these parallels in a database. This permits the translator to use previously translated excerpts again in other points of the text. The TM system compares the new source text with prior translations. The matching of these excerpts can be exact matching, fully matching, fuzzy matching, term matching, or sub-segment matching. The use of this technology is limited to texts that are being updated, revised and have repetitive content. It also can be applied to series of texts in the same subject field.

Chapter six, “Other New Technologies and Emerging Trends”, is a brief review of the current and up-and-coming technologies in translation and how they affect the field. Since there is increasingly more work for translators (such as translation of software and Web pages), the development of new translation technologies is, out of necessity, at an all time high. The success of CAT tools relies on the continuous education of translators, the construction of user-friendly tools, the creation of electronic sources texts, and a close relationship between the tool developers and the translation training institutes. Some of the proposals for new CAT tools documented here will become available in the near future.

Computer-Aided Translation Technology is written as a general overview and introduction for translation students. This book is especially useful for students who desire to study translation technology and students who believe that an understanding of this technology can be helpful for their career. In the introduction, Bowker states that “CAT tools support translators by helping them to work more efficiently” making this overview of these tools beneficial to all translators interested in making their work more efficient.

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On Translation, by John Sallis, professor of Philosophy at Pennsylvania State University, is a four-part investigation of translation and its inevitable difficulties.
“The Dream of Nontranslation,” “Scenes of Translation at Large,” “Translation and the Force of Words,” and “Varieties of Untranslatability” are integral in expressing the book’s main theme, which is that in the process of translation there is inevitable error. In this study, Sallis treats translation as “a double theme, corresponding to the difference between treating it in its unrestricted spread...and in its restriction to translation of words.” This double theme of translational theory and practice exists throughout the different chapters, and Sallis brings forth numerous examples to better explain his points. It is also important to note here that the book carries a very philosophical tone in terms of its structure and wording, which might prove difficult for some readers. Lastly, it also shares a distinct historiographical quality in the sense that it includes the author’s opinions about previous work done by philosophers such as Kant, Jakobson, and Schlegel, whose work can be applied to translation studies.

Sallis begins the book with his “Dream of Nontranslation,” which is, in essence, a dream of returning to Babel. The author immediately proposes a question, “What would it mean to begin thinking beyond all translation?” Sallis answers this question by introducing Kant and his idea that thinking is itself a translation in that it involves one imaginarily speaking and listening to oneself and that thinking is a translation from thought to speech. Thus, for Kant, the act of thinking as a translation essentially denies the ideal of nontranslation, even if it is inevitable and necessary for communication. Here the author brings up another point of nontranslation with a contemporary example of the inverse relationship between globalization and linguistic difference: while globalization has facilitated communication between countries, linguistic differences have assured the solidity of their borders. According to Sallis, translation in this setting remains utterly necessary but cannot be successful in creating true regions of nontranslation. In the first section, Sallis also emphasizes the concept of countertranslation, which he exemplifies with Freud’s dream theory and the process of psychoanalysis. Psychoanalysis is countertranslation of the dream-content to dream-thoughts which, quoting Freud, he presents as fol-
The dream-thoughts and dream-content lie before us like two presentations of the same content in two different languages, or rather, the dream-content appears to us as a translation of the dream-thoughts into another mode of expression... Unfortunately, the countertranslation of this dream-world can never be assured of correctly and completely achieving a countertranslation.

The second section, “Scenes of Translation at Large,” discusses the many different realms of translation which range from the very basic mental process of thinking to actual interlingual translation. If thinking itself is a matter of translation, writing is the literal translation of thought to paper. Bringing up the physical possibilities of translation, Sallis addresses the scope of the word, which has a variety of different functions. This could mean translating words and sentences into another language, ideas into actions or, as mentioned before, thoughts into speech. It is here that the author reverts to the etymology of the word translation and its roots in trans, across, and fero, which means to carry, or bear. Because translation is a transfer of something across a specific border and language, Sallis offers two options. One is the transfer of meaning, as in moving words and sentences into words and sentences of another language; the other is a transfer of meaning within the same language, the employment of synonyms. At this point in particular, the author points to Jakobson’s inter-lingual vs. intra-lingual translation theories.

In his third section, Sallis investigates the problem of certain instances of “untranslatability” and the difficulty of incorporating foreign words and phrases into a translated text. Specifically noted are the bold or italicized words of a text and the subtler nuances of foreign words in speech, such as when trans and fero appear in his book. He argues that these words pertain to both languages, an effect visualized in his own terms as “two concentric circles outlining a parergonal band of undecidability.” While in some cases a translation is possible, doing so actually yields a loss in meaning. Furthermore, expressing the words in their true form is a more effective representation. In addressing the singularity of language, the author incorporates the Aristotelian concept of the universality of the soul. According to
Aristotle, although discourse and writing may vary between different humans of distinct cultures, the affections expressed by their souls are based on similar needs and requirements. Investigating discourse, one discovers these same connections: writing translates speech and speech translates affections, or, thoughts.

The final section entitled “Varieties of Untranslatability” concerns how the different facets of discourse and writing make some translations impossible. With regard to poetry, for example, there is a common preoccupation among translators who fear literalism, the interpretation of symbolism and imagery, and the inevitable flattening of loss of meaning in a translated poem. The author does point out, however, that in the best translations there is actually a gain, an unforeseen enhancement of the original work. He also considers the idea of a deliberate untranslatability using as an example Mimmo Paladino’s series of paintings entitled “EN DO RE.”. Although the title of the series is “EN DO RE,” the letters that actually appear within the works are “EN DE RE,” a direct contrast with the title and a tactic employed purposely by the author.

On Translation is a very philosophically-oriented perspective on some of the ideals and difficulties entwined in the process of translation. Frequent use of complex philosophical terminology invented by the author could prove difficult for some readers. However, the book does provide an effective and in-depth look at some of the unavoidable difficulties of achieving an accomplished translation. Ultimately, Sallis’ goal is to return to Babel, a journey to be undertaken through his ideals of nontranslation and countertranslation.

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The opening paragraph of Invisible Work: Borges and Translation recounts Borges’s introduction as a guest lecturer at a 1953 conference on the Kabbalah. Although Borges is a world renowned