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FOREWORD

For the first issue of the *Journal of Linguistic Studies* we are pleased to present fourteen articles. Congratulations to all the authors whose papers have been accepted.

The first paper by Anica Perkovič (Croatia) and Georgeta Rață (Romania) works within the framework of *Morphology*. It explores a corpus of terms containing the combining form “eco-” and its variants, excerpted from an authoritative American English dictionary with a view to establishing their semantic relatedness to ecology, or the lack of it.

The following five papers come from Alina-Andreea Dragoescu, Cornelia Petroman, Ioan Petroman and Georgeta Rață (Romania), and from Anica Perkovič and Snježana Tolić (Croatia), and work within the framework of *Semantics*. The words “soup”, “café”, “coffee”, and “cuisine”, as well as a number of concepts and practices associated with sustainable agricultural systems are analysed from a semantic point of view. The papers are valuable in terms of subject content, with lists of inventoried phrases that can be of great use for teachers and lexicographers.

In the third section of this volume, *Historical Linguistics*, Diana Boc-Sînmărghișan (Romania) investigates the typological criterion as a fundamental premise in the analysis of place names in the toponymy of the Bistra and Sebeș valleys (Caraș-Severin County, Romania), in a paper based on finely elaborated arguments for applying and developing this approach, with a clear present-day state of onomastics.

The following four contributions circumscribed to the field of *Stylistics* come from Oana Boldea, Ioan Petroman, Cornelia Petroman, Georgeta Rață and Andreea Varga (Romania), from Nadia Norley (UK), Scott Hollifield (U.S.A.), and Anica Perkovič (Croatia). The authors discuss emoticons, religious metaphors, and metonymic transfer, in an attempt to seize the “why” of the facts.

The three final papers are written by Oana Caullataille (France), Astrid Simone Groszler and Georgeta Rață (Romania), and Anica Perkovič (Croatia), and work within the framework of *Corpus Linguistics*. They investigate word games, animal idioms, and adventure tourism terms, confirming the fact that rendering them in Romanian remains a problematic area.

We hope that interest in the journal will increase significantly. In time, the structure of the editorial board will be changed accordingly, with additional editors and proofreaders.

We would like to thank all reviewers and authors for their valuable contributions.

Georgeta Rață, PhD
Editor
Journal of Linguistic Studies

NOTES ON THE COMBINING FORM *ECO-*

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ABSTRACT

*This paper is an attempt at supplying the necessary understanding of the terms related to **ecology**. It shows that there are terms apparently related to it and analyses the corpus of words strictly related to ecology, making it easier for undergraduates and specialists in agriculture to understand, learn, and use them.*

Keywords: *Vocabulary; Composition; Combining form; Productivity*

1. INTRODUCTION

Strengthening training in agribusiness, rural development, and agricultural public administration can no longer be conceived without strengthening training in environmental protection. From this perspective, it is imperative to get the necessary knowledge and know-how in the field of ecology. It is no longer possible for any Member State to improve competitiveness for farming and forestry, quality of life and diversification of rural economy, and the environment and countryside in the frame of strategic approaches and options without properly understanding “the language of environment and ecology” (both as a specific purpose language and as a foreign language such as English).

2. MATERIALS AND METHODS

We have inventoried all the terms containing the combining form (‘a bound form or bound morpheme used in conjunction with another linguistic element in the formation of a word’ – Chalker & Wiener, 1994: 72) *eco-* and its variants *oec(o)-* and *oik(i)(o)-* (from the Greek for ‘house’, ‘household affairs’ [environment, habitat], ‘home’, ‘dwelling’; used in one extensive sense as environment) in one of the best English language dictionaries ever (*Webster Comprehensive Dictionary*, 1995) and on the Internet (<http://www.wordinfo.info/words/index.E>). We analysed them from a *semantic* (i.e. from the point of view of their meaning) and *lexicological* (i.e. from the point of view of the stock of words being built on the same basis) perspective (Chalker & Wiener, 1994: 225).

3. RESULTS

We have identified 114 terms containing the combining form *eco-* and its variants *oec(o)-* and *oik(i)(o)-*.

A. Among them, 25 (22%) have nothing to do with *ecology*, though they contain *eco-* and its variants *oec(o)-* and *oik(i)(o)-*: *ecofugic / oikofugic* ‘in psychiatry, a reference to or swayed by the impulse to wander or travel away from home’; *ecomania / oecomania / oikomania* ‘1. a morbid attitude toward the members of one’s family [domineering behaviour at home and humility toward other persons in authority]; 2. a pathological dislike of the members of one’s family often resulting in a feeling that one must get away from them’; *econometric(al)* ‘1. the branch of economics concerned with the application of mathematical economics to economic data by the use of statistical methods; 2. of, or relating to, or characterized by, the application of mathematics to economic data or theories’; *econometrician* ‘a student of, or specialist in, econometrics’; *econometrics* ‘the branch of economics concerned with the application of mathematical economics to economic data by the use of statistical methods’; *econometrist* ‘econometrician’; *economic(al)* ‘1. pertaining to the management of a household, or to the ordering of private affairs; 2. relating to the science of economics; relating to the development and regulation of the material resources of a community or nation; 3. the science relating to the production and distribution of material wealth; sometimes used as equivalent to political economy, but more frequently with reference to practical and specific applications’; *economically* ‘with economy’; *economics* ‘the study of the production, distribution, and consumption of goods and services’; *economise / economize* ‘to practice economy’; *economiser* ‘a person who economises’; *economism* ‘the theory or practice of assigning primary importance to the economy or to economic achievement’; *economist* ‘1. one who manages a household; a housekeeper; 2. someone who studies, works, or is an expert in the field of economics’; *economization* ‘the action or process of economizing (force, material, etc.)’; *economy / oeconomy* ‘1. the production and consumption of goods and services of a community regarded as a whole; 2. the prudent managing of resources to avoid extravagant expenditure or waste; 3. a saving or attempt to reduce expenditure; 4. originally, the management of a household; 5. current usage is sometimes a reference to that which is intended to be less expensive or to give better value’; *ecophobia / oik(i)ophobia* ‘1. a morbid dislike of home or an abnormal fear of being home or in one’s house; 2. a fear of home life or surroundings, including household appliances, equipment, electricity, bathtubs, household chemicals, and many other common objects in the home’; *ecotropic / oikotropic* ‘1. homesick; a strong desire to return to one’s home; 2. in virology, a retrovirus that can replicate only in the host of the species in which it originated’; *macroeconomic* ‘related to macroeconomics’; *macroeconomics* ‘1. a branch of economics that focuses on the general features and processes that make up a national economy and the ways in which different segments of the economy are connected; 2. a branch of economics dealing with the broad and general aspects of an economy; such as, the relationship between the income and investments of a country as a whole’; *macroeconomist* ‘a specialist in macroeconomics’; *macroeconomy* ‘the economy viewed as a whole and in terms of all those factors that control its overall performance’; *microeconomic* ‘related to microeconomy’; *microeconomics* ‘the study of specific or localized aspects of an economy’; *microeconomist* ‘a specialist in microeconomics’; *oecophobia / oikophobia* ‘a fear of home surroundings and certain items in the home (electrical, etc.)’.

B. Another 88 terms (77%) containing *eco-* and its variants *oec(o)-* and *oik(i)(o)-* are closely related to *ecology*. They are as follows: *agroecological* ‘related to agroecology’; *agroecologist* ‘an expert in or a student of agroecology’; *agroecology* ‘1. the study of the relationship between the environment and agricultural crops; 2. ecology as applied to

agriculture'; **aut(o)ecological** 'related to aut(o)ecology'; **aut(o)ecology** '1. the ecology of an individual organism or species; 2. the study of the ecology of an individual plant or species; the opposite of *synecology*'; **bioecologic(al)** 'related to bioecology'; **bioecologically** 'from the point of view of bioecology'; **bioecologist** '1. a specialist who studies the relationships of organisms to their natural environments; 2. one who favours or specializes in bioecology; an *ecologist*'; **bioecology** 'the science of organisms as affected by the factors of their environments; study of the environment and life history of organisms; also, *ecology*'; **di(o)ecious** 'in biology, having the male and female reproductive organs in separate individuals; most animal species are dioecious, as are some plants, such as asparagus'; **dioeciously** 'in a dioecious way'; **dioeciousness** 'the property of being dioecious'; **dioecism** 'dioeciousness'; **dioecy** 'dioeciousness'; **ecoactivist** 'one who actively opposes the pollution, or destruction by other means, of the environment'; **ecobabble** 'using the technical language of ecology to make the user seem to be ecologically aware'; **ecobiology** 'the study of the relationships of organisms to their natural environments'; **ecobiosis** 'the conditions pertaining to a mode of life within a specific habitat'; **ecobiotic** 'related to ecobiology'; **ecocatastrophe / ecocatastrophy** 'major damage to the environment, especially when caused by human activity'; **ecocentric** '1. centring on the environment; emphasizing the importance of protecting the environment rather than the needs or rights of human beings; of or relating to ecocentrism; 2. an adherent or advocate of ecocentrism'; **ecocentrism** 'the view or belief that environmental concerns should take precedence over the needs and rights of human beings considered in isolation'; **ecocidal** 'designed or tending to destroy the environment'; **ecocide** 'destruction or damage of the environment; especially intentionally, e.g., by herbicides in war'; **ecoclimate** 'the climate as an ecological factor; the climate of a habitat'; **ecoclimatology** 'the science of ecoclimate'; **ecocline** 1. reflecting ecological conditions in general; 2. a more or less continuous character variation in a sequence of populations distributed along an ecological gradient, with each population exhibiting local adaptation to its particular segment of the gradient; 3. the differences in community structure resulting from changes in slope aspect around a mountain or ridge'; **ecodeme** 'a sub-specific group capable of interbreeding within a population'; **ecofact** 'in archaeology, a natural object or substance that has not been technologically altered but that has cultural significance; such as, a shell carried from the ocean to an inland settlement'; **ecofallow** 'a method of farming that diminishes weeds and conserves water by rotating crops and reducing or eliminating tillage'; **ecofeminism** 'a socio-political theory and movement that associates ecological (especially, environmental) concerns with feminist ones; especially, while regarding both as resulting from male dominance and exploitation'; **ecofeminist** 'of, relating to, or characteristic of *ecofeminism*; advocating or adhering to *ecofeminism*'; **ecofreak** 'a fanatical conservationist or environmentalist'; **eco-friendliness** 'the property of being eco-friendly'; **eco-friendly** 'ecologically "friendly"; not harmful to the environment; also applied to products manufactured with explicit regard to the environment'; **ecogeographer** 'a specialist in the geographical aspects of the ecology'; **ecogeographic(al)** 'related to the geographical aspects of ecology'; **ecogeographically** 'from the point of view of the geographical aspects of the ecology'; **ecohazard** 'any activity or substance that may constitute a threat to a habitat or environment'; **ecolaw** 'legislation dealing with the environment'; **ecoline** 'the rate of genetic change that occurs in an environment due to the merging of different varieties of a plant species'; **ecologic(al)** '1. of or relating to the environment or to the science of ecology; 2. relating

to the wise use or beneficial management of natural resources and of the natural environment'; **ecologist** 'one who specializes in biological sciences that deal with the relationship between organisms and their environment'; **ecology / oecology** '1. the branch of the biological sciences that deals with the relationship between organisms and their environment, including their relationship with other organisms; 2. the science concerned with interactions between organisms and the environment on spatial scales ranging from parts of individuals to the biosphere as a whole'; **ecomorphology** 'the study of the relationship between the ecological relations of an individual and its morphology'; **econiche** 'niche'; **ecoparasite** 'a microparasite to which the host is normally immune or well adapted'; **ecophysiological** 'related to ecophysiology'; **ecophysiologicalist** 'a specialist in ecophysiology'; **ecophysiology** 'the study of the interrelationship between an organism's physical functioning and its environment'; **ecopo(i)etist** 'an aesthete in the introduction and selective elimination of species within a new or fractured ecology with the end goal of producing a self-sustaining dynamically balanced ecosystem that provides beauty and usefulness to humans'; **ecopoiescience** 'the scientific study of the breakdown of ecosystems and the processes involved in the re-diversification of species'; **ecopoiesis** '1. origin of ecosystems; 2. a type of planetary engineering that can be a major stage of terra formation': the primary stage of ecosystem creation is usually restricted to the initial seeding of microbial life; 3. the human creation of a self-sustaining ecosystem, or biosphere, on a lifeless planet'; **ecosite / oecosite / oikosite** 'an ecoparasite'; **ecospecies** '1. a taxonomic species considered in terms of its ecological characteristics and usually including several interbreeding ecotypes; 2. an index species that is characteristic of a particular biome or ecosystem'; **ecospecific** 'related to ecospecies'; **ecospecifically** 'from the point of view of ecospecies'; **ecosphere** '1. in ecology, the earth and the living organisms that inhabit it, along with all the environmental factors that operate on these organisms; biosphere; 2. in astronomy, the region of space around a star that is considered to be capable of supporting life; 3. the region of space, including planets, whose conditions are not incompatible with the existence of living things'; **ecospheric** 'related to the ecosphere'; **ecosystem** 'a system formed by the interaction of community of organisms with their environment'; **ecotage** 'sabotage aimed at polluters or destroyers of the natural environment'; **ecotelemetry** 'measurement and transmission of vital information; biotelemetry'; **ecoterrorist** 'a person involved in ecoterrorism'; **ecoterrorism** '1. the threat to use violent acts that would harm the quality of the environment in order to blackmail a group or society. It also includes the actual carrying out of the threats; 2. the sabotage of the activities of individuals or corporations, e.g., industrial companies, considered to be polluting or destroying the natural environment'; **ecotonal** 'related to ecotone'; **ecotone** '1. in ecology, a transition zone between two distinct habitats that contains species from each area, as well as organisms unique to it; 2. in anthropology, such an area of transition in which certain game or vegetation overlap; a region of primary importance for human subsistence'; **ecotourism** 'a form of tourism that strives to minimize ecological or other damage to areas visited for their natural or cultural interest'; **ecotoxicologist** 'a specialist in the harmful effects of chemicals to the natural environment'; **ecotoxicology** 'the scientific study of harmful effects caused by manmade chemicals to the natural environment, especially effects on populations, communities, and ecosystems; an essential part of ecotoxicology is the study of the movement of potentially toxic substances through food webs and through the water cycle, etc.'; **ecotype** '1. an organism that has adapted to its local environment through minor, genetically induced changes in its physiology; yet can still reproduce with other members of its species from

other areas that have not undergone these changes; 2. a locally adapted population of a species with limited tolerance to changes in environmental factors'; *ecotypic* 'related to ecotype'; *ecotypically* 'from the point of view of an ecotype'; *ecowarrior* 'an activist who takes direct, often unlawful, action on an environmental issue'; *ecozoiatry* 'a branch of veterinary medicine dealing with domestic animals'; *genecology* 'in biology, the study of intraspecific variations and genetic compositions in relation to the environment'; *heteroecious* '1. a parasite occupying two or more different hosts at different stages of a life cycle; 2. a non hostspecific parasite; 3. a reference to a unisexual organism in which male and female gametes are produced by different individuals'; *heteroeciously* 'from the point of view of heteroecism'; *heteroecism* 'the development of different stages of a parasitic species on different host plants'; *macroecology* 'the ecology of a macrohabitat or larger generalized area'; *microecological* 'related to microecology'; *microecology* 'the ecology of a microhabitat (very small area)'; *paleoecology* 'ecology that deals with fossil organisms'; *synecologic(al)* 'related to synecology'; *synecologically* 'from the point of view of synecology'; *synecologist* 'a student of synecology'; *synecology* '1. the structure, development, and distribution of communities in relation to their environments; 2. the study of plant or animal communities'; *zooecological* 'related to zooecology'; *zooecology* 'the study of the relationships between animals and their environments; animal ecology'.

C. A single term (1%), *ecopolitics* '1. the study of politics as influenced by economy; 2. the study of the interrelation between politics and ecological issues and problems', can be ranged in either of the two groups above.

4. DISCUSSION

As far as the terms containing the combining form *eco-* and its variants *oec(o)-* and *oik(i)(o)-* closely related to *ecology* and, therefore, to *environment*, are concerned, 28 (32%) of them are either *compound words*, *derivatives* or *backformations* (Chalker & Wiener, 1994: 80, 110, 42).

The so-called *combined words* in our corpus are words formed with the help of a *combining form* ('a linguistic form that occurs only in combination with other forms') (Chalker & Wiener, 1994: 72) and an *independent word*, in our case, words formed with *eco-* and its variants *oec(o)-* and *oik(i)(o)-*.

There are 8 such *combining forms* and 18 (64%) *combined words* in our corpus: *bio-* 'a combining form meaning *life*, used in the formation of compound words' (4): *bioecologic(al)*, *bioecologically*, *bioecologist*, and *bioecology*; *agro-* 'a combining form meaning *field, soil, crop production*, used in the formation of compound words' (3): *agroecological*, *agroecologist*, and *agroecology*; *hetero-* 'a combining form meaning *different, other*, used in the formation of compound words; also, before a vowel, *heter-*' (3): *heteroecious*, *heteroeciously*, and *heteroecism*; *aut(o)-* 'a combining form meaning *self, same, spontaneous*, used in the formation of compound words; also, before a vowel, *aut-*' (2): *aut(o)ecological* and *aut(o)ecology*; *micro-* 'a combining form with the meanings *small, very small in comparison with others of the kind, too small to be seen by the unaided eye, dealing with extremely minute organisms, organic structures, or quantities of substance, localised, restricted in scope or area, containing or dealing with texts that require enlargement to be read, one millionth*' (2): *microecological* and *microecology*; *zoo-* 'a combining form meaning *living being or animal*, used in the formation of compound words' (2): *zooecological* and *zooecology*; *macro-* 'a combining form meaning *large, long, great, excessive*, used in the formation of compound words'

(1): **macroecology**; **paleo-** ‘a combining form meaning *old* or *ancient*, especially in reference to former geologic time periods, used in the formation of compound words’ (1): **paleoecology**.

Another 9 of the words in our corpus are *derivatives*, i.e. words formed with the help of an *affix* (in our case, a *prefix* ‘an affix placed before a base or another prefix’) (Chalker & Wiener, 1994: 309). There are 2 such *prefixes* and 9 (32%) *derivatives* in our corpus: **di-** ‘a prefix meaning *two*, *twice*, *double*, used in the formation of compound words and in chemical terms’ (5): **di(o)ecious**, **dioeciously**, **dioeciousness**, **dioecism**, and **dioecy**; **syn-** ‘a prefix meaning *with* or *together*, used in the formation of compound words’ (4): **synecologic(al)**, **synecologically**, **synecologist**, and **synecology**.

A single word (4%) in our corpus is a *backformation* (‘a word formed from another word that appears to be a derived form of the first by modification’) (Chalker & Wiener, 1994: 42): this is the case of the word **genecology** that must have had initially the form **geneecology** and dropped later on one *e* maybe for spelling reasons.

The word **ecopolitics**, though the only one to share both large groups of words containing **eco-** and its variants **oec(o)-** and **oik(i)(o)-**, points by itself to the fact that **ecology** and **politics** are so intertwined that no policy of rural development could ever ignore environmental matters.

5. CONCLUSIONS

Though representing only 22% of the total number of terms containing the combining form **eco-** and its variants **oec(o)-** and **oik(i)(o)-**, the terms having nothing to do with **ecology** and, therefore, nothing to do with **environment**, are numerous enough to be a nuisance for any non-native English-language speaking undergraduate or specialist in environmental matters.

Therefore, this corpus of words should be taught as such to undergraduates in environmental ecology, underlying, at the same time, the huge richness of the English vocabulary and the wide range of means English language can rely on in enriching its vocabulary.

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A LINGUISTIC ‘SOUP’ AND A SEMANTIC FALSE FRIENDSHIP

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ABSTRACT

The paper surveys a variety of types of soup, with the purpose of differentiating between the meanings of ‘soup’, ‘broth’ and the Romanian ‘borș’ or the Eastern-European ‘borsh’. A major hypothesis is that Romanian learners of English for specific purposes (in this case students specializing in food services) should discriminate between the meanings of these ‘false friends’ in order to grasp the differences between them correctly. The paper makes reference to the linguistic and semantic differences and similarities between the Romanian and English meanings of ‘soup’ (R ciorbă), ‘broth’ (R supă) and their derivatives, as well as to the borrowings from other languages (most often French and Asian) containing the word ‘soup’.

Keywords: *Soup; Compound; Semantic Approach*

1. INTRODUCTION

Romanians use the noun *supă* to refer to the simmered stock called *broth* in English, whereas native speakers of English use the similar-sounding word *soup* to refer to liquids exhibiting distinctively different features – for instance containing ingredients like meat and an infinite range of vegetables. This linguistic ‘false friendship’ has resulted in a series of confounding misunderstandings that need to be clarified through cross-cultural and linguistic input and acquisition.

2. MATERIAL AND METHODS

A limited number of compounds (words formed by combining two or more bases – Chalker & Weiner 1994) containing the noun *soup* have been inventoried using language dictionaries, encyclopaedias, cookbooks and food dictionaries and English language dictionaries. Thereupon, these have been analysed with the essential aim of helping undergraduates better understand and learn them correctly in order to use them accurately. The criteria according to which the inventoried words and expressions are included within different categories depend on qualities ranging from the origin of *soup*-related loanwords to the thickness of the liquid and the ingredients they do (not) contain.

3. RESULTS

The word *soup* (< F *soupe* ‘soup’) is defined as ‘liquid food especially of meat or fish or vegetable stock often containing pieces of solid food’. Thus, *soup* is the general term for various kinds of salty liquid food, which often also contains solid components, such as vegetables and/or meat, which is very rich in components and calories (W). However, this

gives Romanian students enough reasons to mistake the word *soup* for *broth*, as Romanian ‘soups’ generally do not contain this wide range of ingredients, being closer to a ‘broth’ usually containing noodles. On the contrary, English dictionaries provide a definition for the word *broth* which is similar to the definition Romanian dictionaries offer for *supă*. This is the major source of a series of confusions. Thus, *broth* refers mainly to a liquid in which bones, meat, or vegetables have been simmered and strained out. At will, it may be used as a basis for other edible liquids such as soup. What is more, some culinary schools even differentiate between *broth*, usually made from animal meat, and *stock*, which may be less palatable, often made from vegetables. Broth is traditionally made by boiling such ingredients lengthily to extract the flavour and nutrients. In case the cook intends to clarify a broth, egg whites may also be added during simmering. In addition to this linguistic *soup*, *broth* and *stock* are terms which may sometimes be used interchangeably. The latter forms the basis of many dishes and it is prepared by simmering various ingredients in water, including some or all of the following: veal, beef, and chicken bones, vegetables, herbs and spices. The main dissimilarity between the two terms would be the fact that *broth* usually refers to a finished product, while stock is used as an ingredient for another product; hence, stock may *become* broth). Another confounding situation is the fact that soups are traditionally classified into two broad groups: *clear soups* and *thick soups*, according to the established French taxonomy. Thus, clear soups are *bouillon* and *consommé*. Thick soups are classified depending upon the type of thickening agent used: *purées* are vegetable soups thickened with starch; *bisques* are made from puréed shellfish thickened with *cream*; *cream soups* are thickened with béchamel sauce; and *veloutés* are thickened with eggs, butter and cream. Other ingredients commonly used to thicken soups and broths include rice, flour, and grain. Types of soup and broth can be classified according to provenance or by the use of words from a particular culture (*Miso Soup* > Jap, *bouillon* > F, *consommé* > F). Other soup names make reference to the place they originate from or where they are considered a local tradition (*Cheshire soup*). Another criterion for describing soups by a certain compound refers to the main ingredient they contain (*lentil soup*). Consequently, soups are usually denominated after their composition or some defining characteristic they present. As it is the case with the loanwords *soup* and *consommé*, the names of many items in the French repertoire have been taken over wholesale into the English language (Sinclair 2005). In English, the loanword *soup* occurs in a large number of compounds, whether as a first (*soup bowl*) or second element (*vegetable soup*).

3.1. THE WORD *SOUP* AS FIRST ELEMENT OF A COMPOUND

Only ten compounds in which *soup* occurs as a first element have been inventoried, greatly outnumbered by the use of *soup* as a second element. In most cases, they are either borrowings from French or they describe kitchen utensils, being noun modifiers. Some examples: *soupe à l’ail* (< F ‘garlic soup’); *soupe aux rognons* (< F ‘kidney soup’); *soup bowl* (‘a bowl for serving soup’); *soupe de poisson* (< F ‘saffron-flavoured and coloured fish soup, usually passed through a chinois to remove all large pieces of fish and bones; served in the south of France with rouille, toast and grated cheese’); *soupe du jour* (‘the soup that a restaurant is featuring on a given day’); *soup herbs* (‘herbs used in soup, such as: basil, bay, borage, caraway, chervil, chives, dill, juniper, lemon balm, lovage, marjoram, mint, parsley, rosemary, summer savory, sorrel, tarragon, thyme, wild celery, and winter savory’); *soup ladle* (‘a ladle for serving soup’); *soup plate* (‘a plate

used for eating soup’); *soup spoon* (‘a large oval-bowled (France) or round-bowled (UK) spoon, used to eat soup (even in other countries)’); *soup tureen* (‘a large dish with a lid and ladle from which soup is served at the table’).

3.2. THE WORD *SOUP* AS SECOND ELEMENT OF A COMPOUND

The word *soup* occurs as a second element in a large number of compounds. The great majority of these compounds refer to a variety of types of soups from the international cuisine: *artichoke soup* (‘basic soup made with artichokes’); *asparagus soup* (basic soup without leek and using chicken stock and fresh asparagus trimmings or a tin of asparagus, finished with cream or milk’); *Asian soup* (‘typically broths, *clear soups*, or starch thickened soups often containing tofu’); *autumn vegetable soup* (‘England: a variety of diced vegetables, sweated in butter and cooked in vegetable stock with a bouquet garni until just tender’); *beetroot soup* (‘shredded beetroot and onion sweated in butter, flour added and cooked out, stock added, simmered and skimmed for 30 minutes, seasoned, consistency adjusted and finished with lemon juice and cream or sour cream’); *bird’s nest soup* (‘a delicacy in Chinese cuisine made from the saliva nests of cave swifts which are used to produce the unique texture of this soup’); *carrot soup* (‘basic soup with carrots and a small amount of tomato purée. Served accompanied with croûtons’); *cauliflower soup* (‘basic soup with cauliflower, garnished with small cooked florets of cauliflower’); *Cheshire soup* (‘England: a soup made from pork stock, diced potatoes, grated carrots and chopped leeks with oatmeal added after the vegetables have softened. It is simmered until thick and finished with grated Cheshire cheese’); *chicken soup* (‘a mirepoix of onion, leek and celery sweated in butter, flour added and cooked out without colour, chicken stock and a bouquet garni added, simmered and skimmed for 1 hour, bouquet garni removed, liquidized, strained and finished with cream; garnished with diced cooked chicken meat’); *cream soup* (‘1. A soup made from a vegetable purée soup with added cream, milk or yoghurt; 2. A vegetable purée type of soup mixed with béchamel sauce’); *egg drop soup* (‘a savoury Chinese soup made from cracking eggs into boiling water or broth’); *fisherman’s soup* (‘Hungarian *Halászlé*, hot and spicy river fish soup with a lot of hot paprika’); *mock turtle soup* (‘gelatinous soup made from calf’s head, beef, bacon and veal; similar to turtle soup, but without the turtle; mock turtle is a calf’s head dressed to resemble a turtle’); *noodle soup* (‘a variety of soups with noodles and other ingredients served in a light broth. Noodle soup is an East and Southeast Asian staple; less well known, a form of fresh (typically home made) noodle is used in soup in certain parts of Europe’); *Palestine soup* (‘English, 19th century, made from Jerusalem artichokes and named in the mistaken belief that the artichokes came from Jerusalem’); *pea soup* (‘a thick soup made of dried peas usually made into a puree’); *winter melon soup* (‘a Chinese soup, usually with a chicken stock base, often including other vegetables and mushrooms.; technically, the winter melon is a fruit, since it is a seed bearing body, but in practical use, it is a vegetable.; winter melon soup is often presented as a whole winter melon, filled with stock, vegetables and meat that has been steamed for hours.; the flesh of the melon is scooped out with the soup’).

4. DISCUSSION

A number of soup names (often loanwords) do not contain the word *soup* at all, which need all the more to be learned by students as purely linguistic knowledge: *bawd*

bree ('Scotland: a rich soup made from a jointed hare browned in lard with bacon and winter vegetables, simmered in water with minced shin beef, bay, cloves and peppercorns until all soft, strained, and the puréed vegetables and finely shredded hare meat returned.; the soup is thickened without boiling using a little of the acidulated hare's blood and finished with redcurrant jelly, lemon juice and port'); *bisque* ('France: thick rich soup, generally made from fish or shellfish stock'); *bouillabaisse* ('France: fish stew or soup flavoured with saffron, spices and herbs; specialty of the Mediterranean region'); *chowder* ('thick soup made from shellfish or other fish, with pork or bacon, originally French, now mainly New England and Newfoundland'); *congee* ('Chinese soft rice soup or gruel, may be sweet or savoury'); *mulligatawny* ('Anglo-Indian: curry-flavoured soup made with meat or chicken stock'); *vichyssoise* ('cold leek and potato cream soup'). It may be inferred from the definitions above that, of all soups, only *chicken soup* is to some degree similar to the R *supă*, the English variant being garnished with diced meet and finished with cream, which brings it back again in the vicinity of the R *ciorbă*. To also note that *noodle soup* is defined as a variety of soup usually containing other ingredients as well or a dish used in certain parts of Europe. What Romanians generally call *supă* appears to be only one of the few and far between uses of the word *soup* in English. Romanian *borș* is rendered as *bulion* ('soup'), *borș* ('borsch', 'soup'), *supă de carne* ('clear soup', 'gravy-soup'), *fiertură* ('concoction', 'infusion', 'soup'). A close similarity may be noticed between the E *beetroot soup* and the R *borș*, as they contain beetroot, have a sour taste and are finished with lemon juice or sour cream. *Borsch(t) / borsht* is defined as a vegetable soup from Eastern Europe traditionally made with beetroot as a main ingredient. Romanians refer to *borș* as a kind of sour soup made from fermented wheat bran, which gives it a sour taste. Traditional *borscht* made from beetroot is sometimes called *borș rusesc* ('Russian borscht') or *borș de sfeclă* ('beetroot borscht'). Compounds in which *broth* appears as a second element (*beef broth*, *chicken broth*, etc.) seem to be outnumbered by those in which it is a first element (*broth fondue*).

5. CONCLUSION

For all these reasons, the similarities in the resonance of these words have led to a series of confusions and misuses. It appears as a necessity for students specializing in food services to acquire correct linguistic and cultural input regarding such pairs of 'false friends' as the ones studied above.

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CAFÉ: A SEMANTIC APPROACH

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ABSTRACT

*The French word **café** has known a glorious evolution once borrowed into the English language. Thus, in its both original (**café**) and adapted (**cafe**) forms, it now designates, according to English language dictionaries, both a beverage ('coffee') and an establishment ('a place selling drinks and snacks but not formal meals') known to most English-speaking communities. In addition, it has also been borrowed in compound nouns from French by chefs and cookbook authors, as part of the so-called 'cuisine jargon'; but getting the precise meaning of the word **café** / **cafe** and of the compound nouns containing it very much depends on purely linguistic knowledge rather than on our knowledge of the world.*

Keywords: *Café; Noun; Compound noun; Semantic approach*

1. INTRODUCTION

The purpose of the research is to show that properly understanding the meaning of the French loanword **café** and of the compound nouns containing it is a matter of purely linguistic knowledge rather than of knowledge of the world (since undergraduates specializing in food service and agri-tourism have almost no practice in the field of food services). The hypothesis of the research was that since these undergraduates have neither linguistic knowledge nor knowledge of the world, they should study the matter properly while at university. The background information was collected from different English language dictionaries (Soukhanov, *The American Heritage Dictionary of the English Language*, 2008), specialized dictionaries (Bender & Bender, *Benders' Dictionary of Nutrition and Food Technology*, 1999; Sinclair, *Dictionary of Food*, 2005), and different Internet sites dealing with food service-related information.

2. MATERIAL AND METHODS

We picked up from language dictionaries, encyclopaedias, and cookbooks, 11 compound nouns containing the word **café** – which, used alone, designates, according to

Sinclair (2005), in France, ‘coffee’ and, in England and France, the ‘name given to a place selling drinks and snacks but not formal meals’. Then we browsed the Internet in search of new formations of the same French borrowing, formations not yet mentioned by English language dictionaries because of their novelty (<http://en.wikipedia.org/wiki>).

We then analysed both older and newer formations to see if there is any change at all in the meaning of these two series of compounds.

3. RESULTS

The most common English spelling, *café*, is the French spelling, and was adopted by English-speaking countries in the late 19th century. As English generally makes little use of diacritical marks, Anglicisation involves a natural tendency to forgo them, and the anglicized spelling *cafe* has thus become very common in English-language usage throughout the world. The Italian spelling, *caffè*, is also sometimes used in English. In southern England, especially around London in the 1950s, the French spelling was often shortened to *caff*. In the decades following the 1950s, *cafés* became more fashionable, and tea rooms became less common in Great Britain.

The word *café* occurs in compound nouns both as first element (*café au lait*), illustrating a wide range of semantic fields, and as second element (*internet café*), illustrating a single semantic field.

3.1. THE WORD *CAFÉ* AS FIRST ELEMENT OF COMPOUND NOUNS

The survey of the language dictionaries, encyclopaedias, and cookbooks revealed an inventory of 11 compound nouns containing the word *café*, as follows:

- 5 compound nouns originating from France and being used in France and, implicitly, in English-speaking countries: *café au lait* ‘(France) Coffee mixed with hot milk’ (Sinclair 2005); *café brûlot* ‘(France) Hot black coffee, sometimes with added spices (e.g. cardamom), flamed with brandy’ (Sinclair 2005); *café liégeois* ‘(France) Iced coffee served in a glass with whipped cream or ice cream’ (Sinclair 2005); *cuiller à café* ‘(France) Coffee spoon = teaspoon, also used as a volume measure equal to 5 ml’ (Soukhanov 2008); *cuillerée à café* ‘(France) Teaspoonful’ (Soukhanov 2008);

- 2 compound nouns not indicated as originating from France and being used in France and, implicitly, in English-speaking countries, but for which the sources supply information concerning their etymology: *café filtre* ‘A beverage made by passing boiling water through ground coffee held in a filtering device that fits on top of a cup or pot. [French: *café*, coffee + *filtre*, filter.]’ (Soukhanov 2008); *café noir* ‘Coffee served without cream or milk. [French: *café*, coffee + *noir*, black.]’ (Soukhanov 2008);

- 2 compound nouns not indicated as originating from France but indicated as being used in Austria and Switzerland, respectively, and, implicitly, in English-speaking countries, but for which the sources supply no information concerning the etymology: *Café Konditorei* ‘(Austria) A coffee shop which sells cakes and sweets for consumption both on and off the premises’ (Sinclair 2005); *café renversé* ‘(Switzerland) Café au lait’ (Sinclair 2005);

- 1 compound noun not indicated as originating from France or as being used in a particular country and, implicitly, in English-speaking countries, for which the sources supply no information concerning the etymology: *café society* ‘The group of socialites

and celebrities that frequents fashionable nightclubs and resorts and attends fashionable events' (Soukhanov 2008);

- 1 compound noun not indicated as originating from France or as being used in a particular country and, implicitly, in English-speaking countries, for which the sources supply no information at all concerning the meaning or the etymology: *crème de café* (Bender & Bender 1999).

All these compound nouns can be grouped from the point of view of their meaning into: *types of coffee: café au lait, café brûlot, café liégeois, café filtre, café noir, café renversé, crème de café; utensils used in the preparation / consumption of coffee: cuiller à café; amount specific to a certain utensil used in the preparation / consumption of coffee: cuillerée à café; establishment where coffee is served: Café Konditorei; and metaphorical uses: café society.*

3.2. THE WORD CAFÉ AS SECOND ELEMENT OF COMPOUND NOUNS

The survey of the different food service-related Internet sites revealed a shorter inventory of 6 compound nouns (some of which are synonyms) containing the word *café* / *cafe*, as follows:

- *cybercafé* / *internet café* 'a place where one can use a computer with Internet access, most for a fee, usually per hour or minute; sometimes one can have unmetered access with a pass for a day or month, etc. It may or may not serve as a regular *café* as well, with food and drinks being served' (<http://en.wikipedia.org/wiki/>);

- *manga café* 'a kind of *café* in Japan where people can read manga [comics and print cartoons]. People pay for the time they stay in the *café*. Most *manga cafés* also offer internet access like *internet cafés* and vice versa, making the two terms mostly interchangeable in Japan. Additional services include video games, television, snack/beverage vending machine, and more. Like Japanese *cafés* in general, smoking is usually permitted' (<http://en.wikipedia.org/wiki/>);

- *pavement cafe* / *sidewalk cafe* 'an outdoor part of a *coffeehouse* or *cafe*' (<http://en.wikipedia.org/wiki/>);

- *Viennese café* 'a typical institution of Vienna that still plays an important role in Viennese culture and tradition. Unlike some other *café* traditions around the world, it is completely normal for a customer to linger alone for hours and study the omnipresent newspaper. Along with coffee, the waiter will serve an obligatory glass of cold tap water and during a long stay will often bring additional water unrequested. [...] Many *cafés* provide small food dishes like sausages as well as desserts like cakes and tarts' (<http://en.wikipedia.org/wiki/>).

All these compound nouns can be grouped from the point of view of their meaning into a single group, that of *establishment where coffee is served*.

4. DISCUSSION

Compound nouns containing the loanword *café*, mentioned by English language dictionaries and by dictionaries specialised in food as formations well-established in the English language, illustrate a wide range of semantic fields: *types of coffee (café au lait, café brûlot, café liégeois, café filtre, café noir, café renversé, crème de café), utensils used in the preparation / consumption of coffee (cuiller à café), amount specific to a certain utensil used in the preparation / consumption of coffee (cuillerée à café),*

*establishment where coffee is served (Café Konditorei), and a metaphoric use (café society) and have a rather limited use since they are known only by professionals (be they linguists or cooks). On the contrary, compound nouns containing the loanword **café**, not mentioned by English language dictionaries or by dictionaries specialised in food, since not yet formations well-established in the English language, illustrate a single semantic field: *establishment where coffee is served (cybercafé / internet café, manga café, pavement cafe / sidewalk café, and Viennese café.)**

As we can see, *no evolution has been noted* from the point of view of the semantism of the word phrases containing the loanword **café** for the last 50 years. In fact, their semantism has reduced to a single one, as a result of the natural evolution of the traditional **café** (initially, also a place for information exchange used to chat to friends, find out local information, play traditional or electronic games, read the paper, send postcards home, etc.) into more modern forms of **café (cybercafé / internet café, manga café)** that promote new technologies, as they did in the 1950s, when they promoted the car in California, for example. As Internet access is in increasing demand, many bars, **cafes** and pubs have terminals, so the distinction between the **Internet cafe** and the “normal” **café** is now eroded.

5. CONCLUSIONS

The conclusion to be drawn from the research is that widely spread modern languages such as English are really living organisms continually changing and giving birth to new formations with the help of loanwords and based on its internal means of enriching the vocabulary.

Our hypothesis that undergraduates specializing in food service and agri-tourism should study the English of food services as a language for specific uses is, thus, confirmed – there is no way they can infer the meaning of compound nouns containing the word **café** on the ground that they must designate either a ‘type of coffee’ or a ‘type of establishment serving coffee’.

Research results show that other corpora of specific nouns and/or compound nouns (e.g. the corpus of the words and phrases containing the noun **coffee**) should be studied in the same way.

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COFFEE: A SEMANTIC APPROACH

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ABSTRACT

*The word **coffee** has been extremely prolific in English. Thus, it appears in compounds (black **coffee**) and as noun modifier (**coffee** break), but the tens of occurrences of this word have not yet been reflected in English language dictionaries. Moreover, the word **coffee** appears in phrases whose meaning is not explained by their users (cookbook authors, for instance) and that are still unknown to most English-speaking communities. Despite the large number of occurrences having been explained by English language dictionaries, it is not always easy to infer the meaning of a phrase containing the word **coffee** on the grounds of similar phrases alone. Therefore, undergraduates specialising in food service should get aware of such linguistic realities and study such corpora thoroughly.*

Keywords: *Coffee; Compound; Attributive use; Semantic approach*

1. INTRODUCTION

The purpose of the research is to show that the proper understanding of the meaning of compounds containing the word **coffee** is a matter of purely linguistic knowledge (to be taught by the teacher) rather than of knowledge of the world (since they have almost no practice in the field of food services). To our knowledge, no research has so far been done in this field and on this particular problem. The hypothesis of the research was that, since compound definitions cannot always help understanding phrases similar in structure, undergraduates should learn them as such and/or develop meaning inference skills if they want to avoid confusion. The background information was collected from different English language dictionaries, specialized dictionaries, and specialised encyclopaedias. There has been no research in the field to our knowledge.

2. MATERIAL AND METHODS

We inventoried 102 phrases containing the word **coffee**, leaving aside all derivatives such as: *cafeteria, cafetiere / cafetière, cafetorium, caffeine, caffeinism, caffeol, decaf,*

decaffeinated, which could be subjected to a separate analysis. We then analysed them to see if the meaning of the phrases with no definition at all could be inferred from the meaning of the phrases defined by their users.

3. RESULTS

We have identified a number of 94 (52 + 42) occurrences in which the noun *coffee* appears as noun (*black coffee*) or noun modifier (*coffee break*), other six in which it is used attributively, and other two with special uses (calque and adjective).

3.1. THE WORD *COFFEE* AS A NOUN

Of the 52 occurrences in which the noun *coffee* appears as a noun – *acorn coffee*, *adulterate coffee*, *Arabic coffee*, *Arabica coffee*, *aromatic coffee*, *black coffee*, *brewed coffee*, *camp coffee*, *chagga coffee*, *chicory coffee*, *Colombian coffee*, *dandelion root coffee*, *decaffeinated coffee*, *drip coffee*, *ersatz coffee*, *espresso coffee*, *filter coffee*, *full-bodied coffee*, *full-flavoured coffee*, *German coffee*, *ground coffee*, *hot coffee*, *iced coffee*, *instant coffee*, *Irish coffee*, *Java coffee*, *Kenya coffee*, *mature coffee*, *midmorning coffee*, *muddy coffee*, *Mysore coffee*, ‘naturally’ *decaffeinated coffee*, *organic coffee*, *potted coffee*, *pulverized coffee*, *regular coffee*, *rich coffee*, *roasted (grain) coffee*, *Robusta coffee*, *root coffee*, *sharp coffee*, *strong coffee*, *sweetened coffee*, *traditional coffee*, *Turkish coffee*, *unadulterated coffee*, *unna coffee*, *Vienna coffee*, *Viennese coffee*, and *weak coffee* – only 20 (38%) are defined in literature, as follows: *Arabic coffee* ‘coffee flavoured with ground cardamom seeds’ (B & B); *Arabica coffee* ‘a type of coffee from the bush *Coffea arabica*, with a finer flavour than the higher yielding Robusta varieties’ (C.S.); *camp coffee* ‘a liquid extract of coffee and chicory once used as an instant coffee’ (C.S.); *chagga coffee* ‘a full-bodied coffee from the slopes of Mount Kilimanjaro in Tanzania, named after the Wachagga people who grow and process it’ (C.S.); *Colombian coffee* ‘a smooth strong coffee from Colombia’ (C.S.); *decaffeinated coffee* ‘coffee made in the usual way from green beans which have been solvent treated to selectively remove the caffeine [with] similar flavour to, but [...] not as stimulating as coffee’ (C.S.), ‘coffee beans (or instant coffee) from which the caffeine has been extracted with solvent (e.g. methylene or ethylene chloride), carbon dioxide under pressure (supercritical CO₂) or water’ (B & B); *filter coffee* ‘coffee made by letting near boiling water flow through ground coffee held in a filter paper supported on a metal or plastic mesh or perforated container’ (C.S.); *German coffee* ‘a mixture of kirsch and hot sweetened coffee topped with whipped cream and drunk through the cream’ (C.S.); *green coffee bean* ‘coffee beans which are ready to be roasted [that] keep indefinitely and some [...] improve with age’ (C.S.); *instant coffee* ‘dried coffee extract which can be used to make a beverage by adding hot water or milk. It may be manufactured by spray drying or freeze drying’ (B & B); *Irish coffee* ‘hot coffee, served in a glass, with Irish whiskey added to it and whipped cream poured on top’ (DFSN); *Java coffee* ‘a mature coffee from Indonesia with a subtle mellow flavour’ (C.S.); *Kentucky coffee tree* ‘a deciduous North American tree (*Gymnocladus dioica*) having bipinnately compound leaves and flat, pulpy pods with large seeds formerly used as a coffee substitute’ (A.H.S.); *Kenya coffee* ‘a sharp, aromatic coffee from Kenya’ (C.S.); *Mysore coffee* ‘a rich full-flavoured coffee from Mysore in S. India’ (C.S.); ‘naturally’ *decaffeinated coffee* ‘coffee decaffeinated by water extraction’ (B & B); *Robusta coffee* ‘a high yielding variety of coffee (*Coffea*

canephora) but with a flavour inferior to that of the arabica variety' (C.S.); **Turkish coffee** 'a sweetened brew of pulverized coffee' (A.H.S.); **unna coffee** '(E. Africa) the traditional coffee of Ethiopia which is roasted, ground and brewed at the table' (C.S.); **Vienna coffee** 'a particular blend of coffee beans favoured in Vienna' (C.S.); **Viennese coffee** '(Austria) 1. A mocha coffee 2. Ground coffee mixed with dried figs' (C.S.), 'ground coffee containing dried figs' (B & B); **weak coffee** (A.H.S.).

To also note **kaffebröd** '(Sweden) coffee cake' (B & B) and **Kaffeekuchen** '(Germany) coffee cake' (B & B), words that have entered cookbooks all over the world.

3.2. THE WORD COFFEE AS A NOUN MODIFIER

Of the 42 occurrences in which the noun *coffee* is used attributively – **coffee boom**, **coffee break**, **coffee cake** / **coffeecake**, **coffee can**, **coffee consumption**, **coffee cream**, **coffee creamer**, **coffee cup**, **coffee custard**, **coffee essence**, **coffee exporter**, **coffee extract**, **coffee filter**, **coffee grinder**, **coffee grounds**, **coffee hound**, **coffee house** / **coffeeshouse**, **coffee hue**, **coffee icing**, **coffee importer**, **coffee jelly**, **coffee kisses**, **coffee klat(s)ch** / **kaffeeklatsch**, **coffee maker** / **coffee-maker** / **coffeemaker**, **coffee market**, **coffee mill**, **coffee plant**, **coffee plantation**, **coffee pot** / **coffeepot**, **coffee seed**, **coffee shop**, **coffee solubles**, **coffee strainer**, **coffee substitute**, **coffee sugar**, **coffee table**, **coffee tenderizer**, **coffee tree**, **coffee variety**, **coffee whitener**, **coffee wild roast** – only 16 (38%) are defined in literature, as follows: **coffee bean(s)** 'The fruit of an evergreen bush, *Coffea arabica* or *C. canephora*, native to Ethiopia but now widely grown in high altitude tropical regions. The red fruit, which contains two almost hemispherical green seeds, is first fermented, the pulp removed and the seeds dried prior to roasting at or near their point of sale. After roasting they contain about 50% water soluble material including caffeine and flavours. The two main varieties are Robusta and arabica but they are often identified by their place of origin.' (C.S., DFSN), **coffee break** 'a short break from work during which coffee or other refreshments may be consumed' (A.H.S.), **coffee cake** / **coffeecake** (A.H.S.) '(U.S.) a plain sponge cake usually served warm with coffee' (C.S.) 'a cake or sweetened bread, often containing nuts or raisins' (A.H.S.), **coffee cream** '(U.S.) pasteurized cream from cows' milk containing 18 to 30% butterfat for adding to coffee' (C.S.), **coffee essence** 'an aqueous extract of roasted coffee; usually about 400 g of coffee/L' (B & B), **coffee grinder** 'a mechanically, electrically or hand-operated grinder for roasted coffee beans with an arrangement for adjusting the particle size, very fine for espresso, fine for filters, Turkish and cona, medium for cafetières and percolators and coarse for jug infusion' (C.S.), 'a machine for grinding coffee beans into powder for making coffee' (DFSN), **coffee house** / **coffeeshouse** 'a restaurant where coffee and other refreshments are served, especially one where people gather for conversation, games, or musical entertainment' (A.H.S.), **coffee kisses** 'small drop cakes or biscuits containing ground nuts, sandwiched together with coffee-flavoured butter cream' (C.S.), **coffee klat(s)ch** / **kaffeeklatsch** 'a casual social gathering for coffee and conversation' (A.H.S.), **coffee maker** / **coffee-maker** (C.E.) '**coffeemaker** / **coffee maker** an apparatus used to brew coffee' (A.H.S.), **coffee mill** 'a device for grinding roasted coffee beans' (A.H.S.), **coffee pot** (DFSN) / **coffeepot** 'a pot for brewing or serving coffee' (A.H.S.), **coffee shop** 'a small restaurant in which coffee and light meals are served' (A.H.S.), **coffee sugar** 'coarse crystals, to 3 mm, of translucent, usually amber-coloured sugar but these may be mixed with crystals of other colours' (C.S.), **coffee table** / **cocktail table** 'a long, low table, often placed before a sofa' (A.H.S.), and **coffee whitener** 'milk substitute used in

tea and coffee made with glucose, fat and emulsifying salts' (B & B). In the rest of the compounds, it is used attributively, and we can only make guesses about their meanings: *coffee-growing region* (A.H.S.) 'a region in which they grow coffee', *non-coffee product* (C.E.) 'a product that does not contain coffee', *coffee-processing centre* (A.H.S.) 'a centre in which they process coffee', *coffee-producing region* (A.H.S.) 'a region that produces coffee'. Two other compounds containing the word *coffee* are used attributively *coffee-shop architecture* (A.H.S.) 'a cheap architecture' and *coffee-table book* 'an oversize book of elaborate design that may be used for display, as on a coffee table' (A.H.S.). The phrase *coffee black* (A.H.S.) is a calque or loan translation of the French *café noir* ('black coffee'), while *coffee-flavoured* (C.S.) is an adjective.

4. DISCUSSION

The meaning of the compounds containing the word *coffee*, that are not mentioned by English language dictionaries or by dictionaries specialised in food as formations well-established in the English language, can only be inferred from similar phrases. This is the case of the phrases in which *coffee* is used as a noun, such as *acorn coffee* '*coffee made from acorns', *adulterate coffee* '*coffee that has been adulterated', *aromatic coffee* '*coffee that has a strong aroma', etc. The same goes for the phrases in which *coffee* is used as a noun modifier, such as *coffee boom* '*a sudden increase of the coffee price', *coffee can* '*a can of coffee', *coffee consumption* '*consumption of coffee', etc., but this does not always work for phrases such as *coffee hound* or *coffee wild roast*, for instance.

5. CONCLUSIONS

The hypothesis of the research that undergraduates specialising in food service should learn compounds containing the word *coffee* thoroughly to avoid confusion by developing meaning inference skills is, thus, confirmed, since the meanings marked with an asterisk above were suggested by our students. Similar inventories should also be done for other important semantic fields related to food service.

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CUISINE: A SEMANTIC APPROACH

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ABSTRACT

*Unlike other French loanwords (café or coffee, for instance), the French word **cuisine** (defined mainly as ‘a characteristic manner or style of preparing food’, ‘cooking, cookery, the art of cookery’, or ‘a style of cooking’), has known little glory once borrowed into the English language. Thus, it occurs in only fifteen compounds: in eight compounds it is a first element (e.g. **cuisine au jus**), while in other seven compounds it is a second element (e.g. chef de **cuisine**). Known only to chefs and cookbook authors as part of the so-called ‘cuisine jargon’, it remains unknown to most English-speaking people. Therefore, getting the precise meaning of the compounds containing the word **cuisine** depends largely on purely linguistic knowledge.*

Keywords: *Cuisine; French loanword; Compound; Semantic approach*

1. INTRODUCTION

Ninety years ago, an American cookbook author wrote: “It cannot be denied that the French excel all nations in the excellence of their cuisine, and to their soups and sauces belong the greatest praise. It would be well to follow their example, and it is the duty of every housekeeper to learn the art of soup making” (Farmer 2000). Ninety years later, the English of food is invaded by hundreds of French words borrowed from the French of cooking, or **cuisine**, including tens of compounds containing the latter word. The purpose of this research is to show that properly understanding the meaning of the compounds containing the French loanword **cuisine** is, for undergraduates specialising in food services and tourism, only a matter of purely linguistic knowledge to be taught by the teacher since they have almost no practice in the field. The hypothesis of the research was that undergraduates specializing in food services and tourism should study the few compounds containing the word **cuisine** while at university since they lack both linguistic knowledge and knowledge of the world to be aware of the different meanings of these phrases. The background information was supplied by different English language dictionaries and by specialized dictionaries, as well as by tens of cookbooks.

2. MATERIAL AND METHODS

We inventoried a small number of compounds containing the French loanword *cuisine* from language dictionaries, encyclopaedias, and cookbooks. We then analysed these formations in search of a common pattern that might aid undergraduates better understand and learn them for efficient use later in their profession.

3. RESULTS

The French loanword *cuisine* is defined in a rather heterogeneous way. Thus, it means ‘1. A characteristic manner or style of preparing food: Spanish cuisine. 2. Food; fare.’ (AHDEL); ‘France 1. Kitchen 2. Cooking, cookery, the art of cookery 3. Kitchen or catering staff’ (Sinclair); and ‘a style of cooking’ (DFSN). In English, it occurs in a rather limited number of compounds, well-balanced from the point of view of its distribution as first (e.g. *cuisine au jus*) or second element (e.g. *chef de cuisine*) if we do not take into account the large number of ‘cuisines’ around the world. Thus, there are only twenty-two compounds containing the French loanword *cuisine* as first or second element.

We have inventoried nine compounds in which the French loanword occurs as first element: *Cuisinart* ‘a trademark used for a kind of food processor and its attachments’ (AHDEL); *cuisine au jus* ‘France A style of cooking avoiding cream, butter and flour for sauces but instead relying on the natural cooking juices’ (Sinclair 2005); *cuisine bourgeoise* (< F *cuisine* ‘cooking’ + *bourgeoise* ‘middleclass’) ‘Simple home cooking, especially as practiced in France’ (AHDEL), ‘France Plain cooking’ (Sinclair 2005), (Hazlitt 2007); *cuisine de terroir* ‘France Regional cooking’ (Sinclair 2005); *cuisine du soleil* ‘France The modern haute cuisine of the French Riviera based on fresh fruit and vegetables, olive oil, garlic and the herbs of Provence such as thyme, fennel, sage, etc.’ (Sinclair 2005); *cuisine épicée* ‘France Hot or spicy dishes or food’ (Sinclair 2005); *cuisine grand-mère* (*A Taste of China*, 2002); *cuisine ménagère* ‘France The cooking of the ordinary household’ (Sinclair 2005); *cuisine minceur* (< F *cuisine* ‘cooking’ + *minceur* ‘thinness’, ‘slimness’) ‘A low-calorie style of French cooking’ (AHDEL), ‘France A low-calorie style of cooking developed in France, with little or no fat or starch’ (Sinclair 2005). All these formations are identified as French phrases by both English language dictionaries (AHDEL), where they supply the etymology of the terms, and authors of specialized dictionaries (Sinclair 2005), who mentions *France* for each of the compounds containing the French loanword *cuisine*.

In other thirteen compounds containing the French loanword *cuisine*, it occurs as second element: *ancient cuisine* (Hazlitt 2007); *chef de cuisine* ‘England, France Head chef in the kitchen’ (Sinclair 2005), ‘1. someone who prepares food in a restaurant 2. a name given to various specialized waiters’ (DFSN), (*A Taste of China*, 2002; Hazlitt 2007); *couteau de cuisine* ‘kitchen knife’ (Sinclair 2005); *ethnic cuisine* (Jones 2004); *everyday cuisine* (Cornell & Anwar 2004); *French-based cuisine* (Agatston 2004); *fusion cuisine* ‘the addition of a product from a different country to a particular type of cooking, or the mixing of dishes from different countries in the same menu’ (DFSN); *garçon de cuisine* (Hazlitt 2007); *haute cuisine* (< F *haute* ‘high’, ‘elegant’ + *cuisine* ‘cooking’) ‘1. Elaborate or skilfully prepared food, especially that of France. 2. The characteristic manner or style of preparing such food’ (AHDEL), ‘France Top-grade cooking’ (Sinclair 2005), ‘high-class French cooking’ (DFSN), Uvezian (2004), *A Taste of China* (2002); *Lean Cuisine* ‘Trade name for a range of frozen meals prepared to a

specified energy content' (Bender & Bender); *local cuisine* (Behnke & Duro, 2004; Behnke & Valens, 2004); *nonya cuisine* 'The distinctive cuisine of the Chinese Malaysians and Singaporeans (Straits Chinese), which marries Chinese and Malaysian ingredients' (Sinclair 2005); *nouvelle cuisine* (< F *nouvelle* 'new' + *cuisine* 'cuisine') 'A contemporary school of French cooking that seeks to bring out the natural flavours of foods and substitutes light, low-calorie sauces and stocks for the traditional heavy butter-based and cream-based preparations' (AHDEL), 'England, France A fashionable 1980s style of cooking using small amounts of very fresh food artistically arranged on the plate together with purées and reduced cooking liquors without cream, flour, egg or butter thickening, as sauces. Portions and sauces have now reverted to normal although much of the artistic merit has persisted. This type of cuisine tends to arise in history at favourable economic times' (Sinclair 2005), 'a type of French cooking that aims at less heavy traditional dishes and attractive presentation and is often served in very small portions' (DFSN), (*A Taste of China*, 2002); *spa cuisine* 'lean cuisine' (*A Taste of China*, 2002); *vegetarian cuisine* (*Quick and Easy Chinese Vegetarian Cooking with Jim*, 2002).

Despite their obvious French origin, these formations are identified as French phrases only by English language dictionaries (AHDEL), where they supply the etymology of the terms, while authors of specialized dictionaries (Sinclair 2005; DFSN) fail to do it systematically. Though not defining the different types of cuisine spread around the world, both English language dictionaries and specialized dictionaries mention over twenty-one such 'cuisines': *African cuisine* (Sinclair 2005), *American cuisine* (AHDEL; Agatston 2004), *Asian cuisine* (AHDEL), *Austrian cuisine* (Hughes 2004), *Brazilian cuisine* (Behnke & Duro, 2004), *Cajun cuisine* (Sinclair 2005), *Caribbean cuisine* (Sinclair 2005; Agatston 2004), *Chinese cuisine* (AHDEL; *Quick and Easy Chinese Vegetarian Cooking with Jim*, 2002), *Creole cuisine* (AHDEL) / *Créole cuisine* (Sinclair 2005), *Cuban cuisine* (Behnke & Valens, 2004), *English cuisine* (Sinclair 2005; Hazlitt 2007), *European cuisine* (AHDEL), *French cuisine* (AHDEL), *Greek cuisine* (AHDEL; Cornell & Türkoğlu 2004), *Indian cuisine* (Sinclair 2005), *Indonesian cuisine* (Sinclair 2005; Cornell & Anwar, 2004), *Italian cuisine* (DFSN; Jones 2004), *Japanese cuisine* (Sinclair 2005), *Latin American cuisine* (AHDEL), *Mexican cuisine* (DFSN; Jones 2004), *Norman cuisine* (Hazlitt 2007), *Oriental cuisine* (Bender & Bender), *Palestinian cuisine* (*A Taste of China*, 2002), *Scottish cuisine* (Hazlitt 2007), *Spanish cuisine* (AHDEL), *Szechuan cuisine* (*Quick and Easy Chinese Vegetarian Cooking with Jim*, 2002), *TexMex cuisine* (DFSN), *Turkish cuisine* (Cornell & Türkoğlu 2004), *Tuscan cuisine* (Agatston 2004), and *Vietnamese cuisine* (Bender & Bender).

4. DISCUSSION

The compounds containing the French loanword *cuisine* as first element could be grouped into the following: styles of cooking (7): *cuisine au jus*, *cuisine bourgeoise*, *cuisine de terroir*, *cuisine du soleil*, *cuisine grand-mère*, *cuisine ménagère*, *cuisine minceur*; types of dish (1): *cuisine épiciée*; trademarks (1): *Cuisinart*. The compounds containing the French loanword *cuisine* as second element could be grouped into the following: styles of cooking (11): *ancient cuisine*, *fusion cuisine*, *ethnic cuisine*, *everyday cuisine*, *French-based cuisine*, *haute cuisine*, *local cuisine*, *nonya cuisine*, *nouvelle cuisine*, *spa cuisine*, *vegetarian cuisine*; person involved in cooking / serving food (2): *chef de cuisine*, *garçon de cuisine*; kitchen utensils (1): *couteau de cuisine*; and trademarks (1): *Lean Cuisine*.

5. CONCLUSIONS

The French loanword *cuisine* occurs 15 times as second term of compounds and only 9 times as first term. There is prevalence of 'styles of cooking' (7+11 occurrences), with 2 occurrences as 'person involved in cooking / serving food' (1+1) and as trademarks (1+1), and 1 occurrence as 'type of dish' and 'kitchen utensil' each. Compounds containing *cuisine* are unknown to our undergraduates specializing in food services and tourism for two reasons: they have no practice at all in the field of gastronomy, and they lack the necessary linguistic knowledge. Our hypothesis is thus confirmed.

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UNDERSTANDING AGRICULTURAL TERMINOLOGY: DEFINING CONCEPTS AND PRACTICES ASSOCIATED WITH SUSTAINABLE AGRICULTURAL SYSTEMS

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ABSTRACT

In this paper we analyse the reasons why most of the concepts and practices associated with sustainable agricultural systems defy definition, i.e. why they do not delimit or describe the meaning of a concept or term by stating the essential properties of the entities or objects denoted by the concept. To do so, we analysed the different definitions of agricultural concepts and practices based on the different types and techniques of definition distinguished so far by both linguists and philosophers.

Keywords: *Agricultural terminology; Concept; Practice; Sustainable agricultural systems*

1. INTRODUCTION

Sustainable agriculture is similar to the type of agriculture that was practiced in the early 1900's and involved purchasing few inputs and marketing little of the outputs.

Understanding agricultural terminology, i.e.: thinking about it and using concepts to deal adequately with it; being able to apply it to situations likely to be encountered, to recognize significant deviations, and to carry out the research necessary to arrive at reasonable solutions; using concepts and bringing individuals under them; reasoning and making judgements relating to its applicability is of utmost importance for undergraduates in agricultural science who need to classify, describe, discuss, explain, identify, locate, paraphrase, recognize, report, select, and translate ideas or concepts.

Specialised terminologists have noticed that most of the *concepts and practices associated with sustainable agricultural systems defy definition*: they do not delimit or describe the meaning of a concept or term by stating the essential properties of the entities or objects denoted by the concept.

2. MATERIAL AND METHOD

We have analysed the definitions of 18 different concepts and practices among the 79 concepts and practices supplied by Mary V. Gold's in her reference compilation *Sustainable Agriculture: Definitions and Terms* (1999). These definitions were then

analysed from the point of view of their structure as suggested by *Simpson & Weiner in their Oxford English Dictionary (1989)*.

3. RESULTS

We have inventoried 79 *concepts and practices* in Gold's reference compilation, concepts and practices associated with *sustainable agricultural systems* in usage (and abuse) nowadays, and witnessing that both agricultural practices and the terms denoting them are still developing. Eighteen of these concepts and farming practices not labelled as *conventional modern farming* are given tentative definitions. We have analysed these definitions in an attempt to see why they are misunderstood by our undergraduates (and, sometimes, even by our colleagues teaching agricultural subjects).

"If nothing else, the term 'sustainable agriculture' has provided 'talking points', a sense of direction, and an urgency that has sparked much excitement and innovative thinking in the agricultural world." says Gold in the *Introduction* to her compilation (1999). She could not be more right, and the analysis below is but an example.

A. Of the eighteen definitions, sixteen (88%) are *definitions by genus and difference* or *genus-differentia definitions*, i.e. *intensional definitions* (definitions that specify all and only the properties required of something in order that falls under the term defined, i.e. its necessary and sufficient conditions), *in which a word or concept that indicates a species* (a specific type of item) *is described first by a broader category it belongs to, the genus, and then distinguished from other items in that category by differentia* (i.e. specific properties): **alternative agriculture / farming** is "[a farming method encompassing] a vast array of [agricultural] practices and enterprises, all of which are considered different from prevailing or conventional agricultural activities [...]: nontraditional crops, livestock, and other farm products; service, recreation, tourism, food processing, forest / woodlot, and other enterprises based on farm and natural resources (ancillary enterprises); unconventional production systems such as *organic farming* or *aquaculture*; or direct marketing and other entrepreneurial marketing strategies" (Grudens Shuck *et al.*, in Gold 1999); **biodynamic agriculture / farming** is "[a farming method encompassing] specific [agricultural] practices and preparations that enable the farmer or gardener to work in concert with [the forces within living nature]" (Gold 1999); **biointensive gardening** or **mini-farming** is "a production system that makes it possible for one person to grow all of his or her family's food using truly sustainable methods that maintain the fertility of the soil without relying on nonrenewable resources like petrochemicals or imported organic matter" (Jeavons, in Gold 1999); **biological / ecological farming** is "[a farming method encompassing] various and more specific practices and techniques of farming sustainability, e.g., *organic, biodynamic, holistic, natural*" (Gold 1999); **biological farming** is "a system of crop production in which the producer tries to minimize the use of 'chemicals' for control of crop pests" (Pesek, in Gold 1999); **do-nothing farming** or **natural farming** is "a farming method involving no tillage, no fertilizer, no pesticides, no weeding, no pruning, and remarkably little labor [...] by careful timing of his seeding and careful combinations of plants (polyculture)" (Gold 1999); **Kyusei nature farming** "[is a farming method that] often employs technology involving beneficial microorganisms as inoculants to increase the microbial diversity of agricultural soils, which, in turn, can enhance the growth, health, and yield of crops" (idem); **low input agriculture** "[is a low input farming system that] seeks to optimize the management and use of internal production inputs (i.e., on-farm resources) and to minimize the use of production inputs

(i.e., off-farm resources) such as purchased fertilizers and pesticides, wherever and whenever feasible and practicable, to lower production costs, to avoid pollution of surface and groundwater, to reduce pesticide residues in food, to reduce a farmer's overall risk, and to increase both short- and long-term farm profitability" (idem). The term is "somewhat *misleading* [we underline] and indeed unfortunate. For some it implied that farmers should starve their crops, let the weeds choke them out, and let insects clean up what was left. In fact, the term low-input referred to purchasing few off-farm inputs (usually fertilizers and pesticides), while increasing on-farm inputs (i.e. manures, cover crops, and especially management). Thus, a more accurate term would be *different input [agriculture]* or *low external input [agriculture]* rather than *low-input [agriculture]*." (Norman 1997); **nature farming** is a *farming system* utilizing "the inherent power of the soil" and focusing on "analyzing and building soil through composting, green manuring, mulch, and various other soil management techniques" (Gold 1999); **organic farming** is "a *production system* which avoids or largely excludes the use of synthetically compounded fertilizers, pesticides, growth regulators, and livestock feed additives. [It relies] upon crop rotations, crop residues, animal manures, legumes, green manures, off-farm organic wastes, mechanical cultivation, mineral-bearing rocks, and aspects of biological pest control to maintain soil productivity and tilth, to supply plant nutrients, and to control insects, weeds and other pests." (idem); **permaculture** (from *permanent agriculture*) is "one of the many alternative *agriculture systems* described as sustainable [emphasising] on design; that is, the location of each element in a landscape, and the evolution of landscape over time, [whose goal is] to produce an efficient, low-maintenance integration of plants, animals, people and structure applied at the scale of a home garden, all the way through to a large farm" (idem); **precision agriculture / farming** or **prescription farming** or **site-specific management** is "a MANAGEMENT STRATEGY that employs detailed, site-specific information to precisely manage production inputs" (idem); **regenerative / sustainable agriculture** or **low-input sustainable agriculture** is defined as "a *farming system* that is capable of maintaining its productivity and usefulness to society indefinitely. Such systems must be resource-conserving, socially supportive, commercially competitive, and environmentally sound." (idem); or as "an *integrated system of plant and animal production practices* having a site-specific application" (idem); or as "a *way of practicing agriculture* which seeks to optimize skills and technology to achieve long-term stability of the agricultural enterprise, environmental protection, and consumer safety" (idem); or as "a *whole-systems approach* to food, feed, and other fiber production that balances environmental soundness, social equity, and economic viability among all sectors of the public, including international and intergenerational peoples" (idem).

B. Only one (6%) of the eighteen definitions is a *dictionary or lexical definition*, i.e. a *definition that reports the meaning of a word or expression as it is normally used, usually by supplying an approximately equivalent expression in which the original word does not occur: biological farming* "often refers to *organic farming* (in Europe, e.g. in the Netherlands)" (Norman 1997).

C. Only one (6%) of the eighteen definitions is an *extensional definition*, i.e. a *definition formulating the meaning of a concept or term by specifying its extension, that is, every object that falls under the definition of the concept or term in question: ecological agriculture / farming* "refers to *organic farming* plus environmental considerations such as on-farm wildlife management (i.e., the relationships between parts of the agroecosystem)" (idem).

4. DISCUSSION

From a teacher's point of view, it is good that 88% of the definitions of concepts and practices associated with sustainable agricultural systems are *definitions by genus and difference* or *genus-differentia definitions*, since *this is the natural thing to do if you are to explain the meaning of a particular word to someone*. Again, the fact that 6% of the definitions of concepts and practices associated with sustainable agricultural systems represent a *dictionary or lexical definition* is not a problem, since it relies on reporting the meaning of a word or expression as it is normally used by supplying an approximately equivalent expression in which the original word does not occur. A *lexical definition* is usually *the type expected from a request for definition, and it is generally expected that such a definition will be stated as simply as possible in order to convey information to the widest audience*.

As for the only *extensional definition* representing other 6% of the definitions of concepts and practices associated with sustainable agricultural systems, it should not be perceived as a burden, since they address undergraduates in agriculture. *Extensional definitions* are used *when listing examples would give more applicable information than other types of definition, and where listing the members of a set tells the questioner enough about the nature of that set*.

The problem is that fifteen (i.e. 83%) of these definitions are not pure definitions. Thus:

Of these fifteen definitions, fourteen – thirteen *definitions by genus and difference* and one *extensional definition* – could also be ranged among *precising definitions*, i.e. *definitions that extend the dictionary / lexical definition of a term for a specific purpose by including additional criteria that narrow down the set of things meeting the definition: biodynamic agriculture / farming* is “[a farming method encompassing] specific [agricultural] practices and preparations that enable the farmer or gardener to work in concert with [the forces within living nature]” (Gold 1999); **biointensive gardening** or **mini-farming** is “a production system that makes it possible for one person to grow all of his or her family's food using truly sustainable methods that maintain the fertility of the soil without relying on nonrenewable resources like petrochemicals or imported organic matter” (Jeavons, in Gold 1999); **biological / ecological farming** is “[a farming method encompassing] various and more specific practices and techniques of farming sustainability, e.g., organic, biodynamic, holistic, natural” (Gold 1999); **biological farming** is “a system of crop production in which the producer tries to minimize the use of ‘chemicals’ for control of crop pests” (Pesek, in Gold 1999); **do-nothing farming** or **natural farming** is “a farming method involving no tillage, no fertilizer, no pesticides, no weeding, no pruning, and remarkably little labor [...] by careful timing of his seeding and careful combinations of plants (polyculture)” (Gold 1999); **ecological agriculture / farming** “refers to organic farming plus environmental considerations such as on-farm wildlife management (i.e., the relationships between parts of the agroecosystem)” (Norman 1997); **Kyusei nature farming** “[is a farming method that] often employs technology involving beneficial microorganisms as inoculants to increase the microbial diversity of agricultural soils, which, in turn, can enhance the growth, health, and yield of crops” (Gold 1999); **low input agriculture** “[is a low input farming system that] seeks to optimize the management and use of internal production inputs (i.e., on-farm resources) and to minimize the use of production inputs (i.e., off-farm resources) such as purchased fertilizers and pesticides, wherever and whenever feasible and practicable, to lower

production costs, to avoid pollution of surface and groundwater, to reduce pesticide residues in food, to reduce a farmer's overall risk, and to increase both short- and long-term farm profitability" (idem); **nature farming** is a *farming system* utilizing "the inherent power of the soil" and focusing on "analyzing and building soil through composting, green manuring, mulch, and various other soil management techniques" (idem); **organic farming** is "a production system which avoids or largely excludes the use of synthetically compounded fertilizers, pesticides, growth regulators, and livestock feed additives. [It relies] upon crop rotations, crop residues, animal manures, legumes, green manures, off-farm organic wastes, mechanical cultivation, mineral-bearing rocks, and aspects of biological pest control to maintain soil productivity and tilth, to supply plant nutrients, and to control insects, weeds and other pests." (idem); **permaculture** (from permanent agriculture) is "one of the many alternative agriculture systems described as sustainable [emphasising] on design; that is, the location of each element in a landscape, and the evolution of landscape over time, [whose goal is] to produce an efficient, low-maintenance integration of plants, animals, people and structure applied at the scale of a home garden, all the way through to a large farm" (idem); **precision agriculture / farming** or **prescription farming** or **site-specific management** is "a MANAGEMENT STRATEGY that employs detailed, site-specific information to precisely manage production inputs" (idem); **regenerative / sustainable agriculture** or **low-input sustainable agriculture** is "a farming system that is capable of maintaining its productivity and usefulness to society indefinitely. Such systems must be resource-conserving, socially supportive, commercially competitive, and environmentally sound." (idem); **regenerative / sustainable agriculture** or **low-input sustainable agriculture** a "whole-systems approach to food, feed, and other fiber production that balances environmental soundness, social equity, and economic viability among all sectors of the public, including international and intergenerational peoples" (idem).

Of these fifteen definitions, one *definition by genus and difference* could also be ranged among *enumerative definitions*, i.e. *definitions that formulates its meaning by specifying its extension, that is, finite sets of objects that fall under the definition of the concept or term in question: alternative agriculture / farming* is "[a farming method encompassing] a vast array of [agricultural] practices and enterprises, all of which are considered different from prevailing or conventional agricultural activities [...]: nontraditional crops, livestock, and other farm products; service, recreation, tourism, food processing, forest / woodlot, and other enterprises based on farm and natural resources (ancillary enterprises); unconventional production systems such as organic farming or aquaculture; or direct marketing and other entrepreneurial marketing strategies" (Grudens Shuck *et al.*, in Gold 1999)

In fact, this is what confuses our undergraduates in their approach of specialised texts on sustainable agriculture: too many terms to define types of agriculture and/or sustainable agriculture concepts and practices that are sometimes very difficult to differentiate; there is lack of consequence in defining these concepts and practices, identified as *farming methods* (1), *farming systems* (2), *production systems* (2), *agriculture systems* (1), *arrays of agricultural practices and enterprises* (1), *integrated systems of plant and animal production practices* (1), *low input farming systems* (1), *management strategies* (1), *systems of crop production* (1), *ways of practicing agriculture* (1), or *whole-system approaches* (1); and 83% of the definitions are *hybrid ones*: thirteen definitions are 50% *definition by genus and difference* + 50% *precising definition*, one

definition is 50% *definition by genus and difference* + 50% *enumerative definition*, and one definition is 50% *extensional definition* + 50% *precising definition*.

5. CONCLUSIONS

Though *specialised definitions* should be rigorous, unambiguous, conventional, prescriptive or stipulating (Bidu-Vrânceanu 1968), we wish to stress one point: since “sustainable agriculture is a dynamic rather than static concept” (Norman 1997), we have to admit that, at any point in time, in any society, the definition of any of the concepts above is going to be a compromise among differing world views, sets of values, etc., no one of which has any way to prove the other wrong, or illegitimate. Therefore, despite any interdisciplinary (specialists in agricultural systems and linguists) effort, the “definition” of something like the concepts and practices associated with sustainable agricultural systems mentioned above is going to remain fluid (poly-semantic and poly-referential), driven by changes in community values, ideology, politics, science, etc.

The question we always ask ourselves is: Do we really need to spend much more time and effort attempting to define all these concepts? And here is a possible answer: Maybe agriculturists have sufficient commonality among their different understandings of these concepts to continue moving in the right general direction, even if they are not yet all moving toward precisely the same destination by the same route: they may never have generally accepted definitions of these concepts, and perhaps, they don't need any, but people involved in teaching others (this is our case) certainly do.

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TYOLOGICAL CRITERION: A FUNDAMENTAL PREMISE IN THE ANALYSIS OF PLACE NAMES IN THE TOPONYMY OF THE BISTRA AND SEBEȘ VALLEYS (CARAȘ-SEVERIN COUNTY, ROMANIA)

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ABSTRACT

Along with the semantic and the etymological criteria, a typological criterion represents an important premise for any linguist interested in place name analysis. Toponyms are very closely related to the common language and, since word formation is one of the means through which a vocabulary builds up, this fact must also apply to the vast domain of toponymy. Analysing toponymic names consists in identifying the component parts, establishing a formation inventory, and examining the relations and correlations between component parts. From this point of view (structural or typological), toponymic names of the Bistra and Sebeș valleys (Caraș-Severin County, Romania) can be either simple or compound (analytical).

Keywords: *Simple toponymy; Primary (non-derived); Secondary (derived); Compound toponyms*

As part of Romanian toponymy, the toponyms of the Bistra and Sebeș valleys (Caraș-Severin County, Romania) are included organically within the toponymic structures present in the areas inhabited by Romanians, today as well as in the past. The diversity of the toponyms in the studied area brings forth different levels of toponymy, where the language that has been spoken continuously is revealed, alongside with traces of other populations that have lived together with the Romanian population for shorter or longer periods of time. When analysed on the whole, toponyms depict the lifestyle of a rural location, a clear picture of the natural environment with its social-economic and political factors at one point.

If, in the past, the naming of a place followed the objectivity criterion (a real element too obvious for the community getting to represent the starting point for the toponym formation), the objectivity criterion will be slowly replaced in the course of time by the subjectivity criterion (Graur 1972: 93). There is a strong connection between toponyms and the life of the people inhabiting a certain area, which is also reflected in the language of native speakers inhabiting a certain territory on a continuous basis (Jordan 1963: 7).

When analysing the structure of place names, we notice that, with an overwhelming majority, these originate in an appellative, either directly mentioned or indirectly, with the help of a proper name. A group of words is constituted in a terminological system from which toponymy selects the necessary material. The importance of entopic terms (a term introduced by Porucic 1931) and especially the relationship between entopic (classified as general terms, appearing in the literary language and most Romanian dialects like: *apă, coastă, deal, luncă, munte, poiană, vale*, etc. and terms used in the literary language and

some dialects, but with a different meaning; dialectal terms, which are known only locally – Bolocan 1995: 67-68) and toponym has stirred the interest of numerous toponymists (Sextil Pușcariu, Nicolae Drăganu, Emil Petrovici, G. Giuglea, V. Bogrea, I.-A. Candrea, Ovid Densușianu, Iorgu Iordan, Mircea Homorodean, Dumitru Loșonți, Șt. Pașca, Vasile Frățilă, Vasile Ioniță, Gheorghe Bolocan, Vasile Țâra, Teodor Oancă, Ion Toma, etc.) whose papers are indispensable for any linguist interested in toponymy. Of course, opinions can vary and, if for some linguists, appellatives as well as toponyms originating from those appellatives follow the same language evolution rules (Dauzat said that “every word, place name has evolved following the rules of phonetics specific for every area” – 1947), others find the formal discrepancies obvious, toponymy being of interest only when it is clearly detached from common language (Jerzy Kuryłowicz cited by Florea 1970: 1138). V. Taszycki (cited by Eremia 1970: 10) believes that there can be no essential difference between toponymic names and appellatives, while O. Jespersen (Idem, 11) claims that, from a linguistic point of view, there can be no clear demarcation between the two word categories, given the fact that the difference is of quantitative and not qualitative nature. According to Gardiner, the difference between the proper name and the appellative is placed into the foreground of the message: “the proper name possesses the faculty of denoting something, singularising at the same time, while the common name has the double faculty of signifying and denoting something” (Alan Gardiner cited by Florea 1970: 1138). Thus, the main difference between the proper name and the appellative consists in the individualisation function and the identification function of the former, which denotes a single object, as compared to the appellative, which designates a class, which, in turn, comprises more objects. Here, we share Stancu’s opinion according to which only anthroponyms would be devoid of semantic content, and not toponyms (Stancu 2006: 136) but we cannot totally accept Florea’s explanation, according to whom the proper name is devoid of semantic content (Florea 1970: 1138). Ioniță sees toponyms as words born from the Romanian language lexis and which, since it belongs to the language, could not be analysed “in another fashion than any other lexis element, even if the proper name evolution sometimes differs from that of common names” (Ioniță 1982: 88). Other linguists (Toma 1995: 103-110; Bureștea 1975: 207-214; Florea 1975: 215-220; Rezeanu 1987: 2-3; Loșonți 2006, etc.) who have dealt with such issues, do not deny the contribution of such a criterion – semantic, but also do not invest it with too great importance because, as they put it, from the point of view of linguistic analysis, that which is especially interesting would not be the lexical-semantic particularities, which would have a secondary importance, but toponymy formation (Rodica Suflețel cited by Ioniță 1982: 88).

From a linguistic point of view, we could say that toponymy depends on the common language system, either directly or indirectly (with the help of anthroponyms), with close connection between the three systems (toponymy, anthroponymy, and lexis), the elements shifting between systems. Toponymisation of anthroponyms represents an important means of building up vocabulary, especially within minor toponymy, using the transnominalisation procedure. Thus, toponyms like: *Bălușa* (Glb), *Bloju* (Măr), *Bogdanu* (Bcv), *Dărăbanț* (Glb), *Dobreasca* (TRu), *Fărcășești* (PoiMr), *Floreiu* (Var), *Florușu* (Bcv), *Jurma* (Bor), *Mânea* (Băț), *Manciu* (Bor), *Mălin* (Bor), *Mărcuș* (TRu), *Mihocu* (Bcv), *Orlea* (Bor), *Ștefoinu* (VB), etc. have become, through transnominalisation, place names. Anthroponyms become toponyms (“second degree names”) the moment they are invested with a toponymic function (when their status changes into proper names designating certain places), which would explain the origin of the place name *Marga*,

from the Bistra valley, which was formed through toponymisation “in absolute form”, without adding a formal sign (derived or periphrastic). The procedure is known under the name of toponymic conversion and is carried out, as it is the case here, at the onym level, by transnominisation (Toma 1999: 16). The great number of appellatives which, by onymisation, have become anthroponyms prevents us from determining with great precision the anthroponomical or appellative basis. It is hard to state which of the following toponyms are anthroponyms and which are appellatives: *Albina* (Bor), *Bou* (Zăv), *Bătrânu* (Măr), *Căprioru* (Bor), *Craiu* (Bor), *Mânzu* (M), *Mauru* (PoiMr), *Măceșu* (Glb), etc. Field research combined with historical document research represents the only way of establishing the origins of these toponyms “with a research aimed at the origin of historical deeds, the analysis of person and place names has more chances to uncover the truth, given the fact that each name is a product of history, but, at the same time, the name has its own history as well” (Goicu 2002: 6).

The main source of toponym formation is the common lexis of the language and, since for every language, word formation is an important means of developing the vocabulary, this statement must be applied to the field of toponymy as well. Here, Bolocan underlined: “including an area toponymy under the framework of the common language, where we also include entopic terminology, is essential for determining toponymic structures, and at the same time, for a just etymological solution of place names” (Bolocan 1995: 67), an idea shared by Tomici, “the toponymisation process of appellatives, is not carried out with the help of specific suffixes and prefixes deriving common words” (Tomici 2006: 343).

According to their structure, toponyms of the Bistra and Sebeș valley can be classified as follows: *simple toponyms (primary and secondary)* and *compound toponyms*.

1.SIMPLE TOPONYMS

Primary toponyms (non-derived). These toponyms are formed starting from an appellative, a simple toponym or anthroponym, primary or derived with the help of a toponymic suffix: *Aglicea* (Mal), *Baicu* (TRu), *Câmpu* (OR), *Fața* (Mal), *Hodințu* (M), *Nedeia* (Măg), *Robu* (Zăv), *Zăpog* (Măr), etc.

Secondary toponyms (derived). These toponyms originate in appellatives, simple toponyms or anthroponyms, derived with the help of suffixes: *Andrilești* (Zer), *Marinești* (Băț), *Mărgani* (Cîr), *Băceni* (VB), *Ceret* (Iaz), *Frăsinei* (M), *Balotița* (PoiMr), *Băruțu* (Glb), *Gropan* (Bcv), *Ciuturoașea* (Obr), *Pietroasa* (Măg), etc. There are a great number of toponyms formed by derivation in the investigated area, and the component suffixes cover a large scale.

2.COMPOUND OR ANALYTICAL TOPONYMS

From a structural point of view, these toponyms involve at least two terms. They can occur in the following structures:

Noun + noun:

Noun in the Nominative case + noun in the Nominative case: *Baraju Bistra* (PoiMr), *Cununa Cuntu* (Măr), *Pârâu Piuț* (PoiMr), *Valea Strugu* (TRu), etc.

Noun in the Nominative case + noun in the Genitive case, with the following subtypes:

Noun in the Nominative case + anthroponym in the Genitive case: *Cleanțu Pigii* (Bor), *Dosu Jurmii* (Bor), *Fântâna Voinii* (Bor), *Izvoru Manciuului* (Bor), *Calea lu Păulescu* (Bcv), *Dealul Obenilor* (Glb), etc.

Noun (appellative) in the Nominative case + toponym in the Genitive case: *Cioaca Dâlmii* (Zăv), *Culmea Cornuțelului* (Dlc), *Gura Tihobului* (Ciut), *Fața lu Sămenica* (Bor), *Plaiu lu Zănoaga* (PoiMr), etc.

Noun in the Nominative case + common name in the Genitive case: *Dosu Alunului* (RusM), *Părău Teiului* (Băt), *Calea Urișilor* (Măr), *Izvoru Copacilor* (Bor), *Zăcătoarea Vacilor* (Ciut), etc.

Noun in the Nominative case + preposition + noun: *Băltățeaua cu Hocna* (Var), *Baia de Piatră* (Bcv), *Culmea de către Obrejan* (Ciut), *Apa de la Dealul Negru* (M), *Fântâna de pe Uliță* (VB), *Fântâna de sub Drum*, *Izvoarele din Troiene* (Iaz), *Obrațu după Anini* (Var), *Grădina în Potoc* (Dlc), *Dâmbu la Șușui* (Var), *Pepinieră pe Bratoșea* (Măr), *Grădinile sub Râpi* (Măr), etc. For each preposition we provide an example, but their list is much longer than that.

Noun + adjective: *Afinaru Mare* (RusM), *Cetățeaua Mică* (TRu), *Culmea Ascuțită* (Glb), *Piatra Albă* (Mal), *Cucuiu cel Nalt* (Bor), *Lazu cel Mare* (TRu), etc.

Noun + preposition + adverb: *Colnicu de Sus* (Bor), *Părău de Jos* (Bcv), *Valea de Sus* (Iaz), etc.

Noun + cardinal or ordinal numeral: *Podu Întâi* (Bor), *Ciurila Unu* (Bor), etc.

Preposition + noun: *De la Dealuri* (Ciut), *După Anini* (Var), *În Dos* (Mal), *Întră Ape* (Vos), *La Anini* (Glb), *Pe Balota* (PoiMr), *Peste Timiș* (Iaz), *Sub Coastă* (Ciut), etc. Here again, for each preposition we only provide one example from a very long list.

Numeral + noun: *Trei Gomile* (Obr), *Trei Hotare* (Obr), *Trei Ierugi* (TRu), *Trei Mobile* (Obr), etc.

The toponymy of the Bistra and Sebeș valleys, as the expression of the bond between people and their birthplace, is predominantly Romanian. From a typological point of view, it is included in the Romanian toponymy system following the phonetic rules that have governed the Romanian language at the time the place name was formed, being closely linked to the dialectal particularities of the area.

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EMOTICONS AND THEIR ROLE IN COMPUTER-MEDIATED COMMUNICATION

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ABSTRACT

Whether we like it or not, the internet has changed our lives to a great extent. People communicate through the internet on a daily basis, using the e-mail system, or the quicker messenger system, or chat chambers. The language cannot but be influenced by the medium of communication. The present paper deals with a certain aspect of computer-mediated communication, namely the emoticons. It is an attempt to explain the reason for their appearance, what they stand for and why they have become so widely used.

Keywords: *Chat language; Emoticons; Internet communication; Paralanguage*

1. INTRODUCTION

The paper's starting point is to be found in a book I read some time ago, entitled *Digital Literacy* by Paul Glistner. This is where the term was first introduced, the author arguing that the internet blends all other older forms of communication to create a different kind of content. We know that literacy stands for the ability to use language in its written form. A literate person can read and write in his or her native language. Digital literacy doesn't mean we all have to learn the language of computers, although computers do work with their own languages (C++ or Pascal). It refers to a way of reading and understanding information that differs from what we do when we sit down to read a book. Literacy in the digital age is partly about awareness of other people and our expanded ability to contact them to discuss various issues (Glistner: 31). In order to do that, one has to master the skills of communicating on the internet, which, due to the medium itself, have different requirements than other types of communication. Naturally, the main requirement is to get acquainted with the language used online (the interest of the paper stands in interpersonal communication online), which presents certain characteristics of its own. Emoticons are one such a characteristic. I think of them as tools of communicating one's feelings about a subject without the help of words but rather through constructing images.

2. MATERIAL AND METHOD

In explaining what emoticons stand for, we used the semiotic method, based on the analysis of the least constituents of meaning.

3. DISCUSSION

When speaking about the internet, there are different forms of online interpersonal communication which appear there. One way of classifying them is into asynchronous and synchronous communication. One representative of the asynchronous mode is the email system, which very much resembles ordinary letter-writing, in that the sender composes and sends the message at a time separate from that in which the recipient receives or reads it. It is likely to be relatively writing-like in its linguistic features, as there is time to edit.

The synchronous mode is represented by typed chatting. This enables individuals simultaneously logged on to chat in real time by typing. It very much resembles oral conversation. Just as face-to-face speakers hear their interlocutors formulating their messages as they are spoken, two individuals can read each other's contributions while they are being typed. There is no time to edit, people try to type as fast as possible for their message to get across in the shortest time. This synchronous mode is the one this paper is mostly interested in, because it is the medium where emoticons are mostly used. The paper argues that what the emoticons do in this context is to supply information about non-verbal aspects of communication which would have been discernable if the words had been uttered aloud in a face-to-face encounter. They are an attempt to overcome the lack of facial expressions, gestures and other conventions of body posture which are so critical in expressing personal opinions and attitudes and in moderating social relationships.

Even the term itself, emoticon, allows such an interpretation. It is clearly a blend coming from "emotion" and "icon", so they are icons used for conveying the sender's emotions. Graphically, they are a clear example of how the digital revolution is changing typography. They are a combination of keyboard characters designed to show a facial expression: they are typed in sequence on a single line, and placed after the final punctuation mark of a sentence. One can see them by tilting one's head to the left shoulder. Another name for them, not so official, is "smileys", coming from the most popular of them, composed of a colon, a dash and an end-parenthesis, which represents a smiling face:

:-) happy ☺

They have been called "the paralanguage of the internet" (Dery 1993), but Crystal, in his *Language and the Internet* (2001) argues that they are not the same, as they have to be consciously added to a text. It is true that their absence does not mean that the user lacks the emotion conveyed. In face-to-face communication, someone may grin over several utterances, and the effect be noted. On the net, a "grin" emoticon >:-] might be added just to one utterance, although the speaker might continue to feel that way over several turns. There is also no guarantee that the person sending the emoticon is grinning at all.

The fact that they have a large usage in chat rooms is evidence for those in favour of placing the type of "digital" discourse found there in-between the written and the spoken one. They are written, but still they seem to be strategies to enhance readers' and writers' ability to experience the words as if they were spoken. The chat mode this paper is based on is the IRC, the Internet Relay Chat, which seems to be the most popular chat program. Here people can join different channels, or chat rooms, to chat with others with whom they share a common interest. The channels cover a large range of interests and are

named on geographical bases (#england, #romania), on professional interests (#education), themes of popular culture (#startrek, #lord), people with special needs (#huggs – a support group for women with cancer) and many more.

Emoticons appear everywhere, irrespective of the channel, that is why, although some treat them as a lesser aspect of communicating online, we cannot but consider them as a characteristic worth taking into account.

Apart from expressing emotions, emoticons seem to be a way of discerning between group members and outsiders. Not knowing the meaning of the most common used ones immediately brings if not shunning, then at least some sort of distrust from the chat users. Smileys are one of the first things a “fresher” has to get accustomed to before becoming a “real” chat person. It is only after starting to use them that the other chat members acknowledge the newcomer as one of them. In this respect, we can say that emoticons are also used to assert one’s belonging to a group. It is true that this seems to be the case mostly among the youngsters using the chat channels, but still it is a phenomenon, since mini-dictionaries have been compiled with the most widely used ones. Thus, there are various collections available on-line (*The Canonical Smiley List* or *Internet Smileys*) and lists of them can also be found in a number of paper-based internet dictionaries (Ince’s *Dictionary of the Internet* 2001; *Oxford Dictionary of the Internet* 2002). All these are an attempt to make this aspect of the internet language easier to understand and thus to provide quicker access to the status of a “member with full rights” in the chat room.

While some gather emoticons for the sake of explaining them to the great public, others are against using them. Commenting on the increasing use emoticons have in e-mails, Angell and Heslop warn that they are “the equivalent of slang [...] and should not be used”.

Mandel and Van der Leun detest smileys: “The reason for this [using emoticons] was that many people felt that they couldn’t express themselves clearly using the twenty-six letters of the alphabet with which Shakespeare created Hamlet” (1996: 92). Much in the same spirit, Baron cited by Crystal (2001: 38) explains the larger number of smileys used by youngsters by the fact that adults have the communicative skills to make their messages sufficiently clear to avoid the need for crude signals that smileys can provide.

Nevertheless, all these opinions that the words should convey all the meaning seem to belong to people who identify themselves with the traditional writing norms. Or, as Britton puts it, “in the past, expressivity had been suppressed by teaching of literacy in the schools. Children were taught that a written composition must differ in a host of ways from a spontaneous sequence of utterances” (Danet 2001: 17). That the youngsters are the ones to use them more frequently can be then explained exactly because they are those to break free from rules easier than the adults.

And so we come to another of the roles emoticons have in chat group communication: the users can in this way express their playfulness and creativity. Apart from a certain number of basic emoticons, the meaning of which should be understood by all users due to their frequent use,

:(sad ☹	0:-) angel at heart
;-) wink	8-) wearing glasses
:’-(crying	=-:o shocked
-o bored	:-@ scream
:-D laughing	%:-(confused

there are others which are invented on the spot. Many chat users create their own emoticons, in their continuous play with the visual aspect of communication. Thus we can find

:-----)	liar	: :-	deja vu
0>-<(=	girl	@ }--->---	rose
P-(pirate	>:-<	annoyed

or even smiley stories:

(_8-(|) [] ;-* @@@:-) i.e. Homer Simpson hugs and kisses Marge Simpson.

4. CONCLUSIONS

As we have seen, the implications of emoticons go far beyond the role announced by their name. They are also used to attract attention on what the sender is saying, to assert belonging to a group, to show imagination and creativity, and maybe sometimes simply for the sake of playing. But whatever their role might be interpreted as, their importance cannot be denied, especially now, that they have crossed the boundaries of chat talk and appear more and more frequently in e-mails and other instances on the computer. Let's not forget that there are some writing programs (word for instance) which have been taught to recognize the most common emoticons and instantly transform them into small drawings of faces for which one does not have to tilt their head to one side to understand. But that is not all. These icons can now be found in other places than computers; at Prima TV for instance the smiling face is used in one of their mottos: "We like it when you ☺"

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ON THE METAPHORS OF THE VIRGIN IN DIONYSIOS OF FOURNA'S *HERMINEIA*

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ABSTRACT

*Only fifteen of the forty-seven “names” assigned to the Virgin in Romanian are mentioned in the Romanian version of Dionysios of Fournas’ **Hermineia** as possible inscriptions on icons. The choice must have been dictated by the fact that, far from being a matter of art, an ornament, a painting, or a figurative representation, an icon belongs to the liturgical practice of the Church, as visual communication of the divine invisible reality, manifest in time and space, be it oral confession or written message.*

Keywords: *metaphor; the Virgin Mary; Dionysios of Fournas’ **Hermineia***

1. INTRODUCTION

Inscriptions on icons are dogmatically determined, i.e. they possess the “quality of revealed truth”. Therefore, it was not Dionysios of Furna who, in his *Hermineia (A Guide to Painting)*, made the selection among the possible “Titles to be written on the icons of the Virgin”. The explanation should be looked for in the Orthodox Church, where Mary is known mainly as *the Virgin Mary, the Mother of God, and the Gifted One*.

2. MATERIAL AND METHOD

The “names” assigned to the Virgin Mary in the Romanian iconography have been selected from two major works in the field of religion and religious art: Bria’s *Dictionary of Orthodox Religion* (1994) and Săndulescu-Verna’s *Hermineia of Byzantine Painting after Dionysios of Fournas’ Version* (1979), and then grouped into three major groups.

3. RESULTS

The teachings about *the Virgin* in Orthodoxy such as shown by the different ‘names and ‘titles’ given to Her can be summarized in the three following major groups dictated by their meaning: ***The Ever-Virgin Mary, The Mother of God, and The Gifted One***.

3.1. THE EVER-VIRGIN MARY

The Greek term *aiparthenia* (“everlasting virginity”) appears for the first time in the **Epistle to the Ephesians** of Saint Ignatius (Theophoros) (A.D. c. 40-107?), bishop of Antioch and Apostolic Father, who considers Jesus Christ’s pure birth as one of the great miracles of the Salvation. It will be adopted by the whole patristic tradition to designate *Jesus Christ’s pure birth by the Virgin*, without man’s intervention. In the liturgical books, She is called *the Gate to Life*, *the Undeiled Virgin*, and *God’s Sealed Door*. Eighteen of the forty-seven “names” (38%) assigned to the Virgin underline the idea of purity, of virginity, and only two of the eighteen (11%) – the capital-lettered ones – are recommended by Dionysios’ painting guide: *Fecioara* (*The Virgin*), *Fecioara Maria* (*The Virgin Mary*), *Fecioara neprihănită* (*The Pure Virgin*), *Fecioara neîntinată* (*The Undeiled Virgin*), *Imaculata* (*The Immaculate*), *Maica Precistă* (*The Pure Mother*), *Mireasă, pururea Fecioară* (*The Ever-Virgin Bride*), *Neprihănită* (*The Pure*), *Panaghia* (*The Ever-Holy*), *PLATITERA* (*THE PURE*), *Preacurata* (*The Most Pure*), *PREACURATA STĂPÂNĂ* (*THE MOST PURE LADY*), *Prea Sfânta* (*The Most Holy*), *Prea Sfânta Fecioară* (*The Most Holy Virgin*), *Precista* (*The Pure*), *Pururea Fecioară Maria* (*The Ever-Virgin Mary*), *Sfânta Fecioară* (*The Holy Virgin*), and *Ușa Domnului neumblată* (*God’s Sealed Door*). If the word *fecioara* (‘a person, especially a girl or woman, who has never had sexual intercourse’) appears eight times, other six synonyms are also used (whose general meaning is ‘free from moral blemish or impurity; pure; undeiled’, ‘whose chastity was not violated’) of different origin – Latin (*fecioara* and *imaculata*), Slavonic (*neîntinată* and *precistă*), German (*prea-curată*), Greek (*platitera*) or Ukrainian (*neprihănită*) – with a common connotation specific to *the Orthodox religion, where purity has not a corporal, but a spiritual nature*.

3.2. THE MOTHER OF GOD

The proper name of *the Virgin Mary*, noted on the icons with the initials *MR-THU*, is *Mitir Theou-Mater Domini – Mother of God*. The title of *theotokos* was adopted by the third ecumenical Synod (Ephesus 431) as a reaction against Nestorius’ heresy, as a development of the teaching about the union of the two in the person of Jesus Christ. Nestorius (A.D.?-451?), Syrian ecclesiastic and patriarch of Constantinople (428-431), distinguished two persons in God’ Son – a divine one and a human one – and stated that Jesus Christ is a simple man who embodies the Son, forming a very tight unity. The Synod of Ephesus proclaimed that *the Virgin* gave birth not to a man, be it unique, but to the God’s Son Himself, Who took from her His perfect human nature (body and soul). This is how her divine maternity was admitted together with her virginity. *The Virgin* “gave birth to One of the Trinity, God’s Christ”: that is why She is *the God Bearer*. She is the mother of a Son Who is God. It is through the Virgin that Unseen becomes Seen, with the help of the Holy Spirit. Seven of the forty-seven “names” (15%) designate Mary as a *source of life*, i.e. *the Mother of Jesus Christ*: *IZVORUL DĂTĂTOR DE VIAȚĂ* (*THE LIFE-GIVING SOURCE*), *Maica Domnului* (*Mother of the Lord*), *MAICA LUI DUMNEZEU* (*MOTHER OF THE GOD* – where God refers to the notion of the personal God, i.e. One of the three Persons of the Trinity), *Maica Precistă* (*The Pure Mother*), *Născătoarea* (*The God Bearer*), *Născătoarea de Dumnezeu* (*The God Bearer*), and *Poarta vieții* (*The Gate of Life*). The two capital-lettered “names” converge to the idea of the Virgin as a source: *maica* and *izvor* mean both “mother” and “source”.

3.3. THE GIFTED ONE

The Old Testament speaks about glorifying *the Mother of God*. She is identified with the ladder linking heaven and earth in Jacob's dream, through which God our human nature and His angels ascend and descend. In the patristic tradition, *Mary* is compared to Eve, as a new humanity's face. Just as Eve caused evil to enter the world, in like manner *Mary* caused Redemption to enter the world. Just as Eve, through her disobedience, caused the seed of death to come into humanity, so in like manner, through her perfect obedience, She caused life to come and redeem the same humanity. On one hand, She won this status through humility, on the other She was sanctified by her Son's dwelling in her womb, and thus She became a source of purity and incorruptness. A saint above all saints, more honest than the cherubs and more exalted than the supporter. A great messenger of the Christians, She makes their prayers rise to the throne of God and her Son. It is this role that is rendered in the holy liturgy, in the hymns and in the iconography.

Twenty-two of the forty-seven "names" (32%) express this value: **BUCURIA TUTUROR** (*THE JOY OF ALL*), **Cea cu chipul de soare** (*The Sun-Faced One*), **Cea cu daruri împodobită** (*The Gifted One*), **Cea mai înaltă decât cerurile** (*The More Exalted than Heaven*), **Cea picată din soare** (*The Sun-Dropped One*), **Cea plină de har** (*The Full of Grace*), **CU LAPTE HRĂNITOAREA** (*THE MILK FEEDER*), **DEGRAB-ASCULTĂTOAREA** (*THE QUICK HEARER*), **DOAMNA INGERILOR** (*LADY OF THE ANGELS*), **DULCE-SĂRUTĂTOAREA** (*THE SWEET-KISSER*), **Folositoarea Celor Neputincioși** (*The helper of the Weak Ones*), **Impărăteasa Noastră Cea Preabună** (*Our Ever-Kind Lady*), **IMPĂRĂTEASA TUTUROR** (*LADY OF US ALL*), **INFRICOȘATA-AJUTĂTOAREA** (*THE MOST POWERFUL SUPPORTER*), **MILUITOAREA** (*THE GENEROUS ONE*), **MÂNTUITOAREA PĂCĂTOȘILOR** (*THE REDEEMER OF THE SINNERS*), **Nădejdea noastră** (*Our hope*), **Ocrotitoarea celor obijduiți** (*The protector of the Oppressed*), **POVĂȚUITOAREA** (*THE COUNCILOR*), **Prietena sărmanilor** (*The friend of all who sorrow*), **Pururea mijlocitoarea** (*The ever-interceder*), and **Templul cuvântului** (*The temple of the word*).

From a semantic point of view, there are two series of connotations: a *passive one* – She is three times a **LADY**, a **JOY**, a **Hope**, a **Friend**, a **Temple** – and an *active one* – a **HELPER**, a **HEARER**, a **Benefactress**, a **MILK FEEDER**, an **Interceder**, a **GIVER** (as She is the **Generous One**) a **Protector**, a **COUNCILOR**, a **SWEET-KISSER**. But She is also the owner of very high qualities, suggested by the terms such as **sun** (*the Sun-Faced One, the Sun-Dropped One*), **gift** (*the Gifted One, the Full of Grace*), **Heaven** (*the More Exalted than Heaven*), **kindness** (*Our Ever-Kind Lady*). She is all that for us all (*Our Ever-Kind Lady, Our Hope, THE JOY OF ALL, LADY OF US ALL*) and She helps us fight against what is inside us (*the Helper of the Weak Ones, THE REDEEMER OF THE SINNERS, The Friend of All Who Sorrow*) rather than what comes from outside us (*the Protector of the Oppressed, the Friend of All Who Sorrow*).

4. DISCUSSION

A *metaphor* is defined as "the application of the word or phrase to an object or concept it does not literally denote, in order to suggest comparison with another object or concept, as in *A mighty fortress is our God*" (*The Random House Dictionary, s.v. metaphor*).

From a cognitive point of view, the metaphor acts as a “disturber” of our knowledge: it brings new information and, at the same time, it makes contradictory connections between the known and the unknown. And it is generally admitted that *the metaphor has a specific deviation* that allows its identification as such.

It is worth noting that only nine of the forty-seven “names” (19%) assigned to the Virgin can be “read” as metaphors, as they can render a transfer of that which is inherent to a “thing” to another one – i.e. the Virgin: *the Ever-Virgin Bride, God’s Sealed Door, THE LIFE-GIVING SOURCE, MOTHER OF GOD, the Gate to Life, the Sun-Faced One, the Sun-Dropped One, THE MILK FEEDER, and the Temple of the Word*. Besides, all these nine metaphors are “moral” ones according to Fontanier’s classification (1991) and only three of them possible inscriptions on the icons of the Virgin (the capital-lettered ones) as indicated by Dionysios’ *Hermineia*.

Since, according to one of the canons of the 7th ecumenical Synod (Nicaea, Bithynia, 787), icons are not venerated on a material, substantial ground, but on that of the resemblance of the painted face with the “character” whose name must be inscribed on the icon, it is by mentioning the name of the Saviour or of the Saint that the icon becomes sacred. Once the contour or the name of the sacred “characters” wear off, the icon loses symbolic and “analogical” value and must be burnt.

5. CONCLUSIONS

As *the Virgin* as a *Mother of God* is part of the “Dogmatic Cycle” in iconography, it is easy to understand why, of the three metaphors indicated as possible inscriptions on the icons of *the Virgin*, two belong to the series supporting the idea of Her holy maternity. If the rest of the “names” are mainly metaphors, it is because they belong to the liturgy, where only the Word is to have an impact upon the Christians. In the case of an icon, the impact is transferred to the image, the inscriptions being simple “legends” accompanying them. Thus, the power of the Word is replaced by the power of the Image.

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BEING ‘A BERRY’ OR ‘BERRYLIKE’: A LEXICOGRAPHICAL APPROACH

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ABSTRACT

*Compounds with **berry** are confusing for at least three reasons: first, all the plants ending in **-berry** do not bear true (botanical) berries; then, all the plants claimed to bear **berries** do not bear true berries either; and third, all the plants bearing **berrylike** fruits do not bear false berries. Therefore, properly understanding the concept of **berry** and properly learning the difference between these three types of plants should be a learning goal in any academic institution training specialists in agriculture, horticulture, or food processing.*

Keywords: *Berry; Berrylike; Lexicographical approach*

1. INTRODUCTION

The word **berry** has two meanings: one based on a *botanical definition*, indicating a *true berry* (‘fleshy fruit in which the entire ovary wall ripens into an edible pericarp’: NPDB, W): *avocado, blackcurrant, chilli pepper, eggplant, gooseberry, lychee, plantain, redcurrant, tomato, and uchuva*; the other based on *common identification*, indicating a *false berry* (‘any small, sweet, juicy and brightly-colored fruit’: NPDB, W): *blackberry, blueberry, boysenberry, cranberry, mulberry, raspberry, and strawberry*. We have shown (Rață 2005, 2006) that, because of this polysemantism, plant names containing the word **berry** are a nuisance for undergraduates specializing in agriculture, horticulture, or food processing.

We think we should also add to these compound words (words formed by combining two or more bases – Chalker & Weiner 1994) names of plants claimed to bear **berries** or **berrylike** fruits, as is the case with some authoritative English language dictionaries. Romanian makes no linguistic difference whatsoever between *true* and *false berries*; moreover, finding the proper equivalent for English compounds with **berry** in Romanian is an ordeal. Therefore, here, more than anywhere else, academic study is, among others, about forgetting common parlance and acquiring scientific language.

2. MATERIAL AND METHOD

We have inventoried a rather limited number of plant nouns collected from English language and specialized dictionaries, claimed to either bear **berries** or be **berrylike**.

We then analysed them from a lexicographical point of view.

3. RESULTS

Forty plants are said to have '**berries**' ('indehiscent fruits derived from a single ovary and having the whole wall fleshy, such as the grape or tomato; small, juicy, fleshy fruits, such as a blackberry or raspberry, regardless of their botanical structure', AHDEL, s.v. *berry*). Bear 'berries' the following plants: **allspice** / **pimento** 'a tropical American evergreen tree (*Pimenta dioica*) having [...] berries used as a spice, especially in baking', **bay** or **bay laurel** or **laurel** or **sweet bay** 'a Mediterranean evergreen tree (*Laurus nobilis*) having [...] small blackish berries', **boxthorn** or **matrimony vine** 'any of various often thorny shrubs of the genus *Lycium* [having] purplish flowers and brightly coloured berries', **bryony** 'any of various Eurasian tendril-bearing vines of the genus *Bryonia*, having red or black berries', **butcher's broom** 'an evergreen shrub (*Ruscus aculeatus*) native to Europe and the Mediterranean region, having [...] usually red berries', **cassis** 'a Eurasian currant (*Ribes nigrum*) bearing black berries', **catbrier** / **greenbrier** / **smilax** 'any of several woody, usually prickly delicious vines of the genus *Smilax*, having [...] usually bluish to black berries', **Chinese lantern plant** or **winter cherry** 'a frequently cultivated Eurasian plant (*Physalis alkekengi*) having small red berries', **clintonia** 'any of various perennial herbs of the genus *Clintonia* in the lily family, native to North America and eastern Asia and having [...] blue or black berries', **cuckoopint** / **lords-and-ladies** 'a European plant (*Arum maculatum*) having [...] scarlet berries', **currant** 'any of various deciduous, spineless shrubs of the genus *Ribes*, native chiefly to the Northern Hemisphere and having [...] edible, variously colored berries', **fire thorn** 'any of various thorny shrubs of the genus *Pyracantha*, native to Asia and [having] showy reddish or orange berries', **fox grape** / **skunk grape** 'a wild grape (*Vitis labrusca*) of the eastern US that bears purplish-black berries', **golden club** 'an aquatic plant (*Orontium aquaticum*) of the eastern US, having [...] small blue-green berries', **grape** 'any of numerous woody vines of the genus *Vitis*, bearing clusters of edible berries', **holly** 'any of numerous trees or shrubs of the genus *Ilex*, usually having bright red berries', **honeysuckle** 'any of various shrubs or vines of the genus *Lonicera*, having [...] small berries', **horse nettle** 'a prickly-stemmed plant (*Solanum carolinense*) of eastern and central North America, having [...] yellowish berries', **juniper** berries (s.v. *choucroute*, *gin*), **madroña** 'an evergreen tree (*Arbutus menziesii*) native to Pacific North America, having [...] orange or red edible berries', **mangosteen** 'a Malaysian evergreen tree (*Garcinia mangostana*) having [...] large edible berries', **maqui** 'a Chilean evergreen shrub (*Aristotelia chilensis*) bearing edible purple berries', **mistletoe** 'a Eurasian parasitic shrub (*Viscum album*) having [...] waxy white berries', **mountain ash** 'any of various deciduous trees of the genus *Sorbus* having [...] bright orange-red berries', **myrtle** 'any of several evergreen shrubs or trees of the genus *Myrtus*, especially *M. communis*, an aromatic shrub native to the Mediterranean region and western Asia, having [...] blue-black berries', **Natal plum** 'a South African evergreen shrub (*Carissa grandiflora*) having [...] an edible scarlet berry', **Oregon grape** 'any of various evergreen shrubs of the genus *Mahonia*, especially *M. aquifolium* of northwest North America, having [...] black berries', **pepper** 'any of several tropical American, cultivated forms of *Capsicum frutescens* or *C. annuum*, having podlike, many-seeded, variously colored berries', **peppercorn** 'a dried berry of the pepper vine *Piper nigrum*', **plant species of the genus Rhus** (s.v. *Japan wax*), **poison elder** / **sumac** 'a swamp shrub (*Rhus vernix*) of the southeast US, having [...] greenish-white berries',

poison ivy / oak ‘a North American shrub or vine (*Rhus radicans*) that has [...] whitish berries’, *queen cup* ‘a perennial stemless plant (*Clintonia uniflora*) of Pacific North America, having [...] a blue berry’, *red cedar* (s.v. *cedar waxwing*), *rowan* ‘a small deciduous European tree (*Sorbus aucuparia*) of the rose family, having [...] orange-red berries’, *umbrella leaf* ‘a perennial herb (*Diphylleia cymosa*) of the southeast US, having [...] small blue berries’, *Virginia creeper* or *woodbine* ‘a North American climbing vine (*Parthenocissus quinquefolia*) having [...] bluish-black berries’, *wayfaring tree* ‘a deciduous Eurasian shrub (*Viburnum lantana*) having [...] berries that turn from red to black’, and *white bryony* ‘a climbing Eurasian vine (*Bryonia alba*) having [...] blackish berries’.

Other four plants are said to have ‘berrylike’ fruits, that is fruits that resemble *berries* (< *berry* ‘an indehiscent fruit derived from a single ovary and having the whole wall fleshy, such as the grape or tomato; a small, juicy, fleshy fruit, such as a blackberry or raspberry, regardless of its botanical structure’ + suffix *-like* ‘resembling or characteristic of’, AHDEL, s.v. *berry* and *-like*). The plants indicated as bearing ‘berrylike’ fruits are: *cubeb* ‘a tropical southeast Asian shrubby vine (*Piper cubeba*) having spicy, berrylike fruits [...] used in perfumery, pharmaceuticals, and commercial flavorings’, *elder* ‘any of various shrubs or small trees of the genus *Sambucus*, having [...] red or purplish-black berrylike fruit’, *manzanita* ‘any of several evergreen shrubs or small trees of the genus *Arctostaphylos* of the Pacific coast of North America, especially *A. manzanita*, [...] producing red berrylike drupes’, and *wax myrtle* ‘an evergreen shrub (*Myrica cerifera*) of the southeast US, having [...] small, berrylike fruit’.

4. DISCUSSION

As far as plants bearing / having *berries* are concerned, there seems to be a problem with the English language dictionary. Thus, three plants are indicated indirectly as producing berries, while in reality there are no *berries* at all:

- *juniper berries* are claimed to be added in both *choucroute* (defined as ‘an Alsatian dish of sauerkraut with wine, sausages, pork, and juniper berries’, AHDEL, s.v. *choucroute*) and *gin* (defined as ‘a strong, colorless alcoholic beverage made by distilling or redistilling rye or other grain spirits and adding juniper berries or aromatics such as anise, caraway seeds, or angelica root as flavouring’, AHDEL, s.v. *gin*); or, *juniper* is defined as ‘any of various evergreen trees or shrubs of the genus *Juniperus*, having [...] aromatic, bluish-grey, berrylike, seed-bearing cones’ (AHDEL, s.v. *juniper*);
- *red cedar berries* are claimed to be eaten by a cedarbird (defined as ‘a North American bird (*Bombycilla cedrorum*) having a crested head, a yellow-tipped tail, and predominantly brown plumage’, ‘probably so called because it eats the berries of the red cedar’, s.v. *cedar waxwing*); or, *red cedar* is defined as ‘an evergreen, coniferous, eastern North American tree (*Juniperus virginiana*) having fleshy, purplish-black seed cones; a tall, evergreen, Pacific North American tree (*Thuja plicata*) having [...] small, ovoid seed-bearing cones’ (AHDEL, s.v. *red cedar*);
- *Rhus berries* are claimed to be the source of *Japanese wax* (defined as ‘a pale yellow solid wax obtained from the berries of certain plant species of the genus *Rhus* and used in wax matches, soaps, and food packaging and as a substitute for beeswax’, AHDEL, s.v. *Japanese wax*); investigation of other sources shows that

genus *Rhus* is represented by 250 species of flowering plants among which the *poison elder* / *sumac* (see 3.1 above).

Among plants bearing *berrylike* fruits, *manzanita* is defined as ‘any of several evergreen shrubs or small trees of the genus *Arctostaphylos* of the Pacific coast of North America, especially *A. manzanita*, [...] producing red berrylike drupes’, a definition which associates in the most outrageous manner, two words that suggest two different types of fruits from a botanical point of view: *berry* (*berrylike* ‘resembling or being characteristic of berries’) and *drupe* (‘a fleshy fruit, such as a peach, plum, or cherry, usually having a single hard stone that encloses a seed’).

5. CONCLUSIONS

English-language dictionaries:

- are not always accurate when it comes to identifying plants (*juniper* is said to have both *berries* and *berrylike cones*; red cedar is said to have both *berries* and *seed cones* or *seed-bearing cones*);

- should be completed by other information tools such as specialized dictionaries, encyclopaedias, etc. to allow proper identification of plants (to trace certain plant species of the genus *Rhus*, for instance);

- should avoid such misleading word associations as *berrylike* and *drupe*.

Therefore, authors of English language dictionaries should do one of the following things: either correct the definitions to meet scientific requirements, or add a third meaning to the entry *berry* to comply with the rest of the apparently faulty definitions including this word.

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LANGUAGE OF THE MEDIA: NEW AND OLD

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ABSTRACT

The aim of this paper is to research the language of the media eliciting the sundry overall differences between old media and new media. The study endorses the comparison by means of an analysis of a hard copy of The New York Times Magazine (July 7, 1996/section 6) and its online version (June 3, 2007) from the perspective of the format, content, and the language employed.

Keywords: *New media; Old media; Dialogism*

1. INTRODUCTION

Internet has become one of the most frequently employed means of communication and currently everything revolves around the web public domain. Being connected is tantamount to being informed, and thus the ubiquity of net language or the access to the cornucopia of information only helps us integrate in a modern society. The media have not escaped this process of modernization, and consequently the traditional printed articles of a newspaper or magazine have been superseded by blogs, wikis, forums, electronic kiosks, which provide the content of news stories in an electronic variant. The fact of the matter is that the boundary between new and old media from 1995 to 2004 was coalescent owing to the fact that much old media content was re-purposed in a new digital format, but with little alteration, however, nowadays old media producers attempt to design content specific for new media audiences. Whilst new media keep pace with the new technology trying to satisfy both new and old customers alike, it also elicits some disadvantages. One of them is the rapid rate at which media change due to the fierce competition on the digital market, but also the inefficiency of a consumer to express his/her dissatisfaction whenever necessary. Furthermore, in the fields of marketing and media advertising the issue of high costs arises, thus up-keeping the equipment, the resources, and the individual working- power can constitute a problem per se for smaller businesses. Purportedly, the tendency towards worldwide reliance on the new media may bolster up a process of corporate globalization, and consequently, the divesting of smaller businesses that cannot compete with such new technological devices.

2. NEW MEDIA

To begin with, *new media* is a term with a large scope entailing all the new technologies and communication methods in the context of the effects they engender

upon the established mainstream media. The inchoate term of “new media” *stricto sensu* was employed by the Website pioneer developers to sunder their techniques from other communication methods which shared the media budget within a company. Perforce, the positing relation between new and old was established and hitherto, everything subsuming to Internet became new. However, proponents of the “new media” do not concur if the term presupposes idiosyncratic individualized information delivered and displayed simultaneously to a potentially infinite audience or if the people involved in conveying the information are entitled to equal rights over the content. Under the denomination of genres of new media can be circumscribed the following: virtual worlds in relation to marketing and public relations, multimedia CD-ROMs, software, web sites including brochure-ware, blogs and wikis (a website allowing visitors to add, remove and edit content, however, having the disadvantage of being easily polluted by malevolent individuals, relying thus on the prerequisite of the goodness of people), email and attachments, electronic kiosks, interactive television, mobile devices, podcasting (“a podcast is a digital media file, or a series of such files, that is distributed over the Internet using syndication feeds for playback on portable media players and personal computers”). It is a specific type of webcast which, like “radio”, can mean either the content itself or the method by which it is syndicated; the latter is also termed podcasting. The host or author of a podcast is often called a podcaster. The term “podcast” is a portmanteau of the name of Apple’s portable music player, the iPod, and broadcast; a “pod” refers to a container of some sort, and “cast” to the idea of broadcasting. In other words, a podcast is a collection of files (usually audio and video) residing at a unique web feed address.”), hypertext fiction (“is a genre of electronic literature, characterized by the use of hypertext links which provides a new context for non-linearity in literature and reader interaction. The reader typically chooses links to move from one node of text to the next, and in this fashion arranges a story from a deeper pool of potential stories. Its spirit can also be seen in interactive fiction.”).

3. NEW VS OLD

We draw a parallel between the old media as embedded in the printed version of *The New York Times Magazine* and the online version as a paragon of new media. On the one hand, the hard copy comprises a letters section, in which readers can forward their cogitations related to certain topics expounded in the articles; furthermore, the multifarious gamut of articles covers topics from sports (a brief historical grid of the Olympic torch-route), technology (an interview-article with Esther Dyson focusing on computer technology and internet literacy), health (cosmetic surgery), culture (Yiddish language, dead or still alive), art (history of violence in cinematography, literature, theatre), style (home decoration, food, recipes). And finally, the editorial which disinters the issue of ethnic identity encountered by the minority groups living in America. On the other hand, the online version encompasses the same wide range of topics, but for some interpolations: business, technology, science, health, sports, opinion, arts, style, travel, jobs, real estate, and vehicles. The digital page of the magazine transgresses the social-cultural tenets of the printed issue by focusing on advertising also. This immutably constitutes a sign of adapting to the new media ways of survival on the digital market. Moreover, the inceptive letter section of the printed magazine has been superseded by the email possibility to opine on certain prospects ensuing from the articles. What is more, one can save, print or share any of the articles written online and receive a list of articles

related to the same topic occurring in other issues of the same magazine. The online issue employed as pendant of the printed version is extraneous to the pattern of the old media item in terms of one subject. An article of utmost controversy discloses Hillary Clinton's postulations about the Iraqi War and the situation of the United States *a posteriori* September 11. The political content falls within the other articles of this edition of the digital magazine and those of the printed variant, the former focusing on art (graphic design), opinion (at what age should children go to kindergarten, family values), style (home decorating, recipes), culture (on language, about Thomas Edison), sports (pole-vaulting and line-jumping). Achieving a balance between the two issues depicted, the dissimilarities are slight in terms of content, the magazine having preserved its pattern and format; however they are more discrepancies in terms of outline. The web page of *The New York Times Magazine* displays, apart from electronic articles, videos, slide shows, podcasts, and forum on the topic "You're the Ethicist".

4. LANGUAGE

In terms of language alterations or variations, we analyze two articles pertaining to two different sources, the hard copy and the electronic copy of the magazine. Neither of the two articles is subdued to tabloidization and they do not entail the shape of a news story but rather that of an opinion article. By and large they preserve the same style typical of the old media; none of them employ slang, clichés or euphemisms. However, both articles deal with controversial, delicate subjects and the language they use is rather bold. The hard copy article dealing with ethnical issues is on the edge of the political correctness discriminatory demarcation employing terms such as "white", "black", "mulatto", while the one dealing with Hilary Clinton's vista on the Iraq War inveighs against the political strategies of President Bush. They both defer to the subjectivity of the writer, the former being a study case starting from the personal life of the author and often implying irony: "That my son, Luke, age 4, goes to a Chinese-culture school seems inevitable to most people, even though his father is of Irish decent. For certain ethnicities trump others; Chinese, for example, trumps Irish. This has something to do with the relative distance of certain cultures from mainstream American culture, but it also has to do with race. For as we all know it is not only certain ethnicities that trump others but certain colours: black trumps white, for example, always and forever; a mulatto is not a kind of white person, but a kind of black person." (Gish 2007: 50); and the latter disclosing the journalist's subjective view on the topic: "At the time she cast that vote, she was among the Senate's most outspoken Democrats warning of Saddam Hussein's dangerous arsenal. Unlike nearly all of her fellow Democrats, she even went so far as to argue that Saddam Hussein gave assistance to Al Qaeda members. Now she speaks with equal fervour about the need to bring the war to an end."

From a morphological perspective, the adjectives, nouns, verbs and adverbs used in the articles bolster up the subsequent subjectivity of the journalist, but they also add up to a very strong upbraiding overall tone to the written text. In the hardcopy article entitled *An Ethnic Trump* eloquent illustrations of these parts of speech are as follows: adjectives (*fair skin, blond-haired children, brazen kids, loud attack, soft defence, non-optional, great rippling, quiet*; nouns: *trump, destiny, manifest, value, derision, race, incident, attack, defence, chore, battleship*; verbs: *to trump, to scoot, to elate*; adverbs: *always and forever, happily, obediently*. All of these grammatical categories associated with the issue of race, racism and inbetweenness can nevertheless be construed from the vantage

point of cultural criticism as well, and that is the clash between the dominant culture and the dominated one, between the more powerful voice and its subdued counterpart. This is reflected in the choice of words as such of the article. Consequently, the writer uses a comparison to render the personal experience more effectively and to underscore the controversy of the issue by means of antagonistic images, thus after a sequence of strong words, “a great rippling quite like the wash of the battleship” comes as a resolution. Nonetheless, emphatic structures, stylistic inversions are also employed to obtain the same effect on the reader, such an example is: *so + adjective + inversion of the noun with the verb*, “so brazen were those kids”. In the electronic article entitled *Hilary’s War*, the tone is equally strong whereas the subject tackled is just as controversial. The evaluative parts of speech that elicit the subjectivity of the writer are as follows: adjectives *significant act, boldest attempt, most unspoken, tough comments, dangerous arsenal, tyrannical*; nouns: *authorization, reality, arsenal, fervour, pressure, anonymity, invasion, wrath, American dictator*; verbs and verbal phrases: *to use force, to accept, to warn, to bring reality to, to bring war to an end, to decline, to worry, to derail*; adverbs: *spoke bluntly, overwhelmingly*. The evaluative phrases in both articles are indicative of the subjectivity of the journalist, while this implicit subjectivity can be indicative of the dialogism of the new media as postulated by Bakhtin, as a highlighting of the relation between an author and his work, the work and its readers, and the relation of all three to the social and historical forces that surround them. Furthermore, any of the speech acts in the two articles are verdictive, they engender the value of truth, perforce, they can be judged as either true or false. According to him, the truth value is based on “our confidence in the speaker and our knowledge of the world. Sentences that constitute representative speech acts are precisely those that can be judged either true or false. Having a truth value is the defining semantic property of representative utterances.” Moreover, Bakhtin posits that there are no “neutral” words and forms since language has been completely taken over, filtered through intentions and accents.

5. CONCLUSION

On balance, the antithesis *new media – old media* is perceivable in the case of *The New York Times Magazine* at the level of form, of genres employed to convey the information. The magazine has adapted to the new electronic technology, however, it preserved the same traditional pattern of content with slight exceptions and the same journalistic style. Nonetheless, taking into account the rapid pace of the technological progress, all electronic newspapers or magazines are liable to radical alterations.

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LA TRADUCTION DES JEUX DE MOTS FRANÇAIS EN ROUMAIN: UN MESSAGE MANQUÉ

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ABSTRAIT

La littérature de chemin de fer de San-Antonio, une fois apparue dans le paysage culturel roumain, a eu un sort assez bizarre. Au lieu de faire les délices du public, cette littérature s'est vue méprisée par ceux qui trouvent insipides des romans qui ailleurs charment le lecteur par la richesse et la nouveauté des mots. La cause : l'impossibilité des traducteurs à mettre en roumain l'abondance des jeux de mots jouant sur l'homophonie ou sur le polysémantisme, et surtout des jeux de mots portant sur les réalités culturelles, politiques et sociales françaises.

Mots-clé: Traduction; Jeu de mots; Français; Roumain

1. INTRODUCTION

A partir de 1990, un nouveau type de littérature a fait son apparition en Roumanie : la littérature de chemin de fer, romans à l'eau de rose ou policiers. Leur succès est dû à leur caractéristique essentielle qui faisait défaut au paysage des publications d'avant '90 : ces romans visent l'assouvissement, bon marché et de courte durée, d'un besoin d'évasion du quotidien, grâce à la capacité des lecteurs de s'identifier ou de se projeter dans les personnages (Morin 1991 : 94). Pour les lecteurs français, San-Antonio est une « espèce de dénominateur commun entre le conscrit et le professeur de la faculté » (San-Antonio 1975 : 106). On y distingue un *emballage* (les particularités du roman policier moderne) et un *contenu* (quelques « bribes de pensées » sur la société moderne et surtout la (re-)création d'une langue plus apte à exprimer le « mal de vivre » de l'auteur) : la langue de San-Antonio ne représente pas seulement un défi à la connaissance de chacun de la langue et de la culture française, mais se donne pour but de démontrer les mécanismes du français, de re-motiver une langue dont les nuances s'estompent à force d'usage.

2. MATÉRIEL ET MÉTHODE

Nous avons choisi au hasard six romans san-antonais avec leurs versions roumaines pour analyser la façon dont sont rendus les fameux jeux de mots de ce romancier, de véritables casse-tête non seulement pour les lecteurs dont la langue maternelle n'est pas le français. Nous avons analysé la transposition de ces jeux de mots groupés selon qu'ils portent sur des *relations d'homonymie* ou de *polysémie* (Chalker & Weiner 1994).

3. RÉSULTATS

Les jeux de mots san-antonais sont construits, pour la plupart, sur des relations d'*homonymie* (deux mots différents sont prononcés de la même façon) ou de *polysémie* (un seul mot a deux ou plusieurs sens) (Idem).

Au niveau de l'homophonie, pour ce genre de jeux de mots où libre cours est pratiquement donné à la fantaisie du traducteur, les variantes roumaines font usage des assonances, des rimes, également présentes dans le texte français :

*Il vous joue des **tours**, des **contours**, et des **tours de comte**. → *Îți joacă renghiuri, feste și neveste.**

Parfois, devant l'impossibilité de rendre en roumain une allitération ou bien une assonance, l'ingéniosité du traducteur fait appel à plusieurs termes appartenant au même champ sémantique, sans qu'il y ait une perte de niveau de sens :

*C'est le genre pisse-froid blême et brun, avec un nez **busqué**, des yeux **embusqués** et des manières **brusques**. → *E genul de om fără umor, brunet și palid, cu nas **acvilin**, ochi de **găină** și purtări de **cocoș**.**

Ou bien le traducteur transforme une relation d'antonymie (*si tôt / si tard*) en un jeu de mots sur deux mots de la même famille, avec perte de l'homophonie *si tard / cithare* :

*C'est un spectacle qu'on n'oublie pas **de sitôt** (comme dirait un joueur de **cithare**). → *E un spectacol **memorabil** (cum ar spune un **memorialist**).**

Si la perte se produit toujours au niveau de l'homophonie, le jeu de mots trouve quand même au moins une traduction basée sur la rime :

*Comment vas-tu, **Yodepoêle** ? Comme tu **vois**, **Turabras**. → *Ce mai faci, **Cherculaci**? Ce **vezi**, **Polinezi**.**

Le désir des traducteurs à rendre, au moins partiellement, les relations sémantiques supposées par les jeux de mots français avec les moyens moins nombreux du roumain tient du tour de force, comme dans les exemples suivants qui doivent renoncer, eux aussi :

- à l'homophonie *comte / compte* :

*Marquis, dis-je au marquis (il serait **comte**, je l'appellerais **comte** avec d'autant plus de plaisir que les bons **comtes** font les bons amis). → *Marchize, îi spun eu marchizului (dacă ar fi **duce**, i-aș spune **duce**, cu atât mai mult cu cât omul se va **duce** pe jos acasă în seara asta).**

- ou bien à l'homophonie *l'happé / la paix* :

*le calumet de **l'happé**. → *narghileaua **hăpăit**.**

Malheureusement, la perte de la relation homophonique est lourde de conséquences parce qu'une particularité du texte san-antonais se perd, ainsi, partiellement : si le texte français offre au lecteur le *ludant* (*comte*), l'obligeant, ainsi, à chercher le *ludé* (*compte*) – pour reprendre la terminologie de Guiraud (1979) – le texte roumain n'offre aucun encodage, le lecteur se contentant de remarquer le jeu de mots. Autrement dit, le lecteur français est, en quelque sorte, actif, alors que le lecteur roumain est passif.

Mais il y a aussi des traducteurs qui, par souci de fidélité envers le texte français, essaient de tout expliquer, en faisant appel aux notes en bas de page qui deviennent, ainsi, très nombreuses :

*L'agent ne fait pas le bonheur ? Ce ne serait pas pour **donner le change** que t'es chez cet agent ? (les deux notes en bas de page expliquent les jeux de mots **l'agent / l'argent ne fait pas le bonheur** et **agent de change – donner le change**).*

Si, jusqu'ici, nous avons passé en revue les cas de perte partielle dans la traduction des jeux de mots, prêtons un peu d'attention aux cas de perte totale, voire d'incompréhensibilité des traductions roumaines.

Lorsqu'il y a *calembour* (ce qui exige une homophonie parfaite entre le *ludant* et le *ludé*), le traducteur choisit, le plus souvent, de traduire le *ludant*, ce qui conduit à un terme roumain dépourvu de sens :

Ce zigoto est autant porté sur les femmes que l'épée d'Eraste. (où l'épée d'Eraste se prononce comme les pédérastes) → *Deșeul ăsta e tot atât de înclinat către femei cât și spada lui Eraste.

La traduction pose un problème lorsque le ludant n'a aucun sens, mais feint l'appartenance à la chose religieuse :

Je me jette sur l'article comme le clergé sur l'Ave Rol. (où l'Ave Rol se prononce comme la vérole, ce qui est une critique des mœurs du clergé, entièrement annulée par la traduction en roumain) → *Mă arunc pe articol ca preoțimea pe o bulă papală.

Les à-peu-près basés sur la ressemblance sonore provoquent, eux aussi, la confusion, qu'ils soient traduits par :

- le ludé :

Le reste-chaussé (car il ne s'agit pas d'une mosquée) (où le reste-chaussé cache le rez-de-chaussée (le participe passé du verbe chausser explique l'enchaînement – ce n'est pas une mosquée, donc on peut y entrer en gardant ses chaussures – alors qu'en roumain ce jeu de mots n'a aucun sens) → *Parterul (fiindcă nu-i vorba de o moschee).

- le ludant :

Je l'appelle le mage, ça n'est en fait qu'un magicien. C'est-à-dire un faux mage. Et comme il est d'Amsterdam, on peut l'appeler le faux mage de Hollande. (où l'à-peu-près porte sur le faux mage de Hollande et sur le fromage d'Hollande) → *Îi spun magician, dar nu e de fapt decât un scamator. Adică un imagian, ce mai încolo și încoace.

La traduction roumaine, évitant cette allusion gastronomique, perd ainsi l'opposition flagrante, choquante entre les termes de l'à-peu-près, et la note explicative par laquelle l'auteur demande pardon pour ce jeu de mots « impoli » ne trouve plus sa raison d'être dans la traduction roumaine : *Bine, de acord, de data asta îmi cer scuze. Dar asta numai pentru că e un banc foarte prost, să știți!*

Au niveau de la polysémie, dans les traductions roumaines analysées, il est plutôt rare qu'un mot polysémique en français ait un équivalent polysémique en roumain :

Mais je suis comme les steaks des cantines populaires : je ne me laisse pas attendrir facilement. → *Dar eu sunt la fel de dur ca fripturile de la cantinele săracilor.

Il arrive aussi qu'un jeu de mots construit sur le montre et faire montre de est heureusement traduit en roumain grâce à la polysémie du mot roumain *dovadă* :

L'indifférence dont il a fait montre, comme dit mon ami l'horloger du coin. → *Indiferența de care a dat dovadă, cum ar zice conștopistul de la administrația financiară.*

Les jeux de mots les plus faciles à traduire sont les enchaînements qui, par leur caractère entièrement gratuit, ne soulèvent pas de problèmes concernant le sens du texte lui-même :

Elle a un teint de pêche (Melba). → *Are un ten de crin (ofilit). (le traducteur renonce ici à une allusion gastronomique qui, de toute façon, ne dirait pas grand-chose à des lecteurs roumains)

Les jeux de mots construits sur une relation de polysémie peuvent être plus facilement traduits en roumain, le côté chiffré s'effaçant le plus souvent derrière le côté explicatif :

Si la vérité est connue et mon rôle précisé, je vais passer pour un beau lavedu. C'est pas H. Poirot, mais H. Navet qu'on va me surnommer. (où en plus *navet*

appartient au même champ sémantique que *poireau*, homophone de *Poirot*) →
**Dacă se află adevărul și rolul pe care l-am jucat, o să par un redus mintal. O să fiu poreclit Bâta-Tonio !*

Mais parfois le traducteur omet d'expliquer le *ludé*, d'où la confusion :

Ses yeux distillent des éclairs. Et ils ne sont pas au chocolat ! → **Ochii ei răspândesc fulgere ! Și nu-s de ciocolată !*

Si les jeux de mots construits sur des relations sémantiques subissent une perte partielle ou totale de l'encodage, les jeux de mots comportant des allusions à la réalité sociale, économique, politique, culturelle, bien nombreux eux aussi, perdent leur efficacité à la traduction. La meilleure solution trouvée par les traducteurs est d'expliquer l'allusion dans une note, le côté cryptique étant, une fois de plus, perdu :

Le Vioque fait comme la Jouvence de M. l'abbé : il me sourit. → **Bătrânul face ca Jouvence a Domnului abate : îmi zâmbeste.* (où la note explique l'identité de prononciation entre l'abbé *Soury* et *il sourit*).

Parfois l'allusion est totalement annulée par la traduction du *ludé* :

Je lui place deux gros Gilbert sur les bajoues. (où il y a homophonie entre (*Gilbert*) *Bécaud* et *bécot*) → **Îi lipesc două ventuze pe obrâjori.*

Mais très souvent l'allusion est carrément supprimée :

Oui, fait le blondin (il se prénomme Antoine justement). (allusion à l'écrivain *Antoine Blondel*) → **Așa este, face blondușul.*

Dans d'autres cas, l'allusion se perd dans le texte, n'étant pas du tout mise en évidence comme il faudrait, car tout lecteur roumain n'est pas censé avoir de très bonnes connaissances de littérature française :

Je vous parie une annonce dans France-Soir contre l'Annonce faite à Marie. (allusion à la pièce de théâtre de Paul Claudel) → **Pariez un anunț în France-Soir contra bunavestirei făcute Mariei.*

Là aussi, les traductions peuvent aller jusqu'à l'incompréhension totale par la traduction du *ludant*, sans aucune explication pour le lecteur roumain qui ne connaît pas la petite comptine des petites marionnettes qui à la fin s'en vont :

Alors il fait <Maman-les-Petites-Marionnettes> comme nous. → **Atunci face <Mămico-marionetele-micuțe> ca și noi.*

En ce qui concerne la *relation de polysémie*, la solution la plus fréquente consiste à traduire directement le *ludé*, renonçant, ainsi, au jeu de mots, que ce soit :

- un calembour :
Une œuvre d'art, quoi, n'ayons pas peur des maux. → **O operă de artă, ce mai, să nu ne fie frică de cuvinte.*
- un enchaînement :
Nous bombons (glaçons, caramels, corneskis) à très vive allure. → **Gonim cu toată viteza.*
- un jeu sur des mots de la même famille :
Mon mentor me fait pénétrer dans un boudoir où l'on aimerait faire tout sauf boudier. → **Ghidul meu mă introduce într-o încăpere a naibii de încăpătoare.*
- un à-peu-près :
monts et vermeil → **marea cu sarea*
- un jeu de mots basé sur une relation de synonymie :
Il ne mes reste plus qu'à leur emboîter le pneu. → **Nu-mi mai rămâne decât să mă iau după ei.*

Remarquons, également, une certaine tendance à adapter le message à l'horizon d'attente du public roumain :

M. Barnaby joue les Charles-Quint (il est dans tous ses États). → *Se dă Richard Inimă-de-Leu.* (Richard Cœur-de-Lion étant plus connu en Roumanie que Charles Quint qui a réalisé le premier État français).

Nous retrouvons, ainsi, une vision du monde dépourvue des éléments qui nous sont moins connus (*blanche comme une première communiant*e → *albă ca o rochie de mireasă*) et même le mouvement inverse qui consiste à introduire dans le texte des caractéristiques de la société roumaine actuelle :

Brave Bêru, il a la force du taureau et l'haleine du pingouin. → *Bravul Bêru, are forța leului și farmecul dolarului.*

Cette tendance à l'adaptation du texte français pour le public roumain est évidente dans un élément essentiel du *paratexte* – les *notes*. Si le bas de page du texte français avait pour rôle de provoquer le lecteur, d'attirer son attention sur certains éléments, de le faire réagir, les notes des traductions roumaines se chargent d'une fonction nouvelle qui l'emporte sur toutes les autres – la *fonction explicative*. Les notes décodent, ainsi :

- des *jeux de mots* :
Pas la peine de te relinger [...], on peut préparer du café à poil. (où la note explique les deux sens de l'expression à poil)
- des *noms propres* :
Jess Woaf 'j'ai soif' (mi-e sete)
- des *allusions ironiques* :
la Nuit de Gaston (Referire ironică la Nuit des César, ceremonia decernării premiilor César...)

Les notes expliquent, très souvent, tout nom propre censé ne pas appartenir à la vision du monde des lecteurs roumains : *J.-J. Aubergenville, Purgon, Le Pen, Quai des Orfèvres, Vermont, Amora, Guignol, Ponson du Terrail, Buffet, le Haut Var*, etc.

4. DISCUSSION

Le fait que les jeux de mots san-antonais sont construits, pour la plupart, sur des relations d'*homonymie* ou de *polysémie* explique la difficulté, voire l'impossibilité de les traduire en roumain, langue qui a peu d'exemples d'homonymie et surtout d'homophonie, relation sémantique privilégiée en français.

5. CONCLUSIONS

Lorsque les traducteurs se donnent la peine d'expliquer, dans une note, qui ont été *Champion, E. Sue, Vitruve* ou bien où se trouve *Salt Lake*, c'est que pour les traducteurs roumains, le public lisant San-Antonio n'est pas le même que le public français. L'explication de ce changement est simple : ce qui provoque un plaisir culte lors de la lecture de ces romans en français, c'est le langage-défi à notre connaissance de la langue française et du monde, à notre humour, ce langage qui plaide pour une plus grande expressivité de la langue, pour une curiosité à l'égard de son fonctionnement. Or, ce langage perd la plupart des ses qualités lors de la traduction en roumain : la variété des niveaux de langue française (avec leur expressivité), le plaidoyer pour une langue renouvelée, en conformité avec l'époque présente, concrétisé dans des créations lexicales ou bien des re-créations des mots existant déjà en français afin de leur ajouter des

connotations nouvelles (et c'est le domaine des re-créations qui soulève le plus de problèmes à la traduction), les jeux de mots, les allusions à un autre univers. Le message est, ainsi, modifié, ce qui explique le fait que les intentions de l'auteur restent, en grande partie, inconnues à notre public.

L'emballage du roman policier moderne est gardé dans les traductions roumaines, alors que le contenu, le message proprement dit (cette langue riche et variée qui se résume, le plus souvent, à un argot limité et à des jeux de mots le plus souvent intraduisibles) ne l'est plus. San-Antonio, tel qu'il est perçu par le public français, est impossible à traduire en roumain malgré les tours de force de traducteurs roumains qui se contentent de tout traduire et à tout prix.

Si, pour les lecteurs français, San-Antonio représente une « espèce de dénominateur commun entre le conscrit et le professeur de la faculté » (San-Antonio 1975 : 106), en Roumanie les traductions des romans san-antoniens déjà parues placent, malheureusement, cet écrivain parmi les « fabricants » de littérature de chemin de fer.

Si la langue de San-Antonio ne représente pas seulement un défi à la connaissance de chacun de la langue et de la culture française (se donnant pour but de démontrer les mécanismes du français, de re-motiver une langue dont les nuances s'estompent à force d'usage), ce message, qui représente la qualité essentielle de ce genre à part de littérature, se perd avec la traduction de ces romans en – très probablement – toute langue étrangère.

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ON THE ROMANIAN EQUIVALENCY OF ANIMAL IDIOMS IN ENGLISH

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ABSTRACT

This paper revolves around the analysis of English animal idioms and their Romanian counterparts establishing the level of equivalency, as well as the causes of non-equivalency in some cases. In order to succeed in our attempt we bring forth theoretical input on idioms and equivalency as a process of translation. We also exhibit a clear overview of the observed idioms by undertaking a report analysis.

Keywords: *Idiom; Equivalence; Animal names*

1. INTRODUCTION

The purpose of this paper is to observe the way in which English animal idioms are represented in the Romanian language. By that we mean to observe not just whether or not English animal idioms have a Romanian equivalent, but also how many of these equivalents observe the choice of the animal name instead of just giving a semantic equivalent.

We know that *idioms* are terms or phrases whose meaning cannot be inferred simply from the meaning of each of its words, but they comprise a figurative significance which is known through common use. We can say that idioms are colloquial metaphors requiring some foundational cognizance, information or experience, employed within a culture where the interlocutors must have a common reference point. Idioms with a metaphorical meaning can be construed as more universal since animals occur in all cultures as embodiments of particular features.

We have shed some light upon the term idiom. Another term that must be subdued to our attention is *equivalency*. In Baker (2001: 77), we find a definition of equivalency as “the relationship of a source text (ST) and a target text (TT) that allows the TT to be a translation of the ST in the first place. Equivalence relationships are also said to hold between parts of STs and parts of TTs. [...] equivalence is commonly established on the basis of: the source language (SL) and target language (TL) words supposedly referring to the same thing in the real world, i.e. on the basis of their referential or denotative equivalence; the SL and TL words triggering the same or similar associations in the minds of native speakers of the two languages, i.e. their connotative equivalence; the SL and TL words being used in the same or similar contexts in their respective languages, i.e. what Koller (1989: 102) calls text-normative equivalence; the SL and TL words having the same effect on their respective readers, i.e. pragmatic (Koller 1989: 102) or dynamic equivalence (Nida 1964); the SL and TL words having similar orthographic or phonological features.”

Also the concept of *textual equivalence* comes up, defined as the combination of similarities in ST and TT information flow and the cohesive roles of ST and TT devices

in their respective texts. We may speak of functional equivalence when we deal with the translator's decision as to which consideration to be taken into account at any time.

2. MATERIAL AND METHOD

We have inventoried 82 English idioms containing names of animals, birds and insects gathered from English language and specialised dictionaries. First we have introduced the terms idiom and equivalency, then we have looked for the Romanian counterparts of the English idioms analysing their equivalency and frequency.

3. RESULTS

The idioms we have analysed include bird and insect idioms. The animals' characteristic physical or behavioural features are put to display in the following: *like a bat out of hell* ('moving very quickly'), *like a bear with a sore head* ('very irritable and bad-tempered'), *eager beaver* ('hardworking and enthusiastic, overzealous'), *have a bee in one's bonnet* ('have an obsessive idea'), *the bee's knees* ('exceptionally good'), *birds of a feather* ('very similar in many ways'), *kill two birds with one stone* ('succeed in doing two things at the same time'), *like a red flag to a bull* ('sure to make someone very angry'), *take the bull by the horns* ('dealing with a difficult situation or problem'), *a social butterfly* ('a person who has a lot of friends and acquaintances and likes to flit from one social event to another'), *a cat in gloves catches no mice* ('being too careful and polite prevents you from obtaining what you want'), *a cat can look at a king* ('nobody is so important that an ordinary person cannot look at or be curious about them'), *a fat cat* ('rich and powerful person misusing his/her money and power'), *herding cats* ('difficulty of coordinating a situation which involves people who all want to act independently'), *let the cat out of the bag* ('reveal a secret, often not intentionally'), *like a cat on hot bricks* ('very nervous or restless'), *like something the cat dragged in* ('dirty, untidy or generally unappealing'), *play cat and mouse* ('treat someone alternately cruelly and kindly, so that they do not know what to expect'), *raining cats and dogs* ('raining very heavily'), *wait for the cat to jump* ('delay taking action until you see how events will turn out'), *chicken out of something* ('not doing something because of fear'), *like a headless chicken* ('without thinking or analyzing the situation carefully'), *till the cows come home* ('long time'), *crocodile tears* ('false tears showing insincere grief'), *eat crow* ('admit that you were wrong about something and apologize'), *as the crow flies* ('distance measured in a straight line'), *dog's life* ('a situation or job which you find unpleasant or unsatisfactory'), *dog eat dog* ('intense competition and rivalry in pursuit of one's own interests, with no concern for morality'), *a dog in the manger* ('someone who stops others enjoying something he cannot use or doesn't want'), *every dog has its day* ('everyone can be successful at something at some time in their life'), *give a dog a bad name* ('be blamed or suspected after losing your reputation'), *help a lame dog over stile* ('help someone who is in difficulty or trouble'), *like a dog with two tails* ('extremely happy'), *a dog's breakfast* ('a complete mess'), *go to the dogs* ('becoming less successful or efficient than before'), *let sleeping dogs lie* ('not interfering with a situation because one could cause problems'), *the tail wagging the dog* ('reversal of roles, with a small or minor element of something having a controlling influence on the most important element'), *why keep a dog and bark yourself?* ('if someone can do a task for you, there's no reason to do it yourself'), *dog and pony show* ('marketing event or presentation which has plenty of style but not much

content'), *donkey work* ('unpleasant, boring parts of a job'), *talk the hind leg off a donkey* ('describing a very talkative person'), *take to something like a duck to water* ('doing something naturally and easily, without fear or hesitation'), *a sitting duck* ('an easy target, a person who is easy to deceive'), *like water off a duck's back* ('having no effect at all'), *fish in troubled waters* ('trying to gain advantages for yourself from a disturbed state of affairs'), *fish out of water* ('feeling uncomfortable because of an unfamiliar situation or unfamiliar surroundings'), *a different kettle of fish* ('something completely different from what was previously mentioned'), *drink like a fish* ('drink heavily'), *have other fish to fry* ('having more important things to do'), *there are (plenty of) other fish in the sea* ('that there are many other people just as good as the one somebody failed to get'), *neither fish nor fowl* ('describing people or things that are difficult to classify, that are neither one thing nor another'), *have a flea in one's ear* ('be angrily reprimanded or humiliated'), *drop like flies* ('fall ill or die in large numbers'), *fly in the ointment* ('someone or something that prevents a situation from being completely satisfactory'), *fly on the wall* ('person who watches a situation without being noticed'), *have a frog in one's throat* ('have difficulty in speaking clearly, because of a cough or a sore throat'), *all his geese are swans* ('referring to someone who constantly exaggerates the importance of somebody or something'), *cook somebody's goose* ('spoil a person's chance of success'), *have goose pimples* ('have the skin temporarily raised into little lumps because of cold or fear'), *a wild goose chase* ('wasting a lot of time looking for something you might not find'), *guinea pig* ('people on whom new methods, treatment or ideas are tested'), *back or bet on the wrong horse* ('support the wrong person'), *get on your high horse* ('start behaving in a haughty manner'), *a dark horse* ('a secretive person'), *I could eat a horse* ('I am very hungry'), *one-horse town* ('a small, boring town'), *walk into the lion's den* ('get involved in a difficult situation'), *like a moth to a flame* ('irresistibly attracted to someone or something'), *mouse potato* ('someone spending a lot of time in front of the computer'), *as stubborn as a mule* ('very obstinate and not willing to listen to anyone or anything'), *the world is your oyster* ('you are free and able to enjoy the pleasures and opportunities that life has to offer'), *proud as a peacock* ('very proud'), *pigs might fly* ('disbelief in something'), *make a pig of yourself* ('eat and drink too much'), *Shank's pony* ('walking, by foot'), *smell a rat* ('suspect that something is wrong'), *packed like sardines* ('very crowded'), *a snake in the grass* ('someone who pretends to be your friend while actually betraying you'), *black sheep* ('someone very different from the others and thus the least respected one'), *like turkeys voting for Christmas* ('a particular option is unlikely to be chosen because it would not be in the interest of the people concerned'), *have a whale of a time* ('have a great time, enjoy oneself'), and *worm's-eye view* ('a narrow view from the closest point').

While trying to find Romanian equivalents for the above explained idioms, the research was carried into effect to the extent that most of the idioms entail an equivalent. However, there are some instances in which they do not possess one. We refer hereby to the cultural differences between the English and Romanian societies, instances where one cannot find equivalents because of the lack of similarities. Here we can mention: *a cat in gloves catches no mice*; *Shank's pony*; *a cat can look at a king* – in Romanian there is an idiom that means precisely the opposite: *la soare te poți uita, dar la ea ba* 'one is too perfect or too beautiful to be looked upon'; *as the crow flies*; *a dog in the manger*; *give a dog a bad name*; *have a frog in one's throat*; *a dark horse*; *one-horse town*; *mouse potato*, etc).

Further on we would like to focus on those idioms which entail a Romanian equivalent. We could infer that there are two categories of equivalents: expressions which, while having a similar meaning, do not entail any animal name (here we might speak of referential or denotative equivalence) and expressions which include an animal name (may it refer to the same animal as in the English idiom or to another) – when we imply connotative or even dynamic equivalence.

In the first category of idiom equivalency we may include: *like a bat out of hell* (R *ca fulgerul* – reference to the speed of lightning); *like a bear with a sore throat* (R *cu capsă pusă*); *have a bee in one's bonnet* (R *are un cui în cap* – the term used here is *nail*); *the bee's knee* (R *buricul pământului* ‘the centre of the universe’); *birds of a feather* (R *pe aceeași lungime de undă* – the term used here means ‘wave length’), *like a cat on hot bricks* (R *a sta ca pe jar* – here the idea of ‘hot’ is maintained within the semantics of *jar* ‘embers’, but the animal name is dropped); *raining cats and dogs* (R *plouă cu găleata* – the term used here means ‘bucket’); *chicken out of something* (R *a da bir cu fugiții* ‘joining the runaways’); *like a headless chicken* (R *a se arunca cu capul înainte* – the term *head* is maintained); *like a dog with two tails* (R *în al nouălea cer* – the term used is *sky / heaven*); *talk the hind leg off a donkey* (R *a-i merge gura ca o moară stricată* – the term *mouth* is specified); *a sitting duck* (R *o țintă ușoară* – literal meaning ‘easy target’); *get on your high horse* (R *a fi cu nasul pe sus* – the term used means ‘nose’); *pigs might fly* (R *la Sfântul Așteaptă* – a literal translation would be ‘Saint Waiting’ – the idea of waiting a long time or R *când o face plopul pere și răchita micșunele* – meaning *never*); *like turkeys voting for Christmas* (R *a-și face iluzii deșarte* – keywords meaning ‘illusions’ and ‘vain’), etc.

If we examine the Romanian animal idioms we can see, as previously stated, such idioms in which the same animal as in the English one occurs, and such that contain another animal name (instance based on the cultural differences already mentioned). The following pertain to idioms exhibiting (almost) the same animal: *take the bull by the horns* (R *a lua taurul de carne*); *play cat and mouse* (R *a se juca cu cineva ca pisica cu șoarecele*); *crocodile tears* (R *lacrimi de crocodil*); *dog's life* (R *viață de câine*); *dog eat dog* (R *se mănâncă între ei ca și câinii*); *fish in troubled water* (R *a pescui în ape tulburi*); *fish out of water* (R *ca pește pe uscat*); *a different kettle of fish* (R *o altă mâncare de pește*); *there are (plenty of) other fish in the water* (R *e plină balta de pește*); *fly in the ointment* (R *ca musca-n lapte*); *packed like sardines* (R *ca sardelele-n cutie*); *black sheep* (R *oaia neagră*), etc.

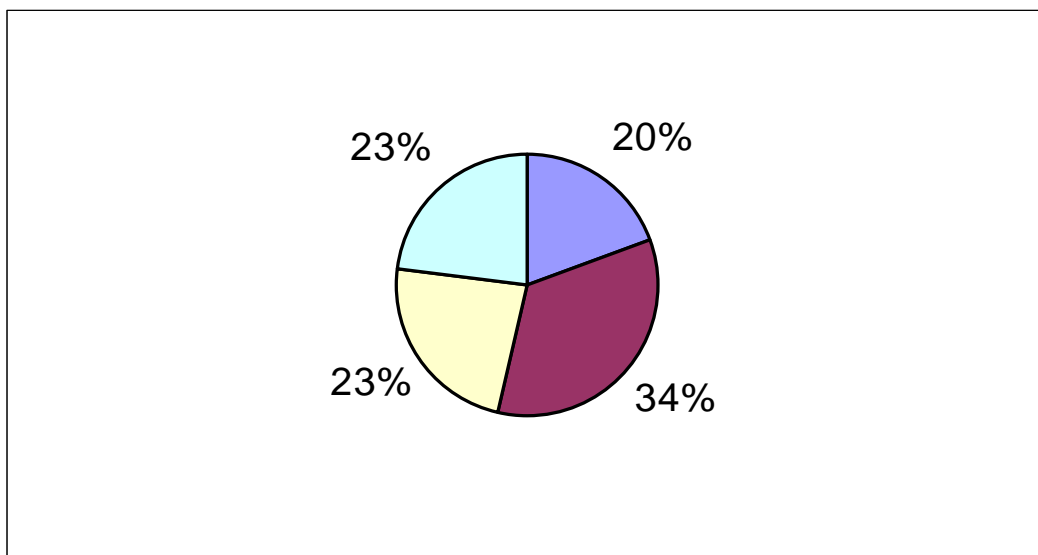
As for the idioms containing other names of animal, we have: *kill two birds with one stone* (R *a împușca doi iepuri dintr-un foc* – here *bird* is replaced by *iepure* ‘rabbit’, both terms referring to game); *like a red flag to a bull* (R *a întărâta câinii printre garduri* – *bull* is replaced by *câine* ‘dog’); *let the cat out of the bag* (R *a scăpa porumbelul din gură* – instead of *cat* we find *porumbel* ‘pigeon’, a bird – the exact opposite); *a dog's breakfast* (R *a o face de oaie* – the term used here is *oaie* ‘sheep’); *the tail wagging the dog* (R *lupul mâncat de oaie* – the reversed situation here is illustrated by *oaie* ‘sheep’ and *lup* ‘wolf’ in inversed roles); *take to something like duck to water* (R *a se simți ca pește în apă* – the term *duck* is replaced by *pește* ‘fish’, both denominating aquatic animals); *flea in one's ear* (R *cu coada între picioare* – if we were to give a literal translation we would say *with the tail between one's legs*, alluding to dog behaviour); *have goose pimples* (R *a avea piele de găină* – just the name is changed, *goose* being replaced by *găină* ‘hen’); *proud as a peacock* (R *a se umfla în pene ca curcanul* – Romanian farmsteads included *curcani* ‘turkeys’, but rarely peacocks); *worm's eye view* (R *vedere de cal* – here the

difference is very acute, the English *worm* being replaced in the Romanian idiom by *cal* 'horse'), etc.

4. DISCUSSION

The previous section brought forth an account of English animal idioms and their Romanian counterparts. We have seen that most English idioms entail an equivalent, but a number of idioms still remains which bear no representation in the Romanian language, a fact induced by cultural differences. These cultural differences also determine a shift in the use of animal names within the two languages resulting in dynamic equivalents.

If we look at the numbers we can see that from 82 English idioms observed, only 16 do not account for a Romanian equivalent, which represent 20%. Deepening our investigation we find that, from 66 Romanian counterparts, 28 (i.e. 34%) do not exhibit animal names, though issuing the same meaning. Interesting enough, from the 38 remaining Romanian animal idioms, 19 (i.e. 23%) observe the English choice of the animal, while the other 19 (23%) take a different animal name. For a clear perspective see Figure 1:



*Figure 1. English Animal Idioms in Romanian:
20% - no Romanian counterparts;
34% - Romanian counterparts containing the same animal names;
23% - Romanian counterparts not containing animal names;
23% - Romanian counterparts containing different animal names*

Our research has clearly shown that though most English animal idioms entail a Romanian equivalent from the point of view of semantics, these counterparts do not always take an animal name. Animal names may be replaced by concrete as well as abstract nouns, and though they infer the same meaning as the English one, the mirroring of this meaning is specific to the respective language.

The idioms containing animal names are also characteristic to the country they pertain to. Thus, although most English idioms built with the help of the terms “pig” and “fish” find an almost perfect literal translation in Romanian, those sharing the term “dog” and “horse”, as well as insect and bird idioms, mostly take another animal name in Romanian. This is possible because the same animal can take different connotations in the minds of the people pertaining to different cultures, people not sharing the same mentality and life concepts.

We also found that while some of the collocations in Romanian take an animal name, it is the exact opposite of the English one (e.g. *eat like a horse* and “foame de *lup*” - *wolf*), there are also English idioms which do not show a Romanian equivalent, but a Romanian opponent (e.g. *a cat can look at a king*, the Romanian collocation inferring the exact opposite meaning: *la soare te puteai uita, dar la dansa ba* – perfection which one does not dare to contemplate).

5. CONCLUSIONS

There is no perfect equivalency between English and Romanian idioms. We have proven this for a fact in the above sections. We could infer this from the analysis of the 82 English animal idioms presented, of which only 66 displayed Romanian counterparts. We could also observe that only a small percentage (i.e. 23%) of the idioms actually respects the choice of the English animal name and preserves it within the Romanian language.

Another conclusion that can be drawn is that one of the determiners of this “imperfect” equivalency is the cultural difference between the English and the Romanian society, conferring different roles to the same animal. What we could clearly see was that idioms with “pig” and “fish” had an almost perfect word-for-word translation in Romanian.

We do believe that this kind of research is needed and can be very helpful in order to be as accurate as possible when translating English specialised or non-specialised texts into Romanian and vice versa. Our intention is to continue our research enlarging our scope beyond the animal world.

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NOTES ON THE LANGUAGE OF ADVENTURE TOURISM

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ABSTRACT

Though the defenders of “cultural nationalism” distinguish the following three linguistic markers – language retrieval and inventory (compilation of dictionaries and grammars), language cultivation and activism (debates and initiatives in the fields of orthography, standard and dialect forms, and language purism), and language propagation and assertion in the public sphere (activism, planning, and education) – we think that “language purism” is not just a means of language cultivation and activism alone, but a matter of all three markers. We illustrate this hypothesis with examples of terms belonging to the language of adventure tourism.

Keywords: *Language; Purism; English loanwords; Adventure tourism*

1. INTRODUCTION

Language purism not only means to refuse influences from other languages on a certain language, but also to make subjective judgements on dialects and styles. Topics in linguistic purism are mainly connected with the desire to keep a certain language ‘pure’ by rejecting new forms, with how a specific language reacts to foreign lexical items, to how a language is lexically cleansed (if ever!), etc. The problem is “Can we really fight the massive invasion of English words in almost every field of activity?” We try to answer this question with the analysis below.

The present research is the first analysis of a corpus of *adventure tourism*-related terms in Romanian. Our intention is to pursue it by an analysis of its Croatian counterpart and, further on, by a comparative analysis of the two corpora (Croatian and Romanian) in search of a (possibly common) pattern in the development of their vocabularies.

In the past, the ambition of any language was to be a national language, basis of national education and culture, and an all-purpose language at all levels – that is, interchangeable with the major culture-languages, especially, of course, with the dominant language against which they tried to establish themselves. Before the 19th century, modern states with well-established culture and language (e.g. England, France, Germany, Italy, Russia, and Spain) standardized their teaching and administration languages in grammar, spelling, vocabulary, and pronunciation, and extended their lexical range to cover new needs.

According to Eric HOBBSAWM (<http://www.encyclopedia.com/doc/1G1-19100677.html>), things have changed nowadays, and that because: first, *we no longer live entirely in a culture of reading and writing*: film, television (both cable and satellite), FM

radio, and, more recently, cell phone place everybody directly within the reach of the wider world, wider culture, and linguistic assimilation; second, *we no longer live in a world where the idea of a single all-purpose national language is generally feasible*: multi-culturality makes us live in a necessarily pluri-lingual world; and third, *we live in an era when at least for the time being there is a single language for universal global communication*: technology (i.e. computer and Internet), on one hand, and business, on the other hand, have imposed a dominant version of English. Inevitably, the increasing number of visitors from abroad and resident aliens put great pressures on any language purism policy.

Though languages can bear within them witness to their contact with other languages (Slavic, German, Hungarian and Italian in the case of Croatian; French, German, Hungarian, and Slavic in the case of Romanian), it is not yet very clear which bilingualism mattered most in Croatia's and Romania's history and culture. What is absolutely sure is the huge impact English has on both languages at present.

Paradoxically, modern non-written communications media and the dominance of English as a worldwide universal language are seen as the main causes of the return of multilingualism, partly revived through the efforts of the defenders of *language purism*, an *instance of language contact*, as code switching or multilingualism in literature, or interference.

As Joep LEERSEN (<http://cf.hum.uva.nl/natlearn>) put it, “<Cultural nationalism> comprises a number of activities and initiatives, in a variety of cultural and social fields, and ranges from the revival of traditional sports to language purism, from the editing of medieval texts to the building of historical monuments.” Purist impulses or cultural movements can mobilize and configure concepts of “foreign” and “native” in linguistic terms. Some cultures and countries have tried and are trying to preserve their languages: the Japanese want to dump poorly understood foreign words; Iranians ban usage of foreign words; Koreans argue against “blatant *foreignisms*” on two basic premises: they are ‘foreign words’, and any of them are difficult to understand; the British think foreign words are seldom de rigueur. Some others have sought not merely to replace foreign words but to provide a way of producing needed new words. For example, the German writer, linguist, educator und publisher Joachim Heinrich CAMPE developed approx. 11,500 translations for foreign words, of which about 300 survived (e.g. *Hochschule* for Universität “university”, *Lehrgang* for Kursus “course”, *Streitgespräch* for Debatte “debate”) (W). The Icelander Vikør (cited by Michael T. Corgan) suggested three systematic strategies for developing new words and meanings for Icelandic: to give new meanings to existing words, to derive words from concepts already existing, and to make compound words of existing Icelandic terms to fashion required new words); and a fourth one, that is a bow to the inevitable: to let words enter the language, especially in usage popular among the young, since they are eventually adopted by all. Examples of Turkish words (*jok*, *sirće*, *vala*, *vrića*, etc.) used in Slavonia (Eastern Croatia) can be found in works of Croatian writers (R. Aleksić, J. Vončina) who considered them unnecessary. Owing to Bogoslav Šulek, Croatian standard language was in 19th century released from foreign words, particularly German ones. Nives Opačić also deals with “Penetration of English Words into the Croatian Language”. And so did the supporters of Romanian purism in the 19th century, when they tried to replace the French *cravate* (from < *Croate*, because Croatian soldiers used to wear such an accessory!) meaning “tie” by Rumanian *degătlegău* (literally “necktie”) – which, by the way, did not work! Russia's Upper

Parliament House rejected language restrictions, while Germany's 100 words of the century include many in English!

Purism nowadays is no longer about purism in minor languages, in endangered languages, in regional languages, or in mixed languages: there is also purism in the preference of British English at universities and in linguistic prescriptivism in computer-mediated communication.

2. MATERIAL AND METHOD

Our analysis aimed at studying the terminology specific to *adventure tourism*, defined in *Wikipedia* as “a type of niche tourism involving exploration or travel to remote areas, where the traveller should expect the unexpected. Adventure tourism typically involves travelling into remote, inaccessible and possibly hostile areas. It may include the performance of acts that require significant effort and grit and may also involve some degree of risk. According to the (U.S.-based) global Adventure Travel Trade Association, “adventure travel” may be any tourist activity including two of the following three components: a physical activity, a cultural exchange or interaction, and engagement with nature.” (W)

We have consulted the most important English language dictionaries of the moment in search of definitions for the terms belonging to tourism adventure, and the most important comprehensive Croatian (Anić, 2006) and Romanian (DEX) language dictionaries to see if these terms have become or not part of the two vocabularies.

3. RESULTS

We have inventoried 146 terms denoting activities specific to *adventure tourism* as defined above.

Of these 146 terms, only 19 (13%) have Romanian equivalents that can be grouped into four categories:

- terms that have existed in Romanian before the appearance of the “sport” (and, implicitly, of its name) and that have nothing to do with their English counterparts (4 terms, i.e. 21%): *climb* (or *climbing*) “an event that involves rising to a higher point (as in altitude) using one’s hands and/or one’s feet to ascend a steep object; it is pursued both recreationally, either to get to a destination otherwise inaccessible, or for its own enjoyment” (W) > Rum *cățărat* (DEX); *hiking* “a form of walking, undertaken with the specific purpose of exploring and enjoying the scenery” (W) > Rum *drumeție* (DEX); *mountain climbing* (or *mountaineering*) “the practice of climbing to elevated points for sport, pleasure, or research” (AHDEL, CEE, DCU, WN) > Rum *alpinism* (DEX); *walking* “a leisurely pursuit in which one foot must be touching the ground at all times, and the lead leg must be straight as it passes under the torso” (CRE, W) > Rum *marș* (DEX);

- terms that are the direct translation of their English counterparts (8 terms, i.e. 42%): *alpine skiing* (or *downhill*₁) “a timed ski race on a steep slope in which competitors take the most direct route to the finish line following a course with relatively few turns and attaining very high speeds” (AHDEL, DCU, W, WN) > Rum *schi alpin* (DEX); *canoeing* “travelling in or propelling a canoe” (AHDEL) > Rum *canotaj* (DEX); *heliskiing* “off-trail, downhill skiing on glaciers or on remote mountains to which the participants are brought by helicopter” (AHDEL, DCU) > Rum *helischi* (DEX); *ocean kayaking* (or *sea*

kayaking) “kayaking on sea/ocean water” (W) > Rum *caiac pe mare / ocean* (DEX); *parachuting* (or *skydiving*) “the act of jumping out of an aircraft and eventually landing with the aid of a parachute” (CRE, W) > Rum *parașutism* (DEX); *paragliding* (or *parapenting*) “the sport or activity of flying by means of a paraglider” (AHDEL, W) > Rum *parapantă* (DEX); *recreational ski* “ski as a leisure” (W) > Rum *schii recreativ* (DEX); *water skiing* “recreational and sport in which persons, either barefoot or mounted on special skis made from wood, plastic, or reinforced fibreglass, are towed across the surface of the water by fast-moving motorboats” (CEE, CRE, KEMD, W) > Rum *schii nautic, schii pe apă* (DEX);

- terms that are the indirect translation of their English counterparts (5 terms, i.e. 26%): *creeking* “kayaking on very technical and difficult rapids” (W) > Rum *caiac* (DEX); *cross-country flying* (or *cross-country soaring*) “gliding for hours” (W) > Rum *deltaplanorism* (DEX); *cross-country jumping* “a style of skydive where the participants open their parachutes immediately after jumping, with the intention of covering as much ground under canopy as possible” (W) > Rum *parașutism amator* (DEX); *hang gliding* “the sport of launching oneself from a cliff or a steep incline and soaring through the air by means of a hang glider” (DCU, WN) > Rum *deltaplanorism* (DEX); *sailing* “the sport or pastime of travelling over water in a suitable craft, using wind power acting on sails” (CEE, CRE, W) > Rum *navigație cu ambarcațiune cu pânze* (DEX);

- terms that have been borrowed as such to represent either their English counterparts, or one of the synonyms of their English counterparts (2 terms, i.e. 11%): *downhill*₂ (or *free boarding, long boarding, mountain boarding, single-track, skateboarding, snowboarding*) “the act of sliding down a snow-covered slope while standing on a snowboard” (W) > Rum *snowboarding* (not attested); *surfing* (or *surf boarding*) “the sport of riding on the crest or along the tunnel of a wave, especially while standing or lying on a surfboard” (AHDEL, CEE, DCU, W) > Rum *surfing* (DEX).

For the rest of 127 terms (87%), we can only supply the translation of their definition if we want to avoid borrowing them as they are: *aid climbing* “climbing rocks using artificial devices placed in the rock to support all or part of the climber’s body weight, normally practiced on rock formations that lack necessary natural features suitable for free climbing” (W); *all-terrain-boarding* (or *mountain boarding, dirt boarding*) “a new board sport, derived from snowboarding, and practiced during warm months while there is no snow available” (W); *animal trek* “voyaging on animals’ back”; *animal watching* “the observation and study of animals with the naked eye, or usually through a visual enhancement device, most commonly binoculars, for recreational or social reasons” (W); *backpacking* (or *bush walking, tramping, trekking*) “a type of tourism that combines hiking and camping in a single trip” (W); *barefoot skiing* “water skiing without the aid of skis” (W); *bird watching* (or *birding*) “the observation and study of birds with the naked eye, or usually through a visual enhancement device, most commonly binoculars, for recreational or social reasons” (W); *birding* (see *bird watching*); *body boarding* “a form of wave riding using a body board, an amateur activity among travellers” (W); *bodysurfing* “the art and sport of riding a wave without the assistance of any buoyant device such as a surfboard or body board” (W); *bouldering* “climbing short, severe routes on boulders or small outcrops” (W); *bungee / bungy jumping* “an activity in which a person jumps off from a high place (generally several hundred meters/feet up) with one end of an elastic cord attached to his/her body or ankles and the other end tied to the jumping-off point” (W); *bush walking* (see *back packing*); *bush walking on skis* “a type of tourism combining hiking and skiing in a single trip” (W); *bush whacking* (see *bush-*

bashing); *bush-bashing* (or *bush whacking*, *cross-country hiking*, *off-trail hiking*) “hiking off the path or trail” (W); *canuding* “the act of canoeing in the nude” (W); *canyon hiking* “hiking down a canyon” (W); *canyoneering* (or *canyoning*) “travelling in canyons using a variety of techniques that may include walking, scrambling, climbing, jumping, abseiling, and/or swimming” (W); *canyoning* (see *canyoneering*); *climbing* (see *climb*); *cross-country hiking* (see *bush-bashing*); *cross-country mountain biking* “mountain biking off-trails” (W); *cross-country soaring* (see *cross-country flying*); *cruising* “sailing where vessels have accommodation enabling the crew to live aboard for extended periods” (W); *day sailing* “sailing where vessels have no sleeping accommodation” (W); *deep-sea diving* (or *dive*, *diving*, *free diving*, *scuba*, *scuba diving*, *skin diving*, *underwater diving*) “diving in the sea water using self-contained breathing equipment to stay underwater for periods of time greater than human breath-holding ability allows” (W, WN); *dirt boarding* (see *all-terrain-boarding*); *dirt jump* (or *dirt jumping*) “the practice of riding bikes over shaped mounds of dirt/soil: the idea is that after riding over the <take off> the rider will become momentarily airborne, and aim to land on the <landing>” (W); *dirt jumping* (see *dirt jump*); *dive* (see *deep-sea diving*); *diving* (see *deep-sea diving*); *downhill*₁ (see *alpine skiing*); *downhill*₃ (or *land luge*, *luge road racing*, *street luge*) “the recreation of sledding on an inclined dry surface” (W); *dry-tooling* “climbing rock using the tools for ice climbing”; *dune bashing* “driving over sand dunes, frequently associated with tourism in the Middle-East” (W); *end-to-end hiking* (or *end-to-ending*, *thru-hiking*) “the process of hiking a long-distance trail from end to end” (W); *end-to-ending* (see *end-to-end hiking*); *expedition cruising* “a genre or type of ocean cruising for pleasure or research” (W); *fell running* (or *hill running*, *mountain running*) “the sport of running and racing, off road, over upland country where the gradient climbed is a significant component of the difficulty” (W); *fell walking* (or *hill walking*) “the recreational practice of walking or climbing in hilly or mountainous terrain, generally with the intention of visiting the tops of hills and mountains” (W); *fly surfing* (or *kite boarding*, *kite land boarding*, *kite surfing*) “using a power kite to pull the rider through the water on a small surfboard, a wakeboard, or a kite board” (AHDEL, W); *free boarding* (see *downhill*₂); *free climbing* “rock climbing using only natural features of the rock formation” (W); *free diving* (see *deep-sea diving*); *free ride* “a branch of mountain biking” (W); *free solo climbing* “free climbing without a rope or other protective gear” (W); *freestyle* (or *freestyle events*, *play boating*, *rodeo*, *white water rodeo*) “a more gymnastic and artistic kind of kayaking” (W); *freestyle events* (see *freestyle*); *greenlaning* (or *two-tracking*) “motor drive along unpaved tracks, forest tracks, or older roadways that may have fallen into disuse” (W); *hill running* (see *fell running*); *hill walking* (see *fell walking*); *hydro foiling* “navigating with a hydrofoil (a boat with wing-like foils mounted on struts below the hull) (W); *ice climbing* “the recreational activity of climbing ice formations such as icefalls, frozen waterfalls, and cliffs and rock slabs covered with ice refrozen from flows of water” (W); *ice sailing* “sailing on ice” (W); *indoor climbing* “a form of climbing that can involve bouldering, top roping, and leading in an indoor environment on wood or plastic holds” (W); *kite boarding* (see *fly surfing*); *kite buggying* “driving a light, purpose-built vehicle powered by a traction kite (power kite)” (W); *kite jumping* “parachuting while suspended by a kite” (W); *kite land boarding* (see *fly surfing*); *kite skiing* “using a power kite to pull the skier up the slope” (W); *kite surfing* (see *fly surfing*); *knee boarding* “an aquatic sport where the participant is towed on a buoyant, convex, and hydrodynamically shaped board at a planning speed behind a motorboat” (W); *land luge* (see *downhill*₃); *long boarding*

(see *downhill*₂); *luge road racing* (see *downhill*₃); *mountain boarding* (or *all-terrain-boarding*, *dirt boarding*) is “a type of extreme sport using a skateboard-like board to descend mountain terrain; a combination of snowboarding, skateboarding, and mountain biking” (W); *mountain boarding* (see *downhill*₂); *mountain running* (see *fell running*); *mountain unicycling* (*MUni*) “an emerging adventure sport that consists of traversing rough terrain on a unicycle” (W); *mountaineering* (see *mountain climbing*); *mud plugging* “driving as far through a large area of wet mud or clay as possible without becoming stuck” (W); *off roading* “a recreational pursuit on a driving surface which is not conventionally paved, popular among a small sub-section of the owners of four wheel drive or all-terrain vehicles” (W); *off-road safari* “safari on a driving surface which is not conventionally paved” (W); *off-trail hiking* (see *bush-bashing*) “hiking off the path or trail” (W); *para motoring* (or *powered paragliding*) “a form of ultra light aviation where the pilot wears a small motor on his/her back (a para motor) and runs into the air with lift from a paraglider wing” (W); *parapenting* (see *paragliding*); *parasailing* (or *parascending*) “a recreational activity where a person (two or three people may also ride at the same time) is towed behind a vehicle (usually a boat) while attached to a parachute” (W); *parascending* (see *parasailing*); *play boating* (see *freestyle*); *powered paragliding* (see *para motoring*); *racing* “sailing where craft, grouped into different classes depending on size, type of rig, and whether mono or multi-hull, compete on waters ranging from an inland lake or river to the oceans of the world” (W); *rafting* “a recreational activity utilizing a raft to navigate a river or other bodies of water” (DCU); *regular stand-up surfing* “the sport of riding on the crest or along the tunnel of a wave, especially while standing on a surfboard” (W); *river running* “a tour down a river, to enjoy the scenery as well as experiencing challenging white-water” (W); *river tracing* (or *river trekking*) “a combination of trekking and climbing and sometimes swimming along the river” (W); *river trekking* (see *river tracing*); *rock climbing* “the sport or activity of climbing sheer rock faces, especially by means of specialized techniques and equipment” (AHDEL, W, WN); *rock crawling* “a highly technical category of *off roading* in which vehicles are typically modified” (W); *rock racing* “rock *off roading* in which vehicles are typically modified and there are no penalties” (W); *rodeo* (see *freestyle*); *roped climbing* “the sport or activity of climbing ice or sheer rock faces, especially by means of a rope” (W); *scuba* (see *deep-sea diving*); *scuba diving* (see *deep-sea diving*); *sea kayaking* (see *ocean kayaking*); *section hiking* “hiking a complete trail by hiking all of its individual sections, not in continuity or, necessarily, in sequence” (W); *single-track* (see *downhill*₂); *skateboarding* (see *downhill*₂); *skin diving* (see *deep-sea diving*); *skurfing* (or *wake boarding*) “a surface water sport which involves riding the wake of a speed boat on a single board, in which the rider is towed behind a boat, or a cable skiing setup, but typically at slower speeds” (W); *skydiving* (see *parachuting*); *snorkeling* / *snorkelling* “the practice of swimming at the surface of a body of water while equipped with a diving mask, a shaped tube called a snorkel, and usually swim fins” (AHDEL, DCU, W, WN); *snow climbing* “the recreational activity of climbing areas covered by snow” (W); *snow kiting* “an outdoor winter board sport, combining the airfoil and techniques used in kite surfing, with the footgear and gliding surface used in snowboarding” (W); *snowboarding* (see *downhill*₂); *solo climbing* “free climbing in which a climber progressing alone uses a rope and protection devices including a self belay system” (W); *sport lead climbing* “free climbing using pre-placed, permanent bolts for protection” (W); *street luge* (see *downhill*₃); *street riding* “a type of bicycling sport, in which the basic idea is to perform tricks using obstacles such as benches, stairs or inclined walls” (W); *surf boarding* (see

surfing); *surf kayaking* “racing a surf ski on flat water” (W); *surf-skiing* “skiing on water in a surf ski (a light recreational water craft with a long narrow displacement type hull, an open or sit-on-top cockpit and almost invariably with a foot pedal controlled rudder)” (W); *thru-hiking* (see *end-to-end hiking*); *top rope climbing* (or *top-roping*) “free climbing involving the suspension of a rope from an anchor located at the top of a short climb” (W); *top-roping* (see *top rope climbing*); *tow-in surfing* “a surfing technique where a surfer is towed into a breaking wave by a partner driving a personal watercraft or a helicopter with an attached tow-line” (W); *trad / traditional lead climbing* “free climbing using mostly removable protection, but also fixed bolts if these were put in on the lead” (W); *tramping* (see *backpacking*); *trekking* (see *backpacking*); *two-tracking* (see *greenlaning*); *underwater diving* (see *deep-sea diving*); *wake boarding* (see *skurfing*); *wake skating* “an adaptation of wakeboarding that employs a similar design of board, but the rider is not bound to the board in any way” (W); *white-water kayaking* “the sport of paddling a kayak on a moving body of water, typically a river” (W); *white-water rodeo* (see *freestyle*); *winch events* “accessing areas that would be impassable without the use of a winch (traversing deep gullies, steep slopes, etc.) by vehicle” (W); *windsurfing* “a surface water sport using a windsurf board, also commonly called a sailboard” (W).

Some of the terms above, taken separately, have been already attested by Romanian language dictionaries (DEX): *indoor*, *jumping*, *surf*, *surfing*, *top*, and *trial*. Except for *top* (which comes from music), all the rest come from sports.

4. DISCUSSION

The great number of terms (127, i.e. 87%) belonging to the field of *adventure tourism*, that have no equivalents in Romanian, and for which it is difficult to try and supply any equivalents whatsoever because the only solution would be to translate their own definitions, make us think that language purism indeed stands in the path of language maintenance and, even worse, in the path of language natural development.

Linguistic compromise is preferable, at least as far as this field of knowledge is concerned, since only few Romanians practice extreme sports and use the terminology analysed above.

5. CONCLUSIONS

We do not agree with the linguist who said that “English [...] is today for intellectuals what Latin was in the Middle Ages”, since Latin in the Middle Ages was only spoken by the chosen ones, i.e. by scholars, while English is spoken nowadays by almost everybody aged 7 to 77 and having access to spoken mass media. However, we agree that the Tower of Babel remained forever uncompleted because God condemned the human race to everlasting linguistic conflict!

Language dictionaries lack complete, concise definitions of the types of adventure tourism mentioned above. There is need for cooperation between lexicographers and sports and/or tourism specialists in the field.

This research will be followed by a similar analysis of the corpus of *adventure tourism*-related terms in Croatian and, further on, by a comparative analysis of the two corpora (Croatian and Romanian) with the purpose of identifying possible common patterns in the borrowing and adaptation of English loanwords.

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