translations in five different languages of *A Morte e a Morte de Quincas Berro d'Água* written by Jorge Amado. The papers provide a technical account of the difficulties encountered in the translation of that work by different translators. It is quite interesting to see how those difficulties were dealt with or what could have been done to make the translation sound better.

Finally, the last two papers discuss how theory can be seen in the practical side of translation. Rather theoretical, actually, these papers could probably be inserted somewhere else in the book, leaving more interesting articles to close this book.

As a whole, *Limites da traduzibilidade* is an important book that reaches translation scholars, professors, students and also readers in general, giving a very good view of what is happening in the field of translation in Brazil and abroad. Sometimes it might not be an easy reading, but it is surely interesting.

Marcos Antonio Morgado de Oliveira


*The Translatability of Cultures* is a collection of 14 essays, subdivided into two themes. It is devoted to exploring critiques on oppositeness (alterity) and otherness, within a cultural context of translations. All the contributors to this book have some other publications in the area that they approach, and most of them are very recent, like this book (1996).

This book begins with a short introductory chapter written by one of the editors, Sanford Budick, entitled ‘Crises of Alterity’, including the approach on critical conditions, self-sameness and secondary otherness of translations. Following this introductory chapter, the next articles are subdivided according to their central approach: the first subtheme is ‘Historical Perspective’, involving articles on the (un)translatability of religious culture and Biblical poetics; vertical to horizontal translation; universalism; modern American cri-
ticism and cross-cultural perspectives; and on Japanese culture and the radical otherness. The second subtheme, 'Models of Relationship', in turn, involves articles concerning border crossing in translation theory, cross-cultural emergence, cultural ambivalence and culture and memory translation. Then the "Coda to Discussion", by Wolfgang Iser, gives the reader a general idea on the issues of translatability, culture, memory and otherness, and transcultural relations. Iser uses, as a coda to the “Coda”, reference to Emerson's *Ethics* also cited by Cavell: according to Emerson’s advice, in referring cross-cultural discourse demandings, and in order to be careful about ethics, critics should “rinse their words”.

*The Translatability of Cultures* provides a stimulating compendium of current thought on the issue of translatability of cultures. Not only in a overall view, but also concerning memory and differences. This culture can thus be classified into special topics, in a way that it allows the reader to distinguish between arts, religious, political and historical approaches. The language used by the writers is formal, consisting of high-level and very specific terms.

Based on its title, *The translatability of Cultures* leads the reader to initially guess that the book is concerned with typical words used to label foods, tradition and habits inherent to a certain culture and the difficulties of translating these words into another culture's language. More often, and much more than expected, the book makes a broad historical and cultural approach, having the ancient Egypt as its starting point and the Japanese cores and patterns as its peak.

However, in observing the expression *Figurations of The Space Between*, in the book’s cover, it is possible to infer some ‘Biblical view’ within the title's message. The essays which deal with the Bible are the most accessible to readers without a background on cultural translation since they deal with the knowledge of Biblical passages, common to almost everybody. They all agree in some ways with what concerns analysis of the figurative approach to the Bible language and the existence of the Holy Spirit spread around the world by translators, not writers of the Bible in the Hebrew or Greek languages, under the view of Augustine and Chaucer.

Still concerning the Bible’s translation, a subject which is central to many of the articles of the book, much emphasis is given to Augustine’s and Chaucer’s approaches, cited by Besserman and
Assman, and still recalled by Cavell in Emerson’s “Fate”.

Speaking of Assman and the analysis of religion as a factor of (un)translatability, it is important to emphasize that the author analyzes conversion in terms of the language magical function and in terms of the contrast between revelation and evidence in texts. Moreover, syncretism, which means the combination of different beliefs, is a strong point in this article.

As a continuation of thoughts, Barasch presents a case study on arts, concerning visual syncretism. According to Barasch, no matter what the solution is for the case he approached, “it is certain that the spectator’s reading made a real difference”, and “the spectator’s reaction thus became part of the image itself”.

Stierle’s “Translatio Studii and Renaissance” considers vertical to horizontal translation this way, Stierle considers translatio as being a word of the língua franca of the Roman Empire, which he refers to as a large system of cultures translation. The conclusions of this article, in comparing the medieval to post-medieval period transitions and the changes from verticality to horizontality as the principal concern in its remarks, can also be considered as a lexical analysis of translation and transition, centering its applications in a cultural, political and historical context. For Stierle, the difference becomes clear since “horizontality cannot overcome verticality”.

Although this book does not address the translatability of culture under the common sense view, many of the issues in this book overlap with a highly instructional approach within domains of inquiry of interest on the cultural translation traditions.

The essays collected in this volume, however, are not only concerned with Bible studies. There are some other essays which approach on issues like Holocaust, by Budick and Motzkin; cross cultural perspectives and discourse, by Bercovitch and Iser; and cultural ambivalence, by Lachmann, but these do not seem to be the central subject proposed by Budick and Iser in their editorial collection.

As mentioned before, the ‘Coda to Discussion’, by Iser, finally gives the reader an overall view of translatability network, by discussing / presenting positions, correlations and interconnections of the constituents of the cross-cultural and intracultural intercourse.

In referring to the umbrella of multiculturalism, Iser states that “there is no way of grasping the
ungraspable”, which is responsible for the anxiety that results in the inspiration for the cross-cultural reifications. The simultaneous occurrence of this anxiety and this inspiration is what makes of The Untranslatability of Cultures such a special book. At the same time, it inspires the readers, as it leads him/her to the anxiety in discovering more about culture translations.

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If you are looking for a book which can provide a perfect recipe of how to translate, i.e. a prescriptive approach to translation, you had better not read Translation and translating: theory and practice. As the author points out in the introduction and throughout the first chapter, the present book aims at describing the process of translation, based on theoretical assumptions provided by Systemic Linguistics and Cognitive Psychology.

Therefore, the first part of the book addresses the importance of adopting a descriptive approach towards translation, emphasizing the process rather than the product. In an attempt to be consistent with this perspective, the author provides a tentative model of the translation process, and outlines “the kinds of knowledge and skill” (Bell, 1991: xvi) translators must possess. The book is divided into three parts: model, meaning and form. Bell’s decision of presenting his model of translation in the very beginning of the book (chapter 2) and, in the subsequent chapters, making explicit its linguistic and psychological basis does not seem satisfactory even to him, since the reader has to keep “moving back and forth between the model and the justification” (Bell, 1991: xvii). However, as he also argues, the other possible way of organizing the book: meaning, form and model would try the patience of the reader, who might become anxious to get in contact with the proposed model. In order to mitigate the reader’s task of going back and forth through the seven chapters, the author keeps indicating the respective chapters and sections