

ABSTRACTS

Opium in the Making of Macao's Early Twentieth-Century Rentier Economy

Saddled with financial burden dating back to the late nineteenth century including a hefty annual subsidy in support of Timor, successive governors in Macao looked to creative solutions to meet state revenues. Most favoured was a system of monopolies farmed out to local syndicates including bidding for exclusive rights for opium. The system also enriched the “farmers” — Macao's pioneer comprador capitalists of the early twentieth century — with a number of them extending their business empires into banking and other services. While the most enduring of the monopolies and the one to which Macao's regional and international reputation turns is gambling, the Farm which emerged as the major prop to government coffers in the pre-war period was that associated with opium. Not even the resumption of the opium monopoly by the State under Governor Tamagnini Barbosa in 1927, in line with League of Nations pressure, put an end to the system (with opium still providing 10% of state revenues down until its termination in 1946). Somewhat eclipsed in the literature with its current fascination with gambling, this article seeks to set down the rationale and justifications for what today is viewed as a highly immoral and contentious business, however lucrative in support of the local economy.

(Author: Geoffrey C. Gunn, pp. 6–30)

Sustainable Theoretical Framework followed by Macao in Legal Translation and its Application to Translation of Social Welfare Legislation

In accordance with the principle of bilingualism enshrined in the Basic Law of the Macao SAR and pursuant to Decree-Law No. 101/99/M, 13 December, all normative acts must be published in *Boletim Oficial* in both official languages and the lack of publicising legislation in the two official languages implies its legal ineffectiveness. Accordingly, before the publication of any bilingual legal diploma, it is essential to carry out a rigorous translation for the subsequent dissemination of the unitary act authenticated in two languages. The simple adoption of the traditional principle of fidelity of general translation is no longer sufficient to deal with modern legal translation that requires equivalence in intention, effect and meaning. To redress this little studied or under explored subject, often merely referred to in passing by academics and professionals in the area, the present work seeks to establish a sustainable theoretical framework for legal translation in Macao. This is accompanied by a brief demonstration in its application, in the most crucial part, to the translation of social welfare legislation, given its undeniable importance as the ultimate defence of social security at the local level and

the maintenance of socio-economic competitiveness of Macao on the international stage. This is further complemented in the annex with a corpus of typical and specific bilingual terms and expressions of social welfare legislation of the Macao SAR.

(Author: Lu Chi Seng, pp. 31–54)

The Importance and Impact of Translation in Mainland China and Macao during the Period 1911–1949

This article presents the panorama of translation activities between Mainland China and Macao during the period between 1911 and 1949. The aim of the present study is to compare translation activities between these two territories from the perspective of their social and political contexts. This study is based on Critical Discourse Analysis (CDA) theory. During this 38-year period, translation practice in Mainland China entered a new period. The new generation of Chinese intellectuals saw translation as a particular mission to reform China. Subsequently, aspects of Western culture were introduced into China through the translation of literary works from countries such as Japan, France, Russia and others. In comparison, although Macao was a territory of China, its translation practice shows a different image. This translation activity was mainly based in the fields of administration and education.

(Authors: Yuxi Wu, Carlos Botão Alves, pp. 55–69)

Defending Canton: Chinese Pirates, British Traders, and Hong Merchants, 1780–1810

A great upsurge in large-scale piracy between 1780 and 1810 had a tremendous impact on the Canton trade. Provincial officials, Hong merchants, and foreign traders repeatedly acknowledged that pirates, operating from bases scattered throughout the Pearl River Delta, greatly hindered commerce and communications. Several times pirates threatened Canton, each time triggering a great panic in the city. To help defray the high costs of defending the city and surrounding delta, officials called on the Hong merchants to “contribute” money.

In fact, whenever the government’s coffers were insufficient, the government levied Hong merchants. Periodic exactions were a fact of life for Canton’s Hong merchants, who were assessed monetary quotas for famine and flood relief, construction and repairs of forts and bridges, and for extraordinary military campaign, such as those against the Guangdong pirates. By the 1780s, contributions to the government were usually paid out in installments from the Hong merchants’ common chest, known as the Consoo Fund. This article, which is divided into three sections, examines first, the development of large-scale piracy in the Pearl River Delta in the context of increasingly strained

Sino-Western relations; second, the development of a customary contribution system that Qing officials imposed on the Hong merchants and its repercussions on them and the Canton trade; and third, the important role of Hong merchants in the defence of Canton between 1804 and 1810, at the height of the pirate crisis.

(Author: Robert J. Antony, pp. 70–95)

Amoy Anqua (1696–1723) and the China Trade before the Rise of the Canton System

Anqua was a prominent Chinese merchant who was active in Amoy in the late seventeenth and early eighteenth centuries. He supplied cargos to the ships of the East India companies as well as private vessels from India. In the early years of the eighteenth century, Anqua had a falling out with officials in Amoy, which resulted in his business accumulating a substantial debt. He nonetheless continued to trade with foreigners and he owned a junk which sailed to Canton. In 1704, Anqua relocated to Ningbo and Chusan where he continued to supply cargos to foreign ships. He eventually gained the favour of an official in Beijing, who honoured him with a special licence to trade. In 1713, Anqua moved to Canton, but he was not able to gain a foothold in the trade there, as he had done previously in Amoy. In 1723, he returned to Amoy, and then disappears from

the records. Anqua’s example provides us with a window into the early years of the China trade. His experience is reflective of a wider phenomenon where all foreign traders abandoned other Chinese ports, one by one, and removed their operations to Canton. These were the formative years before the rise of the Canton System.

(Author: Paul A. Van Dyke, pp. 96–111)

On the Political Context of Literary Systems: Global Market, Nation, Empire

The phenomenon of World Literature inverts the logic of Western national literatures, imposing English as a lingua franca and mediator of different literary traditions. The Western Tradition has thus been relativised, through a supposedly “transcultural” “market” that super ordinates itself and, at the same time, delegitimises the Western Tradition as “Eurocentric” and “imperialistic”. However, in a global comparative perspective, the concept of “empire” fits more closely Eastern millenary polities, by definition multi-ethnic and multi-linguistic, albeit organised under an official canon. Although the Western experience has always been dynamic, having experienced political and cultural hegemonies, its historical reality has always involved a number of autonomous cultural and linguistic clusters.

(Author: Giorgio Sinedino, pp. 112–122)

**“Literary Creation” in Liu Xie’s
*The Literary Mind and the
Carving of Dragons***

Still untranslated into Portuguese, *Wenxin Diaolong* is probably the most important treatise of literary-critical practice in China’s history. This article attempts to research the problem of “literary creation” in the *Wenxin Diaolong*, studying chapters 44, 26 and 27, which discuss, respectively, the issues of “technique” (術), “creative spirit” (神思) and the relationship

between the man of letters’ “disposition” (性) and the type of “style” (體) he is naturally inclined to follow. Liu Xie proposes a typology of eight different styles, recommending that any new writer should be trained in every one of them, beginning with the classical models and following the orthodox ideology of the Confucian classics. The “Way of Literature” has both a propaedeutic and a therapeutic function.

(Author: Giorgio Sinedino, pp. 123–143)

