

ȘERBAN VOINEA, *Nici război, nici bolșevism*, Paris, 2007, 183 p.

The Second World War has been caught the southeastern European countries in unpredictable and twisted circumstances. They ended up the war with severe losses, in human and material fields. Though more dramatic were the post-war agreements between the great powers, that left these countries under the brutal occupation of the Soviet army.

The citizens in these countries did not even notice this situation. They have been hoped many years thereafter in the Western intervention in their countries. The individuals' life-spans experienced tragically that period. Personal destinies either suddenly crushed or passed through the extreme hardships (political deportation, exiles, anticommunist resistance). Șerban Voinea, or Gaston Boeuvre, as his real name it is, has been chosen the exile. Paul Stahl, the editor of the volume, writes that Voinea was "one of these Frenchmen who have beloved Romania, who has wanted to be a Romanian, and served with honor and dedication his new fatherland".

Voinea came in Romania as a child with his mother, at the end of the 19<sup>th</sup> century. His education based in Romania, faculty of philosophy and PhD in sociology, and has been completed in France, where he graduated the law. He was a Socialist deputy in the interwar Romania's Parliament, but also a leading theorist; in 1926 he authored the book "Marxim oligarhic" (The Oligarchic Marxism), a polemic point of view in the debate of the modernization of the younger Romanian state. After the Soviet Army took the control over the country he came back in France, but did not require the French citizenship. Voinea became a Romanian refugee and serves further his country as a director of the Romanian section at Radio France International. He dies in 1969.

Voinea has started to write this book in 1948. The general mood was then that a new world war will begin by remaking two powerful military blocks: the Capitalist states vs. the countries upon that the Soviet Union took the control after the Second World War. The manuscript has been revised later and completed in 1954. The destalinization of the communist countries brought to the relaxation of the international climate. Nevertheless the premises and conclusions of the book remained unchanged. The core idea is that the conflicts between the Capitalist and Communist blocks are deep, but the struggle will place in the fields of economical organization, not in the military confrontations. The countries with the most efficient economical model will have the control over the world. Prophetically, Voinea concludes that this model will be the capitalist economy<sup>1</sup>. The breakdown of the communist regimes validates though 40 years later the author's statements. Still in the 1950s the general opinion was that the conflicts will ended up either brutally, by a world war, or by the convergence of the two global systems. With other words they have believed that either it would be a winner, but one who would win by a military aggression or the conflicts would wither away by a peaceful international cooperation.

The book has three sections: The Bolshevism and the War, The Future of the Bolshevism, and The Bolshevism and the Eastern Europe. At the end of the book it finds several Voinea's press statements dated immediately after the sovietization of Romania<sup>2</sup>. The analysis in the book is full of arguments and multilayered. Voinea collects a rich data basis, that he interprets in the perspective of the revisionist Marxism (Karl Kautsky, Rosa Luxemburg, Rudolf Hilferding, Nikolai Buharin). The author places the partial conclusions in the broader frame of international relations. In this respect, he appeals to the theories of the realist scholars (E.H. Carr, G.D.Cole). I do not enter in further details, but mention few significant places. The Marshall Plan for instance, is viewed not as a disinterested support or as a *debut* of the American economy, but as a peaceful extension of the "financial capitalism" and economical integration of the West European countries (p. 44–46). In other place,

<sup>1</sup> Paul H. Stahl has inherited the Voinea's manuscripts. He published the book as the first time in French in 2004. This Romanian version is a translation of the French edition.

<sup>2</sup> Șerban Voinea opposed openly to the absorption of the Social Democrat Party into the Romanian Workers Party (the future Romanian Communist Party) in 1948. In the years coming after 1990 Voinea was accused yet to collaborating with the Communists. The statements in the Appendix were put by the book's editor with the intention to make clear and to reject these allegations.

there are analyzed the economical models in the South East European countries during the Ottoman rule, like *timar*, as well as their consequences in the Soviet era (p. 127–128). There are insightful anticipations like the author's statement that the power of the Soviet economy bases not on the socialist organization of the economy, but on their immense natural resources (p. 104).

The Șerban Voinea's book is a masterpiece in the field of what they called latterly the "Soviet studies". The analysis is worth to the general, theoretical approaches and to the local expertise as well. Special thanks have to be brought to the editor of the book, Paul H. Stahl, who has published and is planning to publish further the Voinea's manuscripts.

Stelu Șerban

ELISABETA NICOLESCU, *Le temps autobiographique: étude narratologique, pragmasémantique et de linguistique textuelle sur la temporalité autobiographique*, Editura Universității din București, București, 2006, 344 p.

Ce dernier livre d'Elisabeta Nicolescu est un ouvrage monumental qui se remarque par la manière inédite de traiter sur la temporalité autobiographique, par la rigueur du démarche scientifique rapporté à une bibliographie impressionnante et par ses nombreux extraits textuels tirés d'une multitude de sources classiques et modernes. Nous considérons qu'une telle étude ample sur « le temps autobiographique » représentera un point de repère pas seulement pour les linguistes et les historiens littéraires, mais surtout pour les chercheurs dans le domaine de l'antropologie culturelle, un domaine en pleine expansion dans le cadre des recherches sud-est européennes<sup>1</sup>.

Dès l'introduction, l'auteure présente le thème central de son analyse : mettre en évidence les mécanismes de la refiguration textuelle du *temps subjectif* à partir de la définition des deux concepts essentiels – (1) *temps vécu* (du sujet-narrateur), considéré depuis une perspective référentielle, ontologique, représentative et même cognitive et (2) *mimêsis temporelle*, un processus complexe impliquant, d'une part, la préfiguration du temps vécu, sans laquelle ne peut y avoir de configuration narrative de l'expérience et, d'autre part, « les refigurations qui surgissent à chaque lecture du texte narratif » (p. 6). Après avoir insisté sur la nécessité de bien délimiter ces notions, E. Nicolescu résume *la triple figuration temporelle dans l'autobiographie* en nous y exposant une très intéressante « configuration narrative du vécu » (p. 7). Dans les mêmes pages introductives, l'auteure note aussi le rôle complexe de *l'image souvenir* qui accompagne tout essai de refigurer le temps subjectif au niveau textuel : ayant un caractère synecdochique par rapport à la scène vécue dans le passé, l'image souvenir est plus intense et plus riche en détails que la perception dans le réel, devenant donc « plus significative (...), plus nuancée que le vécu lui-même » (p. 11).

En réaffirmant la nécessité d'une approche interdisciplinaire de la problématique autobiographique, l'auteure consacre la première partie (*Temps, mémoire, mise en texte*, chapitres : 1–3) de son étude à des questions préalables à l'analyse linguistique et s'occupe surtout des rapports entre les contenus spécifiquement autobiographiques (le « passé » dans son acception ontologique) et l'activité discursive d'un sujet de langage (le narrateur autobiographe).

Les lecteurs, qui ne sont pas encore initiés dans la narratologie, ont la chance d'en découvrir les éléments fondamentaux. Pour qu'un tel public comprenne la position ambiguë du point de vue discursif de l'instance personnelle qui assume un récit autobiographique, l'auteure explique successivement les notions de base de la narratologie : *histoire, récit, narration principale/ narration secondaire, métanarration, les instances personnelles d'une narration, les aspects linguistiques du point de vue, la prédication* etc. Les lecteurs y trouveront des définitions brèves suivies par des explications amples synthétisées dans des schémas très suggestifs et soutenues par beaucoup, beaucoup d'extraits textuels.

Le livre se remarque aussi par son potentiel de rendre plus facile la connaissance de la mentalité d'une époque grâce à la perspective qu'il offre sur le *passé vécu* (aspect individuel) par

<sup>1</sup> Lors de son Colloque International de 2006 (Palerme), l'Association Internationale d'Etudes du Sud-Est Européen a publié le volume sur *La Sicile, la Méditerranée, les Balkans – histoire, cultures, langues et peuples* ; en 2007, l'AIÉSEE a organisé à Athènes une table ronde sur les apocryphes.