

**TORIKAI, KUMIKO (2009): *Voices of the Invisible Presence*.
Amsterdam/Philadelphia: John Benjamins, 197 p.**

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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.

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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 a vital part of communication.

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 neutrality and invisibility as their norm in the interpreting 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 interpreting, focusing on various socio-cultural aspects in post-WWII Japan. Further analyses and deeper theoretical discussion founded upon the concepts of *habitus* and *field* of interpreting would have brought the book to the next level; however, it was clearly beyond the scope of a doctoral thesis which is limited in terms of the time permitted, especially with the potential labour involved in conducting interviews, transcribing recordings, and translating transcripts into English, all of which are extremely onerous and time-consuming.

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.

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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*. Amsterdam/Philadelphia: John Benjamins, 149 p.

Le corpus est devenu un outil indispensable en terminologie. De fait, le terminologue peut désormais 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’infirmar l’usage ou le sens d’un terme, et ce, en leur faisant épargner temps et argent.

Il faut cependant admettre que les recherches 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 premier axe et les trois derniers sur le deuxième axe.

Le premier article, soit 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 savent 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 extrait du corpus des données pour répondre à des objectifs d’apprentissage particuliers, et le concept de corpus comme source d’apprentissage, où l’étudiant utilise les données extraites du corpus pour apprendre de façon autonome.

Dans son article « Safeguarding the lexicogrammatical 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’environnement lexicogrammatical habituel dans lequel s’insère un mot. Selon lui, l’enseignement d’un