

Reviews/Comptes Rendus

Julie Candler Hayes. *Translation, Subjectivity, and Culture in France and England, 1600–1800*. Stanford: Stanford University Press, 2009. xiv+322pp. US\$60. ISBN 978-0-8047-5944-1.

No culture or nation in the West has gotten by without translation. The paradox of Christianity and of nation states, such as Britain and France, is that they are founded on translation. Ancient Greeks such as Plato and Aristotle played crucial roles in the development of Christian theology and the Reformation in England and Germany, which produced the Authorized Version and Luther's Bible respectively. Moreover, the English (later British) and French empires also involved translation of travel and encounter narratives from Spanish, Portuguese, and other languages in order to frame their expansion. The translation of study was part of the translation of empire. Julie Candler Hayes argues for the importance of translation in connection with subjectivity and culture in the crucial period 1600–1800, roughly from the waning of Elizabeth I to the rise of Napoleon, a period wherein France and England experienced an intense intercultural dialogue. This book, which ranges widely and provides a perceptive and detailed analysis, makes an important contribution to the comparative study of translation and culture. Hayes also maintains a helpful website, from the Department of French at University of Massachusetts, Amherst, that includes a "corpus of seventeenth- and eighteenth-century French translators' prefaces and related documents" that supplements her briefer English translations in this book and provides a resource for scholars.

Hayes begins her book with *Huit oraisons de Cicéron* (1638), a departure that declares French eloquence the equal of the great Roman orator Cicero. It became a key text for the development of national literature in France and Britain as well as in the debates on culture, language, authorship, and translation. For Hayes, translation makes language visible and is suggestive for difference and openness. She stresses the historicity of translation and argues that translation studies allow for an examination of history, culture, and language and lead to a greater understanding of our reality and that of others.

The questions translators faced are diverse and have wide implications. The shifting relation with antiquity and the loss of the classical past, the connection between national language and identity, subjectivity and the author, as well as otherness and cultural change are all issues in translation. During the Renaissance, debates over imitation related closely to the role of nation, culture, and translation. Hayes emphasizes the conditions in the seventeenth century that laid the foundations for neoclassical translation: the increasing importance of translators, the development of the vernacular, and the formation of a

body of criticism on translation. She also stresses the close connection of interests in poetry, imitation, and language. Another significant contribution is Hayes's view that the neoclassical translators ranged widely on issues such as fidelity versus freedom, the ability of culture to represent culture, and the relationship between past and present. Hayes achieves her end of figuring out the many projects and agendas of neoclassical translation through an attentive reading of the words of translators themselves, especially in their prefaces. Prefaces, in my own experience, are rich sources, and Hayes is wise to situate them and related materials in regard to ideas, marketplace, patronage, and the work of other translators in order to see what their theory of translation might be. The popularity of the critical or translation preface was itself translated from Renaissance Italy and France to seventeenth-century England. This movement helps to frame Hayes's comparative study.

Hayes is concerned with questions of agency and originality as well as of author, writing, and voice. Otherness is at the heart of her method. Openness or exposure, the mutual implication of other and self, and the open possibilities of communities and languages are central topics that she explores. Hayes discusses the particularities of language in time and space by exploring a range of examples, including the circle of Nicolas Perrot d'Ablancourt and the Jansenist translators at Port-Royal; and the role of translation for the Carolinian exiles in an English context, the case studies of John Dryden and Anne Dacier, whose prefaces combine art and theory with translation. Her discussion covers such issues as the definition and identification of a national language through translation; the work of women translators and their authority; the translation of ancient texts in the Enlightenment; the translations of modern languages with preface and notes, such as French translations of Shakespeare and Pope; and the presentation of translation theory in the eighteenth century as a means of historical context. Hayes argues for the study of this past as a means of shedding light on the present, suggesting that people today need to be as open to cultures of the past as they are to those of the present. The difference between seventeenth-century and neoclassical translators and us should help us explore connections and ways of apprehension.

Temporality and historicity mark neoclassical translation. Hayes stresses the role of a historical awareness of language and translation practice in this period and their relationship to one another. Translation has its own history, something understood in the eighteenth century. To conclude her study, Hayes examines the period from 1740 to 1791 and concentrates on works by Samuel Johnson, Alexander Tytler, and Claude-Pierre Goujet. Whereas the first two concentrate on practice, the third focuses on theory. They all agree on the benefits of adaptive translation and the evolution of styles of translation. All three reflect

on translation in connection with the historicity of their discourse. They can see that there is a history to their own national languages and translations and not simply a historical gap between the classical past and them. Hayes shows that from *Huit oraisons* in 1638 to Tytler's *Essay* in 1791, the literary world changed as much as the political and social contexts because women grew in numbers as writers and readers, and writers, both male and female, reached an increasingly wide and diverse readership. The rise of the field of literature and of literary criticism created a public space, and the movement from ancient to modern languages affected the definition of nations and their cultures. Hayes re-evaluates eloquence: she points out that translators in the seventeenth and eighteenth centuries discussed their role as a matter of cultural otherness, and their work is a matter of rich diversity. Hayes's careful and thoughtful book sets out a myriad of details that deserve close attention. She makes the most of the relations among theory, history, and practice in the context of writing, translation, and reading. Translation is a key to self and other, culture and nation.

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Linda Zionkowski and Cynthia Klekar, eds. *The Culture of the Gift in Eighteenth-Century England*. New York: Palgrave Macmillan, 2009. xi+263pp. £42.50; US\$89.95. ISBN 978-0-230-60829-0.

How do we connect the present with the past? The community of eighteenth-century teachers and scholars is continually asking this question, if my own experience and *The Culture of the Gift in Eighteenth-Century England* are any indication. This imperative is not so much defensive—though our presentist culture may sometimes make us feel that way—as it is an impulse towards understanding the power relations that shape the ways we live and think in the present world. Zionkowski and Klekar, the editors of this volume, enter the subject of gifts and the relationships formed around them with this imperative to explain the present in light of the past. Why is Bill Clinton's *Giving: How Each of Us Can Change the World* a 2007 best-seller? What are the motives and fascinations behind the popularity of television shows such as Oprah Winfrey's *Big Give*? Instead of approaching gift-giving as an alternative to or as deeply complicit in advanced capitalist economies, Zionkowski and Klekar position their subject as having a complicated and often ambiguous relationship to the historical emergence of capitalism.