

Book reviews

Anna Idström and Elisabeth Piirainen (eds.): *Endangered Metaphors*.

Amsterdam/Philadelphia: John Benjamins, 2012. 376 pp. ISBN 978-90-272-0405-9 (Hb), ISBN 978-90-272-7492-2 (Eb).

This book is part of the series *Cognitive Linguistic Studies in Cultural Contexts* published by John Benjamins and represents an outstanding contribution to the analysis of metaphor and other figures of speech in minority languages around the world.

After a prologue by Peter Mühlhäusler in which he advocates linguistic diversity, explains the role of metaphor in natural languages and warns about the fact that many traditional metaphors have been lost or are being replaced, the editors start off by explaining the use of *endangered metaphor* as a “term newly introduced in the humanities” (p. 15). It must be noted that the term *metaphor* is used here in its broadest sense since the linguistic units analysed in all the contributions range from morphemes, linking words, one-word metaphors and compounds to numbers, noun phrases, idioms, riddles and aphorisms. The main objective is to explore metaphors encoding “culturally specific cognitive systems which will be lost when these languages cease to exist” (p. 16). Ana Idström and Elisabeth Piirainen argue that conventionalized metaphors cannot be explained without taking into account the specific cultures and human adaptation to the natural environment.

In the first chapter Sally Rice investigates a particularly large sample of figurative expressions in Dene Słliné [Athapaskan], an indigenous language spoken in North Western Alberta, Canada. This is by far the longest chapter (pp. 21–76) and the author presents an extremely detailed repertoire of metaphors and metonymies that go from ethnonyms, kith and kindred, body parts, effluvia, ailments, diseases and physiological and psychological states to fauna, the natural world and even colour terms. This is an incredibly fine-grained description and analysis of the non-literal, figurative and metaphorical aspects of this minority language. Especially interesting is the treatment of terms of acculturation by the adoption of loan translations, borrowings, lexical extensions and language-internal word formation mechanisms. We also learn, for instance, that both indigenous and introduced fauna are named via metonymies and metaphors, so the snake is ‘the one who slithers’ and the wolf is ‘nostril to the ground’ (p. 47).

In Chapter 2 Carolina Pasamonik investigates another language of the same family, Beaver Athabaskan, spoken in North Western Canada by a meagre

150 people. The author deals with one of the most universal abstract conceptualizations, body parts as SEATS OF EMOTION. The three emotions explored in this chapter are “anger”, “loneliness” and “sadness”. The conversations with the consultants are extremely interesting and allow the researcher to elicit relevant information on meaning and usage.

In Chapter 3 Olga Lovick describes and analyses figurative language in Upper Tanana Athabascan, a language spoken in Eastern interior Alaska with as few as 95 speakers. After an excellent introduction in which she sets out the terms of her analysis, namely *target* for human, *source* for animal and *predicate* for trait, Lovick dissects particularly vivid examples concerning human behaviour. The informants’ comments on the metaphors are included and this anthropological approach turns out to be particularly interesting. The fact that animal terms in Upper Tanana are polysemous is obviously not unique to this language but an extremely common feature of a great number of languages. However, the conceptual associations linked to some animals in Upper Tanana Athabascan are clearly culturally-bound.

In Chapter 4 Mercedes Montes de Oca Vega focuses on the process of conceptualization of traditional riddles in Nahuatl, a language spoken in Central Mexico. She makes use of a selection of Nahuatl riddles from two different corpora, namely the Sahagún corpus from the late 16th century (Sahagún 1969) and the Amith corpus from the late 20th century (Amith 1997). This chapter analyses riddles from the theoretical perspective of Fauconnier and Turner’s Blending Theory (2002). The main aim of the Mexican author is to understand not only present-day and past conceptualizations in Nahuatl by looking into both a synchronic and a diachronic corpus but also to account for lost or extinct conceptualizations.

Elena Mihas examines bodily-based conceptual metaphors in Chapter 5. This chapter focuses on Ashénika Perené, a language spoken in lowland Peru with approximately 1,000 speakers. The author presents an excellent and detailed social, ethnological and anthropological description of the *katonkosatzi*, the name used by the speakers as their autonym. Three main conceptual metaphors are investigated, namely BODY IS ANIMAL PREY, BODY IS CLOTHING and BODY IS FABRICATION. This chapter argues that both animism and perspectivism, to be understood here as “the way human and non-human beings see themselves and others” (p. 151), lie behind these metaphors.

In Chapter 6 Sjaak van Kleef and Jacqueline van Kleef explore a single directional conceptual metaphor, NARRATIVE IS CLIMBING A MOUNTAIN, in Siroi, a language spoken in Papua New Guinea. This chapter investigates Siroi metaphors whose analyses are benchmarked against the Siroi grammar by Wells (1979). These metaphors are realized by means of a series of aspectual

morphemes such as *ka*, *ma*, *pro* and *ndek* or linking words such as *kande* and *ndeta* which serve, among other things, to conceptualize the movement from the known to the unknown in a narration.

Chapter 7 looks at Kewa, another language in Papua New Guinea. The author, Karl J. Franklin, explores a number of idioms categorized according to several types of speech criteria: tabooed speech, intimate speech, ritualized speech and coded speech. He makes use of the emic/etic distinction in order to confront the viewpoint of the detached observer from that of the native participant (Pike 1957, 1967, 1982). The author emphasizes the performative aspect of the use of what he calls “veiled” or “hidden” language, the translation of the native phrase *saa (pi) agaa*.

Chapter 8 is a comparative study of metaphors in two Tibeto-Burman languages, Dimasa and Rabha, spoken in North Eastern India. The authors, Monali Longmailai and Lakshminath Rabha investigate the morphological and word-formation processes in both languages. They claim that the main reason for the extinction of native metaphors is the social extent and influence of major languages in the region such as Assamese, Bengali and Hindi. Another important extra-linguistic factor, as far as Rabha is concerned, is the exposure to urbanization. Metaphors as a secret code are extremely important in these languages and the authors compare, for instance, metaphors of pregnancy, shame and pride.

In Chapter 9 Gillian F. Hansford examines the figurative use of numbers in the Chumburung language in Ghana. The author explains that in West African languages the number three tends to be associated with men whereas the number four is usually associated with women. The results of his fieldwork have yielded examples where many different numbers are included but only a few carry a real figurative sense. This is the case of *two* which in combination with *hands* is used idiomatically as a token of gratitude.

From Chapter 10 to Chapter 14 the attention is turned to European minority languages. In Chapter 10 Iraide Ibarretxe Antuñano explores body-part metaphors in Basque, a language spoken in Northern Spain and South Western France. The author argues that external and internal body parts can be combined with other words to create a certain number of composites whose conceptualizations are distinctly culture-specific, such as *etxe-aren gibel-ean* (house-GEN liver-LOC) ‘at the rear part of the house’, to give just one example.

In Chapter 11 Anna Idström focuses on the idiosyncratic and culturally-bound metaphor PRIDE IS ANTLERS in Inari Saami, a language spoken in Northern Finland by approximately 300 speakers. Metaphors represent a sort of shortcut to understanding a complex cognitive structure according to the Relevance Theory of Sperber and Wilson (1986), the underlying theoretical

framework used in this chapter. The author shows culture-specific examples such as the bell reindeer, which stands for a charismatic personality or a leader, and the Inari Saami noun *vuonjál* (“a two-year-old female reindeer who [sic] has not yet had a calf”), which refers to a “young woman who is not yet married” (p. 284). Idström works her way through the more universal conceptual metaphor of A PERSON IS AN ANIMAL with a remarkable example of the behaviour of capercaillies and the entrenched cultural and metaphorical association with stupidity.

Kimmo Granqvist, in Chapter 12, looks at metaphors in the Finnish lects spoken by Roma. The author emphasizes the fact that the influence of Finnish has been and still is extremely important and that Romani has eventually evolved into Fennoromani. The main finding of the study, that “some of the metaphors used by older Roma are unknown to the younger” (p. 295), is then not surprising. The author points out that an important number of metaphors specific to the Roma community have horse-related terms as source domains, even though, as in the case of Fennoromani, most of the current metaphors are mainly calques from Finnish.

In Chapter 13 excellence in music and in speech is conveyed by means of food-related concepts in Scottish Gaelic, a language spoken in the Outer Hebrides in Scotland and in Cape Breton Island, Nova Scotia, Canada. Tiber F. M. Falzett’s fieldwork has yielded two conceptual metaphors, namely MUSIC AND SPEECH ARE FOOD and ACCURATE PERFORMANCE IS TASTE. The author shows the metaphorical use of food-related lexemes in discourse thanks to extensive personal ethnographic fieldwork. It is noteworthy that the author does not rule out the possibility that some semantic uses of *blas* (‘taste’) could have their origin in external influences from contemporary English.

Finally, in Chapter 14 Elisabeth Piirainen explores the unique metaphors of Westmünsterländisch, a dialect spoken in the German region of Westphalia. The author focuses her research on two semantic fields: stupidity and death. She claims that the motivation of all these idioms is transparent, gives examples such as “he has straw in his head” and “he cannot count to three” and points out that death and dying “is the largest semantic field of WML idioms” (p. 349). The most interesting image associated with death in this dialect corresponds to “the end of a long, laborious potato harvest.” Most importantly, Piirainen does not exclude the possibility of polygenesis (the spontaneous coinage of the same image in different languages) for a number of the metaphors that are shared by other languages and dialects.

In summary, many conceptual metaphors in completely distant and different cultures are grounded in the human body and are used in the languages concerned to describe personality traits, character defects and generally

negative attitudes towards others. Metaphors are retrieved in many of these languages as a kind of secret code, a sort of “veiled” language that allows the community of speakers to euphemistically address matters regarded as taboo. For most contributions the analyses of examples are the result of a complex but efficient combination of fieldwork in anthropological linguistics, metaphor theory, cognitive linguistics and phraseology. *Endangered Metaphors* offers new and perceptive insights into conceptual metaphors and their lexical and phrasal instantiations in extremely diverse world cultures and is definitely an important step towards the understanding and appreciation of language diversity.

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Cristiano Furiassi, Virginia Pulcini, Félix Rodríguez González (eds.): *The Anglicization of European Lexis*. Amsterdam/Philadelphia: John Benjamins, 2012. 356 + iv pages. ISBN 978 90 272 1195 8 (Hb).

The increasing presence of the English language in not formerly English speaking countries but throughout the world has been well documented in recent research (Graddol 1997; Crystal 2012). In addition to its international presence as a result of colonial legacies, its increasing use as a global *lingua franca* is investigated more and more comprehensively (e.g., Jenkins 2007; Seidelhofer 2011).

While the resulting contact varieties of English are receiving considerable attention, the influences of the use of English as a foreign language on its contact languages are less comprehensively researched, and to date there exists little comparative research on this topic. While there are individual studies on the Anglicization of the lexicon in individual European languages and also dictionaries of Anglicisms in European languages in general (Görlach 2001), particularly the influence of English phraseology has hitherto obtained too little attention.

The volume *The Anglicization of European Lexis* contains a selection of papers from a similarly titled seminar at the 2010 meeting of the *European Society for the Study of English* with the stated aim of discussing methodologies and approaches for assessing the lexical impact of English on different European languages. The emphasis is on the description of borrowings of single lexical items, but also of phrases, idioms and proverbs (pp. 1–2). The volume is structured as follows. After the introduction a first part focuses on questions of collection and analysis of Anglicisms. Section II focuses on English-induced phraseology and, as this section and questions related to phraseology will be of main interest for the readers of this journal, it will receive most attention here. Section III deals with papers on Anglicisms in specialized discourse.

In the introduction the editors provide a survey of issues surrounding the spread of English in Europe. They point out that particularly since World War II, English has become a carrier language of scientific and technological progress, but also of trade and popular culture. This has made it a widely learned foreign language, which in turn leads to its increased use as an international *lingua franca*. It is argued that this spread is more advanced in languages that have long-standing cultural contacts with English-based cultures than in those where the contacts are more recent. Moreover, it is claimed that particularly French and German played a role in further disseminating loans from English into other neighbouring languages. Common lexical ground not only with other Germanic languages, but also with Romance languages, facilitates the spread of English derived lexemes and phrases. These borrowings may undergo phonological and morphological integration and/or structural adaptation, they may still be formally identifiable as loans in direct borrowings, or they may be obscured by rendition through target language lexemes in indirect borrowings (pp. 6, 9). In the editors' approach, the following items are considered Anglicisms: direct borrowings such as loan words, e.g. Italian *carta di credito* 'credit card', and false or pseudo-loans which seem English but do not exist in it, such as Serbian *bluzer* 'blues singer', and hybrids combining source and target language lexemes such as German *internetfähig* 'capable of using the internet'. Indirect loans are formed by loan translations, or the more loosely translated loan

renditions, e.g. French *boîte de nuit* ‘night club’, and loan creations, new words which freely render English concepts, e.g. Spanish *oleoducto* ‘pipeline’. Further, the category of *semantic loan* is considered, due to which a new semantic field is covered by a word on the basis of its English equivalent, e.g. the use of French *papillon* ‘butterfly’ as a swimming-style (pp. 7–8). The authors stress the importance of the length of contact and structural similarity in the loan process. In their discussion of terminological matters, they also establish the basic language-contact terminology used in the volume. The following short discussion on the question of *hierarchies of borrowability* might have been extended to offer more explanation as to why some words or phrases are likely to be more borrowable than others, a recent useful discussion of these parameters can be found in Matras (2009: 153–165). Here, as throughout the chapter, more bibliographical references would have been useful. In the following, the authors identify the need to pay more attention to the less obvious influence of English loans on phraseological units, expressly collocations, idioms, catch phrases, routine formulas and proverbs. They point out that these typically are not easily identifiable as foreign derived, but that they can be found with the help of dictionaries, or by frequency and usage surveys across time and varieties in electronic corpora, or by the fact that they are often formally offset or have unstable translations. The linguistic change may be caused by semantic extension or calques, which may also take on figurative senses (pp. 13–15). In spite of their affirmation that “linguists prefer to describe rather than give reasons for or make predictions about linguistic phenomena” (p. 15), the authors suggest that code-switching may be the entry point for loans. The most receptive area for new expressions is identified as that of peripheral vocabulary, especially in technology and culture, but also in other specialized domains and by journalists in the print media. The authors stress that the possibilities for the investigation of Anglicisms have changed with the comparatively recent emergence of large corpora and the possibilities for using corpus-based and corpus-driven methods of investigating these.

The first section contains contributions on loans from English due to its use as a *lingua franca* (Ian McKenzie), pragmatic impact of Anglicisms on L1 vocabulary (Esme Winter-Froemel and Alexander Onysko), gender assignment of loan words (Marcus Callies, Alexander Onysko and Eva Ogiermann), identification of Anglicisms and assessment of their impact in Norwegian (Anne-Line Graedler), research methods and processing tools in corpus driven research in Norwegian (Gisle Andersen), issues in the compilation of a dictionary of Anglicisms in Serbian (Tvrtko Prčić) and assimilation of Anglicisms in Armenian (Anahit Galstyan). McKenzie’s article, based within the framework of multilingualism and English as a *lingua franca*, explains how loan words spread through

multilingual speakers, who by deliberate code-switching and borrowing, or due to production mistakes, insert linguistic features of another language into the target language. He shows that in this process the semantic range of the borrowed item is often more restricted in the target language than in the original language, and that restricted proficiency in English may lead to false Anglicisms.

Section II examines English induced phraseology. The common denominators of the papers in this section are the findings that English derived phraseology enters the languages investigated through loan translations, and that it is increasingly influential in their phraseology because the English derived expressions are perceived as symbols of modernity and used as cultural connectives. The section opens with a contribution by Henrik Gottlieb on the spread of Anglicisms in Danish phraseology from 1990 to 2010. Anglicisms predominantly express new phenomena, fill lexical voids, serve as euphemisms or are used because they sound innovative (p. 174), and they are found at all linguistic levels: phonology, morphology, phraseology and pragmatics. The study investigates the rise in frequency of some hand-picked ostensibly high-salience phrases derived from English *in the long run*, *day in – day out*, *make ends meet*, *if it comes to*, *the fact that*, *have sex* compared to randomly selected items. Gottlieb finds that loan derived phraseology progressively increases its share in Danish phraseology at the cost of semantically similar, established Danish expressions. Gottlieb compares this to six randomly selected items, *sort out*, *distance learning*, *[to] color*, *saving/s*, *solidary*, *delicate*. He finds that the average share of English derived items is considerably lower at 19% of the semantic field for the hand-picked assumedly high-salience items, compared to the nearly 43% of the randomly selected items. He notes that less visible changes often go unnoticed by linguists.

Ramón Martí Solano investigates the presence of multi-word loan translations and semantic borrowings from English into French journalistic discourse, e.g. *ce n'est pas ma tasse de thé* 'it's not my cup of tea' or *plafond de verre* 'glas ceiling'. Martí Solano observes that in contrast to general phraseological patterns, in which the verb and its arguments and adverbial phrases are the most common types, multi-word loans most frequently comprise noun groups (p. 205). His investigation is based on manually selected multi-word units mainly culled from the *Le Nouvel Observateur* online-archives and supported by materials from the *Frantext* corpus. He provides comparative frequencies from the two sources for 21 lexical items, and observes that especially high-frequency items show increasing usage. This argument might usefully have been supported by a survey of their frequency changes over time. Martí Solano finds that journalistic texts show higher frequencies of the loan derived

multi-word units than the *Frantext* corpus or established dictionaries. He suggests this to be due to the high exposure of journalists to internationally distributed news bulletins (pp. 209–210). He argues that the degree of integration into the language can on the one hand be determined by whether the phrase needs to be explained in the context or not, and whether it is set in quotation marks, or both, and on the other hand, whether it is recorded in established dictionaries, in which case the item can be considered to have a high degree of integration into the language (p. 213).

José Luis Oncins-Martínez investigates the use of digitized corpora of Spanish, especially the *Corpus Diacrónico del Español Actual* and the *Corpus de Referencia del Español Actual*, for identifying the presence of Anglicisms in Spanish and emphasizes their value for providing well-founded and replicable studies of the rise of Anglicisms. After having confirmed the attestation history of presumed Anglicisms in English, Oncins-Martínez illustrates the spread of calques and loan translations as well as the spread of semantic loans in the two Spanish corpora. He shows that the polysemous lexemes *nicho* ‘niche’, *secuela* ‘sequel’, and *icono* ‘icon’ increasingly show a semantic range based on that of their English counterparts, while *alegadamente* ‘allegedly’, deemed incorrect by dictionaries, is especially well attested in the speech of bilinguals and in American Spanish (pp. 225–232). Oncins-Martínez, too, points to the large role that the press plays in the dissemination of Anglicisms. As examples he gives *estar/ir en el mismo barco* ‘to be in the same boat’ and *hacer olas* ‘to make waves’. He further illustrates the rise of the Anglicisms *estar/ponerse en los zapatos de alguien* ‘to be in (another person’s) shoes’ and *techo de cristal* ‘glass ceiling’ (pp. 232–236). Oncins-Martínez cautions, however, that very recently adopted Anglicisms may still be only little represented in existing corpora so that searches may be supplemented by the web as corpus.

The influence of English on German phraseology is assessed by Sabine Fiedler. She investigates the use of phraseological units and endorses their division into phraseological nominations, binominals, stereotyped comparisons, proverbs, winged words or catch phrases and routine formulae (p. 242). She points out that strong influences from English on German can be expected due to the structural similarities between the two languages and due to the high levels of exposure to English in Germany, but she raises the question of whether thresholds exist for considering an expression a phraseological unit in the receiving language. Fiedler identifies borrowings (of form and content, i.e. code-switches) used in quotations, for ironic purposes, or as discourse organizers, which introduce general truths. Further, catch phrases are borrowed to fill lexical gaps or as a euphemistic expression. In the case of phraseological units, Fiedler suggests that their status as Anglicisms can be confirmed by

1) an Anglo-American discourse context, 2) marking of foreignness by metacommunicative introducers, inverted commas or italics or capital letters, as in *wie die Amerikaner sagen würden: Wir bellen am falschen Baum* 'but as the Americans would say: We are barking up the wrong tree' (p. 251), 3) variability of form, which points to the expression not yet being fixed, and 4) the presence of the unit in other European languages. Fiedler argues that Anglicisms in German are not only used to fill gaps or fulfil practical communicative purposes, but that they also serve as expressive ornaments which attract attention or express irony, humour or euphemisms, and that they are used as symbols of cultural identification with English. She argues that, while established expressions or proverbs may be perceived as old fashioned, the English loan evokes an American lifestyle, and the loaned phraseological units are associated with social situations or routines of the original cultural context, even though they may undergo changes during the process of transmission (pp. 256–257).

The final article in Section II deals with English influence on Polish proverbial language. Agata Rozumko focuses on ten proverbs in Polish and determines their conversational functions. She observes that Polish proverbs are normally used to comment on recurrent social situations, to strengthen their arguments, to give advice and express approval or disapproval, and to rationalize shortcomings. The proverbs are accompanied by metalinguistic tags identifying them as proverbs, sayings, general truths or rules (p. 265). Rozumko bases her study on the electronic corpora *IPI PAN* and *PWN* and the Polish web corpus. She describes the use of ten select proverbs: 'a man's home is his castle', 'you can't tell a book by its cover', 'it takes two to tango', 'gentlemen prefer blondes', 'facts are stubborn things/facts speak for themselves', 'figures don't lie', 'there is no such thing as a free lunch', 'a woman without a man is like a fish without a bicycle', and 'the murderer/criminal returns to the scene of crime'. She finds that the use of these proverbs is due to 1) the influence of Anglo-American culture, especially films and music, 2) the use of English as a *lingua franca* in academic and scientific discourse, which in turn influences everyday speech, 3) the influence of empirical philosophy connected with Anglo-American patterns on Polish culture and speech, which may have filled gaps in traditional Polish proverbs dealing with facts (pp. 272–274). The loaned proverbs conform to the established Polish patterns formally by using the same metalinguistic tags, but are perceived as more modern than the Polish ones.

Section III contains a comparative study of Anglicisms in the soccer lexis in 16 European languages based on the *Dictionary of European Anglicisms* (Görlach 2001) (Gunnar Bergh and Sölve Ohlander), a study of Anglicisms in Italian EU

documents from the economic sphere (Paola Gaudio) and an investigation of Anglicisms in the Italian discourse of the Alitalia bailout (Sabrina Fusari). Concerning the ease of borrowing single verb items from English, Bergh and Ohlander find that the factors phonological and morphological similarity favour integration, as well as semantic complexity or specificity, which might necessitate borrowing. These factors may, however, be counteracted by restrictive language policies.

In addition to the papers presented, readers might have appreciated finding a chapter that unifies the results of the different papers. This could have been along the lines of studies on the general effects of multi-linguality like Bouvy (2000), who, examining the influence of third language acquisition on previous languages, particularly the L2, proposes a typology of the types of existing contact induced phenomena. Particularly as regards phraseology, explanations might be considered also in terms of *Construction Grammar*, whose usefulness in the acquisition of phrasal units in language contact situations has been demonstrated by research like Waara's (2004) study of the influence of constructions involving *get* in English as a second language on L1 Norwegian. Approaches attempting to identify patterns in the spread of English-derived linguistic structures in Europe might also be applicable to the volume in hand.

Overall, the volume offers examples and discussions of borrowings from English in Germanic, Romance, and Slavic languages, and in Armenian in their cultural and typological contexts, as well as papers on the influence of English phraseology on Danish, French, Spanish, German and Polish. As very little comparative work on these phenomena has been done so far, the editors deserve credit for paving the way by bringing together researchers with different language foci to facilitate cross-linguistic comparison. A general theory on the development of Anglicisms in European languages, or a summary of the findings in the volume, is not offered and might have been addressed in a closing chapter of the edited volume. In order to strengthen recurring themes and findings, cross-referencing between the individual papers might have proved useful. However, individual papers are of a high standard and will provide useful reference for scholars interested in the spread of English and the result of language contact with English on phraseology and lexicology of European languages. Further work along the lines proposed by the current volume will be very welcome.

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Pamies Antonio, Juan de Dios Luque Durán, Patricia Fernández Martín (eds.):

Paremiología y herencia cultural [Paremiology and cultural heritage].

Granada: Educatori, 2011. 361 pp. ISBN 978-84-92782-57-4.

The book *Paremiología y herencia cultural* edited by Antonio Pamies, Juan de Dios Luque Durán and Patricia Fernández Martín was published in 2011 in the series Granada Lingvistica. It gathers a collection of papers devoted to paremiology and its relation to cultural heritage. Thirty-three researchers have contributed to this book, covering the central topic from many different perspectives. Despite being written in French, Spanish and English, it deals with proverbs in many other languages such as Galician, Ancient and Modern Greek, Portuguese, Dutch, Chinese, Italian, Arabic, Turk, Icelandic, Macedonian, Kazakh, Georgian, Croatian and Polish.

The volume is presented as a series of papers without a foreword. The papers are connected by the central topic: paremiology and culture. Although not explicitly mentioned, we can find several approaches centred about the main theme of the book. These approaches include observing the diachronic evolution of proverbs, analysing their structure, describing their phraseological

(figurative) meaning, carrying out contrastive analysis regarding several languages and reflections about the teaching of proverbs in a second language.

As mentioned before, this collection contains many papers regarding the diachronic evolution of proverbs, which cannot be understood without paying attention to the cultural aspects. Among them, we can find a paper by Germán Conde Tarrío dealing with meteorological, hagiographic proverbs in French, Galician and Spanish, pointing out that meteorological and, more precisely, hagiographic proverbs were initially local, non-metaphorical and non-humorous expressions. As time went by, humour was added to them in order to entertain working people and to find the right rhyme. According to the author, even obscene language could appear in hagiographic proverbs as a result of this process. In the subsequent paper by Guy Achard-Bayle the theoretical principles underlying the *movement* of the proverbial meaning are studied. This movement – displacement, transfer or *mapping* – can be considered as a “rise in genericity”. In this contribution rural proverbs included in a Provençal Occitan bestiary are analysed in order to determine the metaphoric rise and the numerous metamorphic changes, such as “humans to animals”.

Following the same approach, the evolution of a proverb present in most modern European languages *when the candles are out, all women are fair* is described in another contribution by Fernando García Romero. It points out that this proverb's origin can be traced back to a Greek proverbial expression (‘Goodbye, beloved light!’). Another paper by Jennifer Aparicio Morgado focuses on the linguistic changes that some Latin legal proverbs – which are still used in the current legal field – have undergone from their creation until today. The author supports the idea that, due to the big differences between the Roman and the present world, these proverbs cannot be literally interpreted any more. We also find another article, by Luisa A. Messina Fajardo, who describes the evolution of Venezuelan ‘*comparancias*’, that is, recurring comparative structures that turn into paremiological phrase structures.

Changing the perspective, some articles in the book are devoted to the study of the structure of proverbs in relation to culture. For instance, the paper by Inés Sfar, which describes proverbs as a particular type of predicates whose main distinctive features are their synthetic character, their insertion into texts and their endophoric function (cataphoric and anaphoric). This fact explains their recurring usage in strategic positions of the text. We can also find a paper by Elif Dívítçioğlu focusing on the syntactic particularities of proverbs in Turkish, which are characterized by the use of certain verbal and predicative modalities, the word order, and the use of certain connectors and verbal derivatives in subordination. It is followed by Rémy Dor's study, which presents an example of morphic analysis. This kind of analysis consists in a quadripartite

system to describe the abstract structure of proverbs. In this case it is applied to Old Turkish proverbs although it would be applicable to proverbs in any other language. We also find a study by Mosbah Saïd devoted to compounds in Arabic, showing their double fixation: as parts of an idiomatic sequences and as sequences in themselves. In relation to this topic, the book also includes a paper by Liisa Granbom-Herranen discussing the concept of proverb – both as a literal phrase and as a part of everyday speech – and its taxonomy.

The collection further includes a set of papers focusing on the description of the phraseological meaning of certain proverbs or proverb sets, where cultural aspects play a central role. Manipulation of meaning and the relevant semantic features characterizing proverbs (or paremiological sets) are usually present in this kind of studies. One of these papers, written by José Enrique Gargallo Gil and Antonio Torres Torres, deals with a set of meteorological proverbs and sketches out the personification attributed to meteorological phenomena in European Romance proverbs. It focuses on the humanizing features associated with these phenomena. Another paper, by Vanessa Fernández Pampín, studies Galician proverbs related to maritime toponymy. It reflects the importance of the sea in Galician culture. We can also find a semantic and pragmatic analysis by Inés Olza Moreno, who focuses on a group of Spanish somatic idioms containing the term *narices* ('noses') as a base constituent.

Some other semantic phenomena are dealt with in the following studies, starting with the one by Thouraya Ben Amor Ben Hamida, who describes two inverse processes: the metaphoric mechanism in unbound combinations and the distortion underlying the de-phraseologization of proverbs. The author aims to prove that the process of *defrosting* involves both categories of combinations. The process of creative manipulation is the topic of the paper by María Elisa Zurita. She examines the phraseological units in the variety of Spanish spoken in Córdoba (Argentina). The study is based on a significant corpus to observe the institutionalization and modification of these units in context. These types of modification (alterations, parodies, transformations, variations, wisecracks, mutations or fractured proverbs) are also studied by Anna T. Litovkina in her analysis of "woman's nature" as represented in Anglo-American anti-proverbs. Another study, carried out by Laura Santone, focuses on proverbs centred about the concept of "horoscope" in French. She analyses them from a linguistic, poetic and anthropological perspective. In line with this particular focus, the book also contains an analysis of the Bible proverbs used in the discourses by Martin Luther King, carried out by Wolfgang Mieder.

An important part of the book is devoted to contrastive studies involving different languages and kinds of proverbs. The topics covered by the corresponding papers range from an analysis comparing Portuguese and Dutch

proverbs to a paper focusing on Chinese proverbs and their reception in European languages. Proverbs in other languages such as Spanish, Greek, Arabic, Icelandic, French, Macedonian, Italian, Kazakh, Polish, English, Georgian and Croatian are also analysed and compared to those of other cultures. The kind of proverbs that are dealt with is also fairly heterogeneous. They range from expressions containing somatic constituents such as *nose* or *head* to constructions with “husband and wife” metaphors. As the set of papers conceives proverbs as part of cultural heritage, they do not only focus on inter-language comparison, but also compare the differences between cultures, as culture plays a main role with regard to the differences between the proverbs.

Among these papers, we can find a contrastive study of phraseological units related to the months of the year in Portuguese and Dutch by Maria Celeste Augusto. It analyses their linguistic structure as well as their meaning. She comes to the conclusion that issues like “happiness” and “health” do not seem to be present in the Dutch segments. Mariarosaria Gianninoto presents another study focusing on the presentation and translation of Chinese idiomatic expressions into European languages. According to the author, this translation tradition started around the Qing dynasty period (1644–1911) and appeared in bilingual dictionaries and grammars of the Chinese language published in Latin, French and English.

In addition, the present book contains a contrastive study between Spanish and Greek by Carlos Crida, who scrutinizes the symbolic functions of “blood” in these Western cultures. He aims to detect the similarities between the two languages and attempts to classify them thematically in order to facilitate their teaching. Another contrastive study by Moayad Naeem Sharab focuses on Spanish-Arabic proverbs containing somatisms with the constituent *head* and the underlying figurative cognitive processes (phenomena of metonymy and metaphor), with examples from a spoken Jordanian Arabic dialect. A new paper by Macià Riutort i Riutort deals with Icelandic sayings and medieval phraseology and its inclusion in a dictionary of Modern Icelandic-Spanish. In her contribution, Joana Hadzi-Lega Hristoska carries out a contrastive semiological and semantic analysis of proverbs in French and Macedonian. She examines the semiological status and dominant roles of women as transmitted through these phraseological units. Moreover, she discusses their influence on people’s attitudes towards the female gender. Floriana Lavermicocca presents a contrastive analysis between Italian and French proverbs concerning the notion of “Otherness” (as used by the Lithuanian philosopher Lévinas). The book even includes a study of Kazakh proverbs and their translation into French (often through a Russian version) by Gulnar Sarsikkeyeva, who sketches out all the factors and difficulties playing a role in the translation of proverbs in a given discursive context.

The volume also contains an analysis of the cultural implications conveyed by English and Georgian proverbs by Irine Goshkheteliani. The study is based on a twofold conception of proverbs as products of people's cultural and social experience, on the one hand, and as fixed and stable units, on the other. Magdalena Lipinska studies another important cultural aspect: the pragmatic mechanisms of humour in Polish and French proverbs. She analyses comic proverbs by taking into consideration the sender and the recipient of the given proverbial messages, their characteristics as speech acts, their implications and presuppositions, implicatures and the relevant conversational maxims. Maslina Ljubičić and Nada Županović analyse the "husband and wife metaphors" in Italian and Croatian proverbs, which turn out to show a high degree of similarity.

The contributions dealing with the teaching of proverbs in a second language provide a complementary perspective and thus constitute a relevant part of the book. In her paper Julia Sevilla Muñoz introduces the concept of *paremiological minimum*, which is the "set of fixed proverbial phrases known by a significant majority of the speakers belonging to a certain sociocultural community". This paremiological minimum should be taken into account when teaching a foreign language. She also describes the attempt to establish a paremiological minimum for Spanish and addresses the difficulties found in the process of doing so. Regarding the Italian language, we find a collection and classification of paremiological material by Maria Antonella Sardelli, whose aim is to identify the Italian paremiological minimum. Moreover, we find a proposal by Jean-Philippe Zouogbo to determine the minimum for French. To complete this theme, we find a paper by Claire Nicolas, who aims to establish a methodological approach for the teaching of phraseology to A-level students. The author supports the claim that phraseological competence can be built up from the first stages of learning onwards.

In summary, the collection of papers presented in this book is highly commendable to anyone interested in proverbs and their connections to culture. Its authors pursue complementary approaches to engage with the central topic and the many articles cover it thoroughly. It is evident that cultural aspects have a great influence on the origin, evolution, form and meaning of proverbs as well as their teaching. Therefore, this integrated treatment is quite convenient. The book can be read as a whole to gain an accurate impression of the relationship between proverbs and culture from different perspectives and in different languages. But the papers can also be read separately if the reader is just interested in more specific aspects or languages.

Andrejs Veisbergs: *Phraseological Borrowing*. Berlin: Logos, 2012. 188 pp. ISBN 978-3-8325-3224-6.

The eleven chapters of this monograph, which have also appeared under the title *Borrowed Phraseology in Latvian (17th – 21st century)* with LU Adadēmiskais Apgāds in 2012 (ISBN 978-9984-45-525-9), are devoted to phraseological borrowing. To be more precise, they deal with Latvian phraseological borrowing. The preface proposes to deal with the topic in a theoretical discussion that is accompanied by a more empirical section “on the basis of material in Latvian” (p. 5). Veisbergs’ analyses of over 4,500 written phraseological units (henceforth PUs) from the 17th to the 20th century consider “synchronic and diachronic levels” (p. 5) and provide their socio-historical context where possible.

Chapter 1 deals with the notion of PU itself; it discusses its diverse conceptions and features. Here Veisbergs briefly discusses the disparate terminology used in different disciplines and proceeds to present his own definition of phraseology. According to Veisbergs, “phraseological unit and phraseologism refer to a relatively stable combination of words with a completely or partially figurative meaning” (p. 10). He considers the following three aspects the main features of a PU: figurativeness (although, from my experience, highly problematic with respect to historical data), stability and separability. By classifying the PUs according to a “simple grammatical classification” (p. 16), Veisbergs dismisses the categorical differences between the distinct phraseological subcategories illustrated by Alexander (1984: 129) or Gläser (1986: 48).

In *The Origin of Phraseology* (Chapter 2) Veisbergs considers both “phraseologisms of native origin” and “loans from other languages” (p. 18). Instead of envisaging the interplay of native and borrowed origins that are essential to the next chapters, he, rather unreflectedly, focuses on the distinction between native and borrowed phraseology.

Chapter 3 briefly discusses the language contact situations that Latvian has undergone since the 17th century. While all contact with Latvian has proven to be uni-directional (p. 28), which means that Latvian has always been the receiving and never the donor language, there are differences along two dimensions. First, Veisbergs basically distinguishes two kinds of language contact: ethnic versus cultural contact (p. 27). Secondly, there is the distinction of direct versus indirect contact phenomena (pp. 28, 33). Departing from those (it would seem) clear-cut scenarios, the starting point of any borrowing is interference (p. 28). Without demonstrating this by means of his own data, Veisbergs assumes there to be a higher probability that interference will take place in translations

(p. 32). This fact has already been the concern of several studies; see, e.g., Kupsch-Losereit (2006: 168) or Laviosa's (2009: 307) S-universals.

The title of Chapter 4, *Phraseological Borrowing (Process)*, promises to focus on the transition of a PU into a borrowing language. While sometimes digressing to blend in the motivational factors of borrowing (see pp. 36, 39), the literature review that Veisbergs presents refers, of course, to several seminal texts: Unbegaun (1932), Bally (1950) or Gneuss (1955), to name but a few. While Veisbergs is of the opinion that “[a]s a rule, these linguists tended not to differentiate between phraseological and lexical loans”, given the way in which Veisbergs defines phraseology himself (p. 10), several of the named authors might not share this view.

But let us continue with Veisbergs' definition of phraseological borrowing:

Phraseological borrowing is a method of creating a new PU, based on full or partial borrowing of a foreign prototype. It can include takeover of a foreign phrase in its initial form, and it can also include creating a new PU on the basis of motivation or model of a foreign language, and mixed forms. The result of phraseological borrowing is a phraseological loan that is accepted in the receptor language and has acquired stability. (p. 39)

Veisbergs thus considers three possible methods of phraseological borrowing: phraseological loan translation (pp. 41–42), full phraseological borrowing (p. 42) and phraseological transcription (p. 43). Phraseological loan translations present PUs that mirror the phraseological prototype in the receiving language's lexis, full phraseological loans provide a “phonographic correspondence to the original” (p. 42) and phraseological transcriptions include deviations from the original pronunciation. The reason why Veisbergs concentrates on these methods becomes clear when he argues that “[o]ther methods of phraseological borrowing have not been observed in Latvian” (p. 43).

The interconnection between the three possible methods of borrowing in Latvian is highlighted in Chapter 5 on *Phraseological Loan (Types)*, where Veisbergs presents the result of the three methods he presented in the previous chapter as well as a mix of loan translation and phraseological transcription. According to Veisbergs, phraseological translation loans constitute a more or less precise translation of the prototype PU and probably form the “greatest part of phraseological loans” (p. 45) because they do not pertain their exotic flair (p. 47). Full phraseological loans are a “full phonographic (sound and graphics) analogy to the original” (p. 47). “Phraseological semicalques consist of an element (or elements) of loan translation and an element (or elements) of transcription, i.e. they are a type of loan that is a result of two methods of borrowing combined” (p. 50). The fourth strategy, phraseological transcription

loans, constitutes a more integrated borrowing strategy between full loans and translations (see p. 52). They are closer to full loans in that they share a close link with the original but have been changed according to the grammar and orthography of the receptor language.

In Chapter 6 Veisbergs briefly introduces the distinction between etymological and historical source languages (p. 57), i.e. the difference between the language that the PU originally stems from and the language that the PU is borrowed from. Here Veisbergs considers the prototype to be the first use ever of a PU, including those instances where the original is not idiomatic. Strictly speaking, this is, however, not a case of phraseological borrowing. When (primary) phraseologicalization (see Barz 1985) only takes place in the borrowing language, phraseologists do not normally speak of phraseological borrowing.

In order to identify the “primary sources” (p. 59) – and by this, I presume, Veisbergs refers to the historical source language(s) – the author presents nine patterns (see pp. 59–62). It seems, however, that these criteria are not always easily applicable. The seventh criterion assumes, for instance, that the origin is well-known for more recent borrowings; thus giving rise to questions like: How do we know? And what does “more recent” refer to?

The title of Chapter 7, *The Process and Stages of Borrowing*, sounds very much like Chapter 4. According to Veisbergs, “[i]t is useful for theoretical purposes to separate the process of borrowing into stages (which has never yet been done concerning phraseology)” (p. 65). For non-specified reasons, Veisbergs considers lexical and phraseological borrowing as different in that lexical borrowing introduces new lexemes that are “alien and incomprehensible” (p. 65) to native speakers while phraseological borrowing “is often motivated and comprehensible” (p. 65) and thus faster than lexical borrowing. In contrast to lexical borrowing, phraseological borrowing is said to happen in two stages: an *ad hoc* use in spoken language and a second step that is linked to the borrowing structure (see p. 66).

After a lengthy excursus on the commonly agreed motives for borrowing (pp. 66–70) Veisbergs considers the formal features that accompany first uses:

- 1) original orthography; 2) original orthography and inverted commas; 3) inverted commas (often remaining also after full borrowing, because a PU is a figurative or transferred unit, for which Latvian conventions absurdly prescribe the use of inverted commas or italics); 4) explanation in brackets; 5) explanation in the further text; 6) metalinguistic introductory comment. (p. 70).

We have to remember, however, that, first, certain orthographic conventions like the inverted commas are a rather modern feature and, second, that especially historical data might not be as representative as we wish it to be.

Chapter 8 strongly reminds me of Veisbergs' (2011) article on the *Overview of the Early Development of the Lexicography of the Three Baltic Nations (from 17th to 19th century)*; also containing several verbatim but unquoted passages from it. It guides us through the past four centuries of Latvian with respect to contact situations and hence introduces us to the socio-historical settings that we need in Chapter 10. Starting with the 17th century, the fact that Latvian was the language of peasants while the German nobility was still omnipresent and remained so until the late 19th century helped to promote borrowings from German. And as "[a]ll texts in the first centuries are translations by non-native speakers, who simultaneously formed the written language" (p. 77), one might expect an enormous influence from German. This only changed with the New-Latvian awakening in the mid-19th century that aimed at preventing even more Germanization (see p. 81). As a result, works in Latvian by native Latvians "rose from 3% in 1844 to 51% in 1869" (p. 81). "Latvian then had to confront Russification: schools (even primary schools) and courts switched to Russian, with all the consequences for language contacts" (p. 83). The following events of the 20th century, yet again, show their influence on borrowing. Not only does WWI refresh the contact situation with German, the evacuation of a large part of the population to Russia also caused Russian to influence Latvian when evacuation ended (see p. 83). Later, the newly established interest in English gradually superseded German as first foreign language. However, due to the annexation of Latvia by the USSR in 1940 and the German occupation of Latvia from 1941 to 1944, the former language contacts were renewed.

Chapter 9 on the *Hypothetical Influences on Latvian Phraseology (The Finno-Urgic and Lithuanian Languages)* very briefly – and, unfortunately, also quite unrelated to the other chapters – alludes to the topic of genetic relatedness and hence problematizes for the first time phraseological borrowing. It asks the question whether and how Lithuanian, for example, has influenced Latvian. Veisbergs summarizes the situation as follows:

We agree with Kokare (1980: 24) that parallels in Latvian and Lithuanian sayings and proverbs broadly fall into two categories: firstly, there are direct borrowings from modern times, and secondly, there are parallels typical of international types where we can find old genetic similarity (Anglu 1994), and formations that have occurred independently through the old inherited model in different times. (p. 90)

With Chapter 10 follows the heart of the monograph, a more than seventy-page account of foreign language borrowings by time of contact. In order to summarise *Phraseology Borrowed from Various Languages* in terms of a structured account, I have rendered the details in Table 1:

Table 1: An overview of phraseological borrowings into Latvian according to Veisbergs

	17th century	18th century	19th century	20th century
Biblical	first layer of phraseological borrowing (see p. 92)	“biblical phraseology enters into texts of different content” (p. 80)		biblical PUs have gained “truly phraseological status independent from context” (p. 93)
	Whereas there are neither full phraseological loans nor phraseological transcription loans, only translation loans have been borrowed and semicalques that represent “assimilated allusions” (p. 93).			
Greek	not many PUs of Greek origin (see. p. 116); “either from New Testament [...] or from Ancient Greek mythology and culture” (p. 113)			
	Only phraseological semicalques have been borrowed, many of which are allusions with no prototype in source (see pp. 113–114).			
Latin	as Latin was dominant throughout Medieval Europe, not only borrowings from antiquity (see p. 119)			“a fair amount of Latin borrowings” (p. 117); “largest layer of full phraseological loans and semicalques” (p. 117)
	There are “approximately 100 full phraseological loans” (p. 121) and “approximately 300 Latin translation loans and semicalques” in use in 21st-century Latvian (p. 121); most of the semicalques being allusions (see p. 119).			
German	sole language of contemporary influence; German translators = “agents of change” (p. 77)		enormous influx of German (see. p. 81) during first half of century and even during purist streak little success with German	during WWI fresh German contact (p. 83); “most borrowed German idioms are of neutral and colloquial nature” (p. 129); nevertheless

(Continued)

Table 1: An overview of phraseological borrowings into Latvian according to Veisbergs
(Continued)

17th century	18th century	19th century	20th century
		phraseology (see p. 133)	borrowing ceased during mid-20th century (see. p. 133)
		There are “few” full phraseological loans (p. 131), only five of which are “stable” (p. 132). “Many modern phraseological translation loans were coined [...]” (pp. 132–133). In addition to these there are those translation loans that are used alongside their full phraseological counterpart (p. 132).	
Russian		gradual growth of Russian influence	large part of the population brings back Russian from evacuation (p. 83); due to Soviet occupation, near-bilingualism.; borrowed PUs mainly dominant in swearing (see pp. 140–141).
		While – partly due to different script – there are no full phraseological loans (p. 136), translations loans “occur quite often” (p. 137) whereas many semicalques have fallen out of use (see. p. 138).	
French		only cultural contact; French mainly starts to influence Latvian through Russian during 2nd half of 19th century (see p. 142); some influence also via German	peak in early 20th century “and then ceased” (p. 142) so that new French loans are rare (see p. 147)
		Although there are many stable and highly frequent full phraseological loans (see p. 143), translation loans constitute the largest group of borrowings, some of them being used alongside full phraseological loans. And whereas “[s]everal phraseological semicalques are in regular use” (p. 145), <i>Jeanne d’Arc</i> is the only phraseological transcription loan (see p. 145).	

(Continued)

Table 1: An overview of phraseological borrowings into Latvian according to Veisbergs (*Continued*)

	17th century	18th century	19th century	20th century
English			although lexical borrowing took place, no phraseological influence until end of 19th century	although first weakened by Russian contact, English influence exploded in the 50s/60s; mainly cultural contact; in 21st century main contact language
	Many new full phraseological loans were borrowed during the 1920s/30s (see p. 149) until, in the 1980s, English overtakes Latin in frequency of usage of full loans (see p. 150). In the 1970s/80s there is an increase in translation loans so that “[t]he bulk of PUs borrowed from English consists of phraseological translation loans” (p. 154).			
others			Spanish in 2nd half of 19th century	Italian and Portuguese PUs; international PUs from Danish and Norwegian (see p. 163)
	While there are many Italian full phraseological loans, “[p]hraseological translation loans of Italian origin are not numerous” (p. 162).			

Borrowing and Internationalisation, Chapter 11, deals with the fact that borrowing forms international phraseology and by doing so it further promotes borrowing and thus internationalization (see p. 165). Also, in particular with regard to full loans, “[t]he probability of borrowing a PU that exists in many contact languages seems to be higher than when it is not so widespread” (p. 165).

In his conclusion, Veisbergs emphasises that he was able to show “only part of the borrowed phraseology in Latvian” (p. 167) while many “hypothetical loans” (p. 167) have been left out. The presented – thus unrepresentative – phrasicon allows him to draw four major conclusions. First, Latvian phraseology is of a heterogeneous character and its interplay of native and borrowed PUs is a “dynamic and developing system” (p. 167). Second, among the four types of phraseological borrowing, phraseological translation loans “tend to diverge from the original meanings most and also tend to undergo changes most” (p. 167). They also play a leading role whereas full phraseological

loans “undergo least assimilation” (p. 167) and are an integral part of Latvian phraseology. Third, the phraseological influence reflects the respective contact situation (see pp. 167–168). And fourth, “extralinguistic factors play a crucial role in borrowing” (p. 168).

All in all, I have to conclude that, apart from some formal errata (e.g., Ozolina [1935] (p. 131) and Vaintraub [1971] (p. 49) are not listed in the bibliography), there are also some inaccuracies in the data that Veisbergs presents. There are several examples that are misspelled (e.g. *sich etwas zum [sic] Herzen nehmen* (p. 124) or *auf dem Spiel* where the verb *stehen* is missing (p. 31)), whereas others, like the German PU *fixe Idee* (p. 51), are – in my view – misinterpreted. The most obvious shortcoming, however, lies in his treatment of the data. Any corpus linguist working with older language data would have expected Veisbergs to provide more details on the provenance and retrieval of the 4,500 PUs that support his findings. Chapter 2, for instance, seems to be based on a selection of PUs from different dictionaries. Especially when working with historical data, the problem of representativeness, for instance, should be given more attention (see p. 22). Also, phraseology is strongly connected to frequency issues. Veisbergs states that many full phraseological loans are “stable and have a high frequency of usage” (p. 143). However, he does not clarify what he understands by “high frequency”. It would thus have been wise to discuss his own data in the light of Moon’s (2001: 81) estimated frequency threshold of 18,000,000 words not being enough corpus material to describe PUs adequately. As a result, most of his quantifying remarks seem to be uninformed as, for instance, in Chapter 2 he estimates the number of borrowed PUs “significant” (p. 25). It would seem that he is using statistical measurements. Unfortunately there is no evidence for this.

Above all these flaws, there is also a pronounced weakness that surfaces when we ask whether Veisbergs’ work adds a relevant and original contribution to the field of research. From his list of publications we know that Veisbergs has extensively published in the area of phraseological borrowing. In this monograph he explores the topic in a highly descriptive way. This is not deficient *per se*. However, the work does not employ a problem-finding approach and thus the comparative historical phraseology is hardly problematized. Thus, the work may have been easier to read had the author used a problem-solving approach and introduced his research questions at the beginning of the monograph.

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Marios Chrissou: *Phraseologismen in Deutsch als Fremdsprache.*

Linguistische Grundlagen und didaktische Umsetzung eines korpusbasierten Ansatzes. [Phraseological units in German as a foreign language. The linguistic foundations and didactic applications of a corpus-based approach] (LINGUA: Fremdsprachenunterricht in Forschung und Praxis 20). Hamburg: Verlag Dr. Kovač GmbH, 2012. 188 pp. ISBN 978-3-8300-6614-9.

Marios Chrissou is an associate professor in the Department of German Language and Literature at the National and Kapodistrian University of Athens. In his monograph he presents a new teaching method that was tested and evaluated within the framework of a master's course for students of linguistics. All the 25 participants in the experiment had already obtained a BA in German Studies and had experience in teaching German as a foreign language. In the first half of the semester, Chrissou introduced the foundations of phraseology and the essence of his approach to his students, whereas in the second half of the term he let them test the new method live in the classroom.

In the introduction to his monograph the author claims that his main objective is to elaborate an efficient didactic approach for teaching phraseological

units with the help of corpus-based methods and computational tools. Chrissou points out that in foreign language textbooks there are hardly any didactically valuable exercises dealing with fixed phrases. He sees the main reason for this in the lack of exchange between phraseological research and foreign language didactics. With his volume he aims to bridge this gap and provide a new possibility to develop the phraseological competence of German language learners.

The volume consists of six chapters. In the first part of Chapter 1 the author introduces the subject of phraseology and outlines the main trends in phraseological research during the last three decades, namely the traditional linguistic approach and the bottom-up corpus-driven approach. The author believes that actually it is the combination of the two trends that can raise phraseological research to a new level.

In the next part of Chapter 1 Chrissou addresses the enormous number of terms used for naming phraseological units. For the purpose of this volume, he decides to deploy the term '*Praseologismus*' (in English: *phraseologism*, *phraseological unit*) since it is the most widespread one. Furthermore, the author summarizes the main criteria for making distinctions between phraseological units (also called fixed or set phrases) and the relatively often co-occurring, but not fixed word sequences. He lists polylexicality, stability, idiomaticity, semantic complexity and expressivity as the most characteristic features of phraseological expressions. Towards the end of this chapter, Chrissou makes, what he calls an "excursus" to take a closer look into the linguistic phenomenon of collocation and discusses its role in foreign language teaching. Concerning this point I have to agree with the author and state that this paragraph is indeed a digression from the main topic of the volume as there is no real reason for discussing the term collocation separately. The author closes this chapter with describing the main difficulties that foreign language learners face when trying to understand and remember fixed phrases. Thereafter, he defines the most important methodical steps which teachers are advised to follow in order to support their students.

Chapter 2 draws attention to a relatively young research area: phraseodidactics. One of the major aims of phraseodidactics is to apply the findings of phraseological research to language education by compiling the appropriate didactic material. Chrissou argues that there is insufficient teaching material dealing with phraseological units. Moreover, the few that do exist do not take into consideration previous research results. In the second part of the chapter the author outlines the main principles of constructivism as a learning theory. He emphasizes that knowledge should be developed by personal experience in an open and authentic learning environment. In addition, he summarizes the different learning strategies that, according to Wolff (2002), foreign language learners must acquire in order to construct and develop their phraseological competence. All things considered, in my opinion the author supplies the

reader with far too much theoretical background. Though his reflection on learning theory might provide some new and useful information, it is not always closely connected to the topic of the volume.

Chapter 3 discusses several possibilities for developing the phraseological competence of foreign language learners as described in reference books. Chrissou emphasizes the importance of the context in the course of understanding and learning fixed phrases. Exploring the use of phraseological units in their authentic contexts provides additional information about their pragmatic characteristics and possible restrictions. Next, the author elaborates on the benefit of the so-called *inductive learning* where learners try to induce a general rule from a set of observed instances. In the second part of Chapter 3 Chrissou then presents a didactic model developed by Kühn (1992) with the purpose of extending the phraseological competence of foreign language learners. The model was refined by Lüger (1997), who added a new phase to the already existing three steps. The *Four-Step-Phraseodidactic-Model* consists of the following four major steps: recognition, comprehension, strengthening by practicing and the usage of phraseological units. Chrissou explains the essence of the Four-Step-Model using numerous examples for illustration. In addition, he summarizes the key ideas of reference works dealing with this topic and finally concludes that the method can be successfully used in a language classroom.

Chapter 4 calls the reader's attention to the growing importance of corpus linguistics. Modern phraseological research already benefits from the possibilities provided by corpus-linguistic methods: using huge text corpora and proper corpus tools, phraseologists have been able to determine the frequency and to analyze the structure, the semantics and the pragmatics of fixed phrases in authentic language environments. Subsequently the author introduces and quickly explains two German corpora, namely the *DWDS* corpus (the corpus on which the *Digital German Language Dictionary* is based) and the *DeReKo* (The *German Reference Corpus*). He argues that due to its size and the great variety of text types included the *DWDS* corpus can be used as a basic corpus in testing his didactic method in practice. Chrissou closes this chapter by discussing the standards for defining a *phraseological minimum* for didactic purposes. Summing up previous research findings, he applies the following criteria: frequency of occurrence, familiarity among native speakers, learning objectives, target audience and level of difficulty. The author agrees on the high didactic relevance of the so-called *phraseological optimum* established by Hallsteinsdóttir, Šajánková and Quasthoff (2006) and expresses his intention to use the compilation for the purposes of his didactic experiment.

Chapter 5 consists of two subchapters. The first one deals with two learning scenarios that Chrissou considers using in the course of his test. The *explorative*

learning scenario assumes the more active intervention of the teacher who is to search for phraseological units, to preselect the search results and to prepare the material for his students. In the *dynamic learning scenario* the learners take over the active role from the teacher. However, in order to be able to do that they first need to acquire some extra skills, e.g. computer literacy skills and methodical competence. In the second subchapter the author, once again, brings forward his arguments for using the DWDS corpus when testing his phraseodidactic method in the classroom. He repeatedly discusses the advantages of huge text corpora but hardly shares any new relevant insights.

Chapter 6 can be regarded as the core of the monograph. Chrissou's basic idea is that corpus-based methods can provide very considerable added didactic value to the traditional text-based learning methods. Within the course of this chapter he presents the concrete phraseodidactic method elaborated by him. The whole process is to be divided into four major phases. The first phase is called *preparation* and includes the formation of work groups, defining the goals, the schedule and the precise procedure. The second phase aims to raise the students' awareness of the formal, semantic and pragmatic characteristics of fixed phrases. The third one includes the corpus search itself and the evaluation of the search results. The students have the task to explore the meaning of phraseological units in context and the conditions for their proper use. In the fourth phase the students should practice their newly gained phraseological knowledge by constructing tasks based on fixed phrases. For this purpose, they can use already existing free applications (e.g. *Hot Potatoes*), which help them create different types of tasks. In the last phase the students should be encouraged to deploy the phraseological units they have learnt. The author suggests that they should write short texts like commercials or letters to the editor of a magazine in order to use the fixed phrases. While describing the different steps of his phraseodidactic method the author makes concrete suggestions regarding the types of tasks that students can create and illustrates his ideas with numerous examples.

On the whole, I can highly recommend this volume to all foreign language teachers interested in introducing fixed phrases to their students. With his monograph Marios Chrissou thus makes an important contribution to the field of phraseodidactics. The method presented by him can be easily adapted for different languages and – with some extra effort and creativity – for different levels of proficiency. Chrissou offers a great way for developing the phraseological competence of foreign language learners by using modern technology.

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Raymond W. Gibbs, Jr., Herbert L. Colston: *Interpreting Figurative Meaning*. Cambridge: Cambridge University Press, 2012. 384 pp. ISBN 978-1-107-60707-9.

Even though *Interpreting Figurative Meaning* by Raymond Gibbs and Herbert Colston is not a book about phraseology, it is a must-read for anybody doing phraseology today for theoretical and particularly for methodological reasons. It presents us with a new take on figurative language, which of necessity has an impact on how we do phraseology, too. The book does not speak about phraseology per se, but speaks loudly and clearly to phraseologists interested in figurative language processing. The book's scope is broader than that of phraseology, covering all instantiations of figurative language, including novel figurative expressions such as *my marriage is an icebox* as well as conventionalised *phraseology proper*, such as the prototypical *kick the bucket*. As both authors are scholars and professors of psychology, the book throws light on figurative language from the perspective of psychology and neuroscience, offering a psychological take on how figurative expressions are processed and understood. They survey the multifaceted empirical and theoretical landscape on figurative language interpretation that has evolved over the past 15 years. They aim to provide an overarching model which could accommodate the diversity of empirical findings, which encompasses different factors that shape processing, including the people and their abilities, interests, and beliefs, specific language material, a task at hand (problem-solving, decision-making, emotional effect), and which involves alternative methods that researchers use to assess figurative performance.

Throughout the book the authors cast aside the existence of a single default theory or model of figurative language processing that could account for the width and breadth of figurative language. Instead they argue for an alternative, embodied approach to interpreting figurative meaning, *a dynamical systems model*, which could take into account the multiplicity and diversity of influences that have a bearing on figurative language processing (FLP). Their model is not just another intuitive theory, but is borne out of a critical examination of existing theories of FLP and of setting them off against results of empirical studies in psycholinguistics, neural and cognitive studies. They challenge the setup of many of those studies, which they often prove to be misguided, simplistic, or artificial.

Many of the initial assumptions on figurative language and many points of departure for studying it, as outlined in the introductory part of the book, speak directly to what phraseologists have long intuitively known and studied. Phenomena classified as figurative language do not constitute a neat and tidy field. Rather they cover a somewhat chaotic set of relatively unruly expressions, which is, however, apparently not without underlying rhyme and reason. Neat, discrete, perfect categories do not exist, and the phraseological inventory poses an insurmountable challenge for any strict and pedantic model that aims to account for the creation, discourse behaviour and processing of phraseological units in a uniform way. Phraseologists have been examining many of those theories themselves, adopting some, rejecting others, depending on how they managed to account for the diversity and uniqueness of the phraseological material. The theoretical and methodological apparatus used in phraseology today is of necessity a patchwork that is not always tight and all-accommodating, but it is as fitting and matching as the material that it seeks to harness and encompass as well as the purpose it serves. It is exactly with this awareness of the richness and complexity of the linguistic material in mind that the authors have undertaken the attempt of re-examining figurative language interpretation.

The book consists of 7 comprehensive chapters: *Introduction*, *Identifying Figurative Language*, *Models of Figurative Language Comprehension*, *Interpreting Specific Figures of Speech*, *Indeterminacy in Figurative Language Experience*, *Factors Shaping Figurative Meaning Interpretation*, and *Broadening the Scope of Figurative Language Studies*. In the introduction the authors start from a definition of figurative language as “speech where speakers mean something other than what they literally say” (p. 1). They make a strong case for the sometimes crucial role of intended effect in FLP, i.e. the pragmatic and affective effects that speakers want to achieve in a discourse situation. Furthermore, and perhaps surprisingly so, they argue for the indispensable role of corpus linguistics in informing the methodology of FLP, an argument which stretches into and recurs

in subsequent chapters. It is also made clear from the outset that different types of figurative language, novel and conventionalized alike, seem to call for diverse, tailor-made production and processing models and may require different processing effort.

In Chapter 2, *Identifying Figurative Language*, the literal/figurative distinction and continuum is examined in an attempt to show that these are not discreet and monolithic categories and that there are few clear-cut cases. The authors highlight the difficulties with defining the literal meaning of some expressions and thus point to the need for articulating the criteria for establishing the literal meaning or paraphrases. The existing diversity of interpretation of the literal vs. figurative dichotomy found across studies reflects unfavourably on the generalizations about how literal vs. figurative language is processed. They even go as far as to recommend “that the term ‘literal’ be abandoned in scholarly discussions of language processing” (p. 55) and argue for the use of metaphoric vs. non-metaphoric and idiomatic vs. non-idiomatic instead. The second main message in this chapter supports the idea that pragmatics is instrumental in all aspects of figurative language processing. A particularly strong case is made for a shift from categorical to dimensional frameworks of figurative language, which would allow for showing “how each dimension of figurativeness contributes to the cognitive effort employed to interpret particular cognitive effects” (p. 57).

Chapter 3, *Models of Figurative Language Comprehension*, describes general models of figurative language comprehension and the empirical evidence that support them. The authors highlight the difficulties encountered with each model by using corpus research data to challenge the artificiality of the created stimuli used in earlier research. The chapter covers the major tried and tested theories and shows the progress and evolution of scholarly attempts to harness FLP: the standard pragmatic view, the direct access view, the graded salience hypothesis, the underspecification view, the constraint satisfaction view, relevance theory, conceptual blending theory, the embodied simulation theory, and finally, the dynamical systems view, endorsed by the authors. The dynamical systems view stipulates a combination of multiple linguistic and non-linguistic constraints to arrive at figurative interpretation, including types of figurative language at stake, people and their goals and motivations, social and cultural context, discourse interactions, and research design constraints.

Chapter 4 on *Interpreting Specific Figures of Speech* is of particular interest to phraseologists as it describes recent empirical findings on how specific types of figurative language are processed. The focus is put on metaphor, metonymy, irony, idioms and proverbs, the latter two being often seen as the most central phraseological units. It is argued that no single theory can sufficiently account

for each type of figurative language processing. The authors exhibit great scholarly integrity and show much self-directed criticism, admitting that in previous research they failed to take into account corpus findings when designing empirical stimuli. Hence, they here argue for a usage-based approach and for tailor-made usage and processing types for each particular subtype of figurative language. The section on idioms and proverbs (pp. 162–181) discusses the issues of compositionality, the notion of asymmetrically metaphorical idioms (as in the case of *spill the beans*, where *beans* is argued to be more metaphorical than *spill*). A further notion that is deserving of phraseological attention is the issue of directionality in idiom semantics and the top-down vs. bottom-up approaches to the literal/figurative cline, exemplified by the semantics of *spill the beans* being reversely influenced and expanded by its involvement in the idiom *spill the beans*. A somewhat controversial discussion of the behaviour of *kick the bucket* is presented, supported by examples such as *the bucket was kicked* and, as the authors claim, the transparent modification *punt the pail*. In order to test these claims we conducted corpus searches in the *Corpus of Contemporary American English* and neither found instances of the passive use nor the modified use of this idiom. The corpus has shown one more counter-intuitive fact – even though it is a widely held and reiterated belief that this idiom is obsolete, there were 37 instances in the corpus, only 2 of which were non-idiomatic. This only confirms the authors' claim that corpus findings should inform this type of research, which also holds true for some of the examples and claims made in the book, which do not always follow the practice it preaches. This chapter presents new idiom comprehension theories and raises the question of productivity of idiom scheme patterns. The section on proverb interpretation relies heavily on studies of patients with mental disorders, as does much of Chapter 6. It also covers the extended conceptual base hypothesis, which postulates four phases in proverb interpretation, and sets this hypothesis against the alternative conceptual metaphor approach to interpreting proverbs (Lakoff and Turner 1989).

In Chapter 5, *Indeterminacy in Figurative Language Experience*, the authors seek to show that figurative language does not convey unique meanings that can be easily specified, but may provoke multiple responses. Moreover, they argue that for some instances of figurative language it is not easy to find a non-figurative paraphrase. The authors clearly demonstrate the diversity of understanding experiences, unique rhetorical functions of figurative language, and motivations for speaking figuratively.

Chapter 6 is where the actual tangible contribution of this book is laid out. It discusses *Factors Shaping Figurative Meaning Interpretation*, highlighting in detail the four broad factors underlying the dynamic complexities of

FLP: people or participants (differences of age, gender, political background and beliefs, occupation and culture, cognitive differences, bodily experience, social relationships and personal traits) language material (specific language, conventionality vs. novelty, frequency, familiarity, salience, discourse coherence, grammatical structure, prosodic and intonation features, collocations, conceptual metaphors, genre, embodied experience, discourse and text contexts, and gesture and bodily movements), goal or task at hand (quick comprehension in conversation or reading, explicit recognition of category of figurative language, reflective interpretation, problem-solving and decision-making, persuasion, memory, appreciation and aesthetic judgements, evaluative judgments, emotional reactions), and empirical methods used to assess understanding (reading time, priming, eye-tracking, brain scanning, comprehensibility ratings, memory, open-ended interpretation, matching, drawing, summarizing, translation, problem-solving, discourse analysis). All of these aspects and their interaction in a dynamic system could find ready application in phraseology. Furthermore, they may not only have a bearing on how figurative language is processed, but also on how it is taught and learnt in first and/or second languages.

Finally, Chapter 7 is the summary of findings and recommendations for future research. The five general principles advocated here can be summarized as follows: use real language data in research design, exercise caution against oversimplifying or overgeneralizing theoretical conclusions stemming from experimental results, do not privilege your topic or method and dismiss others, including people in other academic disciplines, consider the diachronic features of figurative language use across different types of discourse and knowledge domains to track its dynamic nature, and finally, contextualize research findings within the broad context of factors, as proposed in Chapter 6.

In conclusion, let me sum up the book at hand from a SWOT perspective. Its major *strength* is the critical and in-depth assessment of a truly impressive body of empirical research, followed by the lessons learnt from those studies in the shape of a new set of factors influencing FLP that are interwoven into a new, dynamic and flexible processing model. However, such a dynamic and flexible model runs the risk of being too loose, or a potential *weakness* of sweeping relativism and a danger of regression to the case study approach. Some of the *threats* to the scope and validity of the present book is that it could have followed two of its concluding pieces of advice more closely: it should have made better use of corpus data to strengthen the validity of claims and not largely ignored the vast body of phraseological research done in the field of idiom and proverb scholarship. The real *opportunity* here lies in finding the right balance between case-to-case analyses and a model that will be sturdy

yet flexible enough to successfully capture the rhyme and reason of figurative language and stand the test of figurative riches extracted from real-life data. This book begins to fill this gap, but there is still work to be done in elaborating and test-riding the model in order to show that it works. It is here for the phraseologists too to examine it and to enrich it with insights from our discipline.

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Xesús Ferro Ruibal (ed.): *Cadernos de Fraseoloxía Galega* [Journal of Galician Phraseology] 13. Santiago de Compostela: Xunta de Galicia Centro Ramón Piñeiro para a Investigación en Humanidades, 2011. 515 pp. ISSN: 1698–7861.

Cadernos de Fraseoloxía Galega is an international scientific journal and annual review dedicated to research on different aspects of Galician and European phraseology. The journal is published in Galician and it includes papers and reviews from international contributors who are specialists in phraseology. The journal is divided into three main sections: *Papers*, *Book Reviews* and *Compilations* as well as a minor section called *News* that refers to professional activities, symposia and conferences in the field of phraseology.

Volume 13 includes a variety of studies and book reviews within the field of Galician and European phraseology. The essays in this volume reveal the richness of phraseology as a research domain. The essays are not thematically organized but they are arranged alphabetically, which facilitates orientation within the volume. The first section *Papers* comprises thirteen studies. These papers deal with a wide range of topics, sources and references, such as second language acquisition, learner corpora, questionnaires, comparative literature, etc. The essays thus contribute to the development of phraseological subfields in several ways. Some papers incorporate primary data and engage in foundational research, while other studies provide new and useful didactic applications to teachers in various specific learning environments. And one can also find comparative, cross-cultural studies. The studies reflect different foci and approaches comprising synchronic and diachronic/historical perspectives, didactic and methodological frameworks, particular applications of phraseology

as a literary resource, a specific study on Galician erotic paremiology as well as research on zoological and anthropological aspects in Galician phraseology.

Although the first section does not entirely focus on language pedagogy and second language acquisition, it includes relevant studies on this subject. This shows that phraseology plays an increasingly important role in the context of second language learning. The essays in question highlight the topic of translation and focus on the use of idioms as a learning tool in foreign language acquisition. Along these lines, María Montes López focuses on the exploitation of didactic tools in contrastive phraseology between Italian and Galician. Other essays dealing with the design of instructional methods are: *From literal to figurative meaning: decoding idioms in a foreign language class* by Florence Detry, *Proverbs and youth language in German and Spanish: An empirical analysis* by Eva Fernández Álvarez, *The field of the translation of idioms in a FLE class* by Fernande Ruiz Quemoun, *Verbal interactions between child-adult or child-child: Contribution to the phraseology* by Maria do Rosario Soto Arias, *Some considerations about the methodology of Italian phraseology for Galician students* by María Montes López, and *BADARE: The personification in time spaces* by Pilar Río Corbacho. BADARE is an established acronym that denotes a database of Romanian meteorological sayings and idioms.

The subjects of oral tradition, anthropology and zoology are popular fields of study on Galician literature and society and they are also becoming popular subjects among phraseologists. In this volume there are several studies that deal directly with these aspects, such as *Knowing the late medieval Hispanic world through its sayings: 'Los refranes que dizen las viejas tras el fuego'* by Manuel Jose Aguilar Ruiz, *Alvaro Cunqueiro and paroemiology* by Xesús Ferro Ruibal, and *The reality seen through horses* by Fernando Groba Bouza. The authors do not only scrutinize the given idioms and phraseological units from a historical and diachronic perspective, but they also study them from a synchronic viewpoint. Some use a variety of textual and extra-textual sources such as historical and literary texts and some conduct fieldwork by compiling oral traditions in the form of current sayings and proverbs.

Another topic in the *Papers* section concerns the distinction between literal, metaphoric and figurative meaning as well as the analysis of the motivation, iconicity and semantic transparency of idioms. In several essays different languages are studied by means of different (historical) corpora and with regard to specific situations and contexts. Among the essays that deal with literary and figurative phraseological we can find: *Phraseological units and figurative language: People seen as objects or machines* by Luis González García, *Onde hai eguas, poldros nacen* or *The agreement and disagreement expressed through phraseological units belonging to the cognitive field "To Talk"* by Claudia Herrero

Kaczmarek and *Widespread idioms in Europe and beyond: The oldest layers of the 'Lexicon of Common Figurative Units'* by Elisabeth Piirainen. The essay by I. Lareo Martin *Verb-noun collocations with 'to make', 'to take' and 'to do' + noun in a corpus of nineteenth century containing English texts of literary and scientific women writings* is relevant for literary and phraseological studies. It is part of a multipurpose compilation of texts written only by women writers from the USA, UK and Ireland in the humanities and natural sciences (following the UNESCO classification of science). *The Coruña Corpus of English Scientific Writing* (CC) is a project coordinated by the *Research Group of Multidimensional Studies in English* (MuSTE) at the *Universidade da Coruña*. The essay mainly highlights that social, political and economic changes create the appropriate conditions to produce linguistic changes, although they cannot be the actual cause of the changes.

The next section, *Cadernos* ('Reviews'), comprises a total of ten book, dictionary and corpora reviews. Among other reviewed publications one can find: *Fixed Expressions in cross-linguistic perspective* (2008), *Paremiologia romance. I proverbi meteorologici. Ai confini dell'Europa romanza* (2011), *A multilingual focus on contrastive phraseology and techniques for translation* (2008), *Fundamentos teóricos de los diccionarios lingüísticoculturales* (2010), *Diccionario fraseológico bilingüe castelán-galego* (2011), *Korpora, Web und Datenbanken. Computergestützte Methoden in der modernen Phraseologie und Lexikographie. Corpora, Web and Databases. Computer-Based Methods in Modern Phraseology and Lexicography* (2010). Thus, the considerable number of recent publications on Galician and European phraseology mirrors the great interest in this field of study.

The last two sections of issue 13 are *News* and *Outcome*, which provide an account of recent books on phraseology, as well as seminars, international conferences and symposia dealing with cross-linguistic and cross-cultural perspectives on phraseology and paremiology. It is worth mentioning that there is a detailed reference to an e-dictionary of Castilian-Galician phraseology and a paremiological application for the iPhone.

The section *Compilation* offers a very detailed study by Evaristo Domínguez Rial *Fraseoloxía e paremioloxía de Bergantiños (Cabana de Bergantiños, Carballo e Coristanco)*. This is a comprehensive compilation of phraseological units from the local Galician region of Bergantiños. It covers expressions from the beginning of this century onwards. Most of the sayings and idioms compiled – approximately 3,000 Galician phraseological units – are of popular use in Galicia.

In this volume of *Cadernos de Fraseoloxía Galega* we must not only highlight the thematic diversity of studies and reviews, but also the different theoretical frameworks of research employed in order to carve out sociocultural aspects that are an integral part of Galician cultural identity. These frameworks

involve contrastive analyses, analytical-inferential reflections, cognitive linguistics, and pragmatics. Moreover, they engage with diverse aspects such as traditional and popular wisdom, sex, age and regional differences.

In summary, this volume sheds light on Galician and other European languages, contributes to research in comparative phraseology and to literary and sociocultural studies from a variety of angles. One of the merits of this volume is that, besides presenting theoretical reflections, the contributors also give concrete examples and cover a range of useful resources and bibliographical references. What looks like an apparent disadvantage of the publication – the non-specific thematic emphasis – can be also been seen as a virtue. Even if a wide range of different themes and approaches are presented, the book offers high quality research papers; it is theoretical but also practical and coherent. This in part is due to being clearly organized in three main thematic sections and also containing a thematic index. In addition, the volume is edited very carefully. Moreover, it is available both in print and in digital format and it is easily accessible. Thus, the volume should be of great relevance for language teachers, specialists in cognitive linguistics, phraseologists, corpus linguists, advanced students of linguistics, and also for readers interested in Galician and European idioms.

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Kathrin Steyer (ed.): *Sprichwörter multilingual. Theoretische, empirische und angewandte Aspekte der modernen Parömiologie*. [Proverbs in a multilingual perspective. Theoretical, empirical, and applied aspects of modern paremiology] (Studien zur Deutschen Sprache 60). Tübingen: Narr Verlag, 2012. 470 pp. ISBN: 978-8233-6704-8.

The present volume, as the editor puts it in the foreword, is dedicated to the fact that proverbs are alive. It offers highly interesting paremiological papers that are organized in two parts. The first part presents the reader with the valuable theoretical background and engages with current questions and tendencies in paremiology, whereas the second part deals with the practical implementations of the international project *SprichWort Plattform*.

The volume begins with the essay, „*The World’s a Place*” *Zur (inter-)nationalen Sprichwortpraxis Barack Obamas* (‘The world’s a place: about Barack

Obamas international proverb practice') (pp. 13–44), written by one of the leading specialist in the field, Wolfgang Mieder. He focuses on Barack Obama's speeches and texts, discussing thoroughly the various proverbs Obama has used. The aim of the paper is to draw attention to the proverbial lore of the world from the perspectives of paremiology and translatology, the latter being primarily a means of pointing out the issue of the correct usage of proverbs in German translations of Obamas texts. The paper guides the reader through Biblical proverbs and proverbs originating in literature and leads up to contemporary ones. In doing so, it offers a thorough picture and provides profound knowledge of not only the English, but also the German and African proverbial wisdom uttered by Barack Obama.

Harald Burger, in the paper entitled *Sprichwort und Redensart: Gemeinsamkeiten und Unterschiede – theoretisch und textuell, synchron und diachron betrachtet* ('Proverbs and proverbial sayings: commonality and differences – theoretically, textually, synchronically and diachronically') (pp. 45–78), elaborates on a current topic in paremiology: the difference between proverbs and proverbial sayings. First he examines the difference between proverbs and proverbial sayings and phraseological units and names different criteria for the possible distinction between these categories. In the second part of the paper Burger then gives valuable historic details about the categories and classifications of proverbs in the past, leading the reader to the problem of making a distinction between proverbs and idioms. Moreover, Burger addresses the contemporary research situation and research issues. He thus builds a fine bridge to the next essay in the collection, Valerij M. Mokienko's *Russisches parömiologisches Minimum: Theorie oder Praxis?* ('Russian paremiological minimum: theory or practice?') (pp. 79–98). Using Russian as an example, the aim of this article is to explain the method of establishing the paremiological minimum for one language. Mokienko also draws a parallel to the contemporary issue of the maximum number of proverbs and proverbial phrases as well as the frequency of occurrence of proverbs. He neatly summarizes the international research in the field and explicitly states that there is no universally acceptable paremiological minimum for all the speakers of a given language (p. 83).

The next paper in the collection continues the topic addressed by Mokienko and deals with the familiarity of proverbs and the frequency of their usage. It is entitled *Facetten des parömiologischen Rubik-Würfels* ('Facets of the paremiological Rubik's Cube') (pp. 99–138) and written by Peter Grzybek. In his very interesting elaboration on the question of empirical paremiology, more precisely on the methods of conducting research on the familiarity of proverbs, the author outlines the different ways of gathering valuable data. He concentrates

on the three most popular questionnaire-based methods that have been used: spontaneous noting of proverbs, scaling and presentation of complete texts (*Ganztext-Präsentation*) as opposed to *Teiltext-Präsentation* or the presentation of a part of proverbs. Grzybek encourages the readers at the very beginning of the chapter by stating “actually, the thing is really simple” (p. 99) and thus motivates them to engage with the next methodological paper in the collection, Britta Juska-Bacher’s *Empirische Methoden in der kontrastiven Sprichwortforschung: Möglichkeiten der Informantenbefragung* (‘Empirical methods in contrastive paremiological research: Possibilities of questioning the informants’) (pp. 139–164). The paper beautifully continues the previous essay by examining the ways for gathering data while conducting a paremiological or phraseological study. The author presents extensive knowledge in contemporary research design, showing that the traditional way of interviewing informants, as opposed to modern corpus analysis, actually provides new possibilities and aspects of interpretation.

Carmen Mellado Blanco’s paper *Pragmatische Aspekte der Bedeutung von Sprichwörtern aus dem kognitiven Feld SCHWEIGEN am Beispiel des Sprachenpaares Deutsch-Spanisch* (‘Pragmatic aspects of the meaning of proverbs from the cognitive field of BEING SILENT on the basis of German and Spanish examples’) (pp. 165–204) addresses more than one linguistic field and discipline. Namely she combines pragmatics, cognitive linguistics, phraseology and paremiology. The aim of the paper is to investigate the cognitive conceptualizations that underlie the German and Spanish proverbs centred on the meaning ‘it is better to be silent than to speak’.

Harry Walter’s paper *Probleme der Erstellung von zwei- und mehrsprachigen Sprichwörterbüchern* (‘Problems of composing bi- and multilingual dictionaries’) (pp. 205–225) tackles the problem of compiling a dictionary of proverbs for three languages: Russian, German and Spanish. The author covers current issues in paremiology; among others he questions the definition of proverbs in a purely linguistic sense and discusses the problem of their target audience. He provides details about the corpus-based making of a dictionary, the challenge of Russian proverb origin and the problems of monolingual compilations. He offers dictionary schemata as well as dictionary symbol explanations. Slavic languages are further discussed in the paper composed by Željka Matulina: *Die Verwendung von Sprichwörtern in kroatischen, bosnischen, serbischen und deutschen Printmedien* (‘The usage of proverbs in Croatian, Bosnian, Serbian and German print media’) (pp. 227–258). The aim of the paper is to present the findings of the research that Matulina conducted with the goal of determining the type of proverbs used in print media, their frequency as well as their form and place of occurrence within the texts. Although Matulina presents a

descriptive analysis rather a statistical one, her findings are very interesting to read.

Mona Noueshi's paper *Wie das Land, so das Sprichwort* ('Like country, like proverb') (pp. 259–271) deals with the question of translating Arabic proverbs into German and the problems of transmitting the communicative value of proverbs from the source into the target language. The author attempts to elaborate on the different aspects that should be taken into account when translating them and problems that may occur in the process.

The second part of the volume comprises papers with a unique common denominator: the EU-project *Sprichwort. Eine Internetplattform für das Sprachenlernen* ('Proverb. An internet platform for learning languages'). It starts with the paper entitled *Sprichwörter aus (kontrastiv-)linguistischer, lexikografischer und didaktischer Sicht* ('Proverbs from contrastive linguistic, lexicographic and didactic perspectives') (pp. 275–286) by Vida Jesenšek. This article outlines the basic ideas underlying this international project, which brought together top scholars from six different countries. The paper describes the background of the initiative, the goals of the project as well as the main findings.

The second paper in the collection is Kathrin Steyer's *Sprichwortstatus, Frequenz, Musterbildung* ('On proverbial status, frequency, and the emergence of proverbial patterns') (pp. 287–314). It focuses on different corpus-linguistic methods used to investigate proverbs. The author explains in detail the status of proverbs, their frequency of usage, as well as the corpus-based reconstruction of proverb chunks and formulae. In her paper Steyer shows how proverbs are fixed units in syntactic, lexical and symbolic respects and suggests further research possibilities with regard to proverb variation. Also engaging with corpus-linguistic methods, the paper entitled *Zugang zu Sprichwortbedeutung und -gebrauch mit Hilfe von Korpora* ('Approaching proverbial meaning and usage with the help of corpora') (pp. 315–340) by Katrin Heyn explains how lexicological descriptions of proverbs can be approached by means of written corpora. She begins her contribution by explaining the *SprichWort*-database, the list of lemmata and the notion of proverb. This is followed by discussing methods for corpus analysis, the meanings of proverbs, and the lexicographic labelling of the special ways of proverb usage that can be found in the database. Careful emphasis is put on discussing the importance of carefully designing the corpus for further research.

Melanija Fabičič explains a typology of equivalence relations between proverbs, which is based on the different conceptualizations underlying German and Slovenian proverbs. The aim of her paper *Typologie der deutsch-slowenischen Sprichwortäquivalente in der Sprichwortdatenbank* ('A typology of German-Slovenian proverb equivalents in the proverb database') (pp. 341–356) is to

give us the theoretical background as well as a number of practical examples for studying functional-semantic equivalents in corresponding proverb pairs. Also covering the topic of proverb equivalence, Peter Ďurčo's paper *Diasystematische Differenzen von Sprichwörtern aus der Sicht der kontrastiven Parömiographie* ('Diasystematic differences of proverbs from the point of contrastive paremiography') (pp. 357–377) investigates levels of meaning equivalence in proverb dictionaries. He mentions several subtypes: diasystematic, diachronic, diatopic, diaintegrative, diamedial, diastratic, diatextual, diafrequent, diaphasic and dianormative equivalence.

Tamás Forgács's essay also focuses on equivalence in the databases of the *Sprichwortplattform*. In his paper *Äquivalenzerscheinungen in der Datenbank der Sprichwortplattform – unter besonderer Berücksichtigung der Relation Deutsch-Ungarisch* ('Equivalence in the database of the *Sprichwortplattform* – with special consideration of the relationship between German and Hungarian') (pp. 379–404) he elaborates on the notion of equivalence by carefully examining the Hungarian and German pairs of proverbs and mentioning several types of equivalence, mono- and polyequivalence. Apart from quantitative, he also outlines qualitative, total and partial equivalence. Hungarian proverbs are also put under careful examination in the next paper of the volume written by Elizabeta Bernjak, but this time with Slovenian counterparts. In her essay, *Slovenische und ungarische Sprichwörter kontrastiv* ('Slovenian and Hungarian proverbs analysed contrastively') (pp. 405–416), she elaborates on the definition of proverbs from a diachronic perspective by presenting her research on full and partial equivalence between proverbs from the two languages.

Practical implementations of the *Sprichwortplattform* are explained in the interesting paper written by Tamás Kispál *Parömiologische Aufgaben auf der Sprichwortplattform* ('Paremiological tasks on the *Sprichwortplattform*') (pp. 417–435). Taking into consideration the different target audiences, he explains the different learning objectives one can pursue. He discusses the preparation of paremiological tasks as well as the type and contents for foreign language learners with B2 and C1 proficiency levels. Pedagogical implications are also addressed in Darina Viteková's *Autonomes Lernen von Sprichwörtern am Beispiel eines systematisch aufgebauten Konzepts interaktiver Aufgaben und Übungen auf der Sprichwortplattform* ('Individual proverb learning following the systematic design of interactive tasks and exercises on the *Sprichwortplattform*') (pp. 437–451). In her paper Viteková examines the different types of interactive exercises that exist on the internet platform and elaborates on their typology. Apart from that, the author also provides a detailed analysis of stages in the learning process: the identification of proverbs, understanding, strengthening the knowledge and applying it. The last paper in the volume continues the

line of argumentation pursued in the previous essays and gives interesting suggestions for learning proverbs. In her paper *Didaktische Lerntipps für das Sprichwortlernen* ('Didactic tips for learning proverbs') (pp. 452–470) Brigita Kacjan starts with the notion of individual learning, and then elaborates on the use of proverbs in science, everyday life and schooling. She not only provides the theoretical background, but also mentions the role of proverbs in the teaching of German as a foreign language with a particular focus on their place in CEFR. The paper concludes by giving twenty-five pieces of advice for successful proverb learning and acquisition. These suggestions are not restricted to the use of the present internet platform alone, but they can be implemented in any language classroom.

To conclude, Steyer's collection of essays written by nineteen contributors who come from ten different countries offers a very interesting read indeed. But beyond merely being stimulating, it is a well-composed book that comprises carefully selected essays and guides the reader beautifully through many aspects of paremiology. The book is difficult to lay aside as it offers a welter of new knowledge and ideas for further research. Therefore it should be considered a must-read for everyone interested in paremiology.

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Antonio Pamies-Bertrán, Lucía Luque-Nadal, José-Manuel Pazos (eds.):
Multi-lingual phraseography: Second language learning and translation applications (Phraseologie und Parömiologie 28). Baltmannsweiler:
Schneider Verlag, 2011. 313 pp. ISBN: 978-3-8340-0947-0.

In the last decades researchers in phraseology have greatly contributed to showing the relevance of phraseological units to foreign language learning and teaching (Cowie 1998; Granger 2011; Granger and Meunier 2008; Hoey 2005; Lewis 2000; Meunier and Gouverneur 2007; Nesselhauf 2005; Sinclair 1991, 2004), as well as to translation (Ji 2010; Naciscione 2011; Orenha-Ottaiano 2009; Sabban 2007; Zuluagua 1999). The book under review is a further contribution to the aforementioned areas of research, giving us an overview of the many issues currently affecting them. Besides being an up-to-date and cross-cultural survey of phraseology and phraseography, it pursues the specific aim of highlighting the challenges that present-day lexicography faces with regard to the treatment

of phraseological units in dictionaries. The volume is based on a selection of lectures and papers presented at *Europhras 2010*, in Granada, Spain. The articles are written by international specialists in theoretical contrastive linguistics, applied translology, and phraseography, whose main focus is on sequences of words, such as idioms, collocations, phrasemes, routine formulae, among other phraseologisms, and on the role that these units play in the compilation of dictionaries as well as in foreign language learning and teaching and translation.

The book opens with a foreword by Monteiro-Plantin, who gives an overview of phraseological units, specifically pointing out the importance of idioms in understanding and respecting other cultures. The volume contains 31 contributions and it is not confined to the English-speaking world, considering that the chapters are written in four different languages (English, French, Spanish, and German) and focus on phraseological investigations into various other languages, such as Portuguese, Serbian, Russian and Italian. These chapters will be briefly characterized below by grouping them according to their shared domains of phraseological interest. Subsequently, a few more general remarks will be offered.

Several articles in the volume are concerned with the topic of phraseography, i.e. the compilation of phraseological dictionaries. In Chapter 1, Korhonen investigates the meaning and the use of proverbs in specific German dictionaries by focusing on the semantic and pragmatic differences in the lexicographic explanations. When the explanations vary distinctively, documents from the study corpus are used to check their suitability. Penades Martinez, in Chapter 3, engages in a grammatical argument when demonstrating that some specific cases of syntactic valence in Spanish verbal idioms seem to behave similarly to deverbal nouns that lose some of their valences when changing their grammatical category. Stantcheva (Chapter 5) carries out a study to scrutinize the representation of phraseological phenomena in the *German Dictionary*, while Berthemet (Chapter 6) presents and analyses an online digital multilingual phraseological dictionary. The studied material consists of English, French, German and Russian idioms. In Chapter 7, Arsent'eva then deals with the problems encountered in the compilation of the *Russian-English-German-Turkish-Tatar Phraseological Dictionary*. Among others the challenges are related to the dictionary structure and the translation of Russian phraseological units. Along similar lines, Žárská talks about the history of the German-Czech dictionary of idioms (Chapter 24).

In the volume, some chapters are more specifically devoted to idioms. In Chapter 9, for example, Rios proposes a bilingual (Brazilian Portuguese-Peninsular Spanish) phraseographic description of idioms. Based on a definition

of what an idiomatic expression is, Parreira Da Silva discusses the microstructure of a dictionary of idioms compiled in collaboration with lexicographers from Brazil, France, Portugal and Canada (Chapter 10). Aiming at finding similarities and differences regarding the use of Spanish and English phraseology, Molina and Gregorio compare color idioms that contain the constituents *black* and *white* in the *BNC* and *CREA* (Chapter 23). Similarly, Szczepaniak and Urban, in Chapter 25, seek to identify functionally adequate equivalents of selected idioms from the semantic field of deception and, by doing so, hope to contribute towards the improvement of bilingual phraseological dictionaries and translation.

The next group of chapters deals with phraseography from an onomasiological perspective. In Chapter 11 Oliveira Silva addresses the procedures for compiling onomasiological idiom dictionaries as well as the lexicographic treatment of phraseology in general onomasiological dictionaries. Xatara's investigation in Chapter 12 deals with the use of an online monolingual and bilingual dictionary of idioms. It pursues the purpose of enabling users to find analogies between some expression groups and also making it possible for them to identify the ones unknown to them.

Several articles in the book are centred on the interface of phraseography and language learning. Thus Häcki Buhofer, in Chapter 2, explores the importance of collocations for L1 and L2 acquisition, and she highlights the need of collocation dictionaries. The researcher also examines the methods for presenting collocations in dictionaries, in general, as well as the problems regarding their lexicographical treatment in German dictionaries, in particular. Related to this topic, Mogorrón Huerta discusses students' phraseological competence in their mother tongue and foreign languages in Chapter 4 and further analyses fixed constructions in monolingual and bilingual dictionaries. In a similar vein, Mückel (Chapter 8) claims that primary textbooks should present phraseologisms and collocations more systematically after having investigated how modern textbooks support young pupils' phraseological competence in their L1. Finally, Priscilla Ishida (Chapter 30) studies *The effect of transparency on L2 learners' comprehension of unfamiliar idioms*, coming to the conclusion that there was no significant interaction between transparency and context.

Other chapters can be grouped according to another shared interdisciplinary research interests within phraseology: translation. Although these chapters focus on translation, they do so to different degrees and with different emphases. This is due to the fact that the specialists' investigations are primarily oriented to bilingual phraseography. In Chapter 13 Alessandro and Zamora, for instance, scrutinize the complexity and plurality of phraseological sequences when employed in discourse. The authors highlight the need for engaging

with the repercussions of their insights in translation and in didactics from an interdisciplinary perspective. Taking into account the marked pragmatic character of phraseological units and their polyfunctionality in discourse, it is claimed that phraseological equivalents in the target language cannot be established a priori, as they may have diverse and variable linguistic equivalents in the languages under investigation (Italian and Spanish) as an effect of differences in their discursive embedding. Pursuing a highly similar argument, Kayumova (Chapter 27) shows that the actual translations of phraseological units often differ considerably from the translations presented in dictionaries. Hence, the author argues that a translator should always look at the given phraseological unit as a component of a text with its own contextual meaning and function. In Chapter 14 Carlucci and Díaz Ferrero support the argument that, due to the seeming similarity of certain phraseological units, translation between cognate languages such as Portuguese, Italian or Spanish may lead to false translations and interpretations. Accordingly, they propose a classification of *false friends*, claiming that this object of analysis has not yet been extensively investigated in contrastive phraseology.

Along similar comparative lines, Pejovic's article (Chapter 15) advocates the view that stereotypical comparisons have varying levels of compositionality, ranging from fully compositional to opaque units. Among other results, the author finds out that comparatives of superiority are employed more frequently in Spanish than comparatives of equality, while only the former are used in Serbian. Mešková (Chapter 16) also deals with the translation of phrasemes from a cross-cultural point of view. She draws attention to the fact that translating such phraseologisms requires a heightened awareness of the social and economical, political, historical and religious backgrounds in the source and target language, respectively. In Chapter 19 Mendelson makes a comparative analysis of phraseological units with biblical origin in modern English and Russian. One of the conclusions regarding the units' usage is that similar units are widely used in both languages. However, the author notes that English and American users seem to employ them more conscientiously, knowing their true value and etymology, while the Russians' knowledge in this respect appears more limited.

In Chapter 20, Amigot Castillo deals with the translational aspects of routine formulae in German and Spanish, considering the fact that they are interrogative phrases with an expressive rather than an erothetic illocutionary force. Alberdi, Altzibar and García, in Chapter 21, note that *euskera*, a Basque language, shows great variation when it comes to proposing equivalents of various phraseologisms that were recently created. Thus, according to the authors, calquing functions as an important mechanism for the creation of neologisms.

Liimatainen (Chapter 26) works with the vocabulary (both simple and compound words) of swearing in German and Finnish. The researcher discusses problems of translating these ready-made formulae, taking into consideration their different cultural backgrounds and internal structures. In Chapter 28 Hallsteinsdóttir claims that phraseological translation competence involves conceptual and metalinguistic knowledge as well as decoding and encoding strategies – apart from knowing the respective linguistic items. When it comes to the translation of phrasemes this implies that translators must activate the phrasemes' meaning(s) and function(s) in the L1 context and adequately reconstruct them in the socio-cultural L2 context. Rojo and Corpas Pastor (Chapter 29) assert that equivalence is not the only procedure that has been used to translate phraseological units. Based on the result of their research, they ratify the use of calques and pseudo-equivalence as an important procedure for creativity in translation.

The last group of chapters is concerned with phraseodidactics. In Chapter 17 Mena pulls us into a discussion of how the teaching of phraseological units can contribute to tackling the challenges of European educational policies, i.e. the development of the main curricular competencies including plurilingual and pluricultural competence. Corvo Sánchez (Chapter 18) analyses the role of phraseological and paremiological structures in Zumarán's books. In Chapter 22, González Rey points to the need for developing language teachers' awareness of idioms. The author proposes new ways of learning phraseology from the beginning of the acquisition process. Taking Bally's (1909) work as a starting point, it is intended to further the field of phraseodidactics. In the last chapter of the book (Chapter 31), Monteiro-Plantin gives us a brief outline of the main publications and contributions to phraseology in Brazil, highlighting that the number of Brazilian studies on phraseology and phraseography has increased considerably.

This book provides a valuable contribution and a rich resource to beginning researchers as well as lecturers and experts in phraseology and phraseography. It serves as a useful starting-point for further in-depth investigations into the many areas of research covered in this volume. Last but not least, the contributions are accompanied by comprehensive reference sections, which might come in handy for researchers especially interested in the applications of phraseology and phraseography to translation and foreign language learning and teaching. All in all, I believe that this volume offers good food for thought for the advancement of phraseographical research and the compilation of new and more reliable phraseological dictionaries.

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