

Linguo-Cultural Competence and Phraseological Motivation

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In modern studies on phraseology increasing attention is focused on the relation between language and culture. The acknowledgement of the importance of the inclusion of the cultural component in research on fixed phrases is connected to a great extent with the adaptation of cognitive approaches, which provide theoretical grounds for contrastive research allowing analyses of cultural aspects of phraseology.

The volume reviewed contains forty papers, the authors of which discuss various problems connected with linguo-cultural aspects of phraseology. One of them, discussed by several linguists, is motivations of fossilized expressions. The phenomenon of motivation is a very important one in phraseological studies and can be analyzed from various points of view. Antonio Pamies in his paper titled *A propos de la motivation phraséologique* investigates the concept of motivation in figurative language (pp. 25–39). The problem of the specificity of synchronic and diachronic motivation of idioms is dealt with. The author proposes a distinction between various kinds of motivation and their mutual relations, i.e. blendings and overlaps.

The paper *Idiom motivation from cultural perspectives: metaphors, symbols, intertextuality* by Elisabeth Piirainen discusses the relation between motivation and culture (pp. 65–74). The influences of tradition observed in the main types of motivation, i.e. the metaphoric motivation and the symbol-based motivation, are analyzed. Intertextuality is paid attention to in terms of cultural motivation and/or foundation of idioms. This aspect is also touched upon by Joanna Szerszunowicz in her paper *On selected*

source domains of onomastic phraseology in a cross-linguistic perspective. The author focuses on the origins of English, Italian and Polish phraseological units containing proper names (pp. 81–90), discussing various source domains, ranging from the Bible and mythology to modern texts of popular culture.

The paper *L'esprit et l'âme dans la phraseologie serbe – approche historico-étymologique* by Dragana Mršević-Radović aims at discussing Serbian phraseological units with the constituent “a living soul”, i.e. ‘the soul at the instant of departing from human body’ (pp. 117–124). Nana Stambolishvili’s paper *Phraseologismen als kulturelles Gedächtnis* focuses on idiomatic expressions as the units providing information on the spirit of the nation and its historical past (pp. 207–214). The analysis of contrastive and historical as well as contrastive and comparative character renders it possible to give an insight into the nation’s culture. Moreover, they reveal the originality and national specifics of given languages.

Marc Ruiz-Zorilla in his paper *Sobre la aplicación de la modelación semántico-estructural en la etimologización de los frasemas en español* sheds light on how the theory of semantic-structural models can be applied in order to give an interpretation of the etymology of some Spanish idiomatic expressions considered to have controversial origins (pp. 241–245). Juan de Dios Luque Durán’s paper *Un ejemplo de la interrelación de cultura y lenguaje: el carácter nacional español en fraseologismos y otras formas de expresión lingüística* contains the presentation of bullfighting as a cultural frame allowing Spaniards to conceptualize various notions (pp. 393–403). The paper analyzes the structure of the frame as well as the productivity of its components in the motivation of figurative phrases in the Spanish language.

Four papers in the volume discuss phraseological units of biblical origins. Valerij M. Mokijenko in his paper *Biblisten als Quelle der Europäisierung nationaler Phraseologismen und Sprichwörter* presents the results of the drafting of *Dictionary of Russian Biblicisms* and *German-Russian Dictionary of Biblicisms* (pp. 91–100). Anna Zholobova’s paper *Uso actual de los bibeísmos fraseológicos en español y ruso* contains a contrastive study of Spanish and Russian phraseologisms of biblical origins (pp. 101–109). The author proposes a model of a full description and cross-linguistic analysis covering various linguistic parameters. Andrey Grigorev’s research is devoted to the history of Russian biblical idioms. His paper titled *The Byzantine tradition and semantics of Russian biblical tradition* con-

tains the analysis of the intermediate sources between the Bible and the Russian language, i.e. exegetical and liturgical Byzantine patristic texts (pp. 111–115). Teodora Kyryakova-Dinieva focuses on binominal expressions of biblical origins in German and Bulgarian, which are discussed in her paper *Zwillingsformen aus der Bibel auf deutsch und bulgarisch – kulturelle Aspekte* (pp. 137–145).

Many papers deal with various problems of contrastive phraseology. Dmitrij Dobrovól'skij in his paper titled *Cross-linguistic equivalence of idioms: does it really exist?* poses a question regarding the existence of counterparts of fixed expressions across languages (pp. 7–24). The author discusses the traditional approach to the problem discusses, according to which full equivalents, partial equivalents, phraseological parallels and non-equivalents are distinguished. The division of the notion of equivalence into translation equivalence and systematic equivalence is analyzed and exemplified. The semantic aspect is paid attention, too. The author discusses idiomatic “false friends”, cross-linguistic near-synonymy and asymmetrical polysemy.

Another paper on contrastive linguistic is written by Rosa Piñel. Her paper *La imagen del Diabolo en la fraseología española y alemana* contains the analysis of the devil's figure in Spanish and German phraseology (pp. 125–135). The author discusses the symbolic value of the devil as associations which motivated many fixed expressions in the languages compared. Irina V. Zykova in her paper *Contrastive studies: levels and stages of research on phraseologisms of different languages* presents a new method of cross-linguistic research on phraseology, which renders it possible to show how cultural worldview is encoded and stored in national phraseologies (pp. 147–156). Alexandra Stavtseva focuses on English and German idioms describing human intellectual abilities. Her paper *Semantic and functional peculiarities of English and German phraseological units denoting human intellectual abilities* contains the analysis of the semantic and functional features of the idioms at issue (pp. 167–172).

The units the motivation of which is connected with body parts or their movement are discussed by four authors. Ilaria Meloni in the paper titled *Zur Versprachlichung mimisch-gestischer Zeichen. Kinegramme im Deutschen und Italienischen* deals with kinegrams, i.e. phraseologisms in which the literal and the idiomatic meanings coexist metonymically (pp. 157–166). She presents a contrastive analysis of German and Italian kinegrams, discussing similarities and discrepancies. Another pa-

per is written by Irina Skripnik whose article titled *Interpersonal relationships in Ukrainian and English: similarities and discrepancies (on the material of the somatic phraseological units)* deals with a selected group of Ukrainian and English units, i.e. idioms with the names of body parts verbalizing interpersonal relationships, such as dependence, deceit, conflict, gossip (pp. 173–178). Erika Kržišnik and Jasmina Markič analyze Slovenian idioms with the component *roka* and Spanish units with the constituents *mano* and *brazo*. Their paper titled *El componente roka y mano – brazo en las fraseologías eslovena y española* presents the input of selected somatisms in the global meaning of the units (pp. 359–370). The authors also discuss the degrees of equivalence between the Slovenian and Spanish expressions. The last paper on somatic units is written by Elizabete Aparecida Marques. Her paper *La mano como base metonímica de locuciones verbales y adverbiales: un estudio comparativo entre en español y el portugués* aims to compare Spanish and Portuguese to present the metonymic process of verbal and adverbial formation constituted by the lexeme hand (pp. 371–380). The analysis based on cognitive semantics shows a high number of morphological and semantic similarities in the two languages compared.

The focal issue of another group of papers is faunal phraseology, i.e. the units of given languages containing animal terms. Rayna Hollandi's paper *Language symbolism in animalistic phraseology (a contrastive study on English and Bulgarian)* discusses zoonymic idioms with a special focus on animalistic symbolism in English and Bulgarian (pp. 255–270). Faunal phraseology is also analyzed by Natalia Sourgouladze. Her paper *L'étude de la particularité sémantique des zoonymes et des somatismes animaux dans les langues française et géorgienne* is devoted to French and Georgian idioms and their image component (pp. 279–289). Josephina Velasco's article *Del cerdo se aprovecha todos (aproximación a un análisis ideográfico)* contains the ideographic analysis of the lexeme pig (pp. 271–277). The author states that the majority of units at issue refer to human beings and their needs, physical possibilities, emotions and feelings, relations with the society and behaviour. The paper by Kamila Tutaeva titled *La simbología del oso en la fraseología rusa: estudio linguo-cultural* also deals with faunal idioms, but in a monolingual perspective (pp. 291–301). The author discusses the Russian phraseological and proverbial units with the component "bear", analyzing the connotations of this constituent reflected in Russian culture.

The pragmatic aspect is touched upon in a contrastive perspective in three papers. José Alejandro Calero presents a contrastive analysis of Czech and Spanish phraseological units. His paper *La fuerza ilocutiva socialmente reprochable en el léxico: análisis contrastivo checo-español* focuses on a group of speech act verbs containing negative evaluation (pp. 179–187). The study of Spanish and German idioms from the cognitive TO BE QUIET is presented in Carmen Mellado's paper titled *Valores semánticos y pragmáticos de la fraseología de callar en alemán y español* (pp. 189–206). The author discusses how various aspects of silence are encoded idiomatically: the material is taxonomised by key-words and is analysed in the framework of the communicative theory of speech acts and cognitive linguistics. Sabine Geck's paper titled *Guten Appetit! Routineformeln und das Script der Mahlzeit aus interkulturellen Perspektive (deutsch-spanisch)* concentrates on situation-bound utterances (pp. 341–348). The author analyzes the frame of MEAL in German and European Spanish culture. Apart from determining the units in the context of the frame, she stresses the role of cultural fluency as indispensable of linguistic fluency.

Two papers are devoted to phraseological units in the process of translation viewed from the cultural viewpoint. Anda Rădulescu in her paper *Sur quelques difficultés de traduction en français des parémies roumaines formées à partir des noms de peuples* (pp. 303–314) discusses difficulties connected with the translation of Romanian proverbs reflecting views of nationalities into French. As proverbs express prejudice and stereotypes specific to source culture, their translation is difficult as a result of different representations in target culture. Joanna Szerszunowicz focuses on a selected group of winged words peculiar to the Polish language. The paper titled *On intracultural "winged words" and their translation equivalents (based on Lech Wałęsa's words)* sheds light on theoretical aspects on translation of intracultural winged words and presents selected translation techniques exemplified on phrases coined by Lech Wałęsa (pp. 381–391).

The volume reviewed also contains papers on various problems of phraseologies of particular languages. For instance, Luis González García's paper *Modificación o desautomatización de fraseologismos en la música española actual* is devoted to delexicalisation/defamiliarisation of phraseological units in the lyrics of Spanish songs from the 80s to the present (pp. 55–64). He discusses the linguistic devices used to delexicalise/defamiliarise the fixed expressions in the corpus of collected songs. Natalia Med's paper *Mecanismos de formación de la semántica valorativa en la*

fraseología de las lenguas románicas describes typological issues connected with phraseological modelling (pp. 75–80). The author focuses on two types of ponderative phraseological models, i.e. a semantic and structural invariants, expressing evaluation, both general and specific as well as phrases with their lexical and semantic variants united by the general phraseological image. Some papers discuss how selected notions are verbalized by means of phraseology in particular languages.

Iovka Tchobanova in her paper titled *Estudio de la embriaguez en la fraseología portuguesa* focuses on ethylic phraseological units, discussed from the cognitive perspective of iconic models and arch-metaphors (pp. 215–223). Luis Luque Toro's paper *Una aproximación cognitiva a los conceptos de consejo, vicios y malos hábitos en la fraseología español* is devoted to phraseological units related to advice, vice and bad habits in Spanish culture discussed in the framework of cognitive semantics (pp. 225–232). The notion of generosity reflected in Arabic is presented by Nader Al Jallad in his article titled *A linguo-cultural study of "generosity" in Arabic* (pp. 233–240)

Saliha Iggui's paper *Noms de plantes et phraseologie en berbère* discusses how plants are named and conceptualized through these names by the Kabyle nation (pp. 247–253). The author analyzes the following data: the vernacular denominations, the Latin name, the morphological and semantic data, the use of the plants and the idioms which contain the name of the plant. Katarina Kekić in her paper titled *Racismo y xenofobia en la fraseología: el caso del serbo* conducts a semantic analysis of phraseological units reflecting racism and xenophobia in Serbian (pp. 315–325). The lexicon-syntax interface, one of the most controversial issues in grammar, is discussed by Ángel López García in his paper *Neurolinguistics of the lexicon-syntax interface* (pp. 41–53).

Two papers deal with dialectal phraseology. Anna Idström's paper *Inari Saami metaphors of hunger* concentrates on the Inari Saami metaphors relating to the domain hunger and satiation (pp. 335–340). The author uses the theory of primary metaphors and conceptual integration, Cognitive Metaphor Theory, which she adapts for the needs of her research study. As a result of the analysis of many examples it is shown that the idioms tend to exploit the concept of the BUTTOCKS to refer to hunger. Torben Arboe in his paper titled *Phraseological aspect of Jutlandic (western Danish)* investigates the influence of the neighbouring countries on Jutlandic phraseology (pp. 349–357). The author discusses fixed expres-

sions referring to weather, the units regarding places of folklore and those involving German toponymy. The overview of all topics in which the influence of Jutland's neighbours are observed and selected examples of this influence are analyzed.

It should be emphasized that the volume reviewed contains papers on phraseology which discuss a variety of interesting topics in the framework of different methodologies. This collection of papers is of great interest not only to culture-oriented phraseologists, but also – thanks to the broad scope of issues tackled – to all linguists who specialize in formulaic language in the broad sense of the term.

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