

# **Language And Translation In Postcolonial Literatures Multilingual Contexts Translational Texts Routledge Research In Postcolonial Literatures**

This volume explores the theoretical foundation and undercurrents of translation in diverse postcolonial contexts. In doing so the authors examine complex sequences of intercultural contact and encroachment, fusion, and breach. The impact that history and political relations have had on the role of translation in the evolution of literary and cultural relations is demonstrated and examined in detail. A strength of this collection of essays lies in the various postcolonial contexts it deals with the challenges posed to the commonly held views on postcolonial theory.

This volume outlines a new approach to the study of linguistic hybridity and its translation in cross-cultural writing. By building on concepts from narratology, cognitive poetics, stylistics, and film studies, it explores how linguistic hybridity contributes to the reader's construction of the textual agents' world-view and how it can be exploited in order to encourage the reader to empathise with one world-view rather than another and, consequently, how translation shifts in linguistic hybridity can affect the world-view that the reader constructs. Linguistic hybridity is a hallmark of cross-cultural texts such as postcolonial, migrant and travel writing as source and target language come into contact not only during the process of writing these texts, but also often in the (fictional or non-

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fictional) story-world. Hence, translation is frequently not only the medium, but also the object of representation. By focussing on the relation between medium and object of representation, the book complements existing research that so far has neglected this aspect. The book thus not only contributes to current scholarly debates – within and beyond the discipline of translation studies – concerned with cross-cultural writing and linguistic hybridity, but also adds to the growing body of translation studies research concerned with questions of voice and point of view.

Language has played a pivotal role in societal transformation in postcolonial Africa towards the creation of globally competitive knowledge societies; however so far, this role has been under-researched and under-estimated. This volume addresses this gap in the literature, by bringing together a team of globally-recognised scholars to explore the effect of language on African postcolonial societies, and how it has contributed to achieving 'mental decolonisation'. A range of languages are explored, both imported (ex-colonial) and indigenous African, and case studies from different spheres of public discourse are investigated, from universities to legal settings. Demonstrating that multilingualism is a resource for, rather than barrier to, successful transformation, this book brings the intellectualisation and institutionalisation of African languages to the forefront of development discourse, and provides an insightful snap-shot of how current academic research, public discourse, political activism and social community engagement have contributed to societal transformation in South Africa.

The concept of translation has become central to postcolonial theory in recent decades, offering as it does a useful metaphor or metonym for many of the processes explored within the framework of postcolonial studies. Translation proper, however, remains relatively underexplored and, in

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many postcolonial multilingual contexts, underexploited. Texts are often read in translation without much attention being paid to the inevitable differences that open up between an original and its translation(s), the figure of the translator remains shadowy, if not invisible, and the particular languages involved in translation in postcolonial societies often still reflect colonial power dynamics. This volume draws together reflections by translators, authors and academics working across three broad geographical areas where the linguistic legacies of French colonial operations are long-lasting and complex, namely Africa, the Caribbean and the Indian Ocean. The perspectives that emerge move beyond traditional views of translation as loss or betrayal and towards a more positive outlook, highlighting the potential for translation to enrich the lives of readers, translators and authors alike, to counter some of the destructive effects of globalisation, and to promote linguistic diversity. In addition, translation is shown to be a most valuable tool in revealing the dynamics and pressures that are relevant to the political and economic contexts in which books are written, read and sold.

The basic claim of this book is that for 2000 years and more the western tradition has relied on two very dubious assumptions about human communication: that each national language is a unique code and that linguistic communication consists in the utilization of such codes to transfer messages from mind to mind.

The book should be of use to those working in translation studies and comparative literature.

The essays in this anthology deal with translation studies in a global/local context and from a Chinese perspective. Topics such as globalisation, postcolonial theory, diaspora writing, polysystem theory and East/West comparative literary and cultural studies are all discussed.

In a postcolonial world, where structures of power, hierarchy,

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and domination operate on a global scale, writers face an ethical and aesthetic dilemma: How to write without contributing to the inscription of inequality? How to process the colonial past without reverting to a pathology of self-disgust? Can literature ever be free of the shame of the postcolonial epoch--ever be truly postcolonial? As disparities of power seem only to be increasing, such questions are more urgent than ever. In this book, Timothy Bewes argues that shame is a dominant temperament in twentieth-century literature, and the key to understanding the ethics and aesthetics of the contemporary world. Drawing on thinkers such as Jean-Paul Sartre, Frantz Fanon, Theodor Adorno, and Gilles Deleuze, Bewes argues that in literature there is an "event" of shame that brings together these ethical and aesthetic tensions. Reading works by J. M. Coetzee, Joseph Conrad, Nadine Gordimer, V. S. Naipaul, Caryl Phillips, Ngugi wa Thiong'o, and Zoë Wicomb, Bewes presents a startling theory: the practices of postcolonial literature depend upon and repeat the same structures of thought and perception that made colonialism possible in the first place. As long as those structures remain in place, literature and critical thinking will remain steeped in shame. Offering a new mode of postcolonial reading, *The Event of Postcolonial Shame* demands a literature and a criticism that acknowledge their own ethical deficiency without seeking absolution from it. This timely book brings together research on the features and evolution of Cameroon English and Cameroon Pidgin English, approached from a variety of innovative multilingual frameworks that focus on the emergence of mother tongue speakers. The authors illustrate how language and population contact, history (colonialism), multilingualism, translation, and indigenization have contributed to shaping the norms of postcolonial

Englishes and Pidgins. Employing naturalistic data, the volume provides a new fascinating perspective that better situates and supplements existing research in the fields of African Englishes and Creolistics. It is particularly of key interest to sociolinguists, contact linguists, Africanists, Anglicists, creolists and historical linguists.

Examining the cultural dynamics of translation and transfer, *Cultural Transfer Reconsidered* proposes new insights into both epistemological and analytical questions. With its focus on the North, the book opens perspectives mainly implying textual, intertextual and artistic practices and postcolonial interrelatedness.

"*Postcolonial Polysystems: The Production and Reception of Translated Children's Literature in South Africa*" is an original and provocative contribution to the field of children's literature research and translation studies. It draws on a variety of methodologies to provide a perspective, both product- and process-oriented, on the ways in which translation contributes to the production of children's literature in South Africa, with a special interest in language and power, as well as post- and neocolonial hybridity. The book explores the forces that affect the use of translation in producing children's literature in various languages in South Africa, and shows how some of these forces precipitate in the selection, production and reception of translated children's books in Afrikaans and English. It breaks new ground in its interrogation of aspects of translation theory within the multilingual and postcolonial context of South Africa, as well as in its innovative experimental investigation of

the reception of domesticating and foreignising strategies in translated picture books. The book has won the 2013 EST Young Scholar Prize."

In a time when millions travel around the planet; some by choice, some driven by economic or political exile, translation of the written and spoken word is of ever increasing importance. This guide presents readers with an accessible and engaging introduction to the valuable position translation holds within literature and society. Leading translation theorist, Susan Bassnett traces the history of translation, examining the ways translation is currently utilised as a burgeoning interdisciplinary activity and considers more recent research into developing technologies and new media forms. Translation displays the importance of translation across disciplines, and is essential reading for students and scholars of translation, literary studies, globalisation studies, and ancient and modern languages.

Exploring literatures from a range of countries this book provides a comprehensive introduction to some of the central features of language in a wide variety of postcolonial texts.

In recent years, scholarship on translation has moved well beyond the technicalities of converting one language into another and beyond conventional translation theory. With new technologies blurring distinctions between "the original" and its reproductions, and with globalization redefining national and cultural boundaries, "translation" is now emerging as a reformulated subject of lively, interdisciplinary debate. *Nation, Language, and the Ethics of Translation* enters the heart of this debate. It

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covers an exceptional range of topics, from simultaneous translation to legal theory, from the language of exile to the language of new nations, from the press to the cinema; and cultures and languages from contemporary Bengal to ancient Japan, from translations of Homer to the work of Don DeLillo. All twenty-two essays, by leading voices including Gayatri Spivak and the late Edward Said, are provocative and persuasive. The book's four sections--"Translation as Medium and across Media," "The Ethics of Translation," "Translation and Difference," and "Beyond the Nation"--together provide a comprehensive view of current thinking on nationality and translation, one that will be widely consulted for years to come. The contributors are Jonathan E. Abel, Emily Apter, Sandra Bermann, Vilashini Cooppan, Stanley Corngold, David Damrosch, Robert Eaglestone, Stathis Gourgouris, Pierre Legrand, Jacques Lezra, Françoise Lionnet, Sylvia Molloy, Yopie Prins, Edward Said, Azade Seyhan, Gayatri Chakravorty Spivak, Henry Staten, Lawrence Venuti, Lynn Visson, Gauri Viswanathan, Samuel Weber, and Michael Wood. This collection gathers together a stellar group of contributors offering innovative perspectives on the issues of language and translation in postcolonial studies. In a world where bi- and multilingualism have become quite normal, this volume identifies a gap in the critical apparatus in postcolonial studies in order to read cultural texts emerging out of multilingual contexts. The role of translation and an awareness of the multilingual spaces in which many postcolonial texts are written are fundamental issues with which postcolonial studies

needs to engage in a far more concerted fashion. The essays in this book by contributors from Australia, New Zealand, Zimbabwe, Cyprus, Malaysia, Quebec, Ireland, France, Scotland, the US, and Italy outline a pragmatics of language and translation of value to scholars with an interest in the changing forms of literature and culture in our times. Essay topics include: multilingual textual politics; the benefits of multilingual education in postcolonial countries; the language of gender and sexuality in postcolonial literatures; translational cities; postcolonial calligraphy; globalization and the new digital ecology.

This collection of essays aims to contribute to scholarship already published in Translation Studies and Postcolonial Studies, endeavouring to question the traditional divide between these two academic strands and to bring them closer together in creative ways, across several geographical regions, linguistic contexts and historical circumstances. Moving away from a binary and dichotomous approach, the authors address these questions that link linguistic heterogeneity, postcolonial resistance and border identities. How does translation as a process operate across different linguistic and cultural spaces? How do translated selves negotiate meaning simultaneously across multiple linguistic borders? For the sake of cohesion, the geopolitical zones of translational contact have been limited to two colonial/European languages, namely French and English. The regional languages involved cover postcolonial, cultural spaces where Mauritian, Haitian, Reunionese and Louisianian Creole, Gikuyu, Wolof,

Swahili and Arabic are spoken.

Arising from cultural anthropology in the late 1980s and early 1990s, postcolonial translation theory is based on the observation that translation has often served as an important channel of empire. Douglas Robinson begins with a general presentation of postcolonial theory, examines current theories of the power differentials that control what gets translated and how, and traces the historical development of postcolonial thought about translation. He also explores the negative and positive impact of translation in the postcolonial context, reviewing various critiques of postcolonial translation theory and providing a glossary of key words. The result is a clear and useful guide to some of the most complex and critical issues in contemporary translation studies. This volume investigates sociolinguistic discourses, identity choices and their representations in postcolonial national and social life, and traces them to the impact of colonial contact. The chapters stitch together current voices and identities emerging within both ex-colonized and ex-colonizer communities as each copes with the social, lingual, cultural, and religious mixes triggered by colonialism. These mixes, reflected in the five thematic parts of the book - 'postcolonial identities', 'nationhood discourses', 'translating the postcolonial', 'living the postcolonial', and 'colonizing the colonizer' - call for deeper investigations of postcolonial communities using emic approaches.

This edited volume explores the role of (postcolonial) translation studies in addressing issues of the postcolony. It investigates the retention of the notion of

postcolonial translation studies and whether one could reconsider or adapt the assumptions and methodologies of postcolonial translation studies to a new understanding of the postcolony to question the impact of postcolonial translation studies in Africa to address pertinent issues. The book also places the postcolony in historical perspective, and takes a critical look at the failures of postcolonial approaches to translation studies. The book brings together 12 chapters, which are divided into three sections: namely, Africa, the Global South, and the Global North. As such, the volume is able to consider the postcolony (and even conceptualisations beyond the postcolony) in a variety of settings worldwide.

This book gives a fascinating account of the unique history of the national – creole – language of Mauritius and the process of standardization that it is undergoing in postcolonial times. The central question is how far a creative writer's activity may affect the status and linguistic forms of a regional language. The book focuses on the work of the author Dev Virahsawmy, who, particularly through his Shakespeare translations, is an active agent in the standardization of Mauritian creole. The approaches employed in *From Creole to Standard* combine a sociolinguistic examination of (changing) language attitudes with detailed textual studies of some of Virahsawmy's works to show the relation of his work to the process of language development. This book is relevant to the study of other creole languages undergoing standardization as well as to questions of language development more widely. Its strength lies precisely in its interdisciplinary approach, which

addresses different readerships. Mooneeram's study is of great interest to both postcolonial thinking and sociolinguistics but also has important implications for debates about the role of canonical literary works and their transmission in the wider world. Her book is also a contribution to Shakespeare studies and the field of literary linguistics. There are interesting parallels between the contemporary situation of Mauritian creole and English in the sixteenth and seventeenth centuries. Virahsawmy's adaptations and translations into creole echo the role Shakespeare's 'originals' played for English, and Mooneeram demonstrates how other writers have followed Virahsawmy in using literary forms to enrich the language.

This book provides an innovative look at the reception of Frantz Fanon's texts, investigating how, when, where and why these—especially his seminal *Les Damnés de la Terre* (1961)—were first translated and read. Building on renewed interest in the author's works in both postcolonial studies and revolutionary movements in recent years, as well as travelling theory, micro-history and *histoire croisée* interests in Translation Studies, the volume tells the stories of translations of Fanon's texts into twelve different languages – Arabic, Danish, English, German, Italian, Norwegian, Persian, Polish, Russian, Serbo-Croatian, Swahili and Swedish – bringing both a historical and multilingual perspective to the ways in which Fanon is cited today. With contributions from an international, interdisciplinary group of scholars, the stories told combine themes of movement and place, personal networks and agency, politics and activism,

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archival research and textual analysis, creating a book that is a fresh and comprehensive volume on the translated works of Frantz Fanon and essential reading for scholars in translation studies, postcolonial studies, cultural studies, critical race studies, and African and African diaspora literature.

This ground-breaking analysis of the cultural trajectory of England's first colony constitutes a major contribution to postcolonial studies, offering a template relevant to most cultures emerging from colonialism. At the same time, these Irish case studies become the means of interrogating contemporary theories of translation.

Moving authoritatively between literary theory and linguistics, philosophy and cultural studies, anthropology and systems theory, the author provides a model for a much needed integrated approach to translation theory and practice. In the process, the work of a number of important literary translators is scrutinized, including such eminent and disparate figures as Standish O'Grady, Augusta Gregory and Thomas Kinsella. The interdependence of the Irish translation movement and the work of the great 20th century writers of Ireland - including Yeats and Joyce - becomes clear, expressed for example in the symbiotic relationship that marks their approach to Irish formalism. Translation in a Postcolonial Context is essential reading for anyone interested in translation theory and practice, postcolonial studies, and Irish literature during the 19th and 20th centuries.

The Oxford Handbook of Postcolonial Studies provides a comprehensive overview of the latest scholarship in postcolonial studies, while also considering possible

future developments in the field. Original chapters written by a worldwide team of contributors are organised into five cross-referenced sections, 'The Imperial Past', 'The Colonial Present', 'Theory and Practice', 'Across the Disciplines', and 'Across the World'. The chapters offer both country-specific and comparative approaches to current issues, offering a wide range of new and interesting perspectives. The Handbook reflects the increasingly multidisciplinary nature of postcolonial studies and reiterates its continuing relevance to the study of both the colonial past, in its multiple manifestations, and the contemporary globalized world. Taken together, these essays, the dialogues they pursue, and the editorial comments that surround them constitute nothing less than a blueprint for the future of a much-contested but intellectually vibrant and politically engaged field.

This companion offers a wide-ranging introduction to the rapidly expanding field of translation studies, bringing together some of the best recent scholarship to present its most important current themes. Features new work from well-known scholars. Includes a broad range of geo-linguistic and theoretical perspectives. Offers an up-to-date overview of an expanding field. A thorough introduction to translation studies for both undergraduates and graduates. Multi-disciplinary relevance for students with diverse career goals.

This outstanding collection brings together eminent contributors (from Britain, the US, Brazil, India and Canada) to examine crucial interconnections between postcolonial theory and translation studies. Examining the relationships

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between language and power across cultural boundaries, this collection reveals the vital role of translation in redefining the meanings of culture and ethnic identity. The essay topics include: \* links between centre and margins in intellectual transfer \* shifts in translation practice from colonial to post-colonial societies. \* translation and power relations in Indian languages \* Brazilian cannibalistic theories in literary transfer. The global spread of English has resulted in the emergence of a diverse range of postcolonial varieties around the world. Postcolonial English provides a clear and original account of the evolution of these varieties, exploring the historical, social and ecological factors that have shaped all levels of their structure. It argues that while these Englishes have developed new and unique properties which differ greatly from one location to another, their spread and diversification can in fact be explained by a single underlying process, which builds upon the constant relationships and communication needs of the colonizers, the colonized, and other parties. Outlining the stages and characteristics of this process, it applies them in detail to English in sixteen different countries across all continents as well as, in a separate chapter, to a history of American English. Of key interest to sociolinguists, dialectologists, historical linguists and syntacticians alike, this book provides a fascinating new picture of the growth and evolution of English around the globe.

Translation as Reparation showcases postcolonial Africa by offering African European-language literature as a case study for postcolonial translation theory, and proposes a new perspective for postcolonial literary criticism informed by theories of translation. The book focuses on translanguaging and interculturality in African Europhone literature, highlighting the role of oral culture and artistry in the writing of fiction. The fictionalizing of African orature in postcolonial literature is viewed in terms of translation and an intercultural

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writing practice which challenge the canons of colonial linguistic propriety through the subversion of social and linguistic conventions. The study opens up pathways for developing new insights into the ethics of translation, as it raises issues related to the politics of language, ideology, identity, accented writing and translation. It confirms the place of translation theory in literary criticism and affirms the importance of translation in the circulation of texts, particularly those from minority cultures, in the global marketplace. Grounded in a multidisciplinary approach, the book will be of interest to students and scholars in a variety of fields, including translation studies, African literature and culture, sociolinguistics and multilingualism, postcolonial and intercultural studies.

Focusing on the African writer and the language of the former colonial power, *The Francophone African Text: Translation and the Postcolonial Experience* highlights the writer's re-appropriation of the foreign language in the creative writing process. It calls attention to the African writer's use of French, a process of creative translation in which the writer's words form a hybrid code that compels the original French to refer to the indigenous African language for meaning. Examining a group of works under the theme of translation, this book reveals that a consideration of both ideological and linguistic elements enhances understanding of the subject from the broader perspective of postcolonial discourse.

Although the era of European colonialism has long passed, misgivings about the inequality of the encounters between European and non-European languages persist in many parts of the postcolonial world. This unfinished state of affairs, this lingering historical experience of being caught among unequal languages, is the subject of Rey Chow's book. A diverse group of personae, never before assembled in a similar manner, make their appearances in the various

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chapters: the young mulatto happening upon a photograph about skin color in a popular magazine; the man from Martinique hearing himself named "Negro" in public in France; call center agents in India trained to Americanize their accents while speaking with customers; the Algerian Jewish philosopher reflecting on his relation to the French language; African intellectuals debating the pros and cons of using English for purposes of creative writing; the translator acting by turns as a traitor and as a mourner in the course of cross-cultural exchange; Cantonese-speaking writers of Chinese contemplating the politics of food consumption; radio drama workers straddling the forms of traditional storytelling and mediatized sound broadcast. In these riveting scenes of speaking and writing imbricated with race, pigmentation, and class demarcations, Chow suggests, postcolonial languaging becomes, de facto, an order of biopolitics. The native speaker, the fulcrum figure often accorded a transcendent status, is realigned here as the repository of illusory linguistic origins and unities. By inserting British and post-British Hong Kong (the city where she grew up) into the languaging controversies that tend to be pursued in Francophone (and occasionally Anglophone) deliberations, and by sketching the fraught situations faced by those coping with the specifics of using Chinese while negotiating with English, Chow not only redefines the geopolitical boundaries of postcolonial inquiry but also demonstrates how such inquiry must articulate historical experience to the habits, practices, affects, and imaginaries based in sounds and scripts.

Explores a wide range of affects, affect theory, and literature to consolidate a fresh understanding of literary affect.

Translation, before 9/11, was deemed primarily an instrument of international relations, business, education, and culture.

Today it seems, more than ever, a matter of war and peace.

In *The Translation Zone*, Emily Apter argues that the field of

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translation studies, habitually confined to a framework of linguistic fidelity to an original, is ripe for expansion as the basis for a new comparative literature. Organized around a series of propositions that range from the idea that nothing is translatable to the idea that everything is translatable, *The Translation Zone* examines the vital role of translation studies in the "invention" of comparative literature as a discipline. Apter emphasizes "language wars" (including the role of mistranslation in the art of war), linguistic incommensurability in translation studies, the tension between textual and cultural translation, the role of translation in shaping a global literary canon, the resistance to Anglophone dominance, and the impact of translation technologies on the very notion of how translation is defined. The book speaks to a range of disciplines and spans the globe. Ultimately, *The Translation Zone* maintains that a new comparative literature must take stock of the political impact of translation technologies on the definition of foreign or symbolic languages in the humanities, while recognizing the complexity of language politics in a world at once more monolingual and more multilingual.

*The Relocation of Culture* is about accents and borders-about people and cultures that have accents and that cross borders. It is a book that deals with translation and nomadic identities, and with the many ways in which the increasing relevance of forced migrations has affected the practice of languages and the understanding of cultures in our times. Simona Bertacco and Nicoletta Vallorani examine the theoretical and practical nexus of translation and migration, two of the most visible and anxiety-producing keywords of our age, and use translation as the method for a global cultural theory firmly based in the humanities, both as creative output and interdisciplinary scholarship. Positioning their work within the field of translation studies with important borrowings from literary and cultural studies, visual and migration studies, the authors

suggest a theory of translation that makes space for complexity, considers different “languages” (words, images, sounds, bodies), and takes into account both our emotional, pre-linguistic and instinctual reaction to the other as an invader and an enemy and the responsibility for the other that lies at the heart of translation. This process necessarily involves a reflection on the location and relocation of cultures in contemporary times.

In *Motherless Tongues*, Vicente L. Rafael examines the vexed relationship between language and history gleaned from the workings of translation in the Philippines, the United States, and beyond. Moving across a range of colonial and postcolonial settings, he demonstrates translation's agency in the making and understanding of events. These include nationalist efforts to vernacularize politics, U.S. projects to weaponize languages in wartime, and autobiographical attempts by area studies scholars to translate the otherness of their lives amid the Cold War. In all cases, translation is at war with itself, generating divergent effects. It deploys as well as distorts American English in counterinsurgency and colonial education, for example, just as it re-articulates European notions of sovereignty among Filipino revolutionaries in the nineteenth century and spurs the circulation of text messages in a civilian-driven coup in the twenty-first. Along the way, Rafael delineates the untranslatable that inheres in every act of translation, asking about the politics and ethics of uneven linguistic and semiotic exchanges. Mapping those moments where translation and historical imagination give rise to one another, *Motherless Tongues* shows how translation, in unleashing the insurgency of language, simultaneously

sustains and subverts regimes of knowledge and relations of power.

"Niranjana brings into colloquy key texts from a classic age of translation and new post-humanistic texts on the same issues. She shows how the questions of translation must be reframed in light of the critique of emerging work on imperialism and cultural studies. This is a key work for translation studies."—Frances

Bartkowski, author of *Feminist Utopias*

Natalie Diaz's highly anticipated follow-up to *When My Brother Was an Aztec*, winner of an American Book Award *Postcolonial Love Poem* is an anthem of desire against erasure. Natalie Diaz's brilliant second collection demands that every body carried in its pages—bodies of language, land, rivers, suffering brothers, enemies, and lovers—be touched and held as beloveds. Through these poems, the wounds inflicted by America onto an indigenous people are allowed to bloom pleasure and tenderness: "Let me call my anxiety, desire, then. / Let me call it, a garden." In this new lyrical landscape, the bodies of indigenous, Latinx, black, and brown women are simultaneously the body politic and the body ecstatic. In claiming this autonomy of desire, language is pushed to its dark edges, the astonishing dunefields and forests where pleasure and love are both grief and joy, violence and sensuality. Diaz defies the conditions from which she writes, a nation whose creation predicated the diminishment and ultimate erasure of bodies like hers and the people she loves: "I am doing my best to not become a museum / of myself. I am doing my best to breathe in and out. // I am begging: Let me be lonely but

not invisible.” Postcolonial Love Poem unravels notions of American goodness and creates something more powerful than hope—in it, a future is built, future being a matrix of the choices we make now, and in these poems, Diaz chooses love.

With contributions by researchers from India, Europe, North America and the Caribbean, *In Translation – Reflections, refractions, transformations* touches on questions of method and on topics – including copyright, cultural hybridity, globalization, identity construction, and minority languages – which are important for the disciplinary development of translation studies but also of interest to other fields as well, most notably comparative literature, cultural studies and world literature. The volume provides a forum for new voices to be heard alongside those of well-established scholars and for current concerns to express themselves, often focusing on practices in areas of the world other than Europe or North America, which have until now tended to dominate the field. Acknowledging difference and celebrating it, the contributions conceive of translation as a process which reconstitutes and transforms, which brings renewal and growth, an interaction in a new context, a new reading, a new writing.

To most people, translation means making the words of one language understandable in another; but translation in a broader sense—seeing strangeness and incorporating it into one's understanding—is perhaps the earliest task of the human brain. This book illustrates the translation process in less-common contexts: cultural, religious, even the translation of pain. Its original contributions

seek to trace human understanding of the self, of the other, and of the stranger by discovering how we bridge gaps within or between semiotic systems. Translation and Ethnography focuses on issues that arise when we attempt to make significant thematic or symbolic elements of one culture meaningful in terms of another. Its chapters cover a wide range of topics, all stressing the interpretive practices that enable the approximation of meaning: the role of differential power, of language and so-called world view, and of translation itself as a metaphor of many contemporary cross-cultural processes. The topics covered here represent a global sample of translation, ranging from Papua New Guinea to South America to Europe. Some of the issues addressed include postcolonial

translation/transculturation from the perspective of colonized languages, as in the Mexican Zapatista movement; mis-translations of Amerindian conceptions and practices in the Amazon, illustrating the subversive potential of anthropology as a science of translation; Ethiopian oracles translating divine messages for the interpretation of believers; and dreams and clowns as translation media among the Gamk of Sudan.

Anthropologists have long been accustomed to handling translation chains; in this book they open their diaries and show the steps they take toward knowledge.

Translation and Ethnography raises issues that will shake up the most obdurate, objectivist translators and stimulate scholars in sociolinguistics, communication, ethnography, and other fields who face the challenges of conveying meaning across human boundaries.

While the term “culture wars” often designates the heated arguments in the English-speaking world spiraling around race, the canon, and affirmative action, in fact these discussions have raged in diverse sites and languages. *Race in Translation* charts the transatlantic traffic of the debates within and between three zones—the U.S., France, and Brazil. Stam and Shohat trace the literal and figurative translation of these multidirectional intellectual debates, seen most recently in the emergence of postcolonial studies in France, and whiteness studies in Brazil. The authors also interrogate an ironic convergence whereby rightist politicians like Sarkozy and Cameron join hands with some leftist intellectuals like Benn Michaels, Žižek, and Bourdieu in condemning “multiculturalism” and “identity politics.” At once a report from various “fronts” in the culture wars, a mapping of the germane literatures, and an argument about methods of reading the cross-border movement of ideas, the book constitutes a major contribution to our understanding of the Diasporic and the Transnational.

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