BOOK REVIEW ON LANGUAGE(S) AND TRANSLATION BY MOHAMMED JADIR

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Abstract. This book includes a selection of ten contributions exposing the interactions between the sciences of language and translation studies, some of which were presented at the International Scientific Event "Langage(s) et Traduction" which took place on April 19th and 20th, 2018 in Casablanca, Morocco and which was organized by our Laboratory "Languages, Literatures and Translation" (LALITRA). The other contributions came in response to a direct call from specialist colleagues in one or other of the subjects addressed in this collective book. All the chapters in this book focus on the concepts of Language and Speech and how they can be manipulated for different purposes and from different angles. Some chapters highlight the use of Language to express different literary purposes and reflect different literary genres. Other chapters insist that the manipulation of language in the translation process by translators from different cultures can eventually alter the original content of a book, while some chapters overview different methodological approaches that are applied in different translation theories. Finally, some chapters, based on experimental studies, suggest new ways of teaching foreign languages for young learners by giving priority to practicing language rather than learning about language.
Keywords: *translatology, children's literature, mythical orality, idiomatization, functionalism, foreignizing*

Introduction

The Language(s) and Translation volume has three parts referring to the three axes and centers of interest of the LALITRA Research Laboratory, 'translation', 'literature' and 'linguistics'. Each part includes a good number of chapters focusing on issues and developing phenomena of a translatological, literary, sociolinguistic, pragmatic, didactic, etc. order. More specifically, the first part deals with several aspects of translation which is characterized by its multiple facets. The first two chapters of this part deal with two identical notions, although they are conceived and interpreted differently, myth and reality, in this case. The first chapter deals with the so-called "children's literature" which is wrongly accused of being a transparent discourse that poses no difficulty in translation. In short, it is considered a simple "child's play". Many translators of children's literature (e.g. Ménard, Fort, to name but a few) set out to demystify this fabrication and argue, as much as possible, in favor of the fact that the target text is the product of an reflexive effort and of a linguistic process (adaptation, use of neologisms, alteration, invention, reformulation, etc.) carried out by the said translator for children. There is a tendency, of course, to systematically and intentionally omit the name of the translator, but numerous experiences of young translators illustrate the multiple difficulties and "dilemmas" with which these "co-authors" find themselves confronted during the act of translation.

The second chapter also focused, in a comparative perspective, on the examination (of the difficulties) of certain translating practices (including that of the author) of Celinian writing characterized by a "mythical orality". Style for Céline reflects originality and uniqueness, hence its untranslatability. Its translation is, a priori, a

degeneration of the original because it makes its identity unrecognizable. The recourse to stylisticians, critics and linguists (e.g. Chesneau, 1987; Léo, 1970) would, to a certain extent, make it possible to describe and explain the stylistic and linguistic specificities and properties (conglomerates of syntagmas, supra-segmental features such as intonation, emphasis, intensity, etc.) of Celine's writing. The last three chapters of this first part are part of various theoretical frameworks ranging from functionalist approaches (e.g. Hengeveld and Mackenzie, 2008; Dik, 1989), cognitivist and translatological (e.g. interpretative theory) approaches to Orientalism (e.g. Said, 1978) and descriptive studies of translation (e. g. Toury, 2012) and various theories of the translator as cultural mediator or indigenous informant. These theories, models or approaches serve to support the merits of the theses defended by means of formal correlates. A work as complex as the translation of the phenomenon of metaphor, its saying and its meaning, requires, as shown in chapter 3, the use of a multidisciplinary approach capable of accounting for linguistic, extral-inguistic as well as of inter-cultural features, and to allow the transfer of this swarm of elements from the source to the target (e.g. Jadir and Ladmiral, 2017; Ricoeur, 2016). The combination of functional theory, whose universal principle stipulates that "it is the function that determines the form", and cognitive work, whose analytical approaches to analyze metaphorical structures underlying a cognitive system of logical production conveying cerebral mechanisms could serve, to a large extent, to adequately describe and explain the process of translation through the examination of the path taken by the translators in order to allow the metaphor transfer.

The list of translatological procedures relating to the phenomenon of metaphor (e.g. adaptation, compensation, etc.) is enriched by other procedures when the study, in chapter 4, changes theme and theoretical framework. Notions such as explicitation, transliteration or even hyperbole seem, among other things, to constitute the techniques implemented in the act of translating and, consequently, the strategy chosen by the translator to reinforce, by exaggerating it, negative images and stereotypes in which the Western reader usually freezes the Arab woman (in society). Since, in translation, the strategies adopted influence the reception of the work in the target culture, the choice of approaches which opt for maintaining the strangeness of the source text, will make it possible to enhance the ethics of translation and recognize cultural difference. Also, concepts such as "exoticization" (Berman, 1999; Antoine, 1984) or even contradictory oppositions such as "domesticating" "foreignizing" (Venuti, 2017) seem able to guarantee linguistic hospitality (Ricoeur, 2016) and maintain the visibility of the translator. If translators are reputed of being interlinguistic and intercultural mediators par excellence (Retsker, 2018; Frank and Tonkin 2010), self-translators, like other bilingual authors, seem to assume this role of mediators more so than translators because of their undisputed authority over the source and target texts and their mastery of both linguistic and cultural systems simultaneously. If for Mounin (1963), translation is above all a linguistic operation and for Cordonnier (2002), an intercultural activity, it is, for Venuti (2000), a political and cultural practice which varies according to socio-cultural factors at different times. In the translating operation, the balance of power and power relations between the two cultures, source and target in question, result in various hierarchical manipulations.

In this perspective, it is argued, in the fifth chapter, in favor of the fact that the cultural and historical 'errors' in self-translations are to be conceived rather as both political and creative reactions aimed at an identity construction in the target language.

Also, the inspiration of works such as those of Kellman (2000) helps to analyze self-translation as a powerful act of mediation and transformation closely linked to existing power structures or counter-power activisms within broader socio-political and cultural contexts. The self-translator, which Kellman (2000) describes as "translingual", is not limited to translating linguistic constructions, but to carving out a space in the target where cultural negotiation can take place. The second part, reserved for literary studies, includes three chapters ranging from the general to the specific and dealing with a common central theme, "women" in this case. The three authors studied are women dealing in their nonfictional productions with the feminine condition which seems, in several respects, "identical" despite the variation of centuries, continents, religions, nationalities, etc. Patriarchal dominance, the exploitation of women, their marginalization, their objectification on the part of men and society in general, the stereotypes rooted for centuries, feminist movements, the desire to deconstruct the patriarchal myth and the aspiration to freedom and autonomy are, inter alia, common themes between the works analyzed.

While the three chapters of this second part share these themes, they differ in many respects. The second and third chapters each relate to a single novel (of North African literature of French expression) which can be conceived of, all things considered, as a sort of instantiation of the data used to account for the condition of women. The first chapter, for its part, exploits, for the same purpose, the entire work (e.g. novels, collection of short stories, diary, notes, notebooks, letters exchanged, etc.) of an emblematic figure of English literature, Katherine Mansfield. If, in the first two chapters, the approach adopted is of a thematic nature, the analysis of the precursor of the feminist current and, for some, of the gender approach as well, requires a swarm of approaches and theoretical frameworks capable of extracting its richness and depth such as feminist literary theory (e.g. Moi, 1996), Jacques Lacan's theory of the unconscious which emphasizes the importance of language in the constitution of the subject, and the works of French feminists like Julia Kristeva, Luce Irigaray, Hélène Cixous and many others. These feminists, for a reminder, perceived Lacan's famous notion of the 'mirror' (the mirror stage) as constituting a great metaphor for a world that surrounds women with advertising images and fashion photographs in which they are defined according to masculine criteria of femininity.

The third and last part has five chapters dealing with linguistic, didactic and translatological aspects. The first two chapters of this part deal, respectively, with idiomaticity and the sociolinguistic situation in Morocco. The phenomenon of the idiomatization of metaphorical expressions, which constitutes one of the aspects of grammaticalization, is the subject of the first chapter. It is a phenomenon of a pragmatic nature whose description and explanation require a multifaceted approach where different hierarchical and functionally oriented levels of linguistic analysis interact. From there, the choice of a theoretical framework (i.e. Functional Grammar in its two versions: Functional Grammar Theory (FGT) developed by Dik (1989) and Functional-Discursive Grammar (FDG) developed by Hengeveld and Mackenzie (2008) which conceives of pragmatics as a component 'encompassing' the two other components, namely, semantics and syntax, proves to be relevant. The second chapter is part of a sociolinguistic perspective to account for notional oppositions such as Official Language vs. National Language, Languages vs. Varieties, etc. in a country known for its multilingualism, namely, Morocco. At the same time, the notion of 'multilingualism' is the key concept of the third chapter, a pivotal chapter between the two previous ones

of this third part and the two others that follow. It is a case of multilingualism where standards, rigor and conceptualization will be respected and which is opposed to plural "minilinguism" according to the expression of Vargas (2000). It is also a political concept that aspires to review oppositions such as "big" and "small" languages, official and non-official languages, etc. in addition to terms that fall under the same notional paradigm as multilingualism such as "monolingualism", "minilinguism", "superlinguism", etc. The theorists cited range from linguists (e. g. Retsker, 2018; Mounin, 1963; Vinay and Darbelnet, 1958), to functionalists (Nord, 2014), including proponents of interpretive theory (e.g. Delisle and René, 2003; Marianne and Danica, 2001). The chapter ends with a 'call for reconciliation' of language didactics and translation didactics.

In the same vein, the last two chapters seem to respond, as far as possible, to this call. The fourth chapter is devoted to a critique of the educational system in universities and the foundations that underlie it. Indeed, despite their multiple contributions on the theoretical level, linguists and discourse analysts seem to have neglected practices that affect language teaching or the teaching of a foreign culture. This rupture of didacticians and grammarians, in tune with the realities on the ground, with linguists and discourse analysis specialists, is to say the least inexplicable. The fifth and last chapter of this part deals with a problem relating to the teaching of languages and the teaching of intercultural communication which are rarely interconnected in a conscious way and on the basis of elaborate didactics. The study proposes a reflection on the possibility of going through intercultural pragmatics to develop in the learner sensitivity to cultural differences in communication. It is in the field of German as a Foreign Language, it seems, that it is possible to find a methodological discussion of these questions in Germany through recourse to sociology. The chapter reconnects with translation, which must relate the source language culture to the target language culture in order to designate a precise socio-pragmatic routine. In the same vein, the last two chapters seem to respond, as far as possible, to this call. The fourth chapter is devoted to a critique of the educational system in universities and the foundations that underlie it. Indeed, despite their multiple contributions on the theoretical level, linguists and discourse analysts seem to have neglected practices that affect language teaching or the teaching of a foreign culture. This rupture of didacticians and grammarians, in tune with the realities on the ground, with linguists and discourse analysis specialists, is to say the least inexplicable. The fifth and last chapter of this part deals with a problem relating to the teaching of languages and the teaching of intercultural communication which are rarely interconnected in a conscious way and on the basis of elaborate didactics. The study proposes a reflection on the possibility of going through intercultural pragmatics to develop in the learner sensitivity to cultural differences in communication. It is in the field of German as a Foreign Language, it seems, that it is possible to find a methodological discussion of these questions in Germany through recourse to sociology. The chapter reconnects with translation, which must relate the source language culture to the target language culture in order to designate a precise socio-pragmatic routine.

Among the articles dealing with fundamentally translatological subjects, that of Camille Fort of the Picardie Jules Verne University (Amiens), which is entitled "Traduire la littérature de jeunesse, entre mythe et réalité". It focuses on the tenacious myth according to which children's literature is a "simple" speech. If transparency there is, according to Fort, it strikes first the translator, often invisible in the promotion of the

translated text. The child, on the other hand, haunts the translation process like a recipient whose identity, recreated by the imagination (of the translator, of the editor, of the librarian, of the teacher, etc.) influences linguistic choices, but also ethical and aesthetic ones. For the author, translation can lead to inflecting the standards of textual communication, particularly in the case of humorous text or illustrated text. In the end, the final criterion must remain the "enjoyment of the text". The ultimate myth therefore relates to the "little epiphany" that each text must provide to the child-reader, and to the need to safeguard it in the translation. The contribution of Valeria Ferriti (University of Florence, Italy) "Oralité: mythe ou réalité? La langue de Mort à crédit face à ses traducteurs italiens" addresses the language of Louis-Ferdinand Céline, in particular that of his second novel, Mort à crédit, in his Italian translations. Ferriti renamed this language "second-degree orality" which recalls the structures and vocabulary of popular speech, while mixing them with the idiosyncrasies of the author. It turns out that this original writing creates obstacles for any translator in several aspects. Also, this chapter is intended as a deepening of the difficulty of translating Céline's style into Italian and an attempt to dig into the major translation problems of the poetics of the novelist through extracts from the translations of Giorgio Caproni and Giuseppe Guglielmi, to which Ferriti will follow his translatological approach and his own translation.

The contribution of Adil Labrihmi and Mohammed Jadir from the Hassan II University of Casablanca, entitled "Le dire et le vouloir dire dans la traduction de la métaphore", relates to a comparative and descriptive analysis of the translation of the metaphor from French to Arabic. Starting from a corpus composed of metaphors taken from two translations of Stendhal's novel Le Rouge et le Noir, this study tries to explain, within the framework of a linguistic-translational approach, the choice of translators of their translation processes. It also aims, among other things, to examine the issue in question in the light of the "sourciers/ciblistes" dichotomy, which can be translated into 'sourcers/targeters' (cf. Jadir and Ladmiral, 2017; Ladmiral, 2014; 1972). Selwa Tawfik (University of Montreal) discusses in her work entitled "La réception de la littérature arabe traduite en Occident" the role of the translation of the Arabic novel in the representation of the image of the Arab world, and in particular that of the Arab woman. In this context, Tawfik chose as an example Yves Gonzales Quijano's translation of the Arabic novel Ḥikāyat Zahrah (The Story of Zahra) by the Lebanese author Hanan El-Sheikh, known for having broken certain taboos in her society through her writings. The comparative analysis of the novel and its French translation will highlight the strategies and processes adopted by the translator, whose choice influences the reception of the Arabic text in Western culture and therefore leads to the construction of a negative idea on Arab society. In short, this study aspires to characterize the representation of Eastern cultural values in the translated version.

The work by Rebecca Dehner-Armand from (Washington University in St. Louis) "Self-Translation and the necessity of error in conveying place and space in Vassilis Alexakis' La langue maternelle" focuses on the self-translated novel by Alexakis (2017), The Mother Tongue, which was first written in Greek. Alexakis is a Greek-French author and self-translator who has built a career on interrogating, through fiction, identity in exile and the effect of bilingualism and biculturalism on self-making. Through an analysis of place and space as well as the treatment of language and the relationship between language, culture and personal and historical memory, the author wishes to emphasize that the errors and holes in this "Alexakian" text are creative and voluntary acts. These errors and deviations are meant to serve as a kind of political

manifestation against false notions of an inherent connection between native language, place and intrinsic culture. Using various theories of the translator as cultural mediator or native informant, Dehner-Armand shows how Alexakis deliberately uses cultural error and incompetence as means to promote a divergent theory of exilic identity and culture. Nouzha Belghiti Alaoui (Hassan II University of Casablanca) shows in her contribution "Katherine Mansfield and her Views on Women" how Katherine Mansfield takes a particular interest in the situation of women. In her works, she describes her female characters with compassion while implicitly condemning, in a style imbued with diffuse irony, the socio-cultural factors at the root of their exploitation and marginalization. Her short stories illustrate how patriarchal dominance makes them victims; they deal with the stereotyped roles assigned to them and their difficulties in getting rid of them. The norms thus imposed on them deprive them of the status of autonomous subjects and relegate them to the position of objects. Katherine Mansfield's conception of female identity anticipates the reaction of feminists, more particularly that of poststructuralist feminists against the image of the woman conceived as an object of male desire as well as the relationship they establish between gender and language.

"Voix de femmes dans Hizya de Maissa Bey", such is the title of the chapter written by Jamila Akarid and Amal El Boury (Hassan II University of Casablanca). The authors consider that in the footsteps of Assia Djebbar, Malika Mokkedem and Leila Sebbar, among others, Maissa Bey made her way in the field of Maghrebi literature and made a name for herself among the great Algerian writers. In her latest work entitled Hizya inspired by the legend of Ben Guittoun, the writer defies taboos, makes women's voices heard and gives them the power to say "I", to heal their ills with words, their silences with transgressions. The problem discussed in the contribution by Laila Benhassou and Amal El Boury (Hassan II University of Casablanca) concerns "Identité sexuée et 'déconstruction' du mythe patriarcal dans Une vie à trois de Bahaa Trabelsi", which can be translated into "Gendered identity and 'deconstruction' of the patriarchal myth in Bahaa Trabelsi's Une vie à trois". The authors note that Moroccan French-language literary production is haunted by the construction of an Islamic identity which, in most cases, is not in tune with the theme of sexuality. In Une vie à trois, the narrator makes her male characters speak in order to mark their wish to free themselves from the pressure of official discourse. Through this provocative title, the Moroccan writer plays with the idea that Moroccans have of the couple and, also, of sexuality, not only to challenge the insane domination of the male sex, but also to participate in the deconstruction of the patriarchal myth. In doing so, the story relates the married life of three protagonists and immediately emphasizes the trick that one of them will use to hide his homosexuality. This novel, placed under the sign of the feminine trend, evokes the question of sexual identity with its prohibitions and transgressions among men in Morocco. The authors examine the way in which Trabelsi uses the ambiguous sexual identity of Adam and Jamal, two emblematic characters of the story, to flout the stereotype of virility in Moroccan men.

In his study "Pour un traitement fonctionnel des expressions idiomatiques", the examination of Mohammed Jadir (Hassan II University of Casablanca) will initially focus on a case of grammaticalization, that of the idiomatization of metaphorical expressions, then, on its treatment within the framework of Functional-Discursive Grammar (the FDG) (Hengeveld and Mackenzie, 2008). The first section will be reserved for the 'Principle of brand transfer' (PBT), the second will be devoted to the stages of the demarcation process and will include three subsections reflecting the three

stages of diachronic evolution which are, respectively, (a) the derivation of metaphorical expressions (Step 1), (b) the lexicalization of metaphors (Step 2) and (c) the 'disidiomatization' of idioms (Step 3). In stage 2, it will be a question of establishing a classification of idiomatic expressions through, on the one hand, the examination of the relevance of the criteria implemented in a compositional approach, by applying them both to Arabic (and its dialects) and French to verify their typological adequacy and, on the other hand, the test of the degree of idiomaticity of idioms. In step 3, the author will propose, from a compositional perspective, a reading of so-called 'hybrid' expressions parallel to the 'disidiomatic' reading (cf. Moutaouakil, 1982). The third section will be reserved for the treatment of idioms within the framework of FDG (cf. Keizer, 2016; Jadir, 2015). Said Fathi (Hassan II University of Casablanca) proposes to address, in his contribution "La situation sociolinguistique du Maroc: Un aperçu", the current situation of multilingualism in Morocco and what is stipulated in the Moroccan Constitution. He will begin with the distinction between official language (OL) and national language (NL), recognized 'de facto' or 'de jure'. Then, he will examine the concepts relating to 'power against solidarity' and 'communication against identity'. Finally, Fathi will treat, in the light of these concepts, the case of Moroccan Berber varieties, namely, Tashelhit, Tamazight and Tarifit and the implementation of the newly-standardized second official language of Morocco, Standard Moroccan Amazigh, as it was developed by (IRCAM), the Royal Institute of Amazighe Culture in Morocco.

Georges Bastin from the University of Montreal pleads for a marriage of convenience between linguists, language professionals and translators in his contribution "Linguistes, langagiers et traducteurs: pour un mariage de raison". For him, the learning of languages and translation belong to a common linguistic field. However, several aspects of reality separate them. Indeed, school translation, that is to say in language classes, and professional translation do not always go well together. The mastery of several languages, the characteristic of a translator but often of linguists too, poses the problem of quality. The degree of proficiency varies greatly from one language to another for most language professionals. Likewise, the level and reality of multilingualism and multiculturalism vary from one case to another. The role of the university must, therefore, be the responsibility for guaranteeing the quality sought. However, a similar evolution can be observed in language didactics and translation studies. In both cases, we have moved progressively and schematically from the words (of the text) to the actor (the speaker, the translator). In pedagogy, according to Bastin, it is the constructivist approach that should be favored to ensure high-level mastery of languages and professional practice of translation. This approach makes it possible to celebrate a marriage of convenience between the two disciplines, mastering languages and translating.

If there is a key area that requires, according to Abdulhamid Al-Featta (King Saud University), "a thorough overhaul", it is that of the teaching of French in the Faculty of Languages and Translation from King Saud University. In his contribution entitled "Pour une refonte des contenus des cours de français: propositions concrètes", he claims that during the first two years of their French course, the most motivated students only follow and do what they are asked to do. The author observes, on the other hand, that over the years, embarrassment or even invasive weariness take hold of the minds of many of them. This uneasiness is first of all attributable to the French books used by the teachers in the lessons. There is a glaring mismatch between these materials and students expectations. Also, Al-Featta resorts to suggesting some "Concrete Proposals"

like reformulating the "inflation" of seven theoretical and technical courses, especially Stylistics and Semantics at the Fifth Level because, for him, students are not used to taking theoretical courses. In addition to that, there aren't enough references in the Department's Library that students could consult for theoretical questions. In her analysis of "Pragmatique de l'enseignement des langues et de la communication interculturelle", Doris Feshter (University of Zwickau) considers that greeting rituals are conceived of as very complex socio-pragmatic routines. In French teaching books for Germans, these routines are usually taught in the first lessons. On the other hand, in the intercultural communication courses with German and French students with a level of B2 in language, Fetscher notes that the professionals have been able to observe that they do not have explicit knowledge differentiated neither on their own routines nor on those of the opposing group. In addition, the author answers the following questions: How are complex socio-pragmatic routines such as "faire la bise" (kissing) or "die Hand schütteln" taught in language books? How are they explained, visualized and possibly translated? Can we discover intercultural approaches?

The chapters in this book are mostly written in French, except two, which are written in English. It has the merit of bringing together experts from the disciplines of linguistics, literature, didactics, translation and even translation theory. It offers chapters that are varied and are all imbued with these disciplines.

Conclusion

The chapters in this book are mostly written in French, except two, which are written in English. This book has the merit of bringing together experts from the disciplines of linguistics, literature, didactics, translation and even translation theory. It offers chapters that are varied and are all imbued with these disciplines. Although they are varied, all the chapters focus on the concept of Language/Speech and how it can be manipulated for different purposes and from different angles.

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Conflict of interest

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