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EDWIN GENTZLER

Translation, Postcolonial Studies, and the Americas

Anecdote

I have been recently conducting research on the topic of translation and resistance for a new book, and my travels have taken me a couple of times to Chiapas, Mexico. I have been looking at the San Andrés accords, the peace talks between the Zapatistas and the Mexican government that took place in San Andrés Sacamch'en and in San Cristóbal de Las Casas in October 1995 and February 1996.¹ The talks were full of fascinating translation problems, including the subjects to be negotiated, the definitions of the terms, and the groups to be represented. Many disagreements arose over the definition and translation of terms such as "land," "autonomy," "democracy," "free determination," "representation," "elections," "justice," "education," and "respect for and continuation of traditional customs and knowledge," all taking on different meanings depending upon the different languages and cultures into which they were translated. But that is another paper. In this telling, what I want to emphasise is the extent to which the chief spokesperson and translator, Subcomandante Marcos, was concerned with representation and translation matters, and the extent to which he fought for giving voice to the *abuelos*,

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This revised second edition updates each of the approaches, incorporates the latest research, and adds a new conclusion that addresses the future of translation studies.. A number of perspectives provide both theoretical insight into the relevance of theory for translation, as well as first hand experience of using appropriate strategies and methods for practicing and describing translation.. For the communicative translation, which tends to produce the same effects on readers of TT as obtained by the readers of ST, Nidas on dynamic equivalence, while semantic translation, focusing on the ST contextual meaning to reproduce according to TT syntactic and semantic properties, similar to the formal equivalence of Nida.

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