

Speakers at the
TRANSLATING HEIMAT, HOME & HOMELAND

Conference Workshops
ERIAC? Université de Rouen
9, 10 & 12th March 2015,

Further details can be found about the Rouen-based scholars on the <http://eriac.univ-rouen.fr/> website.

Jerzy Bartmiński

Jerzy Bartmiński is Professor of linguistics affiliated with Maria Curie-Skłodowska University (UMCS) in Lublin, as well as Polish Academy of Sciences in Warsaw and Polish Academy of Arts and Sciences in Kraków, Poland. His interests include cognitive ethnolinguistics, the semantics and grammar of Polish, and folk studies. He is the author of several hundred publications, including monographs (in Polish, English, German, Russian, and Serbian) and research articles.

Linguistic worldview as a problem in cognitive ethnolinguistics

My presentation will deal with the basic concepts of cognitive ethnolinguistics (CE) as it is understood and practiced by scholars associated with the journal *Etnolingwistyka* [Ethnolinguistics], published by Maria Curie-Skłodowska University Press in Lublin, Poland. The basic concepts of CE include:

- the linguistic worldview (Pol. *językowy obraz świata*, JOS);
- stereotype;
- the cognitive definition as an instrument of description of linguistic stereotypes;
- point of view and perspective;
- conceptual profiling;
- the conceptualizing (and profiling) subject;
- values professed by individual and collective subjects.

Of fundamental importance is the linguistic worldview conception, which has become the major idea of Polish cognitive ethnolinguistics. Recently, the conception has been applied to the study of various languages and constitutes the basis for a contrastive research project titled EUROJOS.

Profiles of the Polish HOMELAND (OJCZYŻNA) in Contemporary Discourse

The conceptual sphere associated with the Polish HOMELAND (OJCZYŻNA) embraces spatial, social, cultural, institutional and linguistic domains. The basic spatial domain (for the majority of Poles) is Poland as a country, but also one's home, home town or village, the smaller or larger region one grew up in; rarely Europe and the world, in religious discourse also heaven.

This concentric organization of space is paralleled by the conceptual-linguistic organization of human communities: the family – one's kin – neighbours – tribe (archaic) – nation – humankind. Human communities are diverse in terms of language, culture, and the institutions supporting the two.

The three most powerful links in the chain, i.e. (i) home and family, (ii) country and nation, (iii) the world and humankind, are characterized by clear systems of values. This general image of the Polish homeland gives rise to ideological variants or profiles: the homeland of the family-home, the local (little) homeland, the regional homeland, the national homeland (this is the basic variant) as *res publica* or cultural heritage.

Youssef El Alaoui

Youssef El Alaoui is Maître de Conférences à l'Université de Rouen, specializing in Spanish Civilization and the Golden Age of Colonization in Latin America. His published works investigate the policies of evangelization and the acculturation of the Spanish Mores, branching off into the ideological discourse on their exclusion from Spain throughout the 16th and 17th Centuries. More details can be found: <http://eriac.net/author/youssef-elalaoui/>

Where is the homeland of the Moriscos? (1502-1614)

Hello James,

Within the context of a Spain, in search of national unity, a strong and modern State, rose out of a hard-line Catholic tradition and in counter-reaction to the Napoleonic invasion (1808-10). The 'people' felt a sense of belonging to a vast political alliance, first to the Empire, and later on, to the Hapsbourg Empire. But all along, it was the *Patria Chica* that remained the essential focus for this feeling of belonging, with only a minority of intellectuals detracting from this idea. For Catalans, Castillians and Valencians, it is the village, the region, or the little homeland, the *Patria Chica*, that is meant when feelings of home and homeland are referred to. This sense of belonging is inseparable from Catholicism.

Officially born in the 19th Century, the Spanish Nation was founded upon the basis of the Catholic religion, and in opposition to Islam. In such a configuration, there was, therefore, no place for the Moriscos, the Spanish Moors. This people, born in Spain, their country, they

are considered as '*naturales*', but they were the descendents of the Muslims from AL-Andalus (the name given to Muslim Spain. They do not fit into the national model of the homeland that is being set up throughout the Middle Ages, and certainly not from the period of the Catholic Kings onwards. They defended their own cultural model: a Spain in which each one can find his or her place. But that model found few supporters, and 300 000 Moriscos were forced into exile. They were thus forced to take their homeland into their adopted homelands, in Northern Africa and elsewhere.

François Genton

François Genton studied at Nancy's University before moving on to the Paris-ENS de Saint-Cloud et Ratisbonne. He is the Director of the German-Scholars Research Lab, the CERAAC, at Stendhal University, Grenoble 3. His research focuses primarily on the popular culture of the German Lands from the 18th Century to the present day.

Hailing All Countries...

The home, or 'little homeland' is the place where one is born, grows up, and to which one wishes to return, to die. Is there any human feeling so intemporal and more universal than that love of that cherished place? However, in popular sentimental songs, this new idea seems to have spread only within the last two centuries. How and Why was it born? Do songs truly express the same sentiment? Or can a typology be envisaged? Or the development a different tradition, and on the international scene? By considering some ancient and some recent songs, this presentation will attempt to respond to some of these questions.

Mariarosaria Gianinnoto

Mariarosaria Gianninoto studied Chinese in Naples and in Beijing. After obtaining her doctorate from Naples Oriental University, she has been a lecturer in Chinese at the Stendhal University of Grenoble since 2008, and is a member of the Lidilem research group. She is the co-author of a volume on the history of Chinese linguistics (*Storia della linguistica cinese*, Libreria Editrice Cafoscarina 2012) and the author or co-author of several articles on the history of Chinese linguistic and philological studies. She is currently working as co-author with James W. Underhill on a book that considers the transposition of four key cultural concepts from European languages into Chinese (the people, citizen, individual, Europe). This book will be published by Edinburgh University Press at the end of 2015 or the beginning of 2016.

When I think of this homeland

“我想起同我的家乡，我们的庄严灿烂的祖国...” (« When I think of this homeland of yours and mine, our solemn and splendid motherland,...»): Some Chinese Words for « Homeland »

Different Mandarin Chinese words are often translated by the English word Homeland or can be variously associated to the concept of Homeland. In this intervention, I shall focus on three of these words, *zǔguó* 祖国, *jiāxiāng* 家乡 and *gùxiāng* 故乡, characterized by specific connotations and semantic stratifications, witnessed by their rival translations as motherland, fatherland, hometown and home. The analysis of their occurrences in media, corpora, official and political discourses, as well as in literary sources, will help us to contrast their connotations and to highlight their complementarities.

Adam Głaz

Adam Głaz, UMCS, Lublin, Pologne

Adam Głaz is Professor of linguistics at Marie Curie-Skłodowska University (UMCS) in Lublin, Poland. His interests include cognitive semantics and cultural linguistics, also in the context of translation. He is the author of two monographs, several dozen research articles and as many translations (from and into English), including two books.

Presentation 1 **OF HOUSES AND HOMES: VALUES IN TRANSLATION**

In Lublin ethnolinguistics, the recommended course of action in comparative research is to construct independent but parallel descriptions of languages A and B so as to be able to compare them systematically. Before such descriptions are available, however, this paper takes the translator's perspective on the problem: it asks how the Polish concept of DOM (HOUSE/HOME) is translated into English in one specific novel (Jerzy Andrzejewski's *Ashes and Diamonds*). This sheds light on the Polish, the English, as well as the passage between the two. Special focus is placed on the role of values in the semantic structure of the Polish DOM and in the process of translation.

Presentation 2 **VIEWPOINT, DISTANCE, PARALLAX**

Current approaches to semantics, including Lublin ethnolinguistics or cognitive linguistics, make ample use of the notions of viewpoint and perspective. Indeed, whole systems of descriptive constructs have been proposed capitalizing on the process of seeing. It is claimed here that such a system is more successful if it involves the notion of (cognitive) distance and recognizes the phenomenon of parallax: this may help account for the differences in what is seen (conceptualized) depending on where the seeing

(conceptualization) originates. The problems are illustrated with samples of written discourse.

Laura Goudet

Dr. Laura Gabrielle Goudet is a temporary teaching and research fellow (ATER) at the University of Rouen. She defended her PhD. in English linguistics in December 2014. Her research focuses on minority languages (African American and Scots), grapho-phonemics, alternative spellings, digital discourse analysis and web-native discourse.

« VIRTUAL HOMELAND »: SCOTS AS AN INTERFACE OF CULTURAL RECOGNITION

The forum *Scotster* (5 000 members in 2014) is a small niche forum, and it gathers people interested in all things Scottish. In this talk, I will address the use of a minority language, Scots, as a gateway to understanding and sharing cultural values, or rather, to show patriotism.

Through the study of the concept of “community of practice” (Wenger, 1998), paramount for understanding online communities, I will show how this forum acts as a virtual *ojczyzna*, for the users. I will then analyze the indexical nature of Scots words used on the forum. These are all linked to a very precise town or part of the country and contribute to the rhetoric of cultural belonging. The last part of my talk will be devoted to Scottish and cultural marks on homepages and the profile page of the members. These display a constant pattern of marks attempting to show attachment to a homeland some users fantasize about, because they only have Scottish ancestors. Their dealing with a homeland, be it online, is strongly linked to Scots, one of the most important cultural vectors in this virtual community

Francisco Javier Rabassó

After studying as an undergraduate and going on to do a Master’s Degree, and finally a PhD at the University of Toronto, Francisco Javier Rabassó, came to work in France. He is *Maître de Conférences* with a HDR qualification to direct PhDs, at the Rouen University. He lectures mainly in the Spanish Language department and in the Applied Languages department. He lectures in English, Spanish, Catalan, and French. For the most part, his courses relate to the Visual Arts, Negotiation (psychology and intercultural studies), Intercultural Management, and Contemporary Spanish Civilization. He is the author of six published full-length works and over fifty academic articles, half of which were co-written with his twin brother, Carlos A. Rabassó. He has participated in around sixty international conferences.

« Sea-Land Identities: Post-Colonial Challenge to Modernity? A Catalanian Perspective ».

Multiple identities are part and parcel of our contemporary society. The idea of a monolithic national identity is in the process of exploding, in our nomadic pluricultural societies in which mastering languages is a necessary fact of life in any defined territory. In certain cultures and minority nations, dominated by another language, and another culture, which arrived as a colonizing force, the challenge for them in the 21st Century is to defend their identities by learning to dialogue and negotiate with the language and the culture that have been imposed upon them. In this paper, I shall reflect upon both the land and the sea, as divergent sources of bearings for nations open to others, and existing in their own difference. In the face of a fixed identity proposed by Modernist thought, and especially by Samuel Huntington, the theoretical framework of this paper takes inspiration from Edward Said, Amartya Sen, Homi K. Bhabha, Manuel Castells, and various other thinkers. The concept of “productive resistance” is a key one which allows us to understand more fully a “catalan perspective”, and the need for a new theoretical framework for the social sciences for questions of identity and cultural belonging.

James W. Underhill

James Underhill is Professor of poetics and translation at the Rouen Université in France. His book publications cover the subject of ethnolinguistics, metaphor theory, and the poetics of voice and versification. Inspired by Humboldt he is busy setting up the ROUEN ETHNOLINGUISTICS PROJECT in which the present event will take its proper place as a series of on-line films.

100 Songs of Homes and Homeland

‘Home is where the heart is’, but the songs often prove otherwise. Home is where the hatred is. Homes are often prisons to be escaped. And homelands increasingly become ‘zones of security’ in which we no longer feel secure. Despite these perversions, however, the love of home, and of the familiar, is strong, fundamental, and inescapable in songs. We love our lochs and lakes, our glens and mountains. Harmony and Nature form part of the celebration of homes and homelands. And the initial space into which we are thrown, that home is a place we love and yearn for. Good homes make strong people, capable of facing the challenges of the world. That’s why we take homes with us when we go out into the world. Songs from Scotland, Ireland and America will be studied to see how the complexities of love and ambivalence are expressed in ambiguous but deeply moving lyrics, melodies and movements.