

framework for translation pedagogy: aimed at training students through computer-assisted translation tools” y, por último, “Alineación automática de traducciones: descripción y usos en los ámbitos de la profesión de la docencia y de la investigación traductológica”.

En lo referente a la aplicación de nuevas tecnologías en la traducción y su uso en la industria o el mundo laboral, se incluye en este epígrafe de otras contribuciones una serie de trabajos que analiza desde la industria del turismo hasta el acto traductológico en sí como elemento de mercado: “Translating E.S.P.: Introducing English for Tourism to future translator”, “Tourism industry and translating technology”, “Elimination of ambiguity in technical translation” y “Algunas propuestas prácticas para (casi) garantizar el éxito de nuestras traducciones en el mercado de la traducción: la relación cliente-traductor”.

Como conclusión, hay que resaltar que el trabajo de las editoras es del todo pulcro y necesario, ofreciendo una visión actual de las nuevas tecnologías aplicadas a la traducción, disciplina que como ninguna otra se ve beneficiada por estos avances tecnológicos. Es de agradecer que los Encuentros en torno a la traducción, de los que ya se han celebrado cuatro, sigan en esta línea abriendo campos de estudio y trabajo e informando de las posibilidades que esta disciplina nos ofrece. [MAGDALENA LÓPEZ PÉREZ].

VENUTI, Lawrence, *The Scandals of Translation. Towards an ethics of difference*, London & New York: Routledge, 1998 (Reprinted 1999), 210 pp.

Scandals, Venuti tries hard to put across to us, are often an integral part of translation. Round this central idea hinges all the discourse in the best pages of this highly critical approach to the translation of a wide palette of authors, ages and languages. No doubt they are the outcome of Venuti's experience both as a scholar (Philadelphia, Temple University) and a translation practitioner in such interdisciplinary and ever more demanding field. His successful previous work, *The Translator's Invisibility: A history of translation*, Routledge 1995, had provided stinging critiques of today's standard approaches and showed his innovative views against a trite, boring, exclusively linguistic epistemology.

To be sure, the scandals of translation impinge upon a broad range of social human affairs that have bearings not only for the cultural and intellectual sphere but also for the economic and political. As “grossly discreditable circumstance, event, or condition of things”, as OED defines the word, scandal goes hand in hand with the long history of abuse and marginality translation has frequently undergone in the vast panorama of international literature. Venuti reveals some of the glaring cases of disrepute and lack of recognition translation has had to face as a cultural activity.

At the outset, in an interesting *Introduction*, Venuti surveys the major concerns of this field, pointing to some confusion in the state of the art while

trying to conjure up some of the alleged evils, in his view, that this academically emergent discipline have been bogged down into. A review of the history of the translation activity is bound to disclose the necessary floundering stages the discipline had to go through where faithfulness was the major issue of controversy -The *true* interpreter (the oldest attribute suggested by St Jerome and lately used in a seminal book by Louis Kelly) is an ideal to strive for-. Former systematic studies contributed even more to the settling of supposed linguistic hurdles that only outstandingly able translators were in a position to overcome.

No doubt translation raises ethical questions that certainly need fresh insights and illuminating analyses like Venuti's. At the very beginning he brings forth the case of Kundera's particular approach to his translations of his own work. The headings of the chapters give us a fair idea about the critical contents. Let us briefly go over them in turn.

A first heading, *Heterogeneity*, he puts forward the hypothesis, following others who have a strong tendency to view language in critical social perspective, that language functions as a collective force, an "assemblage of forms that constitute a semiotic regime". This view enables him to focus on language as reflecting various social scales and hierarchies of registers and dialects where the centre lies the socially uncoloured and widely accepted standard use. The terrain at the margins is "the remainder", as Lecercle called it in his *The Violence of Language* (1990). Such collective, rather than individual, forms can be seen as the site of power relationship within a speaking community, and as the discourse used for exposing the contradictory forces of dialects, substandard variations, the dominant literary canon and the voice of the minor status as well as that of the majority group. His views are therefore strongly ethnocentric, thus promoting the minoritising of translations from other cultures that would exploit the multiplicity of foreign speech. If translation means assimilating alien elements, then it mystifies the unavoidable domestication through the standard devices of the own target tongue. But then translation would also be demystifying as it often manifests plainly the strangeness of a foreign text.

With such premises in mind Venuti approaches various examples of domestication of foreign elements that creep into other European cultures in Romanticism. He then devotes some of his most critical pages to the limitations of linguistic oriented translations that are founded on scientific theorising. The Gricean pragmatic model is one that points to interpretation rather than imitation of formal elements. He then concludes, quite rightly in some respects, that Gricean model is culturally biased and his principles and maxims are to a great extent not adhered to. He is then led to believe, with Harvey, that text specific features produce different effects according to different reader's motivation and cultural conventions. This, however, does not contradict the concept of translation as interpretive use proposed by Gutt in his *Translation and Relevance* (1991), as

he seems to imply. What is more, his support of Deleuze & Guattari's concept of the anti-standardized remainder (in *What is Philosophy*, 1994) speaks loud and clear about his apposition to homogenizing effects, the same purpose relevance pragmatics pursues. He then goes on to level his criticism against Toury's account of his naive and idealistic concept "polysystem", the aim of which is to be a descriptive instrument in the hands of scholars. However in the last instance it is cultural theory with its political and ideological agenda the one that has the ultimate dictum on the discourses.

A second heading, *Authorship*, accounts for current marginality of translation set against the blessed originality of the self-expressed author. Translation then is presented as an affence against the centuries old prevailing assumption that authorship is a permanent value favoured broadly by scholars in the Western world since the Renaissance (Venuti argued this for 17<sup>th</sup> century England in his previous work, *The Translator's Invisibility*, 1995). He provides a good instance of this position with the case of the French Pierre Louÿs and his collection of poems in *Les chansons de Belitís*, written in 1895. After presenting and assessing the values of the text and the author's ideology Venuti attempts to redefine translation in the light of culturally changing concepts like authorship and scholarship.

His next heading, *Copyright*, aims at approaching further limitations imposed on translation, which no doubt carry troubling consequences for translators. He provides a good account of the current situation where claims of originality and inconsistencies of publishers are at stake, ever since the times of Locke's theory of private property dated in 1690. He describes and assesses various relevant cases that suggest a consistent and rigorous work of investigation the reader has in her hands. Furthermore, in his next chapter entitled *The Formation of Cultural Identities*, he examines the impact of Greek and Japanese cultures in modern translations, a masterpiece of intercultural criticism that many literary critics should read. The ethical values implicit in domestic canons are variable factors where professional, institutional (agencies, academic specialists, publishers etc) interests are involved in a rather complex way. Nonetheless that point proves quite difficult to desentangle, in order to offer a clear picture of what may first appear as simple facts in the translating activity.

In the next chapter, *The Pedagogy of Literature*, the viewpoint maintained by Venuti is that of the invisibility of the translator. The power of Anglo-American culture in foreign countries is inversely proportional to the circulation of foreign culture at home, where there is small investment. He then makes a good diagnostic of the symptoms that the British and the Americans suffer, like cultural complacency, which shows as a sharp unconcern with foreign cultures.

A conspicuous example of pedagogy of translated literature aimed at understanding difference both in the linguistic and the literary realms. Teaching a translated texts means teaching “the remainder”, focusing on the text varieties in discourse register and multiplicity of styles and forms that make it unstable and far from being transparent. The author exemplifies it with a recent translation of colloquy of Plato’s *Ion* into English. The anachronic temporal remainder reveals itself evident if several translation are compared and textual effects are examined.

In chapter 6, *Philosophy*, goes even deeper into the world of discourse variation, since translation can offer a scrutiny into the various linguistic and discursive forms of the work and a variety of cultural traditions and situations where the work is set. He claims quite rightly that translation has been neglected in the reception of foreign trends in philosophy. He exemplifies it with the work of Wittgenstein’s well known work, since it seems aparent that the name of some concepts have changed in the English and German versions. According to Venuti’s opinion the language of philosophy is plagued with personal expressions and variations where one has to read the mind of the intentional writer. The domestic expression enhances the text unpredictability, exceeding both the writer and the translator’s intention. Anscombe’s translation of *Philosophical Investigations* has his own colloquial expressions not chosen by Wittgenstein and this contributes to the effects it has on English minds.

In Chapter 7, *The Bestseller*, the author approaches the often scorned topic of the economic value of the text, its appeal to mass readership and the scandal of commercial enterprise intending to sell books as cultural products. Some well known bestselling novels are put as examples of literary reception. *The Little World of Don Camillo* (1950) is an excellent example provided by Venuti and studied by him in detail.

In a further chapter, Globalization, Venuti approaches international asymmetries of commerce and culture with a plethora of interesting, accurate data which he discusses in a subsequent heading, transnational identities, which are evident to many but in real need of actual detailed studies. Lastly he devotes some pages to the thorny issue of translating modernity where repressive ideology and colonial relations are studied, mostly in Chinese thinking of Western translation, as the case of Lin Shu.

The book is an excellent, scholarly study that deserves careful reading by many theorist of translation and comparative literature. Venuti’s expertise should be recognized in literary circles devoted to the influence of translation in foreign literatures. Well written and attractively presented, this should be a compulsory reading recommendation in translation studies in the western world [VICENTE LÓPEZ FOLGADO].