

Réflexions sur la traduction de la littérature enfantine africaine : Véronique Tadjó et Michelle Tanon-Lora¹

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Ce travail voudrait proposer une réflexion sur la langue de trois textes africains de littérature pour la jeunesse, à partir des difficultés que l'on a rencontrées dans la phase de traduction en langue italienne qui a été l'objet de notre mémoire². Deux de ces textes *Mamy W'ata et le monstre* (MIF) et *Maquis, raconte-moi* (MR) ont été écrits par la célèbre femme de lettres ivoirienne Véronique Tadjó, tandis que le troisième, *La crinière de madame Fourni* (LC) a été signé par sa compatriote Michelle Tanon-Lora, qui s'est consacrée à la littérature enfantine en 2009. La comparaison entre les deux auteurs révèle aussi bien la parole dense et plurivalente de la première, catalysée par un usage attentif d'images et de couleurs, que l'énergie et la vitalité qui marquent l'écriture de la seconde. Très différentes de par leur âge, leur formation, les œuvres publiées, elles sont pourtant toutes deux animées de la même foi en la force d'une éducation solide pour les nouvelles générations investies du pouvoir de changer la société. Voilà ce qui les a poussées à travailler dans la même direction après des carrières si différentes, dans un domaine aussi difficile que la littérature pour la jeunesse, surtout pour celui qui se trouve partagé entre les lecteurs occidentaux et son public national, que l'analphabétisme et la pauvreté maintient à l'état d'embryon³.

Le sens de responsabilité que les deux écrivains ressentent envers leur public les pousse à créer des œuvres de qualité, qui stimulent de façon appropriée des tranches d'âge si réceptives et influençables. Leur engagement découle de l'idée que la misère et l'ignorance se nourrissent l'une de l'autre, et que le travail avec les enfants est le seul moyen pour briser ce cercle vicieux. Bien qu'elles appartiennent à la littérature de jeunesse, les œuvres considérées visent un public plus vaste qu'elles cherchent à former. L'approche de la traduction impose donc de considérer toujours ce « double destinataire » auquel ces deux femmes s'adressent, afin de déterminer et de respecter la soi-disant « intention du texte » (Eco 16), et d'éviter tantôt des tentations de lyrisme, tantôt des hardiesses de pédagogie improvisée. Dans le cas de Michelle Tanon Lora (mais Véronique Tadjó a contribué elle aussi à maintes initiatives de ce type) le travail d'écriture s'ajoute à l'activité de tous les jours

¹ Cet article a été sélectionné par le comité éditorial de la revue parmi plusieurs contributions d'étudiants gradués.

² Toutes les traductions en langue italienne qui suivent dans le texte sont tirées de mon mémoire de maîtrise intitulé *Riflessioni sulla lingua di alcuni testi africani per l'infanzia* et effectué sous la direction de Natalia Raschi.

³ Lire à ce propos l'article de Boucaba Boris Diop « Identité africaine et mondialisation », publié dans *Africultures*. Il se concentre sur les rapports entre les écrivains africains et leur public international, en décrivant le bizarre jeu de miroirs qui fait que ce sont les écrivains africains qui vivent depuis des années à l'étranger et ne connaissent presque plus rien de l'Afrique qui sont les plus écoutés, parce qu'ils sont légitimés par les élites culturelles de l'Occident.

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