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Book Review: Christof-Füchsle, Martin, and Razak Khan, eds. *Nodes of Translation: Intellectual History Between Modern India and Germany*. Walter de Gruyter GmbH & Co KG, 2024.

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Christof-Füchsle, Martin & Khan, Razak (eds.) (2024): *Intellectual History Between Modern India and Germany*. Berlin/Boston: De Gruyter. 350 p. 79.95€. ISBN 978-3-11-078713-9

The edited volume *Nodes of Translation: Intellectual History between Modern India and Germany* by Martin Christof-Füchsle and Razak Khan compiles a remarkable collection of scholarly articles that explore the entangled interactions between Indian and German intellectual traditions through the lens of translation. The book contains 13 chapters. This collection emphasises the idea that translation is not merely a linguistic endeavour but a significant cultural and intellectual engagement that shapes and reshapes knowledge and discourses across different epochs and contexts. Its strengths include a comprehensive examination of the intellectual history between both the countries, meticulous attention to detail, and thorough presentation of historical contexts. It also employs scholarly references and direct quotations from primary sources in various chapters, demonstrating a nuanced understanding of the complexities involved in translation. The analyses are thought-provoking, offering valuable insights into cultural exchange and intellectual transfer.

Anandita Sharma's article, *Locating the First Hindi Translation of Goethe's Faust (Part One)*, provides a comprehensive and insightful analysis of Bholanath Sharma's Hindi translation of Goethe's *Faust*. She examines this translation within the broader contexts of colonialism, linguistic politics, and cultural entanglements, offering a rich understanding of the complexities involved in translating a canonical work from one cultural context to another. The article emphasizes the translation process as a site of negotiation, resistance, and agency, highlighting the translator's personal intellectual biography and the linguistic ecology of North India. This article contributes to a deeper understanding of the translation process and the role of translation in the standardization and construction of Hindi as a distinct language. Faisal Chaudhry's *Translating Economics Across the German-South Asian Divide: Muhammad Iqbal, Zakir Husain and Intermediating Ideas Across Languages, Paradigms, and Disciplines* delves into the complexities of translating economic ideas across different linguistic and disciplinary boundaries. He provides a detailed analysis of historical ties between India and Germany, focusing on the translation of economic ideas and the interaction between different paradigms and disciplines. This dense and scholarly work requires a deep understanding of economic history, sociology, and linguistic theory. The article's emphasis on the challenges faced by scholars and thinkers in bridging gaps between different intellectual traditions is thought-provoking, offering valuable insights into the development of economic thought in India and Germany. The article *Hermann*

Gundert: Missions, Malabar, and the Making of Modern Malayalam explores the life and work of Hermann Gundert, a German missionary and scholar who significantly contributed to the study and modernization of the Malayalam language in Kerala, India. A thorough analysis of Gundert's linguistic and scholarly attempts, contextualizing his work within the broader historical, linguistic, and intellectual landscape of the 19th century is thoroughly discussed. However, the article could benefit from a more critical examination of the potential implications and controversies surrounding missionary activities and colonial influences in linguistic and cultural exchange. A more explicit discussion of the limitations or criticisms of Gundert's work would provide a more well-rounded perspective. Gajendran Ayyathurai's *Germans, Casteless Tamils, and Brahminical Sciolism in Early Colonial South India* offers a comprehensive analysis of interactions between German Lutheran missionaries and Tamil-speaking regions during the early colonial period. Ayyathurai examines the complex dynamics of caste, religion, and colonialism, shedding light on the Eurocentric attitude of Christian missionaries and their incorporation of caste symbolisms. The article highlights the resistance of casteless and anti-caste Tamils against missionary activities, providing valuable insights into the power dynamics and cultural influences during the colonial period. *The Vernacular Führer: Hitler and the Nazi Movement in Tamil Biographies of the 1930s* by Torsten Tschacher analyses two Tamil biographies of Adolf Hitler published in the 1930s. Tschacher examines the motivations and strategies employed by the authors in presenting Hitler and National Socialism to Tamil-speaking audiences, particularly in the context of Indian anti-colonial nationalism. The article effectively demonstrates the complexities of translating and presenting Nazi ideology to a Tamil audience, highlighting the strategic omissions and selective interpretations made by the authors. Mangesh Kulkarni's *Translation and Anticolonial Revivalism: S. R. Rajwade's Appropriation of F. W. Nietzsche* provides an insightful analysis of S. R. Rajwade's translation of Nietzsche's *The Antichrist* into Marathi. Kulkarni navigates through the historical, cultural, and intellectual contexts of colonial Maharashtra, shedding light on the interplay of nationalism, Vedic revivalism, and Hindu nationalism in Rajwade's translation project. The article explores Rajwade's engagement with Nietzsche's philosophy and the concept of "aristocratic radicalism", offering a compelling perspective on the cultural and philosophical crosshatch represented by the Marathi translation. *Translating Marx and Engels: Adhikari, Dange and the Indian Revolution* by Juned Shaikh examines the transmission and translation of Marxist literature in late colonial India. Shaikh provides a detailed analysis of the challenges and significance of acquiring and maintaining Marxist literature, particularly in the face of colonial surveillance. The article explores the complexities of adapting Marxist ideas to local contexts, highlighting the entanglement of Marxism with regional ideas, languages, and hierarchies, particularly the issue of caste in India. Sai Bhatawadekar's *Pu. La. Deshpande's तीन पैशाचा तमाशा (Tīn Paiśācā Tamāśā): Brecht in Marathi* analyzes the Marathi adaptation of Bertolt Brecht's *Die Dreigroschenoper*. Bhatawadekar explores the historical and cultural context that facilitated the adaptation, highlighting the social

and political significance of the play. The article effectively captures the creative and daring aspects of the translation and adaptation process, emphasizing the playful and joyous nature of these endeavours. Julia Hauser's *The Birth of the Ascetic Leader. Die Botschaft des Mahatma Gandhi in Troubled Weimar Germany* provides a detailed analysis of the historical context and significance of the publication *Die Botschaft des Mahatma Gandhi* in Weimar Germany. Hauser examines the socio-political climate in Germany during the early 1920s and the motivations of the editors in publishing the volume, offering valuable insights into the broader implications of the publication in German society. Martin Kämpchen's *Tagore in Germany, Austria and Switzerland: Translation, Archives and Histories* meticulously traces the historical, cultural, and intellectual context in which Rabindranath Tagore's works were received in German-speaking countries. Kämpchen's article presents historical facts and delves into the nuances of Tagore's influence on the intellectual and cultural landscape of these countries, providing a valuable resource for understanding the reception of Tagore's works in Germany, Austria, and Switzerland. *Expanding Domains: Interactions between Telugu and German Worlds* provides a fascinating account of the interactions between Telugu-speaking regions and German-speaking Europe. The article highlights the experiences and contributions of Dr. Wuppala Lakshmana Rao and Melly Zollinger, offering insights into the dynamic exchanges between the two linguistic and cultural spheres. The article effectively challenges the notion of a homogenous 'West', presenting a nuanced perspective on the diverse relationships between India and specific European contexts. The analysis of publication and censorship practices of modern Indian literature in the German Democratic Republic (GDR) from the 1950s to the 1980s delves into the ideological, political, and aesthetic considerations influencing translation decisions. The article provides a comprehensive understanding of the factors shaping the publication of translations from modern Indian languages in the GDR, highlighting the evolving criteria for evaluating literary works. *Reciprocal Translation: From Legibility to Mutual Intelligibility* by Parnal Chirmuley explores the historical and contemporary dynamics of translation between German-speaking Europe and the Indian subcontinent. The article interrogates broader implications of diplomatic engagements within the framework of translation and intercultural communication, emphasizing the responsibilities of translators in navigating complex political landscapes and advocating for mutual understanding. While the article offers valuable insights, it could benefit from a more structured argumentative approach and a deeper exploration of the motivations behind diplomatic gestures.

This anthology delineates the principal characteristics of a unique transnational and transcultural constellation shaped by colonization and postcolonialism. The literary exchanges through translation, initiated in the 18th century, has evolved into a rich tradition of intellectual and cultural interactions. The work illuminates the tangled cultural differences and shared similarities between these two diverse worlds, emphasizing scholarly encounters, exchanges, collaborations, and confrontations that have defined their mutual intellectual histories. It examines paradigm shifts within a

historical framework governing these interactions, providing a retrospective on the development of knowledge at a global level and highlighting the ongoing relevance and future potential of stimulating a symbiotic relationship between linguistically and culturally distinct spaces. Chirmuley also argues that translations are not just located in historical contexts but are also political and remain relevant in the politics of knowledge exchange. This assertion deepens the intense impact of translations on global intellectual history, as they bridge diverse socio-political-ideological contexts. In examining the historical reciprocation of ideas, this volume elucidates how translations have been instrumental in shaping intellectual discourses, strengthening mutual understanding, and navigating the complex aspects of power and ideology. This volume is highly recommended for scholars interested in intellectual history, cultural studies, translation studies, history of philosophy, literary studies, cultural exchange between India and Germany, or anyone interested in exploring the complexities involved in translation as a process.