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Issue 11

**TRANSLATION STUDIES.
RETROSPECTIVE AND PROSPECTIVE VIEWS**

Proceedings of the 6th Conference

Translation Studies: Retrospective and Prospective Views

(11th volume)

7-8 October 2011

"Dunarea de Jos" University of Galati, ROMANIA

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Editors

Elena CROITORU
Gabriela DIMA
Corina DOBROTĂ

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This issue includes a selection of the papers presented at the International Conference

Translation Studies: Retrospective and Prospective Views

7-8 October 2011

"Dunarea de Jos" University of Galati, ROMANIA

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CONTENTS

Editor's Note	i
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LANGUAGE AND CULTURAL STUDIES

MARIA ACIOBĂNIȚEI	1
Proverbs and Gender	
EUGENIA ALAMAN	7
Traduire ou ne pas traduire les noms propres, telle est la question	
OANA MAGDALENA CENAC	13
On the Semi-Auxiliaries of Aspect in Romanian and English	
CORINA DOBROTĂ	16
Contrastive Elements (English vs. Romanian) in Metaphorical Economic Terminology	
DIANA IONIȚĂ	22
A Cross-Cultural and Cognitive Perspective on "The 22 Immutable Laws of Marketing"	
IULIA PARĂ	30
Lexical Analysis of Anglicisms in the Romanian Banking Vocabulary	
ANAMARIA TRĂNTESCU	36
Lexical Features of Legal Language. Some Issues of Legal Translations from a Lexical Perspective	
DANIELA ȚUCHEL	44
Supplication, Universal to All Cultures	
CRISTINA ZANFIR	52
Meta Program Patterns in Business English	
Book reviews	60
Abstracts	64
Résumés	67

EDITOR'S NOTE

Welcome to the eleventh issue of the review of *Translation Studies: Retrospective and Prospective Views*!

Published as a sequel to the 6th edition of the international conference with the same name, which took place between 7 and 8 October, 2011, it is intended to bring into the public eye the refined and the peer reviewed contributions of the conference participants. This review actually reflects the format and the objectives of this traditional international event hosted by the Department of English, Faculty of Letters, "Dunarea de Jos" University of Galati.

The second issue each year consists of language and culture studies. This current issue includes nine contributions and two book reviews, as well as a section of paper abstracts and résumés.

The editors are grateful to the peer reviewers for their work and helpful suggestions which have contributed to the final form of the articles. Their special thanks go to each member of the English Department in the Faculty of Letters, "Dunarea de Jos" University of Galati, for their steady support and dedication during the editing works.

The editors' cordial thanks also go to all the contributors who kindly answered the publication requests thus authoring this new series of volumes on the current state of translation studies in Romania and abroad. They are also thankful to the Board of the University and that of the Faculty of Letters for their support in publishing this series and in organizing the conference whose name was granted to the review.

Elena CROITORU

Gabriela DIMA

Corina DOBROTĂ

PROVERBS AND GENDER¹

If some of the most popular proverbs that refer to women are centuries old, why do we still speak of them today? How are they still influential in current trends of thought? The paper aims at retracing the traditional perspectives on women, their nature and social status, as they are represented in proverbs, in order to demonstrate that the biased perception of women throughout the years can and is still transmitted through these short pithy sayings.

As far as the representation of women in folklore is concerned, one can clearly see that they have been traditionally overlooked, if not excluded altogether. One of the explanations suggested by Lois Kerschen [1] is that the majority of anthropologists and folklorists are men and that they conveniently neglected any different standpoint. The study of folklore has only included women with reference to midwifery, charms, customs, beliefs which, as Archer Taylor puts it, had to do strictly with their occupation: "If it could be seen from the kitchen window, it was woman's domain" [2]. We can consider folklore as propaganda, since it disseminates tradition and carries on ancient beliefs. Proverbs are a type of cultural expression which helps spread certain attitudes, long-established perspectives on life, men, women, love, death, and so on. One of these attitudes is the biased, patriarchal consideration of women.

Feminist writers of the 80s enlarged upon Simone de Beauvoir's ideas about sex and gender and how they are to be treated as separate categories. Judith Butler [3] and Monique Wittig [4] both discuss Beauvoir's famous statement, "One is not born a woman, but rather becomes one" [5], with Butler suggesting it as a model for discussing gender in general and Wittig proposing that 'man' and 'woman' should be discussed as political categories which ought to be eliminated. In fact, it was Beauvoir's groundbreaking work "The Second Sex" that brought forth revolutionary ideas about gender and women in particular. She states: "It was a revelation: this world was a masculine world, my childhood had been nourished by myths forged by men, and I hadn't reacted to them in at all the same way I should have done if I had been a boy" [6]. While trying to delineate the image of the modern woman, Beauvoir describes the influence that certain myths still have in the lives of women. Her line of reasoning starts off by specifying that the myths regarding women have mainly been created by men with the sole objective of keeping women in their place. Moreover, she points out that these cultural myths, combined with socio-economic factors, tend to oppress women's liberty.

The main argument of Beauvoir's essay is that women are usually perceived as man's other. This generates a subjective outlook on women's role as obedient, inferior objects, whose sole purpose is to relinquish their worth, their freedom or their power in

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favour of male authority. The solution proposed is that both men and women bear in mind that they are equal and neither tries to enslave the other in any way.

One of the most quoted sources of proverbs in paremiological studies is The Bible. The last chapter of the *Book of Proverbs*, Chapter 31, entitled *Praise of the Virtuous Woman*, contains a number of proverbs that describe the skill, talents, and virtuous character of the perfect woman and wife. Their teachings are directed both at women, providing a blueprint of what a wife and mother should be, but also at men, advising them to treasure and value their wives as the virtuous companions they were meant to be.

It is quite interesting to see how the presence of women in proverbs has taken, in time, more derogatory directions. If at first they are considered as being worth more than rubies (*A wife of noble character who can find? She is worth far more than rubies*), women later become a piece of property, sometimes compared to livestock (*Rooster, horse, and woman should be chosen by breed*). If we take a closer look at the representations of women in proverbs, we cannot help but notice how women and their status undergo huge transformations through the ages. Today we no longer speak of women's rights or fight for equality; instead, we consider it a given that men and women share an equal status and yet prejudice and stereotypes linger on as reflections of a long lasting tradition of biased attitudes towards 'the weaker sex'.

In 1980, renowned folklorist Alan Dundes [7] outlined a few features concerning the presence of women and men in proverbs. He noticed that while boys are referred to in terms of strength and largeness, women are associated with smallness and sweetness. Their proper place is in the home, dealing with domestic occupations, and they are denied careers, as their direction in life is clear-cut: marriage and children. Surprisingly enough, their role as child bearers is taken over by Santa, the stork, the Easter bunny, thereby reducing women's activities. Peter Seitel discussed the social implications of proverbs, indicating that by studying proverbs, people can easily interpret them as "most sensitive to social context" [8]. In Joseph Raymond's article "Tension in Proverbs", it is specified that certain groups are "proverbially rejected for economic, ethnic, religious, regional or other regions", and here we can include gender [9]. Moreover, Raymond states that we can find evidence of historical strains within proverbs, which can still create tensions because "when such phrases are particularly pungent, they may outlast the circumstances which popularized them" [10]. As such, some of the sexist attitudes transmitted through proverbs may still be considered offensive today, even if the time when they appeared is long past.

Proverbs pertaining to women tend to fall into specific categories. They not only discuss women, they also classify them, considering women as wives, mothers, pieces of property or devilish creatures. Retracing Beauvoir's idea concerning the dual perspective on women, there are contradictions in proverbs: *Women's wisdom is as long as their nose*, but *Dawn doesn't break without a woman* (China). A woman can be both Mary and Eve; a source of happiness and tragedy at the same time. Men's perspective is that she is atypical because they take themselves as prototypes. Beauvoir states that this ambivalence is expressed through binary opposites, an idea that is also developed in the writings of H el ene Cixous. Man and women, in her view, can be discussed through dichotomies such as: Sun/Moon, day/night, head/heart, intelligible/sensitive, activity/passivity, culture/nature, and logos/pathos [11]. Therefore, man stands for reason, wisdom, authority, whereas woman is a representation of feebleness, submissiveness, and emotion.

An interesting observation is that, while there are an impressive number of proverbs about women, there is no such category related to men, as a result of the singular standpoint used: things are observed and recorded through the eyes of men only, not vice versa. It is men who have used every form of expression as an outlet for their frustrations, hatred and general dissatisfaction with women, as Tristram Potter Coffin states:

One of the richest sources of proverbs is a man's fears and hatreds of his fellow man, his xenophobia. A man is always willing, even eager, to characterize, deride, spoof his fellow man, especially if in doing so he thinks he is raising himself in the eyes of the world or in his own. In such proverbs there are of course numerous examples of man's earliest objects of derision, women – anti-feminism, fear and hatred of women, especially wives. [12]

There are numberless proverbs that discuss the character, disposition and temperament of a woman. They tackle their behaviour, the way they speak, and the way they dress, usually in a sarcastic, critical tone. Contradictions appear here as well: *Nature meant woman to be her masterpiece*, but *Women are the root of all evil*. A woman's worth is apparently not too significant: *A man of straw is worth a woman in gold* (French); *All women are good: good for something or good for nothing* (English). Also, it seems that trouble accompanies every woman and men should take note and avoid them in consequence: *The fewer the women, the less the trouble* (Illinois); *There is no mischief but a woman is at the heart of it; Where there's a woman, there's trouble; A woman is at the bottom of every lawsuit*. Among the many "qualities" attributed to women, there is obstinacy: *No argument can convince a woman or a stubborn ass, A woman convinced against her will, is of the same opinion still* (North Carolina); anger: *Hell hath no fury like a woman scorned, A woman's vengeance knows no bounds* (German), and *No fish without bone, no woman without a temper*; deviousness: *Women are strong when they arm themselves with their weaknesses*. The common belief is that women often appeal to tears in order to achieve their goal, thereby suggesting a woman's tears are never sincere: *Every woman is wrong until she cries, and then she is right instantly; Nothing dries sooner than a woman's tears; A woman's tears are a fountain of craft; Women laugh when they can and weep when they will* (French). It is quite interesting to see how a woman can be considered scheming and manipulative and yet she is still labelled as being part of the 'weaker sex'. Men dub them as weak in order to place them in an inferior position, thus allowing for them to be dominated and subdued. As such, a woman is said to be frail ("*Frailty, thy name is woman*") [13], and the smallest sign of strength is perceived as unbecoming of a lady. What may be the most demeaning is the general assertion found in proverbs that a woman's intelligence is limited. We are told *Little girls have little wit* or that *It takes as much wit not to displease a woman as it takes little to please her* (Pacific Northwest); also, *Women are wise impromptu, fools on reflection* (Italian). Moreover, even if she is intelligent, a woman's weapon must be playing dumb to get her way: *It takes a smart woman to be a fool* (Maryland).

Among the many features of a woman that are presented and analyzed in proverbs, their looks are also a key point. On the one hand, ugliness is not to be feared, as it seems an ugly woman has her advantages: *Plain women are as safe as churches* and *Ugliness is the guardian of women*, not to mention that *The ugliest girl makes the best housewife*. Beauty, on the other hand, is widely appreciated, and still proverbs manage to turn it into a defect, associating it with vanity: *Vanity, thy name is woman*.

In keeping with the idea that women are usually referred to in terms of their being the man's other, we note that a large number of proverbs mention the woman's role as a wife. Proverbs dealing with wives are more often than not disparaging. Men are portrayed as innocent victims to angry, irksome, pesky wives. The deep-rooted belief that women can only fulfill their destiny when they become wives was widely popular and, sadly, still is on a certain level. However, if some proverbs describe the unfortunate life a man sometimes leads with his wife, there are also those which comment on how marriage affects women. The issue of marriage is regarded as sometimes being as unfit for women as well as men: *Marriage is the supreme blunder a woman makes*; or *She drove her ducks to a poor market*. Moreover, a proverb such as *All are good girls, but where do all the bad wives come from?*

(Spanish) suggests that the change in marital status may have a negative impact on a woman. Marriage is a tricky subject, especially when the roles within it differ and are usually interpreted in terms of superior and inferior. It is considered that men are supposed to be the head of the household, the one who provides for the family and that the wife is supposed to be his not so equal partner. Therefore, who is the one who ensures a happy marriage? Is it *A good wife makes a good husband*? Or, is it the more common idea that a good wife is the product of her husband (*A good wife is the workmanship of a good husband*)? (Franklin) It is an unclear attitude regarding women in proverbs. In the majority of cases, the wife is considered to be the troublemaker in the marriage.

First of all, she is not to be trusted, as the following proverbs suggest: *He knows little who tells his wife all he knows* (Wisconsin); *He who has a fair wife needs more than two eyes* (New York). There is also a double standard at work here, because we are told *If a man is unfaithful to his wife, it's like spitting from a house into the street; but if a woman is unfaithful to her husband, it's like spitting from the street into the house* (North Carolina). Secondly, once they become wives, women immediately transform themselves into irritating rabble-rousers: *If you take a wife from hell, she will bring you back*. Also, the expense of being married is mentioned as a matter of concern: *A fair wife without a fortune is a fine house without furniture* (English) – suggesting the material aspect is not to be forgotten when taking a wife; *A nice wife and a back door oft do make a man poor* (New York) – marriage is seen as a financial toil brought on by taking a wife: *It is cheaper to find a wife than to feed a wife* (Illinois);

However, for some of the proverbs that refer - to wives in critical terms, there are others, which contradict them. As such, *A worthy woman is the crown of her husband* (New York); *A good wife and health are man's best wealth*. Also, *A good wife lost is God's gift lost* (Franklin). The husband is advised on how to treat a wife properly: *A man who never praises his wife deserves to have a poor one* (Pacific Northwest). Both spouses are considered the two halves of a whole – *Husband and wife are one flesh* (Yiddish) - and are held responsible for one another - *If the wife sins, the husband is equally guilty*.

Perhaps one of the roles that women are given credit for in proverbs is the role as mother. Mothers are associated with holiness: *God could not be everywhere, therefore He made mothers; Heaven is at the feet of mothers*. A mother's love seems to have no equal: *A mother's love will dash up from the depths of the sea* and *Mother's love is the best love of all* (Wisconsin). However, there seems to be nothing worse than a stepmother (*There are as many good stepmothers as white ravens* - Illinois) or a mother-in-law (*When the cask is full the mother-in-law gets drunk; When mothers-in-law fall out, then we get at the family facts* - Spanish).

One of the more interesting issues regarding women is courting them and winning their love, as proverbs show us. At times, wealth has a big impact: *A rich man is never ugly in the eyes of a girl* or *It is as easy to love a rich girl as a poor one*. In order to successfully pursue a woman, men are advised to arm themselves with forcefulness: *Faint heart never won fair lady* and *It is a fool who loves a woman from afar*, and that is because *A good woman is hard to find*. If men are supposed to make careful choices, women are advised to the contrary, not to be too demanding and selective: *The girl that thinks no man is good enough for her is right, but she's left; A lass that has many wooers oft fares the worst*.

Having established that men have been traditionally considered the head of the household, it is not surprising that women have been given the secondary role in the family, often seen as nothing more than housekeepers or caregivers to their children and husband, thus instilling the belief that they are the property of men. Proverbs show us that women are regarded as just another element in the household: *A big wife and a big barn will never do a man any harm; A lazy wife and a large barn bring luck to any man* (New York); *There are three faithful friends – an old wife, an old dog, and ready money; Three things are as rare as gold: a good melon, a good friend, and a good wife*. What may be even more disturbing is that, on some level, women

are compared to livestock: *Never pick women or horses by candlelight; Rooster, horse, and woman should be chosen by breed; Manage the horse with the reins, the woman with the spur* (Mexican). Moreover, one of the best fitting roles for a woman is that of servant around the house, there to be disciplined and commanded by her husband: *A woman, a dog, and a walnut tree, the more you beat'em the better they be; My farm troubles me, for a farm and a wife soon run wild if left alone long*. The only time a wife is praised is when she can manage to produce something of value and be useful in her home: *A ship under sail and a big-bellied woman are the handsomest two things that can be seen common* (Franklin); *A little house well filled, a little land well tilled and a little wife well willed are great riches* (Franklin). If not, the wife seems to be a source of nuisance only: *A barn, a fence, and a woman always need mending* (Vermont); *Swine, women and bees cannot be turned*.

One of the many lessons proverbs teach us about women is that a woman should always know her place, whether it is in the family or in society. She should not allow anyone to know that she is knowledgeable (*A mule that whinnies and a woman that talks Latin never come to any good; A man does not want a woman smarter than he is*); she should not try to overstep her role within the family (*Men build houses, women build homes*); she should always keep in mind she does not have the head for politics (*Women in the Senate House are like monkeys in a glass ship*) because ultimately *A woman's place in her home*.

Proverbs seldom have a kind word to say about women. In fact, some of the most ardent criticism of women can be derived from proverbs. Women are said to be gossipy, which one must admit may not always be untrue - *A woman can never keep a secret*; if they have not managed to secure a respectable status as wives, their only alternatives are either to become whores - *Whores curses are blessings; A young whore, an old saint* - or remain old maids - *An old maid doesn't know anything but what she imagines; Thorns and thistles sting very sure, but old maids' tongues sting more*.

The Book of Genesis tells us about the way Eve, seduced by the serpent, manipulated Adam in her turn and brought on their banishment for the Garden of Eden. From that point on, women have been associated with evil (*When a man takes a wife, he ceases to dread hell; Women are the root of all evil; Women are the devil's nets*), linked to the name of Satan (*A woman knows a bit more than Satan* - Illinois); (*An ill-tempered woman is the devil's door-mail* - Danish), and even considered capable of outsmarting the devil himself (*In craft, women can give points to the devil* - Pacific Northwest). Vilifying a woman like this serves as an eternal excuse for the taunts, the judgments, the ongoing objectifying of women as inferior to men.

As seen above, more often than not proverbs about women are harsh and critical to an extent that borders on offensive sexism. The question asked was: are these proverbs still influential? And if so, on what level? Given the fact that they reflect the attitudes of the age that produced them, are they still valid today, especially in the cultural climate of constantly trying to empower women and free them from the confinements of male perspective and authority? In truth, the pieces of wisdom we traditionally assume to find in proverbs are usually taken for granted as solid, believable statements. How long can someone hear that *Woman is the root of all evil* before they start to believe it is true? Dwight Bolinger states:

Women are taught their place...by the implicit lies that language tells about them. [...] Linguists and others should show more concern with the way language is used - and with questions of appropriateness - but also with the way language *is* - and with question of the fitness of language to the perception of the speakers. [14]

Therefore, few speakers who employ at times proverbial sayings make the conscious effort of discerning whether there is really any truth to what they say or not. It has been said that one uses proverbs in conversation in order to prove a point, and as such the words,

gestures, looks, or the behaviour of a woman could easily be labelled and explained through proverbs. Consequently, as proverbs are deemed widespread expressions of basic truths or practical precepts, it is obvious that proverbs impose and perpetuate certain stereotypes and sexist attitudes. The patterns thus established categorize women according to their status within the family/society, usually placing them in an inferior position to that of men. Assuming that proverbs still teach us the lessons of past generations, some of them may be detrimental to the progress of women's emancipation.

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TRADUIRE OU NE PAS TRADUIRE LES NOMS PROPRES, TELLE EST LA QUESTION¹

1. Les noms propres sont-ils traduisibles ou intraduisibles? Faut-il modifier ou conserver leur forme originale? Comment peut-on définir les noms propres?

La traduction des noms propres est un problème pas encore réglé. Il est vrai que les grammairiens s'accordent à dire que les noms propres - prénoms, noms de familles, dynasties, noms géographiques, pays, contrées, villes, etc. - prennent toujours la majuscule. Cependant, si on choisissait d'écrire le nom d'une personne ou un toponyme par une minuscule initiale (pour des raisons différentes telles que: attitude dépréciative à l'égard du porteur du nom propre, messages internet, SMS, fautes de frappe, etc.), deviendraient-ils automatiquement des noms communs? Seraient-ils forcément inscrits dans la catégorie des éponymes? La réponse n'est point facile à formuler. D'ailleurs, Marc Wilmet affirmait à juste titre que:

[...] l'unicité ou la plucité des objets auxquels le nom renvoie, la minuscule ou la majuscule, la présence ou l'absence d'article, même la traductibilité ou l'intraductibilité sont impuissantes à distinguer le nom propre du nom commun (à ceux qui répètent que le nom propre est intraduisible, je conseillerais, circulant en Belgique, de déchiffrer les panneaux «déroutants» Luik «Liège», Rijsel «Lille» ou Doornik «Tournai»). [1]

Voilà pourquoi nous pensons qu'avant de répondre aux questions concernant la traductibilité ou l'intraductibilité du nom propre, le problème qui s'impose est principalement de définir le nom propre et d'en tirer ensuite les conclusions concernant sa traductibilité ou intraductibilité.

Le champ du nom propre est beaucoup plus vaste que ne laisseraient entendre la plupart des analyses et, une définition simple, cohérente du nom propre n'a pas encore été produite. C'est une des raisons pour laquelle la catégorie des noms propres constitue un sujet de prédilection pour la logique, la théorie du langage et l'anthropologie.

Une position classique à l'égard du nom propre est défendue par le logicien Stuart Mill qui apprécie que «*le nom propre est une constante individuelle, arbitraire, dénuée de propriétés et qui n'apporte aucune information*» [2].

La critique de cette théorie apparaît au moment où le nom propre a un prédéterminant comme dans les exemples *le Paris d'hier*, *le Paris d'aujourd'hui* ou *le Paris de demain* qui cessent d'être constantes individuelles, en impliquant une certaine connotation, un certain contenu descriptif. Il s'agit alors de la description d'un type, d'un caractère ou d'une manière d'agir, de penser. La critique de cette théorie vient de Frege et Russell qui vont donner une analyse du nom propre en termes de prédicats. Si pour Frege toute expression possède un sens et une dénotation, c'est-à-dire un nom propre dénote un objet individuel et a pour sens la connaissance du fait que cet objet est appelé par ce nom, pour

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Russell, le nom propre condense une description définie, déguisée qui signifie un individu qui, du point de vue logique, est applicable à un tel dont le locuteur a une connaissance directe. Le concept de nom propre est pour Russell un concept sémantique, celui d'une expression qui dénote un seul individu et qui, du point de vue épistémologique s'appuie sur l'opposition connaissance directe/vs/connaissance par description définie.

La théorie des descriptions définies de 1905, s'appuyant sur la théorie de la quantification de Frege, propose une analyse logique de ces descriptions définies qui décrivent un individu déterminé. Néanmoins, chaque description définie ne devient qu'un symbole incomplet, dépourvu de signification et qui, du point de vue logique, est réductible à un seul élément référentiel assuré par la quantification existentielle d'un variable, et à un élément prédicatif.

Pour Russell, les noms propres grammaticaux sont réduits à des descriptions définies, le pronom «je» et le démonstratif «ceci» étant les seuls noms propres logiques. Le savoir consistait à inférer logiquement les objets du monde à partir de la connaissance directe qu'ont les sujets des données sensibles. Quelques années plus tard, en 1918, Russell «déniait» au «je» la valeur de nom propre logique, et réduisait le sujet à «une série d'expériences».

Robert Martin explique la possibilité des descriptions déguisées d'être pertinentes en termes de propriétés essentielles. Si *Aristote* n'avait pas vécu en Grèce, s'il n'avait pas été philosophe, etc., il n'en serait pas moins *Aristote*. En revanche, Kripke fait l'analyse du nom propre en termes d'identité référentielle. *Socrate* serait à la fois: *grand philosophe grec, fils de Sophronisque, maître de Platon*, etc. C'est dans le monde de départ que la référence est fixée à l'aide de cette description définie ou d'un faisceau de descriptions. Cependant, même les descriptions définies peuvent être mises en cause dans d'autres mondes possibles. *Si Aristote n'avait pas été macédonien* est un énoncé produit dans le monde réel où *Aristote* est macédonien et où on imagine qu'il n'ait pas eu cette propriété. Dans l'énoncé *Si Aristote avait vécu deux siècles plus tard*, on attribue à *Aristote* une propriété qu'il n'a pas eue dans le monde réel mais qu'on aimerait qu'il possède dans un monde imaginaire, virtuel. Dans le monde de départ, la référence peut être fixée non seulement par une propriété essentielle mais par une propriété quelconque aussi. Dans ce monde, l'individu peut être pourvu de toute propriété. Il est vrai que tout peut être mis en cause, sauf la propriété qui fixe la référence. Par conséquent, on admet l'énoncé *Si Aristote avait été quelqu'un d'autre* paraphrasable par *S'il avait eu d'autres qualités ou d'autres défauts qu'il n'a eus*.

Il s'ensuit que le nom propre pourrait être défini comme un désignateur rigide, désignant le même objet dans quel que soit le monde évoqué.

La théorie référentielle selon laquelle le sens du nom propre se traduit par la description de son référent est défendue par des philosophes qui ne reconnaissent que l'usage référentiel du nom propre. Russell, Strawson, Frege, Searle ou Sørensen, en tant que tenants de la version forte de la théorie référentielle, défendent l'idée que le sens du nom propre identifie de manière univoque le référent. De l'autre côté, les tenants de la version faible, Geach, Buyssens, Katz, Carroll, défendent l'idée que le nom propre a un sens qui se réduit à des traits sémantiques généraux comme [+/- mâle], [+/- humain], ou à des spécifications comme *homme, chat, ville*, pour respectivement *Paul, Minet, Paris*.

Russell rejette la notion frégréenne du sens pour ne retenir que celle de référence. Il fait la distinction entre des termes référentiels qui signifient un objet déterminé ou un groupe d'objets déterminés (par exemple *ceci*), et des termes descriptifs qui ne sont pas directement référentiels mais sont seulement un mode de regroupement possible des objets.

De toutes ces théories nous retenons l'idée que l'emploi du nom propre et son interprétation n'impliquent pas forcément un tout savoir sur le monde référentiel. La communication et la compréhension et, respectivement la traduction dans la langue cible,

seront donc possibles au moment où il y aura de la contingence entre le réseau des propriétés évidentes du nom propre, saisies par le locuteur/traducteur et celles saisies par son interlocuteur. C'est toujours à l'intérieur de l'énoncé que le nom propre, renvoyant au même référent, l'envisage à l'aide d'une description ou d'un faisceau de descriptions. C'est ce que Russell appelait à juste titre *description déguisée*. Selon les théories les plus importantes des linguistes, des logiciens ou des philosophes du langage, le nom propre serait défini en tant que terme qui a un contenu rendu par les propriétés essentielles de son référent du monde de départ et un résultat de la connaissance discursive du référent.

Il est bien évident que les réflexions sur le nom propre traversent invariablement les mêmes pistes, les mêmes thèmes et surtout la position du nom propre à l'égard du nom commun et l'énigme de sa signification. Il est bien difficile de délimiter le champ du nom propre sans «glisser» sur des ambiguïtés d'ordre graphique, morphologique, syntaxique ou sémantique. Nous plaçons pour l'idée que c'est par son fonctionnement sémantique particulier que le nom propre est apte à assurer à la fois la permanence et la variation de celui qui le porte. Que ce soit un toponyme ou un patronyme, il donne une dimension plus crédible et plus aboutie au monde créé. Roland Barthes, par exemple, plaide pour le potentiel sémantique du nom propre et que le traducteur devrait prendre en considération:

Le Nom propre est aussi un signe, et non bien entendu, un simple indice qui désignerait comme le veut la conception courante, de Peirce à Russell. Comme signe, le Nom propre s'offre à une exploration, à un déchiffrement» il est à la fois un «milieu» (au sens biologique du terme), dans lequel il faut se plonger, baignant indéfiniment dans toutes les rêveries qu'il porte, et un objet précieux, embaumé qu'il faut ouvrir comme une fleur. Autrement dit, si le Nom [...] est un signe, c'est un signe volumineux, un signe toujours gros d'une épaisseur touffue de sens, qu'aucun usage ne vient réduire, aplatir, contrairement au nom commun, qui ne livre jamais qu'un de ses sens par syntagme. [3]

L'interprétation du nom propre peut obéir à plusieurs principes, suivant la construction lexicale d'un côté et les informations contextuelles d'un autre côté. Il y a des noms propres qui fournissent des informations sans aucune référence au contexte. D'une autre part, le contexte pourrait offrir des informations intéressantes, se rattachant aux connaissances discursives et encyclopédiques, à ce qu'on appelle traditionnellement la «culture» de l'interlocuteur ayant la capacité de reconstituer un contenu conceptuel associable au nom propre.

2. Quelles sont les conditions qui favorisent la modification ou la conservation d'un nom propre dans la langue d'arrivée?

Si l'existence du mot, dans son acception la plus générale, traverse toutes les catégories grammaticales et acquiert une valeur d'échange dans le processus de la communication, le nom, le nom propre en particulier, parcourt toute une aventure, comme porteur d'une portion de création individuelle engendrée par le rapport entre la chose et celui qui la nomme, le sujet parlant. D'ailleurs, dans toute analyse de texte, que ce soit récit ou poésie, article journalistique ou texte publicitaire, après une première lecture on fait l'inventaire des noms propres qui représentent autant de repères chargés d'informations culturelles, historiques, rapportées à un certain contexte. Témoins uniques d'un lieu et temps de départ, les noms propres sont les dépositaires d'un grand pouvoir d'évocation et ont la capacité de faire la transplantation d'une langue à l'autre. C'est pourquoi tout traducteur, marqué par une certaine mentalité, par la culture et son univers épistémologique, sera en premier lieu hanté par le principe de fidélité. En occurrence, la

traduction, sera influencée par le contexte, l'horizon d'attente du lecteur, l'évolution de la langue, le changement de mentalités, les retraductions.

La traduction des noms propres, difficulté très répandue dans toutes sortes de textes, est issue principalement de l'incapacité des traducteurs de faire la distinction entre le sens contextuel et le sens hors contexte ou la signification. C'est pourquoi il existe souvent le risque de tomber dans les pièges de la traduction terme à terme. Il faut bien saisir quand rester fidèle à la forme linguistique originale du texte à traduire et quand le modifier. Rey-A. remarque à bon titre qu'«*un nom propre ne se traduit pas; il peut, à la limite, que s'adapter*» [4].

Le choix de modifier ou de garder le nom propre dans sa forme originale dépend toujours du contexte des genres textuels qui permettent de comprendre comment fonctionne le nom propre, même si on ne connaît pas son porteur.

[...] la compréhension d'un nom propre, contrairement à celle d'un nom commun, requiert toujours des informations extérieures au nom lui-même, ces informations pouvant être ou non explicitement fournies à l'intérieur même du discours. [5]

3. Techniques de traduction des noms propres

a. L'emprunt

Cette technique consiste dans le transfert des noms propres avec ou sans changement de forme graphique, dans la langue d'arrivée. Des patronymes tels que *George Bush* ou *Albert Einstein* ou des toponymes du type *Washington* ou *New York* ne changent pas de forme. Si on traduisait *George Bush* et *Albert Einstein* par *Georges Dubuisson* et *Albert Lapierre*, il est bien clair que personne ne saurait reconnaître l'ancien président des Etats Unis, respectivement, le savant allemand, auteur de la théorie de la relativité. C'est un exemple qui nous montre à quel point la traduction d'un nom propre étranger, porteur d'un contenu conceptuel, est difficile et importante à la fois pour le choix de l'équivalence recherchée.

Le nom propre a été souvent défini comme une *étiquette non descriptive*, grâce à son aptitude de s'attacher à un référent unique mais seulement au cours de l'énonciation. Les cohortes de *Jean, Paul et Dupont* en France, de *Paris* en France et ailleurs, témoignent de la dépendance des noms propres du contexte situationnel.

Voilà la raison pour laquelle, dans les textes didactiques, les noms propres sont écrits ou orthographiés comme dans la langue source, souvent accompagnés d'une fiche étymologique; dans les contextes interculturels, dans la littérature scientifique, universitaire, on garde aussi la forme originale du nom propre, dépositaire d'un grand pouvoir d'évocation: les *Müller*, les *Smith* ou les *Juan*, par exemple, sont gardés pour mettre en évidence la valeur ethnique de leurs porteurs.

Les noms italiens sont généralement préservés dans leur forme originale à l'exception de *Confucius* pour le nom chinois *Kǒngfūzǐ*, *Léonard de Vinci* pour *Leonardo Da Vinci*, *Laurent le Magnifique* pour *Lorenzo di Piero de' Medic*, *Érasme* pour *Erasmus Roterodamus*, *Soliman le Magnifique* pour *Süleyman Ier*, *Mahomet* pour le nom arabe *Muhammad* ou *Michel-Ange* pour *Michelangelo di Lodovico Buonarroti Simoni*. Cependant les surnoms sont souvent francisés : *Le Caravage* pour *Michelangelo Merisi da Caravaggio*, *le Tintoretto* pour *Jacopo Robusti*, *le Parmigianino* pour *Girolamo Francesco Maria Mazzola ou Mazzuoli*, etc.

Un cas particulier est celui de *Juan Carlos*, le roi de l'Espagne, nom préféré par les français à sa traduction *Jean Charles*.

Certains noms d'origine slave, dont la notoriété est plus fréquente, privilégient les formes anglicisées, sans accents, avec *u* au lieu de *ou* (ex. *Sergey Bubka*), autres noms propres acceptent une transcription savante (*Poutine* et non *Putin*, *Lénine* et non *Lenin*). Cependant,

l'usage a imposé la traduction des prénoms tels que *Joseph* pour *Iossif Staline*, *Léon* pour *Lev Tolstoï* ou *Léon* pour *Lev Trotski*.

b. Le calque ou la traduction littérale (totale ou partielle)

«Ce procédé consiste en une traduction littérale des éléments constitutifs d'une séquence de mots ou en un transfert sémantique opéré sous la dominance d'une relation hétéronymique». [6]

Pas de Calais pour la traduction anglaise *Straits of Dover*
Université de Lille pour *University of Lille*

c. La transposition

La transposition est une paraphrase syntaxique interlinguale définie par «une mise en relation d'une unité source avec une unité cible qui présente une différence de structuration grammaticale». [7]

Il s'agit de l'utilisation de la même tournure sémantique avec le changement de la syntaxe comme dans les exemples suivants:

Le Royaume Uni pour *The United Kingdom*
L'Irlande du Nord pour *Northern Ireland*

d. L'adaptation

Dans la pratique de la traduction, l'adaptation joue un rôle à part, exprime l'appropriation entre des univers culturels différents, la diversité des langues comme une condition de l'identité, favorise la traduction simplificatrice d'une œuvre, au sens large du terme (littérature, peinture, cinéma, etc.).

Autant on emporte le vent (de Margaret Mitchell) pour *Gone With the Wind*
Diamant sur canapé (de Truman Capote) pour *Breakfast at Tiffany's*
L'homme qui voulait vivre sa vie (de Douglas Kennedy) pour *The Big Picture*
Allo Maman c'est Bébé pour *Look Who's Talking*

Dans la cinématographie il existe à présent un courant qui encourage la tendance de traduire de moins en moins les titres de films anglo-saxons en français. Nous ne le considérons pas mauvais signe mais signe d'ouverture à la culture de l'autre.

La nature du porteur du nom propre, anthroponyme par prédilection, place le nom propre dans une catégorie spéciale, par opposition au nom commun, même si notre connaissance en est assez floue et basée sur des informations ontologiques plutôt que linguistiques. C'est d'ailleurs la raison pour laquelle la plupart des théories qui essaient de décrire et de définir le nom propre sont logiciennes.

La question qui s'impose est jusqu'où va la démarcation entre nom propre et nom commun ? à quel degré considère-t-on qu'il s'agit de noms propre et le laisse-t-on inchangé, et à partir de quand le traduit-on comme un simple nom commun ? Quand il est question par exemple de traduction littérale ou «fidèle», on ne doit pas simplement s'interroger sur le sens ou la syntaxe, mais aussi sur le dosage de ces noms propres.

Dans toutes les civilisations, anciennes ou modernes, de la tour Babel, en passant par les religions principales, jusqu'aux temps modernes, le nom propre est une partie essentielle de l'existence humaine. Le nom propre, étiquette définitive d'un nom commun, se soumet aux règles, aux théories linguistiques, logiques, sociologiques ou psychologiques sans pourtant ignorer les modes, les tendances ou les réalités quotidiennes. Et les nouvelles tendances nous montrent que les stratégies de mise en équivalence des noms propres cherchent à s'accommoder de leur forme originale. Et pourquoi ne pas encourager une telle

stratégie si nous considérons le nom propre comme un signe largement motivé, ayant des qualités communes avec son objet, un support paratextuel important. Traduire ou ne pas traduire les noms propres? La réponse se trouve chez le traducteur qui a voie libre à ses propres options.

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ON THE SEMI-AUXILIARIES OF ASPECT IN ROMANIAN AND ENGLISH¹

In the linguistic studies that we have consulted [1], [2], [3], [4], and dealing with the issue of aspectual semi-auxiliaries and the modalities used in order to express them, a special interest is shown to a group of verbs including *a începe*, *a apuca*, *a prinde*, *a termina*, etc. The paper intends to illustrate and comment on a number of constructions which express the category of aspect in Romanian and to identify ways of rendering them in English. We are particularly interested in finding similarities and dissimilarities between the two languages involved.

In what follows we shall group these constructions according to the aspectual type they belong to.

A. *The beginning of the action* can be expressed by the following verbs:

a începe + infinitive:

e.g. a. *Cinstita holeră a început a secera prin Humulești în dreapta și-n stânga.* (I. Creangă)

The Right Honourable cholera stepped in and began working such havoc on the people of Humulești, right and left.

In English, the construction is rendered by means of the verb *begin* followed by gerund (i.e. *working*) expressing a voluntary action although it is associated with an inanimate subject (i.e. *cholera*).

e.g. b. *Au început a înțelege cele ce se petrec în lume.* (I. Ghica)

They have started to understand how things go.

In these examples, the verb is followed by the infinitive since in the case of verbs of mental activity (i.e. *to know*, *to understand*, etc) it is preferred instead of the gerund.

e.g. c. *Umbra celor nefăcute nu-ncepuse a se desface.* (M. Eminescu)

Of the unmade things the shadows had not yet begun to gleam.

a începe + *să* + verb

e.g. a. *Herdelea începu să vorbească.* (L. Rebreanu)

In this particular case we have two options for translation:

Herdelea started talking. (It expresses a deliberate action)

Herdelea started to talk. (It expresses an involuntary action)

e.g. b. *Și-ncepu încet să sune.* (M. Eminescu)

He then blew it sweetly, faintly...

In the English sentence the translation is marked by non-equivalence, with a slight suggestion of an inceptive action rendered by the adverbial modifiers of manner *sweetly*, *faintly*.

a începe + a noun (subject or direct object)

e.g. a. *Au început muncile de toamnă.* (M. Sadoveanu)

The autumn work has started.

In the English version, a change of the topic can be noticed since the subject takes first position whereas in Romanian it is placed after the verb.

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e.g. b. *Eu l-am cunoscut cu un an înainte de a începe războiul.* (L. Rebreanu)
I had met him a year before the war started.

The English version expresses more clearly the idea of anteriority by using an obligatory past perfect whereas the Romanian sentence contains the pattern *a începe* + a noun.

- *a prinde* which in most cases is followed by the infinitive in Romanian.

e.g. a. *Petre Petre prinse a se neliniști.* (L. Rebreanu)
Petre Petre got restless.

In English the inceptive meaning is rendered by the verb *get* followed by the adjective *restless*.

e.g. b. *Flăcăul prinse a certa pe neguțător.* (P. Ispirescu)
The lad started quarreling with the merchant.

The verb *to start* plus gerund indicates a deliberate action from the part of the speaker.

- *a se pune* occurs quite frequently in colloquial language in the following patterns:

- *a se pune* + *să* + verb

e.g. *După ce aprindea opaițu, tata puneă să mănânce.* (I. Creangă)
When the rush light was lit father sat down to his meal.

The English translation does not follow the Romanian pattern, but the translator resorts to a phrasal verb.

- *a se pune* + infinitive

e.g. *Făcu un foc mare și se puse a se odihni.* (P. Ispirescu)
He lit a fire and sat down to sleep.

The Romanian construction *se puse a se odihni* is rendered by the same phrasal verb *sit down to* in English.

- *a se pune* + past participle of the verb (Rom. supin)

e.g. *Și ne punem, dragă Doamne, la învățat!* (I. Creangă)
And we started working at our books, Heaven help us!

The English translation does not preserve the Romanian pattern; instead, the translator uses the verb *start* followed by gerund.

- *a se pune* + a noun

e.g. *Săracul se puse pe gânduri și tot ofta.* (P. Ispirescu)
Poor fellow began to think and he kept sighing.

The Romanian construction is not preserved in the English translation; instead, the translator uses the verb *to begin* followed by the infinitive.

- *a se porni* occurs with:

- the infinitive:

e.g. *Dinspre han porniră am răspunde chiuituri prelungi.* (M. Sadoveanu)
Long shrieks could be heard from the inn.

The English version changes the patterning; instead, passive voice is used together with the modal verb *can*.

- *să* + verb (Rom. conjunctiv):

e.g. *Țăranii porniră din nou să tipe.* (L. Rebreanu)
The peasants started to protest again.

- with a noun in the Accusative with or without preposition:

e.g. *Ne pornirăm de laolalta la râs ca niște nebuni.* (V. Alecsandri)
We all have started to shake with laughter.

In some other cases the beginning of an action is rendered into Romanian by certain verbs which belong to colloquial style:

- *a bufni*

e.g. *Atunci copila părintelui o bufnit în râs.* (I. Creangă)
Upon which the priest's daughter suddenly burst out laughing.

The English translation employs a verb with preposition followed by gerund.

• *a o pârlit la fugă*

e.g. *Noi atunci am pârlit-o la fugă.* (I. Creangă)

Thereupon we took to our heels.

In both languages idiomatic constructions are used to render both the beginning and the swiftness of the action in order to increase expressivity.

• *a da dosul* is quite frequently used in old texts and colloquial speech:

e.g. *Oastea ungurească au dat dosul a fugi.* (R. Greceanu)

At this point, we should state that such Romanian verbs as *a purcede*, *a se scula*, *a se ridica*, *a da dosul* are cultural specific elements. Therefore, it might be almost impossible to find total equivalents in the English language.

B. *The duration and the progress of the action* can be rendered using such verbs as *a urma*, *a continua*, followed either by infinitive or the Romanian conjunctiv.

e.g. *a. Lăutarii continuară a cânta un răstimp.* (L. Rebreanu)

The fiddlers kept on singing for a while.

The English translation includes the phrasal verb *keep on* followed by gerund whereas the Romanian stick to the pattern *a continua* + infinitive.

e.g. *b. Țugurlan continua să tacă.* (M. Preda)

Țugurlan continued to be quiet.

In English, the translator uses the verb *continue* followed by the long infinitive of the verb *to be* and the adjective *quiet*.

C. Other verbs can be used in order to express *the end of an action*: *a ajunge*, *a izbuti*, etc., followed by the infinitive, by nouns or by the Romanian conjunctiv.

e.g. *a. Mama ajunsese a crede c-am să ies un al doilea Cucuzel.* (I. Creangă)

Mother had come to believe that I should turn a second Cucuzel.

b. Am izbutit să facem pe cheful stăpânului. (I. Creangă)

We have managed to please the master's wish.

Verbs such as *a isprăvi*, *a sfârși*, *a mântui*, *a găta*, *a termina* are followed by *de* and the past participle of the verb (Rom. Supin).

e.g. *După ce mântuim de băut cana aceea, ni se aduce alta, pentru care mulțămeară tot cu sărutări.* (I. Creangă)

When we had finished drinking one jug, another would arrive for which we again thanked by kissing the hostess.

The verb *finish* is followed by the gerund expressing the end of a deliberate action.

Conclusions

The paper aimed at showing that due to their capacity of collocating, semi-auxiliaries can become heavy carriers of meaning, loading the context with much expressivity realized differently from a formal point of view in Romanian and English. Both local and sentential contexts are dictated by the occurrence of these verbs in various positions, depending upon the structure of the constructions which they trigger and the segment of the message emphasized by the speaker. We share the opinion that there are many aspects to be covered in connection with this issue and we hope that this is only the beginning.

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CONTRASTIVE ELEMENTS (ENGLISH VS. ROMANIAN) IN METAPHORICAL ECONOMIC TERMINOLOGY¹

The cognitive theory of metaphor views all metaphors as cognitive processes which are expressed by conceptual mappings, i.e. systematic correspondences between a source and a target field, characterising our daily life, thought and behaviour [1]. In point of economic terminology, metaphoric compounds and terms play an important role in the English economic jargon. That is why it is necessary to find the closest equivalents in Romanian, which proves a challenge, due to the creative and imaginative nuances involved.

From a conceptual perspective, it is salient that ontological metaphors are favoured, as they actualise anthropomorphic characteristics of objects, phenomena or notions [2]. Thus, both Romanian and English see THE MARKET, MONEY/ CAPITAL, INVESTMENTS, COMPANIES in human terms, giving rise to compounds including determiners such as *captive* "cattiv", *autonomous* "autonom", *calm* "calm", *aggressive* "agresiv" (for the tenor *market*), *hot* "febril", *vagabond* "vagabond" (for the tenor *capital*), *weak* "slab", *strong* "puternic", *active* "activ", *inactive* "inactiv" (for the tenor *investments*). Similarly, the relationship between companies are seen as the relationship between the members of a family, thus generating collocations of the type *mother company* "companie mamă", *daughter company* "companie fiică", *branch* "companie afiliată", etc. It is to be mentioned, however, that the metaphorical images are different in this case, as the Romanian *filială* actualises the above mentioned conceptualisation, whereas the English *branch* prefers transposing the metaphorical representation of the family relations in the shape of the relation between a tree and its branches (the image also operates as a verbal metaphor as in the instance *to branch out* "a deschide sucursale"). The same prototype is at work in metaphors such as *bastard* "produs impur", *orphan article* "articol fără urmări juridice" or *adulterine society* "societate neconstituită juridic".

The anthropomorphic perspective on economy is salient in both languages, especially in the conceptual scheme ECONOMY IS A PATIENT, operating in actualisations like *immunization strategy* "strategie de imunizare"; *recovery* "revenire, rambursare"; *sterilization* "sterilizare, stabilizare".

A similar metaphorisation scheme, COMPETITION IS CONFLICT, conceptualises the business environment in military terms. In this sense, the English economic discourse is suffused with words pertaining to the semantic field of the military, such as *war* "război" in *price war* "război al prețurilor", *bullet* "glonț" in *bullet* "împrumut rambursat odată", *adverse* "opus, dușman" in *adverse balance* "balanță pasivă" or *adverse budget* "buget deficitar", *trigger* "trăgaci" in *trigger level* "nivel de reprovizionare", *riot* "revoltă, răscoală" in *riot selling* "vânzare la prețuri foarte scăzute", *shooter* "trăgător" in *trouble-shooter* "instigator", *spoils* "pradă de război" in *spoils system* "funcții acordate alegătorilor drept răsplată după alegeri", *cut-throat* "ucigător" in *cut-throat competition* "concurență acerbă". A special mention is due to the cases where the economic jargon takes over the entire collocation, changing its original

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meaning: *headhunter* "vânător de capete" becomes "recrutor, persoană care încearcă să atragă persoanele din funcții de conducere din alte companii"; *chain of command* "scara de comandă" acquires the meaning of "circulația informației într-o întreprindere conform structurii ierarhice"; *to back* "a asigura spatele" signifies "a rambursa, a gira, a acoperi financiar".

However, English is obviously more open to metaphoric terms than Romanian as far as ontological metaphors are concerned; in Romanian, the determiners depicting typically human characteristics lose their metaphoric nuances, being explained or paraphrased. Thus, the adjectives collocating with *money* "bani" or *market* "piață", such as *thin* "slab", naked "gol", *sound* "sănătos" or *idle* "leneș" are interpreted to the detriment of metaphoricity as "în minus/ cu oferte puține", "neacoperit, neexecutabil", "stabil/ solvabil" and "nefolosit/ neproductiv" respectively. Other determiners, characterised by the seme [-ABSTRACT], when combined with the same root nouns, undergo the same treatment: *soft* "moale, blând" turns into "slab/ de scurtă folosință"; *hot* "fierbinte" becomes "eficient, profitabil" but also "suspect, de speculație"; *tied* "legat" is transformed into "condiționat, cu clauză"; *short* "scurt" becomes "fără acoperire, pe termen scurt, incomplet, insuficient"; *sticky* "lipicios" is explained by "rigid, problematic, inflexibil".

Statistically speaking, the nominal metaphor whose frequency is by far the highest is MONEY IS A LIQUID, common to both languages:

cash flow "flux de numerar";
circulating assets "capital circulant";
efflux of capital "scurgere de capital";
flow of funds "flux de fonduri";
liquid assets "active lichide";
frozen assets "active înghețate";
liquidity "lichiditate";
outflux "scurgere de numerar";
price freeze "înghețarea prețurilor";
quick ratio "coeficient de lichiditate";
unabsorbed costs "costuri neabsorbite";
wage freeze "înghețarea salariilor";
watered stock "capital diluat".

There are also cases when in Romanian the metaphorical mapping, although theoretically identical, is actualised by paraphrase: *shrinking market* "piață în regres"; *shrinkage* "pierdere, minus valoare"; *to unfreeze* "a debloca". More often than not English extends the metaphorical mapping to other tenors, such as LABOUR — *drift of labour* "migrație a forței de muncă", PRODUCTION CAPACITY — *overflow* "depășire a capacității", or even ECONOMY in general — *upsurge* "creștere, dezvoltare".

Sometimes Romanian actualises the mapping to the detriment of English: "creditul de aval" or "integrarea în amonte" are the equivalents of *back credit* and *backward integration*, which simplify the determiners and no longer include the vehicle LIQUID.

Another highly productive metaphorical mapping is THE ECONOMY IS A MECHANISM, subject to various actualisations, among which the following:

- *Boiler room* (sala mașinilor de pe o navă, caracterizată de temperaturi ridicate și activitate intensă, care menține nava în stare de funcționare) designates the phone room at the stock exchange;
- *Gearing* (mecanism, angrenaj) refers to the structure of the capital in a corporation;
- *High geared capital* (literally "capital bine angrenat") is in fact the equivalent of "capitalul alcătuit din acțiuni preferențiale";
- *Trigger price mechanism* ("mecanism de declanșare a prețurilor") is in fact a price level triggering certain corrective measures;

- *Sliding scale price* (the literal translation of the determiner is "șubler") actually means adjustable price;
- *Soldering credit* (literally "credit de sudură/ care sudează") is in fact a linking credit;
- *Switching* (usually designating an interruption in an electric or magnetic circuit) was borrowed as such, with the additional gloss "închiderea unei poziții deschise pe piața mărfurilor și deschiderea unei poziții similare cu livrarea la altă dată";
- *Wheeler-dealer* (built around the meaning of wheel "roată") takes on the meaning of "speculant, om de afaceri care se folosește de practici neloiale", the so-called "învârteli", "manevre", "mașinațiuni".

The examples above are proof that the mapping operates predominantly in English, but it is also easily recognisable in the Romanian equivalents.

The category of animal metaphors is equally well represented in English, but they are always equated to non-metaphoric counterparts, requiring detailed explanations, as tertium comparationis is more often than not rather obscure (as for instance in *deadcat bounce*) or merely arbitrary (see for instance *stag, bull, bear, babyshark, lame duck*).

Owing to the same reason, the English metaphors which contain a colour as determiner are translated by paraphrase, with the notable exception of the terms centred on the unanimously accepted symbolism of the colour in question: *black economy* "piață neagră"; *grey market* "piață gri, paralelă"; *green currencies* "monedă verde". However, the translator often has to cope with collocations containing colour determiners that are extremely difficult to decode: *to be in the red/ black* "a fi în roșu, pe minus / a avea bani în cont" originate in the two colours traditionally used by accountants to evince the minuses/ plusses in the accounting balance; *grey wave* "companie considerată profitabilă într-un viitor îndepărtat" probably relies on the connotative semes [-CLARITY], [-SAFETY] that may be associated to the grey colour; *blue collar* "muncitor manual" obviously alludes to the standardised colour of the equipment, metonymically represented by its collar, usually worn by people involved in manual labour; *white collar* "funcționar" similarly refers to the colour of the business outfit of a person with a desk job. Sometimes the determiners of this type prove to be completely arbitrary and hence impossible to decipher without the help of the specialised dictionary: *blue laws* "legi care interzic tranzacții duminică"; *yellow-dog contract* "contract de neaderare la sindicat".

Another contrastive element between the two languages is the difference of development in the vocabulary of work conflicts. Thus, English disposes of a whole lexicon of metaphorical combinations which designate in a concise but very colourful manner various types of strikes: *bumper strike* "grevă de sprijin a altor greviști"; *irritation strike* "grevă prin încetinirea ritmului de lucru"; *lock-out* "grevă patronală"; *sit-down strike* "grevă la locul de muncă"; *sit-in* "grevă prin ocuparea unui spațiu"; *token strike* "grevă scurtă"; *walkout* "grevă neoficială"; *wildcat strike* "grevă spontană neautorizată"; *work-in* "grevă la locul de muncă"; *work-to-rule* "grevă cu încetinirea ritmului de lucru, dar cu respectarea strictă a regulamentului". From a structural point of view, some cases are mere illustrations of the mapping ABSTRACT IS CONCRETE (*walkout, sit-in, work-in*); other cases select metaphorical vehicles such as *bumper* "tampon", or *token* "obiect simbolic", sending to the mapping THE STRIKE IS AN OBJECT, or *irritation* "enervare, iritare" actualising the mapping THE STRIKE IS AN ENTITY.

Anyway, the relations between management and employees dispose of a rich metaphorical vocabulary, which is mostly pejorative and polemic in character. Thus, an open and relaxed management style, which allows managers to make the decisions they see fit is called *loose rein* "hățuri slabe"; the management reshuffling or the massive lay-off of the company's personnel in order to cut down costs is metaphorically called *shake-out* "scuturare, cutremur"; difficult and poorly paid jobs become *stinkers* "lucruri urât mirositoare"; a workplace without suitable conditions and where workers are treated

abusively is called *sweatshop* "transpirație, sudoare" + "atelier"; an aggressive, dynamic leader constantly urging his employees to perform better is metaphorically designated by *thruster* "motor cu propulsie automată". It is a salient issue that these instances bring forth the argumentative function of metaphor, selecting – out of the many semantic features — the most representative one, which is then transposed into a pregnant image.

The same inequality of development between the English and Romanian economic lexicon is encountered in the vocabulary of the stock exchange, where metaphor operates as a valuable means of maximum contraction of complex information, often inaccessible to the uninitiated speaker. This category includes the most obvious cases of explanatory translation: the terms in question are mostly monosyllabic, probably due to the necessary rapidity in business transactions at the stock exchange, of visible Anglo-Saxon origin (which prevents the possible associations with the more easily translatable Romanic terms), with a plethora of metaphorical nuances (mostly pejorative or jocular, of which the Romanian equivalents are often completely devoid). Some cases in point are the following: *shake-out* "scuturare" become in the discourse of economics "schimbare a bursei în direcție opusă celei prevăzute";

- *straddle* "încălecare, răscăcărare" in general English; "oscilare" in the American jargon are to be translated by "operațiuni cu dublă opțiune" (it is notable that only the derivative meaning is at work in the metaphor);
- *spread* "răspândire, întindere" designates an "opțiune rezultată din diferența de preț la cumpărare și la vânzare" (the common element between the tenor and the vehicle is the spatial distance that is transposed on an abstract level as a difference, or margin);
- *strip* "șipcă; fâșie, panglică" is rendered as "opțiune triplă, una call și două put";
- *strap* "baretă, curelușă, chingă" is translated as "opțiune triplă, una put și două call";
- *strangle* "sugrumare" becomes "operațiune cu dublă opțiune dar cu prețul la call mai mare".

It is to be noticed that the three terms at the end of the previous list are so highly specialised that even the Romanian glosses contain components left untranslated, well known to the economists, but opaque for the general public; these components are in turn translated by an equally specialised paraphrases:

- *call* means an option contract giving the owner the right (but not the obligation) to buy a specified amount of an underlying security at a specified price within a specified time, being therefore glossable as "opțiune transferabilă cu dreptul de cumpărare la scadență a anumitor active ale vânzătorului la un preț determinat; opțiune pentru cumpărarea de acțiuni, de devize sau alte valori într-o perioadă determinată și la un preț fixat dinainte; corespunde unei prime tratate la bursa acțiunilor";
- *put* is an option contract giving the owner the right, but not the obligation, to sell a specified amount of an underlying asset at a set price within a specified time, so it is glossable as "opțiune de a vinde/ transfera la o anumită dată marfă/ valută/ titluri, la un preț de exercitare determinat; opțiunea de a vinde un activ la un anumit preț de exercițiu, la o anumită dată a exercițiului sau anterior acestei date".

From the translator's point of view, the field of the stock exchange is definitely the most difficult to deal with. The most common solution when finding the Romanian equivalents is the inclusion of the original term in the target language, thus giving up the cumbersome paraphrases.

It is also worth mentioning that English possesses a wide range of slangy denominations for money: *dosh*, *dough*, *readies*, *wherewithal*, which may fall under the conceptual mapping MONEY IS FOOD. Romanian also disposes of a rich slang in this area, such as *biștari*, *verzișori*, *mălai*, etc., which only partially observe this mapping. In addition, the English slang also contains phrases referring to large amounts of money, such as *bar* =

one million dollars, or *yard* = one billion dollars, which are not paralleled by the Romanian terminology.

Another salient issue is the predilection of the English language to describe economic graphs in metaphorical terms, which does not occur in Romanian. The terms used are connotatively marked, actualising basic metaphorical mappings, as in the following instantiations:

- *Head and shoulders* "reprezentare grafică a fluctuației prețului acțiunilor, care conține o valoare maximă (capul) între două valori medii (umerii)" – the metaphor is a perfect illustration of the corporalisation hypothesis [3], which transposes the level difference in the stock exchange graphs in anthropomorphic terms, according to the conceptual mapping THE GRAPH IS AN ENTITY;
- *Pie chart* "diagramă circulară (în care sectoarele se divid ca feliiile unui tort)" – the metaphor brings forth another fundamental aspect of human existence, food, actualising the mapping THE GRAPH IS FOOD.

In theory, these metaphors are in fact projections of the initial (first-degree/ primary) metaphors THE ECONOMY IS AN ENTITY and THE ECONOMY IS FOOD, as the graph is the concrete representation of economic phenomena.

In any case, all the terms describing the market evolution belong to the scope of orientational metaphors such as MORE IS UP and LESS IS DOWN: *boom*, *upsurge*, *upswing* describe ascending evolutions, while *crash*, *smash*, *slump*, *trough*, *depression* refer to descending evolutions, sometimes verging on the extreme. Certain metaphors entered the Romanian lexicon as borrowings, such as *boom* (also preserving the original pronunciation), others were slightly adapted, such as *crash* (which turned into "crah", whose distribution is almost exclusively connected to the discourse of economics), or transformed into linguistic calques, such as *depression* "depresiune/ depresie", alluding to the very common metaphoric mapping ECONOMY IS A PATIENT.

As regards the scheme MORE IS UP, both languages interpret it in a bipolar fashion, leading to the negative connotations of terms such as *bloated prices* "prețuri umflate", *whopping bill* "factură, notă de plată umflată, exagerată", *inflation* "inflație", *puffing* "reclamă exagerată", *puffer* "ofertant fictiv".

From the point of view of word formation, viz. the frequency of blends and acronyms is much higher in English, giving rise to terms such as: *stagflation* (stagnation+ inflation), *slumpflation* (slump+ inflation), etc. which are subjected to a different treatment when translated into Romanian. The so-called "transparent" terms, such as *stagflation*, become calques (*stagflație*), since the components are easily recognisable and thus transposable in the target language; on the other hand, the terms containing opaque elements, of Anglo-Saxon origin, such as *slumpflation*, are translated periphrastically (*depresiune economică însoțită de inflație*).

A special mention is certainly due to the terms pertaining to the religious lexicon:

- the nominal metaphor *angel* (investitor care oferă capital de risc);
- the nominal metaphor *emolument* — approx. "binecuvântare" (remunerație, indemnizație, retribuție);
- the nominal metaphor *savings* "salvări, mântuiri" (economii);
- the compound *act of God* (force majeure/ forță majoră) which the language of contracts and insurance preferred to borrow from French;
- the borrowing *goodwill*— bunăvoință, approx. grație (divină), providență (suprabeneficiu; proprietate intangibilă/ imposibil de pus sub sechestru; cont de activ intangibil/ care nu poate fi blocat; vad comercial, amplasare favorabilă; reputație bună);
- the calque *halo effect* (efect halou—luarea deciziilor doar pe baza aspectelor favorabile, neglijându-le pe cele mai puțin favorabile);
- the verbal metaphor *to redeem* "a mântui" (a răscumpăra, a rambursa).

The cases quoted above are almost exclusively based on the positive associations ascribed to religion in the two cultures under comparison.

In conclusion, the issue of the Romanian equivalents for the English metaphors in the discourse of economics is quite problematic, requiring more than the translator's competence in both languages. In order to adequately decode such metaphorical terms, the translator has to be aware of the main conceptual mappings operating in the field, such as ECONOMY IS A PATIENT, ECONOMY IS A MECHANISM, MONEY IS A LIQUID, COMPETITION IS CONFLICT, ABSTRACT IS CONCRETE, MORE IS UP, among many others, in addition to quite extensive knowledge of the domain under discussion, a clear view of the contemporary economic realities, and access to specialised dictionaries.

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A CROSS CULTURAL AND COGNITIVE PERSPECTIVE ON THE '22 IMMUTABLE LAWS OF MARKETING'¹

Introduction

This study starts from several questions: why a man having enough money to buy either an Audi car or a BMW car would go for the latter option, since the technological features of the former are better?

Why products such as Pepsi Cola and Coca Cola - almost identical in colour, taste, texture, having the same purpose and belonging to the same category - refreshments and soft drinks – have had such a different marketing route?

The book written by Al Ries and Jack Trout – *The 22 Immutable Laws of Marketing* - in 1993 seems to give solutions to all the above-mentioned questions. The immutable laws of marketing as listed and explained by Al Ries and Jack Trout [1] have had a tremendous success, becoming a bestseller over night and being sold in a few hours. Their book has become one of the most popular marketing books in time. According to them, these laws are immutable.

In this paper, we are trying to demonstrate that what is immutable is only the concept of 'mind', which underlies all those laws, while the laws in themselves are just projections of one single conceptual metaphor, Marketing is Mind, with different variants, from culture to culture.

Our analysis relies on the cultural differences - which have been neglected and which account for new rearrangements and correlations among those 22 laws – and on cognitive semantics, a science at the boundaries of psychology, linguistics, anthropology, philosophy, artificial intelligence.

We start from two hypotheses: firstly, that marketing reflection on culture draws from other fields and focuses mainly on the intelligibility of consumption behaviours; secondly, conceptual metaphors are universal and culture-overlapping at a more abstract level and culture-specific at a more specific level.

1. Laws and cultures

1.1. Al Ries and Jack Trout start from the following principle - if you are number one, than you are the leader, and there are a few laws mentioned under this perspective:

- the law of leadership
- the law of the mind
- the law of perception
- the law of focus
- the law of exclusivity
- the law of attributes

For number two, there is still a ray of hope: either to try to find the weaknesses in the strategy of number 1 and position accordingly or to position next to the number 1.

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- the law of category
- the law of the ladder
- the law of duality
- the law of the opposite
- the law of candour
- the law of unpredictability

Throughout the book there are all sorts of dangers and risks mentioned and for each of them there are laws which do not necessarily provide a solution to those problems, but rather show cases of products or services that have undergone those unexpected experiences.

- the law of sacrifice
- the law of line extension
- the law of division
- the law of singularity
- the law of success
- the law of failure etc.

Here is a short description of each law as shown by the authors of the book:

- 1) *The law of leadership*: It is better to be first than it is better to be better.
- 2) *The law of the category*: If you can't be first in a category, set up a new category you can be first in.
- 3) *The law of the mind*: It's better to be first in the mind than to be first in the marketplace.
- 4) *The law of perception*: Marketing is not a battle of products, it's a battle of perceptions.
- 5) *The law of focus*: The most powerful concept in marketing is owning a word in the prospect's mind.
- 6) *The law of exclusivity*: Two companies cannot own the same word in the prospect's mind.
- 7) *The law of the ladder*: The strategy to use depends on which rung you occupy on the ladder.
- 8) *The law of duality*: In the long run, every market becomes a two-horse race.
- 9) *The law of the opposite*: If you're shooting for second place, your strategy is determined by the leader.
- 10) *The law of division*: Over time, a category will divide and become two or more categories.
- 11) *The law of perspective*: Marketing effects take place over an extended period of time.
- 12) *The law of line extension*: There's an irresistible pressure to extend the equity of the brand.
- 13) *The law of sacrifice*: You have to give up something in order to get something.
- 14) *The law of attributes*: For every attribute, there is an opposite, effective attribute.
- 15) *The law of candor*: When you admit a negative, the prospect will give you a positive.
- 16) *The law of singularity*: In each situation, only one move will produce substantial results.
- 17) *The law of unpredictability*: Unless you write your competitors' plans, you can't predict the future.
- 18) *The law of success*: Success often leads to arrogance, and arrogance to failure
- 19) *The law of failure*: Failure is to be expected and accepted.
- 20) *The law of hype*: the situation is often the opposite of the way it appears in the press.
- 21) *The law of acceleration*: Successful programs are not built on fads, they're built on trends.
- 22) *The law of resources*: Without adequate funding an idea won't get off the ground.

1.2. Nevertheless, when revisiting each of the 22 laws one may come across some overlapping, anomalies, or redundancies; some laws contradict one another, others complete each other.

Let's start with the beginning.

Law no. 1 – The Law of Leadership – says: It is better to be first than it is to be better [2]. However, what is first/leader differs from consumer to consumer in terms of their cultural background.

For instance, in the U.K., for fast food, Burger King is much more popular, not McDonalds, although McDonalds seems to be the first in this area. Why? The answer is clear: Since the two products are so similar in purpose and features, there is a strong resistance against the American brands versus the national ones.

Similarly, in the U.S.A, the consumers would go for both American and European cars, except for the Japanese cars. Again the explanation is obvious.

What Law no 1 ignores is the cross-cultural component which would explain all those exceptions to the rule. For example, in the U.S.A. one toy had a tremendous profit over night, not necessarily because it was a leader in the toy manufacturing industry, but only because on its label it was written: 'Not made in Japan'. Here, we have a case of law overlapping: Law no. 1 overlaps Law no 2 (of the Category), Law no. 7 (of the Ladder) and Law no. 14 (of Attributes).

Law no. 3 (of the Mind) seems to be Law no. 2, revisited, since it refers to shocking advertising campaigns, slogans, logos. It is also ambiguous: do quality and tradition account for the status of the leader (see Laws no.1 and 2), or simply a violent commercial with a strong impact on the consumer and thus imposing a new brand as being the leader/ the first in that category?

In Romania, there is a TV commercial showing a kid, in a hypermarket, who picks up a frozen chicken from the shelf and then throws it in the air screaming: 'Fly, chicken, fly!' The chicken falls down on the ground and the kid stares at the smashed pieces. This commercial is both violent and grotesque, speculating on the discrepancy between the child's ingenuity and the smashed chicken lying 'dead' on the ground. The commercial is appalling, yet, by being so, it will stay with the consumer's mind for a long time.

This law (no. 3) also says that one brand can impose by simply taking an easy-to-remember name. If so, what about Audi and BMW? They both have easy-to-remember names, yet the profit is dramatically different between them.

One may also wonder why two products so similarly in all the ways such as Coca-Cola and Pepsi-Cola could have such different marketing destinies.

Law no. 4 - The Law of perception - provides a reliable demonstration, concluding: *you believe what you want to believe* [3].

In this case, the authors' demonstration could be completed with what we have already mentioned as the cross-cultural ingredient. In Eastern Europe, Coca-Cola was number one, not in its battle with Pepsi-Cola. Coca-Cola was the leader, especially after 1989, because it was the symbol of the American Dream. Before 1989, in Eastern Europe, Coca-Cola could be found only in free-duty shops, where ordinary people could not enter, since no one was allowed to have foreign currency. Coca-Cola was the first in the consumer's mind not because it was better or because they had a better marketing policy than those from Pepsi Cola, just because of the symbolic and cultural impact on the consumers.

If the first laws are in close relationships, as derivation from Law no. 3 – The Law of the Mind, Law no. 5 opens a new route. It refers to the relevance of a word in the consumer's mind that could make the difference, and, thus, become a leader in the category - as a continuation of Law no. 1 – The Law of Leadership. A good example, here, would be the case of *Death* cigarettes. Initiated by B. J. Cunningham and his Enlightened Tobacco Company, in 1991, *Death* cigarettes are for those who are willing to admit that they are killing themselves but at least they know it and they smoke the brand which does not try to hide that fact.

Law no. 5 takes the data from here and goes further by claiming that 'two companies cannot own the same word in the prospect's mind' [4]. That is why, at one point, brands such as Coca Cola and Pepsi Cola (for soft drinks), or Mc Donald and Burger King (for fast food) have experienced different routs on the market, being in contradiction with the Law of duality(Law no. 8).

Nevertheless, this is not always the case. Take for instance Milka chocolate and Milky Way: they are both sweet, using milky chocolate, similarly named, yet, because of the texture, they are focused on two different types of target customers, as an expansion of the Law of the Ladder (Law no. 7).

It is also the case of the Law of Candour (Law no. 15), where a word can make the difference.

For example the slogan 'Carlsberg probably the best beer in the world', where *probably* admits a negative while underlying a positive in the consumer's mind. Yes, it is true; candour is disarming, as in the case of the next slogan: 'Phillips - Let's make things better', *better, not the best*.

'There is a relation between market share and your position on the ladder in the prospect's mind' [5], and we could finish the sentence with 'and the truth is the best policy'. Here, we come across two phenomena: first of all there is not always about an attack between similar products by using contrasting attributes (The Law of Attributes, Law no. 14). If we look at the slogans used by Lufthansa and Delta Air Lines, the strategy is not by using antonyms, but by switching the stress from one attribute to another, speculating on the cross-cultural element. Lufthansa wants to convince about the reliability of the technical features of their planes - 'Before we buy a plane, we improve it', whereas Delta insists on the personal service and the benefits to the customer, 'Just because your seat has a number doesn't mean you should be treated like one - We love to fly and it shows'. Therefore, while both Delta and Lufthansa are considered leaders, the difference is made not by using contrasting attributes, instead, they change the focus from one attribute to the other, and by doing so, they succeeded in focusing at two different types of customers belonging to two different cultural backgrounds.

'Timing is very important: sometimes one can be too early to exploit a new category' says Law no. 14, The Law of Perspective [6]. Again, there is not always a matter of timing, but, above all, a matter of cross-cultural differences.

Take a look at another product: the sanitary pen. In the U.S.A., most people would go for it as a must, while in Eastern Europe it is still a novelty or even a product most customers have never heard of yet. This example contradicts Law no. 11, when making the dichotomy between short-term and long-term effects. In the case of the sanitary pen these two types of effects are not in opposition, they simply succeed each other according to a particular cultural resistance to a new product. What is a short-term effect for the American customer will be a long-term effect for the Eastern European customer.

Here, we can tackle two more laws, the Law of Exclusivity (Law no. 12) and The Law of Unpredictability (Law no. 17). A good example is provided by Dupont products. When one reads 'Be Dupont', one would immediately think of luxurious pens and lighters. When Dupont introduced clothes within the same brand and name, the short/long term line extension effects became obvious, since the sales in clothes fell drastically, whereas their traditional expensive products are still making high profit.

To reduce the product line is the key to success. Therefore, the Law of Sacrifice (Law no. 13) is merely a consequence of the Law of Line Extension (Law no. 12), not a law in itself. Here, again, we can remind you of *Death* cigarettes which narrowed the focus, stressing only on the disastrous smoking effect. *Death's* blatant truth in marketing approach was to emphasize the dangers of cigarette smoking. Everything about this product is shocking by being so ruthlessly honest: the black and white packet - strong and light cigarettes - with a skull and crossbones logo on the front and sold in coffin-shaped vending machines - seem to suggest: 'Yes, I am killing myself and I am aware of this', while their slogans, 'Let us be the nail in your coffin' or 'The grim reaper don't come cheaper', emphasised the oddity of that product.

Was it a success? No, not at all. From 1995 onwards sales declined and the Enlightened Tobacco Company was closed in September, 1999. Why? Because, unlike Philip Morris which narrowed the focus to men only, *Death* cigarettes ignored the customers' mind. Of course smokers know that their habit is going to kill them, but everybody prefers not to think about it, and, above all, not to be told about it. Alcohol drinkers, cigarette smokers, drug addicts, even sunbathers would not listen to you if you want to tell them about the bad effect of alcohol, of the sun, of cigarette smoking or of drugs - they simply try to ignore them and avoid products which blatantly tell the truth about their lethal vices.

In this case, once more, we have a case of laws overlapping each other - The Law of Sacrifice (Law no. 13) and the Law of Attributes (Law no. 14), in opposition to a law which, in our previous demonstration, seemed to be an expansion of those two laws, namely the Law of Candor (Law no. 15). Now, we have to do with another law, neglected by the authors of the book - a law that we will name 'The Law of Truth' and will give it the number 15'. By calling those cigarettes *Death*, B. J. Cunningham was so frank that he might have scared his customers. From this perspective, Law no. 15', the Law of Truth, is the opposite of the Law of Candor and an extension of the Law of Opposite (Law no. 9). Another case is that of Renault cars which developed Logan cars manufactured in Romania. When Renault introduced Logan, the slogan in French was: 'Soyez logique, soyez Logan', making use of the Law of Attributes and hinting at the fact that Logan would be a better solution if you are sensible enough and take into account features such as being economical, easy to park, cheaper etc. Paradoxically, Logan cars were much more popular with the Germans who thought that the car was the most appropriate choice in times of economic recession. In this case, the Law of Attributes fails, giving way to the Law of Singularity (Law no. 16) as an alternative to the Law of Division (Law no. 10).

As for the remaining laws, they are either a counterpart of several previous mentioned laws (e.g. the Law of Success and The Law of Failures - no. 18 and 19 - overlap the Law of Perspective (no. 11) and the Law of Extension (no. 12), whereas The Law of Hype (no. 20) and the Law of Acceleration (no. 21) overlap the Law of Attributes (no. 14) and the Law of Unpredictability (no. 17).

As far as the last law is concerned, the Law of resources (no. 22), it is so disarming that the reader, when reaching the last pages of this book, and when feeling more and more eager to set up a business based on the those 21 laws, might become extremely reluctant about doing so. Everything seems reduced to money. Having the appropriate funding is only a prerequisite for all the other laws to become reality. Therefore, we think that this law should be cut out of the whole demonstration, we should add rule no. 15 - proposed by us under the name of The Law of the Truth - and invite the readers too, after having the appropriate amount of money, to do their homework, to cope with those unwritten laws and play by the rule.

2. The cognitive perspective

2.1. The theoretical background for this study is provided by a set of principles and assumptions that have come to be known as 'cognitive linguistics' – an approach to language that is based on our experience of the world and the way we perceive and conceptualize it.

Cognitivists argue that language is shaped by the functions it serves, being influenced by biological, environmental, psychological, socio-cultural, developmental and historical factors.

Sociologists warned us about the danger of a mono-economy-oriented globalisation, that does not take into account cultural differences and resistance. This was the moment when the concept of 'glocalisation' was introduced and highlighted as a blending between global thinking and local acting. Furthermore, for Hofstede, in his analysis of differences and clashes between cultures, the national level is the first one to be taken into account [7].

Categorization is fundamental to all higher cognitive ability. To the extent that a language is a conventionalized symbolic system, it is indeed the case that a language imposes a set of categories on its users. The categories encoded in a language are motivated by a number of factors – the discontinuities in the world, the way in which human beings interact, in a given culture, and by general cognitive processes of concept formation.

Language, being both the creation of human cognition and an instrument in its service, is likely to reflect more such cognitive abilities – i.e. the ability to categorize.

Our demonstration starts from the assumption that abstract entities represent a special case of categorization, displaying overlapping senses, linked by family resemblances, where each sense is a category itself and having a metaphorical support organized as I.C.M.s, (Idealized Cognitive Model) i.e. a model accommodating asymmetries and prototype effects. The cultural models in question underlie a whole sector of our vocabulary but also motivate our social and moral judgments in the area; they further appear to have strong shared elements cross-culturally.

According to the prototype theory, the central member is that member from which all others can be most plausibly and most economically related, while meaning chains can establish links between very diverse meanings, each node being a meaning itself.

The laws of marketing could be reduced to only one I.C.M.- 'Marketing is Mind', where the conceptual metaphor transfers the features of mind processes to the concept of marketing. All the other laws derive from the superordinate abstract concept – MIND - and are expansions, derivatives, subordinate components of the prototypical member of the category. It is obvious now that marketing is not only a battle of perceptions, it is a battle of perceptions belonging to consumers of all cultures and beliefs.

Thus, the cultural-model context plays a major role for a definition of 'mind'. Certainly, cultural models need not be, and often "are not, in line with the objectively verifiable knowledge available to experts. If we consider that cultural models are based on the collective experience of a society or social group this does not come as a surprise. 'To get through everyday life, lay people do not need scientifically correct models, but effective ones. This means that as long as a model is in line with what we perceive and enables us to make functionally correct predictions, it can have widespread currency although it may be technically inaccurate" [8].

Cognitive models are built up by such imaginative processes, mental spaces providing medium for reasoning using cognitive models. Lakoff and Johnson have further proposed that linguistic usage frequently reflects our inherently metaphorical understanding of many basic areas of our lives; that is, not merely language but cognition operates metaphorically most of the time [9]. The metaphors manifested in most linguistic systems fall out from a more holistic viewpoint, which takes language as part of our general cognitive system: linguistic structure is, then, *as logical and objective as human cognition, no more and no less* [10].

We should understand and talk about Marketing in terms of the Mind and conceptualise one mental domain in terms of another. Throughout Al Ries and Jack Trout, we come across phrases such as:

Marketing is convincing prospects. [11]

The secret of success is to be the first into the prospect's mind. [12]

It is better to be the first in the mind than to be first in the marketplace. [13]

You have to blast your way into the mind. [14]

Marketing is not a battle of products, it's a battle of perceptions. [15]

If the universe exists, it exists inside your mind and the minds of others; that's the reality that marketing programs must deal with. [16]

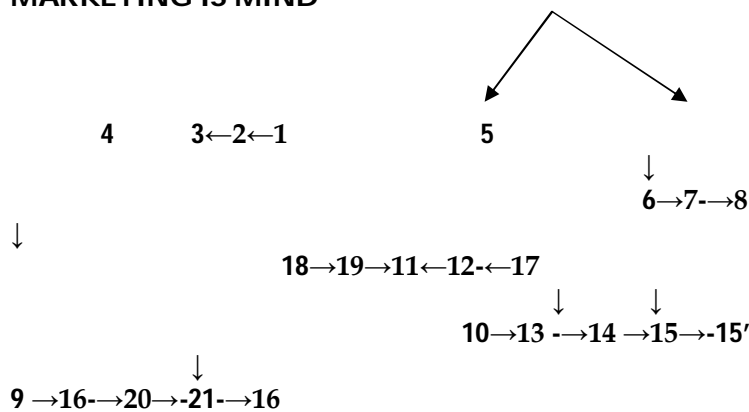
2.2. Here is the chart proposed by us underlying the above-mentioned demonstration, starting from the metaphor 'Marketing is Mind', where all the features of Mind are transferred to the concept of marketing.

We have taken out Law no. 22 as irrelevant for our demonstration, since having funds is an obvious prerequisite and requirement that triggers the whole undertaking. Instead, we have included Law no 15', The Law of Truth.

MIND



MARKETING IS MIND



Conclusions

Two things are clear now: on the one hand, the impact of the cultural component on marketing, on the other hand, the domains of cognition are metaphorically structured, with pervasive metaphorical/metonymical connections that link our vocabulary of physical perception and our vocabulary of physical perception and our vocabulary of intellect and knowledge .

A second reading of Al Ries and Jack Trout's book emphasises the fact the intercultural dialogue and the postulate that all cultures complement each other make for the differences in customers' behaviour regarding the same product, hence a different ordering of the 'immutable' laws.

The cognitive approach shows that all those 22 laws could be reduced to one mental image, that of the 'Mind' and to one single conceptual metaphor - 'Marketing is Mind', from which all the laws can be derived as projections of one single prototypical concept. According to cognitivism, socio-cultural factors shape language in the sense that no matter how much language structures are universal, the specific conventions of a given language are culturally passed on through social interaction, here marketing. Moreover, meaning is defined relative to a conceptual domain. All the linguistic choices freely depend on each of our experiences as well as on our collective experience.

The global image of marketing is unity (Mind) in diversity (the laws of marketing).

Our analysis could be expanded to other products, cases and cultures, since 'studying reality is more important than studying theories' [17], and we could continue by saying that marketing interferes with the cultural identity and the mind of each national entity. The strategic space of markets and the geographical space are to be reconsidered while trying to 'reintegrate marketing into the world of major cultural activities' [18].

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LEXICAL ANALYSIS OF ANGLICISMS IN THE ROMANIAN BANKING VOCABULARY¹

Introduction

After the events of 1989, the banking sector has developed dramatically in our country. Due to the dominance of US corporations and world markets, and their influence on global institutions (such as the World Bank and International Monetary Fund (IMF)), the language of banking used in Romania, has been invaded by Anglicisms. Fast changes concerning economy and banking have taken place in Romania, as a result of the globalization process, and have generated the necessity of accepting new words.

Nowadays, we frequently accept words of foreign origin, especially Anglicisms, to name new things, terms, concepts, for which Romanian has no equivalent. It was mainly the mass-media that spread these words, which are rapidly adopted in our vocabulary.

English *borrowings* may fall under two categories:

- those whose use seems to be *justified* (because of lack of an equivalent in Romanian);
- the ones which are *unjustified* (used out of snobbery, out of people's wish to show off literacy in English).

Besides mass – media, specialists working in business, such as economists, advertising agencies, bankers, IT specialists, are also responsible for the spread of Anglicisms. Increasing professional and scientific specialisation creates a huge demand for banking and technical vocabulary. The massive growth of this specialist vocabulary has become unavoidable for defining concepts which specialists meet every day in their professional world. Examples of such words are: *desktop, laptop, back office, head hunting, free phone, board, discount, duty free, cash flow, franchise, mobile banking, second hand, show room, supermarket, trend, workshop, trainer, travel agency, voucher, floppy disk, credit card, debit card, receiver, knowhow, router, splitter, Microsoft, mouse, printer, scanner, site, hard, Internet, italics, bold, soft, advertising, banner, talk-show, prime-time*, and so on.

1. Anglicisms in the Romanian banking vocabulary

I have concentrated on what is generally known as lexical Anglicisms, more precisely on English words (they may be single, compound words or expressions that have been lexicalised, i.e. compounds such as *double entry ledger*; these particular words are so relevant to the world of business that no discussion on the influence of English on Romanian would be complete without them). Vocabulary is the most obvious mirror of culture, including contact between communities and, consequently, of innovations of all types. Words mirror innovations almost immediately, as vocabulary is the most dynamic part of a language. New words appear every day, but only some of them remain long enough in the language to become part of the basic stock.

The main reason for selecting the **business vocabulary**, mainly the **language of banking** – the field of this research – is the fact that the world of business is a very important

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source of neologisms in any language, and Romanian is no exception. The contacts between business people, specialised business journals and newspapers, and books, as well as TV programmes on business, may be considered a way through which many business words have entered the Romanian vocabulary.

The number of *technical terms* borrowed from English into Romanian in the field of banking, is extremely high, and their necessity cannot be contested, since their use is justified referentially, although many of them are present only in the jargon of financial specialists. However, many of these borrowings will not stay in the language, and those that will “take some time before they ‘settle in’, i.e. before they get fully integrated into the Romanian language” [1].

1.1. Structural aspects

The Anglicisms selected from *Ziarul Financiar* show differences as far as their structure is concerned. The category of nouns is the best represented. In terms of structure, the following types of nouns have been identified:

- **simple nouns:** *board, boom-ul, branch, brand, business, deal-ul, exit-uri, fashion, mail-uri, mall-ul, mix-uri, property, retail-ul, risk, top, trend*; (of these, some are nouns proper, some have been obtained by conversion from verbs: *deal-ul, exit-uri, mail-uri, mix-uri, retail-ul, risk*);
- **nouns derived with suffixes:** *holdingul, leasingului, lider, marketing, manager, management, operations, retailer*;
- **compound nouns**, based on the following patterns:
 - verb + verb: *test-drive*
 - verb + adverb: *knowhow, takeover*
 - verb + noun: *call-center*
 - noun + verb: *cash-flow*
 - adverb + noun: *back-office*
 - noun + noun: *cotă de piață, dobândă-cheie* (structural calques based on English models), *businessman*
 - adjective + noun: *real estate, chief economist*
 - adjective + verb + noun: *chief risk officer*
- **abbreviations:** *CEO(-ul)* (Chief Executive Officer), *sms-uri* (Short Messaging Service), *VP* (vice-president).

Adjectives are less numerous than nouns and also less various as far as their structure is concerned. The following types are present in my corpus:

- **simple adjectives:** *chief, general, corporate*
- **compound adjectives** built on the following patterns:
 - verb + preposition + verb: *like-for-like*
 - noun + verb (past participle): *unit-linked*

A special class of phrases containing nouns and adjectives borrowed from English is represented by the proper names of businesses. Of these, some are phrases in which both the head and its determiner are loanwords: *Happy Tour, Top Diagnostic, GE* (General Electric) *Money, Old Lane, Hit Lane*. Others are made up of only one element of English origin (usually the head) and a proper name that is either Romanian, created on the territory of Romania or foreign (other than English): *Rosegur Holding, Țiriac Air, Țiriac Holdings, Țiriac Leasing, București Mall, Băneasa Shopping City, Sacoor Borthers, Mandarina Duck, Rubikon Partners, Target Capital*. The latter category contains names of businesses that operate not only in Romania, but in other countries, too. The fact that such businesses bear half-English names may be considered a proof of the importance English is attributed in the field of economics in our country as well as elsewhere.

- Noul acord încheiat de România cu FMI pune accent pe rezolvarea problemelor de la companiile de stat cu pierderi printre care se află și Oltchim", spune Andrei Rădulescu, analist la firma de brokeraj **Target Capital**. (*Ziarul Financiar*, 18.09.2009)
- **UniCredit Tiriac Bank**, filiala locală a grupului italian UniCredit, a câștigat anul trecut 358 de milioane de lei (ceva mai mult de 97 de milioane de euro), profitul net marcând astfel o creștere cu 37%, în lei. (*Ziarul Financiar*, 18.09.2009)
- Sunt trei lucruri care vin rareori toate într-o lună", a declarat Văduva, **CEO** al **Tiriac Holdings**. (*Ziarul Financiar*, 22.11.2009)

Only two instances of adverbs imported from English have been detected in the texts analyzed. They are both compounds, made up of an adverb and a noun: *offline* and *online*. No verbs proper are present in the corpus.

1.2. Adaptation aspects

The Anglicisms in my corpus may be classified into two categories if approached from the point of view of their adaptation to the Romanian graphological and morphological system (considerations about their pronunciation cannot be supported with actual data and are therefore not attempted at): non-assimilated words and assimilated words.

In terms of spelling, the only loanword in my corpus that is written obeying the Romanian rules is *lider*. All the others preserve their original English spelling. In the case of assimilated nouns, as it will be highlighted in what follows, the nominative singular unarticulated form is purely English, but articles or plural endings have been added to this form sometimes, a mixture of English and Romanian spelling being thus the result, with the English base usually being separated by a hyphen from the Romanian particle (*boom-ul*, *deal-ul*, *retail-ul*, *mix-uri*, *mail-uri*, *exit-uri*, etc.).

- Îmbuteliatorul este controlat de fondul de investiții Innova Capital, cu o participație de 92%, care a intrat în această afacere în anul 2007, odată cu **exit-ul** unui alt fond de investiții, Oresa Ventures. (*Ziarul Financiar*, 26.03.2009)
- Planul de investiții în extinderea companiei a fost stabilit la începutul acestui an la 10 mil. euro, care cuprinde construirea celor trei noi **dealershipuri**. (*Ziarul Financiar*, 23.03.2009)
- Ghenea pregătește pentru **exit** două **business-uri** (*Ziarul Financiar*, 10.04.2009)
- **Businessman-ul** Florentin Banu, care a dezvoltat rețeaua de **supermarketuri** Artima și **brandul** de napolitane Joe, spune că **businessul** pe care-l conduce, axat în special pe dezvoltare imobiliară, a stagnat, o parte dintre angajați fiind disponibilizați în ultima perioadă. (*Ziarul Financiar*, 13.04.2009)
- **Deal-ul** i-a adus antreprenorului câteva milioane de euro, potrivit estimărilor ZF. (*Ziarul Financiar*, 25.03.2009)

Examples of words that are not assimilated from a morphological point of view include some nouns and all the adjectives and adverbs in the corpus: *back-office*, *business*, *call-center*, *CEO*, *chief*, *corporate*, *fashion*, *general*, *like-for-like*, *mall*, *marketing*, *management*, *manager*, *online*, *offline*, *property*, *real estate*, *retailer*, *takeover*, *test-drive*, *top*, *unit-linked*.

- În acest an însă nu mai putem miza pe creșterea vânzărilor", a declarat Cristian Amza, **CEO** și acționar minoritar al companiei La Fântâna. (*Ziarul Financiar*, 26.03.2009)
- Rețeaua de magazine presupune relația directă cu consumatorii finali și asigură o parte de **cash-flow**. (*Ziarul Financiar*, 17.03.2009)

- Luna noiembrie este, de regulă, vârful vânzărilor într-un an", a declarat Nikos Anyfantis, **marketing&trade manager** al Heidi Chocolats Suisse. (*Ziarul Financiar*, 7.01.2008)
- BDT Group, companie care deține în portofoliu **dealer** ca Ford, Mazda și Chrysler, precum și o divizie de **rent a car** și una de **leasing**, a amânat construcția celui de-al doilea **dealership** Ford, investiție de aproximativ 6 mil. euro pe o suprafață de 20.000 mp, programată pentru prima parte a acestui an din cauza căderii pieței auto cu peste 60% în ultimele trei luni. (*Ziarul Financiar*, 23.03.2009)
- Va fi o selecție **multibrand** pe **middle segment**, precizează Ghenea, care are un buget de 100.000 de euro pentru investiții în **marketing, promotion** și **HR**. (*Ziarul Financiar*, 10.04.2009)

The degree of integration of the English nouns selected from the articles considered may be highlighted by analyzing their behaviour relative to the categories of gender, number, case and articulation, which are interdependent in Romanian.

Of the three genders in Romanian, the masculine, the feminine and the neuter, the first two have their own paradigm, while the third relies on a combination of the masculine in the singular and the feminine in the plural. All of the three genders are semantically predictable in the sense that, with minor exceptions, grammatical gender corresponds with natural gender for animate nouns, while, for inanimate nouns, the assigned grammatical gender is neuter. The loan-nouns in my corpus are assimilated as far as gender is concerned in various ways:

- by using them with specific definite and indefinite articles. However, since some articles are common to various genders (for the nominative and accusative cases, indefinite proclitic: feminine singular – *o*, feminine plural – *niște*, masculine singular – *un*, masculine plural – *niște*, neuter singular – *un*, neuter plural – *niște*; definite enclitic: feminine singular – *a*, feminine plural – *le*, masculine singular – *(u)l*, masculine plural – *i*, neuter singular – *(u)l*, neuter plural – *le*), an additional test must be applied in order to decide which gender the noun has been assigned – preposing the adjectival numerals *o* for singular and *două* for plural feminine nouns, *un* for singular and *doi* for plural masculine nouns and *un* for singular and *două* for plural neuter nouns. Thus, the English-origin nouns selected from my corpus are of the following genders:
 - **Masculine:** *CEO-ul, liderul, retailerului, retailerul, managerii, chief executive-ul*
 - **Neuter:** *(ale) boardului, business-ului, mix-urilor, leasingului, holdingului, brandurile, businessurile, boom-ul, deal-ul, holdingul, marketingul, knowhow-ul, businessul, rebrandingul, retailul, targetul, un business, un brand.*

None of the borrowed nouns in my corpus may be classified as feminine.

- by using them with gender-specific number inflections. As Frățilă [2] observes, Romanian has pairs of noun endings for gender and number that may be added to both articulated and unarticulated nouns (a list of these endings is provided by Hristea) [3]. The test suggested above may prove useful in clarifying gender, especially for speakers and readers unfamiliar with the pairs of number and gender-related inflections. Three of the nouns in my corpus that have been assigned gender by means of adding such inflections are neuter – *branduri, mail-uri, sms-uri*, while only one is masculine – *businessmeni*.
- by using them with determinatives which agree with them in number, gender and case. Possibly such determinatives are:
 - a) *demonstrative adjectives*. In Romanian, the demonstrative adjectives have different forms according to whether they refer to something that is close to the speaker or farther away from him/her. Thus, for nouns referring to objects or people that are in the speaker's

proximity, the accompanying demonstrative adjectives are *acest* – masculine and neuter singular, *aceasta* – feminine singular, *acești* - masculine plural, and *aceste* – for feminine and neuter plural. Nouns having referents situated at a distance from the speaker or hearer, the accompanying demonstrative adjectives are: *acel* – masculine and neuter singular, *acea* - feminine singular, *acei* – masculine plural, and *acele* – for feminine and neuter plural. Consequently, *acest brand* and *acest business*, with the possible plurals *aceste branduri* and *aceste businessuri* suggest that *brand* and *business* may be considered assimilated to the neuter gender in Romanian.

- În 2011 vom continua să dezvoltăm asigurările de viață, dar vom susține și alte linii asemănătoare **acestui business** cu potențial ridicat: asigurări de locuințe, de asistență turistică și asigurări corporate", a declarat Marie Kovarova, CEO al Generali Asigurări. (**Ziarul Financiar, 29.08.2010**)
- Puteți fi siguri că **aceste branduri**, Ardaf și Generali, vor fi însă păstrate, la fel și rețelele teritoriale ale celor doi asigurători, au declarat oficialii grupului. (**Ziarul Financiar, 2.06.2009**)
- Abia în 2008 **acest business** de banking a atins un nivel de 20 mil. euro și un profit brut de aproape 1 milion de euro. (*Ziarul Financiar*, 23.07.2009)

b) *qualifying adjectives*. The nouns in my corpus that are assimilated into Romanian by this means occur together with adjectives in the positive degree, either in pre-position (*noi brand-uri, primul retailer*) or in post-position (*businessurile noi, retailul european, retailul german, marketing direct, un brand italian*) and in the relative superlative degree (*cei mai bogați businessmeni*). In *noi brand-uri*, the adjective „noi” has the masculine/neuter plural form. The gender ambiguity may be solved by applying one of the tests suggested earlier. Preposing gender-specific adjectival numerals: *un nou brand, două noi brand-uri* helps us clarify the distinction in favour of the neuter. In the case of *primul retailer*, the ambiguity masculine – neuter may be overcome by using the whole noun phrase in the plural: *primul retailer – primii retaileri*. It follows from these forms that *retailer* has the paradigm of a masculine noun. The same may be the criterion on the basis of which one may establish which gender has been assigned to the nouns *retailul* and *un brand*. Their plural forms – *retailurile europene, retailurile germane, niște branduri italiene* correspond to the paradigm of the feminine. Thus, if their singular form is masculine and their plural is feminine, the nouns belong to the category of neuters. *Businessurile noi*, which is feminine in form, may be tested the other way round: by looking at its singular. *Businessul nou* corresponds to the masculine, which triggers the conclusion that the noun under discussion has been assigned the neuter gender. For the singularia tantum noun *marketing*, the qualifying adjective used to characterize it is not of much help in establishing which gender the former is considered to be. The tendency is to classify *marketing* as neuter on the basis of its referring to something inanimate, to a process rather than on the basis of the adjective preceding it. *Cei mai bogați businessmeni* poses no problems as far as gender assignment to the head noun is concerned. A structure whose plural form is masculine can be nothing but masculine.

- Odată cu demararea programului "Rabla" din acest an majoritatea importatorilor și dealerilor de pe piața locală au demarat **noi campanii de discounturi** pentru a atrage clienți. (*Ziarul Financiar*, 19.03.2009)
- Potrivit unei analize realizate de ZF, **cele mai mari discounturi** din piață se regăsesc în cazul modelelor Ford Focus al căror preț este redus cu 6.560 de euro, de la 16.550

de euro la 9.990 de euro, discountul fiind compus din cel de 2.700 de euro - adică cele trei vouchere de 900 de euro fiecare din cadrul programului "Rabla" - și reducerea oferită de importator. (*Ziarul Financiar*, 5.05.2009)

- Sub supravegherea **celor mai respectati manageri** financiari, aceste active au fost oferite pe o piață transparentă și deschisă celui care a dat cel mai bun preț. (*Ziarul Financiar*, 8.02.2009)

Conclusions

From the corpus analyzed, the best represented category of words is that of nouns. Adjectives and adverbs are less numerous, while verbs are missing. Nouns are also the most diverse in structure, and components of English only or partly English noun phrases that represent names of businesses. English-origin words fall into two categories if seen from the point of view of their adaptation to the Romanian morphological system: assimilated and non-assimilated lexical items. Those in the latter category have adapted in various ways: by being used with Romanian-specific definite and indefinite articles, with gender-specific number inflections or with determinatives which agree with them in number, gender and case (demonstrative and qualifying adjectives).

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LEXICAL FEATURES OF LEGAL LANGUAGE. SOME ISSUES OF LEGAL TRANSLATIONS FROM A LEXICAL PERSPECTIVE¹

Introduction

Anyone who hears the term *legal language* thinks immediately of grammatically complex, sparsely punctuated, over-lexicalized, opaque written text. Is the description an exact one and, if so, how did it come to be so?

In Anglo-Saxon legal language what mattered was what was *said* by the participants, not what was written by a scribe [1]. The written documents were merely evidentiary of the oral ceremony, rather than operative or dispositive legal documents in the modern sense.

Hence the expression "An Englishman's word is his bond." However, over time, the written document, instead of being simply a record of what had already been accomplished orally, that is of the performative act, came to constitute the performative act itself, although it took a long time and in some areas of the law, like the British marriage ceremony for instance, the spoken word still retains its pre-eminence. Contracts can still, even today be purely oral, although typically there must also be a written record, or memorandum, of the contract. Even so, the memorandum may be nothing more than a sales receipt and legally it is simply the written evidence that there was an old agreement; it does not constitute the contract itself [2].

Even in the area of legislation, the written text was originally primarily a report of what had been said.

Yet, the law includes many different activities from the drawing up of statutes to the contracting of agreements between individuals, all of which need to be recorded in a written form. In spite of their diversity, it is perhaps not too far from the truth to say that each of these activities is in some way connected with the imposition of obligations and the conferring of rights. Consequently, whoever composes a legal document must take the greatest pains to ensure that it says exactly what he wants it to say and at the same time gives no opportunities for misinterpretation. The word *say* is important in this context, because when a document is under scrutiny in a court of law, attention will be paid only to what, as a piece of natural language, it appears actually to declare; any intentions of the composer which fail to emerge clearly are not usually considered in arriving at what the document means and if the composer happens to have used language which can be taken to mean something other than he intended, he has failed in his job [3].

But to externalize intentions in this way is not easy. Natural language being such a breeding ground for ambiguity, to communicate just one set of meanings while excluding many others is almost impossible; but the lawyer must at least make the effort, and legal language has many peculiarities which are clear evidence of the kinds of effort that have been made.

Speaking of legal language as communicating meaning is in itself rather misleading. Of all uses of language it is perhaps the least communicative, in that it is designed not so

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much to enlighten language-users at large as to allow one expert to register information for scrutiny by another. This is another factor which has provided opportunities for unusualness. Legal writers, pushed into oddity by their attempts to be unambiguous, are pulled as it were in the same direction by the knowledge that since their productions are for the benefit of someone as familiar with the jargon as themselves, they have no need to bother too much about the simpler needs of a general public [4].

1. Lexical features of legal English

Mellinkoff describes legal language largely in terms of vocabulary [5], identifying the following characteristics:

1. Frequent use of common words with uncommon meanings;
2. Frequent use of Old and Middle English words once in use, but now rare;
3. Frequent use of Latin words and phrases;
4. Use of French words not in the general vocabulary;
5. Use of jargon and argot;
6. Frequent use of formal words;
7. Deliberate use of words and expressions with flexible meanings;
8. Attempts at extreme precision.

When asked to describe legal language, attorney subjects invariably refer to terms of art (i.e. jargon), Latinisms, archaic words and phrases etc.

Many lawyers are aware of the difficulties that non-lawyers have in understanding legal discourse and they tend to attribute these difficulties to a combination of esoteric vocabulary and the conceptual complexity of the law [6].

The vocabulary of the law is extensive. Many critics consider legal terms to be worthless jargon whose main purpose is to confuse the public. More moderate voices might reject the conspiracy theory, but nonetheless suggest the legal lexicon is full of old words and phrases, many survivors from Anglo-Saxon, Latin and law French days, that should long ago have been relegated to the history books. Lawyers defend their specialized vocabulary as essential to communication within the professions; even it may be difficult for the lay public to understand.

1.1. The archaic character of legal vocabulary

Language changes continually, but the language of the law is conservative, tending to resist change and changing [7]. D. Crystal and D. Davy consider that it is especially notable that any passage of Legal English is usually well studded with archaic words and phrases of a kind that could be used by no one else but lawyers [8].

One of the main justifications for the archaic character of the legal lexicon is that the antiquated vocabulary is more precise than the modern equivalent. Thus, lawyers tend to believe that these archaisms enable clearer and less ambiguous reference and give greater weight and authority to the language [9].

Certain registers are characterized in part by their use of archaisms, particularly registers associated with institutions, such as church or the legal system. The extensive use of archaisms in legal texts arises also from the fact that the law was the last institution to stop using the French and Latin of the Norman occupation. French was still used in the law in the eighteenth century.

Legal language has preserved several morphological forms that have died out in ordinary speech. *Ye*, the old plural of *you*, has survived in the phrase *Hear ye*. One can still encounter the verb form *witnesseth* in contracts of insurance. Actually, *witnesseth* is often stripped of any context and placed at the beginning of the contacts as a totemic signal that roughly means: "This is a legal contract; the following are its terms" [10]. Other examples are *sayeth* and *brethren*. Lawyers have also preserved obsolete word order in certain set phases.

These anachronisms lend a certain dignity or stateliness to the occasion that it would otherwise lack. Preserving a small number of archaic phrases is not so bad as long as the significance is clear, beginning a court session with *hear ye* or *oyez* is at worst rather quaint [11].

A more problematic archaic feature of legal language is the use of *same* as a substitute for a pronoun, as in the following example:

She made an offer in a letter to buy the machinery, and I accepted same.

Writing *the same* in this context is marginally more acceptable, but it is also anachronistic.

In ordinary speech, *same* usually implies comparison to a similar object or person: that implication is lacking in the legal sense, which refers to identity or reference.

As we have already mentioned, lawyers tend to believe that archaic language of this sort is quite precise, but that is simply not correct. *Same* is as ambiguous as *it*. *I accepted same* does not clarify whether I accepted the offer or just the letter. In the above sentence, therefore, *it* is just as clear or unclear as *same* and has the added advantage that it is acceptable modern English.

Same may be more ambiguous than a regular pronoun, since *same* can be singular or plural, whereas *it* or *them* specifies the number.

Another common and ancient legalism is the use of *said* as an article, demonstrative pronoun or adjective. Used in this way, *said* is clearly an oddity for the point of view of Standard English.

A variant of *said* is *aforesaid*. It seems to mean exactly the same as *said*, because anything *said* was necessarily said before or 'afore'.

Same, *said* and *aforesaid* are almost certainly literal translations from Latin or perhaps Law French.

Tiersma considers that there is one way in which *said* or *aforesaid* is theoretically more precise than *this* [12]. Specifically, *this* can be utilized anaphorically or deictically. *Said* and *aforesaid* are exclusively anaphoric in that they can only refer to something that has been mentioned previously. Within a legal text, however, there is virtually no possibility of a demonstrative like *this* being used deictically: *this deposit* or even *the deposit* in a contract or lease can logically only refer to a deposit previously mentioned in the same text, not to some hypothetical other deposit in the outside world. So, it would be useless to preserve *said* in *said deposit*, for instance, especially when the less cryptic *above* or *above-mentioned* is always available.

The legal profession's long retention of *said*, *aforesaid*, *same* and *such* cannot be justified as adding precision or clarity to the text. A drafter who wants to clearly refer to a noun that has been introduced previously can do so in modern English by the use of *the* + noun or if necessary, *the above mentioned* + noun or the *above* + noun. *This* or *that* is a better choice than *said* or *such*. And *it* will usually replace the legal sense of *same*. There is no need for these anachronisms.

There are several of subjunctives, virtually all of which have died out in modern English, especially in spoken language. The formulaic subjunctive involves the use of a verb in its base form and conveys roughly the same meaning as *let* or *may*. It is considered formal and old fashioned.

In legal usage, the formulaic subjunctive is still very much alive. It is even more common in the passive: *be it known*, *be it remembered*, *be it enacted*.

Legalese has long been characterized by another archaic trait: constructions of the type *hereunder*, *therein* and *wherewith*. These words are common in medieval English. Although similar constructions still exist in Germanic languages like Dutch and German, they have died out in contemporary English and as a result, people today have trouble understanding these phrases.

Despite the archaic nature of these words - or perhaps because of it - lawyers continue to sprinkle their discourse with *hereunders* and *thereins*. It was argued that the terms are archaic and often imprecise.

1.2. Latin and French words

Legal English owes a particular debt to Latin and French. In 1066 French became the official language of England, being for a period of nearly 300 years the language of official proceeding. During this period Latin also remained the language of formal records and statutes. In 1356 the Statutes of Pleading being enacted, it stated that "all proceedings should be in English, but recorded in Latin". On the other hand the use of French continued into the seventeenth century in certain areas of the law. Some writers started to adopt Latin words for making their texts more sophisticated, leading to an ornate style used to impress rather than inform. Even today, Latin grammar is responsible for some of the ornateness and unusual word order of legal texts [13].

Latin and French left a deep imprint on legal English, thus legal English is mixed as a language of interaction between Old English, Medieval Latin and Old French [14].

The Latin words can be divided into two different groups. The first includes typical Latin words and expressions such as *writ of a fieri facias* and the second includes Latin words adapted to English as *impugn*.

The most common Latin words and phrases are: *a fortiori*, *a priori*, *ab initio*, *ad hoc*, *ad hominem*, *ad infinitum*, *ad referendum*, *ad valorem*, *annus et dies*, *de facto*, *de jure*, *et al*, *inter alia*, *jus*, *pro rata*, *quid pro quo*.

Nowadays the legal texts still preserve Latin legal maxims and an illustrative example can be *Ubi jus, ibi remedium* which signifies *Where there is a right, there is a remedy*.

Because the crucial period for the textualizing of the law was during the period when the king and the nobility standardly spoke French, legal language still displays significant French influences. At first, French was the language of the courts, though there were concessions to the fact that the language of the majority of the population was English. For centuries the law worked with a strange mixture of the two languages [15].

Gradually, the English language drove out the French and by the sixteenth century the number of French legal terms in active use had shrunk to under a thousand.

The use of French and Latin in legal proceedings was only finally and permanently ended in 1731 [16].

A vast amount of the most basic legal vocabulary is of French origin (*appeal*, *complaint*, *evidence*, *judge*, *tort* or *verdict*). French influence can be also observed in some legal phrases following the French word order: *attorney general*, *fee simple*.

1.3. Binominals

Another feature is represented by the frequent use of conjoined phrases (or binominal expressions) which are traditionally termed *doublets*. Binominal phrases consist of two words from the same grammatical category, coordinated by *and* or *or* [17]. Although the most common kind of binominal phrase comprises two coordinated nouns, words from all four major grammatical categories can be combined. There are numerous synonyms or synonymous pairs commonly used in legal writing, being represented by:

- nouns: *terms and conditions*, *law and order*, *goods and chattels*, *loss, injury or damage*, *import duty and tax*, etc.

- verbs: *perform and discharge*, *alter and change*, *bind and obligate*, *furnish and provide*, *fulfil and perform*, etc.

- adjectives: *null and void*, *fit and proper*, *sole and exclusive*, *final and conclusive*, *transferable and assignable*.

- adverbs: *slowly and inexorably*

Many binomials represent a surviving lexico-grammatical consequence of the two languages, French and English, working side by side: *devise and bequeath breaking and entering, acknowledge and confess, null and void*. Indeed, binomials are up to five terms more frequent in English legal language than in most other prose genres [18].

1.4. Formal and ritualistic language

These are main features of the legal discourse. The frequent use of formal words sets a solemn tone to legal texts. Formal words like *initiate* 'begin' or *terminate* 'end', which are rarely used in general English, are quite frequent in legal texts. Other formal words are *abeyance, acquiesce, ambit, caducity, commence, complete, construe, convene, malfeasance, malversation, notify, quash, proviso*, etc [19].

In the courtroom, verbal formulas and ritualistic words put the audience on notice that this is a proceeding with important consequences. The formality of the courtroom reminds participants that this is an adversarial setting. Furthermore, ritualistic language helps frame the proceeding, marking its beginning and end. Signalling the start of the session is the talismanic cry of the bailiff: *Oyez, oyez, oyez* or *Hear ye, hear ye, hear ye* followed by an invocation for all to rise. The ritualistic administration of the oath to witnesses and jurors, and their placement in boxes that separate them from the outside world, only heightens this otherworldly impression. Tiersma quoting Lakoff concludes that we should, not be too quick to abolish ceremony and formality, since we want the courtroom to be hallowed to be set aside [20].

One of the most important functions of legal language is a performative one [21]. Legal language carries the force of the law: the statement is the act. A person who has been pronounced guilty is guilty (whether he is or not, in reality). When a person has been missing for seven years in many jurisdictions a court can declare him or her dead, whether or not that is the case.

It is perhaps this power of legal language, and the fact that the law can only be communicated through it, that has led to the ritualistic quality of much legal discourse [22].

The early history of the language of the law was made rememberable by repetition, rhythm, rhyme, alliteration and an awestruck aspect for the magic potency of certain words.

Planned for that effect, these features fastened upon the language of the law in a time of illiteracy when the very survival of law depended on mnemonic devices. But, the necessity for repetition and the trick of verse to insure the law's survival passed long ago [23].

Religion uses similar rituals and formulaic expressions most effectively. Thus, the ritualistic language and ceremonies of the courtroom have much in common with a religious service, and serve much the same purpose. The rituals and archaic language indicate that this is a special occasion, quite different from ordinary discourse. The formal and unusual clothing of the main participants, the vestments of the priests, or the robes and wigs of the judges - reinforce the impression that this is a solemn occasion and add an aura of authority to the proceedings.

Many written legal documents also have an extremely formal quality, an impression often intensified by archaic words and grammar. Pleadings to the court typically begin with the phrase *Came now plaintiff* Likewise, such documents often end with equally ritualistic words, as when a complaint finishes with the prayers for relief: *Wherefore, plaintiff prays for relief as follows* ...

As in the courtroom, the most formal or ritualistic parts of a legal document or speech event tend to occur at the start and the finish. This is consistent with their function of separating the ordinary from the legal. Once again, ritualistic language creates a frame around the document, marking its beginning and its end [24].

Private legal documents may also be quite formal in tone. Perhaps the best example is a will.

While formal legal language is normally not essential for a valid document, it may nonetheless have a function. Many documents, especially when they are informal and written by the parties themselves, raise doubts about whether the person intended to make a binding legal commitment, or was instead expressing a vague intent to do so in the future.

As in the courtroom, formal and ritualistic language in wills and similar documents can signal to the parties that this is a legal act with significant consequences. This is called the ritual function of the formalities surrounding the execution of certain legal documents [25].

Even though formal legal language may serve some purpose, we should ponder whether that goal might not be carried out, just as well by some other means, one that does less injury to the goal of clear communication.

Taken to extremes, the language of lawyers can be so formal as to become pretentious.

Generally speaking, the pompous tone of much legal language derives from the overuse of relatively unusual words often of Latin origin, where a more common word would suffice: *approximately for around, commence or initiate for begin, desist for stop, employ for use, prior for earlier*, etc.

Efforts have recently been made to reduce unnecessary formality and pompousness in legal documents [26].

1.5. Technical terms

Legal English, in common with many other professional languages, employs a great deal of terminology that has a technical, special meaning which is not generally familiar to the layman. The technical meaning of words in legal texts is often stabilized, clarified, single and precise. There are widely used technical terms, such as, *waiver, covenant, tort, defect, remedy, jurisdiction, damages, losses, indemnities, tenancy*, etc, which do not have any hidden meanings and which are not very ambiguous.

For instance,
waiver 'an official written statement saying that a right, legal process, etc. can be waived, i.e. ignored'
covenant 'a legal agreement in which someone promises to pay a person or organization an amount of money regularly'.
tort 'an action that is wrong, but not criminal and can be dealt with in a civil court of law'.

An important feature which can be identified in many legal texts is represented by frequent use of common words with uncommon meanings, hence becoming technical terms. Words such as *action, article, consideration, construction, execute, party, prefer, prejudice, satisfaction*, etc are not used for their common meaning, but for their special meaning [27].

Thus, in legal contracts *action* means 'lawsuit', *party* has the meaning 'a person litigating' while *execute* means 'to sign to effect'. There are also other uses of common words with uncommon legal meanings: *alien* 'transfer property'; *counterpart* 'duplicate of document'; *instrument* 'legal document'; *letters* 'document authorizing one to act'; *serve* 'deliver legal papers'

2. Some issues of legal translations from a lexical perspective

Taking a start from a twofold ambiguity of the notion of legal language, Mazzaresse distinguishes some sorts of problems concerning legal translations [28].

The particularity of problems met by legal translation is approached from an ontological perspective, stressing the so called language-dependent character of legal norms, and from a semiotic perspective stressing the constitutive nature of legal language and the

importance its very prescriptive function has in affecting the meaning of the linguistic formulations it consists of.

From an ontological point of view, the peculiarity of problems different forms of legal translation can meet stems from, and is chiefly due to, the language - dependent character of law, or more precisely, of the norms whose totality identifies and defines a legal order.

From a specific semiotic point of view, the particularity of the problems different forms of legal translation can meet are affected by the very same pragmatic features along which legal language can be identified in its specific characters and, hence, distinguished from other languages differing with regard to their respective nature and/or specific function [29].

Regardless of the different views the language - dependent character of legal norms is usually acknowledged and commonly taken from granted.

To acknowledge the language - dependent feature of norms does not necessarily imply that law is simply language. This acknowledgement does not necessarily lead to confine and reduce law to its linguistic expression. It only commits to the fact that law cannot but have a language through which to be formulated, a language as a necessary means of expression and the very possibility of its cognition and communication.

Regardless of the differing and often competing understandings of what is to be meant by the debated notion of *legal knowledge*, to grant the language dependent character of legal norms, actually amounts to admitting at least that language is what the object of legal knowledge cannot but be determined by.

Features characterizing the language of law are of basic relevance: they obviously ground the sorts of problems to be dealt with when legal translation concerns this very form of legal language. The traits characterizing the language of law can vary to a greater or lesser extent because of the different legal cultures to which each the legal system belongs.

Despite the differences to be taken into account along with the different legal systems, the language of law is a complex mixture of ordinary and technical language.

The main feature characterizing the language of law as ordinary language, as well as the main sort of problem affecting its translation, is fuzziness stemming from it by syntactic or properly semantic factors. Translation and linguistic formulation of legal texts meet one and the same dilemma: to grant certainty of law, without preventing it from being adequate to, and enough flexible to cope with the variety of forms.

Contrary to what might be thought, the difficulties to be found in translating the language of law are not reduced in virtue of its technical features. Different from other specialized languages legal language lacks not only an international jargon, but a sharply defined national jargon as well [30].

Technical terms used in the language of law raise an important problem of legal translation due to both inter-lingual and intra-lingual reasons. At an inter-lingual level that is obviously so, either because of the different meanings apparently homologous technical terms can be given in different legal systems, or because of the lack in the target language of a straight and immediate legal notion corresponding to the one to be translated from the source language.

At an intra-lingual level that is so- perhaps not so obvious as at the inter-lingual level, either because of the different meanings homonymous technical terms may happen to be given in one and the same legal system with regard to distinct regulations, or because of the possible differing technical meanings the terms of one and the same natural language acquire along with the different legal systems they are made use of. For instance, compare the procedure termed *appeal*, or else the judicial institution named *Supreme Court* in the British and in the United States legal system, respectively.

The difficulties which technical terms give rise to at the inter-lingual and the intra-lingual levels are to be faced both when legal translation is about a bi- or multi-lingual legal

text addressed to a single community sharing - to a greater or lesser extent - the same legal culture and tradition, and when the plurilingual legal text is addressed to a plurality of different communities, each with its own legal culture and tradition (international and multinational communities).

Conclusions

Gibbons considers that, for the moment, we have to take legal language seriously, since there are dangers inherent in the editing process that revises a law into plain English [31]. It is unlikely that major reforms in legal language will take place, since lawyers exert much effort in finding loopholes and alternative readings of legal documents; so when these documents are produced, a major objection is to avoid leaving them open to hostile or unintended reading, and therefore this produces the need for "maximal precision".

The claim that legal language is incomprehensible can be seen to be partly attributable to a lack of knowledge that leaves non-members of the discourse community without the interpretative resources to make sense of texts. As Crystal says, legal discourse is pulled in different directions [32]. Its statements have to be so phrased that we can see their general applicability, yet be specific enough to apply to individual circumstances. They have to be stable enough to stand the test of time, so that cases will be treated consistently and fairly, yet flexible enough to adapt to new social situations.

The statements of legalese have to be expressed in such a way that people can be certain about the intention of the law respecting their rights and duties. It is obvious that no other variety of language has to carry such a responsibility.

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SUPPLICATION, UNIVERSAL TO ALL CULTURES¹

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God (Philippians 4:6, New American Standard Bible, 1995)
Nu vă îngrijorați de nimic; ci în orice lucru, aduceți cererile voastre la cunoștința lui Dumnezeu prin rugăciuni și cereri, cu mulțămiri (Filipeni 4:6 Romanian tr. Cornilescu)

Introduction

Cries of supplication originated in Romanian and enjoying a version in English will be perused from two anthologies, "Introduction to Rumanian Literature" [1]¹ and "Fairy Tales and Legends from Romania" [2]. Due attention will be given to the pre-communist invocation submitted to translation during the communist regime, our ears becoming attentive to the voice of the supplicant and the versions authorized for use by political censorship. The brevity of our quoting activity actually means minimal specification of context and context.

For supplication, every culture has purposefully arranged for a specific language with its surrounding and related words. When there are opportunities to make supplication, asking divine power – or any prevailing power, for all that matters – for help, mercy or forgiveness, this act can be in any language. It falls into the larger class of asymmetrical relationships within a power model of interaction and into the more restricted class of requests when the hearer is *asked* to do something and not merely *told* to do something. It is also worth recalling the fact that the outcome ought to be largely or solely for the benefit of the requester. Requests then, are nearly always mitigated since the performance of the action is to result in a favour going to the requester. Moreover, by the side of mitigation, we shall note marks of endorsement of the supplication in the literary excerpts below, endorsement that may require excuses, justifications, even offers or rewards.

Among several acts of worship, supplication is distinctly one form of asking for help, whereas prayer is a set of ritual movements and words that direct a worshipper's thoughts and actions away from sin. At the same time, one remembers God, accessible at any time and in any place, when kings stand next to the poor, the white stand next to the black, Arabs stand next to Europeans. Then all matters related to the world are left behind and believers proclaim that God is the greatest.

Aldredge-Clariton [3] wrote a book that provides lay persons, and not only clergy, with a unique resource, according to an internet description, to use in community settings, healthcare institutions, faith communities. It is gratifying to find out about the existence of blessings and prayers that respect people from diverse religious traditions and that use gender-inclusive language for humanity and divinity. Below, in our illustrations of the speech-act that is our topic, we shall look at assemblages of smaller, piecemeal components that need to be discussed in their translated presentation.

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We shall see that religiosity predicts a host of positions belonging to humanitarianism, sympathy for the helpless, support for affirmative actions. It similarly attracts lay effects, because it reformulates those positions for social relations between humans. If we ask ourselves about a possible core model to be detected in supplication, we shall note the following in our literary fragments: religious linguistic expression no longer maintains the sacred status for addressing divinity and has nothing to differentiate it from its secular counterpart. In English, synonyms of the verb 'supplicate', beside the headword 'beg' and the ordinary 'pray', can be the formal series of such verbs as 'bid', 'beseech', 'petition', which can all be considered in equipollent distribution, that is, being equal in force [4]. Translators of the Romanian fiction classics to be put together below have often considered part of the original Romanian vocabulary a manifestation of irrelevant anachronisms and offered updated lexemes in their English version.

1. Double standards

The distinction between suppliance (entreaty) and supplication (prayer) may be drawn up with the latter including the idea of divinity appealed to as possible mediating help.

1.1. Ion Creangă, in his creative way of recasting things divine as things of the commonplace, begins one story (*Ivan and His Bag*) humorously with God and Saint Peter in the guise of two rural travelers. The saint's wish is initially phrased as supplication and eventually turns into suppliance:

"O Lord!" said Saint Peter anxiously, "We had better make haste or move aside lest this soldier in a pugnacious mood cause trouble. You remember I once got a tough beating from a soldier like him!" (FTL: 284) (tr. Ioana Sturdza)

- *Doamne – zise atunci Sfântul Petre, spăriet – ori hai să ne grăbim, ori să ne dăm într-o parte, nu cumva ostașul cela să aibă harțaș și să ne găsim beleaua cu dânsul. Știi c-am mai mâncat eu odată de la unul ca acesta o chelfâneală.* [5]

As a rule, the way one speaker addresses the other is indicative of the nature of the relationship between those two. And also as a rule with Creangă, there is much openness and wonder for people with their good sides and their bad sides too. However, we find it proper to discuss, in this particular case, the relationship set up between outsiders (writer and translator) and insiders (literary protagonists). The original singular number in "știi", bespeaking of addresser-addressee intimacy like between co-sufferers, is wiped off by the number-neutralized "you remember" in the translation. What is more, the whole of St Peter's entreaty is marked by a degree of formality and even British stiffness that we fail to detect in the Romanian. It is enough to contrast the dialectal *spăriet* to *anxiously*, the familiar urge *hai* to *we had better*, the relaxed *nu cumva* to the archaic *lest*, *să aibă harțaș* to the elevated *pugnacious mood*, the rustic phraseology of *să ne găsim beleaua* to the ordinary collocation *cause trouble* or the vernacular *chelfâneală* to the paraphrase *a tough beating*. In sum, respect and affection between the literary participants are hidden yet guessed in the juicy informality of Creangă's style, whereas signs of the previous cannot be seen in the translation. Searched equivalence in the English language somewhat erases the cultural specificity of the source text.

1.2. The language of supplication can be reinforced by the language of supplicating hands, hence the equating of palms up with supplication in all cultures. Every prayer is made meaningful in that gesture. A visiting priest in Texas, in a report made by Wuthnow, was heard saying, "If somebody comes at you with a gun, you put your hands up. It's a sign of

surrender. So, first of all, we surrender to God. But then, what sign does the referee make when that football goes through the goalpost? You put the hands up. That's a sign of victory." [6]

In the fragment below, the picture of the original chapter has something to do with the hands, which is the Romanian form of homage, whereas the translation capitalizes on intimation of supplication which can be defined as a humble request for attention. The different understanding prescribed by the translation is further created with the occurrence of the verb "talk", by the side of other differences spread throughout the three lines reproduced below:

As Lady Natalia sat down in front of the piano, she turned to Iancu and in a soft whispering voice asked: 'How's your daughter, Iancu?' 'Thank you, your Honor. She bids you humble grace!' replied the businessman, flattered to talk about his cherished pride. (IRL: 243)

Acum domnița se așeză în fața clapelor, întrebând în treacăt, pe șoptite:

- Ce-ți face fata, Iancule?

- Mulțumesc, măria-ta, sărută mâna! răspunse omul de afaceri, măgulit în dragostea și mândria lui. [7]

The benefit of symbolism here (with *a săruta mâna cuiva*) concerns efficiency: the cognitive investment needed to process the communication is largely automatic, requiring little in the way of time-consuming deliberative interpretation, so the expression can become elliptical. For Romanians to say, moreover, to do that gesture of kissing the back of a hand is the purest mark of respect; yet, to see it occurring in a paradigmatic variant for the third instead of the first person is rather unexpected. The English version makes it explicit that it is assign of reverence imagined by the current speaker in behalf and on behalf of the missing character: *She bids you humble grace!* In general lines, all supplication assumes the need of a flourish of ingratiating words, no matter how many or how complicated culture-bound references are. In supplication, the recipient or addressee is assumed to care for the addresser. In the situation above, the addressee is allusively begged to care about the addresser's relative.

1.3. In Mihail Sadoveanu's *The Hatchet*, a man remembers Vitoria's husband doing 'business' with a priest:

And Father Vasile sent for his red stole, his prayer book, and the other things he needed. He blessed the flock, praying that it should reach the wintering place in safety and increase in the spring. And the man with the brown cap took money from his belt and paid handsomely and Father Vasile was greatly pleased. (IRL: 38)

Și părintele Vasile a trimes să-i aducă basmaua cea roșă cu patrafirul, cartea și celelalte scule ale sfinției-sale. A binecuvântat turma frumos, s-ajungă cu bine la iernatic și-n primăvară să sporească. Cel cu căciula brumărie a scos din chimir ș-a plătit, rămânând părintele Vasile tare mulțămuit. [8]

In the scene reproduced above, the reader is told about supplication rather than prayer, considering the difference between asking for wishes to be fulfilled sooner than trying to keep evil and sinful thoughts at some distance. The reader will know that from understanding the motivation of the sheep-owner when he is to give some pay to a priest. Therefore, what is going on in the quoted passage is, in spite of an appearance of privacy, formal, public and performed. In other words, in contradistinction to the other quotes we have chosen, this supplication has a professional setting, starting with the honored title of or

the pragmatic honorific of 'father'/'părinte', which is quite becoming in the situation. This supplication also clearly reveals that, for a successful supplicant, it is vital to have a plan and to have authority of some sort.

1.4. In Liviu Rebreanu's *The Death Dance*, readers are confronted with fighting soldiers and their misadventures. At one of the crucial moments, when getting a wound in the leg, the character called Haramu "begins to murmur the 'Our Father' and feels a little more comforted" (IRL: 92). Not much later, other soldiers appear in the ditch, looking terrified by the fight. One of them, Boroiu,

[...] swears savagely. Haramu strains himself to call out but only a moan escapes his lips. 'Good God! What's the matter, Haramu? Have you been hit?' (IRL: 93)

In the Romanian original, Haramu „începe să zică în gând «Tatăl nostru» și parcă se mai liniștește.” Boroiu „înjură sălbatic. Haramu vrea să-l strige și nu poate. Geme.

- Ce-i cu tine, Haramule? Ești mort? ” [9]

From the claimed flexibility in patterning the supplication, there is a surprising addition of the translator into English of the religious exclamation of *Good God*. This expletive is probably capitalizing on the hidden sameness of the literary protagonists, spiting their behavioral distinction, with one praying and the other one swearing. The expletive also plays the role of saving face for the one who used bad words the minute before. Next, our attention is drawn by a pale representation in translation of the force of covert supplication in the question *Ești mort?* We might consider that the unfaithful rendition (*Have you been hit?*) is, in our opinion, an attempt to strategically reduce the unknown to the known in turning that spoken line from Romanian into English.

1.5. Thwarting the expectations about a beneficial supplicating moment brings in devilish contributions, as shown by Barbu Ștefănescu Delavrancea in *Devil's Luck*. The unhappy pauper, father of hungry seven, provider for nine mouths plus Plavita/Plăvița the cow, avoids praying.

Beneath him, the hard, cold earth; above, darkness; in the house, the children going to sleep whimpering; in the yard, Plavita snorting from sheer hunger; he himself dogged by worry and bad luck. 'What about tomorrow? Suppose I have nothing to empty into the trough? What am I to do tomorrow? God is above, on high, but His Wife doesn't meet Him in the doorway, saying: 'Nine mouths, man and Plavita makes ten!' God is above, but, if I don't get any work tomorrow, if I have no luck tomorrow either, I'll have a few drinks and go to market [...] and steal.' (IRL: 156)

Jos, pământul tare și rece; sus, întuneric adânc; în casă, copiii adorm plângând; în curte Plăvița pufuie pe nări a foame; și el, prigonit de gânduri și de nenoroc. „Dar mâine? Dacă n-oi avea ce scutura în copăie? Ce mă fac mâine? Dumnezeu e sus, e sus, dar nu pe el îl întâmpină muierea în prag și nici nu-i zice: „Opt guri, măi omule, și cu Plăvița nouă!” Dumnezeu e sus, dar de n-oi găsi de lucru, de n-oi avea noroc nici mâine, beau câteva rachiuri și mă duc la târg [...] și fur.” [10]

The peculiarity of this situation is that the protagonist is averse to addressing prayers to our Heavenly Father for the bettering of his life. His available alternative is the Evil One, to whom he will express closeness but not respect. The puzzlement of the unlucky fellow may easily find that a substitute for God will still attend to a man's wants.

There are problems connected with inclusive language. "The long-running dispute in the Church concerning inclusive language is not over yet", as we are told by an Internet

source² from where we can learn more facts. Certainly there have been long-lasting norms for the translation of Biblical texts. These norms explicitly exclude some of the blamed feminist practices like references to the Holy Spirit as *she* or *it*, the avoidance of the use of *he*, *his* or *him* when referring to God or Christ. Besides, the systematic translation of masculine singular nouns and pronouns by shifting to the plural has been discouraged. In conclusion, the Vatican's norms for the translation of Scripture texts do reflect a view according to which inclusive language inevitably distorts the Church's faith and doctrine; in addition, inelegance and even grossness seem to be thus introduced into clumsy worship³.

The traits commonly attributed to God, namely atemporality and non-spatiality, are done away with in the rustic's world. It is counterintuitive for him to expect good luck from sacred entities. Consequently he makes a display of disrespect for authority in an quite indirect manner, simply with *God is above, on high*. The original is an adverbial repetition, *Dumnezeu e sus, e sus*. Thus, the indirection of the complaint sounds more pathetic than in the translation, with its implicit tones of a superlative. Delavrancea's character is the desanctified version of Creangă's Petru – both being capable of addressing divinity with the words used to address a fellow worker.

1.6. Supplication by one depowered character after rebuke by another still powerful character can be illustrated with the following passage from a fairy tale, *Prince Charming, the Golden-Haired*.

The King answered her: 'What good has your fool of a husband ever done that he should succeed now? Do you imagine that your wretched husband will succeed where my sons-in-law, who fought by my side in the war, have failed? Moreover, I ordered you never to show face before me again. How dare you defy my orders?'

'I shall submit to my punishment you may think fit Father, if only you will bathe your eyes in the milk brought by your humble slave.'

Seeing that his daughter was so insistent, the King accepted the milk. He bathed his eyes with it and, to his surprise, the second day he began to see as through a veil and on the third day his eyesight was completely restored. (FTL: 103) (tr. Ioana Sturdza)

- *Ce lucru bun a făcut nătărăul de bărbatul tău, răspunse împăratul, ca să faci și acum ceva de ispravă? N-a putut face nimic ginerii mei ceilalți, cari m-au ajutat așa de mult în războaie, și tocmai el, nătângul, o să-mi poată ajuta? Și apoi nu v-am zis că n-aveți voie a vă mai arăta înaintea feței mele? Cum ai cutezat să calci porunca mea?*

- *Mă supui la orice pedeapsă vei binevoi să-mi dai, tată, numai unge-te, așa te rog, și cu acest lapte ce ți-l aduse umilitul tău rob.*

Împăratul dacă văzu că atât de mult se roagă fiică-sa, se înduplecă și luă laptele ce-i adusesese, și apoi se unse cu dânsul la ochi o zi, se unse și a doua zi; și cu marea sa mirare simți că pare că începuse a zări ca prin sită; și dacă se mai unse și a treia zi, văzu cum vede toți oamenii cu ochii luminați și limpezi. [11]

Supplication as unfolding above, actually as an invitation to compromise, is taking place between a daughter and her father. It acquires a dynamic perspective in which both a power-holder (the older participant) and a power-seeker (the younger one) are engaged as significant social actors. The 'child' no longer accepts the norm of children as an audience for rules staged by adults. It is interesting to note that the female speaker is very concerned with a sensible clothing to be ensured to her entreaty. She petitions her father with the force gained from believing in her husband, who unfortunately is neither in authority nor in power in their kingdom. The princess and her deprecated husband (*nătărăul* being, in alternation, a *fool* and a *wretched* one in English) practically are revelators of the path to having a very special possession: *ochi luminați și limpezi*. Such a poetical language is an

implicit invitation to a figurative reading, which cannot be inspired by the flat description in English as *restored eyesight*.

Once again, we note the downfall of persuasion in turning from Romanian to English. The supplicating voice saying *așa te rog* is found vying with *if only you will*. The noun phrase *umilitul tău rob* should do service to the disparaged husband, whereas *your humble slave* is a variant found unsatisfactory on account of dual gender confusion: is she – speaking – the mentioned slave humbly asking for the acceptance of the remedy, or is he – spoken about – the slave humiliated by the king through words, attitude and refusal? Beside these critically perceived decisions of the translator, the formal title bestowed upon the royal figure has always struck as non-equivalent in the translation of fairy tales. *The King* is never at all comparable to *Împăratul* in overtones. To us, this is a good instance for claiming that there are cultural specifics that prevent transfer.

1.7. There has perhaps always been a relationship between forms of praying and poetry. This can be shown with examples from fairy tales and also from devotional poetry that has not come from the pen of anonymous creators. One witnesses spans in cultural history which are characterized by the triumph of interiority, by the use of vernacular expression to confer expression to higher purposes of spiritual intercourse. Other historical spans are characterized by efforts to shape public forms of entreaty, disclosing eloquent devotion at the same time. Both means of forging common prayer control the areas, be they private or public, of emotional poetry, not only in verse, but also in prose. We will pick out an eloquent illustration from another one of Ispirescu's tales, the famous *Youth without Age and Life without Death*.

Then the king and all his lords fell on their knees and beseeched him not to leave the kingdom. 'For,' the lords said, 'your father is advancing in age and you will soon have to mount the throne. We will bring you the most beautiful princess under the sun for a wife.' But they could not prevail upon him; his resolution was as firm as a rock. When the king realized that his son would not change his mind, he relented and gave orders that food and everything needed be prepared for the journey. (FTL: 128-129) (tr. Mary Lăzărescu)

Atunci toți boierii și împăratul deteră în genunchi, cu rugăciune să nu părăsească împărăția; fiindcă ziceau boierii:

- Tatăl tău de aci înainte e bătrân, și o să te ridicăm pe tine în scaun, și avem să-ți aducem cea mai frumoasă împărăteasă de sub soare de soție.

Dar n-a fost cu puțință să-l întorcă din hotărârea sa, rămâind statornic ca o piatră în vorbele lui; iar tată-său, dacă văzu și văzu, îi dete voie și puse la cale să-i gătească de drum merinde și tot ce-i trebuia." [12]

The opening section of the fragment is concerned with the restitution of a gesture and its meaning in both cultures, *deteră în genunchi, cu rugăciune* becoming *fell on their knees and beseeched...* We notice that the translator expands the original with the narrated failure in supplication, by pointing out the future responsibilities of the young one as part of the argument: "you will soon *have to*" for a merely predictive "o să te ...". To achieve an act of promise, the translator chooses to break the long statement about the prince's future in order to express the promise contained in "*avem să-ți aducem*" by means of the modal *will* in an autonomous sentence. In other directions, the translator seems careful to preserve local colour, for instance *statornic ca o piatră* rendered by *as firm as a rock* – practically, an encouragement to see cultural similarities.

The seniors of the scene – the king and his lords – have applied a pragmatic norm, the avoidance of coercion upon the young one, by a series of strategies: to commit themselves to

a rewarding act; to revalorize the youth's future, to give support further to a decision contrary to their wishes.

At the end of the tale, there is poetry in the description of the encounter between the prince and his death, an encounter at the debut of which a paradoxical situation is hypothesized by Death which might have been dead already but for the opportune moment of the prince's appearance. Thus, readers attend the circumstance of someone thanking before petitioning someone else. At this point in the narrative, Death has accomplished a major mission and the Prince the necessary journey of life and cognition.

As he lifted the lid of a small box, a trembling voice said to him: 'Welcome to you; it is good that you did not come later, for I, too, would have perished.' And the hand of his death – which itself had shrunk and withered lying in its coffer – touched his face. The prince fell to the ground and at once turned into dust. (FTL: 137) (tr. Mary Lăzărescu)

Ridică capacul chichiței, și un glas slăbănogit îi zise:

- Bine ai venit, că de mai întârzi ai, și eu mă prăpădeam.

O palmă îi trase Moartea lui, care se uscuse de se făcuse cârlig în chichiță, și căzu mort, și îndată se și făcu țărână. [13]

Ispirescu's text is subtly poetical through plenty of lexical exoticism, from *chichiță* and *slăbănogit* to *a se face cârlig* or *a se face țărână*. The stylistic contribution of such ingredients has become a more accessible message in the translated text: *small box, trembling voice, shrink and wither* and *turn into dust*. Thus, for readers' sake, Petre Ispirescu exoticised his text, while Mary Lăzărescu domesticated her translation. Groping for our topical supplication in this case, we can say that supplication might have started but did not, since Death's waiting properly comes to an end and the opening section functions as a greeting act. The propositional section is in overlap with the closing section of the fairy tale itself. According to religious traditions, the endpoint of man's journey occurs with thoughts about God, alternatively with God accompanying the dying man; if not, it is usually one of God's assistants (a saint, the Spirit) who fulfils this task, and not an interchange with death itself. Poetical justice works in the fairy tale towards universal annihilation. The Prince is avenged with death dying in its turn.

A few conclusions

We have commented upon Modern English with no special verbs or pronouns that are intimate, familiar or honorific. We have shown that the translators into Romanian have endeavoured to use such language in supplications as to sound dignified and different, if not archaic. Communist views did not embarrass them in phrasing petitions to the Almighty or to royalty in the special language of prayer at a time when Romanian natives were shy and overcautious when referring to God and tried hard not to hint at religious things. Our conclusions below are drawn on a case-by-case basis as set up in the preceding paragraphs.

The pre-communist writings we have perused do not emphasize the supplicating tones unduly because, in the most natural way, the supplications were part of culture and they were known to be present everywhere, in every known religion.

On the other hand, during the ensuing communist decades to be concerned with reprinting and translating those writings, translated literature correctly kept up those parts for the very reason that they had looked non-assuming in the religious component. Hence, the translators involved in this cultural work have proved to be adepts of conservation sooner than substitution.

Moreover, attitudes on religious conduct are remarkably far from prudery in the way it could easily be: a selective or even prohibitive factor in what a communist would communicate in his native idiom.

Ultimately, with the translator focusing on cognitive coherence when dealing with manifestations of supplication, the reader's attention was actually distracted from the way these manifestations were connected to a social institution and dogmas of faith.

NOTES

1. The uncommon to us spelling in this title gets rectification in the Editor's Note opening the volume: at that time the name of our country had recently been decided upon as Romania, yet at the late date when the fact was made public did not allow for a change of the vowel. So the older spelling strikes the eye but it is there, on the cover. Another unusual remark is that the name of the translators involved is not made known and there is only a passing reference to them. It may be worth quoting from the Editor's Note, to see how their names are kept under wrap: "Without the professional and personal participation of Romanian editors and translators working under the direction of Mr. Dan Baran, editor-in-chief of Editura Meridiane, Bucharest, this volume could not have been published" (IRL: viii).
2. http://www.adoremus.org/98-04_whitehead.htm
3. It is worth taking a look at how inclusive language came to be accepted and promoted in liturgical translations in English. One wrong assumption is that standard English ignores the place of women (if women are not specifically mentioned). Otherwise, it seems to relegate women to a secondary role. We have to verify the generic use of the word *man*: English dictionaries list *human being* as one of the meanings of *man* and it is not true that (as feminists claim) *man* is generally understood as referring only to males. Speakers of English for approximately the last one thousand years in well-understood contexts have included women and children in the word *man* and related pronouns and cognates. Another issue is feminine gender as applied to the Holy Spirit. Can feminine gender and feminine images be predicated of the Spirit that came upon Mary in order that she might conceive? If we speak about the andocentric character of English usage, this is a reflection of the andocentric nature of society in which women have been treated less equally as a rule.

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META PROGRAM PATTERNS IN BUSINESS ENGLISH¹

Introduction

Meta programs are perceptual filters, filters on our world or orientations that we habitually act on. These are indicative of the way people tend to express a certain attitude in a particular context, making use of certain patterns of language which are typical of certain meta programs. In other words, as O'Connor and Seymour state, it is necessary "to know as exactly as possible what a person means in her map" [1]. As Knight puts it, people rely on external factors and use the results of what has been said. Moreover, the filters on one's own experience determine how one makes sense of reality. In this respect, Knight argues that "By learning to recognize filters in yourself and others, you begin to build bridges of communication" [2]. The fact should be pointed out that one's filters can vary over time and context. The same idea holds valid for Katan who distinguishes between general orientations and culturally formed orientations, insisting on their consistent nature: "It is our orientations which govern *how* perception is generalized, distorted and deleted" [3].

Other NLP theorists see a close connection between meta programs and the deeper-rooted values that one has accumulated through gaining experience and that direct their perspective on life [4]. The diversity of responses results from different patterns of cognitive structures used in conversation. Speakers tend to interact differently, being 'programmed' to express themselves using specific thinking styles that can be described as more towards-oriented, more proactive, more internal-referenced, more task-focused, or more associated.

According to a particular context, people are likely to prefer certain meta program patterns to others. Nevertheless, the interactants' communicative preferences can be easily changed to suit any new situation and can be displayed along several dimensions. From a linguistic point of view, each of the NLP patterns is characterized by specific verbs, nouns, adjectives, adverbs and phrases:

Proactive – Reactive (imperative verbs: *Go ahead!, Do it!*) – (vb. *let* + vb: *Let's examine this.*)

Towards – Away (verbs: *get, succeed, achieve, accomplish*) – (verbs: *avoid, overcome, sort out, prevent*)

Internal – External (phrases: *Test it and make up your mind. The ball is in your court.*)
– (grammatical constructions: *It is generally agreed by experts that..., The others have noticed that...*)

Options – Procedures (nouns: *range, choices, alternatives, opportunities, diversity*) –
(past participles: *tried and tested, checked, proven, known*)

General – Specific (general adverbs: *broadly, generally*) – (adverbs of specificity: *linearly, sequentially*)

Match – Mismatch (adjectives of similarity: *similar, common, like*) – (adjectives showing difference and uniqueness: *new, different, unique, unheard of*)

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These sets of contrasts are based on the findings of famous NLP researchers, among whom O'Connor and Seymour (2002), Dilts (2000), Molden (1996), Knight (2002), Molden and Hutchinson (2006) have made substantial contributions. Molden identified ten meta programs that "give clues as to how people are likely to respond in a given situation" [5]. Molden and Hutchinson synthesize 8 Meta program patterns, which they see in close connection with intrinsic values, because they "show themselves as patterns in what you say, how you say it and what you do", enriching the list of meta programs with two more patterns, namely in-time/thru-time and feeling/thinking, showing their advantages and disadvantages; they also point out that combinations of profiles "can produce different behavioural patterns in different people. Mismatching of programmes in job profiles is a common cause of stress in the workplace" [6]. These distinctions show how people take in information and make sense of the world. Listening to their language patterns, asking the appropriate questions and eliciting the submodalities help us to get clues regarding our interlocutors' meta programs.

1. Meta program patterns in business English

Meta program patterns emerged from the necessity of a deeper understanding of people's cognitive strategies. Meta program distinctions / clusters are an indication of the differences in approaching particular issues, i.e. differences in perspectives. The diversity of thinking and acting styles depends on the context of situation and the many cultural differences expressed either visually, auditorily or kinesthetically. In other words, meta programs are mainly considered to be a *set of filters* on our experience. The *sets of words* and the *feeling states* draw out the individuals' diverse responses to the same cognitive structure and point to the traits in their personalities which determine them to react the way they do. That is why, the role of meta programs is to show "how experiences are represented, sorted and punctuated" [7]. For example, two buyers having a decision strategy with the structure Vc (visually constructed) → Ki (kinesthetically internal), i.e. making constructed images and then getting internal feelings about the image, may come up with opposed answers. The first buyer might say,

e.g. *I can **clearly see** this full range of offers and **feel a deep conviction** that I'll choose the right thing for me.*

In his turn, the second buyer could make the following complaint:

e.g. *I can **see** the offers too, but I **feel panicked** about the big prices and installments, so I'm confused. I don't know what to do.*

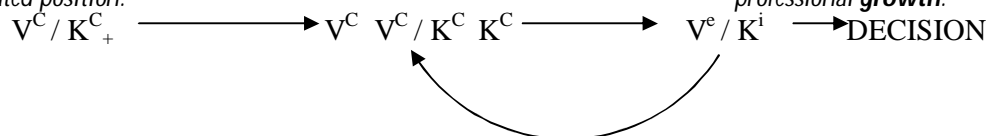
Both customers' strategy is based on deriving feeling states (Kⁱ) from constructed pictures (V^c). Therefore, one can identify the meta program patterns used by the interlocutors in conversation since specific meta programs show up in the structure of people's language and their use of certain words.

A similar strategy, V^c / K^c → V^c / K^c → V^e / Kⁱ → DECISION, would function in negotiating for a job offer:

e.g. *I **imagined** myself starting work in the department, being one of their key contributors, and **felt confident** in that newly created position.*

e.g. *I could **get the picture** of what I was supposed to do when I **got the green light**, and I **felt the need to take a plunge**.*

e.g. *Even if for time being it might seem only a **window of opportunity**, I was determined to **struggle** for my professional **growth**.*



V^c – visually constructed; K^c – kinesthetically constructed; V^e – visually external; Kⁱ – kinesthetically internal

In the examples above, illustrating a decision making situation, an applicant's strategy used in applying for a job implies deriving a feeling (K^c) from constructing an image (V^c) of a future s/he dreams of. It is obvious that V^c is rendered by the verb *imagine* and K^c is rendered by the kinesthetic verb *feel* collocated with the adjective *confident*. Then, the moment the applicant is offered the job/*gets the green light* (V^c), s/he imagines/*gets the picture of* (V^c) all the responsibilities s/he has to take upon and feels the need (K^c) to *take a plunge* (K^c), i.e. is willing to enter with an unfamiliar course of action. In the surface structure, V^c is rendered by the collocations *get the picture*, *get the green light*, and K^c is rendered by the collocations *feel the need* and *take a plunge*.

As it can be clearly seen in sentence 3, although getting the job might seem a simple opportunity (V^c), the applicant's determination (K^c) of trying hard (K^c) to grow (K^c) professionally is made explicit. In this sentence, V^c is expressed by the collocation a *window of opportunity*, and K^c is represented by the kinesthetic adjective derived from the past participle *determined*, the kinesthetic verb *to struggle* and by the kinesthetic noun *growth*.

The sentences above are a good illustration of an employee's decision making strategy, a goal-oriented one based on the ability to perceive one's opportunities and chances rather than one's concerns or failures. In NLP view, this pattern is characteristic of *towards* people who are energized by goals and motivated by achievements.

The examples above are described in terms of the kind of an internal state, i.e. how someone feels emotionally about accomplishing a certain goal, the steps and cognitive processes used by the person to determine progress toward the goal. The employee represents his/her goal visually and kinesthetically, associating positive internal feelings as evidence for the achievement of the goal. *Values* or "criterial" statements are emphasized: *confidence, commitment, determination, professional growth*. The employee's meta program patterns are clearly stated.

A further example of a venture capitalist analyzing the risks of financing business start-ups can also be considered:

e.g. *I don't feel like burning any money into these companies because they have little chance of succeeding in the imminent market instability, and anyway I have no desire to run over budget.*

In comparison with the previous examples, the risk-averse investor displays a different meta program pattern, i.e. the **away from** pattern, mostly relying on **avoiding perceived negatives** – (e.g. *burning money, to run over budget, they have little chance*). The use of the **first personal pronoun** (e.g. *I*) as well as the **feeling-oriented phrases** (e.g. *I don't feel, I have no desire*) point towards a strong **self-reference**. With respect to the **time frame** used, **short-term future** is highlighted through the use of the collocation *the imminent market instability*, whereas the **chunk size** is rendered by generalities or **macro chunks** of information as in *these companies*, the speaker avoiding to give any details or particular aspects concerning those companies.

2. Types of meta program patterns

The Meta Program patterns can be classified in two main categories including motivation traits and working traits. It all started in 1965 when Noam Chomsky proposed *three different ways* (**deletion, distortion and generalization**) as filters on people's experiences. In Chomsky's view, "people used these three filters to make sense of the world" [8]. The research carried out by Leslie Cameron-Bandler, who continued Chomsky's work further in the 1970s, came up with around sixty various combinations based on the patterns of deletion, distortion and generalization. She developed particular types of deletion, distortion and generalization and identified an impressive number of **bi-polar opposites** which became

known as **meta programs**. Later on, Rodger Bailey, Cameron-Bandler's student, grouped them into a much smaller *set*. He was mainly concerned with their **application in the context of workplace**, strongly focusing on the company's culture and everyday business relationships. In agreement with Bailey's description of these patterns, Ellerton categorized these meta programs into "**motivation traits** – dealing with patterns that determine people to take action, and **working traits** – approaching the common thinking patterns and mental processing that people use according to the situation" [9]. Thus, Ellerton explored how business people who share the same language profile can display similar behavioural patterns. He analyzed the specific words and phrases that have the greatest impact on a person's behaviour, and worked on the usefulness of the meta programs in business by creating the **Language Behaviour Profile (LAB)**.

An important aspect in matching a person's meta program(s) from the language s/he uses is to build a good **rapport** with him/her, i.e. to pay attention to the person's thinking style in language by constantly suiting his/her meta programs. It is well-known that we all have certain set ways of thinking, predefined or 'pre-programmed' ways of seeing and reacting to the events we participate in. Nevertheless, respecting people's model of the world by speaking to them in their language leads to being better heard and understood. According to Cooper, "Identifying and knowing some key meta programs that others may have gives you a great advantage in the workplace [...] If you use **the other person's language**, your audience hears you, understands you, and can be convinced much more easily" [10]. Bradbury (2006) shares Cooper's perspective stating that the more we know which meta programs a person works to, the better we can frame our communication.

2.1. The Towards – Away from Pattern

The Meta program pattern **moving towards – moving away from** focuses on the motivation to work **towards** or **away from** a stated result. People's **towards** motivation in the workplace focuses on what they want to achieve rather than what they want to avoid.

From an NLP perspective, those people concentrate all their energy on setting priorities such as meeting targets and having a clearly formed outcome. Their **towards mode** points in the direction of beating their targets, getting a bonus, getting a promotion / career advancement, managing priorities as they best function in areas like negotiating, selling, marketing, or leadership.

From a linguistic point of view, people who use **towards thinking patterns** associate their actions with positive terms, using verbs such as *accomplish, achieve, attain, get, have, obtain*, nouns like *advantages, benefits, goals, rewards*, collocations like *get a bonus, reap benefits/rewards*, phrases such as *let's do it, let's go for it, let's get on with it*, or expressions including the modal *can* like *you can have, you can get, you can obtain*:

e.g. *I can be promoted on condition that I carry out these two scientific projects.*

In their talk, people using a **towards** thinking pattern speak from an "I" position. Communicating with people who use a **towards pattern** can be effectively handled by building rapport with them. As Garratt mentions, in order to help them, you should get involved and "work on their objectives and plans, show how what you are doing will help, use incentives not threats and remove blocks from their way". [11]

A person's **away from mode** is most likely to be described in negative terms, as s/he demonstrates difficulty in managing priorities. They would rather get involved in solving problems, pointing out obstacles, and troubleshooting.

In NLP view, people using an **away from** pattern in an organization become afraid of what might go wrong concerning a particular project or situation. The away from pattern is related to people whose roles within the organization is to operate as compliance officers, quality control managers, or proofreaders.

Linguistically, influencing an interlocutor using **away from** patterns accounts for the use of similar words and expressions characteristic of an **away from** mode of thinking. In other words, in order to ensure a good communication and motivate people with an away from pattern, one has to use the kind of language that the other speaker uses. The adepts of **away from** patterns frequently use in their vocabulary verbs like *avoid, eliminate, fix, overcome, prevent, prohibit, put off, reduce, remove, solve*, nouns such as *barrier, problem, solution*, adjectives like *attentive, careful, overinsured*, or expressions such as *fix it, just in case, find out what's wrong, there will be no.../ there won't be any problems*, collocations like *get rid of* and idiomatic phrases like *steer clear of*.

e.g. *We won't be efficient unless labour costs **are reduced**.*

***There will be no barriers** to quality if we are very **attentive** to small details.*

*They'd better **put off** the final decision and **reduce** capital investment.*

People using away from patterns are quite easy to identify as they predominantly use lots of words about problems and things to be avoided, do not complete sentences properly, and make extensive use of passive language structures:

e.g. *Potential risks of outsourcing abroad **should be taken** into consideration.*

*Benefits **will be brought** in the long-term, but the project **will not be carried out** without the loans.*

Asking someone why they chose to have a second job could reveal what meta program patterns the person prefers in language:

e.g. Interviewer: *What makes you apply for the current job?*

Jim: *A better position and more responsibility.*

Interviewer: *What exactly do you mean by better position and more responsibility?*

Jim: *I will shortly be able to put my ideas into practice and hit all sales targets.*

Interviewer: *What are your own benefits?*

Jim: *I can buy a new car and stop worrying about the bank installments.*

From this dialogue one can become aware of which meta program patterns Jim uses. Both the *towards* and the *away from* patterns are represented. At the beginning, one can detect that Jim's first responses suggest a *towards* pattern: the use of the irregular comparative forms *better (position), more (responsibility)*, whereas his answer to the interviewer's last question points to both **towards** and **away from** elements: *buy a new car (towards mode of thinking) and stop worrying about monthly installments (away from mode of thinking)*.

2.2. Frame of reference – Internal - External

An interesting way of examining a person's involvement when making important decisions at work is through the **frame of reference** filter which presupposes a combination of both internal and external references. This meta program pattern focuses on whether people check outside or inside themselves to find out the responses to their own actions, i.e. on whether they are **self-** or **other-**oriented, proactive or reactive.

As far as the **internal reference** pattern is concerned, there are people who use their inner feelings as the main criteria of evaluating success. According to Dilts and DeLozier "Internal reference is an NLP term used to describe the process by which a person uses his or her own inner feelings, representations and criteria as the primary source of his or her actions and for evaluating the success of those actions" [12]. Senior leaders excel at getting the job done, initiate things and, just like the so-called "towards people", they are motivated

and influenced by expressions which almost sound as directives: *go for it, let's / just do it, why wait, get the job done, now, don't wait, take charge/control, time to act, make things happen:*

e.g. **Why wait** and ignore the effects of the crisis? **It's time to act** and put things on the right track.

Take charge of the firm's external operations.

From a linguistic perspective, people with the internal pattern are prone to extensively use the pronoun *I*, its objective form *me*, and the possessive determiner *my* in assessing their performances. They usually begin by using **I messages** like: **I did my best. I feel good about it / inside. I just know. I can say to myself:**

e.g. **I did my best** in reaching a cooperation agreement.

I can say to myself: my plan is really working.

People who run an internal pattern use (short) sentences with a **personal subject + predicate (active verb) + object** speaking as if controlling the situation:

e.g. **I appoint this committee** to look after the business in the Middle East.

(S + P + DO)

For an internally motivated person, the structures and phrases which would certainly influence him/her to provide feedback are the following: *you know, you may wish to consider, you may want to think about, only you can decide, the ball is in your court, up to you:*

e.g. - **You know** what difficulties we may run into if we don't complete the project on budget. **It's all up to you.**

- **I know. From my experience**, the project will be validated soon. **I've decided** to reduce all risk factors.

A person's internal reference is primarily associated with **first position**:

e.g. **It pleased me** to see **my staff** putting into practice the ideas **I** had suggested.

I feel good inside as **I expect** huge after-sales benefits.

In comparison with the internal reference which is associated with a person's **first position**, the externally-oriented sentence places the individual in **second position** taking the perspective of another person. "External reference is an NLP term used to describe the process by which the locus of control, or the evidence of success, with respect to a particular action or decision, is placed *outside* of the individual" (emphasis added) [13]:

e.g. *It's good knowing that our distributors greatly benefit from what we do.*

As opposed to the "**internal, self-referenced and proactive**" person who is often placed in a leading position, the "**external, other-referenced and reactive**" person *needs to be led* and supervised by others, because s/he feels comfortable with viewing the situation from an **observer's position**.

Linguistically, "external" people are stimulated by verbs such as *analyze, consider, think (about)*, modal verbs like *could* and *might*, or the expressions *why not think about it, think about, take your time, results show that, according to experts, what I've noticed, the word on the street is, opinions are, statistics show.*

The "external, reactive, other referenced" persons are usually characterized by their use of long, complex or incomplete sentences, the use of passive verbs, nominalizations, and the use of conditional clauses.

a) Use of long sentences + passive verbs

e.g. **The experts' opinion is** that the merchandise **should be inspected** and, **according to the beneficiary**, a top copy **must be signed and returned** immediately.

Statistics show that the product will be withdrawn and replaced by a new one with a new formula that will make for its commercial success.

In the first example, the passive is used with the modal auxiliary verbs *should* and *must*, in **should be inspected**, **must be signed**. In the second example, two forms of the future simple passive are used *will be withdrawn* and *replaced*.

b) Use of incomplete sentences (+ passive verbs)

e.g. *The damaged goods **must be withdrawn** or else...*

It is obvious that even if the sentence is incomplete, the meaning is implicit, i.e. anyone can understand the missing part of the sentence: the damaged goods will be confiscated or returned.

c) Use of long, complex sentences + passive verbs + nominalizations

e.g. ***I was wondering whether job rotation could be used** as a way of training managers.*

***Is there any chance that it might be possible** to achieve complete **mastery** of three foreign languages to forward my career?*

Both examples focus on the positive outcome of completing a task where a softer way of addressing somebody is used. Instructions are expressed by questions of polite requests. The past form *distances* the proposed action, thus making the imposition on the hearer less direct. The softer language is rendered by the use of long expressions such as *I was wondering whether...*, or *Is there any chance that it might be possible...?*, giving people a reason for getting involved. The two sentences also include a modal pattern with the modal auxiliary in the passive voice, *could be used*, and the nominalizations *rotation* and *mastery* derived from the verbs *to rotate* and *to master*.

d) Use of conditional sentences

e.g. ***Think about** how big our market share **would be if** prices **were** cheaper.*

***Take your time and analyze if you could appoint** us your sole distributor.*

The conditional sentences above start with direct forms of request through the expressions *think about*, *take your time* in the imperative mood used to make suggestions and recommendations. The second example also includes the verb *analyze* specific to the "external" mode of thinking.

Conclusions

This paper aimed at giving an overview of a fascinating new field called Neuro-Linguistic Programming (NLP) which is more than a model of communication. It is a way of thinking and a *frame of mind* based on the curiosity to find out each person's *map* of the world, and on the exploration of the "territory" from which we form our impressions about reality.

My experience in working with NLP in various business situations, in general, and in negotiating and selling, in particular, has greatly helped me to recognize my own and others' language and behaviour patterns. The specific categories of vocabulary and the patterns of linguistic variation as they are reflected in the business people's communicative performance were insisted on. I approached four *meta program patterns* from both an NLP and a linguistic perspective, using my own examples adapted from real business situations. I tried to demonstrate how we can gain an understanding of people's meta programs in the workplace, no matter what their job or creed, and then used targeted (pattern – specific) language to achieve excellent results in business.

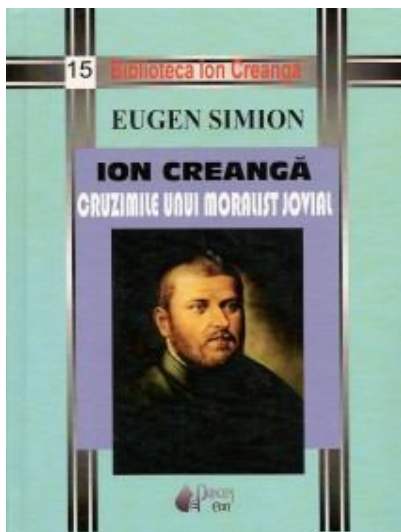
Speech patterns were analyzed including nouns, adjectives, adverbs, verbs, collocations, fixed expressions, idiomatic phrases, comparisons were drawn stating out differences between the pairs of bi-polar opposites studied.

Since meta programs represent an unconscious filter in the communication process, my recommendation would be to identify or experiment a person's meta program pattern first (what makes him/her unique) rather than attempt to work out all the meta programs at the same time.

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BOOK REVIEW



Eugen Simion, *Ion Creangă. Cruzimile unui moralist jovial*, Iași: Princeps Edit, 2011, 180 p., ISBN 978-606-523-144-3

The philologists of Galați have been occasioned the honour of receiving this volume from the hands of the author himself. Eugen Simion's eager public was assembled by the event called *Feminine Literary Representations and Behavioural Patterns* (International Colloquium, Galați, Nov. 2011) and was gratified with the author's unmediated charming story of how the book was born.

The polemical stand adopted by Eugen Simion is obvious from the first notion in the subtitle, namely the noun cruelty/cruzime. It sounds strangely contradictory to what has persistently been known about Creangă:

joviality, even though in crude forms, and undeniable perfection within curiously elementary manifestations of bon viveur.

New paths are broken into Creangă's critical reception, first with Vasile Lovinescu (1989, 1992) and the placement of Creangă among the great initiates into esoteric knowledge (see pp. 22-23), next with Valeriu Cristea (1995, 1999). This latter critic (see pp. 23-26) drilled into the surface and also subterranean features of all of Creangă's characters. It is commonly accepted that the biography (*Amintiri...*) in Creangă's case overlaps with fiction, whereas invented characters draw on documented biographies of real people. Yet, Valeriu Cristea does not find it easy to accept either esoterism or psychoanalysis in interpreting Creangă's characters and reconstructing their universe; his favourite is an ethical dimension along which he issues verdicts.

As for Eugen Simion, he aims at the disclosure of a *new* Creangă. The chapters of his book proceed towards extricating the conundrum of authorial biography substituting for literary creation and the other way round. Then, while going into the relation set up between the real and the miraculous in his fiction, Creangă is seen to write six types of stories (pp. 34-35) – a classification the rigidity of which is admitted by the critic as soon as it has been committed to paper („o clasificare imperfectă”). The intrusion of miracles when the narrative frame is realistic, or almost so, occasions the analysis of fuzzy logic in *Povestea lui Stan Pățitul* and *Dănilă Prepeleac*. What follows is a look into the contagious appetite for jabbering found in the characters – both fabulous and burlesque – met in *Povestea lui Harap-Alb*. The narrator of those extraordinary adventures is the poor storyteller/„păcatul de povestariu” (p. 51) in seeming denigration of the self. The subsequent chapter is concerned with a perusal of the tales for the sake of their scenario and character typology, only to come to the climactic suggestion of the punishing instincts awoken by every appearance of malefic old women (for

the old woman prevails among negative participants/„baba este cu predilecție personajul negativ”, p. 55). By the side of hags, the devils/dracii commute between realms and are either smart and supportive or silly and mischievous. No analyst can remain blind to the savour of Creangă’s demonology, from Chirică to Scaraoschi, from Talpa Iadului to Hârca (p. 108 ff). The attention of the critic is next turned to the stupendous companions Harap-Alb was given in his exploits (p. 140 ff).

Each chapter looks like an essay which makes a case of its own – and they are fourteen in all. The titles chosen for these chapters are blatantly discursive and quite enjoyable for being so.

Academician Eugen Simion has been careful to make room in this not very thick book for a fair account of what a few leading critics of Romanian fiction, both past and present, have had to say in connection with Creangă’s writings. However, re-reading Creangă is worth performing thanks to a debunking of critical clichés that George Călinescu operated before Eugen Simion. The latter is never tired of acknowledging his debts to the former.

In sum, critique taught us long ago how to think of Creangă as the robust, jovial peasant of unique gifts as storyteller and joker. Eminescu, for one, has had the merit of a very early intuition about the wrong label of wag/glumeț for someone who can write cuttingly, if not tragically. Eugen Simion remarks that in Creangă’s writings there is a dose of cruelty and even a fine sense of the tragic („există în scrierile lui o anume cruzime și chiar o percepție justă a tragicului existențial”, p. 16). The book we are reviewing manages to show how these nuances may be made more plainly intelligible to an outsider, that is, a less conversant consumer of Romanian fiction. We need not mention insiders, with an insight provided by a lifelong professional acquaintance with Ion Creangă. They are now galvanized into searching new reading patterns in the Moldavian’s pages. The hope is that national features will more visibly emerge from literary portrayals and also from the critical thoughts they trigger.

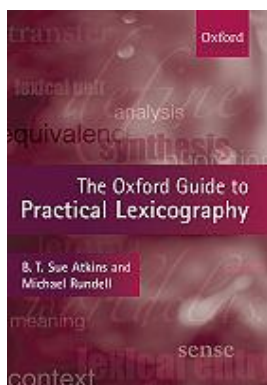
To conclude with, the chapters of Eugen Simion’s book are a celebration of Creangă’s genius and, no less, of the main interpreters’ ability to understand uniqueness and value when it comes their way. George Călinescu stands out among them as the most significant voice for Eugen Simion. The fact also comes out from Călinescu’s mention with the highest number of page references in the name index at the end of Eugen Simion’s book. In all, it takes a leap of imagination to address the notion of Romanianness in ever-renewed forms. To this effect, Eugen Simion has found inspiration in an atypical existence: Creangă did not live a never-ending festive life (see p. 31) and his laughter turned into tears at moments.

Eugen Simion has achieved a great deal in a small format and has authored a book of interest to scholars and students alike.

Daniela Ţuchel

BOOK REVIEW

B.T. Sue Atkins and Michael Rundell. *The Oxford Guide to Practical Lexicography*. Oxford University Press, 2008. xii + 540 pages. ISBN 978-0-19-927770-4



The Oxford Guide to Practical Lexicography is the first, detailed and up-to-date guide that I have consulted in the domain of practical lexicography, not only as a university professor but also as a dictionary-maker.

The book is well-structured into three parts, with clear objectives retrieved along the corresponding chapters and subchapters and which converge towards one major aim, as the authors themselves state from the very beginning: "Our focus in OGPL is on practical methodologies for transforming raw language data into dictionaries, though finding out about these will give you plenty of insights into the general nature of dictionaries" (p.1). It has been created both for the training of lexicographers and for the teaching of lexicography as an academic discipline.

The most powerful impact that OGPL has had on the development of my personal competences in the domain of lexicography and dictionary compilation is the emphasis placed on the use of computerized language corpora to analyze linguistic data and compose dictionary entries. Designed under the aegis of corpus linguistics practicalities, the textbook teaches us how to design, collect and annotate a corpus of texts using software in the manipulation of data. Placed within the framework of recent linguistic theories such as frame semantics and prototype theory it shows how to analyse the linguistic material in order to extract the relevant information and demonstrate how these findings are drawn together in the semantic, grammatical and pedagogical components that make up a dictionary entry. I highly appreciate the use of charts and figures illustrating comparative entries from different dictionaries and the selected concordances for the meaning explanations of the words specific to the point being made.

The discussion of colligational samples provides a convincing display of the power of the corpus to show grammatical as well as collocational environments to node words and lemmas with evidence from various coordinates: region, dialect, register, style. Interesting interpretations are provided for metaphors and metonymy, hyponymy and polysemy as found in the sample dictionary corpora.

The applications are minutely selected and composed so as to facilitate both the consolidation of the data analysed and the creativity of the readers in using the conceptual apparatus described.

In my opinion the OGPL emerges as one of the most useful guides and 'in-depth vademecum' for how general dictionaries are compiled, especially for the Romanian school of

bilingual lexicography since it also tackles the status and nature of the translational equivalents in the dictionary entries.

The use of *The Oxford Guide to Practical Lexicography* is not a book on the shelf, but a durable cloth on the desk which fills the lexicographer's mind with both challenging and instructive facts about the words seen as 'the fabrics we use to dress our thoughts'.

Gabriela Dima

Galati University Press

Editors: Elena Croitoru, Gabriela Dima & Corina Dobrotă

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pp. 64-66

ABSTRACTS

Maria ACIOBĂNIȚEI, PhD student, "Dunarea de Jos" University of Galati, ROMANIA

Proverbs and Gender

In Butler's view (1999) individual gender performances depend to a certain extent on existing structures. Such structures are generally exhibited in language and, on a more particular note, in proverbial expressions. The paper is intended as an overview of how women are generally represented in proverbs selected from a variety of languages and cultures, looking into the woman's role within the family, her nature, looks or virtues. (The present paper is included in the activities of **Project SOP HRD - TOP ACADEMIC 76822**).

Key words: folklore, patriarchy, feminism

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Traduire ou ne pas traduire les noms propres, telle est la question

Even though the translation of proper names has long been considered a minor matter concerned only with their capitalization, nowadays the focus is laid on the analysis of textual genres, the ontological nature of the proper name owner, as well as on the historical contexts, before deciding to modify or preserve its original form.

Key words: translation, sign, meaning, borrowing, context

Oana Magdalena CENAC, "Dunarea de Jos" University of Galati, ROMANIA

On the semi-auxiliaries of aspect in Romanian and English

The main objective of the paper is to discuss on one hand the category of aspect in the Romanian and English languages and, on the other hand, the modalities to express this category. In most cases the term 'semi-auxiliary' is used without a previous analysis and justification; some linguists seem to take into consideration only the semantic aspect of the construction the verbs are part of. In our opinion it is the formal aspect of the constructions that should be given priority in considering them as semi auxiliaries. At the same time emphasis is placed on the way in which the constructions with semi auxiliary verbs can be rendered into the English language. In this respect, we are particularly interested in finding similarities and dissimilarities between the two languages involved.

Key words: grammatical category, aspect, semi auxiliary verb

Corina DOBROTĂ, "Dunarea de Jos" University of Galati, ROMANIA

Contrastive Elements (English vs. Romanian) in Metaphorical Economic Terminology

The paper examines the most frequent conceptual mappings to be found in the standardized metaphors commonly used in economic terminology. On the whole, Romanian shares the conceptual mappings present in English, of the type ECONOMY IS A MECHANISM, ECONOMY IS A PATIENT, MORE IS UP, COMPETITION IS CONFLICT, MONEY IS A LIQUID, but in many cases it resorts to paraphrase in translating metaphors and metaphorical compounds, thus losing the initial connotative charge and conciseness. In order to adequately decode such terminology, the translator has to be aware of these underlying mappings, and possess quite extensive knowledge in the field of economics in general.

Key words: conceptual mapping, cognitive metaphor, economic discourse

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A Cross Cultural and Cognitive Perspective on the '22 Immutable Laws of Marketing'

This study starts from the book written by Ries and Trout, *The 22 Immutable Laws of Marketing*, in 1993. We are trying to demonstrate that what is immutable is only the concept of 'mind', which underlies all those laws, while the laws in themselves are just projections of one single conceptual metaphor, *Marketing is Mind*, with different variants, from culture to culture. Our analysis relies on the one hand on the cultural differences - which have been neglected and which account for new rearrangements and correlations among those 22 laws - and, on the other hand, on cognitive semantics, a science between the boundaries of psychology, linguistics, anthropology, philosophy, artificial intelligence

Key words: mind, perception, intercultural, behaviour

Iulia PARĂ, West University of Timisoara, ROMANIA

Lexical Analysis of Anglicisms in the Romanian Banking Vocabulary

The current international financial crisis as well as our country's perspective of adopting the Euro in the near future create new challenges for the Romanian business sector and stress the necessity of its becoming stronger, more competitive and efficient now that it has acquired a decisive role in the general business sector in Romania. Accordingly, this must be triggering an ever increasing role of a 'common' language', which, considering the current trend, is bound to be English. In this context, applied linguistics sample analysis aims to discuss structural and adaptation aspects of the anglicisms belonging to the business sector and found in *Ziarul Financiar*.

Key words: anglicism, borrowing, language of banking, business vocabulary, adaptation

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Lexical Features of Legal Language. Some Issues of Legal Translations from a Lexical Perspective

Legal language has relevant lexical features sometimes perceived as peculiar by the large public. Thus, legal sublanguage combines archaic, conservative features with innovative terminology. The legal discourse is often formal and ritualistic. Mellinkoff, in *The Language of the Law* (1963) describes legal language largely in terms of vocabulary, identifying the following characteristics: the frequent use of common words with uncommon meanings and of Latin and French words and phrases; the frequent use of Old and Middle English words once in use, but now rare; the use of jargon and argot; and the deliberate use of words and expressions with flexible meanings. The present paper briefly deals with these specific traits and with some problems concerning the translation of legal texts from a lexical perspective. The particularity of problems met by legal translation is approached from an ontological perspective, underlining the so-called language-dependent character of legal norms, and from a semiotic perspective stressing the constitutive nature of legal language and the importance its very prescriptive function has in affecting the meaning of the linguistic formulations it consists of. From an ontological point of view, the peculiarity of problems different forms of legal translation can meet stems from, and is chiefly due to, the language - dependent character of law, or more precisely, of the norms whose totality identifies and defines a legal order. From a specific semiotic point of view, the particularity of the problems different forms of legal translation can meet are affected by exactly the same pragmatic features along which legal language can be identified in its specific characters and, hence, distinguished from other languages differing with regard to their respective nature and/or specific function. The traits characterizing the language of law can vary to a greater or lesser extent because of the different legal cultures to which each legal system belongs. Translation and linguistic formulation of legal texts meet one and the same dilemma: to grant certainty of law, without preventing it from being adequate to it and enough flexible to cope with the variety of forms.

Key words: legal discourse, archaisms, binominal expressions, formal language, law terminology

Daniela ȚUCHEL, "Dunarea de Jos" University of Galati, ROMANIA

Supplication, Universal to All Cultures

This article has for a premise the following idea: when there are opportunities to make supplication, asking divine power for help, mercy or forgiveness, this act can be phrased similarly in any language and can become a universal of cultures. We have checked out invocation present in pre-communist Romanian fiction (I. Creangă, B. Delavrancea, P. Ispirescu, L. Rebreanu, I. M. Sadoveanu and M. Sadoveanu) and submitted to translation during the communist regime. A reader of translations will become analytically attentive to the voice of the supplicant and the versions authorized for use by

political censorship, suspecting inelegance and even grossness could be introduced into clumsy worship. Our major conclusion is that during the ensuing communist decades to be concerned with reprinting and translating those writings, translated literature correctly kept up supplicating parts for the very reason that they had looked non-assuming in their religious component.

Key words: devotional style, gender-inclusive language, prayer

Cristina ZANFIR, "Ovidius" University of Constanta, ROMANIA
Meta Program Patterns in Business English

The outside world, the *environment* offers a variety of sense impressions but it depends on how we use our minds, our own experiences, culture, language and beliefs to filter parts of it. What we notice will make up a certain *map*. Besides, our perceptions of the world will always be filtered. As a matter of fact, language is a filter. It is a map of our thoughts and experiences. We habitually act on some *perceptual filters*, called *meta programs*.

Meta program patterns emerged from the necessity of a deeper understanding of business people's cognitive strategies. They are perceptual filters or orientations that we habitually act on. Most Neuro-Linguistic Programming researchers agree that one can identify other people's meta programs through their linguistic cues and behaviour. As NLP theorists consider, we experience and respond to the outside world through our sensory representational systems. In business agreements, it is very important for someone to be sure the other person shares their meaning. Moreover, motivation to seek new perspectives on learning, communication and personal development is of utmost importance. I agree with Molden (1996) in that we are curious to explore the differences found in management thinking and behaviour. Perspective and difference in thinking are at the root of all behaviour, and at the basis of NLP which is a science of perspective and difference.

Key words: meta programs, cognitive structures, linguistic cues, sensory systems, business communication

RESUMES

Maria ACIOBĂNIȚEI, étudiant au doctorat, Université "Dunarea de Jos" de Galati, ROUMANIE
Proverbs and Gender

Dans la conception de Butler (1999) les performances individuelles des genres dépendent jusqu'à un certain point sur les structures données. Ces structures se manifestent généralement dans le langage et dans une mesure particulière dans l'expression des proverbes. L'article se propose d'offrir une panorama des moyens par lesquelles les femmes sont représentées en général dans des proverbes, sélectionnés d'une variété de langues et cultures, tout en recherchant le rôle de la femme dans sa famille, sa nature, son physique et ses vertus.

Mots clés: folklore, patriarcat, féminisme

Eugenia ALAMAN, Université "Dunarea de Jos" de Galati, ROUMANIE
Traduire ou ne pas traduire les noms propres, telle est la question

Même si la traduction des noms propres a longtemps été un problème mineur, ayant comme seul souci la localisation du nom propre par la majuscule, aujourd'hui on ouvre de nouvelles pistes vers l'analyse des genres textuels, de la nature ontologique du porteur du nom propre ou des contextes historiques, avant de décider de modifier ou de conserver sa forme d'origine.

Mots clés: traduction, signe, signification, emprunt, contexte

Oana Magdalena CENAC, Université "Dunarea de Jos" de Galati, ROUMANIE
On the Semi-Auxiliaries of Aspect in Romanian and English

Notre étude a comme objectif principal le traitement de la catégorie d'aspect en roumain et en anglais ainsi que les moyens d'expression dont elle dispose. Dans la majorité des cas le terme semi-auxiliaire est employé sans en avoir fait une analyse et sans justification ; en occurrence, certains linguistes semblent ne prendre en considération que l'aspect sémantique de la construction contenant les verbes en question. A notre avis, c'est sous l'aspect formel que ces constructions devraient être prioritaires et considérées comme des semi-auxiliaires. En même temps, l'accent se pose sur la façon dont les constructions avec des verbes semi-auxiliaires peuvent être rendues en anglais. A cet égard, nous sommes particulièrement intéressé par la découverte des ressemblances et différences entre les deux langues impliquées.

Mots clés: catégorie grammaticale, aspect, verbe semi-auxiliaire

Corina DOBROTĂ, Université "Dunarea de Jos" de Galati, ROUMANIE
Contrastive Elements (English vs. Romanian) in Metaphorical Economic Terminology

L'article porte sur les schémas conceptuels fréquemment employés dans les métaphores standardisées du langage économique. En général, le roumain suit les mêmes schémas que l'anglais, comme par exemple L'ÉCONOMIE EST UN MÉCANISME, L'ÉCONOMIE EST UN PATIENT, LA COMPÉTITION EST UN CONFLIT, L'ARGENT EST UN LIQUIDE, etc., mais dans la plupart des cas il fait appel à des paraphrases qui perdent beaucoup de l'expressivité initiale. Pour pouvoir décoder une telle terminologie, le traducteur doit connaître les schémas conceptuels correspondants, tout en ayant des compétences générales dans le domaine économique.

Mots clés: schéma conceptuel, métaphore cognitive, discours économique

Diana IONI □ Ă, Université de Bucarest, ROUMANIE

A Cross-Cultural and Cognitive Perspective on "The 22 Immutable Laws of Marketing"

Cette étude a comme point de départ le livre écrit par Ries et Trout en 1993, *Les 22 lois immuables du marketing*. Nous essayerons de démontrer que c'est seulement le concept d'« esprit » qui est immuable et se trouve à la base de toutes ces lois, pendant que les lois par elles-mêmes ne sont que simples projections d'une métaphore conceptuelle unique, *Le Marketing c'est l'esprit*, avec ses différentes variantes d'une culture à l'autre. Notre analyse compte d'une part sur les différences culturelles – différences longtemps ignorées et qui exigent de nouveaux arrangements et corrélations parmi les 22 lois – et, d'autre part, sur la sémantique cognitive, une science placée entre les frontières de la psychologie, la linguistique, l'anthropologie, la philosophie et l'intelligence artificielle.

Mots clés: esprit, perception, interculturel, comportement

Iulia PARĂ, Université de l'Ouest, Timisoara, ROUMANIE

Lexical Analysis of Anglicisms in the Romanian Banking Vocabulary

La crise financière internationale actuelle aussi bien que la perspective de notre pays d'adopter l'Euro, dans le proche avenir, crée de nouveaux défis pour le secteur d'activité roumain et souligne la nécessité que ce secteur soit plus fort, plus compétitif et efficace, maintenant qu'il a acquis un rôle décisif dans le secteur général d'affaires en Roumanie. En conséquence, ceci déclenche un rôle toujours croissant d'une « langue commune » qui, considérant la tendance actuelle, doit nécessairement être l'anglais. Dans ce contexte, l'analyse d'échantillon de la linguistique appliquée vise à discuter les aspects de structure et d'adaptation des anglicismes appartenant au secteur d'activité et identifiés dans le journal *Ziarul Financiar*.

Mots clés: anglicisme, emprunt, le langage du secteur bancaire, vocabulaire d'affaires, adaptation

Anamaria TRĂNTEȘCU, Université de Craiova, ROUMANIE

Lexical Features of Legal Language. Some Issues of Legal Translations from a Lexical Perspective

Le langage juridique a des caractéristiques lexicales particulières, parfois saisies par le grand public. Ainsi, le sous-langage légal combine les caractéristiques archaïques, conservatrices avec la nouvelle terminologie. Le discours légal est souvent formel et ritualiste. Mellinkoff, dans la *Langue de la Loi* (1963), décrit le langage juridique en termes de vocabulaire et en identifie les caractéristiques suivantes : l'utilisation fréquente des mots communs avec significations rares et des mots et expressions latins et français ; l'utilisation fréquente des mots de l'ancien et du moyen anglais, presque oubliés aujourd'hui ; l'utilisation du jargon et de l'argot ; l'utilisation délibérée des mots et des expressions à significations flexibles. Ce travail présente brièvement ces caractéristiques spécifiques et quelques problèmes concernant la traduction des textes légaux d'une perspective lexicale. Ces problèmes sont analysés au niveau ontologique, soulignant la dépendance linguistique des normes légales et au niveau sémiotique, soulignant la nature constitutive du langage juridique et l'importance de sa fonction normative pour la signification des formulations linguistiques. D'un point de vue ontologique, les particularités des problèmes qu'on peut rencontrer dans la traduction légale, sont principalement issues de la loi dépendante du langage, notamment des normes en totalité qui identifient et définissent l'ordre légal. D'un point de vue sémiotique, les particularités des problèmes qu'on peut rencontrer dans la traduction légale, sont affectées par les mêmes caractéristiques pragmatiques selon lesquelles le langage juridique peut être identifié dans ses attributs spécifiques et, de là, le distinguer d'autres langues de nature ou de fonction différentes. Les traits essentiels du langage juridique peuvent varier sous l'influence des cultures différentes auxquelles chaque système légal appartient.

La traduction et la formulation linguistique des textes légaux se heurtent au même dilemme : comment avoir la certitude de la loi, sans empêcher son adéquation et sa flexibilité à la variété de formes.

Mots clés: discours légal, archaïsme, expression binominale, langage formel, terminologie juridique

Daniela ȚUCHEL, Université "Dunarea de Jos" de Galati, ROUMANIE

Supplication, Universal to All Cultures

Cet article a pour prémisse l'idée suivante: quand il y a des occasions de faire la supplication, demandant de l'aide, de la pitié ou le pardon à la divinité, cet acte peut être exprimé de la même façon dans n'importe quelle langue et peut devenir un universel culturel. Nous avons analysé

l'invocation dans la fiction roumaine pré-communiste (I. Creangă, B. Delavrancea, P. Ispirescu, L. Rebreanu, I. M. Sadoveanu and M. Sadoveanu), traduite pendant le régime communiste. Le lecteur de traductions deviendra analytiquement attentif à la voix du suppliant et aux versions autorisées par la censure politique, soupçonnant l'inélégance et la même grossièreté exprimées dans l'adoration maladroite.

Notre conclusion majeure porte sur l'idée que pendant les décennies communistes, concernées par la réédition et la traduction de ces œuvres, la traduction des parties suppliantes a été gardée et correctement traduite, pour la simple raison que ces parties semblaient ne pas avoir un composant religieux.

Mots clés: style dévotion, langage sexuellement neutre, prière

Cristina ZANFIR, Université « Ovidius » de Constanta, ROUMANIE
Meta Program Patterns in Business English

Le monde extérieur, l'environnement, offre une variété d'impressions de sens mais il dépend de la manière dont nous utilisons notre esprit, nos expériences, notre culture, langue et croyances afin d'en filtrer les parties qui les composent. Nos remarques deviendront une certaine carte. En plus, nos perceptions du monde seront toujours filtrées. En fait, la langue n'est qu'un filtre. C'est une carte de nos pensées et expériences. Nous agissons habituellement sur quelques filtres percepteurs, appelés des méta-programmes.

Les modèles méta-programmes ont apparu de la nécessité d'une compréhension plus profonde des stratégies cognitives des hommes d'affaires. Ces modèles sont des filtres percepteurs ou des orientations sur lesquelles nous agissons habituellement. La plupart des chercheurs en Programmation Neuro-Linguistique reconnaissent que l'on peut identifier les méta-programmes des autres personnes par le biais de leurs répliques linguistiques et comportement. Selon les théoriciens en PNL, nous éprouvons et répondons au monde extérieur par nos systèmes représentatifs sensoriels.

Dans les accords d'affaires, c'est très important pour quelqu'un d'avoir la certitude que son interlocuteur partage la même signification. De plus, la motivation pour chercher de nouvelles perspectives sur l'étude, la communication et le développement personnel a une importance capitale. Nous partageons l'opinion de Molden (1996) lorsqu'il affirme que nous sommes curieux pour explorer les différences trouvées dans la gestion de la pensée et du comportement. La perspective et la différence dans la pensée se situent à la racine de tout comportement et à la base de la PNL qui est une science de perspective et de différence.

Mots clés: méta-programme, structures cognitives, répliques linguistiques, systèmes sensoriels, communication d'affaires