

M. C. Guzmán - Note from the Editor

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Historically, translation has been at the crux of processes of domination and colonization. In recent years, post-colonial and decolonial critiques have addressed questions of translation and colonization in various sites and historical periods and among diverse territories and communities. Decolonial-informed readings (re)read against the grain historical accounts based on dominant stories privileging long-standing colonial narratives. Decolonizing proposals aim to respond to contemporary forms and relations of inequality and injustice with respect to communities that are marginalized or disadvantaged as a result of colonial legacies. These include, among others, the legacies of slavery, of settler-colonialism on Indigenous communities, and of historical processes of colonization. Some scholarship frames translation as a historical problem, as is the case, for example, with the argument about the "myth" and "illusion of benign translatability" (Battiste and Youngblood Henderson, 80, in Chacaby 2), while other works discuss cases of translation as such, questions of translatability and untranslatability, and even of non-translation as a decolonizing strategy. Decolonial critiques at times question the very concept of translation, inasmuch as the concept of *language*, its constructed boundedness, is at the heart of the "colonial matrix of power" (Quijano 168-178).

This issue of *Tusaaji: A Translation Review* sought to bring together writings on the theme of **Translation and (De)colonization**. The authors discuss the interplay of languages in the Americas, the tensions and asymmetries among them, and the productive spaces where language and translation intersect with histories and communities. While **Marlena Cravens** and **Jasmine Spencer** discuss in their articles cases having to do with Indigenous languages and narratives--in Brazil and Canada respectively--**María Eugenia Ghirimoldi** and **Joshua Price** focus on experiences of translation and language vis à vis Euroamerican languages in the hemisphere--specifically in the Caribbean and North America. We sought to put these essays in conversation with poetic practices by publishing them alongside literary contributions we are proud to feature in translation. The first one is the poem "to the oldest tree in the world" by renowned Michi Saagiig Nishnaabeg scholar, writer, and artist **Leanne Betasamosake Simpson**, excerpted from her book *The Accident of Being Lost* and published bilingually with a Spanish translation. Simpson's poem is followed by poems and self-translations by three contemporary Indigenous poets from various regions in Colombia, **Vito Apūshana**, **Freddy Chikangana**, and **Hugo Jamiy Juagibioy**. Their poems are featured trilingually and, additionally, they have been translated for *Tusaaji* by **Rosalind Gill**. Complementing these creative pieces, the final contribution is an interview with **Elaine Gold**, the director of the Canadian Language Museum, in which she discusses the centrality of indigenous languages in Canada and for the Museum.

I hope that the contributions featured, in their composition, offer a glimpse to the contemporary linguistic, poetic, and epistemic "diversality" (Bernabé, Chamoiseau, and Confiant, 11) of the Americas. Based in Toronto, *Tusaaji: A Translation Review* has sought and will continue to strive to be a space for the multiplicity of languages and voices

that cohabit our continent, North and South, and thus make a small contribution to a world with greater bibliodiversity in the twenty-first century.

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Works Cited

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