
Munday, Jeremy. *Introducing Translation Studies: Theories and Applications*. London and New York: Routledge, 2001, 222 pp.

One advantage of *Introducing Translation Studies: Theories and Applications* by Jeremy Munday is that it demonstrates how translation theory applies to the practice of translation. The author has substantial experience as a translator of Latin American fiction, as well as a vast academic knowledge of the theory of translation. Munday successfully applies theory to practice in the case studies that he includes at the end of each chapter, which, as a whole, represent a panorama of languages, such as: English, French, German, Italian, Portuguese, Spanish, as well as Dutch, Punjabi, and Russian. Sources of the texts that the author uses vary from the Bible, documents from the European Union and UNESCO, fiction by García Márquez, a travel brochure, and a children's cookbook. Given the diverse nature of this book, the complete index that Munday includes is especially valuable. In addition to expected concepts such as postcolonialism and

postmodernism, Munday has less conventional entries such as: unit of measurement, assessment of translation, computer translation, ethics of translation and mismatches. He also has compiled an extensive bibliography and a particularly useful separate listing of web sites containing information on relevant conferences, organizations and translation journals, including *Cadernos de Tradução*.

Each of the following ten chapters presents a wide array of theories of translation, including: "Translation theory before the twentieth century", "Equivalence and equivalent effect", "The translation shift approach", "Functional theories of translation", "Discourse and register analysis approaches", "Systems theories", "Varieties of cultural studies", "Translating the foreign: the (in)visibility of translation", "Philosophical theories of translation" and "Translation studies as an interdisciplinary". Each chapter explores one theory and is reinforced by the ideas of appropriate theorists, who, in Munday's view, have had "strong influence on translation studies and ... are particularly representative of the approaches in each chapter". Among the many theorists that Munday cites are: Steiner, Pound, Benjamin, Venuti, Berner and Niranjana.

Chapter 8, “Varieties of cultural studies,” is particularly interesting. The major concept here is the “cultural turn”, or the move towards an analysis of translation from a cultural studies angle. Lefevere and Bassnett stress the interaction between culture and translation by examining the image of literature created by “anthologies, commentaries, film adaptations and translation, and the institutions that are involved in that process.” These theorists refer to translation as “rewriting,” a phenomenon controlled by three main factors: professionals within the system (critics and reviewers), patronage outside the system (powerful individuals and publishers), and the dominant poetics (literary devices, genres, symbols and leitmotifs, as well the relation of literature to the social system in which it exists). A powerful example of how the original or the source text (ST) was changed after the translation is Anne Frank’s diary: in the translation the German translator “omitted or toned down” “derogatory remarks about Germans.”

Subsequent to the discussion of translation as a “cultural turn” and “rewriting”, Munday introduces the gender translation theory of Sherry Simon, who speaks of the need to use the Target Text (TT) as a ve-

hicle for making women writers visible, or making language speak *for* them. For this reason, she views translation as a political activity. In addition to Simon’s gender theory, Munday includes postcolonial theories of translation as expressed by Tejaswini Niranjana and Oswald de Andrade. One fundamental concept in Niranjana’s postcolonial theory is that of asymmetrical “power relations”. She criticizes both the use of translation for political purposes in British-controlled India, and the Western focus of translation studies, which results in three main failures: lack of concern about the “power imbalance between different languages,” erroneous concepts of Western translation theory and a need for reconsidering translation as a “humanistic enterprise”, given its “image of colonial domination” in the discourse of Western philosophy. Brazilian “cannibalism”, introduced by Oswald de Andrade in the *Manifesto Antropófago*, discusses the figurative act of devouring the Portuguese language by the natives, while at the same time transforming it “by the addition of autochthonous input,” as a process analogous to the indigenous ritual of drinking the enemy’s blood to become stronger.

The case study at the end of Chapter 8 draws on an example of

an ST in Punjabi translated by an Indian who resides in Canada. This translation was promoted by a centralized government organization (the Sahitya Akademi), and the language of choice was English, the colonial language imposed on India. As a consequence, there is a variety of archaic insults and American expletives that change the original meaning of the text by creating a reference to American urban culture, thereby displacing the features of rural Punjab. Munday enhances the discussion by inviting the reader to explore if this blurring of cultural identity in the case study “is due to translation policy or to the way literary translators function in general.”

Chapter 9 extends the cultural studies perspective of the previous chapter. Munday discusses two concepts proposed by Lawrence Venuti: the invisibility of the translator and translation as a “foreignizing” or “domesticating” process. Venuti believes that, in order to preserve the sociocultural aspect of a text, the translator should ideally be invisible. His idea of “domestication” entails creating a translation governed by Anglo-American culture, whereas “foreignization” involves choosing a translation technique that excludes the domination

of the TL (Target Language) and is aimed at moving the reader’s perspective towards the writer, an approach that echoes José Ortega y Gasset’s ideas in his essay “*Miseria y esplendor de la traducción*.” Ortega y Gasset defines the good translator as one that is rebellious and a good translation as one that consciously approximates the TT and its reader to the original text. Munday concludes that: “...the foreignizing method can restrain the “violently domesticating cultural values of the English-language world.” This chapter also discusses Berman and the “negative analytic” of translation. A precursor of Venuti, Berman considers “receiving the foreign as foreign” as a necessary tool to preserve the cultural difference in translation.

Chapters 8 and 9 are illustrative of the approach that Munday adopts in the rest of the book, which ultimately is a very informative resource for introducing the reader to the area of translation studies. The synthesized concepts of each theory and its major theorists are clearly delineated, and the case studies are effective in showing how the theories apply to practice.

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