ANTHROPOLOGY & THE IDEA OF TRANSLATION   WINTER 2016-17

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Much of what we take to be the subject matter of anthropology presupposes an act of translation. This includes most proximately our own translations from ethnographic encounters, literature and other media. But even our so-called 'primary materials' themselves often already engender an act of translation, a point emphasized in much of the recent scholarship on South and Southeast Asia (e.g., Pollock, Hunter, Ricci). Regional specifics aside, it seems clear more generally that translation is a crucial factor in our ability to engage critically with the complexity of other people's lives. This course explores some of the central issues by juxtaposing ethnographic studies with critical readings in translation theory and the philosophy of language.

Course Requirements

- Read the syllabus.
- Complete and careful reading/viewing of all required course material. All reading materials are available on the Moodle website.
- Attendance at <u>all</u> sessions and <u>active participation</u> in seminar discussion are mandatory.
- A written **paper of 12 to 15 pages** on a topic chosen by the student and approved by the instructor. Further details will be distributed in class. General guidelines are available online here: www.eth.uni-heidelberg.de/studium/studieninformationen_en.html
- A **20- to 25-minute presentation** introducing the materials for one of the 'conversations' (see below); this may be done collaboratively.
- All work must be completed on time; **no extensions** will be granted for this course, except on grounds of major life disruption.
- Bring pen or pencil and paper to every session for taking notes and other in-class work.
- Laptops, tablets & cellphones are not to be used in class. Seminar sessions are carefully designed to develop critical thinking skills. Screens interfere with this process. Exceptions will be made for learning disabilities or special needs evidenced by doctor's note.

Course Objectives

- A critical understanding of current anthropological debates on translation;
- An historical awareness of how the idea of translation has figured in the self-understanding of anthropology as an academic discipline;
- A basic grounding in the general principles of translation theory as pertinent to anthropological enquiry; and
- A representative knowledge of ethnographic case studies addressing translation and related encounters with linguistic difference.

A Course in 8 Conversations

As a 'block seminar', the course is organized around a series of eight conversations, each centering on a different aspect of translation as it pertains to anthropology. There is a list of required reading for each conversation, as well as a number of background readings that you may find helpful. Every conversation will begin with a 20- to 25-minute presentation from one or more members of the class (see below).

Presentations

There are **two options** when it comes to presentations. The first option is to present a standard introduction to the readings and key issues for one of the conversations. Alternatively, you may present the materials performatively—through, e.g, a theatrical enactment of the issues under discussion. [One might, for instance, stage a discussion between two or more of our authors, addressing <u>all</u> the pertinent reading for that conversation.] The basic guidelines for each format are as follows.

If you choose the **'alternative'** option, and wish to present the materials performatively, you will be held to the same standard as those taking the more conventional approach. Apart from the 20- to 25-minute time constraint, the format itself is open-ended. But you (or your group) <u>must</u> introduce <u>all</u> of the readings and key issues that we will be taking up in that particular conversation (though *not* necessarily the 'background' reading).

For those wishing to follow a more **conventional** route, the presentation should provide a clear and well-organized introduction to each of the readings individually, as well as the overarching themes and questions. You may use PowerPoint, but it is not particularly encouraged. Successful presentations often include some variation of the following 5 parts:

1. A succinct <u>overview of key themes and questions</u> addressed by the readings, taken as a whole. This serves as the introduction to your presentation. It is best kept short and to the point.

2. A brief <u>biographical sketch</u> for each author, with an emphasis on aspects that may be pertinent to our understanding of their scholarship. This provides background for more in-depth discussion of our reading. Avoid extraneous information.

3. A closely observed <u>analysis of the argument</u> presented in each reading, with specific attention to: **(a)** the questions the author set out to answer; **(b)** the presuppositions underpinning these questions; **(c)** the answers they provided; **(d)** the evidence they marshaled in support of these answers; and **(e)** how this relates to our other readings—both for this conversation, and those that preceded it. This is the 'meat' of your presentation, and should take up the bulk of its time.

4. A concise <u>recapitulation</u> of key themes. This is where you tell us what you told us, and why it matters.

5. A clear statement of <u>key questions for discussion</u>. This is where you specify tensions in and between our readings, and where issues may need to be considered more carefully. It is also the point of departure for our conversation.

Course Schedule

Date	Time	Meeting	Conversations
Friday, October 21. 2016	11-13:00 c.t.	Introductory Session	n/a
Friday, November 11. 2016	13-19:00 c.t.	First Block A	1 & 2
Saturday, November 12. 2016	10-16:00 c.t.	First Block B	3 & 4
Friday, February 10. 2017	13-19:00 c.t.	Second Block A	5 & 6
Saturday, February 11. 2017	10-16:00 c.t.	Second Block B	7 & 8
Friday, April 14. 2017	n/a	Hausarbeit due	n/a

BLOCK 1: Friday - Saturday, November 11 - 12. 2016

Friday, Nov 11 (session 1.A)

Conversation 1: Orientations
Our aim in this first conversation is to begin orienting ourselves to the central questions, assumptions and purposes that have driven a series of longstanding and broadly Euro-American arguments over the nature and consequences of translation. The opening chapters from Bellos propose a broadly pragmatic approach to what translation *does,* noting that the more essentialist question of what translation *is* tends to mislead. Steiner's magisterial essay on 'the hermeneutic motion' offers a more literary discussion of the problems in play (Steiner is optional background). And Gal's recent essay surveys current anthropological usage and its sources, arguing that the 'rubric' of translation brings together a wide range of practices cutting across disciplinary boundaries. These readings, together with Borges' tale of *La Busca de Averroes,* will provide the backdrop for our opening exploration of why translation might matter for contemporary anthropology.

> Required Reading:
> • Borges, J.L. (2004 [1947]) 'Averroës' Search' ('La Busca de Averroes'). *The Aleph and Other Stories.* New York etc: Penguin. Pages 69-78.
> • Bellos, D. (2012) Excerpts from *Is That a Fish in Your Ear? The Amazing Adventure of Translation.* New York etc: Penguin. Pages 1-33.
> • Gal, S. (2015) 'The Politics of Translation'. *The Annual Review of Anthropology.* 44: 225-40.

> Background Reading:
> • Steiner, G. (1975) 'The Hermeneutic Motion'. In *After Babel: Aspects of Language and Translation*. London, Oxford & New York: Oxford University Press. Pages 296-413.
> • Rubel, P. & A. Rosman (2003) 'Introduction: Translation and Anthropology'. In Rubel, P. & A. Rosman (eds.) *Translating Cultures: Perspectives on Translation and Anthropology.* Oxford & New York: Berg. Pages 1-22.
> • Clifford, J. (1997) *Routes: Travel and Translation in the Late Twentieth Century.* Cambridge, Mass.: Harvard University Press.
> • Eco, U. (2003) 'Source *vs* Target'. *Mouse or Rat? Translation as Negotiation*. London: Phoenix. Pages 81-103.

Intermezzo: Discussion of the Hausarbeit + video (TBA)

Conversation 2: On Current Anthropological Debate
Our second conversation for the day will focus on the idea of translation in debates around the so-called 'ontological turn' in anthropology. Having reviewed Horton's survey of the field, we will begin with Viveiros de Castro's essay on 'controlled equivocation', in which he argues for a 'perspectivist' approach to anthropological comparison. This is followed by a pair of essays from *Hau,* the online journal of ethnographic theory. The first comes from

Hanks & Severi, the editors of a special issue on translation, which offers an overview of the questions and arguments defining the current debate. In the second selection from *Hau*, Salmond examines recent efforts to digitalize Māori ancestral artifacts with an eye to their broader implications for what she calls 'disciplinary self-renewal'. Developing our pragmatic approach, we will ask what translation is said to *do* in the context of an 'ontologically' oriented anthropology.

Required Reading:
- Horton, J. (n.d.) 'The Ontological Turn'. Unpublished essay.
- Viveiros de Castro, E. (2015) 'Perspectival Anthropology and the Method of Controlled Equivocation'. *The Relative Native: Essays on Indigenous Conceptual Worlds*. Chicago: Hau Books. Pages 55-74.
- Hanks, W.F. & C. Severi (2014) 'Translating Worlds: The Epistemological Space of Translation'. *Hau: Journal of Ethnographic Theory.* [Special Issue on Translation.] 4(2): 1-16.
- Salmond, A.J.M. (2013) 'Transforming Translations (Part I) "The Owner of These Bones."' *Hau: Journal of Ethnographic Theory.* 3(3): 1-32.

Background Reading:
- Harman, G. (2009) *Prince of Networks: Bruno Latour and Metaphysics*. Melbourne: re.press.
- Descola, P. (2013) *Beyond Nature and Culture*. Chicago: University of Chicago Press.
- Lloyd, G. E. R. (2014) 'On the Very Possibility of Mutual Intelligibility'. *Hau: Journal of Ethnographic Theory.* [Special Issue on Translation.] 4(2): 221-35.
- Hobart, M. (1983) 'Through Western Eyes, or How My Balinese Neighbour Became a Duck'. *Indonesia Circle*. 11(30): 33-47.
- Hacking, I. (1984 [1982]) 'Language, Truth and Reason'. In Hollis, M. & S. Lukes (eds.) *Rationality and Relativism*. Cambridge, Mass.: MIT Press. Pages: 48-66.

Saturday Nov 12 (session 1.B)

Conversation 3: Ethnographies of Translation

Our third conversation will focus on ethnographic accounts of linguistic difference and translation. Keane's essay on *Bahasa Indonesia* examines historical and theoretical issues pertaining to Indonesian as a national – and so, for many, a second – language. Goenawan's account of the Javanese theatrical group, Srimulat, develops closely related themes in a dramatic context, exploring the overlapping relations between translation, irony and humor. Francisco offers a critical perspective on issues of social and cultural transformation through an historical analysis of how the capital sin of 'sloth' was translated into Tagolog. He argues that an individual sin was transformed into a stereotype for an entire people, thereby aligning religious imperatives with colonial power. And, finally, Rutherford's study on the island of Biak examines the local appropriation and 'translation' of foreign texts as a means to power. Taking these examples as a point of departure, we will begin juxtaposing the broadly Euro-american argument(s) over translation with some of the other ways people have conceived, and worked with, linguistic difference.

Required Reading:
- Keane, W. (2003) 'Second Language, National Language, Modern Language, and Post-Colonial Voice: On Indonesian'. In Rubel, P. & A. Rosman (eds.) *Translating Cultures: Perspectives on Translation and Anthropology*. Oxford & New York: Berg. Pages 153-76.
- Goenawan Mohamad (2006) 'Srimulat: Translating/Not Translating…' In Lindsay, J. (ed.) *Between Tongues: Translation And/of/in Performance in Asia*. Singapore: Singapore University Press. Pages 68-87.
- Francisco, J.M.C. SJ (2011) 'Translating Vice into Filipino: Religious, Colonial and Nationalist Discourses on Sloth.' In Ricci, R. & J. van der Putten (eds.) *Translation in Asia: Theories, Practices, Histories*. Pages 104-18.
- Rutherford, D. (2000) 'The White Edge of the Margin: Textuality and Authority in Biak, Irian Jaya, Indonesia'. *American Ethnologist*. 27(2): 312-39.

Background Reading:
- Becker, A.L. (2000) *Beyond Translation: Essays Toward a Modern Philology*. Ann Arbor: University of Michigan Press.
- Silverstein, M. (1979) 'Language Structure and Linguistic Ideology'. In Cline, R., W. Hanks, & C. Hofbauer (eds.) *The Elements: A Parasession on Linguistic Units and Levels*. Chicago: Chicago Linguistic Society. Pages 193-247.
- Venuti, L. (1995) *The Translator's Invisibility: A History of Translation*. London & New York: Routledge.

Intermezzo: 25th Anniversary discussion of Brian Friel's *Translations,* broadcast on Raidió Teilifís Éireann (Irish National Radio).

Conversation 4: Translation, Colonialism, Power
Drawing together themes from preceding sessions, we will now focus more directly on questions of power, with a special emphasis on the relationship between anthropology, translation and colonialism. We begin with Brian Friel's three-act play, *Translations,* which explores issues of language and power in the Anglicization of Irish place names. Friel's dramatized critique will be set against the backdrop of Errington's and Asad's historical reflections on philology and anthropology respectively. Where Errington examines the imbrication of linguistic science and colonial domination, Asad interrogates the conditions and consequences of 'cultural translation'. One of our central concerns will be the critical implications of recognizing what Asad called 'strong' and 'weak languages'.

Required Reading:
- Friel, B. (1980) *Translations*. [A play in three acts.] New York etc: Faber and Faber.
- Errington, J. (2008) Chapters 1-3. *Linguistics in a Colonial World: A Story of Language, Meaning, and Power*. Malden, Oxford & Victoria: Blackwell Publishing. Pages 1-69.
- Asad, T. (1986) 'The Concept of Cultural Translation in British Social Anthropology'. In Clifford, J. & G. Marcus (eds.) *Writing culture: The Poetics and Politics of Ethnography*. Berkeley & London: University of California Press. Pages 141-64.

Background Reading:
- Said, E. (1994) *Culture and Imperialism*. London: Vintage
- Niranjana, T. (1992) 'Representing Texts and Cultures: Translation Studies and Ethnography'. *Siting Translation: History, Post-Structuralism and the Colonial Context*. Berkeley etc: University of California Press. Pages 47-86.
- Chakrabarti, D. (2000) 'Translating Life-Worlds into Labor and History'. *Provincializing Europe: Postcolonial Thought and Historical Difference.* Princeton: Princeton University Press. Pages 72-96.
- Cheyfitz, E. (1991) *The Poetics of Imperialism: Translation and Colonization from 'The Tempest' to 'Tarzan'*. New York: Oxford University Press.
- Tymoczko, M. & Gentzler. E. (2002) *Translation and Power*. Amherst & Boston: University of Massachusetts Press.

BLOCK 2: Friday - Saturday, February 10 - 11. 2017

Friday, Feb 10 (session 2.A)

Conversation 5: Foundational(ist) Texts

Our second 'block' of conversations will begin with a review of four widely recognized classics in translation theory—from Schleiermacher, Benjamin, Ortega y Gasset and Jakobson. There are many others, to be sure. But authors have returned to this sequence of texts time and again in thinking through problems of translation—as we have seen in some of our previous readings. Any one of these texts might provide materials for extended discussion. But our aim will be to take in the broader picture, and specify some of the perduring themes and questions that have defined the broadly Euro-american argument over translation. In what ways did these texts help to set the scene for our conversation to this point? And how might things have turned out differently, had we begun from different questions and premises?

Required Reading:
- Schleiermacher, F. (1992 [1813]) Excerpt from 'On the Different Methods of Translating'. In Schulte, R. & J. Biguenet (eds.) *Theories of Translation; An Anthology of Essays from Dryden to Derrida.* Chicago: University of Chicago Press. Pages 36-54.
- Benjamin, W. (1992 [1923]) 'The Task of the Translator'. In Schulte, R. & J. Biguenet (eds.) *as above.* Pages 71-82.
- Ortega y Gasset, J. (1992 [1937]) 'The Misery and the Splendor of Translation'. In Schulte, R. & J. Biguenet (eds.) *as above.* Pages 93-112.
- Jakobson, R. (1992 [1959]) 'On Linguistic Aspects of Translation'. In Schulte, R. & J. Biguenet (eds.) *as above.* Pages 144-51.

Background Reading:
- Becker, A.L. (1995) 'Silence Across Languages'. *Beyond Translation: Essays Toward a Modern Philology*. Ann Arbor: The University of Michigan Press. Pages: 283-94.

- Palmer, R.E. (1969) *Hermeneutics; Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Northwestern University Studies in Phenomenology and Existential Philosophy. Evanston: Northwestern University Press.
- Friedrich, H. (1992 [1965]) 'On the Art of Translation'. In Schulte, R. & J. Biguenet (eds.) *as above*. Pages 11-16.
- Ricoeur, P. (2006) *On Translation.* London & New York: Routledge.

Intermezzo: Subtitled video of a Javanese shadow puppet performance (*wayang kulit*)

Conversation 6: Multilingualism, Polyglossia and Internal Translation

Much of our reading to this point has focused on 'translational' encounters between ostensibly unitary languages, understood as marking cultural boundaries of nation, society or ethnicity. But many social formations – from families and neighborhoods to cities and nation states – are themselves multilingual. Drawing on examples from Singapore and Indonesia, we will explore the implications of such linguistic complexity for our understanding of translation. Starting with Kuo Pao Kun's short play, *Mama Looking for Her Cat,* we will consider the changing relationship between Singapore's official languages (English, Malay, Mandarin and Tamil) and the various dialects spoken particularly among older generations. Quah Sy Ren's essay provides important historical background for our reading of the play. This will be set against a pair of studies focused on the relationship between linguistic registers in Java and Bali. Hunter develops Pollock's conception of the 'Sanskrit cosmopolis' through a set of reflections on the 'poetics of polity'. And Keeler provides a critical reading of Bakhtin (and Maier; see background reading) on 'the pleasures of polyglossia'.

Required Reading:
- Kuo Pao Kun (2002) *Mama Looking for Her Cat*. [A play.] Sy Ren Quah & C J W -L Wee (eds.) *The Complete Works of Kuo Pao Kun; Vol. 4, Plays in English*. Singapore: The Theatre Practice; Global Publishing. Pages 81-98.
- Quah Sy Ren (2006) 'Performing Multilingualism in Singapore'. In Lindsay, J. (ed.) *Between Tongues: Translation And/of/in Performance in Asia*. Singapore: Singapore University Press. Pages 88-104.
- Keeler, W. (2006) 'The Pleasures of Polyglossia: Translation in Balinese and Javanese Performing Arts'. In Lindsay, J. (ed.) *Between Tongues: Translation And/of/ in Performance in Asia*. Singapore: Singapore University Press. Pages 204-23.
- Hunter, T.M. (2011) 'Translation in a World of Diglossia'. In Ricci, R. & J. van der Putten (eds.) *Translation in Asia: Theories, Practices, Histories*. Pages 9-26.

Background Reading:
- Lindsay, J. (2006) 'Translation and / of / in Performance: New Connections'. In Lindsay, J. (ed.) *Between Tongues: Translation And/of/in Performance in Asia*. Singapore: Singapore University Press. Pages 1-32.
- Maier, M.J. (1993) 'Heteroglossia to Polyglossia: The Creation of Malay and Dutch in the Indies'. *Indonesia*. 56: 37-65.
- Pollock, S. (1996) 'The Sanskrit Cosmopolis, 300–1300: Transculturation, Vernacularization and the Question of Ideology'. *Ideology and Status of Sanskrit: Contributions to the History of the Sanskrit Language*. Leiden: Brill. Pages 197-247.

- Bakhtin, M. (1994 [1963]) Excerpt from *Problems of Dostoevsky's Poetics*. [Trans. C. Emerson.] In Morris, P. (ed.) *The Bakhtin Reader; Selected Writings of Bakhtin, Medvedev, Voloshinov*. London etc: Arnold. Pages: 88-96.
- Zurbuchen, M.S. (1989) 'Internal Translation in Balinese Poetry'. In Becker, A.L. (ed.) *Writing on the Tongue*. Michigan papers on South and Southeast Asia, number 33. USA: Ann Arbor, Center for South and Southeast Asian Studies.
- Hobart, M. (2015) 'Beyond the Whorfs of Dover: A Study of Balinese Interpretive Practices'. *Heidelberg Ethnology*. No 1. journals.ub.uni-heidelberg.de/index.php/hdethn/article/view/18998
- Liew, Sonny (2015) *The Art of Charlie Chan Hock Chye*. New York: Pantheon Books.

Saturday, Feb 11 (session 2.B)

Conversation 7: Translation and Untranslatability

One might argue that we do not really understand what we mean by translation until we grasp the conditions of its impossibility. Picking up on a theme from Ortega y Gassett, the first piece from Becker reflects on the 'silences between languages' and their implications for what he calls a new philology; the second explores questions of aesthetics arising from an effort to translate Emerson into Old Javanese. Folding Becker's problematic back upon itself, Ricci examines the question of translatability between differing conceptions of 'translation'. And Herzfeld problematizes the role of translation – and so attributions of belief, intention and meaning – in ethnographic description and analysis. Our aim will be to interrogate the idea of translation with specific reference to its alleged partialities, failures and false starts.

Required Reading:
- Becker, A.L. (1995) 'Silence Across Languages' & Beyond 'Translation'. *Beyond Translation: Essays Toward a Modern Philology*. Ann Arbor: The University of Michigan Press. Pages: 283-315.
- Ricci, R. (2011) 'On the Untranslatability of "Translation": Considerations from Java, Indonesia'. In Ricci, R. & J. van der Putten (eds.) *Translation in Asia: Theories, Practices, Histories*. Pages 57-72.
- Herzfeld, 'The Unspeakable in Pursuit of the Ineffable: Representations of Untranslatability in Ethnographic Discourse'. In Rubel, P. & A. Rosman (eds.) *Translating Cultures: Perspectives on Translation and Anthropology*. Oxford & New York: Berg. Pages 109-34.

Background Reading:
- Needham, R. (1972) *Belief, Language, and Experience*. Chicago: University of Chicago Press.
- Siegel, J.T. (1986) '…English, Chinese, Low Javanese, (Dutch), Indonesian…: A Note on Communication Within and Between Cultures'. *Solo in the New Order: Language and Hierarchy in an Indonesian City*. Princeton: Princeton University Press. Pages 294-308.
- Povinelli, E. (2001) 'Radical Worlds: The Anthropology of Incommensurability and Inconceivability'. *Annual Review of Anthropology*. 30: 319-34.

- Maier, H. (2005) 'In Search of Memories: How Malay Tales Try to Shape History'. In Zurbuchen, M. (ed.) *Beginning to Remember: The Past in the Indonesian Present.* Singapore & Seattle: Singapore University Press & University of Washington Press. Pages 99-120.
- Hofstadter, D. (1997) *Le Ton beau de Marot: In Praise of the Music of Language*. New York: Basic Books.

Intermezzo: Review and discussion of requirements for Hausarbeit with Q&A.

Conversation 8: Disquieting Suggestions

Our readings to this point have addressed the conditions under which translation may be seen to occur, with translation usually figuring as a variation on *the movement between languages*. In this, our last conversation, we will consider some of the difficulties in framing the problem this way. In a much debated chapter of *Word and Object*, Quine laid out the case for the indeterminacy of translation. This was grounded in a recognition of the ineluctable possibility of there being alternative 'manuals' for translating between conceptual schemes or theories. Taking a potentially more radical line still, Derrida discussed in conversation with others the aporia at play in the 'double bind' of translation, as exemplified *inter alia* by the tower of Babel narrative and psychoanalytic transference. But, before either Quine or Derrida, Vološinov had already queried the very idea of language as a fixed and bounded totality—one of the absolute presuppositions underpinning commonsense conceptions of translation. Drawing these criticisms together, we shall end by reflecting on what it might mean for anthropologists to encounter – and to 'translate' – historically situated utterances as they are 'actually and continuously generated'.

Required Reading:
- Quine (1960) '§7 First Steps of Radical Translation'. *Word and Object*. Cambridge, Mass.: MIT Press. Pages 26-30.
- Derrida, J. et al. (1985) Excerpt from 'Roundtable on Translation'. In McDonald, C.V. (ed.) *The Ear of the Other; Otobiography, Transference, Translation; Texts and Discussions with Jacques Derrida*. New York: Schocken Books. Pages 93-110.
- Vološinov, V.N. (1973 [1929]) 'Two Trends of Thought in Philosophy of Language' & 'Language, Speech, and Utterance'. *Marxism and the Philosophy of Language*. Trans. Matejka, L. & I.R. Titunik. Cambridge & London: Harvard University Press. Pages 45-82.

Background Reading:
- Ormiston, G.L. & A.D. Schrift, eds. (1990) 'Editors' Introduction '. *Transforming the Hermeneutic Context; From Nietzsche to Nancy*. Albany: New York State University Press. Pages 1-42.
- Morson, G., & Emerson, C. (1990) *Mikhail Bakhtin: Creation of a Prosaics*. Stanford: Stanford University Press.
- Reddy, M.J. (1979) 'The Conduit Metaphor: A Case of Frame Conflict in Our Language About Language'. In Ortony, A. (ed.) *Metaphor and Thought*. Second Edition. Cambridge: Cambridge University Press. Pages 164-201.

- Austin, J.L. (1975) *How To Do Things with Words; The William James Lectures Delivered at Harvard University in 1955*. 2nd edition. Oxford & New York: Oxford University Press.
- Butler, J. (2000) 'Contingent Universalities'. Butler, J., E. Laclau & S. Žižek, Contingency, Hegemony, Universality: Contemporary Dialogues on the Left. London & New York: Verso. Pages 136-81.
- Davidson, D. (1974) 'On the Very Idea of a Conceptual Scheme'. *Proceedings and Addresses of the American Philosophical Association*. 47: 5-20.
- Derrida, J. (1985) 'Des Tours de Babel'. In Graham, J.F. (ed.) *Difference in Translation*. Ithaca & London: Cornell University Press. Pages 165-207.
- Derrida, J. (2001) 'What Is a "Relevant" Translation?'. *Critical Inquiry*. 27(2): 174-200.