècle, elle a été le point de convergence des marchands et des

missionnaires et le point central de différents domaines de connaissance. L'impact de cette rencontre se retrouve dans le mélange des différentes cultures qui caractérise la zone historique principale de Macao.

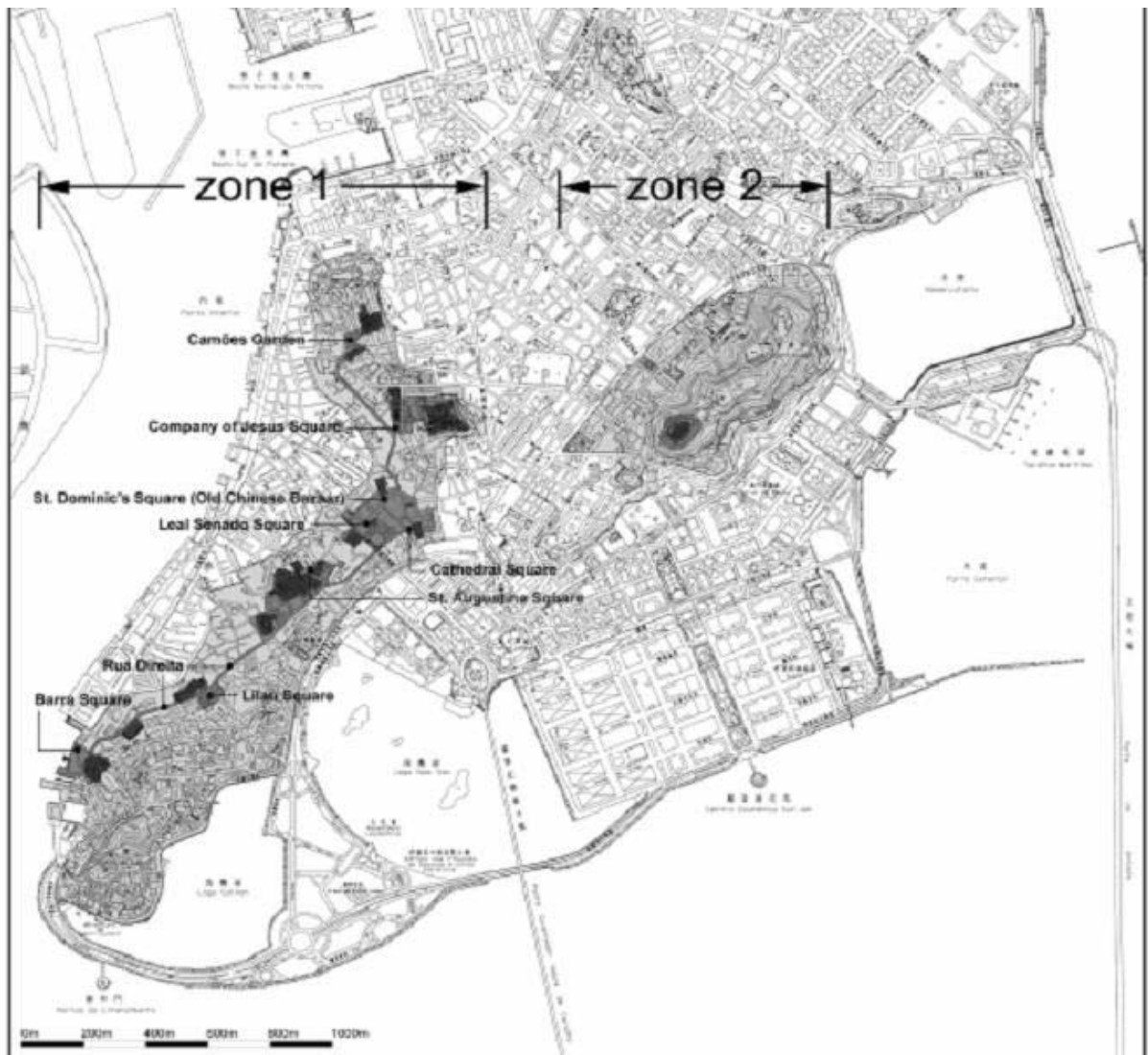
Critère iv : Macao représente un exemple exceptionnel d'ensemble architectural illustrant le développement de la rencontre entre les civilisations d'Occident et de Chine sur quatre siècles et demi, représenté par la route historique, avec sa série d'espaces urbains et d'ensembles architecturaux, qui relie l'ancien port chinois à la ville portugaise.

Critère vi : Macao a été associée à l'échange d'une grande variété d'influences culturelles, spirituelles, scientifiques et techniques entre les civilisations d'Occident et de Chine. Ces idées ont directement motivé l'introduction de changements importants en Chine, aboutissant finalement à la fin de l'ère du système féodal impérial et à l'établissement de la république moderne.

3. Recommande que le nom du bien proposé pour inscription soit changé pour : « Le centre historique de Macao ».

4. Recommande également que tous les efforts soient faits pour développer le système de gestion afin que soit conservée l'intégrité visuelle et structurelle existante, et que soient maintenus les principaux axes de vue de la zone proposée pour inscription dans leur environnement actuel.

ICOMOS, avril 2005



PROTECTED BUILDINGS, PROTECTED AREAS AND BUFFER ZONES

LEGEND:

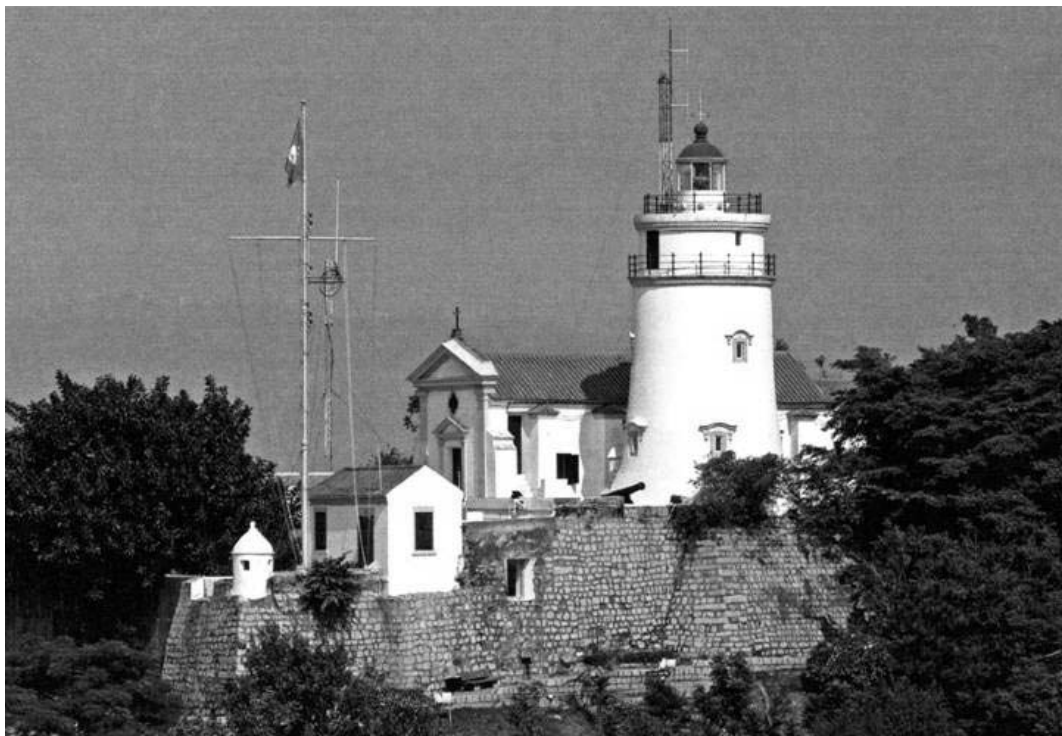
- Protected Buildings
- Protected Areas
- Buffer Zones

PLAN DOCUMENT No. 02

Plan indiquant la délimitation du bien proposé pour inscription



Ruines de l'église Saint-Paul



Forteresse de Guia (comprenant la Chapelle et le phare de Guia)