Book reviews

Christian Grandl, Kevin J. McKenna, in cooperation with Elisabeth Piirainen and Andreas Nolte (eds.): Bis dat, qui cito dat. *Gegengabe in Paremiology, Folklore, Language, and Literature. Honoring Wolfgang Mieder on His Seventieth Birthday*. Frankfurt am Main: Peter Lang, 2015. 776 pp.
ISBN 987-3-631-64872-8 (Print), 978-3-653-03900-9 (E-Book).

Wolfgang Mieder, the doyen of paremiology, is well-known all over the world, and this fact is ascertained by the mere number of the participants in this international festschrift. The 64 essays written by the 71 authors are grouped according to the topics mentioned in the title. The first part takes up about half of the book, and the second one is divided by the remaining three in similar proportions. The eminent scholar's publication record spans 44 years, from 1970 up to 2014, and amounts to 696 English and German titles encompassing his own books, compiled collections, bibliographies and review articles. In fact, the real number of his publications is essentially greater. Unfortunately, this impressive list does not contain the prefaces to other scholars' works such as Jan Knappert's *Swahili Proverbs* (1997), Gyula Paczolay's *European Proverbs in 55 Languages* (1997), Christa Rittersbacher's *Frau und Mann im Sprichwort* (2002), etc. The more than 300 conference lectures delivered by Wolfgang Mieder should also have been included. The papers are written in English (30), Finnish (1), French (1), German (26), Russian (1) and Spanish (1).

To present a volume of 776 pages in a nutshell is almost impossible, even if it is a coconut shell. What follows now is a comment on the main tendencies of this birthday volume, and a brief summary of the 36 articles on phraseology.

The title of the book, *Bis dat, qui cito dat* "He gives twice who gives quickly" is metaphoric in several ways. Firstly, this Latin proverb refers to Wolfgang Mieder's broad scope of activity as a paremiologist who has willingly been sharing his knowledge with everyone throughout his career. Secondly, it brings to our mind his article on this proverb published in *Proverbium* in 2007. Thirdly, it expresses the authors' wish to thank him for his invaluable contribution to proverb scholarship and to reward his efforts with a *Gegengabe*, a gift in return. The proverb in the title is accompanied by an illustration thereof on the 13th-century *Karlsteppich* (1230/40) from Lower Saxony.

The editors of the festschrift broke with the long-established tradition of giving a crude summary of the main events of the person in question. Instead, we can read a fascinating interview by Pedro Martins in which *Der Mann hinter den Sprichwörtern* [the man behind the proverbs] talks about his childhood, his

dream of becoming a forest ranger, his first years in America as an exchange student, and the five most important proverbs, colleagues, people and publications in his life.

The first thematic part consists of articles on paremiology. Here the papers cover a broad range of interesting topics: the definition and classification of proverbs, the proverb collections, the place of proverbs in national corpora, loan proverbs, the use and variability of proverbs, anti-proverbs (sometimes also called *perverbs*), proverbs in phraseological dictionaries, etc. In the second part we can read about folklore, while the third part contains essays connected with language, and the fourth one is dedicated to literature.

Tamar Alexander and Yaakov Bentolila's paper *Judeo-Spanish Haketic Proverbs from Northern Morocco: Sources and Studies* proves that these proverbs are not just variants of Hispanic parallels, but unique cultural texts rooted in canonic Jewish sources and in Hebrew culture. The important differences between the various sources have to do not with the documenters' ethnic origin or profession, but with the type and purpose of documentation and with the form and place of publication.

Bo Almqvist (†2013) takes us for a lovely walk among wellerisms. In his paper *The Crab's Walk: Wellerism and Fable (AT 276)* he follows the long way of a well-known Irish wellerism, *'Walk straight, my son', as the old crab said to the young crab*. It is rooted in Greek soil, and the first known reference to it can be found in one of Aristophanes' comedies, *Peace*.

In her article *'Crossover' Proverbs: Spanish to English?* Shirley L. Arora assembled 46 word-for-word equivalents, or at least very close renderings of the Spanish counterparts. All these proverbs constitute a sampling of entries from *A Dictionary of American Proverbs* (1992) and were recorded from speakers of Spanish.

From Saša Babič's paper on *Proverbial Advice Dealing with One's Health* we can learn how to improve our physical and mental wellness. Many of the proverbs – e.g. *Zdrav razum v zdravem telesu* ~ Lat. *Mens sana in corpore sano*, *Jabolko na dan odžene zdravnika stran* ~ *An apple a day keeps the dooctor away* – can be found in several languages. These instructions allow us interesting insights into the perception of health in past centuries.

Péter Barta researches *Parent–Child Relationships in French Proverbs*. The most important themes within this relationship emerge from the attributes of the girl to be married off, the resemblance between parents and their children, the comparison of children to inferior beings or objects, the different roles of the father and the mother, and the departure of girls after they get married.

Chilukuri Bhuvaneswar's unconventional and thought-provoking paper (*The Proverb and Its Definition: A Ka:rmik* [karmic] *Linguistic Approach*) abounding with Sanskrit terms is an exotic intellectual effort to give a proverb definition on

the basis of the Indian philosophical tradition. Unfortunately, people unversed in the secrets of the Advaita (non-dual) Vedānta school of philosophy are unable to wholly understand his line of reasoning.

František Čermák tries to find out what *Wisdom Proverbs* – those containing the words *wise* and *wisdom* – tell us about wisdom. The conclusion of the article is that politicians, priests, teachers and philosophers rarely figure as representatives of wisdom in these proverbs.

On the basis of 14 Taiwanese proverbs about teachers, Chu-Hsien Chen's *A Teacher for One Day, a Father for a Whole Lifetime: A Selection of Taiwanese Proverbs About Teachers* shows us how teachers are represented as the combination of knowledge and morality. Their status finds its poetic expression in the following statement: "The heaven and the earth are the roots of lives; the ancestors, the roots of the race; and the monarchs and teachers, the roots of government."

In their paper *Zum Teufel mit dem...: Anfang und Ende in der experimentellen Parömiologie* [To hell with...: The beginning and the end of experimental paromiology] Christoph Chlosta and Peter Grzybek study the questions connected with the learning and distribution of proverbs. Which are the best-known proverbs in a given culture? Who knows them? What are their forms? What does this knowledge depend on? If people can finish an unfinished proverb, they undoubtedly know it. The research method of the unfinished proverb is illustrated by the example of the German proverb *Wenn man dem Teufel den kleinen Finger gibt, so nimmt er die ganze Hand* "If you give the devil your little finger, he takes the whole hand".

In his article *Rules are Rules: Maxims of Our Time* Charles Clay Doyle tries to explain the substantial difference between proverbs and maxims. Maxims and proverbs are overlapping categories, yet a clear distinction can be made. The notion that proverbs typically prescribe rules for human conduct is simply wrong, at least as far as proverbs in English are concerned.

In his paper *Blasons populaires im Dienste der Fremdenfeindlichkeit: Juraj Križanić's Gebrauch von Sprichwörtern und Redensarten in seiner* Politika [Blasons populaires in the service of xenophobia: Juraj Križanić's use of proverbs and sayings in his *Politika*], Wolfgang Eismann studies Križanić's main work, *Politika* [On Politics] (1663–1666). The Croatian missionary's style is characterized by a large number of intolerant idioms. In the third part of his work he enumerates Greek, Hungarian, Italian, German and Croatian cultural stereotypes about the European nations.

Liisa Granbom-Herranen's article *Suomalaisen sananlaskututkimuksen aikakaudet* [The era of Finnish proverb research] gives a short outline of the history of Finnish paremiology. She also draws our attention to the fact that until the 1970s women rarely participated in the fieldwork of folklore, which might have had a powerful impact on what the verbal records contain.

Pekka Hakamies carries out in-depth research into *The Face Behind the Text: A Collection of Russian Proverbs by an Unknown Collector*. The collection was produced in the Olonets region at the end of the 19th century, and a significant part of the texts are folk proverbs known in other parts of Russia as well.

In his paper on *Negotiating Canons: Rabbinic Proverbs Between Oral Tradition and Scripture*, Galit Hasan-Rokem studies a passage from the Babylonian Talmud's tractate *Bava Qama* 92a–93a. The multifarious transformations of the relationships between verses and proverbs as two core genres of the rabbis seem to be the main theme of the passage, which serves as an exemplar of the communication between everyday life and the rabbinic textual institution as well as of the multi-vocality of their textual corpus.

"Както гласи народната мъдрост": Sprichwortmarker im Bulgarischen nationalen Korpus [As popular wisdom has it: Proverb markers in the Bulgarian National Corpus] by Hrisztalina Hrisztova-Gotthardt is a large-scale research into the Bulgarian National Corpus containing ca. 320,000,000 tokens. Following Peter Ďurčo's method, she identifies lexical markers (*proverb, proverbial saying, rule, maxim, phrase*, etc.), phrase markers (*saying, old rule, superstitious saying*, etc.) and sentence markers (*As popular wisdom has it..., As an old Bulgarian proverb says...*, etc.). The extensive research has produced three proverb candidates which are not yet recorded in dictionaries.

Vida Jesenšek's paper *Sprichwörter in einem allgemeinen elektronischen Wörterbuch: Theoretische und methodische Überlegungen anhand deutsch–slowenischer Sprachdaten in mehrsprachigen Online-Wörterbüchern von PONS* [Proverbs in a universal electronic dictionary: Theoretical and methodological considerations based on the German–Slovenian linguistic data in multilingual online dictionaries produced by PONS] addresses the problem of the reliability of electronic dictionaries. Many of them are the products of collective work, and too many lexicographers tend to spoil the dictionary. To find the equivalents to the proverbs is an important task which can be fulfilled by the careful division of labor.

In her article on the *Multiple Use of Proverbs in Discourse*, Anna Konstantinova has chosen a seldom studied topic: the use of proverbs in songs (*Innocent, My Best Was Never Good Enough, Money Talks, Into the Fire, A Stitch in Time, Lies*), a serial (*Grey's Anatomy*) and a speech (held at the State of the World Forum). As can be seen, the multiple use and repetition of proverbs is the primary organizing principle of all texts mentioned by the author.

Jarmo Korhonen is interested in *Angloamerikanische Sprichwörter im Deutschen und Finnischen* [Anglo-American proverbs in German and Finnish]. He has chosen 12 proverbs to illustrate the general tendencies of borrowing. Although in English some of them existed already in the early 17th century, they metamorphosed and appeared in Germany only in the 1980s. A couple of Anglo-American proverbs are more widespread in Finnish than in German.

Arvo Krikmann's (†2017) article *On the Hypervariability of Some Fixed Expressions on the Internet* raises many questions for the general theory of folklore. On the basis of the anti-proverbs to four proverbs (*He laughs best who laughs last, Better late than never, To be or not to be, Politics makes strange bedfellows*) collected on the Internet, he expresses his opinion that these improvisations are inseparably bound to their ancestors and are understandable and enjoyable only if the recipient recognizes them.

Outi Lauhakangas' research into *Categorization as a Key to Understanding the Use of Proverbs* is a careful analysis of the morning radio broadcast Ykkösaamu on the 16th of May, 2013. When the debate between the three Finnish politicians comes to an end, the radio journalist has to finish the broadcast by making a summary. The use of a proverb shifts the register of speech, which up to that moment has been a political debate, to a new category.

Anna T. Litovkina studies anti-proverbs. Her article *To Marry or Not to Marry, That Is the Question: Marriage and Singleness as Revealed Through Anglo-American Anti-Proverbs* focusses on those who do not enter the institution of marriage: spinsters and bachelors. The spinster is usually portrayed as a lonely, frumpy, unhappy and depressed soul, while bachelors are depicted as young, virile and sexually active.

Together with Oleg Fedosov, Anna T. Litovkina is the co-author of the following article as well. *Русские антипословицы в семиотическом пространстве* [Russian anti-proverbs in semiotic space] provides an insight into the history and collection of anti-proverbs as well as their classification according to the syntactic and semantic changes they undergo.

Yoko Mori's paper discusses *Peter Bruegel the Elder's* Netherlandish Proverbs *and Similar Proverbs in Traditional Japanese Art.* The proverb publications in Northern Europe in the 16th century are much richer than those in the Edo Period (1600–1867), but the Japanese pictorial world is less moralistic, because the viewers expected entertainment, humor and laughter from proverb images.

A Cognitive Stylistic Perspective of Use of Proverbs is the topic of Anita Naciscione's article. It proceeds from the premise that proverbs reflect a figurative mode of thinking which is a fundamental characteristic of the human mind. Along with lexical and phraseological metaphors, proverbs are manifestations of personal experiences and of political, social and cultural processes. However, it is cognitive processes that determine stylistic changes to proverbs in actual use and the emerging new meaning that reflects our ongoing thoughts.

Andreas Nolte's article „*Jedes Sprichwort muss einen Zipfel haben, wo man's anfasst*": *Ein Sprich-WORT-Spiel für Wolfgang Mieder* [„Each proverb must have a point where it can be grasped." A pro-VERB(i)AL-play for Wolfgang Mieder] is a playful contribution to the festschrift. Using proverbs taken from Karl Friedrich Wilhelm Wander's and Karl Simrock's collections, the author arranges them in a

crossword-like manner: each page symbolizes ten years of Wolfgang Mieder's life, and contains one of his favourite proverbs in bold. Parts of this particular proverb may belong to other proverbs as well, and thus the result is a pattern of horizontal and vertical lines resembling crosswords. But in this case there are no definitions, and one square may contain more than one word.

Gyula Paczolay's paper examines *Hungarian Proverbs in Solomon Caesar Malan's Original Notes on the Book of Proverbs*. The polyglot author had a command of more than a dozen languages. In his three-volume magnum opus (1889–1893) he quotes 2,122 proverbs. The 16 Hungarian proverbs he mentions are taken from proverb collections published in the 19th century. With one exception, all of them are correctly translated into English.

Antonio Pamies Bertrán and Daniela Natale study Spanish *Floral Symbolism in Creative Metaphors and in Phraseology*. The bunch of metaphors consists of rose, orange blossom, chrysanthemum, carnation, oleander and magnolia. The comparison between the traditional phraseo-paremiology and the idiolectal floral metaphors of national poetry shows coincidences, differences, and even "phraseological gaps," since some symbols that are abundant in literature are not always productive in the common figurative language.

In her article *Dat ass Chinesech fir mech – é grego para mim – to mi je turško: Fremde Sprachen in einer verbreiteten Redensart* [That is Chinese to me – it is Greek to me – it is Turkish to me: Foreign languages in a widespread saying], Elisabeth Piirainen thoroughly examines the idiom *to be all Greek to someone* in 44 languages. The idioms are not identical in their literal and figuratve meanings, but show great morpho-syntactic, lexical and pragmatic differences. We encounter 22 names of foreign languages or countries such as Chinese, Greek, Turkish, Hebrew, Arabic, Patagonian and even Volapük, an artificial language.

Anand Prahlad's paper *Funny or Not: Proverbial Expressions and Humor in "The Successful Negro/Black Man" Internet Meme* is about racial folklore. After explaining the meme phenomenon, the author analyses the memes which do not always include proverbial expressions. However, they contain what many online viewers and participants seem to consider as clichéd statements about African American men.

Stanisław Prędota writes *Über die erste afrikaans-deutsche Sprichwörtersammlung* [On the first Afrikaans–German proverb collection] published in 1924. This unique collection which was meant for those wishing to pass their examination in German, embraces 88 Afrikaans proverbs and their German equivalents. The proverbs are mainly grouped according to keywords, though the compiler of the volume does not always stick to this principle.

Narrative and Proverbial Artistry: Commemorating a Vanished Jewish Diaspora is the title of Ilana Rosen's essay. It is devoted to Baruch Tsachor, warrior, worker

and Holocaust Memorialization Activist. The stories told by him are often combined with other genres, mostly jokes and occasionally proverbs and sayings.

Helmut A. Seidl's paper *"Die beste Medizin ist die Sonne im Tessin!": Medizinische und topografische Sprichwörter* ["The best medicine is the sun in Tessin!": medical and topographic proverbs] offers insight into the world of proverbs that contain practical advice about health or give a succinct description of a place or its inhabitants. Some of them (e.g. *Hundehaar heilt Hundebiss* "The hair of the dog is good for the bite") are well-known in other languages as well.

What Does It Mean to Be a Good Man According to Proverbs? asks Joanna Szerszunowicz in *An Analysis of Italian Paroemia.* The picture of a good man is composed of many features, which reflect common beliefs and observations. The vast majority of Italian proverbs depicting a good man consist of words which literally denote concepts from a higher level of human functioning. Faunal symbolism is exploited in some proverbs as well.

Olga V. Trokhimenko turns to a topic from the late 13th century. *Sie ist gerne iht niuwe ('It Always Is Something New'): Love, Sorrow and Proverbial Challenges in the Middle High German Tristan Sequels* is a short, yet highly informative article on the phraseology of the unfinished works of Ulrich von Türheim and Heinrich von Freiberg. The proverbial idiom *liebe und leit* "love and suffering" is crucial to understanding the authors' worldview.

In *Proverbes ostrovkiens* [Ostrovsky's proverbs] Stéphane Veillard writes about proverbs in Alexander Nikolaevich Ostrovsky's plays. The famous dramatist's interest for proverbs is faithfully reflected in his oeuvre where they always have both rhetoric and argumentative value. He must have been familiar with the lexicographic works of Vladimir Dal who compiled the hugest collection of Russian proverbs (1862).

Harry Walter and Valery Mokienko present a panorama of *Nationales und Internationales im Deutsch–Russischen historisch-etymologischen phraseologischen Wörterbuch* [National and international in the German–Russian historico-etymological phraseological dictionary]. The title does not mirror the astonishing variety of topics covered in the article. The paremiological problems raised by Wolfgang Mieder, the aims of the German–Russian historico-etymological phraseological dictionary, the principles the dictionary is built on, examples of arranging the material, questions of universals, chronology, etymology, structural-semantic models, realia... – just to name some crucial points of this writing.

Let me finish this scholarly survey on a humorous note. During my holiday last year, the following notice-board struck my eye in Steinfurt: "Mieder aus unserer eigenen Produktion [Corsets of our own production]." For our purpose, I would like to reword this sentence in the following way: "We are Mr Mieder's own products." (He is called "the most productive paremiologist of all times and

nations" by W. Harry and V. Mokienko.) By this I mean that both the new and old generation of paremiologists is, in some way or another, inspired by his multifold oeuvre; there is no field of paremiology that is not influenced by his numerous ideas and wise pieces of advice. Let's hope that his magnetism will be felt for decades to come!

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Hans Schemann, Carmen Mellado Blanco, Patricia Buján Otero, Nely Iglesias, Juan P. Larreta, Ana Mansilla Pérez: *Idiomatik Deutsch–Spanisch/Diccionario Idiomático Alemán–Español* [Dictionary of Idioms German–Spanish]. Hamburg: Buske, 2013. 1202 pp. ISBN: 978-3-87548-628-5.

This work is the result of the collaboration between the lexicographer Hans Schemann (University of Minho) and several Spanish colleagues, mainly from the research group FRASESPAL: Carmen Mellado Blanco (University of Santiago de Compostela), Patricia Buján Otero (University of Vigo), Nely Iglesias (University of Santiago de Compostela), Juan P. Larreta (University Pablo de Olavide) and Ana Mansilla Pérez (University of Murcia), all well-known expert Germanists and phraseologists.

When consulting the dictionary the exhaustive list of German idioms (≈35.000) immediately draws attention. This fact already constitutes an undoubted comparative advantage over its predecessors for this pair of languages, since the Achilles heel of bilingual phraseological dictionaries so far has been their relative lack of information. Another positive aspect that goes almost unnoticed is the spontaneity and ease with which one can locate units. This accessibility hides the care given to the lexicographical order in the dictionary, and it becomes clear that we are facing a work of maturity which brings out the long experience of Professor Schemann. The introduction of the work details the mechanism of "lemmatization" which follows, in principle, a semasiological approach. This adapts, however, to the grammatical class and function of the terms that appear in the expressions. We quote *verbatim* the first 5 principles that determine the order of appearance of the units as mentioned in the *Introduction* of the dictionary (p. xxix):

"The German-Spanish Idiomatic Dictionary organizes for the first time the idiomatic vocabulary according to a strict system of alphabetical order governed by the following principles:

1. If the idiomatic expression contains a *noun,* this noun determines its location in the alphabetical order: 'freie *Hand* haben'; 'Mit freier *Hand* geben'.
2. If it does not contain a noun, but a *verb,* this becomes the determining factor, 'sich einen *antrinken*'.

    In the case of verbal groups, the verb that forms the (semantic) nucleus of the syntagm is determinant. As a rule, in these cases it is a verb with full lexical meaning, whereas the verbs that accompany this verb are usually auxiliary verbs or similar, which specify and modify the meaning of the (verbal) nucleus in the syntagm. Example: 'es nicht *abwarten* können, bis …'; 'Lieber / eher läßt sich j. *hängen* als daß er…'.

3) If the expression contains no substantives or verbs, the decisive factor will be the adjective: '*fertig* sein'; '*todmüde* sein'.

　　When the verbs *sein* and *haben* possess only a grammatical function, they are not taken into account for alphabetical sorting.

4) If there is no adjective, the next determining factor will be the *adverb.*

　　Similar to point 2, if the expression contains several related adverbs, the adverb that constitutes the nucleus of the adverbial group will be decisive. Example: 'Immer *sachte* voran'; '*Langsam* aber sicher'.

5) If the expression does not contain any of the listed categories, the determinant elements will be pronouns, interjections, particles, etc., and again, if necessary, those components of the expression that make up the semantic core 'und für *sich* an'; 'per *se*'."

In short, these criteria for alphabetic ordering are governed by a categorical principle and by a functional principle. These criteria greatly facilitate the location of the units to the users, since they form, in practice, a very natural and intuitive system.

　　The lexemes that intervene in the expressions are not lemmatized when incorporated into the dictionary, but with the inflected form with which they appear in the expressions. For example, the unit *das hast du dir gedacht* is not listed under the basic form: *denken,* but in the participle form *gedacht* with which it appears in the phraseologism.

　　In the event that a unit possesses variants, these are included separated by a slash (/): *gespannt: gespannt sein auf etw./wie/ob/was/... · be intrigued/anxious to know/learn something/if/when/what/...* [...]. The entries and their equivalences in Spanish are accompanied, in the pertinent cases, by stylistic and pragmatic tags. The idiomatic units are accompanied by examples of use in context. These examples (in German) have been created by Professor Schemann.

　　In many cases the different entries refer to other synonyms or quasi-synonyms. This is generally desirable in a printed dictionary since otherwise the dictionary would be 'fattened' artificially.

　　German language units are provided with their "translation" into Spanish: in the vast majority of cases the translation consists of providing users with functionally equivalent units in Spanish. Obviously, there is no bijective relationship between the German and Spanish units, so users will have to pay attention to the stylistic and pragmatic tags that accompany them in both languages in order to avoid conflicts of register or style.

　　For example, ***Nachtigall ich hör' dir trapsen*** (lit. *nightingale, I hear you trampling), usually translated as ¡se *te ve el plumero!* (lit. *your bunch of feathers can be seen = I can see what your game is!*). It appears in the dictionary as

equivalent *¡ya veo por donde van los tiros!* (lit. *I see where the shots are going = I know what you're aiming at!*), and it is tagged as "colloquial" (*col.*), which reveals a new dimension of this expression that often remains concealed.

Torschlusspanik haben / bekommen (ugs.): the compound *Torschlusspanik* (literally *gate-shut panic) is often cited as an example for an "untranslatable German word", and the idiom is usually translated as *pánico del último minuto* ('*last minute panic*'); *angustia de quedarse a la luna de Valencia* (lit. *anguish of being left in the moon of Valencia) (both in the Langenscheidt) or *miedo a perderse algo importante en la vida* ('*fear of missing something important in life*') (Pons). In this dictionary several meanings are distinguished by translating it as *tener miedo de perder el tren / tener miedo de que sea demasiado tarde* ('*being afraid of missing the train*' / '*being afraid it is too late*'); but another Spanish equivalence, perfect for other contexts is also proposed: *tener miedo de que se le pase el arroz* (lit. *to fear one's rice being overcooked = '*fear of being left on the shelf*').

Of course, there are some idioms that are not included in the dictionary, such as **alles hat ein Ende, nur die Wurst hat zwei** (*everything has an end, only the sausage has two). Expecting otherwise would be unrealistic.

This work is especially appealing to phraseologists who work in the German-Spanish pair of languages, although perhaps the users who could benefit most from it, given the major stumbling blocks usually posed by the learning and translation of figurative language, are students of the German language and/or translation.

If the authors at some point have planned the possibility of a *Umkehrband*, or reverse dictionary Spanish-German, based on the work we are reviewing, we are convinced that it would be received with open arms by the community of users, and even being aware of the colossal task involved, we would encourage them to go ahead. It would be another treasured work of reference for all scholars and users of the German-Spanish linguistic combination.

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Martine Dalmas, Elisabeth Piirainen, in Zusammenarbeit mit Natalia Filatkina (Hrsg.): *Figurative Sprache. Figurative Language. Langage figuré. Festgabe für Dmitrij O. Dobrovol'skij* [Figurative Sprache. Figurative Language. Langage figuré. Festschrift for Dmitrij O. Dobrovol'skij]. Tübingen: Stauffenburg, 2014. 335 pp. ISBN 978-3-95809-504-5.

Dmitrij Dobrovol'skij is certainly one of the leading phraseologists of our times. His work covers a huge variety of topics, ranging from his early studies on unique components in German phrasemes and the potential of phrasemes regarding text constitution to his later publications on theoretical phraseology, metaphor theory, idiom semantics, cognitive semantics, cultural semiotics, corpus linguistics, lexicology, lexicography, and construction grammar – to mention but a few. It is thus not surprising that the present festschrift, published on the occasion of his 60th birthday, also covers a wide range of topics. Besides the fact that figurative language is indeed the central subject matter of Dobrovol'skij's work, it is probably also due to the diversity of topics addressed in the volume that the editors chose the rather unspecific title *Figurative Sprache/Figurative Language/Langage figuré*. Undoubtedly, the papers in the book all deal with figurative language in the broadest sense – apart from this, however, they are not so much interconnected by a specific topic but rather reflect the honoree's various research interests and the diversity of today's phraseological research in general.

The book consists of three parts: the front matter, the papers, and the back matter. The front matter includes a preface by the editors and a tabula gratulatoria, the back matter contains a list of the contributing authors and a complete bibliography of the honoree's scholarly work. The bibliography comprises no less than 42 pages, an impressive proof of the jubilarian's outstanding research activity. The main part of the volume contains 19 papers by linguists from Europe, Asia and North America. Most of the articles are written in German (13), some in English (4) and French (2). From a thematic point of view, the volume can be subdivided into several sections, among them at least a) cultural history, cultural semiotics, and language history, b) corpus-based and corpus-driven studies, c) Russian figurative language, d) neurolinguistics, and e) crosslanguage constructional variation. Thus, to a greater or lesser extent, the papers all deal with aspects of the jubilarian's research.

The volume is generally well produced and printed, the papers conform to the same style of referencing and font size, so the book looks quite professional overall. Spelling mistakes are rare (I found only six in the whole volume), the papers have obviously been carefully proofread. The vast majority of figures and images (some of them even coloured) are well printed, only some are a bit small and hard to decipher. I will now give a brief overview on the different contributions.

In their paper *L'intraduisible? Dîtes-le avec des fleurs: Botanismes figuratifs et spécificité culturelle*, Antonio Pamies Betrán and Lei Chunyi present a cross-linguistic study comparing the cultural and symbolic background of figurative motivation for three flowers (oleander blossom, lotus blossom, chrysanthemum) in Spanish and Chinese. Being based on the conventional figurative language theory (Dobrovol'skij and Piirainen 2005), the paper is closely related to the honoree's work. On the basis of numerous examples from Spanish and Chinese texts and films, the authors reveal substantial differences between the concepts associated with these three flowers and, consequently, the lexical and phraseological units containing the flower names.

Natalia Filatkina's paper on *Constructionalization, Konstruktionswandel und figurative Sprache (sprach)historisch betrachtet* (the partial use of italics in the title is somehow odd here) combines two of the jubilarian's main research areas: theory of figurative language and construction grammar. Construction grammar has long been a grammatical theory with a clearly synchronic focus – Filatkina's paper is thus quite original since it is one of the first German-language studies to explore the potential of construction grammar for the description of language change. Besides her case study on the idiom *Perlen vor die Säue werfen*, it is primarily the theoretical issues addressed in this paper that are of particular interest: quite rightly, the author states that some fundamental questions concerning the integration of a diachronic perspective into construction grammar (e.g. on the emergence of constructions, the relationship between constructionalization, grammaticalization, and lexicalization etc.) still wait to be adequately answered. It is worth mentioning, however, that in the recent past we have seen quite a boost in research on diachronic construction grammar. Especially the publications by Traugott and Trousdale (2013) and Barðdal et al. (2015) contain important contributions to some of the fundamental questions concerning the integration of diachrony into construction grammar.

Carmen Mellado Blanco's paper on *Die WEG-Metaphorik in der deutschen Phraseologie: ein Typologisierungsversuch* is situated in the framework of cognitive linguistics, especially metaphor theory, another research focus of the honoree. The author investigates German phrasemes based on the image schema WEG (Engl. PATH), one of the classic source domains of conceptual metaphor theory. Taking into account a total number of 142 units containing the constituent *Weg*, she provides an extensive and enlightening analysis of the conceptual metaphors and metaphor models underlying this part of the German phraseological lexicon. What is particularly interesting in my view are her remarks on the periphrastic verbal construction *sich auf dem Weg befinden/sein* – a structure that seems to be an excellent candidate for examining processes of grammaticalization and constructionalization.

The title of Artem Šarandin's paper is *Diachrone Metapher aus Synchronperspektive (am Beispiel der Hofwechselstrophe Walthers von der Vogelweide)*. The study is based on a more traditional concept of metaphoricity. Through a detailed analysis of various historical encyclopedias, Šarandin reveals substantial diachronic differences regarding the concepts associated with specific animals. The peacock, for example, nowadays primarily associated with pride (cf. the phraseme *proud as a peacock*), was a symbol of wealth, particularly clerical wealth, in medieval times. Quite rightly, the author emphasizes that such diachronic metaphorical variation needs to be taken into account in translations and that only the original text allows an adequate understanding of the content.

Stéphane Viellard also tackles a question in historical linguistics. In his paper on *Apophtegme et proverbe: Sergej Nikolaevič Glinka [1776–1847] et le discours national(iste)*, the author compares different conceptualizations of the term *apophtegme* and sheds light on the use of this phraseme type in the work of Russian historian and essayist Sergej Nikolaevič Glinka. Analyzing various text examples, Viellard concludes that Glinka purposefully made use of apophtegmes – as well as proverbs – to promote a national Russian style of writing, free from foreign influence.

Annette Sabban's paper on *Flüchtige Figuriertheit – Ressourcen für kreatives bildhaftes Formulieren* touches on the jubilarian's early research on the potential of phrasemes regarding text constitution (cf. Dobrovol'skij 1980). Unlike most research in this area, Sabban does not focus on the text as a product but rather on the dynamic character of the formulating process. In this framework, she investigates the emergence of occasional and creative figurativity. It is shown that figurative ad-hoc expressions usually resort to a combination of several resources, amongst others established monolexical and phraseological units and their metaphoricity, the knowledge of contextually relevant scenarios, the speaker's lifeworld etc. The processuality of writing, a quite important aspect in language teaching theory today, has been largely disregarded in phraseological research and cognitive metaphor theory so far. In view of this background, Sabban's paper is particularly relevant since it might give an impulse to further studies on a more systematic basis.

Katrin Steyer (*Ohne Vorliegen von Voraussetzungen. Ein historisches Syntagma im Netz produktiver Wortverbindungen*) provides a detailed corpus-based analysis of the pattern *ohne X von y*. Her starting point is the PP *ohne Vorliegen von Voraussetzungen*. On this basis, she discusses the relationship and interdependence between fully lexicalized, either discursive (*ohne Vorliegen von Voraussetzungen*) or prototypical (*ohne Angabe von Gründen*) word combinations, less specified prototypical schemata (*ohne Hilfe von* SUB$_{FaktorenBedingungen}$) and their underlying, lexically largely unspecified patterns such as *ohne X von Y*. Steyer argues that all

the fully, partially and minimally specified items based on this pattern belong to the lexicon of German and demonstrates that they all share a common semantic feature, namely a causal dimension. Although the study is explicitly not positioned within the framework of construction grammar, there are several potential links between Steyer's approach and construction grammar, especially concerning the highly relevant question of how to distinguish constructions on different levels of abstraction (cf. e.g. Traugott and Trousdale 2013: 13–17).

By analyzing phraseological modifications and intertextual relations in Braun's *Die hellen Haufen*, Barabara Wotjak (†) also refers to the relationship between phrasemes and text constitution. Her paper on *Sprachliche Intertextualität: Idiome und Bildungsfragmente in Volker Brauns Erzählung Die hellen Haufen* stands in line with a number of studies analyzing idiom modifications and/or intertextuality in selected works of a particular writer. Wotjak shows that – just like other 20th and 21st century writers, e.g. Günther Grass and Elfriede Jelinek – Volker Braun makes extensive, purposeful, sometimes even excessive use of these strategies, which can be considered a characteristic feature of literary postmodernism. Apart from the – certainly appropriate – results of her study, Wotjak's paper also reveals some of the general methodological problems concerning studies on phraseological modifications: Above all, it is often anything but easy to identify and classify modified phrasemes in texts, especially if the decision is based on the criteria of lexicographic codification and intuition alone. Some of the jubilarian's papers (Dobrovol'skij 2000 and Dobrovol'skij 2001) provide interesting suggestions for a more objective and more adequate distinction between common and occasional-modified use of phrasemes; a contribution in this volume (Pfeiffer, this volume) also aims in this direction. On the basis of these approaches, one would probably come to different conclusions concerning the status of some of the text examples discussed in Wotjak's paper (e.g. examples (5), (7), (10)).

Dessislava Stoeva-Holm's highly informative paper on *rattern, klappern, knallen: über den Zusammenhang von ontologischem Zoomen und dem kommunikativen Potential von Verbmetonymien* investigates verbal metonymies as a particular form of nomination. Her focus is on the process of metonymization, which she analyzes from a pragmatic-referential and, mainly, from a cognitive-conceptual point of view. Based on a description of the peculiarities of the entity action ("Handlung"), she argues very convincingly that the process of metonymization can be conceptualized as an ontological zooming, which focusses on one particular aspect of a complex action. Hence, verbal metonymies often have an economizing and simplifying effect, which is their central communicative function next to their apparent stylistic and evaluative potential.

Irina Parina's paper *Ein Gentleman vom Scheitel bis zur Sohle: Korpusbasierte Untersuchung und lexikographische Beschreibung der phraseologischen Synonyme*

provides a corpus-based study on nine German phrasemes with a similar or even identical semantic description in monolingual dictionaries. The analysis of corpus data reveals that although the various expressions share the central semantic feature of 'completeness', they typically appear in different lexical and pragmatic contexts and are usually not interchangeable. Hence, the author criticizes quite rightly that these differences between quasi-synonymous (not totally synonymous) phrasemes are not adequately reflected in existing dictionaries, a situation which is especially deplorable from a GFL learner's point of view.

Natalia Ljubimova illustrates the relevance of COOKERY as a source domain for the conceptualization of political and economic processes. In her paper on *Kulinarische Phraseologismen im politischen Kontext: interdiskursives Spiel*, she analyzes the functions of phrasemes with a food or kitchen-related component in political campaigning and newspaper texts. It is argued that phraseological and non-phraseological expressions from the cooking domain, a quite frequent phenomenon in these texts, are particularly relevant in persuasive contexts, due to their expressive nature and their potential in condensing information, deploying attention and thus increasing argumentative power.

Feng Zhu's and Christiane Fellbaum's paper deals with a corpus-driven method of *Automatically Identifying Chinese Verb-Noun Idiomatic Collocations* (VNIC). To identify VNICs in the Chinese Internet Corpus, the authors first extract suitable VP-candidates, then measure both their syntactic and lexical fixedness. Unfortunately, it turns out that while the quantitative measures applied are indeed able to identify verb-noun pairs which are lexically and syntactically relatively fixed, they perform quite poorly in distinguishing literal and idiomatic VNICs. These findings clearly confirm those from other studies and other languages, namely that there is no robust correlation between lexical and/or syntactic idiosyncrasy on the one hand, and semantic idiomaticity on the other. Nevertheless, it is evident that the development of adequate methods for an automatic or semi-automatic extraction of idioms from corpora remains one of the most urgent issues in phraseological research today.

In his paper *G-FOL meets metaphors: Zur Integration von Metaphern in eine Lehr- und Lernplattform für DaF*, Alexander Ziem discusses the long-neglected question of how metaphors can be adequately integrated into dictionaries and platforms for foreign language learning. In this context, he presents the conception of the "German Frame-Based Online Lexicon (G-FOL)", an English-German online dictionary based on the Berkeley FrameNet project, which aims at applying the theory of Frame Semantics to foreign language learning. In a highly accessible and convincing manner, the author illustrates the advantages and the potential of integrating both conceptual and lexicalized metaphors into electronic platforms and dictionaries such as G-FOL. The platform currently (March

2017) provides detailed information on nine semantic frames – it is to be hoped that further entries will be available in the future.

Peter Ďurčo and Oleg Fedoszov investigate the characteristics of *Nichtaffirmative Idiome im Russischen und Slowakischen*. The study mainly focuses on explicitly negated idioms which do not allow for affirmation. On the basis of numerous Russian and Slovakian expressions, the authors illustrate the semantic variety of idioms with an obligatory negation and argue that the reason for the blocking of affirmation is generally the content of the idiom itself.

In her paper on *Delimitation of synonyms within the semantic field* POWER: *смута (turmoil), беспорядки (disorders) and волнения (tumult)*, Ludmilla Pöppel provides a corpus-based analysis of the combinatorial, semantic and conceptual differences between three Russian lexemes with a nearly synonymous meaning. Her central assumption is that different combinatorial profiles and morphosyntactic properties directly reflect different conceptual structures. The general result of her highly informative study is that the three lexemes considered exhibit substantial differences in terms of combinatorics and morphosyntactic behavior. Hence, choosing one of the expressions over the other in a certain context allows the speaker to communicate a particular attitude or opinion towards the event being described.

In her *Notes on "reflexive" meanings*, Galina Kustova investigates how the use of the Russian reflexive pronoun *себя* may affect the meaning of the verb construction in which it is embedded. What is most interesting in the context of this volume are her remarks on idiomaticity in reflexive constructions. Besides some clear-cut idiomatic phrasemes with a reflexive constituent (*прийти́ в себя́*, compare English *to come to oneself*, German *(wieder) zu sich kommen*), which are usually lexicographically codified, there is also a number of verb meanings that are restricted to the use of the reflexive. Although they are usually not considered part of the phraseological lexicon of the language, these constructions, too, are to be regarded as idiomatic.

Alina Israeli's paper on *Nominative and Instrumental Russian Language Repetition: An Expression of Excoriation* deals with a common type of noun repetition used as a predicative in Russian: a nominative noun (N_0^{nom}) followed by the same instrumental noun (N_0^{instr}), as in *дурак дураком*. The whole predicative construction can be assigned the intensifying meaning 'a complete/total N_0'. Through a corpus-based study, the author identifies several semantic restrictions both on N_0 and the verbs used in the predicative construction. While Israeli's paper is not explicitly positioned within the framework of construction grammar, it is still evident that the analyzed pattern represents an excellent example of a phraseological construction in the sense of Dobrovol'skij (2011).

Analyzing the cognitive processes involved in understanding metaphorical language and idioms is certainly one of the most promising issues in research

on figurative language today. In their paper *Zur Verarbeitung figurativer Sprache*, Michael Schecker and Reinhold Rauh discuss the results of an EEG study measuring N400 effects elicited by common, semantically opaque figurative expressions in three test groups: young adults, healthy seniors, and seniors suffering from Alzheimer's disease. To mention but two central results of the study: First, among healthy adults there is a significant difference in N400 effects comparing the processing of literal and figurative expressions. This difference probably reflects the detection of a semantic incongruity in the case of figurative expressions. Hence, the authors conclude that in processing figurative language the hearer first tries to perform the same understanding routines as in literal expressions before resorting to a holistic storage of figurative multi-word units. A second, perhaps even more remarkable result is that for the Alzheimer patients no significant N400 effects could be measured, suggesting that these testees were not able to identify and decode figurative language. It is obvious that this is an extremely important result regarding the communication with Alzheimer patients.

The final paper of the volume is written by Elisabeth Piirainen, co-editor of the festschrift and co-author of several publications with the honoree. Her paper *mettre le pistolet sous la gorge de qqn. – jmdm. das Messer an die Brust setzen: Zum Modellcharakter multilingualer Idiom-Entsprechungen* is based on data of the project "Widespread Idioms in Europe and beyond". It deals with the question under which conditions idiomatic expressions with similar syntactic structures but different lexical specifications can be regarded as a single "widespread idiom". Her database, comprising figurative units from about 95 languages, shows that such interlingual patterns or models, for the expressions in the title [WAFFE AN EIN LEBENSWICHTIGES ORGAN SETZEN], are a lot more frequent across languages than expected so far. Quite rightly, the author voices the hope that cross-linguistic research within the framework of construction grammar might help develop suitable criteria concerning the subsumption or distinction of structurally similar but lexically different constructions.

As is typical for festschrifts and other volumes with a wide range of papers, there are substantial differences regarding the quality and originality of the single contributions. All in all, however, I find the book not only a very successful birthday gift to Dmitrij Dobrovol'skij but also a useful, interesting and multifarious contribution to research on figurative language. Both from a content and a technical perspective, it is a fine example of how festschrifts should be done.

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Irina V. Zykova: *Концептосфера культуры и фразеология: Теория и методы лингвокультурологического изучения* [The Conceptual Sphere of Culture and Phraseology: Theory and Methods of Linguoculturological Studies]. Moscow: LENAND, 2015. 380 pp. ISBN 978-5-9710-1489-8.

In modern studies on phraseology, there exists a large number of publications on the relationship between phraseological units and culture. Phraseological units are considered as capable of storing and transmitting cultural knowledge from one generation to another. *Концептосфера культуры и фразеология: Теория и методы лингвокультурологического изучения* ('The Conceptual Sphere of Culture and Phraseology: Theory and Methods of Linguoculturological Studies') represents a contribution to the analysis of phraseological units according to the linguoculturological principles.

Irina Zykova is a doctor of philological sciences, a professor, and a leading researcher at the Institute of Linguistics of the Russian Academy of Sciences. She is the author of more than ninety specialized papers not only on phraseology but also on the theory of culture. She is also one of the authors of *Большой фразеологический словарь русского языка* ('The Large Phraseological Dictionary of the Russian Language'). Her monograph, published in Russian, is a revised and extended version of her 2014 doctoral dissertation (submitted at the Institute of Linguistics of the Russian Academy of Sciences, Russia). The study derives its theoretical sources from the Russian phraseological tradition, namely the linguoculturological approach developed within the Moscow phraseological school founded by Veronika Teliya and her followers, considering phraseological units to be culture-dependent. The book draws upon a significant range of English examples studied from the point of view of cognitive semantics.

The author's main objective is to elaborate linguoculturological methods in order to model the formation and the functioning of phraseological units as linguocultural signs (or symbols). In her book, Zykova introduces the concepts of *macro-metaphorical conceptual model* and *intersemiotic transposition*, which allow to explain how cultural information finds its way into phraseological semantics. The book consists of four chapters plus introduction, conclusion, and appendices. Each chapter is structured into several parts. The monograph can be read as a whole, and the chapters can also be read separately if the reader is more interested in one specific subject.

In the introduction (pp. 7–11) the author provides an overview of previous research on the phraseology-culture interaction, sets out the terms of her analysis, namely *macro-metaphorical conceptual model* and *intersemiotic transposition*, describes the characteristics of the corpus, and outlines the structure of the work.

Chapter 1, *Концептосфера культуры* vs. *фразеология в лингвокульту-рологическом освещении* ('The conceptual sphere of culture' vs 'phraseology in the light of the linguocultural studies') serves as a starting-point for further investigations into the areas of research covered in the next three chapters. It presents the theoretical background and engages with current questions and tendencies in phraseology.

In part 1 of Chapter 1 Irina Zykova starts with a discussion on the relationship and the differences between the notion of "conceptual sphere" and the correlated notions of "noosphere", "sensosphere", "logosphere" and "semiosphere", on the one hand, and the notions of "model of the world", "picture of the world" and "image of the world", on the other hand. For each of these terms, an explanation and useful references for further investigation are provided.

In the second part of Chapter 1 the author refines the term of "conceptual sphere", introduced by Prof. Dmitrij S. Likhachov. She denies that there are three separate conceptual spheres (the conceptual sphere of language, the conceptual sphere of culture and the personal conceptual sphere) and pleads in favor of one conceptual sphere, that of culture including the other two spheres. She points out that the conceptual sphere of culture is a combination of interacting types of information such as emotional, ethical, aesthetical, archetypal, mythological, religious, philosophical, and scientific information.

In part 3 of Chapter 1 Zykova refines the important notion of *concept*, indispensable in the linguocultural analysis of phraseological units. She discusses the use of this term within different sciences (such as philosophy, culturology, psychology, and sociology) and its relations with other related terms (*notion*, *representation*, and *sense*). The author ends this part with a description of the main characteristics of *cultural concept* that can be summarized as follows: it contains cultural information having a non-verbal semiotic basis; being part of a well-organized system, it is linked to other cultural concepts; its inner architecture can be more or less complex or simple; it can store the information; it is fostered by different forms of experiencing and understanding the world; it can also be observed via verbal signs including phraseological units.

In part 4 of Chapter 1 the author gives a short overview of the three historical periods of phraseology: classical, nonclassical, and post-nonclassical. Then she outlines the main trends in phraseological research during the recent period, namely the semiotic, pragmatic, cognitive, culturological, sociological (or gender), communicative, and corpus approaches. This part will be of interest to the widest readership as it provides a concise introduction into the literature on the subject.

Summing up previous research findings, Irina Zykova calls the reader's attention to the need to develop appropriate theoretical and methodological means of

investigation allowing to understand how culture and language interact, in other words, how cultural information is translated into phraseological meaning. On the basis of this review the author then proposes her own scientific conception of phraseological meaning (Chapter 2).

In Chapter 2, *Теория и метод лингвокультурологического моделирования фразеологического значения* ('Theory and method of linguoculturological modelling of phraseological meaning'), phraseological meaning is examined in an attempt to show that it has a complex (two-layered) structure including semantic information and its conceptual basis (or foundation). The focus is put on how the phraseological meaning is formed and structured under the influence of the conceptual sphere of culture.

The basic hypothesis of the author is that the phraseological meaning is a result of *intersemiotic transposition*, defined as "a 'transfer' of the conceptual content of signs from different semiotic cultural domains (conceptual sphere of culture) into the signs of a natural language" (p. 144). Thus, as a result of this process, two layers of phraseological meaning are formed: (1) the surface semantic level (actual meaning) modelled by (2) the underlying conceptual level (consisting of the phraseological image and its conceptual foundation) relying on the conceptual sphere of culture.

In the given chapter, the author presents the research protocol and its results. Irina Zykova argues that the process of intersemiotic transposition cannot be explained without considering all phraseological signs, which are conceptually linked together. Applying the so-called "integrative" research protocol explained in considerable detail (pp. 105–108), Irina Zykova gathers a corpus of more than two thousand English phraseologisms related to the verbal communication (e.g. *talk in circles*, *spin a yarn*, *in black and white*).

Based on this corpus and taking the works of M. Reddy, G. Lakoff, M. Johnson and some other scholars as a starting point, Irina Zykova elaborates the method of linguocultural reconstruction of the conceptual level of phraseological meaning. Due to its application, the author obtains eleven macro-metaphorical conceptual models that can be summarized as follows: VERBAL COMMUNICATION IS (1) PLAY, (2) TRADE/COMMERCE, (3) SOCIAL ACTIVITY, (4) JOURNEY/TRAVEL, (5) GASTRONOMY, (6) HUNTING/MINING, (7) RELIGION-RELATED ACTIVITY, (8) MEDICINE-RELATED ACTIVITY, (9) CRAFT, (10) PAINTING, (11) EVERYDAY ACTIVITY. After outlining the nature of each model, Zykova presents a set of examples along with their literal translation and meaning. One of the main messages in this chapter supports the idea that these macro-metaphorical conceptual models generate images and semantics of all the studied English phraseologisms.

Considering these results, the author comes to the conclusion that each macro-metaphorical conceptual model constitutes a hierarchy. In other words,

complex metaphorical structures (such as, for instance, SPEAKING IS MOVE-MENT IN A CERTAIN DIRECTION) are based on non-metaphorical complex components (such as DIRECTION, LOCATION, etc.), the latter being based on the elementary archetypical conceptual components (for example, UP/DOWN, TO/FROM, INSIDE/OUTSIDE, etc.). Thus, each model represents a complex hierarchal structure involving two additional phenomena considered in the following chapters: creativity and informational potential (Chapters 3 and 4).

In Chapter 3, *Креативность как фактор культурной обусловленности фразеологизмов* ('Creativity as a factor of cultural dependency of phraseologisms'), the author introduces the term of *phraseological creativity* helping to study the cultural specifics of phraseological units. After providing useful references for scholars interested in the notion of *creativity* (pp. 146–147), the chapter deals with the two major questions: phraseological creativity in system, and phraseological creativity in discourse.

In part 1 of Chapter 3, the phenomenon of phraseological creativity in system, defined as "the ability of macro-metaphorical conceptual models, realized by the collective consciousness (or the collective personality) to systemically generate phraseological images" (p. 148) is investigated. One of the aims of this part is to study how phraseological units reflect through their images peculiarities of worldview of the English-speaking community. Irina Zykova establishes the following criteria to analyze phraseological creativity: quantitative, qualitative, and dynamic.

According to the established three criteria, the creative potential of each model is estimated and, as a result, the eleven macro-metaphorical conceptual models are classified in descending order. According to the research finding, the macro-metaphorical conceptual model VERBAL COMMUNICATION IS PLAY, as compared to the other models, is characterized by the highest degree of phraseological creativity as it generates in the English language the greatest number of phraseological units (*a quantitative criterion*), whose images are characterized by significant heterogeneity and diversity (*a qualitative criterion*), and gives rise to a considerable number of new phraseological units or neologisms (*a dynamic criterion*), for example: *and all that jazz*, *information war*, *flame mail*, and *(to use) trick-talk* (p. 165).

In part 2 of Chapter 3, phraseological creativity in discourse, described as "the ability of macro-metaphorical conceptual models, realized by the individual consciousness (or the individual personality), to adapt phraseological images (their base forms) to particular pragmatic tasks of discourse" (p. 148) is studied. The author analyzes in great detail five main strategies of their adaption that leads to their modifications: inbuilding, accretion, decomposition, recomposition and combination (cf., for instance, *to wash one's dirty linen in public > so much of their*

dirty linen washed in public). On concrete examples, it is shown that every macro-metaphorical conceptual model possesses a certain creative potential due to which any phraseological image it produces may be modified to a certain extent and in a particular way.

The results of the analysis of Chapter 3 are summarized at the end of the chapter. The reader is also provided with synthetic tables and examples which help the understanding.

In Chapter 4, *Информационная организация фразеологизмов как фактор их культурной детерминированности* ('Information structure of phraseologisms as a factor of their cultural reliance'), the reader is given the opportunity to understand why phraseological signs are extremely significant and rather effective mechanisms of cultural memory. This is the longest chapter (pp. 214–317) and it is divided into several parts.

In part 1, the method of linguocultural decoding and interpretation of cultural information, developed by Irina Zykova, is discussed in considerable detail. This part contains the research data that prove the author's main claim that "it is the macro-metaphorical conceptual models that provide storing and accumulating cultural information in phraseological signs". The author singles out three main types of cultural (sensuous) information (i.e. emotional, ethical, and aesthetical information) and five main types of cultural (intellectual) information (i.e. archetypal, mythological, religious, philosophical, and scientific information). Applying the method in question to the analysis of one phraseological unit (i.e. *to raise/lift the curtain*) and to a separate group of phraseological units whose images are based on the macro-metaphorical conceptual model VERBAL COMMUNICATION IS CRAFT (e.g. *to spin a yarn*, *to hammer something home*), Irina Zykova shows that any (or every) phraseological unit possesses (keeps and transmits) all the main types of cultural information.

Part 2 reveals how this method works in order to decode one particular type of cultural information that phraseological signs contain, i.e. the scientific information. The elaborated method is applied to the three groups of phraseological signs, i.e. the phraseological units whose images are based on the macro-metaphorical models: (1) VERBAL COMMUNICATION IS PLAY (e.g. *to play to the gallery*), (2) VERBAL COMMUNICATION IS GASTRONOMY (e.g. *sweet talk*), and (3) VERBAL COMMUNICATION IS MEDICINE-RELATED ACTIVITY (e.g. *to hit/touch a raw nerve*) (pp. 278–317). The results described in this part are rather convincing in showing that every phraseological unit under analysis possesses connotations that correlate with particular scientific ideas developed in theories or conceptions of certain English-speaking scholars.

Generalizing all the research data obtained in this chapter, the author proposes the following formula to show the connotative potential of phraseological

signs, formed by means of particular types of cultural information and due to which phraseological units can serve as signs of moral prescriptions expressing them in terms of the axiological opposition '*approval*/*disapproval*' (p. 233):

$$\text{emotional information} \Rightarrow \{\text{archetypal} +$$
$$\text{mythological} + \text{religious} + \text{philosophical} + \text{scientific information}\} \Rightarrow$$
$$\text{ethical} + \text{aesthetical information} \sum \text{'approval'/ 'disapproval' ('blame').}$$

Finally, Irina Zykova offers a conclusion where she summarizes the most relevant and interesting aspects of her research, and makes some suggestions as to where the model could be applied (pp. 318–323). The following findings of the author's work are of particular interest: the mode of thinking and the life style of a certain cultural community can be traced in the very way phraseological signs of a particular language are created; on the one hand, phraseological units contribute to form and maintain the collective cultural consciousness; on the other hand, the individual cultural consciousness structures the cultural content of phraseological units.

Showing how phraseological units are connected to culture, this work presents an original methodology for their linguoculturological decoding and interpretation, by means of a carefully conducted research, sensitive to the detail of the data. Since Irina Zykova's book contains a rich number of convincing English examples, as well as theoretical reflections inspired also by Russian scientists and Russian bibliographical references, it would be of great interest to have it translated into English, thus supplying the Western European reader with Russian theoretical background.

To conclude, this book offers new insights into phraseological research and is an important step towards the understanding of phraseological units and their connections to culture.

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Chunyi Lei: *Estudio contrastivo linguo-cultural del lenguaje figurado en español y en chino: nombres y fraseologismos zoonímicos y fitonímicos.* [Contrastive linguistic-cultural study of the figurative language in Spanish and Chinese: names and phraseologisms involving animals and plants]. PhD Dissertation. University of Granada, Spain, 2017. 910 pp.

The main objective of this doctoral dissertation is to verify empirically the cognitive theory of figurative language of Dobrovol'skij and Piirainen (2005) in the Chinese language. Many figurative phraseological units make sense only when they are related with a given cultural extralinguistic knowledge of cultural nature. Furthermore, there are very few systematic and complete bilingual phraseological dictionaries or inventories between Chinese and Spanish. On this background, this investigation also helps to fill an important gap, intending to improve the bilingual description of Spanish for Chinese speakers and Chinese for Spanish speakers.

From an interdisciplinary perspective, the author offers an overview of the theories related with both Spanish and Chinese phraseological systems and their subcategories. Likewise, a review is given on the recent polemics about the concept of metaphor, as well as how phraseology represents the linguistic-cultural specificity, by analyzing series of *culturemes* (Pamies 2007), a concept which, in its turn, is aligned with the linguo-culturological theory by Dobrovol'skij and Piirainen or Luque Durán, among others.

The taxonomy of Chinese phraseology has always been a very controversial issue. The traditional criteria applied for classifying Chinese phraseology hinder the comparison between Chinese and other languages considerably. In addition, in order to realize a description of Chinese phraseology from the perspective of general and typological linguistics, certain metalinguistic categories are also required (if not in common, at least comparable in the way they are defined). In view of these difficulties, which are discussed in a critical state of the art, the author proposes a phraseological taxonomy with new criteria, more compatible with those of the "Western" theoretical background (e.g., Corpas 1996; Pamies 2014).

The author has created a corpus of Chinese zoomorphic and botanical phraseology (with 1'302 phraseological units in total: 910 for 14 animal culturemes and 392 for 8 botanic culturemes). On the basis of this corpus, she makes an indepth study of the phraseologisms and their cultural connotations and motivations, "zooming" in on 6 animal symbols (owl, turtle, crane, mandarin duck, fish, and chicken) and 6 botanic symbols (rice, willow, plum, lotus, chrysanthemum and orchid).

For example, in the Chinese culture, the orchid symbolizes BEAUTY, REFINEMENT, VIRTUE, TALENT, and is used to refer to PERSONAL RELATIONSHIPS,

DESCENDANTS, etc. All of these values are reflected in the metaphorical language, as the following expressions illustrate:

Beauty: *lán zī* 兰姿 *orchid aspect 'beauty; good looking';
Refinement: *guì diàn lán gōng* 桂殿兰宫 *sweet+olive palace orchid palace 'grandiose and luxurious palace';
Virtue: *lán fāng shí jiān* 兰芳石坚 *orchid fragrant rock solid (fragrant orchid and solid rock) 'virtuous and firm';
Talent: *lán zǐ* 兰子*orchid person 'person with rare ability';
Descendance: *lán guì qí fāng* 兰桂齐芳*orchid sweet+olive together fragrant (orchid and sweet olive produce fragrance together) 'the descendants are successful and outstanding';
Human relationships: *lán yǒu* 兰友*orchid friend 'close friend'.

Within her own corpus, the author calculates some possible correlations among the number of metaphorical units, the number of culturemes, and the number of their represented values. For example, which are the predominant values in animal culturemes and in plant culturemes respectively according to the number of figurative phrasemes they arouse. Besides, she demonstrates that some culturemes carry various values, sometimes even opposite values, and analyzes the representativeness of such values, also comparing zoomorphic metaphors to botanical metaphors.

Applying the analytical model already used by Pamies (2010), Pamies et al. (2014) and Pamies et al. (2015), the author also investigates numerous animal names and plant names that are metaphorical, proving that, on the one hand, in some languages certain animals and plants are productive models of metaphors in phraseology, and on the other hand, that in many cases the names of these animals and plants are also metaphorical (proving the bi-directionality of conceptual mappings beween sources and targets). Some of them are named associated with an object, e.g., *là zhú yú* 蜡烛鱼*fish candle 'candle fish'; *dēng lóng guǒ*灯笼果*lanterns fruit ('Cape gooseberry'). Some have a profession name, e.g., *xiǎo chǒu yu* 小丑鱼 *clown fish ('clown fish'). Some are given names of religious origin, e.g., *shì jiā* 萨迦*Shakyamuni Buddha ('cherimoya'). Some are named with parts of the human body, e.g., *yāo guǒ* 腰果* waist fruit ('cashew nut').

Moreover, the author has elaborated a corpus of Spanish zoomorphic phraseology described and analyzed through the prism of Chinese language and culture. Each idiom is explained in detail in Chinese, with its literal meaning, connotation, and, if possible, with its Chinese equivalent and/or its origin.

In conclusion, this dissertation is an important step forward for the contrastive study of Chinese and Spanish phraseology and phraseography, and even a pioneer, because of its proposal of a taxonomy whose criteria are more compatible with a typological point of view than the traditional Chinese phraseological

metalanguage. It also completes earlier studies conducted on this issue at the University of Granada, such as the doctoral dissertations by Jia Yongsheng (2012), Miranda (2013) or Qiao Yun (2017).

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Dmitrij Dobrovol'skij: *Kognitive Aspekte der Idiom-Semantik. Studien zum Thesaurus deutscher Idiome* [Cognitive aspects of idiom semantics. Studies of the thesaurus of German idioms] (Eurogermanistik 8. Europäische Studien zur deutschen Sprache), 2., aktualisierte und erweiterte Auflage [2nd expanded and updated edition]. Tübingen: Stauffenburg, 2016. 399 pp. ISBN 978-3-86057-368-6.

The book under review is an expanded and updated second edition of Dmitrij Dobrovol'skij's study *"Kognitive Aspekte der Idiom-Semantik. Studien zum Thesaurus deutscher Idiome"* that was first published in 1995. At that time, it was one of the first far-reaching attempts to apply the findings of cognitive semantics to the study of German idioms and to provide a solid theoretical basis as well as a practical methodology for the creation of a cognitive-based model of idiom thesaurus. In a broader perspective, the study aimed to analyze the structure and organization of the lexicon regarding idioms as its substantial part. It tackled the questions of modelling semantic and conceptual relations between idioms, their cognitive and linguistic nature, and showed various ways in which idioms can be represented lexicographically. The novelty of the proposed approach was two-fold:

1) It cut through the traditional hierarchical/vertical ways of representing idioms in dictionaries and was strictly built upon thesaural (horizontal) relationships between idioms.

2) It acknowledged the advisability of finding nonconventional cognitive-based models which are able to reflect the language-relevant "natural" picture of the world as crucial tool for the linguistic description of idioms.

The thesaural representation of idioms is not a trivial task as their semantics is usually multilayered. It therefore requires simultaneous multiple allocations of idioms in different semantic fields and taxa but does not mean that a given idiom is prototypical for each of these fields and taxa in the same way. The main results of Dobrovol'skij's first study were summarized in English already in the first edition of the book (cf. Dobrovol'skij 1995: 241–246). Therefore, I restrict myself to the review of the 2nd edition only.

The main motivation for the updated 2nd edition is rooted in the 20 years of research in the field of cognitive semantics that separate the two editions and in the necessity to incorporate new findings in the thesaurus concept suggested in 1995. As the author stresses, to date, the implementation of the 1995 thesaurus concept could not yet have been realized for German for a number of reasons. However, it led to the creation of a thesaurus of Russian idioms (Baranov, Dobrovol'skij et al. 2007; also Baranov and Dobrovol'skij 2013) and allowed for revision and a deeper scientific exchange between traditional phraseology,

lexicography and different branches of cognitive semantics. The synopsis of this exchange is the main subject of the added chapter "Nachtrag" (*addendum*) in the second edition (Dobrovol'skij 2016: 169–215). It is a valuable contribution to all of these fields as it analyses the main research directions of cognitive semantics from the perspective of their impact but also their limits for the so-called cognitive phraseology. The *addendum* consists of five subchapters.

The main directions of the cognitive-semantic research on idioms and its overarching tasks are presented in subchapter 1. From Dobrovol'skij's point of view, such research directions are cognitive-psychological and cognitive-linguistic in nature. While subchapters 2, 3 and 5 build upon the latter approach, the former is discussed in subchapter 4 in more detail. The traditional and cognitive approach to idioms differ mainly and first of all in the way they treat metaphors and metaphorization processes: Within the cognitive paradigm they are central conceptual – not purely linguistic – phenomena and can be best understood as a result of interaction (mapping) of different knowledge structures, *source domains* into *target domains*. As Dobrovol'skij (2016: 173) points out, the source domain is not necessarily the etymological knowledge of language users, linguistically it becomes manifest in a literal meaning of a given idiom and impacts crucially its target domain or actual meaning. This is why idioms that used to be considered absolutely synonymous in the traditional framework turn out to be quite divergent from the cognitive point of view. The fact that they behave in different ways in texts is an ample proof for this theoretical observation. This is why, according to Dobrovol'skij, more research into the role and functions of source domains, mental images, motivation links and culture-based/specific foundations of idioms and their interplay with general cognitive mechanisms of idiom development, storage and usage needs to be put forth.

The linguistic and lexicographic relevance of these tasks is explained in subchapter 2 with the help of such central phenomena as idiomatic quasi-synonymy (Dobrovol'skij 2016: 175–178), regular polysemy (Dobrovol'skij 2016: 178–180; also Dobrovol'skij 2013: 87–124) and specifics of syntactical behavior of idioms (passive transformation, Dobrovol'skij 2016: 180–184). The analyzed examples clearly demonstrate that Dobrovol'skij's approach is not restricted to abstract cognitive postulations. On the contrary, according to the author, such postulations are only possible and beneficial if fortified by a text corpus analysis. In this sense, Dobrovol'skij's approach is as cognitive as it is usage-based. It is exactly the corpus analysis that leads the author to the conclusion that even the similarity of the image component of different idioms does not always mean the similarity of actual meaning(s) and syntactic behavior. In other words, the development and the actual usage of idioms cannot be predicted even with the help of the theoretical apparatus of

cognitive semantics: Idioms are arbitrary linguistic signs as language in general is. At the same time, as language in general, idioms are non-arbitrary with regard to the possibility of their *post factum*-interpretation (Dobrovol'skij 2016: 184). They require a consistent theoretical framework that takes source domains into account and allows for detailed analysis of the semantic and syntactic potential.

In Dobrovol'skij's view, his cognitive model of idiom meaning suggested in subchapter 3 can offer such a framework. The main goal of the model is not the postulation of abstract conceptual models but a detailed analysis of the connecting links between source and target domains as well as of the contextual behavior of idioms. The model is oriented not only semasiologically towards single idioms, it also provides onomasiological information about the target concepts that are predominantly verbalized with the help of idioms. In this way, some theoretical assumptions of cognitive semantics could have been disproved, with embodiment of metaphors being one of them.

As mentioned before, subchapter 4 gives an overview of the leading psycholinguistic theories that explain the cognitive processing of idioms. Despite long traditions as an independent institutionalized research paradigm and strictly empirically based (though not necessarily linguistically oriented) findings, this research direction has hardly been taken into account within the traditional phraseological framework so far. With regard to processing of idiomatic meaning, the overview touches upon all three major hypotheses: (i) literal-first model, (ii) figurative-first model or direct access hypothesis and (iii) simultaneous processing model. With regard to the storage, (i) lexical representation theory is compared with (ii) configuration and (iii) decomposition hypothesis. The mechanisms of semantic motivation constitute the next part of subchapter 4.

The final subchapter 5 recapitulates some new insights with regard to the concept of idiom treasuries and opens new ways for their cognitive-semantic grounding, including cognitive onomasiology, the theoretical importance of consequent distinction between taxonomic categories and semantic fields and the possibility of multiple classification of idioms according to gradual structure (central vs. peripheral) of their meaning parts.

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Elisabeth Piirainen: *Widespread Idioms in Europe and Beyond. Toward a Lexicon of Common Figurative Units* (International Folkloristics 5). New York [etc.]: Peter Lang, 2012. 591 pp. ISBN 978-1-4331-0579-1 (hardcover), ISBN 978-1-4539-0845-7 (e-book).
Elisabeth Piirainen: *Lexicon of Common Figurative Units. Widespread Idioms in Europe and Beyond. Volume II* (International Folkloristics 10), in cooperation with József Attila Balázsi. New York [etc.]: Peter Lang, 2016. 776 pp. ISBN 978-1-4331-2969-8 (hardcover), ISBN 978-1-4593-0845-7 (e-book).

Widespread idioms (WIs), i.e. idioms occurring in almost the same lexico-semantic structure across languages, are a fascinating phenomenon researched by many scholars.[1] Yet, it wasn't until 2012 that a panoramic view of WIs was presented by Elisabeth Piirainen,[2] an internationally recognized scholar, in a first monograph and its continuation in 2016, comprising comprehensive data from 78 European and some non-European languages.[3] Due to the big number of units, Piirainen opted for having two books: the first work (2012) began a fascinating journey through the realm of WIs and the second (2016) continues it in an excellent way. WI Vol. I analyzes 190 WIs with an identifiable textual source and WI Vol. II – 280 WIs. What makes the studies outstanding is the fact that they extend to a wide range of European languages, which is completely new in idiom research. The lexicon comprises 78 European languages from six families (about half of them are standard languages, the other half are lesser-used ones) as well as Esperanto and 16 non-European languages.

The groundbreaking WI Vol. I is composed of two parts: the theoretical framework (Chapters 1–4) and the documentation section of 190 WIs (Chapters 5–10).[4] To determine the idioms, as many as 300 participants took part in

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1 For instance, WIs are discussed by Antonio Pamies-Bertrán (2010: 2–5) from a broader perspective of globalization and national specificity or by Dmitrij Dobrovol'skij (2011) who discusses the cross-linguistic equivalence of idioms.
2 Elisabeth Piirainen is an important figure in the European tradition of phraseology who opened new perspectives for phraseological studies. She has written many works on various aspects of figurative lexicon, with a special focus on the cognitive and cultural aspects of phraseology, including the landmark publication co-authored with Dobrovol'skij (Piirainen and Dobrovol'skij 2005).
3 A brief outline of the project on WIs is presented in a paper by Piirainen (2008). The term *widespread idiom* introduced by Piirainen is now used in linguistic and lexicographic research (cf. Pamies-Bertrán 2009; Dobrovol'skij and Lubensky 2015).
4 WIs had been studied before, yet many of the works were devoted to selected idioms, in some cases not analyzed across many languages (e.g. Wolfgang Mieder's book on the idiom *to tilt with the windmills* (2006)), or analyzed as a group of cross-linguistic equivalents (Dobrovol'skij 2011).

Piirainen's project, filling in questionnaires. Chapter 1, *Europe and Europe-wide Linguistic Studies*, discusses "Europe as a linguistic space" and linguistic projects conducted across Europe (p. 1). Chapter 2 deals with *Conventional Figurative Language*, its nature, motivation, etymology of idioms, and the notion of intertextuality. Chapter 3, *Widespread Idioms in Europe and Beyond: Theoretical Approaches*, outlines the theoretical framework: the definition of a WI and the criteria for determining WIs (pp. 59–72). Chapter 4, *Collection and Presentation of Widespread Idioms: Empirical Approaches*, depicts the methodological approaches and the form of data presentation.

Chapters 5–7 focus on WIs from antiquity, the Bible and various ancient sources of widespread idioms, like *a/the Trojan horse*, *forbidden fruit* and *one's better half*. Chapter 8 deals with WIs from post-classical literary works, e.g. *much ado about nothing, the tooth of time*. The topic of Chapter 9 are *Proverbs and Proverbial Units of Medieval and Reformation Times as Sources of Widespread Idioms*, cf. *to take the bull by the horns*, while Chapter 10 analyzes those rooted in fables, folk narratives, and legends, cf. *the lion's share, to build castle's in the air*. Chapter 11, *Conclusions and Main Results*, contains the six most widely disseminated idioms, which are: *night and day, to be/fight like cat and dog, to be someone's right hand, to play with fire, to take sb. under one's wings, to tear/pull one's hair out*. The chapter also attempts to indicate the causes of WIs, determining tendencies and regularities.

WI Vol. II is a continuation of the previous work (2012), offering new insights. The preface and introduction (Chapter 1) are followed by 13 chapters on selected source domains and conclusions.[5] The Preface containing an overview of all the chapters precedes Chapter 1 outlining the objectives and terminology.[6] Chapter 2, *Theatre, Music, Sports and Games*, deals with WIs rooted in entertainment, cf. *behind the scenes, a blow below the belt*. Chapter 3 shows that *History and War* is a particularly rich source of WIs, cf. *the navel of the world, to cross the Rubicon, to go to Canossa*. Chapter 4, *Intellectual and Technical Achievements* depicts WIs from the domain defined in the title, like *the squaring of the circle, to reinvent the wheel*. Chapter 5, *Special Concepts of the World*, analyzes units tracing back to early prescientific conceptions of the world popular in ancient times, e.g. *a black day*, *to*

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5 The first part of each chapter devoted to source domains starts with an introduction or preliminary remarks and the final subchapter always contains concluding remarks.
6 The next section describes the macrostructure of the lexicon and its microstructure. The units are grouped according to their origins, i.e. the source domains they could be assigned to. As for the microstructure, it comprises the following items: code number, heading – the English idiom, explication of the figurative meanings, cultural foundation, references, comment, the data, the maps.

dig one's own grave. Chapter 6, *Cultural Symbols*, approaches WIs from a cultural semiotics viewpoint.[7] A valuable finding is the fact that the similarities regarding animal concepts can be traced back to writings of classical antiquity and also partly of Christianity, works on natural history, legends and other cultural codes. As for color symbols, BLACK and WHITE, then GREY and PINK/ROSE are the most important ones in terms of WIs. *Material Culture, Money and Living* are the source domains of WIs discussed in Chapter 7, cf. *to pay sb. in their own coin*, *to have a roof over one's head.* Chapter 8, *Forces of Nature, Weather, Plants and Animals*, shows that dangerous natural elements (FIRE, WATER, THUNDERSTORM, etc.) are a rich source domain of WIs, e.g. *a drop in the ocean, to be alike as two drops of water.* Chapter 9, *Time and Space* discusses the reflection of the two concepts constituting the perception of the world in the figurative lexicon, cf. *from time to time, to have seen better days.*

The source domain THE HUMAN BODY is presented in three successive chapters. Chapter 10 deals with *Gestures, Postures and Facial Expression.* A distinction is made between WIs involving a semiotized gesture and those based an unconsciously performed one. Among the former, two idioms are especially common: *to take off one's hat to sb.* and *to roll up one's sleeves*, resp. 59 and 67 languages and some non-European ones. In the latter, two units exceed 50 European languages, with some parallels in non-European ones: *to hang one's head* and *to walk with one's nose in the air.* Chapter 11, *Physical Reactions and Sensations*, continues to deal with the domain THE HUMAN BODY, cf. *to stand on one's own (two) feet, to burn one's fingers.* The most widespread is *to tighten one's belt*, reported for 52 European and several non-European languages. Chapter 12, *The Human Body*, is devoted to somatic figurative units. Only four WIs are reported for an over-average wide distribution: *to save one's skin, to lose one's head, to have a word on one's tongue,* and *to get on someone's nerves.* The number is lower than expected, considering their somatic character.

Chapter 13, *Textual Sources from Ancient, Medieval and Modern Times – Supplement to "WI Volume I"*, complements WI Vol. I with 25 newly identified WIs, e.g. *to be frightened of one's shadow, (to be) a fig leaf for sb.* Chapter 14 looks into *Quotations, Terms and Views of Recent Modern Times.* Except for Anglicisms (e.g. *the Cold War*), WIs come from French (*flea market*), Spanish (*the fifth column*), Russian (*to play the Russian roulette*), and Chinese (*a paper tiger*). They are not particularly widespread due to these WIs not having been incorporated by the lesser-used languages. Chapter 15 presents conclusions: all the results came as a surprise. Thanks to the research, now we know which figurative lexical units

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7 The symbolized concepts such as HEART, HEAD and TONGUE are discussed in Chapter 12.

constitute the "Lexicon of common figurative units" and which do not. This was only possible by systematic investigations made within the large-scale project "Widespread Idioms in Europe and Beyond".

This chapter also analyzes the possible causes of WIs. To explain WIs, one tends to refer to the contact linguistic model, the increasing influence of English or *polygenesis*. Piirainen contributes to the analysis of the causes of WIs stating that the previous explanations do not consider the nature of figurative expressions possessing two conceptual levels: "literal reading" and "lexicalized figurative meaning". In fact, there is a further possible explanation: "it is the independent recourse of individual languages to the same source concept evoked by the 'literal reading'" (p. 696). The fragments of text and world knowledge fixed in the lexical structure of idioms could have been widespread before turning into source concepts of idioms.

As outstanding examples of a multilingual cross-cultural research on WIs from a cultural and historical perspective, the books offer a comprehensive view of the issues discussed, with model examples of microanalysis of the collected units. The detailed character of the description contributes to their value: Piirainen presents a true and fair view on WIs and their origins against a broader linguo-cultural context.

Clarity is another strong point of these publications – the amount of data to be dealt with is impressive and therefore not easy to manage from an academic perspective, yet Piirainen succeeds in presenting her findings clearly. Both volumes are highly interesting and inspirational, useful for young scholars and experienced researchers. The books are reader-friendly, easy to follow, well-structured, and contain many indexes. They constitute a rich source of information for a wide readership and should be highly recommended not only for phraseologists but also for ethnolinguists and scholars specializing in contrastive studies, Eurolinguistics and European cultural studies.

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Der vorliegende Band beinhaltet verschiedene Forschungen im Bereich der kontrastiven Phraseologie Deutsch–Spanisch und legt unterschiedliche phraseologische Bereiche in Spanien und zur spanischen Sprache dar. Die spanische Phraseologieforschung hat sich in dieser Hinsicht in den letzten Jahrzehnten stark entwickelt. Wie im Vorwort von Gerd Wotjak erwähnt, fungiert sie in vielen Bereichen als Vorreiterin und Impulsgeberin für andere Sprachen. Der Band gibt eine thematische Breite wieder, in der sowohl komplexe semantische als auch pragmatische Aspekte mit hohem theoretischen Anspruch bearbeitet werden. Des Weiteren werden zahlreiche konkrete praktische Beispiele aus dem Sprachenpaar Spanisch–Deutsch dargelegt.

In ihrem Vorwort gibt Carmen **Mellado Blanco** einen Überblick über die kontrastive deutsch-spanische Phraseologie. Der Band versammelt eine Auswahl von Beiträgen, die während der *Internationalen Tagung zur kontrastiven Phraseologie Deutsch–Spanisch/Galicisch* (24.–25. November 2011, organisiert von der Forschungsgruppe FRASESPAL an der Universität Santiago de Compostela) vorgetragen wurden.

Die Beiträge können drei großen thematischen Blöcken zugeordnet werden. Im ersten Block wird vorwiegend die Semantik aus der Sicht der kognitiven Linguistik behandelt. Dazu gehört der Artikel von Aina **Torrent Lenzen** „La figura de la litotes en los sistemas fraseológicos del español y del alemán desde el punto de vista de la traductología", in dem der andersartige Motivierungsmechanismus der Litotes beschrieben wird. Wie Torrent Lenzen betont, sollte hierbei auf der Textebene nicht von "Teil- oder Nulläquivalenz" die Rede sein, denn auf dieser Ebene handelt es sich um pragmatische Äquivalenz, die unabhängig von der konkreten Äquivalenz wiedergegeben wird.

Der Artikel von Idalete **Dias** „Die idiomatische Synonimie und die sprechaktrestringierten Idiome. Eine kontrastive Untersuchung: Deutsch–Portugiesisch–Spanisch" befasst sich mit der kontrastiven Sicht der Idiome in den drei Sprachen. Der Artikel der Mitglieder von FRASESPAL (Nely Iglesias, Carmen Losada Aldrey und Carmen Mellado Blanco) Nely **Iglesias** und Carmen **Losada Aldrey** „*Mir dröhnt der Kopf!:* GERÄUSCH als Krankheitsmetapher" nimmt eine nähere Untersuchung dieser anhand der kognitiven Metapherntheorie vor und führt so eine Systematisierung der den Phraseologismen zugrunde liegenden Quellbereiche und der Bildschemata durch.

Inés **Olza** versucht in „Sobre los límites entre metáfora y metonimia en la motivación de las unidades fraseológicas, con ejemplos del español y el alemán" zu erklären, inwiefern die Metaphern die Außenwelt im mentalen Lexikon der unterschiedlichen Sprachen konzeptualisieren und wie die Bedeutung als mentales Phänomen mit ‚Konzeptualisierung' gleichzusetzen ist. Dabei werden die Wechselbeziehungen zwischen Metapher und Metonimie hervorgehoben.

Carmen **Mellado Blanco** weist in ihrem Artikel „Das idiomatische Begriffsfeld 'viel reden' im Deutschen und im Spanischen" darauf hin, dass es innerhalb der verschiedenen Unterbegriffsfelder signifikante Schnitt- und Berührungspunkte gibt und dies wiederum unter Berücksichtigung der Vernetzung der kognitiven Metaphern im mentalen Lexikon als holistische Widerspiegelung der Außenwelt verstanden werden muss.

Sabine **Geck** analysiert in ihrer Arbeit „Phraseologie der Sinne", welchen Platz die Phraseologismen aus der Quelldomäne SINNE innerhalb des komplexen Geflechts der metonymischen und metaphorischen Widerspiegelungen einnehmen, wobei die phraseologische Polysemie durch die Teilhabe bestimmter Konstituenten an mehreren metonymischen und metaphorischen Modellen aufgezeigt wird.

Im zweiten Block werden die Routineformeln im Deutschen und Spanischen aus pragmatischer und prosodischer Sicht behandelt. Dazu gehört der Artikel von María Luisa **Schilling Rodríguez** „*Wem sagst du das! - ¡Si lo sabré yo!*: Fórmulas rutinarias alemanas y españolas que expresan asentimiento", in dem diese auf den (polyfunktionalen) illokutionären Wert der expressiven Routineformeln und auf die Erstellung von möglichen neuen Äquivalenzpaaren in beiden Sprachen aufmerksam macht.

Laura **Amigot Castillo** geht Routineformeln in „*Was weiß ICH!*: El componente prosódico en las fórmulas rutinarias expresivas del alemán. Un análisis a partir de muestras orales", einer empirischen Untersuchung der prosodischen Unterschiede zwischen deutschen Routineformeln und ihren homonymen nicht-phraseologischen Korrelaten, aus einer völlig neuen Perspektive an.

Macià **Riutort Riutort** macht in ihrem Beitrag „Phraseologische Einheiten der Ausspracheschulung des Deutschen aus der DaF-Perspektive in Spanien" eine didaktische Annäherung an die deutsche Phraseologie und spricht sich für eine Einbeziehung der deutschen Phraseologismen in die Vermittlung der Phonetik im DaF-Unterricht in Spanien aus.

Die Beiträge im dritten Block befassen sich mit spezifischen Aspekten bestimmter Phraseologismentypen im Deutschen und im Spanischen, und zwar den Kollokationen, den pronominalen Phraseologismen und den Diskursmarkern. Eröffnet wird dieser Block durch den Beitrag von Herbert J. **Holzinger**

„Kollokationen im Deutschen und im Spanischen", der die Kollokationen unter drei Gesichtspunkten näher bestimmt: Definitionsabgrenzung der Kollokationen von Idiomen und freien binären Syntagmen; Beschreibung der Unzulänglichkeiten in der Beschreibung der Kollokationen in den zweisprachigen Wörterbüchern; und Einbeziehung der Kollokationen in den aktiven Erwerbsprozess der Fremdsprache.

Darauf folgen die Beiträge von Estebán T. **Montoro del Arco** und Carsten **Sinner** „Pronominale Phraseolexeme. Beschreibung und kontrastive Analyse Spanisch–Deutsch" sowie von Ferran **Robles i Sabater** „Las locuciones marcadoras de reformulación en alemán y español", die beide den reichen pragmatischen Wert der pronominalen Phraseolexeme belegen. Dabei untersuchen sie einige paradigmatische Übersetzungsprobleme auf kontrastiver Basis und heben dabei die Produktivität dieser Einheiten im Spanischen und Deutschen hervor. Ferran Robles i Sabaters „Las locuciones marcadoras de reformulación en alemán y español" handelt von den Diskursmarkern im Deutschen und im Spanischen, wobei die sogenannten *gesprächsspezifischen Formeln* in beiden Sprachen kontrastiv dargestellt und analysiert werden. Ebenfalls wird hervorgehoben, dass diese Art von Diskursmarkern im Allgemeinen ähnlichen Mustern bezüglich der Lexik, Semantik und Grammatik folgt.

Im Beitrag von Dmitrij **Dobrovol'skij** werden Grundfragen der kontrastiven Phraseologie- und Phraseographieforschung dargestellt. Dabei plädiert Dobrovol'skij für eine adäquate linguistische Darstellung der zwischensprachlichen Idiom-Äquivalenz. Es sollen in dieser Hinsicht zwei verschiedene Ebenen auseinandergehalten werden: Äquivalenz auf Textebene und Äquivalenz auf Sprachsystemebene. Welcher dieser beiden Aspekte bei der Erstellung zweisprachiger Wörterbücher zugrunde gelegt werden sollte, ist dabei die Kernfrage. Eine mögliche Lösung wäre es sicherlich, sich an der ‚funktionalen Äquivalenz' zu orientieren.

Festzuhalten wäre also, dass sich die kontrastive Phraseologieforschung in den letzten Jahren in mehrere Richtungen aufgefächert hat (nicht nur Lexikologie oder Morphologie, sondern auch Pragmatik), jedoch immer noch zu wenig ususorientiert ist. Es fehlen noch immer Studien, die systematisch auf die semantisch-pragmatische Spezifizität eingehen. Mit dem vorliegenden Band wird versucht, ebendiese Forschungslücke zu schliessen.

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