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This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1773 edition. Excerpt: ...must not this noble emulation be wholly extinct in the heart of your Persians, among whom employments and honours are only derived from the caprice of the sovereign? Reputation and virtue are there only considered as imaginary, if not accompanied by the favour of the prince, with which alone they spring up, and die. A man who enjoys the public esteem, is never sure that he shall not be dishonoured the next day. You see him to-day the general of an army; it may be the next the prince makes him his cook, ., and leaves him no other praise to hope for, but' that of having made a good ragout. LETTER XC. Usbaek to the Same, at Smyrna. From this general pas-

sion which the French nation have for glory, there is sprung up in the minds of the people, a certain--I know not what, which they call a point of honour: this is properly the character of every profession, but more remarkable in the men of the sword; and among them it is the point of honour by way of excellence. It will be very difficult to me to make thee understand what this is, because we have not a right idea of it. The French, formerly, especially the nobility, followed scarcely any other laws than those of this point of honour: they regulated the whole conduct of their lives; and they were so strict, that they could not, without suffering what was worse than death, I I do not say infringe, but not even elude, the least punctilio of them. When they had occasion to settle any difference, they seldom prescribed more than one method to decide it, that was by duel, which cut off all difficulties. But what was the worst part of it, was, that frequently the trial

was made between other parties besides those who were interested in the affair. How little soever a person might know another, he

This new study brings to life the unique contribution of French women during the early nineteenth century, a key period in the history of colonialism and slavery. It offers in-depth readings of works by five antislavery writers – Germaine de Staël, Claire Duras, Marceline Desbordes-Valmore, Charlotte Dard and Sophie Doin.

The *Woman of Colour* is a unique literary account of a black heiress' life immediately after the abolition of the British slave trade. Olivia Fairfield, the biracial heroine and orphaned daughter of a slaveholder, must travel from Jamaica to England, and as a condition of her father's will either marry her Caucasian first cousin or become dependent on his mercenary elder brother and sister-in-law. As Olivia decides between these two conflicting possibilities, her letters recount her impressions of Britain and its inhabitants as only a black woman could record them. She gives scathing descriptions of London, Bristol, and the British, as well as progressive critiques of race, racism, and slavery. The narrative follows her life from the heights of her arranged marriage to its swift descent into annulment and destitution, only to culminate in her resurrection as a self-proclaimed "widow" who flouts the conventional marriage plot. The appendices, which include contemporary reviews of the novel, historical documents on race and inheritance in Jamaica, and examples of other women of colour in early British prose fiction, will further inspire readers to rethink issues of race, gender, class, and empire from an African woman's perspective.

Madeleine's Children uncovers a multigenerational saga of an enslaved family in India and two islands, Réunion and Mauritius, in the eastern empires of France and Britain during the eighteenth and nineteenth centuries. A tale of legal intrigue, it reveals the lives and secret relationships between slaves and free people that have remained obscure for two centuries. As a child, Madeleine was pawned by her impoverished family and became the slave of a French woman in Bengal. She accompanied her mistress to France as a teenager, but she did not challenge her enslavement there on the basis of France's Free Soil principle, a consideration that did not come to light until future lawyers investigated her story. In France, a new master and mistress purchased her, despite laws prohibiting the sale of slaves within the kingdom. The couple transported Madeleine across the ocean to their plantation in the Indian Ocean colonies, where she eventually gave birth to three children: Maurice, Constance, and Furcy. One died a slave and two eventually became free, but under very different circumstances. On 21 November 1817, Furcy exited the gates of his master's mansion and declared himself a free man. The lawsuit waged by Furcy to challenge his wrongful enslavement ultimately brought him before the Royal Court of Paris, despite the extreme measures that his putative master, Joseph Lory, deployed to retain him as his slave. A meticulous work of archival detection, *Madeleine's Children* investigates the cunning, clandestine, and brutal strategies that masters devised to keep slaves under their control and paints a vivid picture of the unique and evolving meanings of slavery and freedom in the Indian Ocean world.

A smart account of a defining moment in African American contemporary art. The early 1990s were a game changer for black artists. Many rose prominently to lead the field of advanced art more generally--artists like Glenn Ligon, Renee Green, Fred Wilson, Lorna Simpson and others. It was in the early 1990s when African American artists began to produce installation and conceptual work, where previously, as an identity group, they had focused on figurative painting and craft work. Now, suddenly, artists were producing site specific installations, sound art, performance, and readymades that sought to immerse the viewer in environments that provoked the experience of slavery and raised awareness of the constructedness of "blackness" in this country. This book provides a comprehensive reflection of the processes of canonization, (un)pleasurable consumption and the emerging predominance of topics and theoretical concerns in neo-Victorianism. The repetitions and reiterations of the Victorian in contemporary culture document an unbroken fascination with the histories, technologies and achievements, as well as the injustices and atrocities, of the nineteenth century. They also reveal that, in many ways, contemporary identities are constructed through a Victorian mirror image fabricated by the desires, imaginings and critical interests of the present. Providing analyses of current negotiations of nineteenth-century texts, discourses and traumas, this volume explores the contemporary commodification and nostalgic recreation of the past. It brings together critical perspectives of experts in the fields of Victorian literature and culture, contemporary literature, and neo-Victorianism, with contributions by leading scholars in the field including Rosario Arias, Cora Kaplan, Elizabeth Ho, Marie-Luise Kohlke and Sally Shuttleworth.

Neo-Victorian Literature and Culture interrogates current fashions in neo-Victorianism and their ideological leanings, the resurrection of cultural icons, and the reasons behind our relationship with and immersion in Victorian culture.

Women Write Back explores the late eighteenth- and early nineteenth-century women's responses to texts written by well-known Enlightenment figures. Hilger investigates the authorial strategies employed by Karoline von Günderode, Ellis Cornelia Knight, Julie de Krüdener, and Helen Maria Williams, whose works engage Voltaire's *Mahomet*, Johnson's *Rasselas*, Goethe's *Werther*, and Rousseau's *Julie*. The analysis of these women's texts sheds light on the literary culture of a period that deemed itself not only enlightened but also egalitarian.

Even the most cursory review of black literary production during the nineteenth century indicates that its primary concerns were the issues of slavery, racial subjugation, abolitionist politics and liberation. How did the writers of these narratives "bear witness" to the experiences they describe? At a time when a hegemonic discourse on these subjects already existed, what did it mean to "tell the truth" about slavery? *Impossible Witnesses* explores these questions through a study of fiction, poetry, essays, and slave narratives from the abolitionist era. Linking the racialized discourses of slavery and Romanticism, it boldly calls for a reconfiguration of U.S. and British Romanticism that places slavery at its center. *Impossible Witnesses* addresses some of the major literary figures and representations of slavery in light of discourses on natural rights and law, offers an account of Foucauldian discourse analysis as it applies to the problem of "bearing witness," and analyzes specific narratives such as "Narrative of the Life of

Frederick Douglass," and "The Interesting Narrative of the Life of Olaudah Equiano." A work of great depth and originality, *Impossible Witnesses* renders traditional interpretations of Romanticism impossible and places Dwight A. McBride at the forefront of studies in race and literature.

On January 1, 1804, Jean-Jacques Dessalines declared the independence of Haiti, thus bringing to an end the only successful slave revolution in history and transforming the colony of Saint-Domingue into the second independent state in the Western Hemisphere. The historical significance of the Haitian Revolution has been addressed by numerous scholars, but the importance of the Revolution as a cultural and political phenomenon has only begun to be explored. Although the path-breaking work of Michel-Rolph Trouillot and Sibylle Fischer has illustrated the profound silences surrounding the Haitian Revolution in Western historiography and in Caribbean cultural production in the aftermath of the Revolution, contributors to this volume argue that, while suppressed and disavowed in some quarters, the Haitian Revolution nonetheless had an enduring cultural and political impact, particularly on peoples and communities that have been marginalized in the historical record and absent from the discourses of Western historiography. *Tree of Liberty* interrogates the literary, historical, and political discourses that the Revolution produced and inspired across time and space and across national and linguistic boundaries. In so doing, it seeks to initiate a far-reaching discussion of the Revolution as a cultural and political phenomenon that shaped ideas about the Enlightenment, freedom, postcolonialism, and race in the modern Atlantic world. Contributors: A. James

Arnold, University of Virginia * Chris Bongie, Queen's University * Paul Breslin, Northwestern University * Ada Ferrer, New York University * Doris L. Garraway, Northwestern University * E. Anthony Hurley, SUNY Stony Brook * Deborah Jenson, University of Wisconsin, Madison * Jean Jonassaint, Syracuse University * Valerie Kausen, University of Missouri * Ifeoma C.K. Nwankwo, Vanderbilt University

In many ways the French Revolution--a series of revolutions, in fact, whose end has arguably not yet arrived--is modernity in action. Beginning in reform, it blossomed into wholesale attempts to remake society, uprooting the clergy and aristocracy, valorizing mass movements, and setting secular ideologies, including nationalism, in motion. Unusually manifold and complicated, the revolution affords many teaching opportunities and challenges. This volume helps instructors seeking to connect developments today--terrorism, propaganda, extremism--with the events that began in 1789, contextualizing for students a world that seems always unmoored and in crisis. The volume supports the teaching of the revolution's ongoing project across geographic areas (from Haiti, Latin America, and New Orleans to Spain, Germany, and Greece), governing ideologies (human rights, secularism, liberty), and literatures (from well-known to newly rediscovered texts). Interdisciplinary, intercultural, and insurgent, the volume has an energy that reflects its subject.

Even though there were relatively few people of color in postrevolutionary France, images of and discussions about black women in particular appeared repeatedly in a variety of French cultural sectors and social milieus. In *Vénus Noire*, Robin Mitchell shows how these literary and visual depictions of black women helped

to shape the country's postrevolutionary national identity, particularly in response to the trauma of the French defeat in the Haitian Revolution. *Vénus Noire* explores the ramifications of this defeat in examining visual and literary representations of three black women who achieved fame in the years that followed. Sarah Baartmann, popularly known as the Hottentot Venus, represented distorted memories of Haiti in the French imagination, and Mitchell shows how her display, treatment, and representation embodied residual anger harbored by the French. *Ourika*, a young Senegalese girl brought to live in France by the Maréchal Prince de Beauvau, inspired plays, poems, and clothing and jewelry fads, and Mitchell examines how the French appropriated black female identity through these representations while at the same time perpetuating stereotypes of the hypersexual black woman. Finally, Mitchell shows how demonization of Jeanne Duval, longtime lover of the poet Charles Baudelaire, expressed France's need to rid itself of black bodies even as images and discourses about these bodies proliferated. The stories of these women, carefully contextualized by Mitchell and put into dialogue with one another, reveal a blind spot about race in French national identity that persists in the postcolonial present.

Bel-Ami is the second novel by French author Guy de Maupassant, published in 1885; an English translation titled *Bel Ami, or, The History of a Scoundrel: A Novel* first appeared in 1903.

A new edition of this introduction to Deleuze's seminal work, *Difference and Repetition*, with new material on intensity, science and action and new engagements with Bryant, Sauvagnargues, Smith, Somers-Hall and de Beistegui.

Don Catrín de la Fachenda, here translated into English for the first time, is a picaresque novel by the Mexican writer José Joaquín Fernández de Lizardi (1776-1827), best known as the author of *El periquillo sarniento* (*The Itching Parrot*), often called the first Latin American novel. *Don Catrín* is three things at once: a rakish pícaro in the tradition of the picaresque; a catrín, a dandy or fop; and a criollo, a person born in the New World and belonging to the same dominant class as their Spanish-born parents but relegated to a secondary status. The novel interrogates then current ideas about the supposed innateness of race and caste and plays with other aspects of the self considered more extrinsic, such as appearance and social disguise. While not directly mentioning the Mexican wars of independence, *Don Catrín* offers a vivid representation of the political and social frictions that burst into violence around 1810 and gave birth to the independent countries of Latin America.

One of the most widely read feminist texts of the twentieth century, and Monique Wittig's most popular novel, *Les Guérillères* imagines the attack on the language and bodies of men by a tribe of warrior women. Among the women's most powerful weapons in their assault is laughter, but they also threaten literary and linguistic customs of the patriarchal order with bullets. In this breathtakingly rapid novel first published in 1969, Wittig animates a lesbian society that invites all women to join their fight, their circle, and their community. A path-breaking novel about creating and sustaining freedom, the book derives much of its energy from its vaunting of the female body as a resource for literary invention.

The last thirty years of intellectual and artistic creativity in the

20th century have been marked by gender issues. Translation practice, translation theory and translation criticism have also been powerfully affected by the focus on gender. As a result of feminist praxis and criticism and the simultaneous emphasis on culture in translation studies, translation has become an important site for the exploration of the cultural impact of gender and the gender-specific influence of culture. With the dismantling of 'universal' meaning and the struggle for women's visibility in feminist work, and with the interest in translation as a visible factor in cultural exchange, the linking of gender and translation has created fertile ground for explorations of influence in writing, rewriting and reading. Translation and Gender places recent work in translation against the background of the women's movement and its critique of 'patriarchal' language. It explains translation practices derived from experimental feminist writing, the development of openly interventionist translation strategies, the initiative to re-translate fundamental texts such as the Bible, translating as a way of recuperating writings 'lost' in patriarchy, and translation history as a means of focusing on women translators of the past.

What characterizes the relationship between literature and the state? Should literature serve the needs of the state by constructing national consciousness, espousing state propaganda, and molding good citizens? Or should it be dedicated to a different kind of creative social endeavor? In this important book about literature and the politics of nation-building, Dominic Thomas assesses the contributions of Francophone African writers whose works have played a key role in the recent transition to democracy in the Congo. Exploring the works of Sony Labou Tansi, Henri

Lopes, and Emmanuel Dongala, among others, Thomas highlights writers intimately involved with government and politics -- whether in support of the state's vision or with the intention of articulating a more open view of citizens and society. Focusing on themes such as collaboration, reconciliation, identity, history, and memory, Nation-Building, Propaganda, and Literature in Francophone Africa elaborates a broader understanding of the circumstances of African colonization, modern African nation-state formation, and the complex cultural dynamics at work in Africa since independence.

'It has taken me a long time, my dearest Aza, to fathom the cause of that contempt in which women are held in this country ...' Zilia, an Inca Virgin of the Sun, is captured by the Spanish conquistadores and brutally separated from her lover, Aza. She is rescued and taken to France by Déterville, a nobleman, who is soon captivated by her. One of the most popular novels of the eighteenth century, the Letters of a Peruvian Woman recounts Zilia's feelings on her separation from both her lover and her culture, and her experience of a new and alien society. Françoise de Graffigny's bold and innovative novel clearly appealed to the contemporary taste for the exotic and the timeless appetite for love stories. But by fusing sentimental fiction and social commentary, she also created a new kind of heroine, defined by her intellect as much as her feelings. The novel's controversial ending calls into question traditional assumptions about the role of women both in fiction and society, and about what constitutes 'civilization'. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each affordable volume reflects Oxford's commitment

to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, up-to-date bibliographies for further study, and much more.

Eleven years before Uncle Tom's Cabin fanned the fires of abolition in North America, an aristocratic Cuban woman told an impassioned story of the fatal love of a mulatto slave for his white owner's daughter. So controversial was Sab's theme of miscegenation and its parallel between the powerlessness and enslavement of blacks and the economic and matrimonial subservience of women that the book was not published in Cuba until 1914, seventy-three years after its original 1841 publication in Spain. Also included in the volume is Avellaneda's Autobiography (1839), whose portrait of an intelligent, flamboyant woman struggling against the restrictions of her era amplifies the novel's exploration of the patriarchal oppression of minorities and women.

This outstanding Haitian novel tells of Manuel's struggle to keep his little community from starvation during drought.

Best known as the author of *The French Lieutenant's Woman* and *The Magus*, John Fowles achieved both critical and popular success as a writer of profound and provocative fiction. In this innovative new study, Brooke Lenz reconsiders Fowles' controversial contributions to feminist thought. Combining literary criticism and feminist standpoint theory, *John Fowles: Visionary and Voyeur* examines the problems that women readers and feminist critics encounter in Fowles' frequently voyeuristic fiction. Over the course of his career, this book argues, Fowles progressively created women characters who subvert voyeuristic exploitation and who au-

thor alternative narratives through which they can understand their experiences, cope with oppressive dominant systems, and envision more authentic and just communities. Especially in the later novels, Fowles' women characters offer progressive alternative approaches to self-awareness, interpersonal relationships, and social reform – despite Fowles' problematic idealization of women and even his self-professed “cruelty” to the women in his own life. This volume will be of interest to critics and readers of contemporary fiction, but most of all, to men and women who seek a progressive, inclusive feminism.

When it was first published, in 1823, Claire de Duras's novel *Ourika* became a best seller almost immediately, and in recent decades, instructors have found it an irresistible addition to their syllabi. But from a teacher's perspective the novel presents something of a paradox. It is short, its narrative structure is uncomplicated, its vocabulary is limited, its plot is straightforward. It thus lends itself to “simple” readings that fail to reveal the novel's rich fund of social and historical themes. Set against the backdrop of the French and Haitian revolutions, the Terror, and the restoration and featuring the first black woman narrator in French literature, *Ourika* raises issues of identity, inequality, exclusion, power, and race and gender relations. The goal of this *Approaches* volume is to help teachers bring out the novel's profound and complex underpinnings and reveal *Ourika*, its Senegalese protagonist, as a victim of history and a timeless tragic heroine. Part 1 provides an overview of editions of the novel and secondary resources, including critical, historical, and biographical studies. Also featured is a useful time line situating Duras's life in its historical framework. Part 2 offers a wealth of pedagogical approaches,

grouped in four sections, which focus on the historical context of the novel; on race, gender, and class issues; on teaching Ourika with other works of literature; and on interdisciplinary perspectives. Throughout the volume, the editions of Ourika referred to are the MLA Texts and Translations paperback editions, in French and in English translation, published in 1994.

John Fowles presents a remarkable translation of a nineteenth-century work that provided the seed for his acclaimed novel *The French Lieutenant's Woman* and that will astonish and haunt modern readers. Based on a true story, Claire de Duras's *Ourika* relates the experiences of a Senegalese girl who is rescued from slavery and raised by an aristocratic French family during the time of the French Revolution. Brought up in a household of learning and privilege, she is unaware of her difference until she overhears a conversation that suddenly makes her conscious of her race—and of the prejudice it arouses. From this point on, *Ourika* lives her life not as a French woman but as a black woman who feels "cut off from the entire human race." As the Reign of Terror threatens her and her adoptive family, *Ourika* struggles with her unusual position as an educated African woman in eighteenth-century Europe. A best-seller in the 1820s, *Ourika* captured the attention of Duras's peers, including Stendhal, and became the subject of four contemporary plays. The work represents a number of firsts: the first novel set in Europe to have a black heroine; the first French literary work narrated by a black female protagonist; and, as Fowles points out in the foreword to his translation, "the first serious attempt by a white novelist to enter a black mind."

This study explores the complex interrelationships that exist between translation, gender and race. It focuses on anti-slavery writ-

ing by French women during the revolutionary period, when a number of them spoke out against the oppression of slaves and women."

This is your rhetoric translated. These wretches, these executioners, the guillotine are your speeches come to life. You have built your doctrines out of human heads... Why should an event that transforms the whole of humanity not advance through blood? 1794: the French Revolution reaches its climax. After a series of bloody purges the life-loving, volatile Danton is tormented by his part in the killing. His political rival, the driven, ascetic Robespierre, decides Danton's fate. A titanic struggle begins. Once friends who wanted to change the world, now one stands for compromise the other for ideological purity as the guillotine awaits. A revolutionary himself, George Büchner was 21 when he wrote the play in 1835, while hiding from the police. With its hair-raising onrush of scenes and vivid dramatisation of complex, visionary characters, *Danton's Death* has a claim to be the greatest political tragedy ever written. In his newly-revised translation, Howard Brenton captures Büchner's exhilarating energy as Danton struggles to avoid his inexorable fall.

Based on a true story, Claire de Duras's *Ourika* relates the experiences of a Senegalese girl who is rescued from slavery and raised by an aristocratic French family during the time of the French Revolution. Brought up in a household of learning and privilege, she is unaware of her difference until she overhears a conversation that suddenly makes her conscious of her race—and of the prejudice it arouses. From this point on, *Ourika* lives her life not as a French woman but as a black woman who feels "cut off from the

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Analyzes how literary representations of suicide have reinforced antiblackness in the modern world. *Death Rights* presents an antiracist critique of British romanticism by deconstructing one of its organizing tropes—the suicidal creative "genius." Putting texts by Olaudah Equiano, Mary Shelley, John Keats, and others into critical conversation with African American literature, black studies, and feminist theory, Deanna P. Koretsky argues that romanticism is part and parcel of the legal and philosophical discourses underwriting liberal modernity's antiblack foundations. Read in this context, the trope of romantic suicide serves a distinct political function, indexing the limits of liberal subjectivity and (re)inscribing the rights and freedoms promised by liberalism as the exclusive province of white men. The first book-length study of suicide in British romanticism, *Death Rights* also points to the enduring legacy of romantic ideals in the academy and contemporary culture more broadly. Koretsky challenges scholars working in historically Eurocentric fields to rethink their identification with epistemes rooted in antiblackness. And, through discussions of recent cultural touchstones such as Kurt Cobain's resurgence in hip-hop and

Victor LaValle's comic book sequel to *Frankenstein*, Koretsky provides all readers with a trenchant analysis of how eighteenth-century ideas about suicide continue to routinize antiblackness in the modern world. Deanna P. Koretsky is Assistant Professor of English at Spelman College.

This vivid portrait of life in the music halls of early-20th-century Paris was drawn from the personal experiences of the author of *Gigi*. Colette's novel, first published in 1911, reflects her adventures as an itinerant cafe dancer as well as her struggles balancing respectability and artistic freedom.

Indiana, George Sand's first solo novel, opens with the eponymous heroine brooding and bored in her husband's French countryside estate, far from her native Île Bourbon (now Réunion). Written in 1832, the novel appeared during a period of French history marked by revolution and regime change, civil unrest and labor concerns, and slave revolts and the abolitionist movement, when women faced rigid social constraints and had limited rights within the institution of marriage. With this politically charged history serving as a backdrop for the novel, Sand brings together Romanticism, realism, and the idealism that would characterize her work, presenting what was deemed by her contemporaries a faithful and candid representation of nineteenth-century France. This volume gathers pedagogical essays that will enhance the teaching of *Indiana* and contribute to students' understanding and appreciation of the novel. The first part gives an overview of editions and translations of the novel and recommends useful background readings. Contributors to the second part present various approaches to the novel, focusing on four themes: modes of lit-

erary narration, gender and feminism, slavery and colonialism, and historical and political upheaval. Each essay offers a fresh perspective on Indiana, suited not only to courses on French Romanticism and realism but also to interdisciplinary discussions of French colonial history or law.

A study of representations of the French Atlantic slave trade in the history, literature, and film of France and its former colonies in Africa and the Caribbean.

Lisette, a Saint-Domingue-born Creole slave and daughter of an African-born bossale, has inherited not only the condition of slavery but the traumatic memory of the Middle Passage as well. The stories told to her by her grandmother and godmother, including the horrific voyage aboard the infamous slave ship *Rosalie*, have become part of her own story, the one she tells in this haunting novel by the acclaimed Haitian writer Évelyne Trouillot. Inspired

by the colonial tale of an African midwife who kept a cord of some seventy knots, each one marking a child she had killed at birth, the novel transports us back to Saint-Domingue, before it became Haiti. The year is 1750, and a rash of poisonings is sowing fear among the plantation masters, already unsettled by the unrest caused by Makandal, the legendary Maroon leader. Through this tumultuous time, Lisette struggles to maintain her dignity and to imagine a future for her unborn child. In telling Lisette's story, Trouillot gives the revolution that will soon rock the island a human face and at long last sheds light on the invisible women and men of Haitian history. The original French edition of *Rosalie l'infâme* received the Prix Soroptimist de la romancière francophone, honoring a novel written by a woman from a French-speaking country which showcases the cultural and literary diversity of the French-speaking world.