

and its Archaic Heritage. A cultural and Linguistic Comparative Study recitește pentru publicul de limbă engleză discursul normativ al emergenței națiunilor est-europene, presupuse a fi emanat natural, în spirit herderian, din universul arhaic al mitului (ulterior folclorizat), în istoria modernă.

Referințe bibliografice:

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Onoriu COLĂCEL

MOHAMMED JADIR (ed.)

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This multidisciplinary book markets a new line of research on contemporaneous divisions in language and translation. It addresses issues raised in the international conference organized by the laboratory “Langues, Littératures et Traduction” (LALITRA), at the faculty of Letters and Humanities in Mohammedia at Hassan II university, Morocco. *Langage(s) et traduction* is a book edited by Dr. Mohammed Jadir, a recognized figure in the field of translation studies, who is a professor of linguistics, translation, and translation studies at Hassan II university in Casablanca and the founder of LALITRA laboratory. The book under review is described by Jadir in his “Introduction” (“Introduction: Sciences du langage et traductologie”, 11-24) as “an interaction between language sciences and translation studies” (p. 11). It consists of 246 pages, including an introduction, three major topical sections, an alphabetized bibliography, and publications by the editor. The following content evaluation explores the linkages made in the book between language(s) and translation.

G. Bastin prefaced the book with a controversial statement, “time is no longer for linguists and translators (translatologists) to fight like cats and dogs”. (2021, p. 7). According to the author, the debate between translation and linguistics is a remnant of a bygone era. From a linguistic perspective, translation must conform to textual and linguistic norms of the source and target languages. But for translation studies, linguistic frameworks *inter alia* overlook cultural and contextual variables, because “there is always a context in which the translation takes place, always a history from which a text emerges and into which a text is transposed” (Bassnett and Lefevere, 1990, p. 11). Therefore, the present book brings linguistics and translation into a dialectical dance. The papers are described by the editor as “addressing three axes and interests of LALITRA laboratory, ‘Translation’, ‘Literature’ and ‘Linguistics’ (Jadir, 2021, p. 11). The three thematic divisions include the following titles: Translation (five papers), literature (three papers) and linguistics (five papers). Every chapter has a summative introduction and an alphabetized list of references for further reading.

Part I: Translation studies

In a seminal article about ‘children’s literature entitled “Traduire la Littérature de Jeunesse, entre Mythe et Réalité” (*Translating Juvenile Literature, between Myth and Reality*) Camille Fort criticized the myth describing children’s literature as a simple discourse. Children’s literature is indeed a young literary genre, but it is still a complex task on the cultural, linguistic, and educational levels. Fort warns against the myth surrounding the translation of children’s literature and argued that the product is not translation proper, but translators’ main task in this context is to preserve ‘the pleasure of the text’.

The second article “Oralité : mythe ou réalité ? la langue de *Mort a crédit* face à ses traducteurs italiens” (*Orality: Myth or reality? Language of Death on the Installment Plan faces its Italian translators: Myth or reality?*) is a paper authored by Ferretti and explores Loui Ferdinand Céline’s language. Ferretti nicknamed the orality in Italian translations as ‘second-degree orality’. This work examines the possibility of deriving diachronic conclusions and the difficulty of translating Céline’s writings into literature. Especially since Céline uses low varieties of style and vocabulary. Throughout the analysis, Ferretti discussed whether mechanisms that shape the translation of Céline’s works, and the translation of the Romance poetry of Giorgio Caproni and Giuseppe Guglielmi are the same or they undergo significant variations across time.

The contribution of Adil Labrihmi and Mohammed Jadir “Le dire et le vouloir dire dans la traduction de la métaphore” (*Le dire et le vouloir dire in the Translation Of Metaphor*) investigates the gap between what is said and what is meant in the translation of metaphor from French to English. The article uses data from two translations of Stendhal’s work *Le Rouge et le Noir* (Dawakhili, 1994 and Lmoudni, 2015). The paper highlights the difficulty of translating metaphoric compared to literal language from target to source languages.

The fourth paper “La réception de la littérature arabe traduit on occident” (*The Reception of the Translated Arabic Literature in the West*) is written by Selwa Tawfik from Montreal University. Tawfik explores the narrative of orientalist’s depictions of the Arab world. She chose a French translation of Hikayat Zahra *The Story of Zahra* by Yves Gonzales Quijano, authored by Hanane El Sheikh. The novel unveiled some taboos in Lebanese society. The comparative study of the source text in Arabic and its French translation concluded that some translations impose western values on source texts and therefore produce a foreignized image (in this case a negative one) of the source culture. In this regard, the translation appears to be controlled by ideologically motivated public narratives circulating in the West.

The last paper in the first part is written in English by Rebecca Dehner Armand from Washington University in St. Louis and entitled “*Self-Translation and the Necessity of Error in Conveying Place and Space in Vassilis Alexakis’ La Langue Maternelle*”. This is an analysis of the self-translated novel *La langue Maternelle* (1995) by Vassilis Alexakis. Unlike the translator per se, the self-translator is privileged by access to the intention of the source text. The author presents issues of biculturalism and bilingualism as manifested in the persona of original and translated texts. Self-translation in this work destabilizes the normative self-censorship as writing in a foreign language obliges some authors to filter certain emotions, cultural values, and modes of expression. Dehner shows how Alexakis deliberately uses shifts, cultural errors, and changes to ensure cultural mediation. But since the original text is written in Greek and the target language is French, the author is presented as being a ‘double mediator’ and intentionally distorts source texts norms to introduce an exilic culture.

Part II: Feminist Literature

Nouzha Belghiti Alaoui brought to light the work of “*Katherine Mansfield and her views on Women*” which is an example of mainstream feminism

carrying the legacy of ‘western feminism’. Katherine challenged all kinds of oppression and cultural marginalization of women. A large body of literature supports Katherine’s argument in how patriarchal societies assign gender roles or how males position themselves as superiors. Katherine’s works came amid emergent feminism in the early 1920s and gave rise to ‘New Histories’ in the 1960s. Although Katherine’s writings stirred the classical views about women, it is hard to link them to post-modern feminist theory.

For Jamila Akarid and Amal El Boury, feminist literary works challenge sociocultural norms such as it is presented in their article “Voix de Femmes dans *Hizya*+” (*Women’s Voice in Hizya by Maissa Bey*). Much literature about women in the Arab world finds that feminist movements have grown weaker since the rise of ‘The Arab spring’. The examples provided by the authors are some Algerian writers such as Assia Djebbar, Malika Mokkedem, and Leila Sebbar inter alia. The article challenges concepts and debates the implications of ‘third-world’ feminism.

In the third paper, feminism draws on patriarchal constraints and the agency of official discourse. Leila Benhassou and Amal El Boury discuss in “Identité Sexuée et ‘déconstruction’ du mythe patriarcal” (*Gendered Identity and ‘Deconstruction’ of Patriarchal Myth in Une Vie à Trois by Bahaa Trabelsi*) the stereotypical image of gender Man/Woman. The authors present the dichotomy of man and man (homosexuality) as represented by Jamal and Adam in Bahaa Trabelsi’s work which is seen as an attempt to destabilize institutionalized feminism and reshape sociocultural gender stereotypes. The feminist efforts to unveil women’s rights encounter Islamism’s obstacles, which strongly advocates an official discourse that constrains feminine emancipation. By analyzing Bahha Trabelsi’s works, the paper juxtaposes principal contemporary Arab discourses about feminism which often produces dichotomies of feminism and Islamism, men/women, left/right, etc.

Part III: Linguistics

For Rodríguez-Puente (2012) “diomatization” is understood as a semantic process which occurs within lexicalization and/or grammaticalization and causes the obscuration of meanings of combinations [...]” (p. 71). Mohammed Jadir examined in his paper “Pour un traitement fonctionnel des expressions idiomatiques” (*For a Functional Treatment of Idiomatic Expressions*) the case of grammaticalization by observing the diomatization of metaphors, and their treatment within the framework of Functional-Discursive Grammar. He concluded his study with a proposition for a ‘hybrid’ reading of expressions similar to ‘disidiomatic’ reading (Moutaouakil, 1997).

The sociolinguistic situation of languages in Morocco receives a growing literature recently. Said Fathi explores through “La situation sociolinguistique du Maroc: Un aperçu (*The sociolinguistic Situation of Morocco: An overview*), the linguistic market in light of Morocco’s constitutional reform of 2011. This article came in response to an earlier conference presentation given by the same author and questioned ‘Who Needs a Second Official Language?’ (Fathi, 2002). The debate over official versus national languages is viewed in the article from sociolinguistic hindsight. The author advocates the recognition of national languages (Amazigh three varieties and Darija) without necessarily making them de jure (official) languages.

George Bastin returns to explicate his prefaced statement “time is no longer for linguists and translators (translatologists) to fight like cats and dogs”. (2021, p. 7). For him, language learning and translation belong to a common language domain. In his article entitled “Linguistes, langagiers et traducteurs : Pour un mariage de raison” (*Linguists, Languages experts, and Translators: For a Marriage of Logic*), Bastin argued that a constructive approach is a powerful tool for improving language acquisition quality and enhancing professional translation. Therefore, bring the two disciplines into a common territory or ‘marriage of logic’.

Abdul Hamid Al Featta in his article “Pour une refonte des contenus des cours de Français: Propositions concrètes” (*For a Revamp of the Content of French Course: Concrete propositions*) critiqued the way the French language is taught in the faculty of languages and translation at King Saoud University. The author warned against the growing weakness in linguistic competence among students in their first two years. He provided some ‘concrete propositions’ to reduce the linguistic disparity and enhance learners’ avidity for learning the French language.

The sociopragmatics of greetings inspired Doris Feshter to examine the ritual in a study entitled “Pragmatique de l’enseignement des Langues et de la communication interculturelle” (*Pragmatics of Teaching Languages and Intercultural Communication*). For Feshter, greetings are complex sociopragmatic events. The author explored how complex sociopragmatic events like ‘kissing cheeks’ or ‘die Hand **schütteln**’ are taught in language textbooks. How are they respectively explained, visualized, and translated? Can intercultural approaches be discovered.

Concluding remarks:

The book provides rich directions for future research in translation, sociolinguistics, and gender studies. The editor, Mohammed Jadir, succeeded in producing a reader-friendly book by organizing it into thematic chapters. The

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editor has also provided readers with both empirical and theoretical research. A review of the empirical studies shows that there is room for exploring the linkages between languages and translation as Chestman (1998) argues “the most important trend has been the shift from philosophical conceptual analysis towards empirical research” (p. 201). The editor set several reminders of the importance of empiricism in linguistic and non-linguistic studies.

This book validates the need for a balance between conceptual development and empirical research and presents its readers with an interdisciplinary approach to the discovery of such a balance. Regardless of some impressionistic claims made about languages in the preface, it is safe to say that the book is worth reading and responds to the need of junior and senior researchers alike.

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DUODA

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