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The Politics of Translation

The idea for this title comes from the British sociologist Michèle Barrett's feeling that the politics of translation takes on a massive life of its own if you see language as the process of meaning-construction.¹

In my view, language may be one of many elements that allow us to make sense of things, of ourselves. I am thinking, of course, of gestures, pauses, but also of chance, of the subindividual force-fields of being which click into place in different situations, swerve from the straight or true line of language-in-thought. Making sense of ourselves is what produces identity. If one feels that the production of identity as self-meaning, not just meaning, is as pluralized as a drop of water under a microscope, one is not always satisfied, outside of the ethicopolitical arena as such, with "generating" thoughts on one's own. (Assuming identity as origin may be unsatisfactory in the ethicopolitical arena as well, but consideration of that now would take us too far afield.) I have argued in Chapter Six that one of the ways of resisting capitalist multiculturalism's invitation to self-identity and compete is to give the name of "woman" to the unimaginable other. The same sort of impulse is at work here in a rather more tractable form. For one of the ways to get around the confines of one's "identity" as one produces expository prose is to work at someone else's title, as one works with a language that belongs to many others. This, after all, is one of the seductions of translating. It is a simple miming of the responsibility to the trace of the other in the self.

Responding, therefore, to Barrett with that freeing sense of responsibility, I can agree that it is not bodies of meaning that are transferred in translation. And from the ground of that agreement I want to consider the role played by language for the *agent*, the person who acts, even though intention is not fully present to itself. The task of the feminist translator is to consider language as a clue to the workings of gendered agency. The writer is written by her language, of course. But the writing of the writer writes agency in a way that might be different from that of

the British woman/citizen within the history of British feminism, focused on the task of freeing herself from Britain's imperial past, its often racist present, as well as its "made in Britain" history of male domination.

Translation as Reading

How does the translator attend to the specificity of the language she translates? There is a way in which the rhetorical nature of every language disrupts its logical systematicity. If we emphasize the logical at the expense of these rhetorical interferences, we remain safe. "Safety" is the appropriate term here, because we are talking of risks, of violence to the translating medium.

I felt that I was taking those risks when I recently translated some eighteenth-century Bengali poetry. I quote a bit from my "Translator's Preface":

I must overcome what I was taught in school: the highest mark for the most accurate collection of synonyms, strung together in the most proximate syntax. I must resist both the solemnity of chaste Victorian poetic prose and the forced simplicity of "plain English," that have imposed themselves as the norm . . . Translation is the most intimate act of reading. I surrender to the text when I translate. These songs, sung day after day in family chorus before clear memory began, have a peculiar intimacy for me. Reading and surrendering take on new meanings in such a case. The translator earns permission to transgress from the trace of the other—before memory—in the closest places of the self.²

Yet language is not everything. It is only a vital clue to where the self loses its boundaries. The ways in which rhetoric or figuration disrupt logic themselves point at the possibility of random contingency, beside language, around language. Such a dissemination cannot be under our control. Yet in translation, where meaning hops into the spacy emptiness between two named historical languages, we get perilously close to it. By juggling the disruptive rhetoricity that breaks the surface in not necessarily connected ways, we feel the selvedges of the language-textile give way, fray into *frayages* or facilitations.³ Although every act of reading or communication is a bit of this risky fraying which scrambles together somehow, our stake in agency keeps the fraying down to a minimum except in the communication and reading of and in love. (What is the place of "love" in the ethical? As we saw, Irigaray has struggled with this

question.) The task of the translator is to facilitate this love between the original and its shadow, a love that permits fraying, holds the agency of the translator and the demands of her imagined or actual audience at bay. The politics of translation from a non-European woman's text too often suppresses this possibility because the translator cannot engage with, or cares insufficiently for, the rhetoricity of the original.

The simple possibility that something might not be meaningful is contained by the rhetorical system as the always possible menace of a space outside language. This is most eerily staged (and challenged) in the effort to communicate with other possible intelligent beings in space. (Absolute alterity or otherness is thus differed-deferred into an other self who resembles us, however minimally, and with whom we can communicate.) But a more homely staging of it occurs across two earthly languages. The experience of contained alterity in an unknown language spoken in a different cultural milieu is uncanny.

Let us now think that, in that other language, rhetoric may be disrupting logic in the matter of the production of an agent, and indicating the founding violence of the silence at work within rhetoric. Logic allows us to jump from word to word by means of clearly indicated connections. Rhetoric must work in the silence between and around words in order to see what works and how much. The jagged relationship between rhetoric and logic, condition and effect of knowing, is a relationship by which a world is made for the agent, so that the agent can act in an ethical way, a political way, a day-to-day way; so that the agent can be alive, in a human way, in the world. Unless one can at least construct a model of this for the other language, there is no real translation.

Unfortunately it is only too easy to produce translations if this task is completely ignored. I myself see no choice between the quick and easy and slapdash way, and translating well and with difficulty. There is no reason why a responsible translation should take more time in the doing. The translator's preparation might take more time, and her love for the text might be a matter of a reading skill that takes patience. But the sheer material production of the text need not be slow.

Without a sense of the rhetoricity of language, a species of neocolonialist construction of the non-Western scene is afoot. No argument for convenience can be persuasive here. That is always the argument, it seems. This is where I travel from Barrett's enabling notion of the question of language in poststructuralism. Poststructuralism has shown some of us a staging of the agent within a three-tiered notion of language (as rhetoric, logic, silence). We must attempt to enter or direct that staging, as one directs a play, as an actor interprets a script. That takes a different kind

of effort from taking translation to be a matter of synonym, syntax, and local color.

To be only critical, to defer action until the production of the utopian translator, is impractical. Yet, when I hear Derrida, quite justifiably, point out the difficulties between French and English, even when he agrees to speak in English—"I must speak in a language that is not my own because that will be more just"—I want to claim the right to the same dignified complaint for a woman's text in Arabic or Vietnamese.⁴

It is more just to give access to the largest number of feminists. Therefore these texts must be made to speak English. It is more just to speak the language of the majority when through hospitality a large number of feminists give the foreign feminist the right to speak, in English. In the case of the third world foreigner, is the law of the majority that of decorum, the equitable law of democracy, or the "law" of the strongest? We might focus on this confusion. There is nothing necessarily meretricious about the Western feminist gaze. (The "naturalizing" of Jacques Lacan's sketching out of the psychic structure of the gaze in terms of group political behavior has always seemed to me a bit shaky.) On the other hand, there is nothing essentially noble about the law of the majority either. It is merely the easiest way of being "democratic" with minorities. In the act of wholesale translation into English there can be a betrayal of the democratic ideal into the law of the strongest. This happens when all the literature of the Third World gets translated into a sort of with-it translateese, so that the literature by a woman in Palestine begins to resemble, in the feel of its prose, something by a man in Taiwan. The rhetoricity of Chinese and Arabic! The cultural politics of high-growth, capitalist Asia-Pacific, and devastated West Asia! Gender difference inscribed and inscribing in these differences!

For the student, this tedious translateese cannot compete with the spectacular stylistic experiments of a Monique Wittig or an Alice Walker.

Let us consider an example where attending to the author's stylistic experiments can produce a different text. Mahasweta Devi's "Stanadāyini" is available in two versions.⁵ Devi has expressed approval for the attention to her signature style in the version entitled "Breast-Giver." The alternative translation gives the title as "The Wet-Nurse," and thus neutralizes the author's irony in constructing an uncanny word; enough like "wet-nurse" to make that sense, and enough unlike to shock. It is as if the translator should decide to translate Dylan Thomas's famous title and opening line as "Do not go gently into that good night." The theme of treating the breast as organ of labor-power-as-commodity and the breast as metonymic part-object standing in for other-as-object—the way

in which the story plays with Marx and Freud on the occasion of the woman's body—is lost even before you enter the story. In the text Mahasweta uses proverbs that are startling even in the Bengali. The translator of "The Wet-Nurse" leaves them out. She decides not to try to translate these hard bits of earthy wisdom, contrasting with class-specific access to modernity, also represented in the story. In fact, if the two translations are read side by side, the loss of the rhetorical silences of the original can be felt from one to the other.

First, then, the translator must surrender to the text. She must solicit the text to show the limits of its language, because that rhetorical aspect will point at the silence of the absolute fraying of language that the text wards off, in its special manner. Some think this is just an ethereal way of talking about literature or philosophy. But no amount of tough talk can get around the fact that translation is the most intimate act of reading. Unless the translator has earned the right to become the intimate reader, she cannot surrender to the text, cannot respond to the special call of the text.

The presupposition that women have a natural or narrative-historical solidarity, that there is something in a woman or an undifferentiated women's story that speaks to another woman without benefit of language-learning, might stand against the translator's task of surrender. Paradoxically, it is not possible for us as ethical agents to imagine otherness or alterity maximally. We have to turn the other into something like the self in order to be ethical. To surrender in translation is more erotic than ethical. In that situation the good-willing attitude "she is just like me" is not very helpful. In so far as Michèle Barrett is not like Gayatri Spivak, their friendship is more effective as a translation. In order to earn that right of friendship or surrender of identity, of knowing that the rhetoric of the text indicates the limits of language for you as long as you are with the text, you have to be in a different relationship with the language, not even only with the specific text.

Learning about translation on the job, I came to think that it would be a practical help if one's relationship with the language being translated was such that sometimes one preferred to speak in it about intimate things. This is no more than a practical suggestion, not a theoretical requirement, useful especially because a woman writer who is wittingly or unwittingly a "feminist"—and of course all woman writers are not "feminist" even in this broad sense—will relate to the three-part staging of (agency in) language in ways defined out as "private," since they might question the more public linguistic maneuvers.

Let us consider an example of lack of intimacy with the medium. In

Sudhir Kakar's *The Inner World*, a song about Kālī written by the late nineteenth-century monk Vivekananda is cited as part of the proof of the "archaic narcissism" of the Indian [sic] male.⁶ (Devi makes the same point with a light touch, with reference to Kṛṣṇa and Siva, tying it to sexism rather than narcissism and without psychoanalytic patter.)

From Kakar's description, it would not be possible to glimpse that "the disciple" who gives the account of the singular circumstances of Vivekananda's composition of the song was an Irishwoman who became a Ramakrishna nun, a white woman among male Indian monks and devotees.⁷ In the account Kakar reads, the song is translated by this woman, whose training in intimacy with the original language is as painstaking as one can hope for. There is a strong identification between Indian and Irish nationalists at this period; and Nivedita, as she was called, also embraced what she understood to be the Indian philosophical way of life as explained by Vivekananda, itself a peculiar, resistant consequence of the culture of imperialism, as has been pointed out by many. For a psychoanalyst like Kakar, this historical, philosophical, and indeed sexual text of translation should be the textile to weave with. Instead, the English version, "given" by the anonymous "disciple," serves as no more than the opaque exhibit providing evidence of the alien fact of narcissism. It is not the site of the exchange of language.

At the beginning of the passage quoted by Kakar, there is a reference to Ram Prasad (or Ram Proshad; 1718–85). Kakar provides a footnote: "Eighteenth century singer and poet whose songs of longing for the Mother are very popular in Bengal." I believe this footnote is also an indication of what I am calling the absence of intimacy.

Vivekananda is, among other things, an example of the peculiar reactive construction of a glorious "India" under the provocation of imperialism. The rejection of "patriotism" in favor of "Kālī" reported in Kakar's passage is played out in this historical theater, as a choice of the cultural female sphere rather than the colonial male sphere.⁸ It is undoubtedly "true" that for such a figure, Ram Proshad Sen provides a kind of ideal self. Sen had retired with a pension from a clerk's job with a rural landowner, when the English were already in Bengal but had not claimed territory officially. He was himself given some land by one of the great rural landowners the year after the battle that inaugurated the territorial enterprise of the East India Company. He died eight years before the Permanent Settlement would introduce a violent epistemic rupture.⁹ In other words, Vivekananda and Ram Proshad are two related moments of colonial discursivity translating the figure of Kālī. The dynamic intricacy of that discursive textile is mocked by the useless footnote.

It would be idle here to enter the debate about the "identity" of Kālī

or indeed other goddesses in Hindu "polytheism." But simply to contextualize, let me add that it is Ram Proshad about whose poetry I wrote the "Translator's Preface" quoted earlier. He is by no means simply an archaic stage-prop in the disciple's account of Vivekananda's "crisis." Some more lines from my "Preface": "Ram Proshad played with his mother tongue, transvaluing the words that are heaviest with Sanskrit meaning. I have been unable to catch the utterly new but utterly gendered tone of affectionate banter"—not only, not even largely, "longing"—"between the poet and Kālī." Unless Nivedita mistranslated, it is the difference in tone between Ram Proshad's innovating playfulness and Vivekananda's high nationalist solemnity that, in spite of the turn from nationalism to the Mother, is historically significant. The politics of translation has shifted into the register of reactive nativism. And that change is expressed in the gendering of the poet's voice.

How do women in contemporary polytheism relate to this peculiar mother, certainly not the psychoanalytic bad mother whom Kakar derives from Max Weber's misreading, not even an organized punishing mother, but a child-mother who punishes with astringent violence and is also a moral and affective monitor?¹⁰ Ordinary women, not saintly women. Why take it for granted that the invocation of goddesses in a historically masculinist polytheist sphere is more feminist than Nietzsche or Derrida claiming woman as model? I think it is a Western and male-gendered suggestion that powerful women in the Śākta (Sakti or Kālī-worshipping) tradition necessarily take Kālī as a role model.

Mahasweta's Jashoda tells me more about the relationship between goddesses and strong ordinary women than the psychoanalyst. And here too the example of an intimate translation that goes respectfully "wrong" can be offered. The French wife of a Bengali artist translated some of Ram Proshad Sen's songs in the twenties to accompany her husband's paintings based on the songs. Her translations are marred by the pervasive orientalism ready at hand. Compare two passages, both translating the "same" Bengali. I have at least tried, if failed, to catch the unrelenting mockery of self and Kālī in the original:

Mind, why footloose from Mother?
 Mind mine, think power, for freedom's dower, bind bower with
 love-rope
 In time, mind, you minded not your blasted lot.
 And Mother, daughter-like, bound up house-fence to dupe her
 dense and devoted fellow.
 Oh you'll see at death how much Mum loves you
 A couple minutes' tears, and lashings of water, coudung-pure.

Here is the French, translated by me into an English comparable in tone and vocabulary:

Pourquoi as-tu, mon âme, délaissé les pieds de Ma ?
O esprit, médite Shokti, tu obtiendras la délivrance.
Attache-les ces pieds saints avec la corde de la dévotion.
Au bon moment tu n'as rien vu, c'est bien là ton malheur.
Pour se jouer de son fidèle, Elle m'est apparue
Sous la forme de ma fille et m'a aidé à réparer ma clôture.
C'est à la mort que tu comprendras l'amour de Mâ.
Ici, on versera quelques larmes, puis on purifiera le lieu.

Why have you, my soul [*mon âme* is, admittedly, less heavy in French], left Ma's feet?
O mind, meditate upon Shokti, you will obtain deliverance.
Bind those holy feet with the rope of devotion.
In good time you saw nothing, that is indeed your sorrow.
To play with her faithful one, She appeared to me
In the form of my daughter and helped me to repair my enclosure.
It is at death that you will understand Ma's love.
Here, they will shed a few tears, then purify the place.

And here the Bengali:

কেন কেন মার চরিত-ছড়া ।
ও মন, জা শক্তি, শাসন ছুক্তি, ঝাঁক দিবে জিত-দড়া ॥
প্রথম থাকতে, না দেখলে মন, কেন মন জেতার কপালগোড়া ।
না উত্তে ছলিতে, তনয় রূপেতে ঝাঁকেন অস্ত্রি ঘরের বেড়া ॥
ধামে মত জালগায়ে, বুঝা যাবে মৃত্যুশেষে,
জেনে দণ্ড-দুচার কান্নামগিঠি, শেষে দিবে গোবরছড়া ।

I hope these examples demonstrate that depth of commitment to correct cultural politics, felt in the details of personal life, is sometimes not enough. The history of the language, the history of the author's moment, the history of the language-in-and-as-translation, must figure in the weaving as well.

Mere reasonableness will allow rhetoricity to be appropriated, put in its place, situated, seen as only nice. Rhetoricity is put in its place that way because it disrupts. Women within male-dominated society, when they internalize sexism as normality, act out a scenario against feminism that is formally analogical to this. The relationship between logic and rhetoric, between grammar and rhetoric, is also a relationship between

social logic, social reasonableness, and the disruptiveness of figuration in social practice. These are the first two parts of our three-part model. But then, rhetoric points at the possibility of randomness, of contingency as such, dissemination, the falling apart of language, the possibility that things might not always be semiotically organized. (My problem with Kristeva and the "presemiotic" is that she seems to want to expand the empire of the meaning-ful by grasping at what language can only point at.) Cultures that might not have this specific three-part model will still have a dominant sphere in its traffic with language and contingency. Writers like Ifi Amadiume show us that, without thinking of this sphere as biologically determined, one still has to think in terms of spheres determined by definitions of secondary and primary sexual characteristics in such a way that the inhabitants of the other sphere are para-subjective, not fully subject.¹¹ The dominant groups' way of handling the three-part ontology of language has to be learned as well—if the subordinate ways of rusing with rhetoric are to be disclosed.

To decide whether you are prepared enough to start translating, then, it might help if you have graduated into speaking, by choice or preference, of intimate matters in the language of the original. I have worked my way back to my earlier point: I cannot see why the publishers' convenience or classroom convenience or time convenience for people who do not have the time to learn should organize the construction of the rest of the world for Western feminism. Five years ago, berated as unsisterly, I would think, "Well, you know one ought to be a bit more giving etc.," but then I asked myself again, "What am I giving, or giving up? To whom am I giving by assuring that you don't have to work that hard, just come and get it? What am I trying to promote?" People would say, you who have succeeded should not pretend to be a marginal. But surely by demanding higher standards of translation, I am not marginalizing myself or the language of the original?

I have learned through translating Devi how this three-part structure works differently from English in my native language. And here another historical irony has become personally apparent to me. In the old days, it was most important for a colonial or postcolonial student of English to be as "indistinguishable" as possible from the native speaker of English. I think it is necessary for people in the third world translation trade now to accept that the wheel has come around, that the genuinely bilingual postcolonial now has a bit of an advantage. But she does not have a real advantage as a translator if she is not strictly bilingual, if she merely speaks her native language. Her own native space is, after all, also class-organized. And that organization still often carries the traces of access to

imperialism, often relates inversely to access to the vernacular as a public language. So here the requirement for intimacy brings a recognition of the public sphere as well. If we were thinking of translating Marianne Moore or Emily Dickinson, the standard for the translator could not be "anyone who can conduct a conversation in the language of the original (in this case English)." When applied to a third world language, the position is inherently ethnocentric. And then to present these translations to our unprepared students so that they can learn about women writing!

In my view, the translator from a third world language should be sufficiently in touch with what is going on in literary production in that language to be capable of distinguishing between good and bad writing by women, resistant and conformist writing by women.

She must be able to confront the idea that what seems resistant in the space of English may be reactionary in the space of the original language. Farida Akhter has argued that, in Bangladesh, the real work of the women's movement and of feminism is being undermined by talk of "gendering," mostly deployed by the women's development wings of transnational nongovernment organizations, in conjunction with some local academic feminist theorists.¹² One of her intuitions was that "gendering" could not be translated into Bengali. "Gendering" is an awkward new word in English as well. Akhter is profoundly involved in international feminism. And her base is third world. I could not translate "gender" into the U.S. feminist context for her. This misfiring of translation, between a superlative reader of the social text such as Akhter, and a careful translator like myself, speaking as friends, has added to my sense of the task of the translator.

Good and bad is a flexible standard, like all standards. Here another lesson of poststructuralism helps: these decisions of standards are made anyway. It is the attempt to justify them adequately that polices. That is why disciplinary preparation in school requires that you write examinations to prove these standards. Publishing houses routinely engage in materialist confusion of those standards. The translator must be able to fight that metropolitan materialism with a special kind of specialist's knowledge, not mere philosophical convictions.

In other words, the person who is translating must have a tough sense of the specific terrain of the original, so that she can fight the racist assumption that all third world women's writing is good. I am often approached by women who would like to put Devi in with just Indian women writers. I am troubled by this, because "Indian women" is not a feminist category. (In Chapter Two I have argued that "epistemes"—ways of constructing objects of knowledge—should not have national

names either.) Sometimes Indian women writing means American women writing or British women writing, except for national *origin*. There is an ethno-cultural agenda, an obliteration of third world specificity as well as a denial of cultural citizenship, in calling them merely "Indian."

My initial point was that the task of the translator is to surrender herself to the linguistic rhetoricity of the original text. Although this point has larger political implications, we can say that the not unimportant minimal consequence of ignoring this task is the loss of "the literarity and textuality and sensuality of the writing" (Barrett's words). I have worked my way to a second point, that the translator must be able to discriminate on the terrain of the original. Let us dwell on it a bit longer.

I choose Devi because she is unlike her scene. I have heard an English Shakespearean suggest that every bit of Shakespeare criticism coming from the subcontinent was by that virtue resistant. By such a judgment, we are also denied the right to be critical. It was of course bad to have put the place under subjugation, to have tried to make the place over with calculated restrictions. But that does not mean that everything that is coming out of that place after a negotiated independence nearly fifty years ago is necessarily right. The old anthropological supposition (and that is bad anthropology) that every person from a culture is nothing but a whole example of that culture is acted out in my colleague's suggestion. I remain interested in writers who are against the current, against the mainstream. I remain convinced that the interesting literary text might be precisely the text where you do not learn what the majority view of majority cultural representation or self-representation of a nation state might be. The translator has to make herself, in the case of third world women writing, almost better equipped than the translator who is dealing with the Western European languages, because of the fact that there is so much of the old colonial attitude, slightly displaced, at work in the translation racket. Poststructuralism *can* radicalize the field of preparation so that simply boning up on the language is not enough; there is also that special relationship to the staging of language as the production of agency that one must attend to. But the agenda of poststructuralism is mostly elsewhere, and the resistance to theory among metropolitan feminists would lead us into yet another narrative.

The understanding of the task of the translator and the practice of the craft are related but different. Let me summarize how I work. At first I translate at speed. If I stop to think about what is happening to the English, if I assume an audience, if I take the intending subject as more than a springboard, I cannot jump in, I cannot surrender. My relationship

with Devi is easygoing. I am able to say to her: I surrender to you in your writing, not to you as intending subject. There, in friendship, is another kind of surrender. Surrendering to the text in this way means, most of the time, being literal. When I have produced a version this way, I revise. I revise not in terms of a possible audience, but by the protocols of the thing in front of me, in a sort of English. And I keep hoping that the student in the classroom will not be able to think that the text is just a purveyor of social realism if it is translated with an eye toward the dynamic staging of language mimed in the revision by the rules of the in-between discourse produced by a literalist surrender.

Vain hope, perhaps, for the accountability is different. When I translated Jacques Derrida's *De la grammatologie*, I was reviewed in a major journal for the first and last time. In the case of my translations of Devi, I have almost no fear of being accurately judged by my readership here. It makes the task more dangerous and more risky. And that for me is the real difference between translating Derrida and translating Mahasweta Devi, not merely the rather more artificial difference between deconstructive philosophy and political fiction.

The opposite argument is not neatly true. There is a large number of people in the third world who read the old imperial languages. People reading current feminist fiction in the European languages would probably read it in the appropriate imperial language. And the same goes for European philosophy. The act of translating into the third world language is often a political exercise of a different sort. I am looking forward, as of this writing, to lecturing in Bengali on deconstruction in front of a highly sophisticated audience, knowledgeable both in Bengali and in deconstruction (which they read in English and French and sometimes write about in Bengali), at Jadavpur University in Calcutta. It will be a kind of testing of the postcolonial translator, I think.¹³

Democracy changes into the law of force in the case of translation from the third world and women even more because of their peculiar relationship to whatever you call the public/private divide. A neatly reversible argument would be possible if the particular Third World country had cornered the Industrial Revolution first and embarked on monopoly imperialist territorial capitalism as one of its consequences, and thus been able to impose a language as international norm. Something like that idiotic joke: if the Second World War had gone differently, the United States would be speaking Japanese. Such egalitarian reversible judgments are appropriate to counterfactual fantasy. Translation remains dependent upon the language skill of the majority. A prominent Belgian translation theorist solves the problem by suggesting that, rather than talk about the

third world, where a lot of passion is involved, one should speak about the European Renaissance, since a great deal of wholesale cross-cultural translation from Greco-Roman antiquity was undertaken then. What one overlooks is the sheer authority ascribed to the originals in that historical phenomenon. The status of a language in the world is what one must consider when teasing out the politics of translation. Translatese in Bengali can be derided and criticized by large groups of anglophone and anglograph Bengalis. It is only in the hegemonic languages that the benevolent do not take the limits of their own often uninstructed good will into account. That phenomenon becomes hardest to fight because the individuals involved in it are genuinely benevolent and you are identified as a trouble-maker. This becomes particularly difficult when the metropolitan feminist, who is sometimes the assimilated postcolonial, invokes, indeed translates, a too quickly shared feminist notion of accessibility.

If you want to make the translated text accessible, try doing it for the person who wrote it. The problem comes clear then, for she is not within the same history of style. What is it that you are making accessible? The accessible level is the level of abstraction where the individual is already formed, where one can speak individual rights. When you hang out and with a language away from your own (*Mitwegsein*) so that you want to use that language by preference, sometimes, when you discuss something complicated, then you are on the way to making a dimension of the text accessible to the reader, with a light and easy touch, to which she does not accede in her everyday. If you are making anything else accessible, through a language quickly learned with an idea that you transfer content, then you are betraying the text and showing rather dubious politics.

How will women's solidarity be measured here? How will their common experience be reckoned if one cannot imagine the traffic in accessibility going both ways? I think that idea should be given a decent burial as ground of knowledge, together with the idea of humanist universality. It is good to think that women have something in common, when one is approaching women with whom a relationship would not otherwise be possible. It is a great first step. But, if your interest is in learning if there is women's solidarity, how about stepping forth from this assumption, appropriate as a means to an end like local or global social work, and trying a second step? Rather than imagining that women automatically have something identifiable in common, why not say, humbly and practically, my first obligation in understanding solidarity is to learn her mother-tongue. You will see immediately what the differences are. You will also feel the solidarity every day as you make the attempt to learn the language in which the other woman learned to recognize reality at her mother's

knee. This is preparation for the intimacy of cultural translation. If you are going to bludgeon someone else by insisting on your version of solidarity, you have the obligation to try out this experiment and see how far your solidarity goes.

In other words, if you are interested in talking about the other, and/or in making a claim to be the other, it is crucial to learn other languages. This should be distinguished from the learned tradition of language acquisition for academic work. I am talking about the importance of language acquisition for the woman from a hegemonic monolingual culture who makes everybody's life miserable by insisting on women's solidarity at her price. I am uncomfortable with notions of feminist solidarity which are celebrated when everybody involved is similarly produced. There are countless languages in which women all over the world have grown up and been female or feminist, and yet the languages we keep on learning by rote are the powerful European ones, sometimes the powerful Asian ones, least often the chief African ones. We are quite at home, and helpful, when large migrant populations are doing badly in the dominant countries, our own. The "other" languages are learned only by anthropologists who *must* produce knowledge across an epistemic divide. They are generally (though not invariably) not interested in the three-part structure we are discussing.

If we are discussing solidarity as a theoretical position, we must also remember that not all the world's women are literate. There are traditions and situations that remain obscure because we cannot share their linguistic constitution. It is from this angle that I have felt that learning languages might sharpen our own presuppositions about what it means to use the sign "woman." If we say that things should be accessible to us, who is this "us"? What does that sign mean?

Although I have used the examples of women all along, the arguments apply across the board. It is just that women's rhetoricity may be doubly obscured. I do not see the advantage of being completely focused on a single issue, although one must establish practical priorities. In the book where this chapter was first anthologized, the editors were concerned with poststructuralism and its effect on feminist theory. Where some poststructuralist thinking can be applied to the constitution of the agent in terms of the literary operations of language, women's texts might be operating differently because of the social differentiation between the sexes. Of course the point applies generally to the colonial context as well. When Ngugi decided to write in Kikuyu, some thought he was bringing a private language into the public sphere. But what makes a language shared by many people in a community private? I was thinking

about those so-called private languages when I was talking about language learning. But even within those private languages it is my conviction that there is a difference in the way in which the staging of language produces not only the sexed subject but the gendered agent, by a version of centering, persistently disrupted by rhetoricity, indicating contingency. Unless demonstrated otherwise, this for me remains the condition and effect of dominant and subordinate gendering. If that is so, then we have some reason to focus on women's texts. Let us use the word "woman" to name that space of parasubjects defined as such by the social inscription of primary and secondary sexual characteristics. Then we can cautiously begin to track a sort of commonality in being set apart, within the different rhetorical strategies of different languages. But even here, historical superiorities of class must be kept in mind. Bharati Mukherjee, Anita Desai, and Gayatri Spivak do not have the same rhetorical figuration of agency as an illiterate domestic servant.

Tracking commonality through responsible translation can lead us into areas of difference and different differentiations. This may also be important because, in the heritage of imperialism, the female legal subject bears the mark of a failure of Europeanization, by contrast with the female anthropological or literary subject from the area. For example, the division between the French and Islamic codes in modern Algeria is in terms of family, marriage, inheritance, legitimacy, and female social agency. These are differences that we must keep in mind. And we must honor the difference between ethnic minorities in the first world and majority populations of the third.

In conversation, Barrett had asked me if I now inclined more toward Foucault. This is indeed the case. In "Can the Subaltern Speak?" I took a rather strong critical line on Foucault's work, as part of a general critique of imperialism.¹⁴ As I have indicated in Chapter Two, I do, however, find, his concept of *pouvoir-savoir* immensely useful. Foucault has contributed to French this ordinary-language doublet (the ability to know [as]) to take its place quietly beside *vouloir-dire* (the wish to say—meaning to mean).

On the most mundane level, *pouvoir-savoir* is the shared skill which allows us to make (common) sense of things. It is certainly not only power/knowledge in the sense of *puissance/connaissance*. Those are aggregative institutions. The common way in which one makes sense of things, on the other hand, loses itself in the sub-individual.

Looking at *pouvoir-savoir* in terms of women, one of my focuses has been new immigrants and the change of mother-tongue and *pouvoir-savoir* between mother and daughter. When the daughter talks reproduc-

tive rights and the mother talks protecting honor, is this the birth or death of translation?

Foucault is also interesting in his new notion of the ethics of the care for the self. In order to be able to get to the subject of ethics it may be necessary to look at the ways in which an individual in that culture is instructed to care for the self rather than the imperialism-specific secularist notion that the ethical subject is given as human. In a secularism which is structurally identical with Christianity laundered in the bleach of moral philosophy, the subject of ethics is faceless. Breaking out, Foucault was investigating other ways of making sense of how the subject becomes ethical. This is of interest because, given the connection between imperialism and secularism, there is almost no way of getting to alternative general voices except through religion. And if one does not look at religion as mechanisms of producing the ethical subject, one gets various kinds of "fundamentalism." Workers in cultural politics and its connections to a new ethical philosophy have to be interested in religion in the production of ethical subjects. There is much room for feminist work here because Western feminists have not so far been aware of religion as a cultural instrument rather than a mark of cultural difference. I am currently working on Hindu performative ethics with Professor B.K. Matilal. He is an enlightened male feminist. I am an active feminist. Helped by his learning and his openness I am learning to distinguish between ethical catalysts and ethical motors even as I learn to translate bits of the Sanskrit epic in a way different from all the accepted translations, because I rely not only on learning, not only on "good English," but on that three-part scheme of which I have so lengthily spoken. I hope the results will please readers. If we are going to look at an ethics that emerges from something other than the historically secularist ideal—at an ethics of sexual differences, at an ethics that can confront the emergence of fundamentalisms without apology or dismissal in the name of the Enlightenment—then *pouvoir-savoir* and the care for the self in Foucault can be illuminating. And these "other ways" bring us back to translation, in the general sense.

Translation in General

I want now to add two sections to what was generated from the initial conversation with Barrett. I will dwell on the politics of translation in a general sense, by way of three examples of "cultural translation" in English. I want to make the point that the lessons of translation in the narrow sense can reach much further.

First, J.M. Coetzee's *Foe*. This book represents the impropriety of the

dominant's desire to give voice to the native. When Susan Barton, the eighteenth-century Englishwoman from *Roxana*, attempts to teach a muted Friday (from *Robinson Crusoe*) to read and write English, he draws an incomprehensible rebus on his slate and wipes it out, withholds it. You cannot translate from a position of monolinguist superiority. Coetzee as white creole translates *Robinson Crusoe* by representing Friday as the agent of a withholding.

Second, Toni Morrison's *Beloved*.¹⁵ Let us look at the scene of the change of the mother-tongue from mother to daughter. Strictly speaking, it is not a change, but a loss, for the narrative is not of immigration but of slavery. Sethe, the central character of the novel, remembers: "What Nan"—her mother's fellow-slave and friend—"told her she had forgotten, along with the language she told it in. The same language her ma'am spoke, and which would never come back. But the message—that was—and had been there all along" (B, 62). The representation of this message, as it passes through the forgetfulness of death to Sethe's ghostly daughter Beloved, is of a withholding: "This is not a story to pass on" (B, 275).

Between mother and daughter, a certain historical withholding intervenes. If the situation between the new immigrant mother and daughter provokes the question as to whether it is the birth or death of translation (see above, 000), here the author represents with violence a certain birth-in-death, a death-in-birth of a story that is not to translate or pass on. Strictly speaking, therefore, an aporia. And yet it is passed on, with the mark of *untranslatability* on it, in the bound book, *Beloved*, that we hold in our hands. Contrast this to the confidence in accessibility in the house of power, where history is waiting to be restored.

The scene of violence between mother and daughter (reported and passed on by the daughter Sethe to her daughter Denver, who carries the name of a white trash girl, in partial acknowledgment of women's solidarity in birthing) is, then, the condition of (im)possibility of *Beloved*.

She picked me up and carried me behind the smokehouse. Back there she opened up her dress front and lifted her breast and pointed under it. Right on her rib was a circle and a cross burnt right in the skin. She said, "This is your ma'am. This," and she pointed . . . "Yes, Ma'am," I said. . . . "But how will you know me? . . . Mark me, too," I said . . . "Did she?" asked Denver. "She slapped my face." "What for?" I didn't understand it then. Not till I had a mark of my own" (B, 61).

This scene, of claiming the brand of the owner as "my own," to create, in this broken chain of marks owned by separate white male agents of

property, an unbroken chain of rememory in (enslaved) daughters as agents of a history not to be passed on, is of necessity different from Friday's scene of withheld writing from the white woman wanting to create history by giving her "own" language. And the lesson is the (im)possibility of translation in the general sense. Rhetoric points at absolute contingency, not the sequentiality of time, not even the cycle of seasons, but only "weather." "By and by all trace is gone, and what is forgotten is not only the footprints but the water and what it is down there. The rest is weather. Not the breath of the disremembered and unaccounted for"—after the effacement of the trace, no project for restoring (women's?) history—"but wind in the eaves, or spring ice thawing too quickly. Just weather" (275).

With this invocation of contingency, where nature may be "the great body without organs of woman," we can align ourselves with Wilson Harris, the author of *The Guyana Quartet*, for whom trees are "the lungs of the globe."¹⁶ Harris hails the (re)birth of the native imagination as not merely the trans-lation but the trans-substantiation of the species. What in more workaday language I have called the obligation of the translator to be able to juggle the rhetorical silences in the two languages, Harris puts this way, pointing at the need for translating the Carib's English:

The Caribbean bone flute, made of human bone, is a seed in the soul of the Caribbean. It is a primitive technology that we can turn around [trans-version?]. Consuming our biases and prejudices in ourselves we can let the bone flute help us open ourselves rather than read it the other way—as a metonymic devouring of a bit of flesh.¹⁷ The link of music with cannibalism is a sublime paradox. When the music of the bone flute opens the doors, absences flow in, and the native imagination puts together the ingredients for quantum immediacy out of unpredictable resources.

The bone flute has been neglected by Caribbean writers, says Wilson Harris, because progressive realism is a charismatic way of writing prize-winning fiction. Progressive realism measures the bone. Progressive realism is the too-easy accessibility of translation as transfer of substance.

The progressive realism of the West dismissed the native imagination as the place of the fetish. Hegel was perhaps the greatest systematizer of this dismissal. And psychoanalytic cultural criticism in its present charismatic incarnation sometimes measures the bone with uncanny precision. It is perhaps not fortuitous that the passage below gives us an account of Hegel that is the exact opposite of Harris's vision. The paradox

of the sublime and the bone here lead to non-language seen as inertia, where the structure of passage is mere logic. The authority of the supreme language makes translation impossible:

The Sublime is therefore the paradox of an object which, in the very field of representation, provides a view, in a negative way, of the dimension of what is unrepresentable . . . The bone, the skull, is thus an object which, by means of its *presence*, fills out the void, the impossibility of the signifying *representation* of the subject . . . The proposition "Wealth is the Self" repeats at this level the proposition "The Spirit is a bone" [both propositions are Hegel's]: in both cases we are dealing with a proposition which is at first sight absurd, nonsensical, with an equation the terms of which are incompatible; in both cases we encounter the same logical structure of passage: the subject, totally lost in the medium of language (language of gesture and grimaces; language of flattery), finds its objective counterpart in the inertia of a non-language object (skull, money).¹⁸

Wilson Harris's vision is abstract, translating Morrison's "weather" into an oceanic version of quantum physics. But all three cultural translators cited in this section ask us to attend to the rhetoric which points to the limits of translation, in the creole's, the slave-daughter's, the Carib's use of "English." Let us learn the lesson of translation from these brilliant inside/outside and translate it into the situation of other languages.

Reading as Translation

In conclusion, I want to show how the postcolonial as the outside/insider translates white theory as she reads, so that she can discriminate on the terrain of the original. She wants to use what is useful. Again, I hope this can pass on a lesson to the translator in the narrow sense.

"The link of music with cannibalism is a sublime paradox." I believe Wilson Harris is using "sublime" here with some degree of precision, indicating the undoing of the progressive Western subject as realist interpreter of history. Can a theoretical account of the aesthetic sublime in English discourse, ostensibly far from the bone flute, be of use? By way of answer, I will use my reading of Peter de Bolla's superb scholarly account of *The Discourse of the Sublime* as an example of sympathetic reading as translation, precisely not a surrender but a friendly learning by taking a distance.¹⁹

P. 4: "What was it to be a subject in the eighteenth century?" The reader-as-translator (RAT) is excited. The long eighteenth century in

Britain is the account of the constitution and transformation of nation into empire. Shall we read that story? The book will at least touch on that issue, if only to swerve. And women will not be seen as touched in their agency formation by that change. The book's strong feminist sympathies relate to the Englishwoman only as gender victim. But the erudition of the text allows us to think that this sort of rhetorical reading might be the method to open up the question "What is it to be a postcolonial reader of English in the twentieth century?" The representative reader of *The Discourse of the Sublime* will be postcolonial. Has that law of the majority been observed, or the law of the strong?

On p. 72 RAT comes to a discussion of Burke on the sublime:

The internal resistance of Burke's text . . . restricts the full play of this trope [power . . . as a trope articulating the technologies of the sublime], thereby defeating a description of the sublime experience uniquely in terms of the empowered [sic] subject. Put briefly, Burke, for a number of reasons, among which we must include political aims and ends, stops short of a discourse on the sublime, and in so doing he reinstates the ultimate power of an adjacent discourse, theology, which locates its own self-authenticating power grimly within the boundaries of god-head.

Was it also because Burke was deeply implicated in searching out the recesses of the mental theater of the English master in the colonies that he had some notion of different kinds of subject and therefore, like some Kurtz before Conrad, recoiled in horror before the sublimely empowered subject? Was it because, like some Kristeva before *Chinese Women*, Burke had tried to imagine the Begums of Oudh as legal subjects that he had put self-authentication elsewhere?²⁰ *The Discourse of the Sublime*, in noticing Burke's difference from the other discourses on the sublime, opens doors for other RATs to engage in such scholarly speculations and thus exceed and expand the book.

Pp. 106, 111–112, 131: RAT comes to the English National Debt. British colonialism was a violent deconstruction of the hyphen between nation and state. In imperialism the nation was subl(im)ated into empire. Of this, no clue in *The Discourse*. The Bank of England is discussed. Its founding in 1696, and the transformation of letters of credit to the ancestor of the modern check, had something like a relationship with the fortunes of the East India Company and the founding of Calcutta in 1690. The national debt is in fact the site of a crisis-management, where the nation, sublime object as miraculating subject of ideology, changes the

sign "debtor" into a catachresis or false metaphor by way of "an acceptance of a permanent discrepancy between the total circulating specie and the debt." The French War, certainly the immediate efficient cause, is soon woven into the vaster textile of crisis. *The Discourse* cannot see the nation covering for the colonial economy. As on the occasion of the race-specificity of gendering, so on the discourse of multinational capital, the argument is kept domestic, within England, European.²¹ RAT snuffles off, disgruntled. She finds a kind of comfort in Mahasweta's livid figuration of the woman's body as body rather than attend to this history of the English body "as a disfigurative device in order to return to [it] its lost literality." Reading as translation has misfired here.

On p. 140 RAT comes to the elder Pitt. "Although his functionality is initially seen as demanded . . . by the incorporation of nation," it is not possible not at least to mention empire when speaking of Pitt's voice:

the voice of Pitt . . . works its doubled intervention into the spirit and character of the times; at once the supreme example of the private individual in the service of the state, and the private individual eradicated by the needs of a public, nationalist, commercial empire. In this sense the voice of Pitt becomes the most extreme example of the textualization of the body for the rest of the century.²²

We have seen a literal case of the textualization of the surface of the body between slave mother and slave daughter in *Beloved*, where mother hits daughter to stop her thinking that the signs of that text can be passed on, a lesson learned *après-coup*, literally after the blow of the daughter's own branding. Should RAT expect an account of the passing on of the textualization of the interior of the body through the voice, a metonym for consciousness, from master father to master son? The younger Pitt took the first step to change the nationalist empire to the imperial nation with the India Act of 1784. *Can The Discourse of the Sublime* plot that sublime relay? Not yet. But here, too, an exceeding and expanding translation is possible.

Predictably, RAT finds a foothold in the rhetoricity of *The Discourse*. Chapter Ten begins: "The second part of this study has steadily examined how 'theory' sets out to legislate and control a practice, how it produces the excess which it cannot legislate, and removes from the center to the boundary its limit, limiting case" (230). This passage reads to a deconstructive RAT as an enabling self-description of the text, although within the limits of the book, it describes, not itself, but the object of its

investigation. By the time the end of the book is reached, RAT feels that she has been written into the text:

As a history of that refusal and resistance [this book] presents a record of its own coming into being as history, the history of the thought it wants to think differently, over there. It is, therefore, only appropriate that its conclusion should gesture towards the limit, risk the reinversion of the boundary by speaking from the other, refusing silence to what is unsaid.²³

Beyond this “clamor for a kiss” of the other space, it is “just weather.”

Under the figure of RAT (reader-as-translator), I have tried to limn the politics of a certain kind of clandestine postcolonial reading, using the master marks to put together a history. Thus we find out what books we can forage, and what we must set aside. I can use Peter de Bolla’s *The Discourse on the Sublime* to open up dull histories of the colonial eighteenth century. Was Toni Morrison, a writer well-versed in contemporary literary theory, obliged to set aside Paul de Man’s “The Purloined Ribbon”?²⁴

Eighteen seventy-four and white folks were still on the loose . . . Human blood cooked in a lynch fire was a whole other thing . . . But none of that had worn out his marrow . . . It was the ribbon . . . He thought it was a cardinal feather stuck to his boat. He tugged and what came loose in his hand was a red ribbon knotted around a curl of wet woolly hair, clinging still to its bit of scalp . . . He kept the ribbon; the skin smell nagged him (B, 180–181).

Morrison next invokes a language whose selvedge is so frayed that no *frayage* can facilitate full passage: “This time, although he couldn’t cipher but one word, he believed he knew who spoke them. The people of the broken necks, of fire-cooked blood and black girls who had lost their ribbons” (B, 181). Did the explanation of promises and excuses in eighteenth-century Geneva not make it across into this “roar”? I will not check it out and measure the bone flute. I will simply dedicate these pages to the author of *Beloved*, in the name of translation.