## Introduction

Since the EU declared 2001 Year of Languages, *EnterText* has expressed a commitment to seeking and publishing academic or creative items involving translation. From the start, we have been eager to avoid a situation where English becomes the assumed language of destination, so, although we are an English-medium journal, we have already been pleased to carry creative work translated between a number of languages, many of them at our invitation. This issue, however, represents an important new step for *EnterText* in that it inaugurates our relationship with the theorisation of translation and the publication of academic articles to do with language, as well as presenting some creative work in translation, and some short essays about the act of translation itself, and about specific poetic traditions which are diversifying into new language contexts.

Translation is never a simple matter. It always involves two related but non-identical terms or factors, or groups of terms, exhibiting a transition which can be modelled in time and in space, involving an "across" or "bridging" dimension (a traws element, to borrow a term from Welsh, as explained in Twm Morys's article). It is of particular and general interest because its problematics—which occur in the linguistic field—are symbolic of many of the problematics of the modern world. Global politics and individual lives are constantly negotiating "translations" between states before and after, between conditions here and there, between ourselves and others, between the "I" and the "not-I" as well as between texts. And it could be argued, with some force, that one of the prime elephant-traps of our time is the

assumption of equivalence where none really exists. Acts of translation—in the conventional sense of the conversion of a text in one language to one with similar meaning in another—are always about the dynamic between two different texts, whether understood in terms of Derrida's différance or not. It is also vital that we remember what James Joyce pointed out nearly a century ago: that even the apparently identical may mask major difference. "How different," he wrote in A Portrait of the Artist as a Young Man, as his Irish alter ego, Stephen Dedalus, contrasts himself with an Englishman, "are the words home, Christ, ale, master, on his lips and on mine." Even within the context of one language there may be many cultures. As an increasing proportion of humanity is programmed to consume similar products and to circulate ideas marketed with similar language—we may call it, for convenience, being groomed to drink Coca Cola—we should not forget that it will not taste the same in every mouth.

Paradoxically it is precisely by keeping such warnings in mind that we may the more successfully communicate between languages and across cultural divides. Just because translation is problematic, and involves the impossibility of exact equivalence, it does not mean that it is vitiated from the start, or doomed to failure. Once the necessary gap between source language and target language is recognised it can be celebrated, and used creatively, but also with precision. The interface is all. As with an engineering product, it is the fit between two congruent but radically different parts that enables the machine to function. In today's world, translation is an essential vehicle of knowledge transmission and mutual understanding, between social groups ranging from the small to the global. Although that transmission and that understanding can never be complete or finished, they are the best we have—and at their best, they can be inspirational tools.

This edition on the theme of "Translation, Transcreation" is in three parts. It opens with a group of selected conference papers on the theme of Postcolonial Translation. These are followed by some short pieces involving creative acts of translation, of a wide geographical and historical range. Finally a triple presentation about the languages of the Andes and Amazon introduces a project to promote interest in the regional cultures and languages of South America, particularly those of Peru.

The bulk of the issue, then, is made up of selected papers from a conference held at Warwick University on 9 March 2002. Titled "Translating the Postcolonial" and hosted by the Centre for Translation and Comparative Cultural Studies, it provided a wide-ranging and stimulating forum for international translation scholars and postgraduate students to exchange ideas and discuss their research. We are pleased to represent both groups of confer

aesthetics and language in the Caribbean. Presumably the creation of a French Jesuit, written for the purposes of evangelism, it is not only a treasure-house of language from a period from which relatively few written examples of the Antillean vernacular survive, it is also fascinating as an example of cultural transcreation. The author

textual comparisons are compelling, and damning. Full texts of the some of the works discussed are appended, including a tran

The group of creative pieces involving translation, or transcreations, opens with a poem in Polish by the Nobel prize-winning poet Wisława Szymborska. It is published with a translation into English by Piotr Kuhiwczak and Susan Bassnett, who, of course, is well-known in the field of translation studies and as Pro-Vice Chancellor of the University of Warwick was closely involved with the conference. The poem reminds us that there is no such thing as the apolitical, and refers to the famous controversy over the shape of a Central American conference table to which Edwin Gentzler's paper makes an opening reference. This is followed by two short pieces containing translations, but also with reflections on the act of translation, by J. Gill Holland. He presents some of the writings of the Norwegian painter Edvard Munch, translated into English (one with its Norwegian original), and discusses the choices a translator has to make. Ancient Chinese literature is the topic of his other piece. He translates a poem by T' ao Ch' ien (T' ao yuan-ming), who lived from 365-

be of great interest to anglophone creative writers. It might have been thought that a metrical tradition of such precision which was devised for the specifics of Welsh would not be "translatable" to another language, but the beautiful poem illustrating its music in English amply proves this wrong. We are particularly pleased to publish Twm Morys now, as just a few days ago he was crowned Bard at the Eisteddfod in Wales, and it gives us an opportunity to offer him our hearty congratulations: *llongyfarchiadau!* 

Another ancient strict-metre poetic tradition still in vigorous use is the parallel

shared and passed on, to help keep marginalised cultures alive, whether in ancestral communities or global diasporas. Paul Goulder, who is co-ordinator of PROANDE, an educational programme for the Andes, introduces edited transcripts of two talks given in Paris and London, one by César Itier, renowned scholar of Quechua, and the second by himself. He has also translated César Itier's talk, which was delivered in Spanish, into English (the first time *EnterText* has published an academic article in translation). The first of the three-part address to the theme of "Languages of the Americas" is Paul Goulder's introduction to the idea of the "iterative relay" or relevo iterativo as a means of disseminating educational materials and promoting interest and discussion across scattered diasporas. The metaphor of handing on the baton, as in a relay race, is central to the idea of cumulative transfer of knowledge, as each new contributor carries forward the work already initiated. This is followed by a translation of César Itier's lecture giving an exposition of the history and current position of Quechua and Aymara, the main Andean language-families. The group of articles, and the issue of *EnterText*, are concluded by an edited transcription of Paul Goulder's own illustrated lecture introducing the Andean and Amazonian languages of Peru, in the context of some reflections on the wider question of how to keep regional languages alive in the face of unrelenting pressure for their decline. Ironically, recent history has produced the greatest absolute numbers of Quechua speakers known to history, because of the high birthrate. This apparent buoyancy may, however, prove a very easily burst bubble, as, even in one generation, the proportion of the population speaking Quechua has already suffered a catastrophic decline. Educational and other measures, particularly those involving diasporas, are evidently urgently needed if this wealth of languages (and Peru has, in global terms, an extraordinary number of languages within its chief language-families) is not to be