

BOOK REVIEWS: Valerius M. Ciucă, *Euronomosofia. Periplu filozofic prin dreptul European organic. Lecțiuni vol. I*, Iasi, Editura Fundației Academice Axis, 2012.; Annette Boudreau, *À l'ombre de la langue légitime. L'Acadie dans la francophonie*, 2016, Paris, Classiques Garnier (coll. Linguistique variationnelle), 297 p., ISBN 978-2-8124-5975-7.



Valerius M. Ciucă, *Euronomosofia. Periplu filozofic prin dreptul European organic. Lecțiuni vol. I*, Iasi, Editura Fundației Academice Axis, 2012.

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From the generation of “humanists” who made their debut in the profession after the change of regime, Mr. Valerius M. Ciucă made it to the top due to his constant will to renew in the field of choice, which also implies consistent efforts of self-improvement. It suffices to peruse his biographical data to assess the existence of such a “project” from the very beginning.

A few curricular landmarks prove useful in correctly understanding the following lines. Born in 1960, Valerius M. Ciucă graduated from primary school in Iasi, then from “Negruzzi” and “National” high schools, his academic formation being ensured by *Alma Mater Iassiensis*, with a BA degree in law (1984), a capacity exam (1986) and a doctor’s degree in the same field (1997). Consecutive training stages abroad were possible only after the abolition of the communist dictatorship, crowning a certain period of judicial practice. Since 1990, he has taught in “Alexandru Ioan Cuza” and “Petre

Andrei” Universities, going through the natural academic stages and qualifying, through competition, for a stage as a judge at the European Union’s Court from Luxembourg (2007-2010).

A positively high appetite for theory is to be discerned in almost all his actions, both at academic level and in the field of research. He initiated and managed, at “Petre Andrei” University, a Center of Juridical Sciences, with an obvious preoccupation towards methodological renovation. At another center, of juridical and religious interdisciplinary studies, he initiated several collaborations with Orthodox or Romano-Catholic theologians, always showing an interest for possible connections in the area of humanities. Hermeneutics and sociology of law, the theme of the individual, the organic school, modern deontology and postmodern juridical philosophy are some directions of study he has always come back to, often in collaborations or coordinating team creations. The “European idea” is also part of his favorite themes, especially during the recent years that coincided with his mission in Luxembourg. Out of this recent experience there resulted two projects worth mentioning, a more practical one, an instrument for specialists: *Itinerarii prin pretoriile europene* (Iasi, 2011) and another one with a title purposefully selected to define his own field of investigation, which is about to be founded: *Euronomosofia* (Iasi, 2012). The latter was conceived as a “journey” through the organic European law, after the author had published another volume of similar “fulgurations”, with the title *Vagant prin ideea europeana* (Iasi, 2011), as illustrative as the other one for his type of discourse.

“Europe, Europe. How much hope! How much anxiety! *Euronomosofy*. The wisdom of the European space, of its norms. What an obsessive theme of meditation!” This is the beginning of the new volume of “prolegomena”, warmly recommended in the preface (To be or not to be... European) by an eminent Romano-Catholic theologian, professor Wilhelm Dancă, which shows the proper inclusion of the book as a “register of European benefactions and tensions”. It is, in fact, the “first Romanian attempt of hermeneutic systematization of the philosophy of the European law”, a field conceived in an organic, evolutionary and integrating vision. One can recognize here, for good reasons, a synchronous *lectio magistralis* about the ineluctable role of spiritual roots in the decryption and acknowledgment of European identity. An urge to a deeper knowledge of the self comes out of the complicated “euronomosopic” discourse, whose debut is indeed a good

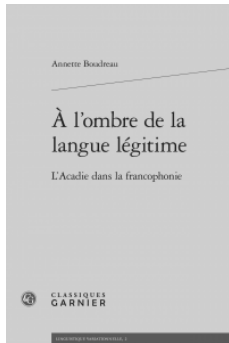
chapter of ego-history towards the author's Europe. A complex, dynamic reality, in a continuous evolution: from *euromyth* to *eurotophy*, *euronirrie* and *pax europaea*. Such incursions in the juridical universe have a clear instructive and pedagogical aspect, making up a mosaic of ideas, suggestions, and themes for further study. A good portion is made up, as a matter of fact, of illustrative juridical texts, to which the beneficiaries are summoned to appeal. They define a fabulous and contradictory "juridical Europe", in which the author has a rendezvous with great forerunners, among whom Savigny himself, whose organicist vision is still full of suggestions.

The volume leaves the impression of an encyclopedia-like radiograph, that is obviously adequate to its goal of following the "fulgurations" of the European idea on a juridical and philosophical level. That is why the text is accompanied all along by adagios, aphorisms, musings, bibliographical notes, mostly dedicated to the users in amphitheaters and libraries. Nevertheless, a certain redundancy, both in the text and in the critical content, was hard to avoid. A quite ample bibliography of initiation completes this first volume of a construction to be continued, probably, with another one. This quasi-unclassifiable book is completed by a gallery of images regarding its theme.

Seeking to define it, synthetically, the prefacer knew how to observe what may be of interest for a larger audience: "*Euronomosofy* helps us to overcome what is written on our identity card, arising in us the curiosity to know what our roots are. That's why we should not only dare to know who we are, but also to understand ourselves, as in Latin, *intus legere*, know ourselves deeply, *Sapere aude!*" That's something, isn't it?

In the preface to a collective volume, *Scoala dreptului organic* (Iasi, 2007), Valerius M. Ciucă consensually noticed that the "European legal environment, in its academic hypostasis, lives a period of febrile searches of new interpretative methods in the more and more fluorescent fields of law. The necessity of such methods is augmented by the obviously more powerful phenomena of legislative inflation and cultural relativism".

We could not end these few introductory remarks without noting the fact that the new book written by Valerius M. Ciucă is in the same vein as the encyclopedia of the law, once cultivated in Romania by Mircea Djuvara, whose echoes are still reverberating, through the D. Gusti's school (D. Gusti, H. H. Stahl, R. Vulcănescu, etc.) up to our times, with all the acquisitions and accents imposed by time.



Annette Boudreau, *À l'ombre de la langue légitime. L'Acadie dans la francophonie*, 2016, Paris, Classiques Garnier (coll. Linguistique variationnelle), 297 p., ISBN 978-2-8124-5975-7.

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Research in sociolinguistics should not be limited to a description of uses, because language has a symbolic power, in which processes of domination, minorization, legitimization are intertwined. Discourse is an instrument of confinement in “social categories”. This is Annette Boudreau’s belief: endorsing the sociology of Bourdieu, she outlines, through the analysis of discourses produced by different actors of Acadia, the evolution of a society too often facing the domination of the English-speaking majority, but also the feeling of linguistic dispossession in comparison with a legitimate variety from elsewhere (France, but also Quebec). In fact, the evolution of this society corresponds to that of the researcher herself. Just as Didier Eribon (*Retour à Reims*), the author relates the personal experience of linguistic insecurity, which rises up every time she is in touch with what is believed to be the standard (legitimate), to the community destiny to which she belongs, in the grip of the stigmatization related to language. The author describes her intellectual journey that leads her to the awareness of the difference through her stays in Quebec and France. From the expression of a strong feeling of linguistic insecurity and linguistic dispossession, which is increasing in France (France triggers both “intimidation” and “wonder”), she frees herself and comes to accept this difference by speaking of her community.

Embracing the idea put forward by various researchers, according to which the researcher’s approach is never objective, Annette Boudreau

openly assumes the role of a public intellectual. A member of the community, working on the same community, she questions the “positioning” of the researcher in relation to her subject. The relationship between the inside and the outside is closely analyzed. As a public intellectual, Annette Boudreau essentially adopts a perspective from within, but the perspective from the outside is also necessary in order to objectify the research.

While acknowledging the centrality of fieldwork in empirical-inductive approach (in which hypotheses originate in fieldwork), the author does not think less about the danger of stigmatization that the community could undergo as a consequence of this very fieldwork and puts forward the researcher’s responsibility in the interpretation. The field itself, which is seen as a reality more than confined to a specific area, is characterized by its movement, just as by the relationships within it. Moreover, geographically and administratively, Acadia corresponds to a heterogeneous reality, as it refers to areas inhabited by Acadians in the three Maritime Provinces (New Brunswick, Nova Scotia, Prince Edward Island). It is a historical reality (a former French colony, the first in North America), with the founding myths, which has continued to nourish the collective imagination.

Aware of the impact that the type of data collected has on the constitution of the object, Annette Boudreau makes a thoughtful and critical presentation of the collection methods (questionnaire, interview, collecting ecological data), not hesitating to query and even to question a particular type of questionnaire used at some point in her research. Transcribing the primary data raises a critical issue in this type of research: the necessary distinction between the oral and the written discourse, the need to always bear in mind that it will be impossible to analyze the transcription of the oral discourse in terms of the written discourse. The theoretical issues of editing spoken language corpora are rather mentioned in the discussion of stigmatization that can induce the marking of a specific phenomenon.

Working in the framework of a critical sociolinguistics, the author presents, in the second part of the book, the manner in which the “francophone speaker in minority communities” within a “minority social group” is constructed through discursive practices (which are

primarily or mostly “social practices”).

The first analysis deals with the representations of young speakers on their own way of speaking. What could be noted is the devaluation (which characterizes the manifestation of linguistic insecurity) of their own practices and the overvaluation of the standard - necessarily external. If these facts have been studied in the 1990s in terms of diglossia, returning to the field allows Annette Boudreau to analyze the linguistic ideologies associated with the speech of the young (for instance, the standard ideology adopted by the minority itself). The fieldwork would provide in this case all its heuristic value. Differences were identified between the area where Francophones are a minority (southeastern New Brunswick) and the area where they are the majority and monolingual (the Acadian Peninsula): in the latter a positive attitude towards their own practice can be noticed.

The discussion of the manifestation of linguistic insecurity and the vernacular enables one to address the question of *Chiac* (the name given to the vernacular of Moncton) and the issue of naming the vernacular. Naming means the recognition, by community members or by those from outside, of the existence of a different way of speaking French, of a differentiation. Otherwise, the name *chiac* may contribute to the confinement of a group and to its stereotyping.

The second chapter of this part shows how the vernacular (representing the “authenticity”) can be used with its “market value”. This type of discourse is characterized as a “globalizing discourse” in the typology proposed by Monica Heller and Normand Labrie of Canadian Francophonie: “traditionalist discourse”, “modernizing discourse”, “globalizing discourse” (2003, « Langue, pouvoir et identité : une étude de cas, une approche théorique, une méthodologie », in *Discours et identité. La francité canadienne entre modernité et mondialisation*). It is about how the vernacular - the *acadjonne* – is represented at the community radio in the area of St. Mary’s Bay in Nova Scotia, reflecting an ideology dialect. In the same context of a globalizing discourse, in Cheticamp, in the same Nova Scotia, the vernacular is used with its market value in tourism.

Experiences of other actors provide examples of attitudes towards the vernacular (“shame” and “pride”), towards the relation between languages in contact, the advantages of bilingualism and their

exploitation in globalization (see the fieldwork studies in a call center in Moncton).

The two last chapters give a perspective on the Acadian artistic life. Writers in minority communities maintain a special relationship with the language (see the concept of linguistic overconscience by Lise Gauvin), leading them to produce a meta-linguistic discourse, the fruit of a reflection on language. In Acadia, as well as in Quebec, from 1960 a national and social protest movement occurs. Its features are not those of the nationalist discourse that emerges in the second half of the 19th century. Just as Michel Tremblay in his *Belles-soeurs* in Quebec, Antonine Maillet creates in her play *La Sagouine* a character representing the “ordinary people”. The character depicted by Antonine Maillet expresses herself in the traditional Acadian French. From now on the vernacular is highlighted and enjoys recognition.

At the same time (1971) a documentary, *Acadia, Acadia !?!*, shows the upheavals taking place in the Acadian society: young people no longer accept the English social and linguistic domination and the attitude of passivity of the French elite; identity references (religion, history, tradition) change and the language claims will be central to the construction of identity. As part of the modernizing discourse, the documentary contributes to the Acadians’ awareness of the situation they were experiencing. Another documentary was presented in 1968, *Éloge du chiac*, which launches the debate on the vernacular and the quality of language.

According to Annette Boudreau, in the “littératures exiguës”, the only way writers can really influence the language is by representing “discourse on language”. The literary creation of two authors of southeastern New Brunswick, Gérald Leblanc and France Daigle is a meaningful example of this. Poet of the city of Moncton, Gérald Leblanc expresses himself in the standard language, but gives a commentary on Chiac and on the mixture of languages. France Daigle creates dialogues in chiac in her novel *Pour sûr*, opting for an oralizing transcription and introduces metalinguistic comments on chiac and on the transcription itself. What is surprising in the novels of France Daigle, as Annette Boudreau shows, is that talking about Acadia, using Chiac characterize only the novels of the second part of the work of this writer (from her

novel *Pas pire*). This corresponds to the movement of vernacular recognition, which is no longer considered as an object of shame. As in other situations, the vernacular is used for the symbolic profit to be drawn from the authenticity of the difference, contributing to the literary recognition of these writers. Herménégilde Chiasson, a complex artist, who expresses himself in several artistic branches, advocates for putting forward a discourse created locally, that reflects the realities as experienced by the Acadians, a discourse that goes beyond those built outside Acadia, including only historical and folkloric aspects. The chapter on the artistic productions concludes with a consideration of a change in attitude of artists, who no longer produce metalinguistic discourse reflecting the language choice, but will openly assert their identity through the use of the vernacular (Chiac, Acadjonne) without any justification. These include certain music groups (the Radio Radio group and the singer Lisa Leblanc or the Hay Babies group).

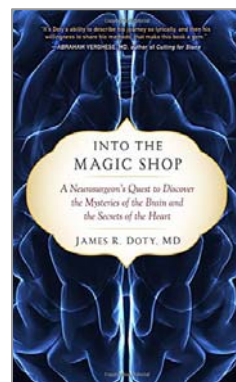
Reading this book - the author herself describes it as an essay - the metaphor of the title “in the shadow of the legitimate language” only makes more sense. Developing in the shadow of the legitimate language, francophone minorities help to clarify the place of Acadia in a broader Francophone world. The Francophonie in its relationship with the so-called legitimate language is rethought, by empowering and taking advantage of the difference and the vernacular. The relationship between standard and vernacular should be thought of in terms of markets and speakers.

A last observation needs to be made on the relationship between the researcher and her object of study, which is at the heart of the reflection of Annette Boudreau. The responsibility of the researcher is highlighted several times: while showing the discourses of the speakers, the researcher must beware of possible effects of stigmatization that her study can have. This kind of questioning is less present among linguists working on the description of uses. The fact remains that the reflection triggered by Annette Boudreau should be continued and the relationship between the descriptive study and the study of representations should be addressed more systematically. The choices made by the author in the approach to the field, to give the floor to speakers and through them to a group are part of an “assumed subjectivity”. The numerous

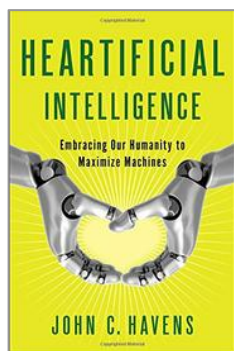
methodological questions about the constitution of the field, about the relationship to the field of the researcher depending on whether he or she is external or part of the group (see for example the complex situation in Nova Scotia), the constant questioning of the most appropriate method are important epistemological foundations for a true field linguistics and show a researcher responsible for the object and the community to which she belongs.

BOOK PRESENTATIONS

James R. Doty, *Into the Magic Shop: A Neurosurgeon's Quest to Discover the Mysteries of the Brain and the Secrets of the Heart*, Avery, 2016, 288 p. ISBN: 978-1594632983



James R. Doty, M.D. is a professor in the Department of Neurosurgery at Stanford University and the director of the Center for Compassion and Altruism Research and Education (CCARE), where he researches the neuroscience of compassion and altruism. *Into the Magic Shop* is a captivating journey of discovery. Neurosurgeon Jim Doty's well-told personal story illuminates for us all the power of insight and empathy to transform our lives and enhance our world. Part memoir, part scientific exploration, *Into the Magic Shop* is a powerful work of emotion and discovery, showing that we all have within us our own small magic shop, a place of calm and beauty we can return to whenever we need it.

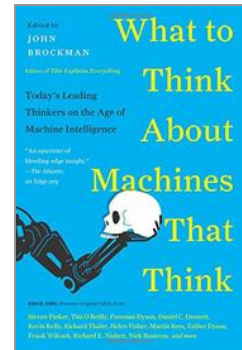


John C. Havens, *Heartificial Intelligence: Embracing our Humanity to Maximize Machines*, Tarcher / Penguin, 2016, 304 p. ISBN: 978-0399171710

Artificial intelligence becomes increasingly essential to our lives. John C. Havens - a TEDx speaker and a contributing writer for *Mashable*, *The Guardian*, and *The Huffington Post* - gives us an astute philosophical meditation on a major problem facing designers of advanced computers. He delivers a dystopian account of where we may be heading. If

we don't understand our own ethics, we can't program them into machines. Since most of us do not have a solid grasp of ethics, the author concentrates on identifying them and includes ingenious self-help exercises that prompt readers to discover what they truly value. The book certainly opens up an important conversation about how individuals can, and should, manage their data in an age of rapid advancements in personal technology.

John Brockman (ed.), *What to Think About Machines That Think: Today's Leading Thinkers on the Age of Machine Intelligence*, 576 p., Harper Perennial, 2015 ISBN: 978-0062425652



Stephen Hawking recently made headlines by noting : “The development of full artificial intelligence could spell the end of the human race.” Others, conversely, have trumpeted a new age of “superintelligence” in which smart devices will exponentially extend human capacities. It is time to seriously consider the reality of intelligent technology, many forms of which are already being integrated into our daily lives. In that spirit, John Brockman, publisher of Edge. org (“the world’s smartest website” – *The Guardian*), asked the world’s most influential scientists, philosophers, and artists one of today’s most consequential questions: *What do you think about machines that think?* This book is an immeasurably stimulating read in its entirety, exploring the intersection of science, philosophy, technology, ethics, and psychology to unravel some of the most important questions worth asking.

But What If We're Wrong?
Chuck Klosterman

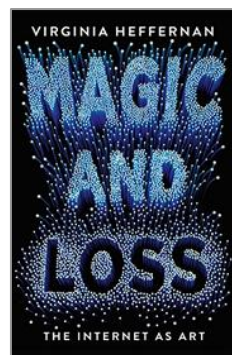
Chuck Klosterman, *But What If We're Wrong: Thinking About the Present As If It Were the Past*, Blue Rider Press, 2016, 288 p. ISBN: 978-0399184123

Full of intelligence and insights, as the author gleefully turns ideas upside down to better understand them. Replete with lots of nifty, whimsical footnotes, this clever, speculative book turns our beliefs upside down with jocularly and perspicacity. Once upon a time, Aristotle believed things didn't float away because they were in their “natural place.”

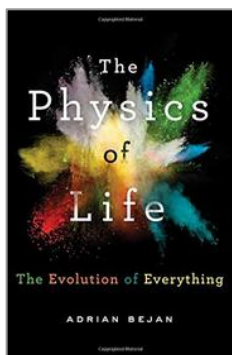
Then Newton came along 2,000 years later and changed the way we think. Then Einstein said gravity was really a warping of time and space. Now, scientists are trying to “rethink gravity itself.” Chuck Klosterman, who served as the Ethicist for *The New York Times Magazine* and is the bestselling author of seven nonfiction

books, takes on the notion that it's "impossible to understand the world of today until today has become tomorrow" and challenges readers to reexamine the stability of basic concepts, and in doing so broadens our perspectives.

Virginia Heffernan, *Magic as Loss : the Internet as Art*, Simon & Schuster, 2016, 272 p. ISBN : 978-1439191705



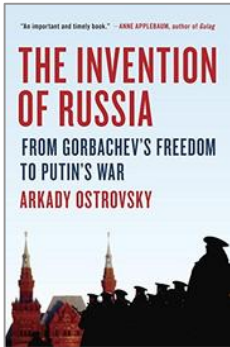
Virginia Heffernan – a Harvard PhD in English Literature - writes regularly about digital culture for *The New York Times Magazine*. *Magic and Loss* is the book that Internet culture, and the way it's changed the expression and reception of art, language, and ideas, deserves and demands. Virginia Heffernan argues that the Internet, broadly conceived - the Kindle changed reading, the iPod and iPhone changed listening, the demise of landline telephones changed communicating -, is a 'massive and collaborative work of realist art,' and she illuminates it with the best sort of cultural criticism, with a frame of references that includes St. Thomas Aquinas, Liz Phair, Richard Rorty, Beyoncé, and the pairing of Dante and Steve Jobs, two 'labile romantics.'



Adrian Bejan, *The Physics of Life : The Evolution of Everything*, St. Martin's Press, 2016, 272 p. ISBN : 978-1250078827

Adrian Bejan, born in Galati, Romania, is a chair professor of Mechanical Engineering at Duke University and one of the world's preeminent energy scientists who developed the Constructal Law of design and evolution in nature. He also currently holds chairs at the University of Evora, University of Pretoria, and Hong Kong Polytechnic University. *The Physics of Life* is a revolutionary new way to understand the world around us - from the natural sphere to the human

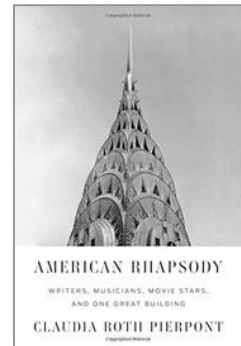
body to political and cultural institutions - based on author Bejan's unique insights into the science of physics. Written with a deft touch for both experts and (myself among them) lay people, this book is a must-read; you won't look at, well, birth, death and everything in between the same. Bejan's book and the theory that it expounds will probably soon establish a new paradigm for biology, sociology, and human and cultural studies.



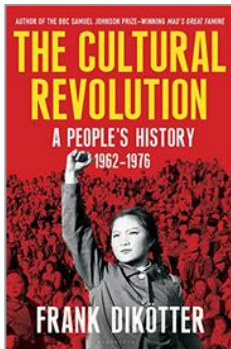
Arkady Ostrovsky, *The Invention of Russia: From Gorbachev's Freedom to Putin's War*, Atlantic Books, 2015, 400 p. ISBN : 978-0857891587

Arkady Ostrovsky is a Russian-born, British journalist, holding a PhD in English Literature from Cambridge University, who has spent fifteen years reporting from Moscow for both the *Financial Times* and *The Economist*. For many Russians and most foreign observers the defeat of the coup against Gorbachev in the summer of 1991 seemed to herald an age in which liberty would triumph in Russia and the country would join the Western community of peoples. The turn to authoritarian nationalism at home and confrontation with the West is a source of dismay and even despair. Arkady Ostrovsky traces the descent from the heady days of 1991 with deep local knowledge, a journalist's fluent style and sharp eye for detail, and wit. He places much of the blame on those who owned and dominated the media in the fifteen years after the fall of the Soviet Union.

Claudia Roth Pierpont, *American Rhapsody: Writers, Musicians, Movie Stars, and One Great Building*, Farrar, Strauss and Giroux, 2016, 320 p. ISBN: 978-0374104405



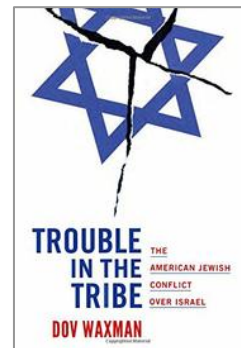
Claudia Roth Pierpont is a staff writer for *The New Yorker*, where she has written about the arts for more than twenty years. *American Rhapsody* is an ingenious and captivating way to spotlight the kaleidoscopic rhapsody of America's spirit. In this cultural survey, Pierpont takes her title from George Gershwin's original appellation for what would ultimately be known as "Rhapsody in Blue," an epochal musical composition that embodies the wild, daring, original qualities of its nation of origin, the uniquely transformative properties that are the messy, exciting result of the American experiment. The author explores this "American-ness" as it applies to the arts through a series of in-depth portraits of such quintessentially American creators as Edith Wharton, Orson Welles, or Katharine Hepburn.



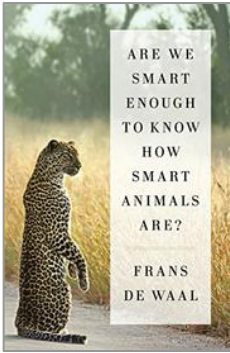
Frank Dikötter, *The Cultural Revolution: A People's History. 1962-1976*, Boomsbury Press, 2016, 432 p. ISBN: 978-1632864215

Frank Dikötter is an eminent China scholar, chair professor of humanities at the University of Hong Kong. He has published ten books about the history of China, including *Mao's Great Famine*, which won the BBC Samuel Johnson Prize for Non-Fiction in 2011. In *The Cultural Revolution*, the author focuses on another phase in the Chinese communist experiment: the paroxysm of violence and destruction known as the Cultural Revolution. Starting from Nikita Khrushchev's denunciation of Stalin's brutal purges and cult of personality in his famous speech of Feb. 25, 1956, Mao reacted over the next two decades in cycles of paranoia and defensiveness. Using archives and memoirs, Dikötter effectively delineates the spasms of violence that followed.

Dov Waxman, *Trouble in the Tribe: The American Jewish Conflict Over Israel*, Princeton University Press, 2016, 328 p. ISBN: 978-0691168999



Dov Waxman is Professor of Political Science, International Affairs, and Israel Studies, and the Stotsky Professor of Jewish Historical and Cultural Studies at Northeastern University. *Trouble in the Tribe* explores the relationship between U.S and Israeli Jewry in the context of the Arab-Israeli conflict and its implications on the relations between the communities at present and in the future. It shows how internal changes within the communities effect the dynamic between the two and then describes the possible ramifications for Israel as a whole as a result. Waxman looks at the surprisingly diverse makeup of American Jews, who still have a strong emotional attachment to Israel yet do not necessarily support the political actions of its government. The author dissects the so-called “Jewish lobby,” which is considered as indomitable but is actually no longer speaking with one voice.



Frans de Waal, *Are We Smart Enough To Know How Smart Animals Are ?*, W.W. Norton & Company, 2016, 352 p.
ISBN : 978-0393246186

Frans de Waal, C. H. Candler Professor in Emory University's Psychology Department, has been named one of Time magazine's 100 Most Influential People. In this book, he tells us that it takes human ingenuity and respect to comprehend the level of intelligence of an animal. In example after example, he entertainingly demonstrates how researchers with those qualities have revealed surprising things about animal cognition and the porousness of the wall between human and animal cognition. De Waal shows us many animals both in the wild and in captivity solving challenging problems, planning future actions, having better-than-human memories, making and handling tools, communicating, and demonstrating empathy and cooperation, arguing that the difference between the cognition of the human and those of other animals is one of degree, not of kind.

Laura Cumming, *The Vanishing Velasquez: A 19th Century Bookseller's Obsession With a Lost Masterpiece*, Scribner, 2016, 304 p. ISBN: 978-1-4767-6215-9

Laura Cumming is a British art critic of the *Observer* since 1999 and editor. Gracefully melding art history and biography, the author traces the life of John Snare, a 19th-century bookseller who became obsessed with a painting he happened to buy at an auction: a portrait, he came to believe, of King Charles I as a young prince, made when he visited Madrid - not by Van Dyck, to whom it was attributed, but, Snare was certain, by the eminent Diego Velázquez. Cumming traces Snare's efforts to find evidence for his increasingly firm conviction, the furor over public displays of the work, and the effects of his obsession on his career, well-being, and family. The author reveals that Velasquez's art "was rare, unfamiliar, obscure" even to art lovers and critics. Analyzing his technique, themes, and compassion for his subjects, she makes a convincing case that his paintings "are both dazzling and profoundly moving all at once".

