SYMPOSIUM: THE TRANSLATION OF ECONOMIC IDEAS IN THE IBERIAN PENINSULA

_Council Room, King's Building, Strand Campus - 03/11/2015 (10:00-14:00)_

Abstracts

José Luís Cardoso (Institute of Social Sciences, University of Lisbon)

**Practical knowledge and economic reforms in Brazil: the role of an enlightened State Press (1799-1801)**

At the end of the eighteenth century, the Portuguese colonial empire has experienced a process of enlightened reforms, with the aim of limiting the extractive nature of colonial institutions, especially as regards the abuses associated to the tax system. These reforms were fostered by an elite of enlightened administrators, many of them born in Brazilian territory but graduated at the University of Coimbra, in continental Portugal. More than two decades before political independence (1822), the reforms directed to Brazil were influenced by a new attitude concerning the role of science and practical knowledge in order to assure the recognition of natural and human resources that were needed to support a sustainable process of economic growth. In this context, a special role was performed by a State owned Press (Casa Literária do Arco do Cego), largely sponsored by the powerful Minister Rodrigo de Sousa Coutinho. The Press has produced during a very limited period (1799-1801) an impressive number of books and pamphlets devoted to practical instructions on agriculture and manufactures, specifically targeted to Brazilian readers. Illustrated with high quality engravings, the books published by this Press were vehicles of modernization of the allocation of economic resources. Many of them were translations from English or French handbooks and booklets and therefore also serve to explain processes of diffusion and appropriation of ideas and technological knowledge. Although not explicitly addressing traditional economic policies, the printouts of the Press were a powerful instrument for economic improvement in Brazil and help to understand the changes occurred in the Portuguese empire before Brazilian independence.

Jesús Astigarraga (University of Zaragoza – Spain),

“_Niente all’improvviso. The Spanish translation of Ferdinando Galiani’s Dialogues sur le commerce des blés (1770)_.”

The Spanish translation of the Dialogues sur le commerce des blés (1770) by Ferdinando Galiani was published in Madrid in 1775. The content of this translation and the context in which it was made deserve an in-depth study. It is indisputable that this
Spanish version can only be properly understood in the framework of the prolonged and intense circulation of people, books and ideas that characterized the relations between Spain and Naples during the XVIIIth century. More particularly, in the case of Galiani, close attention must be paid to the relationship that he established during his stay in Paris (1759-1769) as secretary of the embassy of Naples with the diplomats of the Embassy of Spain, then headed by the Count of Fuentes (1763-1773). The Dialogues arrived in Spain in January 1770, just few weeks after its publication in Paris; however this Galiani’s book had to wait five years before being translated. This temporal gap between the book’s receipt and its Spanish translation has to be understood in the context of the Spanish debate – of an ideological and reforming nature – about the grain trade during the first half of the seventies. This work focuses particularly on two issues: the Spanish resistance to the liberalization experience that was fuelled by the Pragmática –a law enacted in 1765 that had established the free trade system throughout all the monarchy. Secondly, this work also focuses on the experiment of grain trade’s liberalization undertaken by Turgot in France through its famous Arrêt of 13 September 1774. The Spanish translation of the Dialogues was not in any way improvised. It was promoted by the ideologist of the Pragmática of 1765, the powerful Fiscal of the Council of Castile Pedro Rodríguez de Campomanes, and it is attributed to Juan Antonio de las Casas, a priest very close to Campomanes. It was a high-quality work, which was published at a time when the economic writings of Turgot reached great spread in Spain. The Spanish translation aimed at using the political realism and the pragmatism that characterized the Dialogues in order to extend the ten-year liberalization period started in Spain with the referred Pragmática. This translation had the virtue of eradicating any temptation to emulate in Spain the liberalization experience of the Turgot’s "new” politics, but without embracing the “old” police.

Tiago Mata (University College London)

The last breath of industrial policy: the Porter report of 1994

It is common practice for modern western polities to seek the guidance of independent experts. The government of Portugal commissioned in 1993-94 an independent report on the nation’s competitiveness hiring a Harvard Professor and global consultant as its principal author. Michael Porter's report was an out of time object. It quickly became an embarrassment to a government embattled by rising unpopularity and a failing economy. The report’s advice seemed unlawful in light of the Maastricht Treaty, instantly becoming a relic of the bygone era of industrial policy. By contrast with its policy (ir)relevance, the report was far more successful and enduring in media discourse. It gripped the public mind by imagining Portugal as a resourceful player in the global economy. In this talk I examine how the idiom of global consultancy was translated into such a compelling narrative.
Monica Lupetti, Marco E. L. Guidy (University of Pisa - Italy)

From the Language of Power to the Power of Language: about the Translations of Fénelon’s Les Aventures de Télémaque in Portugal (18th-19th centuries)

The paper examines and compares the translations of Fénelon’s Les Aventures de Télémaque published in Portugal in the 18th and 19th century. In a country in which there were only a handful of translations of political and economic treatises – also on account of a severe control on censorship kept by the government and by the Roman Catholic Church – the four translations of this work published between 1765 and 1788 were presented more as attempts to spread and circulate useful political and economic notions than as naturalisations of a literary bestseller. The first of these translations was published in 1765 by José Manuel Ribeiro Pereira, who soon after was appointed Secretary of one of the chartered companies created by the Marquis of Pombal. Already in the first edition of his translation, Pereira perceived the contrast between Pombal’s aggressive economic policy and Fénelon’s agriculturist and, to some extent, free-trade ideas. But it was in the second edition, dating from 1784-5, that he decided to add to the original story an entire newly created sequel volume, in which Ulysses dictates to Telemachus the sound principles of ‘jealousy of trade’ and encouragement of national manufactures. The second translation (1770) was officially signed by the lexicographer and translator Manuel de Sousa, although the poet Francisco Manuel do Nascimento later claimed to have contributed to it. This edition was equally dedicated to the Marquis, whose policy appeared to Sousa perfectly in tune with Fénelon’s recommendations. A third translation was published in 1785, supposedly amending – although in reality botching – Sousa’s version, while a fourth translation, in verse, was made by Joaquim Joseph Caetano Pereira e Sousa in 1788, and was dedicated to the Prince of Brazil. The editions of the 1780s mark the decline of Pombal’s policies as a consequence of Queen Mary I’s “viradeira”, which inter alia introduced more agriculturist and laissez-faire policies. The majority of nineteenth-centuries editions derived from the Sousa-Nascimento version, basically because this one was considered as technically the most reliable and offering a sample of pure Portuguese language and style. These editions relegate the politico-economic content of the work on the background, presenting Télémaque as a masterpiece of modern epic literature and a model of classical French that could be usefully applied to language learning. So, while 18th-century translations adapted to Portugal the language of political and economic power, 19th-century editions highlighted the power of both original and finely translated literary language as an instrument of education.
Monica Lupetti, Marco E. L. Guidy (University of Pisa - Italy)

**Intellectual Networks, Adaptation and Constitutionalism. The Translations of Jeremy Bentham’s Works in Portugal in the 19th Century**

The years 1821-1823 represented for Portugal the first serious attempt to introduce a constitution and representative institutions. Various leaders of the liberal movement and members of the newly elected Parliament turned to Jeremy Bentham as an intellectual leader, considering his utilitarian philosophy as a blueprint for the reform of national political institutions. Some of Bentham’s works, containing his legal, political and economic ideas (Bentham 1821; 1822) were translated into Portuguese for the first time, in one case as part of a larger project funded by the Parliament, which unfortunately was terminated before being completed. These translations represented for a still weak public opinion an opportunity to familiarize with the language of utility and constitutional government. But more importantly, the Portuguese translations were based on the French texts edited by Etienne Dumont using Bentham’s manuscripts. By the time these works were published, Bentham had turned into a radical, campaigning for representative democracy based on universal suffrage. Interestingly, Dumont’s editions presented a more moderate political approach, based on constitutional government and economic and administrative reform. As revealed by his correspondence, Bentham himself acted as a pragmatic networker, trying to make allies in Portugal, Spain and other countries by deliberately using Dumont’s adaptations and introducing himself as a constitutionalist rather than a democrat.

At a further stage, Bentham’s works attracted the attention of some Brazilian political leaders at the time the imperial institutions were reformed in a more liberal direction. Accordingly, Dumont’s recension entitled *Sophismes politiques* was translated in 1838.

Finally, Bentham’s works were reprinted in Portugal in the 1850s, during the period of Fontismo, when political pacification and liberal institutions led to a new season of institutional and educational reforms.

This paper focuses on the translations of Bentham’s legal and political writings in the Lusophone area as a case of double adaptation that played a crucial role in updating the Portuguese and Brazilian political idiom. Translators were called not only to indicate how Bentham’s works could be useful in the local political contexts but also to create neologisms that adapted the language of utility and constitution to the Portuguese language. In the first part of the paper, translations are examined as a means and as a catalyst of the network of contacts that Bentham established with Portuguese intellectuals and politicians with a view to disseminating his ideas and promoting political and administrative reforms (like Panopticon prisons, for example).

In the second part of the paper, we explore Portuguese translations in a contrastive perspective, focusing on the ways in which the terms and phrases newly created by Bentham were adapted to the language or Camões.
Bibliography

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Secondary literature

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