

Tanem toktok ia | Traduction | Fa'aliliuga

Part of what about support and what about struggle

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20 May 2021



bae yumi storian smol, abaot long taem bifo. bambae yumitu yumi lukluk lelebet long taem ia we plante man Franis, Inglis mo Tonkinwa oli kam mo oli aot finis long ples ia be taem ia blong fefala wokbaot blong mi long Kanal, long Maevo, long Fila hemi bifo olgeta plen we i karem fulap turis Ostrelia, Nusilen, Amerika mo Jaena i kam

sapos yumitu yumi save tingting long fasin blong taem ia yu save harem Bislama, Franis, Inglis mo olgeta langwis blong ol man ples. hemi long tufala taon mo long plante vilij we oli no longwe tumas long solwora, ale, tu long saed riva, long smol bus long Sapi Tu mo long we we ol spirit i stap yet. Stael blong ol Blak man, woman mo narafala kaen fasin blong stap isi long wol ia, hemi no makas!

long taem ia we mi no bin pikinini long stret ples blong mi, long vilij blong Papauta long stamba blong Vaea maonten mo ol narafala vilij we oli kolosap nomo. nem blong olgeta oli Leulumoega, Si'umu, Salelologa mo Apia Taon oli mekem se taem ia we mi bin wokbaot raon raon long Santo, Aore, Maevo, Ifira mo Efate, mo lukluk long Malicollo

hemia fefala taem we mi bin lanem Bislama mo Inglis hemi nomo bin nambawan langwis long tingting blong mi, inomata long taem we mi bin go bak

long stadi long bigfala skul long saed blong ol kalja, langwis, danis, muvi, droing mo singsing blong ol ples we ol man Yurop oli bin kam mo spolem tumas evrisamting

mi bin lukluk plante aelan insaed long bot ia we hemi aot long Kanal i go kasem Tasiriki long Efate hemi taem we mi bin kasemsave long fulap samting, mi bin traem lanem samfala stret langwis blong midel bus long Santo mo mi bin wok long wan skul long Sapi Tu. ol langwis blong ol bubu blong mi i no save kamaot long maot blong mi long taem ia

long taem ia mi bin lego taon blong kasemsave mo luksave long samfala vilij, mifala i bin folem rod blong bigfala riva nomo mo plante maonten wetem somat. long midel long aftanun mifala i bin kasem long we, mo ol pikinini we oli neva lukluk olgeta man aelan we i kam long narafala aelan, oli bin singaotem mi olsem wan

waetman. mi bin seksek ia, from we long taem we mi bin bon long stret ples blong olgeta Yuwibara long kos blong Ostrelia, olgeta waetman i bin talem long mi mo spolem mi se mi stap kam long tudak, long olgeta stret ples insaed long bigfala solwora olgeta bubu oli bin glad tumas mo bin talemsave long ol pikinini we nao mi stap kam

afta mi bin mekem wan stadi long saed long wan man Vao we hemi bin bon long Kaldoni from se hemi bin raetem fesfala roman blong hem, Marcel Melthérorong, mo wan man Kaldoni we hemi bin stap plante taem long Vanuatu mo Ostrelia long tufala midel bus mo taon, Nicolas Kurtovitch, from we hemi bin raetem fesfala roman blong hem long Franis tu

samfala fren blong ol aelan ia oli bin stap wetem mi long taem blong stadi long bigfala skul ia, mi bin tanem toktok fulap blong kasemsave long olgeta man Solomon mo Papua Niugini we oli bin stap long semmak bigfala skul ia. narafala samting we i impoten long stori ia, hemi we mi neva lusum langwis ia olsem olgeta narafala wan

long taem ia tu mi bin stap stori mo raonraon wetem wan man Ostrelia we hemi bin go liv long Pentekos wetem famle blong hem long we, Eric Woodward. hemi bin folem nomo wokbaot blong hem long Kamrun blong go stadi mo liv long we. afta taem hemi kam bak long Biraranga mitufala i bin sapotem mitufala plante, from we kukum kakae mo storian oli taf tumas blong mitufala i save go kasem laplas afta bitim i go kasem sanbij¹

1. because another tropical storm is looming

because the levees that protect New Orleans from floods are weak

because of his failure to step in

because of a dispute over where to install them

because FEMA regulations prohibit them from being installed in flood-prone coastal areas

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cyclones dévastateurs de plus en plus nombreux et féroces architectures matérielles et épistémiques des ancêtres de moins en moins déployées et maintenues essais nucléaires de plus en plus cancérigènes et oubliés avec les générations

comment faire comprendre aux peuples désunis d'Europe et de ses colonies de peuplement infernales que ce tiers de Planète est chez nous, est nous, est Océan unique et indivisible avec tous les autres océans? comment faire respecter l'équilibre instauré au début des temps par les déesses, dieux et esprits ancestraux entre tout être vivant lié de parenté intrinsèque avec tout autour?

atolls-maisons s'enfoncent.

îles-maisons se noient

rivières-pèlerines s'assèchent

lacs-pèlerines se désertifient

appartenances ancestrales demeurent isolés et intangibles

restes ancestraux oublient terroirs et justice

comment faire évoluer les esprits au-delà d'une humanité à part entière et autres humanités autochtones et autrement racisées de l'altérité? comment prouver que l'humanité vient d'une panoplie d'origines épistémiques et matérielles plutôt que d'une seule région aux soi-disant Lumières?

hôtels de moins en moins capables de cacher leur complicité avec les forces armées et colonisations génocidaires grandes associations sportives de plus en

because most of the victims were black

because of the war in Iraq

because many of the victims were poor and black

because the Hurricane Center says at least another twenty minutes before we call where the eye made landfall

because the winds come up this way over this way and then down this way

(Excerpt from Francis Lo, *A Series of Un/Natural/ Disasters*, Commune editions, 2016, page 9)

plus audaces et blackbirdesques sociétés minières de moins en moins peureuses
des représailles et des blocages des communautés autochtones ²

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e iai fa'afanua fa'afuainumera fou e iai mālamalama auala fou o lo'o iai ni auala
fou 'o māfaufauga mai mamao ese o lo'o i nu'u ma motu fou i le tafa'ilagi

**e leai se mea i le lalolagi lea sa fa'amutaina e
leai ni mōlī fa'apapālagi e leai se
fa'amoemoe i lēnā nofoaga e leai ni tagata i
totonu o nēi afu ma fanua e leai se leoleo
fa'ailogalanu ma leai se leo o le fa'atupu
vevesi**

e leai se mea o nonofo ȩȩnēi po'o ȩȩnā i le tafatafa'ilagi e mafai ona tātou avea
ai pea? ³

~~

les pauvres sont ainsi racisé-es par la société blanche munie des plantations,
terrains les pauvres sont ceux qui sont issu-es autrement que de la
blanchitude, pâlitude les pauvres autochtones les pauvres noir-es les pauvres
marrons les pauvres basané-es les cacaoyers les caféiers les vanilliers les
frangipaniers les cocotiers les cannes à sucre et toutes les autres métaphores
culinaires sous-jacentes à la hiérarchie raciale les pauvres s'enfoncent
quotidiennement dans la misère matérielle et la distanciation culturelle des
ancêtres

quelle place pour la solidarité entre mondes et quelle place pour la lutte
intersectionnelle?

qu'est-ce qu'on fait du champ duquel émanent les sentiments tendres, même et
surtout parmi des êtres autrement cruels qui y rôdent?

qu'est-ce qu'on fait du voyage transocéanique, de la mise en parenté, des
saisons changeantes?

quelle place pour les lagons innombrables, domaines des esprits, déesses,
dieux, des archipels pointant les maints chemins de voyage millénaire vers les
rives du bassin, suivant les thermes des oiseaux transocéaniques, des êtres-
symbioses?

il y a cette chose structurant notre faim existentielle qui nous laisse aux
amarres

il y a cette chose liant la vie brillante des oiseaux-montagnes et des papillons-
nuages

2. how there was so much wa-
ter. how things need water to
survive. how to be human. hu-
man bodies are made of water.
how to find the line. how can
there be too much of a good
thing.

*hyponatremia. the imbalance of
water to salt in the body. how
overwatering can be more haz-
ardous than going without. how
water enters the lungs and pre-
vents the absorption of oxygen.*

houses filled with water.

how struggle is replaced by co-
operation. how to be human.

how there is a difference be-
tween refugee and evacuee. how
one is marked as an other. how
to be human.

(Ibid, de la page 19)

3. new maps
new plans
new ways of thinking
new orleans

nothing out there
no lights
no hope
no people
no police
no sound
no horizon

(Ibid, de la page 26)

il y a cette chose obscurant conscience antiraciste et action rassembleuse

il y a cette chose déchirant les familles plus que nucléaires et les assemblées villageoises d'antan

il y a cette chose isolant les membres de nos clans les un-es des autres

il y a cette chose nécessitant la communication entre mondes interstitiels même lorsqu'on manque d'interprétation entre langues

il y a cette chose simplifiant les mondes complexes beaux insaisissables avec des notions foncièrement blanches de possession, de connaissance, de valeur

On me reproche d'étaler des listes dans tous mes écrits, toutes mes interventions, toutes mes performances rituelles

On me reproche d'énumérer en noms autochtones les dégâts majeurs de sociétés décadentes en manque de perspectives et de futurités

On me reproche de célébrer la piquanceté de nos ébats multiples, fluides, libres des lourds fardeaux du christianisme carcéral, infecté, sur nos esprits, corps, foyers

On me reproche de me remémorer ceux parti-es trop tôt dans les bateaux-ravageurs, les clubs de rugby minant nos hommes, les boîtes de nuit réduisant nos cousin-es, les hôtels de luxe proférant nos femmes, les représentations en beaux-arts et en cinéma séduisant tout colon par la magie imagée de nos sœurs, les ancêtres expert-es négociateur-rices croyant plaider en notre faveur en Allemagne, aux États-Unis, en Angleterre, en France, aux Pays-Bas, en Espagne, au Japon, en Chine, en Australie, en Nouvelle-Zélande, au Chili, en Russie mais se voyant dépourvu-es de leur dignité dans des camps et des zoos humains, les biens ancestraux parti-es à l'écrasante majorité du temps contre leur gré vers des collections-trophées de supposées conquêtes pour le royaume, la république, le prophète, la croisade, la civilisation même, hélas

à ne pas oublier si creuser un puits pour attraper l'oubli vous est possible:

Buka, Rabaul, Hienghène, Nuumèè, Ouvéa, Honolulu, Bikini, Palm, Enewetak, Maralinga, Monte Bello, Moruroa, Fangataufa, Tahiti, Pora Pora, Rapa Nui, Erromango, Mallicolo, Iutruwita, Birraranga, Mparntwe, Yuendumu, Blacktown, Gold Coast, Mackay, Broome, Garrmalang, Mer, Redfern, Fitzroy, Amchitka, nipaluna, Malden, Christmas, Papouasie occidentale, Biak, Cendrawasih, Jayapura, Dili, Johnston, Kaho'olawe, Maunakea, Ihumātao, Maungakiekie, Rēkohu, Saipan, Guåhan, Pågat, Kanaky, Okinawa, Fukushima, Ntaria, et dorénavant davantage de lieux de vie, de langue, de connaissance et de partage détruits et fragilisés par la ferveur impériale des missionnaires des guerres et des expansions sans fin ⁴

4. poor when they originate
from white society
poor when they emerge outside
the race
poor blacks
poor blacks suffer

poor while overlooking the in-
 equality
 poor are flooded daily by material
 misery
 poor in principled fashion
 poor stranded
 poor and outrage
 poor blacks
 poor all along
 poor had been abandoned
 poorest folk in the nation
 poor since long before
 poor and spit them back up
 poor and how long they remain
 that way
 poor might get
 poor by chiding them for lacking
 poor blacks
 poor combat such a vile legacy
 poor saw in us
 poor black civilians barely en-
 dured the fury
 poor response
 poor and members of minorities
 poor population, who should be
 encouraged to return
 poor and African American
 poor population was its supply of
 middle-aged workers
 poor, black
 poor black people
 poor Black people
 poor Black people
 poor and black
 poor black residents
 poor from such post-disaster
 trauma
 poor and middle class should not
 have to pay
 poor and black
 poor government response
 poor and black
 poor people

pouring water into a pail with no
bottom

(Ibid, de la page 33, 34)

so what about the instinct to
survive.

so what about birds and burying
beetles.

so what about support and what
about struggle.

so what about ants and bees and
termites.

so what about the field upon
which tender feelings develop

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yumi stap yumi yet yumi stap wokbaot yumi stap wokbaot yumi yet yumi no bin kasem samfala mesej ating olgeta oli bin go long wanem ples stret ia? olsem wanem olgeta doa oli bin lokem olgeta gud?

hao nao yumi save tingting abaot long olgeta fasin blong stap isi mo gudfala fasin blong stap tugeta wetem olgeta we yumi serem bed wetem ol, taem yumi stap tingbaot ranemaot ol nogud stamba tingting blong olgeta blong Yurop we oli karem fulap fasin i kam long ol aelan, rif mo vilij blong yumi long bigfala solwora?

olsem wanem olgeta bubu long ol vilij blong midel bus oli glad tumas long stret kakae, kastom mo fasin blong stap isi long ples be yumi ol yangfala i bin drong fulap long ol giaman toktok mo fasin blong olgeta Waetman we oli bin kam long fulap grup blong spolem ol tambu ples blong yumi, olgeta pikinini olsem fiuja, mo olgeta fasin blong tingting wol ia mo olgeta fasin blong lukaotem stret bigfala solwora ia?

ol aelan, ol rif, ol bodi blong yumi oli tambu stret graon, oli stamba ples blong ol tambu toktok blong ol bubu i kam kasem yumi long taem bifo, i go bitim taem ia blong stap long taem blong ol volkan, ol nambanga, ol spirit mo ol tambu tri mo riva ⁵

even amidst otherwise most cruel animals.

so what about migration. breeding. autumn.

so what about the numberless lakes of the russian and siberian steppes and what about aquatic birds, all living in perfect peace—

(Ibid, de la page 38)

something about being maddened by hunger.

something about exuberant life and bird-mountains and new forms.

something about association and consciousness.

something about the family and then the group.

something about the isolation of groups.

something about the necessity of communicating.

something about simply feeling proximity.

(Ibid, de la page 39)

see also:

act of god, civil protection, crisis, disaster medicine, disaster convergence, emergency, emergency management, human extinction, list of disasters, list of disasters by cost, maritime disasters, risk governance, risks to civilization, humans and planet earth, sociology of disaster, survivalism, theklaxon.com, disaster film.

(Ibid, de la page 40)

5. WARNING SIGNS AND SIGNALS

the gap in life expectancy at birth between persons and persons persists but has narrowed since 1990. life expectancy is a measure often used to gauge the overall health of a population. as a sum-

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TRANSLATOR'S NOTE

Fa'amatala 'upu na tūsia Léuli Eshrāghi Interpretation by Léuli Eshrāghi.

*In my friend and colleague Lana Lopesi's forthcoming PhD dissertation on the Moana Cosmopolitan Imaginary, Lopesi buttresses her analyses of contemporary Indigenous artistic and curatorial practice in the Aotearoa context in su'ifefiloi, the Sāmoan conceptual process of remixing multiple key elements, and in mau, the Sāmoan formulation of Indigenous sovereign collective realisation and consciousness. Apprehending these foundational concepts is necessary for a genuine understanding of my fa'aliliuga, translation, of compositions within Francis Lo's **A Series of Un/Natural/Disasters**, for the What about support and what about struggle project.*

I think of hearing and seeing these words in multiple languages to the exclusion of English on the page as highlighting the dangerous gaps of knowledge and presence for Indigenous and other racialised peoples from regions such as the Great Ocean where I come from, which are usually peripheral to an anglocentric, racially white-dominant colonial worldview and knowledge structure. In my fa'aliliuga I move through Bislama creole that I first learnt in the francophone-inflected Santo/Canal dialect in northern Vanuatu in 2004, through gagana Sāmoa, the language of my maternal ancestors in the currently colonised archipelago bifurcated by dollar, faith, time and shame brought by Europeans, which I spoke fluently as a child in the mid-1990s and of which I have since been deepening my practice. I sway in and out of French, which I first learned for and with Kanak, ni-Vanuatu, Mā'ohi and Mauritian peers before more recently further aligning my living and working in French with First Nations, Michif and Inuit peers from the territories currently encompassed by the settler colonies named Manitoba, Saskatchewan, Ontario, Québec, New Brunswick, Acadie, Louisiane, Polynésie française, Nouvelle-Calédonie.

With a community and academic background in French<>English translation and interpretation as well as Indigenous cultural studies and Francophone cultural studies, I have contextually translated most of the selected compositions within Francis Lo's writing into my own worldview. This is in fact a testimony against structural white supremacist oppressions that arrest Indigenous and other racialized peoples of the Great Ocean and the many shores we call home for better or for worse. I have drawn on digital resources and on my own cultural memory in the translation and expression of significant hystories, of who is counted as human and who is not constructed as human by Western coloniality, within and without major unnatural catastrophes created by cisheterosexual white men. In the repetitions and lists, I draw on and align with Great Ocean oratures, tattooed genealogical epics, literatures laden with creation narratives, morality and futurity.

I have wanted to write curatorial essays for some time now that excluded facile English grasp, that centred Bislama, Tok Pisin, racialised French, racialised Spanish

mary measure of mortality life expectancy represents the average number of years of life that could be expected if current death rates were to remain constant. shifts in life expectancy are often used to describe trends in mortality. racial disparities in life expectancy at birth persisted in 2007 but had narrowed since 1990. the gap in life expectancy between white males and black males narrowed from eight years to six years the gap between white females and black females decreased by six years to four years. most children enjoy good health this is a period when concerns about growth and development emerge and access to diagnostic and treatment services in health care mental health and the school system is critical. both chronic health and developmental conditions have important consequences for children's ability to participate in school. death and dying are complex processes with implication for all involved.

(Ibid, de la page 56, 57)

and gagana Sāmoa amongst other languages, with melanated readers at the front of my mind. I wrote such an essay for the exhibition Ua numi le fau held at Gertrude Contemporary in the Next Wave Festival in Birrarungga/Naarm in 2016 with works delving into queerness, language, embodiment, historicity and temporality by Yuki Kihara, Carlos Motta, Frédéric Nauczyciel, Mandy Nicholson, Dale Harding, Atong Atem, Megan Cope and Robbie Thorpe. I censored this version and rewrote it in a plainer interpretation, that is to say, in a primarily English text, but with citations in Kogi and in gagana Sāmoa, and concepts in Woiwurrung and other languages remixed throughout the text.

My fa'aliliuga of Francis Lo's compositions takes specific readers of Bislama, French and gagana Sāmoa on short traverses of 'Upolu, Santo, Maéwo and Éfaté islands, as well as listing and replacing memory rendered just once more on sacred islands and territories brutalised and destroyed by settler, extractive, militourist colonial interwoven power structures. I am not naive to the accountability necessary to speaking to and adjacent to structural issues, communities of cultures racialised by Western coloniality, always complex but seemingly also always essentialised by the one tokenised representative writer, artist, curator, thinker. From page 26, I offer the only full translation of my primary ancestral language, gagana Sāmoa, as a generous invitation to the reader to meet, to get to know, to care, to remember, to share. I have expressly decided to provide only one interpretation, fa'amatala 'upu, from the multilingual translation, being of the Sāmoan central verses of the text. To write and to offer this translation in these languages does not remove me from my positionality but adds very real layers of presence and complex intersectionality.

*there are new digital maps there are new
knowledge systems there are new ways of thinking
from far away there are new villages and islands
on the horizon*

*there is nothing in the world that ended
there is no hope in that place there are no
people in these waterfalls and fields there is
no racist police and no sound of violence*

*nothing lives here or there on the horizon can we
still be?*

*e iai fa'afanua fa'afuainumera fou e iai mālamalama auala fou o lo'o iai ni auala fou
'o māfaufauga mai mamao ese o lo'o i nu'u ma motu fou i le tafa'ilagi*

*e leai se mea i le lalolagi lea sa fa'amutaina e
leai ni mōlī fa'apapālagi e leai se fa'amoemoe i
lēnā nofoaga e leai ni tagata i totonu o nēi afu
ma fanua e leai se leoleo fa'ailogalanu ma leai
se leo o le fa'atupu vevesi*

*e leai se mea o nonofo i'nēi po'o i'nā i le tafatafa'ilagi e mafai ona tātou avea ai
pea?*

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