Lewandowska-Tomaszczyk, Barbara (ed.). (2020). *Cultural Conceptualizations in Translation and Language Applications*. Switzerland: Springer. pp. 261. ISBN 978-3-030-43335-2.

'Cultural conceptualization', as proposed by Sharifian (2011: 38), means 'the ways in which people across different cultural groups construe various aspects of the world and their experiences.' This concept is nicely demonstrated in the edited volume *Cultural Conceptualizations in Translation and Language Applications*, which focuses on 'the general theme of cultural conceptualizations in translation and cross-linguistic contexts, as well as in various applications of language, particularly language education' (p. v). Published in 2020, it complements Springer's series *Second Language Learning and Teaching*.

This book is divided into two parts: *Translation and Culture* with 10 chapters and *Applied Cultural Models* with 4 chapters. Chapter 1, *Primary and Secondary Translations and Their Cultural Implications*, is written by Wolfgang Lörscher. After a reflection on previous definitions of translation, he proposes his definition based on the skopos theory of translation. Later, two major types of translation, primary translation and secondary translation, are discussed with respective typical examples. Finally, as 'translations are not only mediations between languages but also between the respective cultures' (p. 8), cultural implications are presented with a case study of death notices in English and German.

In Chapter 2, *The Bible Translation Imbroglio*, Tomasz Paweł Krzeszowski discusses the imbroglio of the Bible translation with a special emphasis on divergences among different selected translated versions of the Bible. For starters, the author introduces three different ways to approach the Bible and explores the reasons behind the Bible translation imbroglio.

Then, the author deals with some examples of the imbroglio, including the lexical equivalents, the grapevine paradigm of communication and the theological integrity. The chapter ends with a discussion of the consequences of the imbroglio.

Chapter 3, *Welcome to the Gap: The Cultural Gap of Translation at the Age of New Media*, is written by Dror Abend-David, who believes that the gap of translation is very important in the act of translation. This chapter introduces the gap of translation as a vehicle for cultural communication. Also, it briefly discusses the issue of equivalences. The chapter continues to discuss the gap of translation in the age of new media. Special attention is devoted to the discussion of the relationship between source and translation. Finally, the topic of gender and translation is covered. This chapter calls for more focus on the gap of translation 'as it provides valuable insight into the very heart of social, political and cultural exchange' (p. 44).

In Chapter 4, *Cycles of Conceptualization and Reconceptualization in Translating Figurative Language*, Awadh G. Ba-awaidhan treats the translation of figurative language at length on the semantic, cognitive and cultural levels. The author then discusses the application of relevance theory and the cultural and linguistic gaps, which can be bridged by adopting the re-conceptualization process. Based on the cycles of re-conceptualization, the author employs three approaches, including relevance theory, conceptual metaphor theory and domestication/foreignization strategies. Finally, the author examines four cycles of conceptualization and re-conceptualizations.

In Chapter 5, *How to Measure the Presence and Significance of Intertextuality in Target Language Texts*, Marek Gralewski sets the stage for the whole chapter by introducing the

concept of intertextuality. The author then puts forward one of the guiding assumptions of this chapter, the idea of the translator-as-reader, and examines the current literature regarding the theoretical conceptualization of intertextuality. The author also distinguishes the meanings of text, context and intertextuality. Later, the author offers detailed answers to three questions 'Where does meaning reside?', 'How does intertextuality manifest itself?' and 'How do you measure the presence and significance of intertextuality within texts?' Finally, the author presents an illustrative example of a missed intertextual reference in translation and makes a conclusion as stated above.

Chapter 6 is entitled *(Re)translating Psychology: A Triple Case Study. Sociology and Psychology in Translation*, in which Marcin Kosman concentrates on Baum's book *The Wonderful Wizard of Oz* and its two translated versions, respectively by Volkov and Blystone. The author first provides an introduction to Baum, Volkov and Blystone to elucidate their socio-cultural environment, and then presents a survey of the status of translation in the USSR. Later, the author reports on an empirical investigation of the translation of proper names and paratexts. Also, the two added chapters in Volkov's version are discussed.

In Chapter 7, *Drama Translation into Arabic. Shakespeare's Macbeth: Issues and Solutions*, Ferhat Mameri and Wissal Ali Jafar Alallaq discuss some factors related to understanding Shakespearean English and four research aims. The authors then lead the reader into the literature review by discussing drama translation, some challenges for the translator and translation quality assessment of dramatic texts. Finally, they adopt four out of the seven parameters of translation quality assessment proposed by Al-Qinai (text typology, coherence of thematic structure, text pragmatics, and lexical properties) to delve into a

comparative analysis of two Arabic translations of Shakespeare's *Macbeth*. Through the analysis, they try to solve some pragmatic and semantic problems in translating dramatic texts to ensure speakability and performability.

Chapter 8, *The Translator's Ideology in the Poetic Text. Homoeroticism in Shakespeare's Sonnets*, is written by Tanya Escudero. The author introduces historical research on ideology and translation and chooses Shakespeare's *Sonnets* as a case. The author also introduces corpus and research methodologies to conduct an analysis of how ideology exerts an influence on translators' decisions, which is mainly based on the Spanish translations of Shakespeare's *Sonnets* and the long prologues written by the translators. In addition, the author argues that it is also important to consider the role or significance of the translators' values and beliefs.

Chapter 9, by Grzegorz Pawlowski, is entitled *Methodology of Reading and Translating German Handwritten Documents from the Turn of the Nineteenth and Twentieth Centuries*. In this chapter, the author examines various types of translated documents and then introduces the history and handwriting types of the German language. Later, the author presents a methodology for decoding handwritten documents, which includes six exemplary procedures. Finally, the analysis of the translation of an official document conducted in this chapter adds to the understanding of the formal requirements for certified translation.

In Chapter 10, *The Impact of Style on the Quality of Writing and Translation*, Agnieszka Gadomska and Marcin Szwed present an introduction to clarity, starting with the initial question 'how does the sentence make you feel?' They then conduct an analysis of sentence grammar, the 10 principles of style and textual clarity in the Polish context. They also discuss

the impact of clarity on translation from measures of excellence and compliance. Through this discussion, they explore in detail how to measure and evaluate translation quality. Furthermore, they conduct an experiment involving university students to investigate the effect of clarity and style on the process of translation.

Chapter 11, *Towards an Integrative Model of Writer Identity Through the Conceptualization of Dialogicality in Academic Text*, by Iga Maria Lehman, explains the socially and textually situated trichotomy of selves, which are 'linguistically encoded in individual (I-voice), collective (C-voice) and depersonalized (D-voice)' (p. 187). The chapter also explains the conceptualization of dialogicality in an academic text. Finally, the chapter presents a detailed analysis on the rubric development and model of voice in academic writing based on 2018 and current studies, aiming to examine how to construct and evolve the authorial identities. Finally, the chapter includes some appendixes, which serve as a useful complement.

Chapter 12, *Metaphors as an Intracultural Bridge for Educational Enterprise*, is written by Adam Warchol. The author examines the related research background and aim. Later, the author provides a fundamental understanding concerning the basic concepts and assumptions of the conceptual metaphor theory. Finally, the author makes a careful study of implicational metaphors in Newman's *The Idea of a University* and their equivalents in the contemporary Polish culture-related context. The study is conducted to testify to the validity of Newman's conceptual metaphors in the Polish cultural context and indicate that the conceptual metaphors vary in intercultural and intracultural dimensions.

In Chapter 13, *Integrating Cultural Conceptualization and Communication Courses into*

Business Administration Curricula, Michael B. Hinner deals with the importance or influence of culture. Special attention is devoted to the understanding of human perception and relationships. Along with a detailed introduction to relationship parameters and conflicts, the author highlights communication competence. Finally, the current business and intercultural communication curriculum at the TU Bergakademie Freiberg is reported.

In Chapter 14, *How Does Polish Sign Language Affect the Way in Which Deaf Poles Write in Polish?*, Wiktor Eźlakowski, based on previous research, elaborates on the impacts of Polish sign language on the writing system of the deaf. This chapter uses a corpus of written statements to investigate comments from a deaf-dedicated website. Then, the author compares the results with those of previous research based on lexical and grammatical features and summarizes that the written language of the Polish deaf is a type of pidgin or interlanguage.

The research in this volume offers detailed accounts on cultural conceptualizations and modelling in translation and cultural conceptualizations of language in the educational context. Therefore, the volume provides readers with invaluable insights on different types of translation from the perspectives of cultural cognition and the cultural cognitive models. To ensure an in-depth understanding of this volume, readers may like to read Schrifian's book *Cultural Conceptualizations and Language*, in which the relation between cultural conceptualization and language is instantiated and clarified.

This volume offers abundant information on relatively new issues in culturally and cognitively oriented studies on translation and the applications of language—particularly language education. Moreover, it covers different languages, such as Arabic, German, English, Russian and Polish. Therefore, it can serve as a reference book not only for scholars and

graduate students engaged in translation studies, but also for those who may be interested in second-language acquisition or related academic studies.

FUNDING

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