
Yukari F. Meldrum

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Citer ce compte rendu

enable readers of all levels of expertise to appreciate at least the general issues at stake.

In the introduction to his article for a Festschrift, the Canadian neuroscientist Endel Tulving quips that, besides honouring a scholar, “a Festschrift frequently enough also serves as a convenient place in which those who are invited to contribute find a permanent resting place for their otherwise unpublishable or at least difficult-to-publish papers” (Tulving 2007: 39). Tulving’s contention undoubtedly holds true for some Festschriften but certainly not for Efforts and Models in Interpreting and Translation Research which contains for the most part fascinating and inspiring contributions and which does justice to its dedicatee in a number of ways.

JONATHAN ROSS
Boğaziçi University, Istanbul, Turkey

REFERENCES


This book is based on Torikai’s Ph.D. thesis which was submitted in December 2006 to the University of Southampton. In this book, the author brings light to the role of interpreters in the arena of intercultural communication. Using the method of oral history, the author brings actual interpreters’ life stories to the fore in order to make clear what these interpreters experienced and thought about during their careers. The main research questions asked throughout this book are as follows: 1) “What kind of people became interpreters in post-WWII Japan?”; 2) “How did they perceive their role as interpreters?”; and 3) “What kind of role did they actually play in Japan’s foreign relations?” By exploring in depth what the five pioneer interpreters recounted, she is able to display the complex nature of answers to these questions.

This book can be useful and informative for a range of readers including educators and trainers of interpreters, students who are studying interpreting or researchers in Interpreting Studies, scholars whose academic fascination lies in the history of interpreting and intercultural communication, and those who are simply interested in learning more about interpreting, a profession that is often considered invisible. This book is the first of its kind on interpreting history in post-WWII Japan and provides new directions in Interpreting Studies.

There are seven chapters in total. In the first chapter, the introduction, the author introduces the general development of interpreting as well as rationales for using oral history as a core method for this study. The chapter also provides background information on the five chosen pioneer interpreters.

The second chapter presents a brief history of both interpreting and translation specifically in Japan, connecting the distant past to post-WWII situations. In chapter three, the author analyzes the habitus (in Pierre Bourdieu’s sense) of the five pioneer interpreters in Japan with a focus on how they learned English or grew up bilingual as well as their experiences of WWII. In chapter four, she further analyzes each habitus at the entrance to the world of interpreting and how these interpreters established themselves as specialists in intercultural communication in post-WWII Japan.

The fifth chapter provides details about what these interpreters experience in the field of interpreting. The interpreters’ actual recounts in this chapter vividly illustrate their experience as professional interpreters in Japan during the period in which the country was progressively developing as a member of the global community. This chapter is at the core of this book and shows readers the authentic world of interpreting. It is notable that these five interpreters had very different experiences. As well, their perceptions and understanding of interpreters’ roles also varied significantly.

In chapter six, the author explores insights into the practice of interpreting and interpreter’s roles in relation to the issue of intercultural communication while drawing on the findings from Claudia Angelelli’s 2004 study on the role of interpreters. This chapter reveals that an interpreters’ role is generally understood as that of kurogo, “the supposedly invisible help” on the stage of kabuki theatre (p. 154). This analogy is effectively
expressed by one of the interpreters in this study as
the following: “[kurogo] should not dance himself
in the limelight. He can, however, help an actor on
stage, by adjusting the hemline” (p. 174). In other
words, in the minds of the interpreters interviewed,
the interpreters’ role is supposedly invisible but is

Finally, in the last chapter, Torikai draws
the conclusion that the habitus of the interpreters
and their field of interpreting were quite diverse. She
also concludes that it is implausible to seek
universal criteria for interpreting practice or to
formulate a model that is universally applicable
for interpreters’ roles. A number of questions that
can be studied in future research are also presented
in this chapter. One of these questions deals with
how to conceptualize the interpreter’s role as a
co-participant in an interaction. Other questions
include how interpreters came to perceive neutral-
ity and invisibility as their norm in the interpret-
ning profession and whether or not interpreters
themselves are proud to disappear or be invisible
in the background.

A list of references at the end of the book
is eleven pages in length, and an index follows.
Although footnotes are rich throughout the book,
the glossary of Japanese terms and Interpreting
Studies terms at the end of the book may be helpful
for those who are not familiar with Japanese and the
field.

The strength of this book clearly lies in the
vibrant narratives of the pioneer interpreters’ life
stories. Through these narratives, Torikai was able
to show that the practices of interpreting as well
as perceptions of the role of interpreters differ
among the five interpreters. As a practitioner and
professor of interpreting herself, the author was
able to analyze in detail the issues in interpret-
ing profession and whether or not interpreters
themselves are proud to disappear or be invisible
in the background.

In conclusion, this book exhibits a great merit
of bringing forward interpreters by highlighting
their own narratives combined with analyses in
intercultural communication. Since this book will
be of use for interpreting students in Japan and also
of interest to the general public, I look forward to
seeing the Japanese translation.

Yukari F. Meldrum
Edmonton, Canada

Beeby, Allison, Rodríguez Inés, Patricia et
Sánchez-Gijón, Pilar (2009): Corpus Use and
Translating. Corpus Use for Learning to Translate
and Learning Corpus Use to Translate. Amster-

Le corpus est devenu un outil indispensable en
terminologie. De fait, le terminologue peut désor-
mais accéder en quelques clics à une quantité
infinie de données linguistiques et documentaires.
Par ailleurs, bien que la traduction suppose une
part importante de recherche documentaire et
terminologique, l’utilisation des corpus n’y est pas
aussi répandue ; les traducteurs lui préférant, bien
souvent, les ouvrages de référence classiques tels les
dictionnaires. Or, les contextes extraits des corpus
leur permettraient, entre autres, de confirmer ou
d’infirmer l’usage ou le sens d’un terme, et ce, en
leur faisant épargner temps et argent.

Il faut cependant admettre que les recher-
ches sur l’utilisation des corpus dans le cadre de
l’enseignement de la traduction et de sa pratique
sont relativement récentes. En 1993, Baker propose
pour la première fois l’utilisation des corpus en
traduction (Baker 1993). Par la suite, les études
sur l’utilisation et les applications des corpus en
traduction se sont multipliées, donnant forme
à la tradition CULT (corpus use and learning to
translate). De façon générale, ces études reposent
sur deux axes : utiliser le corpus comme outil pour
enseigner la traduction et apprendre à utiliser le
corpus pour traduire. En ce sens, l’ouvrage propose
sept articles, dont les quatre premiers sur le pre-
mier axe et les trois derniers sur le deuxième axe.

Le premier article, soi celui de Josep Marco et
de Heike van Lawick intitulé « Using corpora and
retrieval software as a source of materials for the
translation classroom », se veut une introduction
aux corpus destinée aux professeurs qui veulent
intégrer cet outil à leur enseignement, mais ne
savaient pas comment s’y prendre. On présente
notamment quatre exemples d’exercices ainsi que
la fort importante distinction entre le concept
d’apprentissage par corpus, où le professeur extraite
du corpus des données pour répondre à des objec-
tifs d’apprentissage particuliers, et le concept de
corpus comme source d’apprentissage, où l’étu-
diant utilise les données extraites du corpus pour
apprendre de façon autonome.

Dans son article « Safeguarding the lexico-
grammatical environment : Translating semantic
prosody », Dominic Stewart décrit une situation où
le corpus s’avère une solution efficace pour étudier
une composante de la traduction, en l’occurrence
la prosodie sémantique. Il entend par là l’environ-
nement lexicogrammatical habituel dans lequel
s’insère un mot. Selon lui, l’enseignement d’un