

Acta Universitatis Sapientiae

Philologica

Volume 8, Number 3, 2016

STUDIES ON CULTURE

Sapientia Hungarian University of Transylvania
Scientia Publishing House

Contents

<i>András ZOPUS</i>	
Bilingualism and Diglossia as Sociocultural Phenomena in Romanian–Hungarian Translations in Transylvania	5
<i>Ildikó PUSZTAI-VARGA</i>	
Cultural Dimensions of Poetry Translation. Translation Solutions of Culturally-Bound Lexical Elements in Hungarian and English Translations of Finnish Poems	17
<i>Andrea GÖTZ</i>	
<i>Vajon</i> in Translated Hungarian. Diverging Patterns in Two Fiction Genres. . .	31
<i>Rita PLETL</i>	
Linguistic Issues in Széchenyi’s Oeuvre (Plurilingualism, Multilingualism, Mother Tongue)	43
<i>Doina BUTIURCA</i>	
Expansion Patterns of the Terminological Metaphor	53
<i>Imola Katalin NAGY</i>	
Handling Old Transylvanian Apple Variety Names in Translation	61
<i>Gabriella KOVÁCS</i>	
About the Definition, Classification, and Translation Strategies of Idioms . .	85
<i>Attila IMRE</i>	
Leverage in Managing Future Translators	103
<i>Csaba Attila BOTH</i>	
Phonological Phenomena of Hungarian Loanwords in the Romanian Language.	117
<i>Olivia SEIDL-PÉCH</i>	
Zu theoretischen und praktischen Aspekten des Fachübersetzens I. Verwendbarkeit von Textkorpora für das Fachübersetzen und für die Übersetzungswissenschaft	127
<i>Attila KELEMEN</i>	
Die ersten skandinavischen Bibelübersetzungen und ihre soziokulturellen Auswirkungen	137
<i>Krisztina SEBESTYÉN</i>	
Auf die Spuren der rätselhaften Lehrbuchlisten: was zeigen die Zahlen uns darin?	149
Book Reviews	
<i>Attila IMRE</i>	
Marinela Burada–Raluca Sinu: Research and Practice in Lexicography. Editura Universităţii Transilvania, Braşov, 2016	171

LAJOS Katalin

Variants of Identity – Identity in Change

Erzsébet Dani: Identitásgyarmatosítás Erdélyben. Identitásdrámák és interkulturális stratégiák a Trianon utáni székelymagyar irodalomban.

[Colonization of Identity in Transylvania. Dramas of Identity

and Intercultural Communication in Székely-Hungarian Literature

after Trianon.] Pro-Print Publishing House, Miercurea-Ciuc, 2016177



Bilingualism and Diglossia as Sociocultural Phenomena in Romanian–Hungarian Translations in Transylvania

András ZOPUS

Institution of Linguistics and Literature
University of Nyíregyháza
drsza@yahoo.com

Abstract. My study aims to scrutinize the extent to which bilingualism and diglossia influence Transylvanian translators' texts when the target language is Hungarian. While studying the narrower and wider interpretations of these linguistic phenomena, we may find that all the conditions are given that are required for us to say: Transylvanian translators' bilingualism and diglossia may be considered as facts, and socio-lingual effects become tangible in various translations.

Keywords: bilingualism, diglossia, translator, translation, Transylvania

While working as both a translator and teacher, I encounter various translations almost day by day, either when doing a translation or checking a specific translation. Exploring the extent to which the translators' bilingualism/diglossia influences their completed assignments, I aim to describe some aspects of several Romanian–Hungarian translations prepared by a number of translators from Transylvania. The phenomena I scrutinize in my study do not link simply to a single translator and his/her translations; I have a close look at the general characteristics of numerous translations prepared all over in Transylvania. The official language of the state – being in majority and influencing minorities –, the more or less satisfactory knowledge of Romanian culture and traditions make the presence of lingual-cultural influences tangible in various translations. These influences, however, should appear in the translator's theoretical knowledge only, not at all in the complete translation.

Amongst translators, one can frequently find people who translate – mastering two languages or more –, but do not possess the basic sorts of a translator's competence. It may be a cliché, but bilingualism does not automatically mean preparing professional translations. To analyse the lingual-cultural influences

appearing in the translations in question, we need to differentiate bilingualism and diglossia for these situations are not clearly uniform or equivalent.

Several definitions have been created to define bilingualism. One of the most inclusive and general definitions was provided by Bloomfield (Bloomfield 1933: 56). He considered ‘real’ bilinguals those mastering both languages at a native-like level. This approach is called ‘double monolingualism’, i.e. bilingualism is simply a mechanical aggregate of two languages. On the contrary, in 1961, Diebold set up a minimal definition of bilingualism as the aforementioned knowledge of a native language. In Diebold’s definition, bilingualism is ‘the ability of contacting the possible models of a second language and using these in the context of the mother tongue’.¹ Accordingly, those only understanding – more or less – some communication in the second language are also bilingual. In 1977, Haugen’s theory suggested that those people are bilingual who have basic second language skills through which they are able to form complete and sensible sentences.

In an ideal case, coexistent lingual systems are characterized by balanced bilingualism, i.e. the individual knows both languages to the same extent. In everyday reality, this condition is rather exceptional amongst the translators. In fact, a translator’s levels of competence for both languages are mainly quite different when performing translation processes. On the basis of this premiss: language is the device for communicating and thinking; we may add the following sorts of sociolinguistic competence to the constituents of linguistic competence (Várkuti, 2006):

1. Linguistic competence (the knowledge of vocabulary and grammatical rules);
2. Communicative competence (the knowledge of accepted linguistic behaviour in the current situation);
3. Communicative competence of technical terms.

Therefore, the competence of technical terms founded on complex interactions ought to be a basic skill for all the technical translators. This is defined by Douglas as follows:

‘Specific purpose language ability results from the interaction between specific purpose background knowledge and language ability, by means of strategic competence’ (Douglas 2000: 40) – in a specific-purpose context. In the given situation of specific-purpose communication, conveying information and decoding meanings are ensured by specific knowledge and relevant content because the translator – relying on his/her own set of competence and abilities – uses his/her command of language and specific-purpose background knowledge in such a way that the message through the translator’s communication should have sensible linguistic units (performances) both for himself/herself and the

1 ‘incipient bilingualism’

recipient(s) of the target language. What Douglas called specific-purpose language ability – which reveals in communicative specific-purpose language contexts and requires a predetermined language use required by the technical context by definition – is communicative specific-purpose language competence.

The Baker model is one of the most appropriate ways to depict the mental representation of bilingual competence and the acquisition of linguistic systems (Baker 2002: 145):

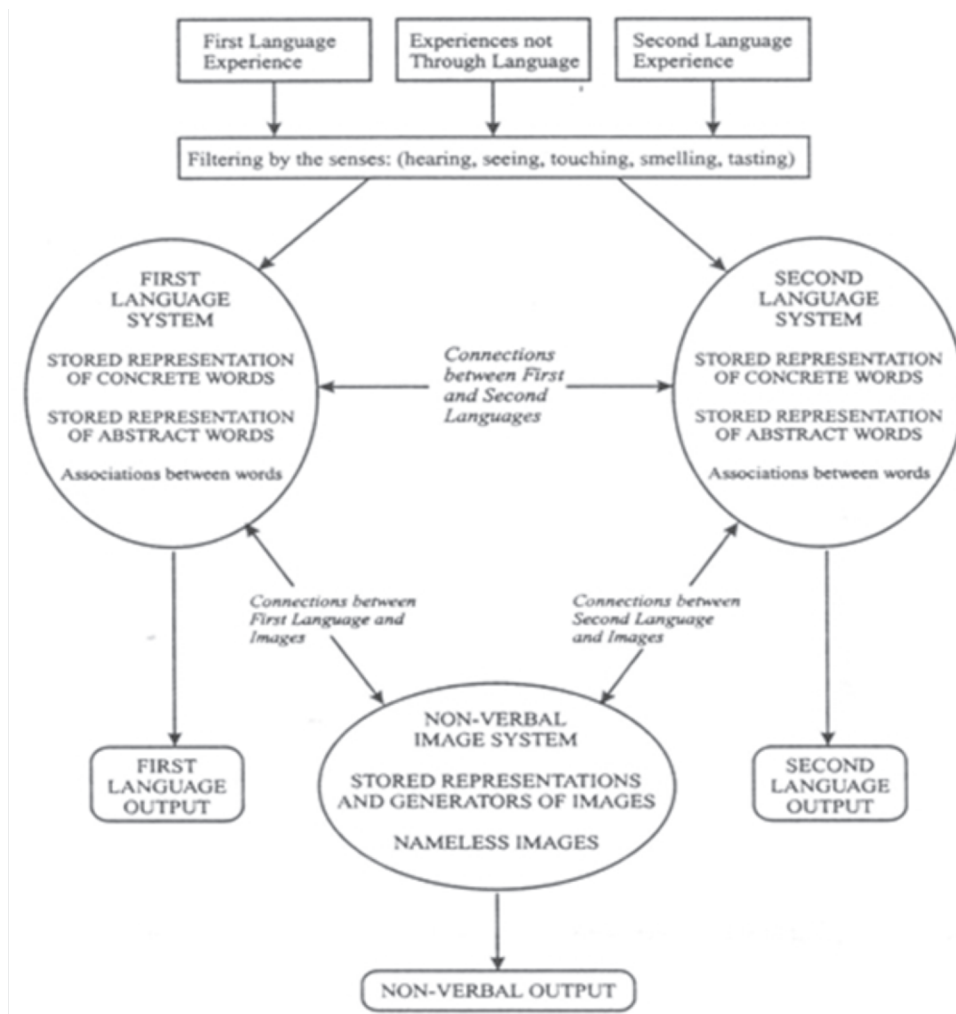


Figure 1. *Bilingual dual-coding model*

Regarding Transylvanian translators, diglossia possibly comes up in addition to bilingualism. Charles Ferguson was the first linguist to determine the concept

of diglossia, defined as a linguistic situation in which there are two coexistent versions but having utterly different social functions in a given community (Ferguson 1959: 354). The essence of Ferguson's definition is that the functions of the two variations detach from each other in a relevant way; but then again both dialects are spoken by each member of the community: the 'high' one (H) is the language of religion, politics, scientific presentations, high culture, news service, newspapers, and poetry, while the low (L) one is that of private conversations, show business, and vernacular literature. These two variations coexist, rounding out each other, and neither is used for the other's function. There are several important features of situations of diglossia, but we may emphasize from these the fact that version L is acquired at home, thus becoming the mother tongue of everyone, while variation H is not spoken as a mother tongue but learnt at school. As a consequence, variation L is 'perfectly' known by every speaker; they, however, show differences of perfection regarding variation H. It is highly prestigious in diglossic communities; many times, it is considered 'nicer' or 'more logical' by the speakers than variation L. Then again, the latter one is the symbol of internal unity of the community as well. In the speakers' minds, the two variations distinctly detach from each other, and, accordingly, literature has termed them separately. Variation H has completely standardized, uniform and accepted norms, while variation L does not always have any written form either. If not so, there may be several local forms as well. There may be various differences of various degrees in terms of grammar and vocabulary between variations H and L.

It is specific to diglossia that the vocabularies of variations H and L are mainly the same, but they contain very typical, distinct pairs of words; the grammar of variation H tends to be more sophisticated, including structures not to be found in variation L. The prerequisite of the genesis of diglossia is that the community of speakers should have a long written legacy. In this way, spoken variations may be rather different from the variations of literacy, which are always more conservative than spoken variations. It is also necessary that only few should possess variation H for a long time, so knowing it ensures high authority, perpetuating and enhancing segregation in society. Summing up, diglossia applies to a certain community of speakers, but not necessarily to all of its members: maybe the prestigious variation H is understood and may be used by a thin stratum only.

The relatively inflexible system of the Fergusonian diglossia is expanded by Fishman, who distinguishes bilingualism and diglossia, and uses these concepts in a slightly unconventional way. By bilingualism he means the psychological state of a person who speaks more than one language variations; and by diglossia, the social distribution of language variations used for various communicative purposes (Schleicher 1997: 124). Pursuant to this approach, Fishman has a broad interpretation of diglossia, and also accepts if variations H and L are not cognate;

moreover, if there is a functional division between a standard language and one of its dialects, he terms this situation diglossia as well. It follows that a number of dialects (a number of variation L's) may also belong to the same standard language (variation H). The chart below summarizes Fishman's theory:

Table 1. *Fishman's reformulation*

	+ Diglossia	– Diglossia
+ Bilingualism	Everyone in a community knows both H and L, which are functionally differentiated.	An unstable, transitional situation in which everyone in a community knows both H and L but are shifting to H.
– Bilingualism	Speakers of H rule over speakers of L.	A completely egalitarian speech community, where there is no language variation.

Analysing the previous theories and models, Fasold formulates several criteria, the aggregate of which is sufficient for us to speak about diglossia: Function, Prestige, Literary Heritage, Acquisition, Standardization, Stability, Grammar, Lexicon, and Phonology (Fasold, 1984). On the basis of the above criteria, Fasold makes distinction between three cases of diglossia: overlapping diglossia, double-nested diglossia, and linear polyglossia; and after reviewing literature, he formulates the following definition:

In a broader sense, diglossia means that a community uses a highly-esteemed segment of its linguistic repertoire (this segment is usually acquired not first but later, consciously and through formal education) in situations considered to be more formal, controlled; and a less-esteemed segment (which is the first to be learnt, with minimal conscious effort, if any) that may have links of any degrees – from stylistic differences to different languages – to the highly-esteemed segment, in situations regarded more informal and confidential (Fasold 1984: 53).

Diglossia may be best explained by using Harold's concentric model (Harold 2005: 2108): its way of approach makes it clear how variation L – considered to be of lower prestige – is surrounded by both the variations of educated languages and the variation H of the mother language (2).

While analysing the definitions of bilingualism and diglossia, we may state that Transylvanian translators' situation is clear from the point of view of bilingualism because criteria in broader and narrower senses are met, e.g.: both Hungarian and Romanian are mastered as mother tongues (Bloomfield 1933), translators have one of the four basic communicative skills (speaking, listening comprehension, writing, and reading) in the second language (in this case: Romanian) in addition to the first one (MacNamara 1967), they are able to communicate in at least two languages in a mono- or multilingual community as well, and they are able to

identify themselves or sympathize with both (or all) groups of languages and cultures partly or completely (Skutnabb-Kangas 1984).

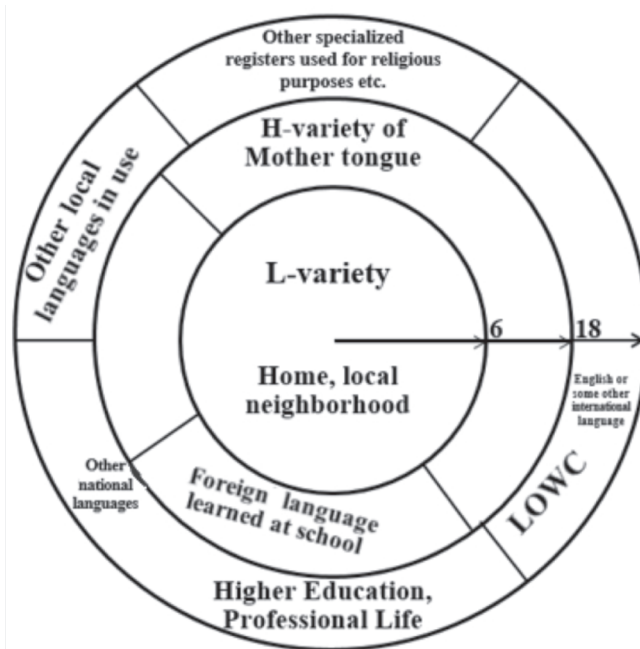


Figure 2. *Language repertoires as a function of age, education, and life experience*

The situation is not so clear from the point of view of diglossia because Ferguson's criteria (variations L and H) do not seem to be met as neither dialects – including the Székely dialect – nor the dialects spoken in scattered areas may be considered inferior variations of standard Hungarian by the classical definitions and criteria of diglossia either. To justify that there is diglossia in some sense amongst the given Transylvanian translators, we need to talk about a regional standard language which has evolved at the boundaries of dialects. This regional standard language is a variation of the standard language, the first one having evolved through dialectal interactions; moreover, its place is between dialects and the standard language in terms of its relationship to norms. When writing, its users use the literary variation, while their utterances are dominated by standard language norms, but one can observe the traits of surrounding dialects, depending on locality and time to various extents. That regional standard language as a phenomenon of contacts has appeared may be interpreted not only as the expansion of standard language towards regionalism but also as the spot of intrusion of regionality into standard language. According

to the model of variability, under the influence of standard language, the rules of competence of dialects are added to those rules of the standard language in such a way that some that are typical to dialects remain. In addition, we may say that a new regional substandard is taking shape as a consequence of primarily three tendencies: dialects are pushed back, they are becoming variable and destandardizing, and they are losing their diglossic features (3). ‘Obviously, losing diglossic features may take place amongst diglossic speakers only (dialectal + regional standard lingual, dialectal + standard lingual, regional standard lingual + standard lingual), resulting in giving up the dialect or the regional standard language’ (Kiss 2013: 88).

Although diglossia applies basically to the relationship between standard language and dialect² (Kiss 1995: 232), in my opinion, the questions arising during the usage of standard language and the regional standard language may also be relevant here. On the basis of the examined translations, we may state that diglossia – in addition to bilingualism – is also typical of most Transylvanian translators. If so, we may also state they know two non-stylistic variations of a given language (in our case: Hungarian), and they use them according to the situations of translation.³ In translating, we may observe several instances when translators prefer some variation to others (the preferred one is usually their regional standard language) and, when preparing texts in the Hungarian target language, they use the regional standard language of the given locality, using this to interpret source texts and create the technical terms and concepts for the target texts. When preparing and interpreting target texts to be written in Hungarian, Transylvanian translators very often neglect the technical language of law, economy, etc.⁴ used in Hungary – therefore, these sorts of languages connect to standard Hungarian. Instead, they tend to use the concepts, expressions, and translation routines of the regional standard language known to them, a practice which often results in misunderstandings and incorrect translations, e.g. (4):

The language data analysed should be classified according to the type of contact phenomenon: direct, indirect, and hybrid structures.

(1) direct borrowings (loanwords):

Karióka (‘felt-tip pen’): the transcribed form of the Romanian ‘cariocă’. Correctly: *filctoll* (‘felt-tip pen’).

Doszár (‘dossier’): the transcribed form of the Romanian ‘dosar’. Correctly: *dosszié* (‘dossier’).

2 ‘Diglossia’s “high” variation pair is the current standard language, its “lower” pair, a dialect’.

3 E.g.: not knowing or mistakenly knowing laws or technical terms used in Hungary; the relationship between standard Hungarian, sorts of technical language, and the translator using a regional standard language; the translator’s competence in terms of mother tongue, etc.

4 To term this phenomenon, western literature often uses ‘bidialectalism’.

Perfúzió ('infusion'): the transcribed form of the Romanian 'perfuzie'. Correctly: *infúzió* ('infusion').

Pix ('ball-pen'): the transcribed form of the Romanian 'pix'. Correctly: *golyóstoll* ('ball-pen').

Maszlina ('olive'): the transcribed form of the Romanian 'măslină'. Correctly: *olívabogyó* or *olajbogyó* ('olive').

Buletin ('identity card'): the transcribed form of the Romanian 'buletin'. Correctly: *személyazonossági igazolvány* ('identity card').

Ficujka ('a slip of paper'): the transcribed form of the Romanian 'fițuică'. Correctly: *cetli* ('a slip of paper').

Vinete ('aubergine'): the transcribed form of the Romanian 'vânătă'. Correctly: *padlizsán* ('aubergine').

Punga ('a big or small plastic bag'): the transcribed form of the Romanian 'pungă'. Correctly: *műanyag szatyor, zacskó* ('a big or small plastic bag').

Jaurt ('yogurt'): the transcribed form of the Romanian 'iaurt'. Correctly: *joghurt* ('yogurt').

Szponzorizál ('to sponsor'): the transcribed form of the Romanian 'sponsorizează'. Correctly: *szponzorál* ('to sponsor').

(2) indirect borrowings (loanshifts):

Fizikai személy ('physical person'): the verbatim translation of the Romanian 'persoană fizică'. Correctly: *természetes személy* ('natural person').

Egészségügyi rendőrség ('sanitary police'): the verbatim translation of the Romanian 'poliția sanitară'. Correctly: *tisztiorvosi szolgálat* ('medical officer's service'), sometimes *egészségügyi felügyelőség* ('sanitary inspectorate').

Közszállítás ('common transport'): the verbatim translation of the Romanian 'transport în comun'. Correctly: *tömegközlekedés* ('public transport').

Régiség ('oldness'): the verbatim translation of the Romanian 'vechime (în muncă)'. Correctly: *szolgálati idő, munkaviszony, szakmai gyakorlat* ('period of service', 'employment', 'field practice').

(3) hybrid structures:

Budzetáris intézmény ('budgetary institution'): appears as the verbatim translation of the Romanian 'instituție bugetară' in Hungarian official language and translations in Romania. Correctly: *költségvetési intézmény* ('budgetary institution'), i.e.: an institution financed through the national budget.

Sofőriskola ('to sponsor'): the verbatim translation of the Romanian 'școală de soferi'. Correctly: *autósiskola* ('driving school').

Similarly to the northern and southern Hungarian regional standard languages, the Transylvanian one is also distinguished by the marks of being isolated from the Hungarian standard language, and of developing separately. Translators'

attitudes towards regional variations and views of regional standard language are duly reflected in translations. Since regional standard language is the result of the equalization between dialects and the variation of standard language, i.e. it is a special language usage having functions linked to standard language but also showing features of regionalism, due to the regional awareness of identity, it is the units of regional standard language that occur in translations as well. We may observe the higher prestige of regional standard language in the case of secondary school students in Szeklerland, too. Their value judgement of language is permeated by the Transylvanistic attitude and views of life; they have a positive attitude towards their mother tongue/mother dialect. The (standard) variation in Hungary seems to be of a lower prestige – a way of attitude, which may originate from being a minority (Bodó-Lukács 2012: 5). We may as well regard the occurrence of units of regional language in translations as a symbol of the cohesion of community – although that occurrence contradicts both standard language and technical language.

Bilingual translators have a dual linguistic competence. This, however, is not always equally precise, i.e. it is more complex and comprehensive in the case of the first language than in the other one(s). Bilingual translators' technical knowledge and qualifications are often incomplete in terms of Hungarian standard and technical languages. A profound knowledge is, however, essential for them to translate source language texts (here: Romanian ones) into the target language (Hungarian) in a proper, professional, and accurate manner. The vast majority of Transylvanian translators with Hungarian mother tongue have linguistic competences regarding both languages, but it will not follow that they automatically choose the appropriate translation structure or technical term on the basis of linguistic competences. Namely, linguistic competence is simply necessary but not sufficient to do professional and accurate translations. We may state that bilingual translators may be at outstanding levels of writing and reading competences with regard to both languages, but this is still not sufficient for the accurate translation of texts or documents as being of various kinds. A technical translator needs to attain a special linguistic training to do accurate translations meeting professional requirements. If the translation is done by a bilingual translator lacking practice and professional skills, he or she will not be able to render the meaning and nuances of the original text, and therefore translations done by that translator may include misunderstandings and mistakes.

In sum, we may state that bilingualism and diglossia imply and ensure unlimited advantages for translators in addition to the threats inherent in translations; in translations, these are units being fully intelligible to the users of regional standard language but incorrect from the viewpoint of technical translations, and sometimes even unintelligible to customers using standard Hungarian.

References

- Baker, C. 2002. Foundations of bilingual education and bilingualism. In: *Bilingual education and bilingualism*. Series: 27. Clevedon–Buffalo–Toronto–Sydney.
- Bloomfield, L. 1933. *Language*. Holt, Rinehart & Winston, New York.
- Bodó-Lukács, Cs. 2012. *Székelyföldi középiskolások anyanyelvi tudata és anyanyelvhasználata szociolingvisztikai megközelítésben*. Doktori disszertáció ('The awareness of native language amongst secondary school students in Szeklerland: a socio-lingual point of view.' PhD dissertation): [http:// doktori. btk.elte.hu/lingv/bodolukacsilla/tezis.pdf](http://doktori.btk.elte.hu/lingv/bodolukacsilla/tezis.pdf).
- Diebold, R. 1961. Incipient bilingualism. In: *Language* 37: 97–112.
- Douglas, D. 2000. *Assessing languages for specific purposes*. Cambridge University Press, Cambridge.
- Fasold, R. 1984. *The sociolinguistics of society*. Wiley-Blackwell, Oxford.
- Ferguson, Ch. 1959. Diglossia. In: Bratt Paulston, Ch. & Tucker, G. R. (eds), *Sociolinguistics. The essential readings*. Malden (MA). Blackwell Publishing, Oxford.
- Haugen, E. 1977. Norm and deviation in bilingual community. In: Hornby, P. (ed.), *Bilingualism: psychological, social, and educational implications*. Academic Press, New York.
- Kiss, J. 1995. *Társadalom és nyelvhasználat*. ('Society and Use of Language'). Nemzeti Tankönyvkiadó, Budapest.
2013. A regionális nyelvhasználat és a nyelvi kontaktusok. Problémavázlat. ('The use of regional language and language contacts.' A draft). *Nyelvelmélet és Kontaktológia* 2. ('Theory of language and contactology 2.'). 80–94.
- Macnamara, J. 1967. The bilingual's linguistic performance. *Journal of Social Issues* 23: 58–77.
- Schiffman, F. H. 2005. Bilingualism in South Asia: friend or foe? In: James Cohen, Kara T. McAlister, Kellie Rolstad, Jeff MacSwan (eds), *Proceedings of the 4th International Symposium on Bilingualism*. 2104–2114. Somerville, MA: Cascadilla Press.
- Schleicher, N. 1997. A diglosszia elméletei és kritikája. ('Theories and critique of diglossia'). *Jel-Kép*. 123–130.
- Skutnabb-Kangas, T. 1984. *Bilingualism or not: the education of minorities*. Multilingual Matters, Avon, Cleveland.
- Várkuti, A. 2006. Bilingvis kompetencia, kognitív elméletek és a kétnyelvűség hatásai az oktatásban. ('Bilingual competence, cognitive theories, and the effects of bilingualism in education'): [http://www.kettannyelvu.com/public/varkuti%20anna%20\(2006\)%20bilingvis%20kompetencia,%20kognitiv%20elmeletek%20es%20a%20ketnyelvuseg.ppt](http://www.kettannyelvu.com/public/varkuti%20anna%20(2006)%20bilingvis%20kompetencia,%20kognitiv%20elmeletek%20es%20a%20ketnyelvuseg.ppt) (20.3.2016).

Internet sources

- Havril, Á. A szaknyelvtudás konstruktumának modellezése. ('Modelling the construct of technical language command'): http://www.kodolanyi.hu/manye/2011_szombathely/kotet/45_havril.pdf. (20.03.2016.).
- Schiffman, F. H. Examples of complex real situations. <http://ccat.sas.upenn.edu/~haroldfs/messeas/regrep/node4.html> (20.03.2016).
- Kiss, J. A regionális nyelvhasználat és a nyelvi kontaktusok. ('The use of regional language and language contacts'): <https://btk.ppke.hu/uploads/articles/16444/file/Kiss%20Jen%C5%91.doc> (20.03.2016).
- Komoróczy, Gy. Erdélyi Magyar Nyelvművelő Zsebkönyv. ('Transylvanian handbook of correct usage'): <http://www.diva.eoldal.hu/cikkek/erdelyi-magyar-nyelvmuvelo-zsebkonyv.html>.



Cultural Dimensions of Poetry Translation

Translation Solutions of Culturally-Bound Lexical Elements in Hungarian and English Translations of Finnish Poems

Ildikó PUSZTAI-VARGA

University of Szeged

Faculty of Economics and Business Administration

ildiko.pusztai.varga@gmail.com

Abstract. The present research analyses Hungarian and English target-language translations of contemporary Finnish poems. The translation solutions of culturally-bound lexical elements are compared in both Finnish–Hungarian and Finnish–English translation directions. The analysis is carried out using a text corpus comprising Hungarian and English translations of Finnish poems published after 1950. The text corpus consists of 160 Finnish source poems and their 160 Hungarian and 160 English target-language translations. The objective of the research is to reveal the cultural aspects of the translation of poetry and to answer the question as to what types of translation solutions literary translators use when translating culturally-bound lexical elements in Finnish poems into Hungarian and English. Results show that English-language translators of contemporary Finnish poems more frequently use translation solutions which are less creative and do not stray far from the original source language text. Hungarian translators, on the other hand, are more courageous in deviating from the source text and adapting their translations to the target language. This can be explained by reference to the two translation contexts or as a result of genre-specific reasons.

Keywords: translation solution, culturally-bound lexical element, poetry translation, text corpus

1. Subject of research

This research analyses Hungarian and English target-language translations of contemporary Finnish poems. The translation solutions of culturally-bound lexical elements are compared in both Finnish–Hungarian and Finnish–English translation directions. The analysis is carried out using a text corpus comprising

Hungarian and English translations of Finnish poems published after 1950. The text corpus consists of 160 Finnish source poems and their 160 Hungarian and 160 English target language translations.

In existing research, culturally-bound expressions are mainly studied in the contexts of literary prose, film captions, or, less frequently, in specialized texts. No research has been carried out, however, on the translation strategies of culturally-bound expressions in poems. The present study is the first to analyse the translation solutions of culturally-bound expressions in a text corpus containing source poems and their translations, collected according to strictly defined criteria.

2. Research objectives and preliminary research observations

In describing the translation solutions of culturally-bound lexical elements, the objective of the present research is to reveal the cultural aspects of the translation of poetry. It also aims to verify the claim that behind the apparently individual strategies of translators certain translation regularities and tendencies can be detected also in translations of literary texts. Combining the paradigm of text linguistics and that of cultural research, the study aims at revealing the culturally-bound position of both the literary translator and the translation researcher, as well as its effect on the translation and research process. In this way, the research follows the humanistic methodology of cultural anthropology by reflecting on the role of the researcher. The research also aims to define the concept of culturally-bound lexical elements, based on the conclusions of the empirical research.

The study begins from the preliminary research observation that poetry translation is a culture-mediating activity in which, besides creativity, cultural constraints also influence translation decisions. Another preliminary research observation regarding the particular text corpus utilized is that Hungarian translations of modern Finnish poetry activate more creative and more domesticating translation solutions than the English translations of the same Finnish poems.

This work seeks to answer the question as to what types of translation solutions literary translators use when translating culturally-bound language items in Finnish poems into Hungarian and English. It studies how Hungarian and English target text solutions differ from each other, and if there are any similarities between the types and frequency of translation solutions within the Hungarian- and the English-language corpus. In the course of qualitative research, the question as to what extent the relationship between source-, and target-culture influences the translation solutions is also addressed.

3. Theoretical background

This study is an example of translation-theory-oriented poetry research, comparing several target language translations of the same source text. It is the first to analyse thoroughly a text corpus of poetry selected according to strict criteria, focusing on a particular research problem, namely the translation of culturally-bound items.

The research is based on the culture concept defined by contemporary symbolic and interpretative anthropology. According to this, a culture is “a negotiated set of shared symbolic systems that guide individuals’ behaviors and incline them to function as a group” (Chen–Starosta 1998: 26). According to this dynamic frame, which emphasizes instantaneity and the symbol-creating ability of the interpretative community, symbols are not self-evident, but can be interpreted solely in a given context. These interpretations are owned by those defining and constantly creating them. People form culture-based groups and, according to the dynamic interpretation of identity, an individual may be a member of several such groups at the same time. This concept of culture brings us closer to the interpretation of culturally-bound lexical elements, according to which language items suggesting special connotations within the community using that particular symbol may be considered culturally bound (Forgács 2004: 39–40). Connotative content is thus analysed as a meaning shared by the members of a given cultural community. The paper compares Hungarian and English translations of modern Finnish poems. When translations from Finnish into Hungarian are studied, the analysis focuses on the translation process between two languages of limited diffusion and between two less dominant literary contexts. However, when translations from Finnish into English are studied, a translation process from a language of limited diffusion into a global language and texts from a marginal literary context transferred into a dominant literature are considered. These two different translation contexts and the double role of the author of present study – that of the researcher and of the translator – are analysed and reflected on throughout the study.

The research defines the concept of culturally-bound lexical elements based on the connotative meaning connected to them. By separating the denotative meaning of the selected words (which is the relationship between words and the entities in the world to which they refer), the study focuses on the connotative meaning of the lexical elements selected in the source texts. Connotative meaning is defined here as the personal or emotional associations which are suggested by words (Crystal 1994: 80, Hatim–Mason 1992: 112–113, Klaudy 2006: 149, 159).

Consequently, the study considers lexical elements culturally bound if they have connotative meanings shared by members of the source community. A lexical element can be one word or a combination of words, regardless of their word class. The definition is thus source-culture-oriented since lexical elements

are considered culturally bound within the source texts and not in their relation to their target-language equivalents.

It is important to note, however, that despite the fact that culturally-bound words are selected in the source poems regardless of the translation context, in the course of analysing the translation solutions of these source lexical elements, conclusions are interpreted and relevant solely in the context of the given source- and target-language pairs and cultures.

The study also creates its own typology of translation solutions based on classifications of previous studies.

4. Research data

A strictly defined text corpus was used, containing Finnish source poems and their Hungarian and English target-language translations. This was compiled by the author following strict criteria defined at the beginning of the project, without any content selection. The complex work of compiling the corpus took several years and involved visits to several countries.

In selecting material for the corpus, both the Finnish source poem and its Hungarian and English translations had to be works published in poetry collections, anthologies, or literary journals. Thus, the basic criterion was that the Finnish source poem had a translation both in Hungarian and English. The fact that only published poems are chosen for inclusion in the text corpus guarantees that the source and the two target reading audiences accept the texts as poems. Consequently, these poems may be studied as expressions of the respective cultural communities.

Another criterion for the selection of Finnish source poems was that they had to be published after 1950. After WW2, a new modern poetic style emerged in Finland, which continues to influence Finnish poetry today. This modernist poetic style is characterized by free verse, the rejection of formal constraints such as rhyme and metrical structure, and the placing of the poetic image at its centre (Parkko 2012: 102–107).

Target-language poems made from rough translations were not selected for inclusion in the corpus. The works of Finnish-speaking translators, translating directly from the original Finnish poem, were included in the corpus. I also excluded my own poetry translations from the text corpus. Analysing my own translation work would reach far beyond the scope of the present research.

The strict criteria used in compiling the text corpus guarantees the objectivity of the selection. Thus, while the process of analysis is qualitative, also reflecting on subjective aspects, the selection of the texts was carried out based on objective criteria.

As a result, a digitalized three-language translation corpus was created, containing 160 Finnish source poems and their 160 Hungarian and 160 English language translations.

5. Methodology

In the analysis, the lexical elements considered culturally bound are first selected. The selection is a rather complex and sensitive process in which the researcher is guided by their knowledge and research experience, as well as by both theoretical and empirical conclusions of previous studies in the area.

Another important factor in the selection process is the experience of the author as a literary translator. For the purposes of the current research, as a poetry translator myself, I consider expressions culturally bound if I can interpret them and make their connotative meanings explicit since I know and understand the implicit and affective meanings the source culture attaches to them. While translating these expressions, I consider how much the imagined Hungarian reader knows about the Finnish source culture, after which the appropriate translation solution may be selected.

Table 1. Culturally-bound lexical elements in Sirkka Turkka's poem entitled "Ja minä tahdon" and in its Hungarian and English translations

<i>Ja minä tahdon, että sinä lopultakin vavahdat, kun sateesta märkä järvi nostaa siivilleen kesän, sen joutsenet. Kun ne vielä hetken viipyvät puiston puiden yllä, kaiken rakastetun kullon yllä. Kun niiden väri on jo valkoisempi lunta, valkoisempi eron väriä.</i>	<i>És azt akarom, hogy végül megremegj, mint amikor az esőtől csapzott tavon a nyár a fénybe emeli a hattyúkat. Mint amikor a hattyúk a park fáit fölött verdesnek, minden szeretett kedves fölött. Amikor a színük már vakítóbb a hónál, vakítóbb az elválás színeinél. (Tr.: István Turczi)</i>	<i>And I want you to tremble at last, when the rain-drenched lake raises summer in its wings, its swans. When they linger one more moment over the park trees, over all the adored gold. When their tint is whiter than snow already, whiter than the tint of parting. (Tr.: Herbert Lomas)</i>
--	--	---

Besides my Finnish language knowledge, the years spent in Finland also contribute to my ability to interpret culturally-bound Finnish expressions. Through the study of specialized and literary sources, I have also enhanced my knowledge concerning Finnish culture as a matter of course. I graduated as a

teacher of Finnish language and literature, and also studied at different Finnish universities as an exchange student.

Determined by the aspects and contexts described above, I, as a researcher and translator, will first select the culturally-bound lexical elements in the Finnish source texts.

Then, the Hungarian language equivalents of these items are selected and ordered next to their source equivalent in a table.

Table 2. Translation solutions of culturally-bound lexical elements in the Hungarian translation of Sirkka Turkka's poem entitled "Ja minä tahdon"

Turkka, S. "Ja minä tahdon" "És azt akarom" István Turczi 1996	Culturally-bound language item in the Finnish source text	Its equivalent in the Hungarian translation	Translation solution
	<i>järvi</i>	<i>tavon</i>	literal translation
	<i>kesän</i>	<i>a nyár a fénybe</i>	cultural explicitation
	<i>joutsenet</i>	<i>a hattyúkat</i>	literal translation
	<i>puiston puiden</i>	<i>a park fáit</i>	literal translation
	<i>valkoisempi</i>	<i>vakítóbb</i>	cultural explicitation
	<i>lunta</i>	<i>hó</i>	literal translation
	<i>valkoisempi</i>	<i>vakítóbb</i>	cultural explicitation

Following this, the equivalents of the Finnish culturally-bound items are detected in the English translation of the poem, and are ordered next to their source equivalents in a table.

Table 3. Translation solutions of culturally-bound lexical elements in the English translation of Sirkka Turkka's poem entitled "Ja minä tahdon"

Turkka, S. "Ja minä tahdon" "And I want you" Herbert Lomas 1992	Culturally-bound language item in the Finnish source text	Its equivalent in the Hungarian translation	Translation solution
	<i>järvi</i>	<i>lake</i>	literal translation
	<i>kesän</i>	<i>summer</i>	literal translation
	<i>joutsenet</i>	<i>swans</i>	literal translation
	<i>puiston puiden</i>	<i>park trees</i>	literal translation
	<i>valkoisempi</i>	<i>whiter</i>	literal translation
	<i>lunta</i>	<i>snow</i>	literal translation
	<i>valkoisempi</i>	<i>whiter</i>	literal translation

After the source poem is analysed and the selected lexical elements and their equivalents are ordered in a table, a control analysis is carried out, in the course of which in the Finnish source poem I look for expressions whose Hungarian or

English equivalent suggests that the source lexical element may have a cultural connotation.

Following analysis of all the 160 source poems and their Hungarian- and English-language translations, and the selecting and ordering of the culturally-bound lexical elements in a table, I categorize the lexical element pairs according to their translation solution in both language directions. After this stage, a Finnish–Hungarian and a Finnish–English translation solution typology is established. Then, the two typologies are compared and analysed, revealing similarities and differences. The selected culturally-bound lexical elements are then classified in thematic groups. I also analyse and count the translation solutions typical for each thematic group in both language directions.

6. Research results

6.1. Types of translation solutions identified in the studied corpus

In the studied text corpus, a total of 728 culturally-bound lexical elements were selected from the Finnish source poems. These, together with their Hungarian and English language equivalents, were then arranged next to each other in a table. The translation solutions were then analysed in both language directions. Based on the categories of previous research (Aixelá 1995, Drahota-Szabó 2013, Forgács 2004, Heltai 2007, 2008a, 2008b, Klaudy 2007, Leppihalme 2001, Mujzer-Varga 2010, Pedersen 2005, Valló 2002), I classified the translation solutions detected in the text corpus into ten categories: (1) direct transfer, (2) partial transfer, (3) translation with a common target-language equivalent, (4) insertion, (5) generalization, (6) concretization, (7) omission, (8) adaptation, (9) cultural explicitation, and (10) literal translation.

6.2. Thematic groups of culturally-bound lexical elements identified in the text corpus

The 728 culturally-bound lexical elements identified in the studied text corpus are arranged into eight categories. The categories are defined based on the denotative meaning of the lexical elements. Each occurrence of an expression is counted as a separate element. The identification of the thematic groups provides information on what words and expressions to which members of the Finnish language community connect connotative and affective meanings. The number of lexical elements classified in each thematic group shows which culturally connotative words and expressions occur more frequently in Finnish poems.

Table 4. *Number of lexical elements classified in each thematic group*

Lexical elements referring to climatic conditions, names of poles, months and seasons	185
Lexical elements referring to flora and fauna	184
Lexical elements referring to natural formations, toponyms and street names	129
Lexical elements referring to everyday life	65
Lexical elements referring to traditional Finnish rural lifestyle	57
Lexical elements referring to Finnish mentality	41
Lexical elements referring to historic events and characters, to ranks and titles, and scriptural texts	36
Lexical elements referring to political life, social structure and community life, names of holidays and famous people	31

6.3. Numerical distribution of translation solutions in the two language directions

The numerical distribution of translation solutions in the two language directions are presented in *Table 5*.

Table 5. *Numerical distribution of translation solutions in Finnish–Hungarian and in Finnish–English directions*

Translation solution	Finnish–Hungarian direction	Finnish–English direction
Direct transfer	12	7
Partial transfer	3	5
Translation with common target-language equivalent	104	120
Insertion	5	9
Generalization	41	29
Concretization	4	5
Omission	25	8
Adaptation	19	9
Cultural explicitation	53	22
Literal translation	459	510
Cannot be analysed	3	4

7. Conclusions

7.1. Preliminary research observation regarding poetry translation

The preliminary observation that poetry translation is a culture-mediating activity in which, besides creativity, cultural constraints influence translation decisions is verified as a result of the present research. The very fact that in the course of this study these source lexical elements and their target-language equivalents can be arranged next to each other and can be categorized into a precisely defined and analysed translation solution type in itself excludes the possibility that these are completely individually chosen translation solutions ignoring the given cultural context. From the 1,456 translation solutions, I have come across only one example which shows that the translator has interpreted the source-language image in their entirely individual way, ignoring the cultural context and providing an equivalent that is completely detached from the meaning of the original source lexical element.

7.2. Preliminary research observation regarding the studied text corpus

The preliminary observation that Hungarian translations of modern Finnish poetry activate more creative and more domesticating translation solutions than English translations of the same Finnish poems is verified in the course of the present research. Thus, Hungarian translators of Finnish poems more frequently apply translation solutions which result in a target-language equivalent that opens up the implicit cultural meaning of the source item, taking into consideration the function, the style, and the genre of the text, as well as the knowledge of the target reader and the given translation context.

The preliminary observation that Hungarian translators use domesticating translation solutions more frequently, however, has not been verified. If only those translation solutions visible on the text surface are considered, English translators apply almost as many domesticating solutions as Hungarian translators. This may be explained by the high number of literal translations providing the first, most generally given dictionary equivalent of the word: *metsä* → *erdő/forest*. This solution helps the target reader understand the denotative meaning of the source lexical element with little effort, although it reflects a less conscious and perhaps automatic intervention of the translator. However, if we count only those translation solutions which suggest the translator's conscious intervention – direct transfer, partial transfer, insertion, omission, generalization, concretization, cultural explicitation, and adaptation –, this observation is also verified since Hungarian translators of Finnish poetry far more frequently use those domesticating translation solutions which indicate the conscious intervention of

the translator than English language translators do. For example, in the English translation of Sirkka Turkka's poem *Erossa sinusta*, the translation of the Finnish word *metsä* is *wood*; the same source-text word is translated as *erdő emlékek puha takarója* [soft covering memories of forests] in the Hungarian target text, providing the Hungarian reader with some originally implicit connotations of the culturally-bound lexical element of the Finnish *metsä* [forest]. This indicates the conscious decision of the translator.

Table 6. Numerical distribution of domesticating translation solutions suggesting conscious intervention

Translation direction	Domesticating translation solutions suggesting conscious intervention	Foreignizing translation solutions suggesting conscious intervention
Finnish–Hungarian	150	15
Finnish–English	98	12

7.3. Defining the concept of culturally-bound lexical elements

Based on the results and conclusions of the present research, the concept of culturally-bound lexical elements is defined as follows: culturally-bound lexical elements are lexical elements which evoke the connotative and affective meanings connected to them by the given culture or subculture regardless of both text and translation context.

7.4. Similarities in the type and frequency of translation solutions regardless of translation direction

To sum up the results, it is proposed that when modern Finnish poetry is translated either into Hungarian or into English, translators tend to use translation solutions that preserve the denotative meaning of source-language elements, at the same time adapting the target-language equivalent to the expectations of the target reader. The fact that this claim is true regardless of translation direction suggests that this may be considered a common translation strategy typical of translating contemporary Finnish poetry. Thus, it can be regarded as a translation norm (Chesterman 1993, Toury 1995).

This result demonstrates that certain regularities and tendencies may be detected also in the translation of literary texts – in this case in that of poetry – in spite of the fact that the translation process of poetry as a genre presupposedly provides a wider range of choices for the translators. Thus, beyond individual translation solutions, translators of Finnish poetry tend to follow particular translation norms.

7.5. Differences in the type and frequency of translation solutions regardless of translation direction

With regard to the differences in the type and frequency of translation solutions in the two translation directions, the following may be stated. English-language translators of contemporary Finnish poems more frequently use translation solutions which are less creative and do not stray far from the original source-language element (literal translation, translation with a common target-language equivalent and partial transfer) and apply less frequently solutions which activate creativity resulting in target-language equivalents which may be considered more remote from the original source-language element (omission, generalization, cultural explicitation, and adaptation). English translations of contemporary poems are “more loyal” to the source text than their Hungarian translations. In other words, English language translations “respect” the Finnish source poems, their style and poetic devices to a greater extent. Hungarian translators, on the other hand, are shown to be more courageous in deviating from the source text and adapting their translations to the target language. This can be explained by reference to the two translation contexts or as a result of genre-specific reasons. Translations from Finnish into Hungarian are considered a translation process between two languages of limited diffusion and two less dominant literary contexts. However, translations from Finnish into English are considered a translation process from a language of limited diffusion into a global language and texts from a marginal literary context transferred into a dominant literature. The readership of the two translation contexts differ to a great extent; English translations of Finnish poetry are mostly initiated by the source culture motivated by the aim of getting Finnish literature known all over the world, this way targeting a general international readership with many different domestic poetic traditions, while Hungarian translations of Finnish contemporary poetry are mostly initiated by the target culture, drawing upon the century-long political and cultural relations of the two nations. Also, the mostly Hungarian native translators of Finnish poetry adjust their translations to the stylistic expectations of the Hungarian readers, this way deviating to a greater extent from the inherently implicit source text.

8. Summary

The present study draws its conclusions by combining the experience of poetry translation practice and translation studies into a theoretical framework, providing relevant and useful conclusions for both theory and practice. It is the first research project to systematically analyse the occurrence of culturally-bound lexical elements and their translations, applying inductive, descriptive

and qualitative methodology to a text corpus comprised of poems selected according to strict criteria. The study breaks new ground in consciously and consistently avoiding aesthetic evaluations and normative comments, with the aim of following the norms of descriptive translation studies.

The results of the present research and its conclusions are derived from concrete text examples that may be used in translation training, especially in courses for literary translators. The results may also be utilized in literary criticism, chiefly in evaluating poetic translations.

References

- Aixelá, Javier Franco. 1995. Specific cultural items and their translation. In: Jansen, Peter (ed.), *Translation and the manipulation of discourse. Selected Papers of the CERA Research Seminars in Translation Studies*. Leuven: CERA, 109–123.
- Chen, Guo-Ming–Starosta, William. 1998. *Foundations of Intercultural Communication*. Boston: Ally and Bacon.
- Chesterman, Andrew. 1993. From ‘is’ to ‘ought’: laws, norms and strategies in translation studies. *Target* 5(1): 1–21.
- Crystal, David. 1994. *An encyclopedic dictionary of language and languages*. Oxford: Blackwell Publishers.
- Drahota-Szabó, Erzsébet. 2013. *Realien – Intertextualität – Übersetzung*. Landau: Verlag Empirische Pädagogik.
- Forgács, Erzsébet. 2004. Reáliák és fordításuk Garaczi László műveiben. *Fordítástudomány* 6(2): 38–55.
- Hatim, Basil–Mason, Ian. 1992. *Discourse and the translator*. London and New York: Longman.
- Heltai, Pál. 2007. Ekvivalencia és kulturálisan kötött kifejezések a fordításban. In: Heltai Pál (ed.), *Nyelvi modernizáció. Szaknyelv, fordítás, terminológia. A XVI. Magyar Alkalmazott Nyelvészeti Kongresszus előadásai* 3(2): 643–653. Pécs/Gödöllő: MANYE/Szent István Egyetem.
- 2008a. Lexikai átváltási műveletek irodalmi és szakfordításban. *Fordítástudomány* 10(1): 5–17.
- 2008b. Kulturálisan kötött kifejezések visszafordítása az *Under the Frog* című regényben. *Fordítástudomány* 10(2): 61–76.
- Klaudy, Kinga. 2006. *Bevezetés a fordítás elméletébe*. Budapest: Scholastica.
2007. *Bevezetés a fordítás gyakorlatába. Angol/Német/Orosz fordítástechnikai példatárral*. Budapest: Scholastica.
- Leppihalme, Ritva. 2001. Translation strategies for realia. In: Kukkonen, Pirjo–Hartama-Heinonen, Ritva (eds), *Mission, vision, strategies and values. A*

- celebration of translator training and translation studies in Kouvola*. Helsinki: Helsinki University Press, 139–148.
- Mujzer-Varga, Krisztina. 2010. *Honosítás és idegenítés Örkény István egyperces novelláinak fordításaiban*. (Ms) Eötvös Loránt University.
- Parkko, Tommi. 2012. *Runouden ilmiöitä*. Helsinki: Avain.
- Pedersen, Jan. 2005. How is culture rendered in subtitles? In: *Challenges of multidimensional translation: Conference Proceedings 2005*, 1–18. http://www.euroconferences.info/proceedings/2005_Proceedings/2005_Pedersen_Jan.pdf.
- Toury, Gideon. 1995. *Descriptive translation studies and beyond*. Amsterdam/Philadelphia: John Benjamins.
- Valló, Zsuzsa. 2002. *„Honosított” angol drámák a magyar színpadon*. Budapest: Presszió Kft.

Sources

- Turkka, Sirkka. 1986. Ja minä tahdon. In: *Tule takaisin, pikku Sheba*. Helsinki: Tammi. 54.
1991. Separated from you. In: *Not you, not the rain*. Waterloo, Canada: Penumbra Press. 43. Tr: Seija Paddon.
1992. And I want you. In: *A Way to Measure Time – Contemporary Finnish Literature*. Helsinki: Suomalaisen Kirjallisuuden Seura/Finnish Literature Society. 420. Tr: Herbert Lomas.
- 1996a. És azt akarom. In: *Tengeráramok – Mai finn költők*. Budapest: Széphalom Könyvműhely. 11. Tr: Turczi István.
- 1996b. Tőled távolodóban. In: *Tengeráramok – Mai finn költők*. Budapest: Széphalom Könyvműhely. 7. Tr: Turczi István.
2005. Erossa sinusta. In: *Sirkka Turkka. Runot. 1973–2004*. 499.



Vajon in Translated Hungarian

Diverging Patterns in Two Fiction Genres

Andrea GÖTZ

Eötvös Loránd University
Translation Studies PhD Programme
gotzandrea@caesar.elte.hu

Abstract. This paper presents an analysis of the structures the discourse marker *vajon* forms in translated Hungarian fiction. Although translation data has been deployed in the study of discourse markers (Aijmer & Simon-Vandenberg, 2004), such studies do not account for translation-specific phenomena which can influence the data of their analysis. In addition, translated discourse markers could offer insights into the idiosyncratic properties of translated texts as well as the culturally defined norms of translation that guide the creation of target texts. The analysis presented in this paper extends the cross-linguistic approach beyond contrastive analysis with a detailed investigation of two corpora of translated texts in order to identify patterns which could be a sign of translation or genre norms impacting the target texts. As a result, a distinct, diverging pattern emerges between the two corpora: patterns of explicit polarity show a marked difference. However, further research is needed to clarify whether these are due to language, genre, or translation norms.

Keywords: discourse markers, translating discourse markers, translation method, language norms, corpus-based translation studies

1. Introduction: translating discourse markers

In recent years, the translation of discourse markers, pragmatic markers, or discourse particles – as several terms are used for these forms – has increasingly gained attention. Following the introduction of the so-called “translation method” by Aijmer & Simon-Vandenberg (2004), many studies deployed translation data to investigate the function or meaning of discourse markers (DMs), as reflected by their translations (e.g. Aijmer 2007, Degand 2009, Fischer 2007, Furkó 2015, Mortier & Degand 2009). However, these studies represent a corpus-driven, contrastive approach which does not account for the properties of translated or translational texts (Károly 2007) as such. In order to facilitate

an analysis that can accommodate translation phenomena, the overarching patterns found in translation corpora need to be investigated. These patterns can be shaped by the culturally diverse and genre-related norms of translation. The effects of translation norms are especially relevant for the translation of DMs, as the socio-pragmatic functions of DMs are well established (see Schiffrin 1987, Foolen 2012). However, variation in translation data regarding DMs can be heavily influenced by genre norms as well (Niemegeers 2009).

Translated texts do not solely reflect the properties of the source texts but are increasingly seen as the products of a particular type of textual composition that includes both re-productive and creative processes (Károly 2014). The textual properties of the source text, due to cross-linguistic and, frequently, genre differences, cannot always be simply re-created in the target text. Translated texts will exhibit their own patterns of cohesion and coherence, which are of particular interest to the study of translated discourse markers since DMs are also thought to contribute to discourse cohesion and coherence (Fraser 1999, Schiffrin 1987). It is becoming increasingly clear that contrastive approaches need to be combined with translation-studies-specific considerations in order to distinguish between cross-linguistic and translation-specific phenomena. Indeed, studying cohesive markers (grammatical or lexical forms) in translation has proved to be useful for both fields (Behrens 2005, Becher 2011).

The extent to which the translator is seen as an executor of norms and, indeed, how profoundly the controversial phenomena known as translation universals influence the target text remain a much-contested issue (Meylaerts 2008). Since the emergence of corpus-based translation studies (Baker 1993, 1996), the idiosyncratic patterns of translated texts (e.g. universals such as explicitation), which differentiate them from non-translated, or authentic texts, and the effect language norms have become widely researched topics. Patterns specific to translated texts are usually accommodated within the framework of translation universals, i.e. a higher count of explicit grammatical features in translated texts are attributed to the translation universal of explicitation (Olohan & Baker 2000), which is thought to affect all translated texts, hence its universal nature.

This study addresses these issues by presenting an analysis of translation data, which expands contrastive analysis with a corpus-based investigation. The present paper investigates the translation data of the Hungarian DM *vajon* in two fiction corpora composed of English source texts and their Hungarian translations. *Vajon*-structures in translated Hungarian are examined for their patterns, which could point either to the influence of specific translation phenomena and genre norms or to cross-linguistic differences. The marking of explicit polarity is found to show a distinct difference between the two corpora. The variation in the two corpora in terms of marked polarity is examined in detail.

2. Classification of structures

In the following, the categories for classifying the various *vajon*-structures present in the Hungarian corpora (see 4.1.) are introduced and notions from functional grammar (Halliday & Matthiessen 2014) are applied to their description. Since *vajon* occurs in a diverse set of structures, a brief overview of these is in order.

Vajon, traditionally understood as an interrogative particle with modal properties (Keszler 2000), appears in both interrogative sentences and subordinate interrogative clauses. As part of a hypotactic projected clause, in a subordinate construction, it can be preceded by the complementizer *hogy*. In the case of a hypotactic structure, various cognitive verbs (referred to as *c* in 4.1.), such as *wonder*, *think*, *know*, *contemplate*, can appear in the projecting clause. This is relevant since, in some cases, an English projecting clause complete with a cognitive verb can be translated as an interrogative sentence, not as a hypotactic clause, as in (1). Source contexts are marked “a”, translations “b” in all examples, the abbreviation of the corpus and the text of the example are enclosed between square brackets. In (1), the first part of the clause nexus to the sign || represents the projecting clause, and the latter half the projected clause. The Hungarian translation does not follow this structure, and the cognitive verb is not retained.

- (1)a I wonder || if she lives alone except this little girl; (...)
 b *Vajon* *kettesben* *él-e* *a kislánnyal?*
 DM [two of them] together lives-POL.PART with the little girl? [B/Je]

In other cases, cognitive verbs are retained in the translation, as in (2). In (2), the cognitive verb *wonder* is substituted for ‘*tűnődik*’ in the target context, and the polar interrogative subordinate clause is retained. The complementizer *hogy* may or may not appear in the projected clause in the position *whether* occupies – in (2), it is not present.

- (2)a I often wonder, Shirley, || whether most men resemble
 b *Gyakran tűnődöm,* Shirley, *vajon más férfiak is olyanok-e*
 I often wonder Shirley DM other men as well as like [B/Sh]

In a high number of cases, *vajon* cannot be attributed the presence of a linguistic form in the source context. In the literature, such instances of “added” target forms that do not correspond to a source form are referred to as additions, insertions, zero forms, or zero equivalents. In this paper, these are referred to as zero forms. In (3), we can see such an example.

- (3)a What can it be?
 b Vajon mi történetett?
 DM what could have happened? [B/Se]

In some cases, the source context cannot be identified as a clause nexus composed of a projecting and a projected clause. Instances such as these are labelled as “other structures”. This category is illustrated by (4).

- (4)a (...) how I longed to follow it farther!
 b (...) vajon hová vezet?
 DM where does it lead? [B/Je]

3. Corpus and methods

The corpus of this study consists of eight novels translated from English into Hungarian, four from the young adult genre (corpus A) and the other four are romantic novels (corpus B) dating from the 19th century (see *Sources*). The young adult corpus represents a part of Robin’s revisional corpus (Robin 2014) of translated Hungarian fiction, who gave permission for its use. The texts were selected for consistency within the corpora, similarities in the genres, and some marked differences between the two in register and style. These differences are assumed to be reflected in the Hungarian translation of the novels as well. From each translated novel, the first 25 contexts featuring *vajon* were selected, together with their source language contexts. Thus, the eight novels yielded 200 source- and 200 target-language contexts in total, with 100–100 occurrences in each corpus. Although the data collection itself represents a corpus-driven approach, the data are analysed from a more corpus-based point of view.

4. Results and discussion

4.1. Quantitative results: target and source forms

The two fiction corpora show an overall similarity and some significant as well as marginal differences. *Table 1* presents the various target structures containing the DM *vajon* in the two corpora.

Table 1. Target-language vajon-structures

	Corpus A (YA)	Corpus B (R)
vajon	45	38
vajon + -e	7	32
c vajon	7	4
c vajon + -e	8	23
c hogy + vajon	18	2
c hogy + vajon + -e	12	1
hogy + vajon	3	0

Both datasets comprise similar numbers of *vajon*; however, there is a striking difference in the prevalence of *vajon* + *-e* structures between the two genres. In total, across all structures, corpus B displays 56 target forms with the interrogative particle *-e* in contrast to the 27 occurrences of *-e* in corpus A. At the same time, projected clauses displaying an explicit complementizer *hogy* were more frequent in corpus A, including *hogy*-clauses with the particle *-e*. Corpus B contained a significantly lower number of clauses with the complementizer *hogy* being present. From all 48 subordinate clauses in corpus A, 33 contain the complementizer *hogy*, which number for corpus B is three, in relation to a total of 30 subordinate clauses. This difference could point to a diverging norm of translation, although it could also be affected by the variation of source forms regarding the two corpora.

In summary, corpus B displays a greater tendency to use the particle *-e* and insert *vajon* + *-e* structures, and is less prone to use the complementizer *hogy* in *vajon*-structures. As these variations, in addition to translational norms, could also be influenced and motivated by a variation in the source structures, it is necessary to examine their source forms in order to investigate the reasons for the discrepancies in question.

Table 2 demonstrates the English source structures that were translated with *vajon*-structures shown in Table 1. A few differences are immediately evident.

Table 2. Source-language structures

	Corpus A (YA)	Corpus B (R)
zero	34	44
wonder	20	7
wonder whether	4	6
wonder if	22	1
c	9	7
c if	2	3
c whether	5	17

	Corpus A (YA)	Corpus B (R)
other structures	4	12
as to	0	2
whether	0	1

In corpus A, we find 34 zero forms, ten per cent less than in corpus B. Although the difference is not significant, it might point to a more pronounced tendency on the part of the translators or editors to insert *vajon* into the target text. As we have seen above, target structures in corpus B contained a higher number of the particle *-e*. This finding is surprising, as the source contexts of corpus B contain fewer instances of explicit markers of polarity, i.e. grammatical clues that could trigger the use of forms that expressly signal polarity. In corpus A, 33 occurrences of *whether* or *if* are observed, which could motivate the use of *-e* in the translation, whereas corpus B comprises 28.

Corpus A also has a much higher number of *wonder*-structures as source forms (46) than corpus B (14), taking all structures featuring *wonder* into account. *Wonder* is treated separately from the other cognitive verbs due to its frequency. In corpus A, we find 20 *wonder*-structures, which could introduce wh-question clauses, and 26 *wonder*-clauses which contain a marker of polarity: *whether* or *if*. In corpus B, on the other hand, from the 14 *wonder*-structures, seven introduce wh-question clauses, and seven if-/whether-clauses. Another point of difference is the number of *other structures* rendered as *vajon*-structures in the target texts. Corpus B contains 12, three times as many as corpus A, and two occurrences of *as to*. This could point to a greater willingness on the part of the translators of corpus B to deploy creative solutions. However, to gain a clearer understanding of the possible norms guiding translation, the relation of source and target forms needs to be studied further.

4.2. Qualitative results: the presence of the polar particle *-e*

As seen before, there is a clear difference in marked polarity between the two sets of target texts, with corpus B showing a higher percentage of polarity markers (56) despite exhibiting fewer markers of polarity in the source texts (28). In the following, we examine the results relevant for the translation of polarity, as presented in *Table 3*.

Table 3. *The translation of polarity*

	Corpus A (YA)	Corpus B (R)
Marked polarity in the target texts e.g. structures with <i>-e</i>	27	56
Marked polarity in the source texts e.g. structures with <i>whether, if</i>	33	28
Polar source structures translated in the target texts without the explicit polar marker <i>-e</i> e.g. <i>I wonder</i> <i>whether it is so.</i> → <i>Vajon csakugyan így esett[-e]?</i> ('Did it really happen like this?') [B/Se]	13	2
Source wh-structures translated with <i>-e</i> in the target texts e.g. <i>I always wondered</i> <i>when she would notice that...</i> → <i>Mindig érdekelt, hogy vajon feltűnt-e neki, hogy...</i> ('I always wanted to know whether she noticed that...') [A/Sh]	3	2
Target structures with <i>-e</i> from zero source forms e.g. <i>Will she ever come back?</i> → <i>Vajon hazatér-e valaha?</i> (‘Will she ever return home?’)	3	18
Target structures without <i>-e</i> from polar zero source forms e.g. <i>Will he leave it again soon?</i> → Vajon rövideSEN megint útra kell[-e]?’ (‘Is he going to leave again soon?’)	15	7
Polar target forms with markedly polar source forms e.g. <i>I wonder</i> if she lives alone except this little girl; → <i>Vajon kettesben él-e a kislánnyal?</i> (‘Does she live together with the little girl?’) [B/Je]	20	25
Other source structures rendered with <i>-e</i> in the target text e.g. <i>a doubt sometimes entered her mind of their being really engaged</i> → <i>Elinor elméjébe olykor már-már kétely lopózott: vajon csakugyan jegyesek-e</i> (‘a doubt snuck into Elinor’s mind: whether they were really engaged ’) [B/Se]	1	9

The findings indicate that there is no complete “conversion” between source and target structures marked for polarity. A closer look at the structures reveals that in corpus A 13 instances of marked polarity in the English source texts did not become manifestly polar in the Hungarian target texts. This number for corpus B is two. The number of evidently wh-structures in the source texts translated into Hungarian as polar structures is low for both corpora, with three in corpus A and two in B, although *zero* forms and *other structures*, which might be interpreted as polar, were not included in this figure.

Zero forms served as source structures for polar structures in the target texts in three cases in respect to corpus A and in 18 in corpus B, which means that

translators and editors working on the texts of corpus B were six times likelier to construct marked polar structures. In fact, following a closer examination regarding *vajon*-structures from zero forms in the source texts, it emerges that in corpus A in 15 cases polar zero source forms were not rendered as markedly polar in the target texts, i.e. the target contexts contain a *vajon*-structure, not a *vajon* + *-e* structure. This is observed in seven cases in corpus B. Corpus B has also constructed nine markedly polar structures in the target texts from *other structures* in the source, more than corpus A, which created only one such structure. Corpus B also contained two *as to* structures, one of which was translated with *-e* in Hungarian.

Corpus B was thus more likely to translate English source contexts as markedly polar in Hungarian (20 in corpus A, 25 in corpus B), and also less likely not to translate polar source structures as not markedly polar. This, however, does not mean that the remaining structures would not have been rendered as polar, only that they are not marked as such with the polar particle *-e*. Since clauses and sentences without the polar particle *-e* would still be grammatical – and function as polar questions – the difference in this pattern between the two corpora could reveal diverging norms of translation, influenced by genre norms.

All in all, corpus B shows an altogether more pronounced tendency than corpus A to use the polar particle *-e*, but without investigating the source structures as well it would not be possible to discern whether this tendency is due to the properties of the source texts or, indeed, whether it could be attributed to other factors such as translation norms. However, we cannot yet claim that corpus B displays different translational norms than corpus A as due to the small scale of the study the incomprehensive analyses cannot substantiate such claims.

Conclusions

This paper examined *vajon*-structures present in two corpora of translated Hungarian texts from different genres. Although the two datasets displayed an overall similarity, in terms of marked polarity structures, a marked difference was revealed, with texts in the romance genre showing a greater prevalence of the polar particle *-e*. In addition to marked polarity, texts in the YA corpus contained a higher percentage of the complementizer *hogy* in comparison to texts in corpus B. Since the analysis concerns small datasets, generalizations regarding genre and translation norms, norms of translated Hungarian, or translation universals cannot be drawn. The results, however, delineate potential lines of inquiry for future research.

The presence of these function words and the levels of grammatical explicitness should be contrasted with the frequency of these forms and levels of explicitness

found in authentic Hungarian texts, across genres, as the potential influence of genre norms cannot be ignored.

A similar finding, which established a difference between the patterns *that* in translated English as opposed to authentic English, has been interpreted as evidence for the translation universal of explicitation (Olohan & Baker 2000). Although such claims and comparisons are not made in this study, it is clear that DMs and the structures they form can offer insights into the properties of translated texts. However, in order to explore this in greater detail, cross-linguistic, corpus-driven approaches need to be extended beyond the scope of contrastive analyses in order to accommodate methodologies more suitable for studying translated language. These translation-specific characteristics, of course, do exert an effect on the individual tokens found in the corpora. In conclusion, to fully investigate the patterns of translated DMs, and their implications for translation studies, a combined approach is needed.

References

- Aijmer, K.–Simon-Vandenberghe A-M. 2004. A model and a methodology for the study of pragmatic markers: the semantic field of expectation. *Journal of Pragmatics* 36(10): 1781–1805.
- Aijmer, K. 2007. The meaning and functions of the Swedish discourse marker *alltså* — evidence from translation corpora. *Catalan Journal of Linguistics* 6: 31–59.
- Baker, M. 1993. Corpus linguistics and translation studies: implications and applications. In: Baker Mona et al. (eds), *Text and technology: in honour of John Sinclair*. Philadelphia: John Benjamins, 233–250.
1996. Corpus-based translation studies: The challenges that lie ahead. In: Sager, Juan C.–Somers, H. L. (eds), *Terminology, LSP, and translation studies in language engineering in honour of Juan C. Sager*. Amsterdam, Philadelphia: John Benjamins, 175–186.
- Blakemore, D. 2006. Discourse markers. In: Horn, Laurence R.–Ward, L. Gregory (eds), *The handbook of pragmatics*. Oxford: Blackwell, 221–240.
- Olohan, M.–Baker, M. 2000. Reporting that in translated English. Evidence for subconscious processes of explicitation? *Across Languages and Cultures* 1(2): 141–158.
- Becher, V. 2011. When and why do translators add connectives? A corpus-based study. *Target* 23(1): 26–47.
- Behrens, B. 2005. Cohesive ties in translation: a contrastive study of the Norwegian connective *dermed*. *Languages in Contrast* 5(1): 3–32.

- Degand, L. 2009. On describing polysemous discourse markers. What does translation add to the picture? In: Simon-Vandenberg, A. M. et al. (eds), *From will to well: studies in linguistics, offered to Anne-Marie Simon-Vandenberg*. Gent: Academia Press, 173–183.
- Fischer, K. 2007. Grounding and common ground: modal particles and their translation equivalents. In: Fetzter, Anita–Fischer, Kerstin (eds), *Lexical markers of common grounds*. Amsterdam: Elsevier, 47–66.
- Foolen, Ad. 2012. Pragmatic markers in a sociopragmatic perspective. In: Andersen, Gisle–Aijmer, Karin (eds), *Pragmatics of society*. Berlin; Boston: De Gruyter Mouton, 217–242.
- Fraser, B. 1999. What are discourse markers? *Journal of Pragmatics* 31(7): 931–952.
- Furkó, B. P. 2015. Perspectives on the translation of discourse markers: a case study of the translation of reformulation markers from English into Hungarian. *Acta Universitatis Sapientiae, Philologica* 6(2): 181–196.
- Halliday, M. A. K.–Matthiessen M. I. M., Ch. 2014. *Halliday's introduction to functional grammar*. Fourth Edition. Milton Park, Abingdon, Oxon: Routledge.
- Károly, K. 2007. *Szövegtan és Fordítás*. Budapest: Akadémiai Kiadó.
2014. *Szövegkoherencia a Fordításban*. Budapest: ELTE Eötvös Kiadó.
- Keszler, B. (ed.). 2000. *Magyar grammatika*. Budapest: Nemzeti Tankönyvkiadó.
- Meylaerts, R. 2008. Translators and (their) norms: Towards a sociological construction. In: Toury, Gideon et al. (eds), *Beyond descriptive translation studies investigations in homage to Gideon Toury*. Amsterdam, Philadelphia: John Benjamins, 91–102.
- Mortier, L.–Degand L. 2009. Adversative discourse markers in contrast: the need for a combined corpus approach. *International Journal of Corpus Linguistics* 14(3): 338–366.
- Niemegeers, S. 2009. Dutch modal particles *maar* and *wel* and their English equivalents in different genres. *Translation and Interpreting Studies* 4(1): 47–66.
- Robin, E. 2014. *Fordítási univerzálék a lektorált szövegekben*. PhD dissertation. Budapest: ELTE.
- Schiffrin, D. 1987. Discourse markers. *Studies in Interactional Sociolinguistics* 5. Cambridge: Cambridge University Press.

Sources:

Corpus A

- Stiefvater, M. 2009a. *Shiver*. New York: Scholastic.
- 2009b. *Shiver–Borzongás*. Szeged: Könyvmolyképző Kiadó.

- Penney, Stef. 2006. *The Tenderness of Wolves*. Birmingham: Quercus.
2010. *Gyengéd, mint a farkasok*. Szeged: Könyvmolyképző Kiadó.
Diamand, Emily. 2008. *Reavers' Ransom*. Frome: Chicken House.
2009. *Kalózik nyomában*. Budapest: Agave Könyvek.
Cashore, Kristin. 2009. *Fire*. New York: Dial Books.
2009. *Fire–Zsarát*. Szeged: Könyvmolyképző Kiadó.

Corpus B

- [All texts are available from: <http://www.gutenberg.org> and <http://mek.oszk.hu>.]
Brontë, Charlotte. 1847. *Jane Eyre*. Available from: <http://www.gutenberg.org/ebooks/1260>.
1991. *Jane Eyre*. Budapest: Európa.
1849. *Shirley*. Available from: <http://www.gutenberg.org/ebooks/30486>.
1977. *Shirley*. Budapest: Európa.
Austen, Jane. 1811. *Sense and Sensibility*. Available from: <http://www.gutenberg.org/ebooks/161>.
1976. *Értelem és érzelem*. Budapest: Európa.
1817. *Persuasion*. Available from: <http://www.gutenberg.org/ebooks/105>.
1980. *Meggyőző érvek*. Budapest: Európa.



Linguistic Issues in Széchenyi's Oeuvre (Plurilingualism, Multilingualism, Mother Tongue)

Rita PLETL

Sapientia Hungarian University of Transylvania
Faculty of Technical and Human Sciences, Târgu-Mureş
Department of Applied Linguistics
pletlrita@freemail.hu

Abstract. Széchenyi studied the linguistic issue, the problems he faced during his public and literary activities with the caution and precision that characterize him. His inquiry into the question of language is marked by nuanced and precise terminology. The distinction between the notions of mother tongue and national language, as well as multilingualism and plurilingualism, are consistent throughout his work. In his conception, the mother tongue is the variety of a given language that is acquired by the speaker in the most intimate environment and through which he/she is linked with the communicational processes of the language community's social interactions. The national language in his interpretation is the cultivated variety of the mother tongue, which is the language of public life and that of bourgeois national literature as well. In language use, he propagated the principle of linguistic tolerance. He considered the use of the mother tongue a right of every nation (language community). He recognized Europe's linguistic and national diversity as a value that must be safeguarded and nurtured.

Keywords: plurilingualism, multilingualism, mother tongue, national and linguistic diversity

Introduction

Széchenyi's life work unfolded at a time when among the processes of the history of the Hungarian language and culture the issue of language became of paramount importance in the self-organization of the linguistic community in basically two respects. One of the aspects was the language policy struggle (regarding status planning), the aim of which was to make the Hungarian language official on the territory of the Kingdom of Hungary. The other was the development, codification, and elaboration of the standard variety of the Hungarian language

as well as the development of the language of literature in connection with the standard language in the context of corpus planning (Tolcsvai Nagy 2004: 20). Széchenyi's activity can be connected to both of the above: in his work entitled *Hunnia*, written in 1835 and published later, he argues in favour of making the Hungarian language official; with the founding of the Academy, he created a cultural institution the mission of which was the cultivation of the Hungarian language. During the Hungarian Reform Era, the institution became part of the language codification process which had been set out by the Enlightenment. The grammar published by the Academy, *A magyar nyelv rendszere* [The system of the Hungarian language] (1846), considered the process of standardization complete; it projected the concept of the codified standard on the descriptive grammatical system deciding not to deal with the issues of linguistic correctness, linguistic creativity, or linguistic stratification: it only gave a systematic description (Tolcsvai Nagy 2004: 27).

The public activity of the Greatest Hungarian took place in a Central and Eastern European region, in the Habsburg Empire characterized by multilingualism, where plurilingualism could be considered a general phenomenon, characterizing everyday communicational situations. It is perceived by Széchenyi in the following way: "A felette különemű Austriai birodalomnak igen különemű, de egy testbe szorított része vagyunk, kisebb szövedéke a nagyobb szövedéknek." ("We are a greatly heterogeneous part of the highly heterogeneous Austrian Empire, nevertheless clenched into the same body, a smaller texture of a larger texture") or: "Otthon külön-külön nyelven szólunk, máson tanácskozunk, ismét külön nyelven járulunk a fejedelmi székhez. Uraink anyai, szivi nyelve mindezekről megint idegen" ("We speak a different language at home, we deliberate in another, while talking another in the royal court. Nevertheless, the language of the mothers and the hearts of our lords is foreign.") (Széchenyi 1858: 67–68).

Széchenyi's oeuvre is also plurilingual. He wrote all his diaries from the very first volumes until the last entries from Döbling in German. His proportionately vast, extensive correspondence is written in German, Hungarian, English, and French, depending on the mother tongue of the recipients or on the language they had chosen. Nevertheless, his literary works addressing the nation were written in Hungarian. The deliberate choice of language in the different communicational situations is best demonstrated by his Hungarian-language works: here, the use of the mother tongue and the will to educate the nation are consistently linked. As he emphasizes in his book *Hitel* (Credit): "...munkám kirekesztőleg Magyarországnak, magyar rokonok számára és magyarul van írva..." ("my work is exclusively written for Hungary, for relatives of Hungary, and in Hungarian") (Széchenyi 1832: 96). He also opposed the German translation of his works arguing that they were meant for the Hungarian nation. "Ezen értekezésnek németre fordítását legkevésbé sem tartom szükségesnek, mert az egyedül a

magyar publikumnak azon részét illeti s illetheti, mely magyarul úgy is tud, vagy legalább tanul” (“I consider translating this thesis into German completely unnecessary as it concerns and can concern that part of the Hungarian audience that already speaks Hungarian or is learning Hungarian”) (qtd by Gergely 1972: 139). However, when he wanted to reply to the pamphlet written on the initiative of the Minister of Interior Bach by Court Councillor Bernhard Meyer, but published anonymously (*Visszapillantás Magyarország legutóbbi fejlődési szakaszára* “A retrospect at the latest development stage of Hungary”) – as he recognized the political potential of the reply –, he consciously chose the German language, although calling himself a mediocre speaker of German (“noha csak igen mediocris német vagyok”) in a private letter about his plan. With his work published anonymously in London (*Ein Blick auf den anonymen “Rückblick”*), where he lists “a Hungarian” (*Von einem Ungarn*) as author, Széchenyi turns to the European public for the “Hungarian cause”.

Széchenyi was faced with the language issue in his period of preparation for public engagement and while elaborating his reform programme he was forced to address this complex, complicated, and diverse question more closely. As a politician, he had to tackle the problem of multilingualism and plurilingualism, as well as the status of the Hungarian language, while as a writer he examined the possibilities of linguistic expression using a novel approach, as he designed creating the text taking into consideration the point of view of the norms of expectation of the recipients (the readers). In both cases, he approached the issue from the point of view of the success of communication: in the first case, he discussed the problem of “we do not understand each other” from the aspect of multilingualism and plurilingualism, while in the second case he examined the possibilities of forming linguistic utterances based on the fact that the meaning created in the text does not necessarily overlap in the case of the writer and of the reader. His discussion on style was the result of his examination of planned effect from the point of view of achievable effect.

His gesture that set forth his public activity – offering at the 1825 Parliament one year's income of his estate in order to establish a scientific society – is of a symbolic significance. He talked in Hungarian, thus opposing Latin linguistic traditions. With his action, he concluded the Odyssey of efforts spanning over several decades regarding the founding of a scientific society. The “philological society” he established for the cultivation of the Hungarian language created the institutional framework for one of the most important cultural processes of the era, language planning, language cultivation in a broad sense, a conscious and intentional intervention into the language and the linguistic system of values of the linguistic community (Tolcsvai Nagy 2004: 21). One and a half decades after founding the institution, he still stated that “kivételes állásunknál fogva, sem egyéb, sem másképp működő intézet nem volt oly sürgetőleg napirenden akkor,

mikor Académiánk föllállítaték, mint éppen Académiánk” (“due to our special situation, there was no greater need for another institution or one functioning differently at the time of the establishment of our Academy than our Academy”) (Széchenyi 1925: 158).

The foundation of the Academy is linked to the complex issue of nation, nationality, and mother tongue that he discussed in detail in this period; he deliberated on the relationship between nationality (he uses this concept to designate the traits of the nation) and the language, trying to find answers to the issue of the community-building role of the mother tongue and to the way the national language defines national existence. His efforts recorded in his diaries aiming to clarify certain concepts preceded the creation of his major works and reflect the fact that he recognized the role of language in cognition and thinking, as he examined the extent to which the educated, cultivated state of language determines conceptualization as well as the relationship between “clear concepts” and the clarity, precision, and accuracy of linguistic expression. Several insights and findings resulting from his meditation on the issue of language are integrated into his works about his reform ideas (Lovakrul, Hítel, Világ, Stádium); thus, his reflections on the possibilities of linguistic expression are a constant feature of his writing career. He gives a detailed and thorough discussion of the topic in two of his works: *Hunnia*, which was meant to be the continuation of *Stádium*, and his academic speech given in 1842, and consequently published in printing.

Mother tongue – national language

His concept regarding the role of the mother tongue in the national culture is based on the finding that the national language is in an “unbreakable” relationship with national existence. In his approach, the “education” and “beautification” of the mother tongue also mean the cultivation of the nation, and that is why he states that “[nyelvünknel] drágább kincsünk nincs, minthogy csak ennek kiemelése, ennek művelése által léphet nemzet sajátos fényben a dísznek fokára” (“there is no dearer treasure for us than our mother tongue, as through its uplifting, its cultivation our nation can also rise to honourable heights in its peculiar light”) (Széchenyi 1925: 153). That is why he considers the cultivation of the language a national cause: “a nyelv kiképzése minden nemzetnél a lehető legfontosabb ügyek közé való, bármily szilárdul és bármily szüzességi fényben álljon is ott nemzetiség és nyelv” (“the cultivation of the language is of paramount importance for every nation, no matter the stability and light of chastity the nation and language stand in”) (Széchenyi 1925: 161). He also warns that language cultivation, precisely because it intervenes in the linguistic system of values of the language and of the linguistic community, needs to be prudent, it needs to take into consideration the

characteristics of the linguistic system, its historical features, as well as the socio-cultural factors that create the context for the control of linguistic processes. He supports his argument with historical experience (referring to the 1790s): we did not realize that “csinosulásunk eredetiségünknek és sajátságunknak halálos megsértésével munkálódik” (“our beautification came about with a deathly violation of our originality and peculiarities”) (Széchenyi 1858: 54).

In the creation of the linguistic ideal, he considered following the patterns of other countries to be beneficial: “valamint egykor a rómainak mintául szolgált a görög, s e kettőnek útmutatása szerint Európának szinte minden csinosb nyelve idomult” (“once the Greek served as a model for the Roman, and following the guidance of these two, almost every classier European language changed”) (Széchenyi 1858: 92). In his understanding, emphasis is on guidance, on the process in which the cultivated language approaches the linguistic ideal. He identifies as a goal to be reached: a nation cannot have a more urgent and more serious activity than to bring its language close to the accurateness of sciences, as only with a language close to these can it explain its interests in the most unambiguous way (“sürgetőbb és komolyabb tennivalója, mint nyelvét lehetőleg közel vinni a szoros tudományok szabatoságához; mert csak oly nyelvvel, mely ehhez közelít, lehet aránylag legtöbbet lesgzaporábban saját érdeke körül felvilágosítani”) (Széchenyi 1925: 160). It was important for him that language cultivation embraces every domain of language: vocabulary, morphology, and syntax: language cultivation – he writes – creates words, smooths sentences, joins talking circles (“szókat gyárt, mondatokat simít, beszédköröket illeszt”). As politician and writer, he was concerned with the issue of definiteness and unambiguity of lexical meaning, as well as the communicational problems arising from linguistic deficiency. His starting point is that “linguistic deficiency is a defect” in every case when the meaning of the word is not clearly and categorically differentiated, and it becomes obvious only through “circumscriptio” (circumscription), as this causes “more or less disturbance”. He is convinced that human welfare can be developed only based on pure concepts (“egyedül tiszta fogalmak alapján fejlődik ki az emberi jobblét”) (Széchenyi 1925: 153). He stressed in several of his works that erroneous concepts cause erroneous actions and this leads to “debauchery”. That is why in his programmatic works he strives for precision in formulating: he differentiates the semantic nuances in synonyms; he also frequently describes a concept giving the corresponding words in several foreign languages (usually German, Latin, or French) when he senses that the Hungarian variant does not fully describe the notion.

He was also aware of the fact that the cultivation of the language can be achieved only as an integral part of the long-term processes of the rise of the middle class and of education, and as such it needs patience, perseverance, consistency, and persistence. He posed as an example before his contemporaries the diligence and perseverance of the Germans, who managed to elevate their literature from almost

nothing in two thirds of a century and were able to form their social relations worthy to follow and to imitate in such a short time: “a Németnek szorgalmát és állhatatosságát, mely által kétharmad század alatt szinte semmiből fénybe tudta állítani literatúráját, s csak rövid idő alatt követésre, utánzásra méltóknak vala képes alakítani társasági viszonyait” (Széchenyi 1858: 92). He also warned against the Academy being an institution created by straw fire (“szalmatűz alkotta intézet”). He believed that a sophisticated, middle-class national literature is the manifestation of national characteristics expressed by creativity, its language representing the main features of the linguistic ideal: power in representation, brevity in expression, affluence in nuances of meanings, clarity and preciseness in expressing ideas, flexibility in creating sentences.

Széchenyi, one of whose most important objectives was the creation of “public rationality” (civil public sphere), realized that there is a strong relationship between the cultivated form of the language and the level of “social” (public) relations. One of his early diary entries (1820) refers to this: “Az angolok a társasági életet — ha az ember ismeri, és előítélet nélkül akarja mérlegelni, — a tökéletesség lehető legmagasabb fokára emelték; honfitársaim viszont még a társaság szót sem értik.” (“The English have raised social life – if one knows it and wants to assess it without prejudice – to the highest level of perfection; my compatriots, however, do not even understand the word *social*”) (Széchenyi 1982: 191). Later, he publicly argues that in order to revive a nation there can be none other more rational act than the improvement of its language; this means that the language needs to be cultivated, polished, enriched, there is need to create the Hungarian variants for unknown linguistic expressions and styles. “[E]gyedül csak előleges, szorosan meghatározott definiciók következtében lehet nagyobb szövevényű fejtegetések- és vitatkozásokban aránylag könnyen vagy csak általjában is célhoz jutni, t. i. az igazságot teljes világba helyezni, s ekkép rábeszélni és győzni” (“only the primary, closely determined definitions allow for easy and general results in more complicated commentaries and debates, that is seeing the truth in a complete light, and thus persuade and convince”) (Széchenyi 1925: 160).

He realized that the language is one of the strongest bonds linking the individual to a (language) community: “Anyanyelve első zengési, az őt szülte föld első benyomási kiszakíthatatlan fogják lelkét éltén keresztül koporsóig bájolni” (“The first sounds of his mother tongue, the first impressions of the land where he was born will enchant his soul throughout his life to the grave.”) (Széchenyi 1858: 151). He distinguished, even without naming them, languages that serve identity functions and those that serve communication. He believed that the mother tongue serves the maintenance and strengthening of identity, as the language is the soul of the nation which, if destroyed, can survive in servility, but without any life in it (Széchenyi 1858: 151). The guarantee to express the

national characteristics is the free use of the mother tongue: “Nemzet, habár szabad alkotmánya van is, mindaddig, míg saját nyelvét nem használja, tovább áll a kifejlési lehetőségtől, mint a legvadabb nép, mely anyanyelvével szabadon él.” (“As long as a nation, although it has a free constitution, does not use its own language, it is farther from the opportunity to develop than the most savage people who use their mother tongue freely.”) (Széchenyi 1858: 216).

He criticized his fellow aristocrats who did not speak their mother tongue for being alienated from the nation. In his letter to Count Károly Esterházy (1828), he wrote: “midőn hazánkfianak nagy része korcs, azaz se magyarok, se németek, se franciák, se angolok, stb., stb. Ez ám a mi nagy bajunk!” (“when most of our compatriots are hybrids, nor Hungarians, nor German, French, English, etc., etc. This is our big problem!”) (Széchenyi 2014: 88). He uses a pertinent metaphor when speaking about the role of the mother tongue in maintaining identity: the light of a “national spark of life” (*nemzeti életszíkra*) shines on it; he also stresses that for a long time and with a few exceptions this spark only flickered under the soil, or was present exclusively in the narrow domain of sciences (“egyedül szalmafedelek alatt pislogott, vagy kirekesztőleg a tudományok szűk körére szorítkozék” – Széchenyi 1925: 162). He considered the general use of the Hungarian language in all areas of public life and in all social classes desirable. The cultivated language must rise to the community level as only through common traditions can it become an orientating pattern for the whole Hungarian language community.

Multilingualism – plurilingualism

His political activity made analysing the issue of multilingualism and plurilingualism inevitable. Széchenyi differentiated these two terms and used them consequently. When speaking about several languages and language varieties used in a certain geographical area, he used the term multilingualism: “Az Austriai birodalom a soknyelvűségnek s külön nemzetiségnek legtarkabarkább példája.” (“The Austrian empire is the most colourful example of multilingualism and different nationalities” – Széchenyi 1858: 59). He uses plurilingualism when talking about a given person’s linguistic repertoire; for example: When travelling around Hungary, it is possible that if we do not speak four-five languages in addition to the developed European languages (“ha négy-öt nyelvvel az európai mivelte nyelveken kívül nem birunk”), the traveller will not encounter anyone to be able to talk to (Széchenyi 1858: 74). This distinction is noteworthy because the French-based terminology used in the European Council differentiates the two levels, while in the European Union, where English is the basis of conceptual thinking, only one term was introduced.

Széchenyi considered multilingualism a historical given created by the geopolitical situation and historical conditions of Hungary. His position that every nation must be ensured to unperturbedly use their mother tongues was expressed several times and in various works. He considered the patient and permissive attitude not only fair and just but also practical. “Tiszteljük tehát akár mi kis körben létezőnek is nyelvét, s életmódját; mert a legkisebb elkülönözött emberi sajátság is egy karika azon lánczolatban, melynek fokain a tökéletesség felé emelkedik az emberi nem. Tiszteljük mindenkinek nem csak földi sajátját, de lelkének legnagyobb kincsét is ‘honi, nemzeti hűségét’! mert csak így várhatunk mi is külön felekezetűek némi igazsággal sajátink, kincseink iránt türelmet, engedéket” (“Let us respect the languages and way of life of those who are few; because the smallest differing human trait is also a link in a chain on which mankind rises towards perfection. Let us respect not only everyone’s worldly properties but the greatest treasure of their souls, their loyalty towards their country and nation! It is the only way we, different peoples, can expect – with some right – tolerance and indulgence towards our own kind and treasures.”) (Széchenyi 1858: 69).

His conduct is based on philosophical foundations: he considered linguistic and cultural diversity to be of great value, the maintenance and cultivation of which he believed was a moral duty. In his words, every nation is invited to enrich humanity by exposing their own national features (Széchenyi 1858: 204).

He stressed the importance of this permissive, accepting attitude even when passionately arguing for making Hungarian the official language. “Beszéljen kiki, a hogy tetszik, a hogy tud, s ez iránt ne háborítsuk egymást; csak országos- s közdolgaink folyjanak egy hangon, egy nyelven” (“Everyone should talk as they like and can, and we should not disturb each other in this; only national and public matters should be carried out in one voice, one language.”) (Széchenyi 1858: 69). Only those are supposed to learn Hungarian who want to take part in public life (“ha az országos erőművbe befolyást venni akartok” – ‘if you want to have an influence in the national power structure’) (Széchenyi 1858: 69). He proclaimed the same principles after the Hungarian efforts were successful, and Hungarian was made official language in 1844; he also opposed propagating the language among non-Hungarian speakers. In his academic speech, he warned his contemporaries that speaking is far from feeling, that the movement of the tongue is far from the beating of the heart, and that those who speak Hungarian, eloquently as they may, are far from being Hungarian (“a szólás még korántsem érzés, a nyelvnek pergése korántsem dobogása még a szívnek, és ekkép a magyarul beszélő, sőt legékesebben szóló is, korántsem magyar még”) (Széchenyi 1925: 188).

Széchenyi linked plurilingualism to individual language skills, and interpreted it as a communicative competence created by several languages, as something that exists in several domains and as something that is characterized by the fact that linguistic knowledge is intertwined with cultural knowledge.

He was born into bilingualism as the language of interaction in his family was German and Hungarian. Due to the conditions of the era and his social status, he learnt additional languages during his studies: French, English, Italian, and the mandatory Latin. The books he read (the classical masterpieces in the original language they were written in) and his travels (planning his trip to England with the purpose of practising the language and getting to know the culture from up close) formed his personal plurilingualism, which was enriched by every linguistic information and cultural experience, and within which the languages came into contact with each other.

In his conception, knowing several languages and cultures enriches the individual, increasing their knowledge, broadening their horizons, helping their orientation in the world, creating the ability to approach issues from several and different standpoints, thus enhancing a good judgement. Plurilingualism makes thinking more nuanced and encourages the writer to be accurate in language use, as sensing the “thousands and thousands of nuances” (“ezer meg ezer árnyéklatot”) between the languages, he needs to reflect on meanings. He also foresaw that in some way language shapes the world view of the speakers as the experiences about the world are fixed in linguistic forms and it is the language that makes their cognitive processing possible (Széchenyi 1858: 133). He also realized that the meaning of the same content can change depending on the language the utterance is formulated in: “A mi egyeneslelkűséggel mondatik magyarul, az latán nyelvre lehető leghivebben áttéve már tán a keménynek színét hordja magán, s a mi magyar erővel tétetik ki, az latánban tán már mint megbántás hangzik” (“What is said forthrightly in Hungarian when most faithfully translated into Latin can be sensed as tough and whatever is put forward with strength in Hungarian can be heard as an insult in Latin.”) (Széchenyi 1858: 134).

He considered developing this complex skill particularly important in the case of those who are involved in public life and especially politics. He examined the benefits deriving from plurilingualism from several aspects. He believed that the literacy acquired from plurilingualism can ensure presence in the European scientific and cultural discourses. He described America's example for his contemporaries, stressing that America owes its present situation to nothing else but the recognition and sensible application of other nations' experiences (“minek Amerika leginkább köszönheti mostani állását, s mi semmi egyéb, mint más nemzetek tapasztalásinak ismerése és józan alkalmazása”) (Széchenyi 1858: 241). He pointed out that in preparing a national “revival”, it is practical to utilize the experience, knowledge, and results accumulated by developed nations; “ne mulasszuk el azon gyökérokok keresését, melyek nemzeti nagyságok sarkalati, mert másképp mindig homokra fogjuk állítani alaptalan műveinket” (‘let us not miss the search for those roots that are the cornerstones of the great nations, or else we will permanently build our ungrounded creations on sand’) (Széchenyi 1858: 240).

References

- Gergely, A. 1972. *Széchenyi eszmerendszerének kialakulása*. Akadémiai Kiadó, Budapest.
- Tolcsvai, Nagy G. 2004. Alkotás és befogadás a magyar nyelv 18. század utáni történetében. Áron Kiadó, Budapest.

Text editions

- Kovács, Henriett–Körmendy, Kinga–Mázi, Béla–Oplatka, András (eds). 2014. „Ezt köztünk! Isten áldja!” Széchenyi István válogatott levelei. MTA Bölcsészettudományi Kutatóközpont Történettudományi Intézet, Budapest.
- Spira, György (ed.). 1991. Széchenyi István válogatott művei I–III. Szépirodalmi Könyvkiadó, Budapest. Selection, editing, notes and endnotes by András Gergely (1799–1847), György Spira (1847–1851), Oszkár Sashegyi (1856–1860).
- Széchenyi, István. 1858. Hunnia. In: Töredékek Gróf Széchenyi István fennmaradt kézírataiból. Published by János Török, I. ed. Heckenast Gusztáv, Pest.
1979. Hittel. Pesten 1830. Facsimile. Közgazdasági és Jogi Könyvkiadó, Budapest.
- Viszota, Gyula (ed.). 1925. Gróf Széchenyi István írói és hírlapírói vitája Kossuth Lajossal. I. (1841–1848). Magyar Történelmi Társulat (Magyarország újabbkori történetének forrásai). Budapest.



Expansion Patterns of the Terminological Metaphor

Doina BUTIURCA

Sapientia Hungarian University of Transylvania
Faculty of Technical and Human Sciences, Târgu-Mureş
Department of Applied Linguistics
butiurcadoina@yahoo.com

Abstract. The assertion our research starts from is that medical terms coined from Greek and Latin scientific elements denote notions, offer information on the level of specialized communication, updating without any exceptions at least two associated preconceptual patterns. From a cognitive perspective, the group of terms has developed based on logical relations of interaction, the starting point of which can be always identified in the cultural and anthropological elements in the environmental, cosmic, etc. dimension of human existence. The arborescent coherence on the level of the terminological corpus, the associated preconceptual patterns and the metaphor through polilexical interaction, the cognitive and informative function of the metaphor on the level of the domain/subdomain and on the level of titling are only some of the objectives this research aims to achieve. I mostly apply the descriptive linguistic method as well as the cognitive, analytical, and comparative methods.

Conclusions: the scientific compounds have been coined based on an “associated preconceptual pattern”. Through their special linguistic and semasiological behaviour, the scientific compounds have become a source of neonymy in the Pan-Latin lexicon.

Keywords: terminology, scientific compounds, coherence, titling

The arborescent coherence of the corpus of terms

The description of a concept or of a metaphorical construct through expansion consists of the listing of all possible realizations of the given concept. All concepts based on the Gr. *nyx*, *nyktos* (‘night’) model have been formed through expansion: *nyctalgia* [the expansion of the meaning in the sphere of *diseases*] // *nyctalopia* (controversial concept in French/English medicine: it designates the human

capacity to see at night – in French medicine/night-blindness in English and Romanian medicine); // *nychthemeron* (conceptual expansion of the biological cycle of one day and one night of the human being); *nychthemeral* (expansion of characteristic); // *nyctophobia* (conceptual expansion on the branch of phobias).

The metaphor of a Greek and Latin origin retains its status of a metaphorical construct in its derivatives, in the scientific compounds, in polylexical constructs, etc. It is the *sine qua non* condition of developing the terminological corpus/ of the specialization of a subdomain/of a branch, etc. The cultural/ontological model is the creator of one of the most complex notions, based on which special languages have developed in a coherent and unified way: Lat. *granum*, *i* (n) – “grain” had the diminutive Lat. *granulum*, successfully used with the meaning of “tiny seed”. While studying the metaphorical constructs generated by the Lat. *granulum* model, the heuristic consequence can also be analysed [“intracellular corpuscles”] using logical reasoning:

1. *An intracellular particle* (in anatomy) is a *grain* (the vegetal model) – med. Ro. *granulă*: see Fr. *granule*/En. *granule*;

2. In symptomatology, *a corpuscle/an inclusion/a formation reduced in size* is a *grain* localized in cells/bacteria/tissue – med. Ro. *granulație* (cf. Fr. *granulation*/Eng. *granulation*); // it might be a “grey granulation” located in the lungs – meaning a *granulitis*: (cf. Fr. med. *granulie*; En. *granulitis*) – a metaphorical expansion of the same vegetal model (Lat. *granulum*).

3. *The surface of a tissue* is a succession of *tiny seeds*, if it refers to the metaphorical constructs designating the types of tissues: med. Ro. *granulos* (cf. Fr. *granuleux*, - *euse*, adj./Eng. *granulous*). In compounds, *granum* generates numerous cognitive constructs *through interaction*: med. Ro. *granuloblastom* (cf. Fr. *granuloblastome*; En. *neuroblastoma*); med. Ro. *granulocitoză* (cf. Fr. *granulocytose*; En. *granulocytosis*); med. Ro. *granulopexic* (cf. Fr. *granulopexique*, adj.; En. *granulopexic*), med. Ro. *granulocitopenie* (cf. Fr. *granulopénie*; En. *granulopenia*), etc. The medical language has formed based on an impressive number of preconceptual patterns, which expanded into compounds, and metaphorical syntagms ensure the arborescent coherence of the corpus.

There are also “episodic” and unproductive terminological metaphors. The ability of a generic metaphor to develop new specialized meanings, lies, in general, in a relationship of close interdependence with the “components”, with the specialization of the source domain, as it is not foreign to its “metaphysics”.

Associated preconceptual patterns

In the internal dynamics of the medical language, two or more preconceptual patterns can be used based on a logical relationship in order to form a new concept, which we fit in the class of metaphors created *through interaction*:

a. med. “bacteriorhodopsin” (Fr. bactériorhodopsine, f. n.; Ro. Bacteriorodopsină (f. n.) is composed of Gr. βακτηρία, -ας (f. n.) ‘stick’ + Gr. ρόδον, -ου (n. n.) ‘rose’ + Gr. ὄψ, ὄπος (f. n.) ‘sight, likeness’;

b. med. “cytotrophoblast” (Fr. cytotrophoblaste, m. n.; Ro. citotrofoblast, (n. n.) is composed of: Gr. κύτος, -εος (n. n.) ‘cavity, urn, shield, armour, skin, body’ + Gr. τροφή, -ής (f. n.) ‘food, education, supplies’ + Gr. βλαστός, -ου (m. n.) ‘germ, bud, yolk, son’;

c. med. “cycloergometer” has the following elements at the structural level: Gr. κύκλος, -ου (m. n.) ‘circle, circular object’ + Gr. ἔργον, -ου (n. n.) ‘act, action, fact, undertaking, work’ + Gr. μέτρον- ον (n. n.) ‘measure; measuring instrument’.

Methodologically, we propose the concept of “associated preconceptual pattern” in researching scientific compounds and/or polylexical metaphors. On the linguistic level, the compound brings about/designates the unequivocal “abstract image”/notion the associated metaphorical patterns propose through interaction. There are the conditions the associated metaphorical constructs respect in the process of creating conceptual systems, thus ensuring irreversible denominations: regime restrictions, the compatibility of elements, and monoreferentiality.

As already stated, in the Greek language, *iodes* (cf. Gr. *ιοειδής*, -ές) had the meaning of ‘purple, sober’. *Iod* (cf. Fr. *iode*; En. *iodine*) is a terminological metaphor that has created several specific constructs (in medicine, in chemistry): Ro. *iodofilie* (cf. Fr. *iodophilie*; En. *iodophilia*), Ro. *iodopsină* (cf. Fr. *iodopsine*; En. *iodopsin*), Ro. *iodotirozină* (cf. Fr. *iodotyrosine*; En. *iodotyrosine*), Ro. *iodoterapie* (cf. Fr. *iodothérapie*; En. *iodotherapy*), etc. The conceptual field of such constructs gravitates around the *constitutive metaphor* and is created based on “regime” restrictions imposed by:

- the chromatic component: *iodopsin* has two conceptual models: *iod* (‘violet’) + *opsia* (cf. Gr. ὄψις, -εως ‘sight’);
- aim: *iodoform*, antiseptic local: *iod* (‘violet’)+ Lat. *formica* (‘ant’);
- effect: *iodotyrosine*, which includes the derivatives of tyrosine: *iod* (‘violet’) + *tyros* (‘cheese’);
- the attraction of components: *iodophilia*: *iod* (‘violet’) + Gr. *philo-*, *philein* (cf. φιλέω, -εῖν), ‘to love, to take care of’;
- action: *iodotherapy* (‘iodine therapy’).

The metaphorical constructs have a special impact upon the conceptual dynamics through the degrees of compatibility/cohesion of elements.

Granulocytopenia is formed for example – based on the “compatible” feature – from three components: *granulo-* (cf. Lat. *granum*, seed) + *cito* (cf. Gr. *κύτος*, -*εος*- ‘breastplate, shield, cavity, cell’) + *penie* (cf. Gr. *πενία*, -*ᾶς*- ‘poverty, shortage’). Respecting the regime restrictions and the “compatible” feature of elements, *granulocytopenia* (defined as the decrease in the number of particles on the level of blood cells, cf. DM 2007: 343) is a metaphorical construct that carries autonomous cognitive/informational content. Here are some other examples: med. En. *neuroblastoma* (cf. Fr. *granuloblastome*; En. *neuroblastoma*; Ro. *granuloblastom*); En. *granulocytosis* (cf. Fr. *granulocytose*; En. *granulocytosis*; Ro. *granulocitoză*); med. En. *granulopexic* (cf. Fr. *granulopexique*, adj.; En. *granulopexic*; Ro. *granulopexic*); med. En. *granulopenia* (cf. Fr. *granulopénie*; En. *granulopenia*; Ro. *granulocitopenie*), etc.

The metaphorical construct “ignipuncture” (cf. Fr. *ignipuncture*) is a metaphor formed through interaction, developed based on two compatible models, out of which “igni-” is strongly marked metaphorically: *fire* (cf. Lat. *ignis*, *is* ‘torch, lightning, fire’) + *punctura* (‘sting’). The term is the signifier of the concept “cauterization of certain points... by applying the electrocautery” (DM 2007: 583). The “compatible” feature allows the creation of a double filter: one and the same medical concept satisfies simultaneously – on the level of the compound – both metaphorical models (*ignipuncture* – *sting with fire*). At this point, the denomination of scientific compounds differs from the category of metaphors existing in lexical compounds, where connotation does not satisfy the two associated terms separately: Ro. *Barbăneagră* (‘black beard’), Ro. *Fruntelată* (‘wide forehead’) have become surnames; Ro. *coate-goale* (‘bare elbows’), Ro. *mațe-fripte* (‘roasted guts’) have stylistic values. The effects are also different: in the case of the interactional metaphors, the effect is strictly cognitive; in relation to signification and representation, the effect of lexical compounds can be iconic, subjective, stylistic, and partially cognitive.

The idea of the metaphorical value of compounds is not new. It has been applied mainly on the lexicon. Michael Bréal highlighted the contribution of the metaphor to the enriching of the common lexicon (Bréal 1897). K. Bühler notes that any linguistic compound is somewhat metaphorical... (Bühler, Italian translation: 402). In DSL, Angela Bidu-Vrânceanu remarks the fact that several compounds have stylistic values (*Dicționar de Științe ale limbii*, 2001: 125).

The differences between the notions having the same model are established from the semantical point of view, using the instruments available to every historical language. After getting to know himself, the scientist started differentiating objects, naming and systematizing them based on the conceptual field and the degree of compatibility. He developed the necessary differences between the parts of the whole.

Associated patterns in canonical titling

In Egyptian writings, the identity of the medical man overlapped with that of the priest, the scribe, this fact being recorded in terms such as: “priest-doctor”, “scribe-doctor”, the divine patron being Thoth, whose epithet was *ph-ar-maki* (‘the one who ensures security’). The metaphorical construct survived in the Gr. *pharmakon* (vb. *phero* ‘to bear, to bring’, nouns *pharma* and *pharmacos*), a quasi-universal root in current pharmaceutical terminology. The everyday life of Greeks and Romans from the time of Hippocrates has left a strong mark on medical language. After the death of Alexander the Great in 323 B.C., the scientific centre would move from Greece to Alexandria, and then to Rome.

Detaching itself from magic and witchcraft, medicine accomplished the transition from empirical practices to scientific methods: the Gr. *iatros* designated the doctor pharmacist, whose activity was bound to his residence, *iatreion* (‘medical office’). The root *iatro-* developed the idea of a doctor. The person of the doctor in the European tradition has a major role in associated canonical procedures of titrating. The quasi-universal root *iatros* has become the matrix for several metaphorical constructs: *paediatrics*, *cosmiatry*, *iatrochemistry*, etc.

The generic name of the subdomain/of the scientific field invokes, however, a varied and complex discursive strategy, always motivated and in most cases developed based on a binary pattern. The relations between the title-name of the domain/subdomain and the cognitive discourse (terminographic/specialized text) are usually ones of interdependence. The *title metaphor* (of a conceptual nature) marks the belonging of the “discourse” to a certain domain of scientific knowledge that individualizes it. It represents a parameter with an indicative goal: it is the element that indicates the selection operated by the scientist in the labyrinthine, hard-to-delimit universe of abstract knowledge. The title metaphor has become a logical operating tool, of selecting and individualizing information on the macro-structural level of specialized languages. The organizing/regulating operation of relationships between the title metaphor and the domain/branch cannot be achieved outside the conative function of the former, of the “title” in general (Leo Hoek 1972: 291). This involves centring the message on the recipient: the generic name of *Cardiology* becomes an individualizing, quasi-independent element of the medical subdomain that allows selecting the area of interest of the researcher/practitioner and the one that mediates the access (directly or indirectly) to a coherently organized conceptual sphere. *Pneumology* is a subdomain constructed on the “scheme-image” – *pneuma* – that gives the name of the discipline. The metaphorical model underpinning the name of anatomy is “dissection” (cf. Gr. *ἀνατομή*, - *ῆς*). Compared to the language of social and human sciences, where the title/name indicates aesthetic parameters (Expressionism, Impressionism), movement (Realism, Romanticism), temporality in the historical sense (the

History of the Middle Ages), philosophical orientation (Idealism, Nihilism), sciences such as medicine, economics, etc. have a special situation due to the fact that the name of the subdomain/of the branch is usually a metaphor formed based on associated preconceptual patterns. Hence the cryptic nature of such languages. The title metaphor *physical therapy* “treatment based on energy forms from the nature” establishes logical relations with individualized key metaphors of the branch: Ro. *electroterapie* (cf. Fr. *électrothérapie*; En. *electrotherapeutic, electrotherapy*), Ro. *fototerapie* (cf. Fr. *photothérapie*; En. *phototherapy*), Ro. *hidrotermoterapie* (cf. Fr. *hydrothérapie*; En. *hydrotherapy*), *kinotherapy, thalassotherapy, crenotherapy*. Individualizing the scientific domains through the title metaphor started in French medicine in the 16th and 17th centuries. The 18th century brought about the first conceptual changes through the consecration of great masters in French clinics. The meanings of several key-terms were clarified. This represents the first moment where scientific medicine is outlined (Rusu 2007: 32) through the activity of geniuses such as Louis Pasteur and Claude Bernard. The 19th and 20th centuries impose several other generic metaphors, clearly denoting the avant-garde medical branch or specialization of the scientist. The name of the medical subdomain complies with the epistemologically imposed strategies: the title metaphor is a bi-member unity, offering conceptual information through the prefix-like element, and through *logos*, the intrinsic order of the scientist’s way of thinking (*philology, biology*). The differences in strategy are imposed by the relationship between general and particular.

Judged by the criterion of occurrence and dispersion, in the medical language, the compounds formed with *logos* are generic constructs of the subdomain: rheuma+logy, cario+logy, entero+logy, etc. We can see from the examples above that *logos* represents one of the numerous linguistic elements through which the scientific domain interacts with another, in the general context of knowledge. It is an element of interdisciplinarity: the medical language is not simply a “product” of medicine. *Logos, logia* are two elements that sustain the idea of existence in a unique space of knowledge, whose future developments can be found on the level of different types of terminology. The title/canonical metaphor proves a double functionality: 1. it serves to name a certain domain/subdomain; 2. it transparentizes meaning that science does not use complicated titles the way the literary discourse does.

The title metaphor of the subdomain is connected to the cognitive content in the traditional branches of European medicine through several other conceptual constructs: the subdomain of “microbiology” in relation to the branches of “bacteriology”, “mycology”, “protozoology”, “virology”, “parasitology”, and “algology”.

Non-canonical titling and the medicine of the future

At each stage in the evolution of science, there is a certain way of titling in solidarity with the level of knowledge, with vanguard technology. In the 20th century, doctors use the latest findings in the technical domain, while the title metaphor focuses on the medical procedure + the branch: “nanosurgery”. The role of the doctor seems to have been taken over by technique: microsurgery, nano/surgery/laser, etc. We do not find in the practice of titling canonical schemes of the title metaphor, in which *logos* and *iatroi* had a priority in usage. In generic names, technical procedures are more and more frequent. In new branches of current medicine, the substitution of doctor with procedure, of subject with object is omnipresent, being associated with numerous techniques of intervention. This constant indicates a true supremacy of informatics, an authority exercised through the usage of the computer. The title metaphor results in a gap, a delimitation needed by a classical cognitive pattern in the conceptual system, as opposed to a postmodern cognitive pattern. Once defined, such cognitive patterns show several developments with an arborescent function, in conjunction with other types of metaphorical constructs, in scientific compounds that have become a source of neonymy on the level of specialized languages.

References

- Breal, M. 1897. *Michael Bréal Essai de sémantique*. Hachette, Paris.
- Buhler, K. 1934. *Sprachtheorie*. Gustav Fischer Verlag, Jena, Stuttgart. *Theory of language: The representational function of language*. Transl. D. P. Goodwin. Amsterdam, John Benjamins.
- Hoek, L. 1972. *Description d` un archonte: Preliminaires a une theorie du titre a partir du Nouveau Roman, în Nouveau Roman: hier, aujourd` hui*. Union Generale d` edition, Paris.

Sources

- Andrei, N. 1987. *Dicționar etimologic de termeni științifici – Elemente de compunere greco-latine*. Editura Științifică și Enciclopedică, București.
- Bidu-Vrânceanu, A. et al. 2005. *Dicționar de Științe ale limbii*. Editura Nemira, București, 2005.
- Dorland 2003. *Dorland’s illustrated medical dictionary*.



Handling Old Transylvanian Apple Variety Names in Translation

Imola Katalin NAGY

Sapientia Hungarian University of Transylvania
Faculty of Technical and Human Sciences
Department of Applied Linguistics, Târgu-Mureş
nimolkat@gmail.com

Abstract. This paper is related to the problems of translating horticultural terms and names. We deal with the translation issues of botanical names in general, then we focus on some old apple varietal names (Pónyik, Batul, Tányéralma, etc.) and the way these names are treated in English/Romanian texts. We also present some aspects related to the historical background of name giving and pomology. Our aim is to identify the main tendencies of such names in scientific writings and other types of texts. Prior to the publication of the Cultivated Code in the 1950s, the situation of varietal names was rather ambiguous, and sometimes several varietal names were circulating for the very same fruit variety or cultivar. That is why today we still talk about synonymy and translation in the field of variety names despite the fact that the Code stipulates a preference for non-translation. We also attempt to analyse the etymological implications of the above mentioned apple variety names, as especially Pónyik and Batul are equally claimed by Hungarian and Romanian pomologists.

Keywords: apple variety, botanical taxonomy, Pónyik, Batul, traditional Transylvanian apple varieties, translation, synonymy, etymology

Introduction

In Europe, the 16th-17th centuries brought about a development in agricultural and horticultural activities. Yet, formal agricultural training or research was not available until 1796, when a special academy was founded in Hungary, in the town of Keszthely. Thus, the end of the 18th century witnessed the emergence of the first educational institutions in Central Europe (Szarvas, a school founded by Sámuel Tessedik in 1780; the so-called *Georgikon* in Keszthely: an agricultural school with the name *Kis mezőgazdasági iskola* started by the Nakó Kristófi family

in Nagyszentmiklós in 1799), following the curriculum and the programmes used by Tessedik earlier (Balog et al. 2008: 13–16).

In what agricultural research is concerned in this Transylvanian milieu, we can say that in the 18th century there were only handwritten advice books and calendars related to vineyard cultivation and wine production. However, in the 19th century, the first modern research activities in the field sprang, important works appeared, such as *A szőlőművelés és borokkal való bánás* by József Naláczi and Ferenc Milotai (Enyed, 1830) or *Gazdasági Katechézis* (Kolozsvár, 1832). The periodical *Erdélyi gazda* was first published in Enyed in 1869 (Balog 2008: 27). Agricultural research and terminology started to be more and more standardized and stable in the 19th century and more and more scientific works were published. As one of the most important components of horticulture is fruit growing or pomology, we will focus in this study upon some old apple varietal names ('Pónyik', 'Batul', 'Tányéralma', etc.) and the way these names are treated in English and Romanian texts. We will raise translation problems, semantic and etymological issues alike.

Translating specialized texts is a process of text *taming*, which involves the linguistic analysis of the text, but one should also consider the socio-cultural background. "In translating a technical text, everything depends on the translator's knowledge of the special characteristics of the text, on his cultural knowledge, especially on his knowledge of the technical domain the text belongs to. But as this task cannot be carried out by a translator who is not a technical specialist, the accuracy of the translation greatly depends on the collaboration with the specialist in the subject" (Croitoru 2004: 21). Mastering the terminology is an essential skill for a future and a practising horticulturist alike. "Without terminology, there is no professional communication and without professional communication there is no transfer of knowledge" (Zauberga 2005: 107). In specialized translations, the denotative meaning of terms (conceptual, lexical, or dictionary meaning) is of utmost importance. Problems may arise in the case of synonymic series. Hence, in the case of the Hungarian verb *metszeni* (Romanian *a elaga*), if one fails to use the proper term *to prune*, and uses another term from the synonymic series *cut, carve, engrave, gouge, slit, section, prune (down)*, and not the last one which means *removal of plant parts*, the meaning of the sentence will be completely altered. Cutting and pruning of an apple tree are definitely two very different things, and replacing one term with another changes the meaning of the whole text. Another major problem with horticultural texts is related to the translation and/or handling of names of genera, families, and other taxa.

The process of giving names to plants dates back to the ancient Roman and Greek civilizations, whose terminology was later overtaken and transmitted by scientists from different European monasteries or universities. Today's binominal nomenclature was introduced by the famous 17th century botanist from Sweden

Linné (1707–1778), also known as Linnaeus. In his *Species plantarum*, Linné introduced the binominal nomenclature, i.e. he named each plant with two Latin words: the name of the genus and the name of the species. The Linnaean binominal taxonomy prescribes that all plants should be given a name made up of two words: *genus name and species* (in Latin or transliterated in Latin). The *International Code of Botanical Nomenclature* states that they should be *italicized*, the *genus name with capital letters*, the *species name with lowercase-letters*. The *author's name* follows the species name, usually abbreviated. When the author's name is put into parentheses, this is an indication of the fact that the species is now considered as belonging to a different genus, due to the contribution and description of another author. Specific or scientific names in horticulture consist of two words: the name of the genus followed by the specific epithet, i.e. the species name. Thus, both terms are usually written in italics: the name of the genus requires an initial capital letter, while the name of the species does not (e.g. *Stevia rebaudiana*).

Folk taxonomy, on the other hand, is a classification of objects, which uses common names (also called *vernacular name*, *colloquial name*, *trivial name*, *country name*, *farmer's name*): *mézfű* is the Hungarian vernacular name for *Stevia rebaudiana*, but it is also called *sztévia* (*balm* in English). Linnaeus himself published the Flora of Sweden, *Flora Svecica* (1745), where he recorded the Swedish common names, alongside with scientific names. Unlike botanical and cultivar names, common or vernacular names are not governed by international rules. However, it is recommended to be written in Roman type, with lowercase initial letters, except when the word is a geographical or a personal name. This applies also when the scientific name has become a common name and if the scientific name has turned into a plural noun: potato, camellia, Jersey lily, rhododendrons. “Many species have a plethora of common names of very local usage, even within a small country, and widespread plants have common names in many languages” (Alexander, 2007: 5). Many people use terms like rhododendron, chrysanthemum, or fuchsia as the common names for these large groups of plants, but, in fact, these are their scientific names that have passed into common usage. This demonstrates the great strength of scientific denominations.

The rules for naming plants are today published by the *International Code of Botanical Nomenclature*, the most recent edition being the *International Code of Nomenclature for algae, fungi, and plants*, also called the *Melbourne Code*, issued in 2012 and adopted by the Eighteenth International Botanical Congress Melbourne, Australia, July 2011. The Melbourne Code is an improved version of the previous Vienna Code (2005), the St. Louis Code (1999), and the Stockholm Code (1952).

In 1952, the Committee for the Nomenclature of Cultivated Plants of the International Botanical Congress and the International Horticultural Congress in

London adopted the International Code of Nomenclature for Cultivated Plants. Sometimes known as the Cultivated Code, it was first published in 1953 and since then has been revised several times at irregular intervals. This Code formally introduced the term ‘cultivar’ to encompass all varieties or derivatives of wild plants which are raised under cultivation and its aim is to ‘promote uniformity and fixity in the naming of agricultural, silvicultural and horticultural cultivars (varieties)’. In cultivation, variation within species or resulting from hybridization often needs to be recognized and named. Thus, we have the term *cultivar* (from cultivated variety) and given cultivar epithets. This cultivar epithet, when attached to the binomial genus name, forms the full cultivar name. The term cultivar epithet refers only to the final element of this complex name (the word or words enclosed in single quotation marks, never double quotation marks). Thus, the cultivar name consists of the genus name (e.g. *Malva*) and species epithet (e.g. *moschata*) followed by the cultivar epithet (e.g. ‘Pink Perfection’): *Malva moschata* ‘Pink Perfection’. Cultivar names are usually enclosed in single quotation marks or apostrophes and are never written in italics. They are never translated, rather left as such. “Cultivar epithets may not be translated into different languages. Where this has happened the translation is to be regarded as a trade designation. The transcription or transliteration of epithets is permitted, e.g. from Japanese to English (transcription) or from Russian to English (transliteration)” (Alexander 2007: 25). Transliteration and transcription of cultivar epithet is permitted, but generally cultivar names should be given and left in vernacular languages. When translation occurs, cultivar epithets are treated as trade designations (Gledhill 2002: 51).

Hungarian varietal names in English and Romanian texts

In this study, we attempt to shed light on the treatment of traditional Hungarian cultivar names, i.e. varietal names of apples traditionally grown in Transylvania. We wish to take a look at the way Hungarian apple variety names are treated in English and Romanian (con)texts. As the majority of the names we will look at are prior to the introduction of the term *cultivar*, hereinafter, we will use the term *variety* instead of/alternately with the term *cultivar* (as this latter started to be used only after the 1950s).

The Hungarian common noun *alma* comes from an old Turkish word (*amlu*, *almu/elma*, *alma*) (Dibuz 2014: 38). Ferenc Nagy-Tóth, in his *Népi gyümölcsészet és szakszerű gyümölcstermesztés Erdélyben*, states that “The settling of the Hungarians in the Carpathian Basin influenced the fruit production of the Hungarians especially due to the fact that they renounced the nomad life and adopted Christianity. The forests, the sloping valleys, and the catchments were used together for the production of fruit trees, and this was very benefic for

their development, natural selection, and reproduction too. The names of the settlements prove the importance of this occupation. Many settlements wear the names of fruits and fruit trees... The clergy invited from abroad (later local people who attended school abroad) had a great impact on the development of the agriculture of a people who now had stable settlements. This was especially due to the cultivation of the gardens of the abbeys and churches. It is important the fact that we have written sources talking about grafting of wild trees, thus making them fructify.”¹ Among the most dedicated Hungarian pomologists we mention the names of János Lippay, Ferenc Entz, Máté Bereczki, József Budai, Raymund Rapaics, Magdolna Tóth, etc.

In the Hungarian National List of fruit and grape varieties,² which is published every year, the names of cultivars are treated correctly, and left untranslated, even when the accompanying text is in English: ‘Daru Sóvári’, ‘Jászvadóka’, ‘Kecskeméti vajalma’, ‘Kenézi piros’, ‘Nyári csíkos borízű’, ‘Nyári csíkos fűszeres’, ‘Pónyik’, ‘Sikulai’, ‘Simonffy piros’, ‘Téli piros pogácsa’, ‘Tombác’, ‘Török Bálint’, etc. In doctoral theses and scientific articles, the cultivar names are also left in vernacular. For instance:

I prepared a list on 1100 apple and pear denomination[s]. It includes 235 apples with 673 different variety name[s] and 189 pears with 427 different variety names. The below mentioned 30 apple variet[ies] were the most frequent, which are present in more region[s]. These are listed in descending sequence. ‘Téli arany parmen’, ‘Jonathan’, ‘Batul’, ‘Nemes sóvári’, ‘Török Bálint’, ‘Bőralma’, ‘Pogácsa alma’, ‘Pónyik’, ‘Borízű’, ‘Húsvéti rozmaring’, ‘Fontos alma’, ‘Cigány’, ‘London pepin’, ‘Tányér alma’, ‘Citrom alma’, ‘Vaj alma’, ‘Csörgő alma’, ‘Leánysecsű alma’, ‘Téli piros pogácsa’, ‘Szentiváni alma’, ‘Eper alma’, ‘Masánszky’, ‘Selyem alma’, ‘Édes alma’, ‘Budai domokos’, ‘Arany renet’, ‘Nyári piros’, ‘Sárga szépvirágú’, ‘Rétes alma’, ‘Tök alma’.³

The same happens all over the scientific texts we have analysed: “Among them, cultivar ‘Beregi sóvári’ displayed a highly susceptible host response to inoculation. The local cultivars ‘Cserépány’ and ‘Zöld sóvári’ were classified as moderately susceptible. The cultivars ‘Batul’, ‘Alexander’, ‘Simonffy piros’ were moderately resistant, whereas ‘Pónyik alma’, ‘Sikulai’ and ‘Szemes alma’ were highly resistant.”⁴ // “With regard to the flowering duration, mention should be made of the protracted flowering of ‘Zöld batul’ and ‘Beregi sóvári 2’, which

1 Ferenc, Nagy-Tóth, *Népi gyümölcsészet és szakszerű gyümölcstermesztés Erdélyben*, downloaded from: eda.eme.ro/.../EME_MNTE2005_123-140_Nagy-Toth%20Ferenc%20...

2 <http://www.nakvi.hu/app/tanya/>

3 http://phd.lib.uni-corvinus.hu/555/2/Szani_Zsolt_ten.pdf

4 http://www.actahort.org/books/663/663_35.htm

had a very long flowering period”.⁵ Another illustrative example could be the following fragment: “‘Batul’ (synonym: ‘Patul’) is one of the most attractive and widespread of the old apple cultivars from Transylvania.... Several variants of ‘Batul’ are known in Transylvania: ‘Zöld batul’, ‘Fehér batul’, ‘Szögletes batul’, ‘Mosolygós’, or ‘Piros batul’, ‘Bordás batul’, ‘Félig piros batul’, ‘Sárga batul’, ‘Édes batul’, ‘Tüzes batul’, ‘Nagy batul’, ‘Selyem batul’”.⁶

In another article written in English, the following cultivar names appear (in Hungarian):⁷ ‘Fekete tányér alma’, ‘Beregi Sóvári’, ‘Cygany’ (local name).⁸ Another good example of respecting the norm of not translating cultivar names is the following fragment:

The collective name ‘Sóvári’ covers a whole group of cultivars, as a great number of forms are to be found. The best known of these are ‘Nemes sóvári’, ‘Beregi sóvári’ and ‘Daru sóvári’. Other variants can be found in certain locations: ‘Közönséges sóvári’ (syn.: ‘Sovari commun’), ‘Csíkos sóvári’ (syn.: ‘Sovari pestrit’), ‘Piros sóvári’ (syn.: ‘Sovari rosu’), ‘Zöld sóvári’, ‘Téli sóvári’ (Bereczki, 1877, 1884; Bordeianu et al., 1964). German pomologists (Oberdieck and Lucas, 1860) and the Austrian pomologist Stoll (1988) were introduced to ‘Daru sóvári’ (syn: ‘Daru alma’) by the Hungarian pomologist Máté Bereczki.⁹

One interesting aspect to be noted here is the presence of synonymy at the level of cultivar names: ‘Batul’ (synonym: ‘Patul’) and ‘Közönséges sóvári’ (syn.: ‘Sovari commun’), ‘Csíkos sóvári’ (syn.: ‘Sovari pestrit’), ‘Piros sóvári’ (syn.: ‘Sovari rosu’), a situation one should not normally expect in the case of such strictly regulated taxonomies. The explanation is historical: some of the traditional cultivar or variety names from Transylvania (once part of the Hungarian kingdom and presently part of Romania) have developed, over time, two parallel forms, a Hungarian and a Romanian version as well. Sometimes the Romanian version is

5 Ildikó Király, Characterisation of apple cultivars from the Carpathian basin by means of pomological analysis and molecular marker analysis based on microsatellites. Downloaded from: http://phd.lib.uni-corvinus.hu/716/3/Kiraly_Ildiko_ten.pdf.

6 Ildikó KIRÁLY, Róbert REDECZKI, Éva ERDÉLYI, Magdolna TÓTH. 2012. Morphological and molecular (SSR) analysis of old apple cultivars. *Not. Bot. Horti. Agrobo.* 40(1): 269–275. Downloaded from: <http://www.notulaeobotanicae.ro/index.php/nbha/article/viewFile/7682/6850>.

7 Marta DZIUBIAK, Old apple cultivars in the botanical garden-center for biological diversity conservation of the Polish Academy of Sciences. Downloaded from: http://bomax.botany.pl/pubs/data/article_pdf?id=1124.

8 Most probably referring to Cigányalma.

9 Ildikó KIRÁLY, Róbert REDECZKI, Éva ERDÉLYI, Magdolna TÓTH. 2012. Morphological and molecular (SSR) analysis of old apple cultivars. *Not. Bot. Horti. Agrobo.* 40(1): 269–275. Downloaded from: <http://www.notulaeobotanicae.ro/index.php/nbha/article/viewFile/7682/6850>.

the simple translated form of the Hungarian name, some other times adaptation and/or transformation is used to create the Romanian name.¹⁰

In what the treatment of Hungarian apple names is concerned in Romanian texts, the situation is ambivalent, as many times translated or adapted forms are used instead of the authentic Hungarian word. For instance, the cultivar ‘Sóvari’ is used under the transcribed form Şovar.¹¹ The other old Hungarian apple cultivar, ‘Pónyik’, is used in Romanian texts under two forms: Ponic¹² and Poinic.¹³ Other old Hungarian names of apple cultivars have not been translated and are not really used in Romanian texts: ‘Török Bálint alma’, ‘Tányér alma’ (also known as ‘Pogácsa alma’), ‘Budai Domokos’.

Bordeianu et al., in their comprehensive volume published in 1964, make a thorough presentation of the apple varieties and cultivars that could be found on Romanian territory. Among these, an impressive number of varieties are Transylvanian. We have analysed these varieties in point of linguistic explanations and synonyms given. It is obvious that, as with the other sources, synonymy in pomology means mostly the translation and/or adaptation of a fruit name (in)to other languages. What should be remarked here is the fact that the authors provide, in some cases, an impressive number of synonyms, in four or five languages. Another surprising fact is that, in the case of old Transylvanian varieties, which certainly do have a Hungarian name, they do not provide this, as for instance with: ‘Ouțe de Ardeal’, (synonym ‘Țâța fetei’), ‘Unsuroase de Geoagiu’, (synonyms ‘Untoase’, mere de unt, ‘Prundarițe’), ‘Şovari comun’, ‘Şovari peștiș’, ‘Şovari Roșu’, (without any known synonyms),¹⁴ ‘Talgere’ (without any known

10 In Nagy 2013, we have noticed a certain amount of inconsistency in the treatment and translation of cultivar names, as it can be noticed: in the same article, the same cultivar is once referred to as ‘Seres Olivier’, some other time as ‘Olivier de Serres’. ‘Bartlett’ and ‘Vilmos’ are two cultivar names sometimes used in separate columns in tables, some other times used together, one of the names being put in parenthesis. The reason is that the cultivar is internationally known as ‘Bartlett’, but the Hungarian specialist literature uses it alternately with its Hungarian version ‘Vilmos’ or ‘Vilmoskörte’. The tendency of Hungarian to translate cultivar names may be the reason for this, a tendency that is prior to the issuing of *The International Code of Nomenclature for Cultivated Plants*.

11 http://www.traiverde.ro/uploads/fisiere_biblioteca/13/Brosura%20soiuri%20mere.pdf

12 <http://www.mihaieminescutrust.ro/malanrcrav/>

În Mălâncrav există o tradiție în cultivarea pomilor fructiferi, numele maghiar al satului, Almakerek, însemnând chiar “măr rotund”. Livada a fost lucrată intensiv în timpul communist și apoi lăsată în paragină. În anul 2002 MET a preluat livada și a transformat-o pentru a primi certificare ecologică. Pe o suprafață de cca 100 hectare cresc soiuri vechi, tipice pentru această zonă din Ardeal: Patul, Poinic, Renet de Leizberg, Renet de Bauman, Frumos de Boscop, Parmen Auriu și Gustav Durabil, soiuri foarte aromate de mere care dau gust deosebit sucului de mere de la Mălâncrav. Sucle este produs în fabrica din livadă și este, în mod previzibil, fără aditivi, zahăr sau conservanți.

13 <https://dexonline.ro/definitie/poinic>

póinic adj. m. (reg.; în sintagma) *măr poinic* = varietate de măr cu fructe mari, de culoare verzuie-galbenă, zemoase.

14 *sinonime nu se cunosc*

synonyms), ‘Parișe roșii de Feleac’ (without any known synonyms). It is obvious that ‘Țâța fetei’ is the same as ‘Leánycsöcsű alma’,¹⁵ ‘Unsuraoase de Geoagiu’ is ‘Gyógyi alma’¹⁶; the common element in ‘Șovari comun’, ‘Șovari pestriț’, and ‘Șovari Roșu’ is a simple transcription of ‘Sóvári’.¹⁷ We add that ‘Talgere’ must be the Romanian version of the old Hungarian apple varietal name ‘Tányéralma’ or ‘Tánygyéralma’ and ‘Parișe roșii’ is ‘Piros Páris’. The variety names ‘Sálcii de vară’, ‘Mere Rusmaline’, ‘Mușcătarnițe’, where Bordeianu et al. admit no known synonyms, are most probably linked to the Hungarian names ‘Fűz alma’, ‘Fűzfa alma’, ‘Rozmaring alma’, and ‘Muskotály alma’, all these varieties being present, together with their names, quite early in Transylvanian pomological literature. We could not identify Romanian texts on pomology which mention the Romanian version of ‘Tányéralma’ or ‘Tánygyéralma’. Based on comparing the morphological characteristics of ‘Tányéralma’¹⁸ and ‘Talgere’¹⁹ and taking into account the possible etymological relationship between the Romanian word *talger* and its etymon, the Hungarian *tányér*,²⁰ we assume that ‘Tányéralma’ stands for ‘Talgere’.

In the case of ‘Roșii de Geoagiu’, the following synonyms are listed: ‘Gyogyer roter’ (German), ‘Gyógyi piros’ (Hungarian). In the case of ‘Roșu de Stettin’, the Hungarian synonym is correctly given as ‘Török Bálint’. In the case of ‘Șiculane’ (transcription and calque of ‘Sikulai’), the synonyms are ‘Sikulai alma’, ‘Szekely alma’ (Hungarian), ‘Sikula’ (French), ‘Sikulaerapfel’, and ‘Seklerapfel’ (German).

15 Balázs Szikszai Fabricius in his *Szójegyzék* (1590) mentions it under the form *Lean czezcü alma*.

16 Mentioned by Máté Bereczki, 1877, vol. 2, 307.

17 Although in the case of Șovari Nobil the following synonyms are mentioned: Nemes Sovari alma, Noble de Șovar, and Edel Soverapfel.

18 See Bereczki.

19 See Bordeianu et alii.

20 <https://dexonline.ro/definitie/talger>

TÁLGER ~e n. 1) Farfurie mică, plată. 2) Instrument muzical de percuție format din două discuri de alamă care, ușor lovit unul de altul, produce sunete puternice. /cf. *ung. tálgyr*. Source: NODEX (2002).

tálger, -e, (taljer), s.f. – Farfurie din tablă sau din porțelan, din care se servește mâncarea; blid: „Farfuria e mai d’est’isă, talgerul e mai scufundos” (ALR 1971: 310); „Dulce caș / P-un talgeraș” (Papahagi 1925: 204). – Et. nec. (DER, DEX). Source: DRAM (2011).

tálger, *talgere*, (taljer), s.f. – (reg.) Farfurie din tablă sau din porțelan, din care se servește mâncarea; blid: „Farfuria e mai d’est’isă, talgerul e mai scufundos” (ALRRM 1971: 310); „Dulce caș / P-un talgeraș” (Papahagi, 1925: 204). – Et. nes., cf. *magh. tálgyer* (MDA); cf. taler „platou, tava” (< bg. taler, DEX; nsl. taljer < germ. Teller, Scriban, Șăineanu, Miklosich, Cihac, cf. DER). Source: DRAM 2015 (2015).

cf. Zaicz 2006

tányér [1395 k.] Olasz jövevényt, vö. olasz (északolasz nyelvújrási) taSr, tajír, tayVr, taVra: ‘(fa) tányér, vágódeszka’, olasz régi nyelvi tagliere ‘vágódeszka’. Az olasz szavak a latin taliare ‘hasít, bevág’ igére vezethetők vissza. A magyarban végbement ly > ny hangváltozásra vö. a fekély és a harkály régi nyelvi, illetve nyelvújrási fekény, harkány alakváltozatai. A szó az itáliai ételkultúra révén terjedt el Európa több nyelvében is (vö. német Teller ‘tányér’), *több szomszédos nyelvbe pedig a magyar is közvetítette* (vö. horvát-szerb tanjir ‘tányér’).

The proper noun is also transcribed according to Romanian spelling rules in ‘Budai Domokoş’ (synonyms ‘Budai Domokos’ and ‘Pomme de Dominique de Budai’). The same phenomenon of wrong spelling is found with ‘Roze de Geoagiu’ (synonyms ‘Roşiuţe’, ‘Vărgate de Geoagiu’, and the Hungarian ‘Roze de Gyogy’, ‘Gyogyi csicos’, instead of ‘Gyógyi csíkos’). Transcription is found in the case of ‘Cormoşe Vărgate de Mada’ (synonyms ‘Mere de Mada’, ‘Verzi de Mada’, ‘Pereşti’, ‘Reinette grise de Mada’, ‘Graurapfel de Mada’, ‘Madai kormos’).

Synonymy in pomology

Synonymy in pomology mainly refers to the existence and usage of more names for the same variety. These alternative names may be in the same language or may belong to different languages. Thus, with fruit varietal names, synonymy basically refers to real synonymy but to translation or adaptation as well. Total transformation occurs more rarely.

In Máté Bereczki’s four-volume work on pomology, synonyms are provided for old apple varieties from Transylvania: ‘Török-Bálint alma’ is also referred to as Rouge de Stettin, Rother Stettiner (translation), or Türkischer Weinling, Rostocker, Annaberger, líother Zwiebelapfol, Malerapfel, Rubiner, Rother Bietigheimer, Vineuse rouge d’hiver; Seigneur d’hiver (synonyms) (Berecki 1877: 1, 435); ‘Sikulaí alma’ is also called Pomme de Sikula, Sikulaer Apfel, Székely alma (Berecki 1877: 1, 365); ‘Gyógyi alma’ is also called Rose de Gyógy, Gyógyer (Berecki 1877: 2, 307); ‘Marosszékí piros’ appears under the name Marosszékí piros páris (Berecki 1877: 2, 299), and ‘Ponyik alma’ is mentioned as Poinik Apfel, Pojnik, and Pojenics (Berecki 1877: 2, 333). Many other very old Transylvanian apple varieties display synonymic series: ‘Székely zöld alma’ – Zöld jeges (Berecki 1877: 4, 281), ‘Márkodi alma’ – Márkodi nözsér (Berecki 1877: 3, 325), ‘Mádai kormos’ – Pomme grise de Mada, Gfrauerapfel von Mada, Zöld kormos, Kormos (Berecki 1877: 2, 235). It is obvious that Berecki uses the term synonym (*hasonnév*) to refer to two different phenomena: real synonymy between two words in the same language (e.g. ‘Mádai kormos’ – ‘Zöld kormos’, ‘Sikulaí alma’ – ‘Székely alma’) and the translation of apple variety names from one language into another (e.g. ‘Mádai kormos’ – ‘Pomme grise de Mada’, ‘Sikulaí alma’ – ‘Sikulaer Apfel’).

Which are the main name-giving strategies or, more precisely, what are these names made up of? In apple variety denomination practices, there are some tendencies of name-giving.

In the Middle Ages, denoting one of the central characteristics of the fruit, one that we are able to directly experience with our senses such as its colour,

size and taste played the most significant role in the naming of fruit varieties. Later, with the increase in the number of names, the differentiation of fruit varieties and the development of the science of pomology, this name type lost its exclusive role, but this functional-semantic category continued to be present in the greatest proportion — between 50% and 70% — in name giving in all of the time periods examined. As regards the adjunct in names with several constituents, the three most frequent functional categories are the place of origin (*sóvári/alma* ‘apple from Sóvár’), the colour (*sár/szilva* ‘yellow plum’) and the time of ripening (*aratási/körte* ‘harvest pear’). [...]

Only two-constituent names were coined by way of syntagmatic formation, while one-constituent names were created through morphemic formation, semantic coinage and borrowing. In the case of structural change and external name formation processes, it is always a “fruit name” which serves as the basis for the name. As regards loans and calques, we cannot disregard the impact language contact exerts on the formation of the fruit name system, which is due partly to the cohabitation of neighbouring peoples in the Carpathian Basin, partly to the introduction and spread of new varieties through trade, and partly to scientific language.

[...] The importance of loan translations in name coinage increased together with that of artificial naming: the first wave of such coinage taking place in the 16th, while the second in the 19th century. The increase in the proportion of borrowed names within the name stock correlates with the periods of either the flourishing of fruit breeding or the enriching of the fruit stock with foreign cultivars, which took place in the period preceding the Turkish occupation, as well as in the 19th century. The historical sources are not rich in names coined through structural change or popular etymology (*bergamot* > *pergament*): examples for these can be found mainly in dialectal sources” (Pelczeder 2011: 4–5).

Among the most common denomination tendencies, Dibuy (2014: 47–49) mentions: reference to the place of creation (toponyms, e.g. ‘Sóvári’, ‘Szamosközi alma’), reference to the name of the creator, reference to the name of historical personalities or pomologists (antroponyms, e.g. ‘Bereczki Máté alma’, ‘Török Bálint alma’), reference to the morphological characteristics of the variety or cultivar (adjectives related to the size, colour, sugar, or vitamin content, size of seeds, taste (‘Muskotály birs’), adjectives or nouns related to ripening or usage qualities (such as time of ripening, storage qualities, usage characteristics, overall quality features, e.g. ‘Búzával érő alma’, ‘Boldog asszony almája’, ‘Sós körte’, ‘Császár körte’). In the name of fruit varieties, these nominal or adjectival structures may appear on their own or together (e.g. ‘Fekete tányér alma’, ‘Téli piros pogácsa’, ‘Magyar kormos renet’).

In the case of very old, traditional varieties, the most common denomination practices were the reference to the place of discovery or creation, reference to a person (creator, descriptor, or historical personality). In all these cases, the names contained a proper noun. One more specific feature of Hungarian name giving was the fact that Hungarian names were coined to varieties coming from abroad (e.g. an apple variety coming from France, ‘Douenne’, came to be known in Hungarian as ‘Császár körte’). We believe that the situation is explained by the difficulty of using foreign words in a society which was not always very familiar with foreign languages. In fact, this happens even today in many parts of the world, when vernacular names are given to foreign cultivars, even if the regulations of the Cultivated Code state that authentic names should be used (today, ‘Újfehértói fehér fürtös’ is used in Germany as ‘Ungarische Traubige’ and in the USA as ‘Balaton’, ‘Érdi bőtermő’ is named in the USA ‘Danube’ (Dibuy 2014: 47–49).

It is perfectly understandable that with old, traditional varieties the authentic vernacular names were not the only ones in use, and several so-called synonyms (in fact, translations into other languages, calques, or adaptations) circulated. (Let us not forget that most of these names were used in the plurilingual world of the Austro-Hungarian Empire.) Sometimes even in Hungarian the very same autochthonous variety had two or more Hungarian names. For instance, ‘Beregi sóvári’ has also been called ‘Szolivarszke beregivszke’, ‘Budai Domokos alma’ had the synonyms ‘Pomme de Dominique Budai’ and ‘Dominik Budai’ Apfel, ‘Húsvéti rozmaring’ was also called ‘Toklyó alma’, ‘Honti alma’, or ‘Entz rozmaring’, ‘Jászvadóka’ was also named ‘Barátalma’, ‘Sikulai’ also wore the names ‘Pomme de Sikula’, ‘Sikulareapfel’, ‘Székely alma’, ‘Seklerapfel’, ‘Kárpátalja szépe’, and ‘Kraszunya Zakarpattya’²¹ (Tóth 2014: 171–235). The situation is similar with the oldest autochthonous varieties: for ‘Batul’ apple, Tóth mentions the following series of synonyms, or parallel names: ‘Batur’, ‘Narancsalma’, ‘Üvegalma’, ‘Batullenapfel’, ‘Batullen’, ‘Patul’, ‘Pomme de Transylvanie’ (Tóth 2014: 197). For ‘Gyógyi alma’, she mentions the forms ‘Tojás alma’, ‘Gyogyer roter’, ‘Rouge de Geoagiu’, ‘Rosii de Geoagiu’, for ‘Marosszéki piros páris’ the names ‘Piros páris’, ‘Paris Apfel’, ‘Paris rouge’, and ‘Parişe rosii’ are listed, and for ‘Pónyik’ Magdolna Tóth mentions the synonymic series ‘Török mocskotár’, ‘Poinic’, ‘Poinikapfel’, ‘Pojenics’ (Tóth 2014: 201).

Ferenc Nagy-Tóth, in his *Régi magyar gyümölcsfajták* (1998), reminds us of some of the oldest texts containing fruit variety names, namely Péter Méliusz Juhász’ *Herbárium* (1578) (containing two names: Bolondító alma and Leánczeczü alma) and Balázs Szikszai Fabricius’ *Szójegyzék* (1590), which mentions 14 apple varieties in Latin and in Hungarian, almost all of them being still existing varieties

21 Note that the list of synonyms in Tóth and in Bordeianu et al. do not coincide exactly in most of the examples cited.

in Transylvania today: Eleve érő alma, (Szentivány), Teelő alma, Apró piros alma, Muskotal alma, Igen edes alma, Mohos alma, Kerekded alma, Lean ceczü alma, Magnélkül való alma, Sömörközött (Szamosközi?) alma, Hegyes alma, Puha alma, Bor ízű alma, Kemeny alma (Nagy-Tóth 1998: 17). Towards the end of the 16th century, there were some 60 Hungarian apple varieties in the records.

János Lippay's *Posoni kert* (its first volume focusing on flowers, the second one on vegetable growing, and the third volume centred on fruit) is another rich source of apple variety names in Hungarian: Sz. Ivány alma, Más Sz. Ivány alma, Darás alma, Más vörös alma, Métet alma, Nyári és teelő, Posoni Perlinger, Funtos alma, Leány alma, Teelő almák, Paszanan alma, Boldog asszony almája, Muskatal alma, Páris alma, Szegletes alma, Zöld muskatal, Bonyaburuttya, Kormos alma, Mesinki alma, Majner alma, Szent Benedeki alma, Selyem alma or Posoni alma, Bósniai alma, Tót piros, Báling alma (Lippay 2002: 143–144). Out of these, the following are Transylvanian varieties: Más vörös alma, Funtos alma, Leány alma, Teelő almák, Muskatal alma, Páris alma, Zöld muskatal, Kormos alma, Mesinki alma, Majner alma, Selyem alma or Posoni alma, Bósniai alma, Báling alma (Nagy-Tóth 1998: 19). Towards the 16th century, fruit growing in Transylvania receded, but a new revival came with the dawn of the 17th century, when new varieties appeared: Csipke alma (1758), Edes alma (1779), Apro edes alma, Nyári edes alma, Teli edes alma (1796) (Nagy-Tóth 1998: 20). It was the time when the very first Romanian variety names appeared, first in a Latin–Romanian dictionary (out of the 17 names mentioned here, 7 names did not have a Latin equivalent and 8 names had been taken from Szikszai's *Szójegyzék* from 1590 (Nagy-Tóth 1998: 20).

The very first fruit tree nursery from Transylvania was established in 1812 in Cluj by Pál Bodor, (after Samuel Tessedik had established one in 1779 in the town of Szarvas). Pál Bodor studied in Germany and Vienna and he published in 1812 a catalogue of fruit varieties, entitled *Eladó válogatott gyümölcs-fa oltványok lajstroma*. In this catalogue, he listed some 34 varieties, including Transylvanian fruit varieties (amongst which the apple varieties 'Bors', 'Jeges', 'Sóvári', 'Pónyik', 'Páris', and 'Batul' under the name 'Téli narancs alma') (Nagy-Tóth 1998: 22). A lot of famous nurseries and orchards appeared all over Transylvania (Árokalja, Kraszna, Zilah, Vervölgy, Zsibó, Abafája, Sárpatok, Torda, Algyógy, Csáka, Diód, Máda, Mindszent, Bányabükk, Segesvárszék, Brassó, Fogaras, Háromszék, and Kézdivásárhely (Nagy-Tóth 1998: 23).

It was common practice that the same varieties had more names, depending on the region as, for instance, 'Batul alma' was called 'Narancs alma' around the town of Enyed and 'Sáromberki alma' in and around Görgény (Nagy 1853 apud Nagy-Tóth 1998: 23). The first scientific description of the traditional Transylvanian varieties 'Páris', 'Pónyik', and 'Batul' was carried out by Ferenc Nagy. In his articles in *Erdélyi gazda*, he also described other old Transylvanian apple varieties as well ('Szászpap', 'Szásztángyér', 'Mádai kormos', 'Magyar tángyér', 'Piros' and

‘Csíkos gyógyi’, ‘Muntenesco’ or Havasi, ‘Káposzta’, ‘Bánffy Pál’, ‘Hosszúszárú páris’, ‘Kurtaszárú Páris’, ‘Zöld Páris’, ‘Fejér Páris’, ‘Páris mássa’, ‘Márkodi nőzsér’, ‘Mosolygó alma’) – the information provided by Nagy here being later reproduced in Máté Bereczki’s four-volume work. ‘Borízű alma’ is the same as the variety called by Lippai ‘Bálint-alma’ and by Ferenc Entz ‘Török Bálint’, its German name being ‘Weinling’. ‘Batul’ alma displays a large series of synonyms (‘Narancs alma’, ‘Üveg alma’, ‘Batullenapfel’, ‘Pomme Batul’, ‘Pomme de Transylvanie’), whereas ‘Pónyik alma’ is also called ‘Poinik’, ‘Pojenics’, and ‘Poinik Apfel’.

Etymology revisited. The case of ‘Pónyik alma’

Ferencz Nagy published in 1873 (*Erdélyi Gazda*)²² a series of articles related to the problem of traditional apple varieties. He mentions an anecdote according to which the name ‘Pónyik alma’ comes from the name of the place it was first discovered in the second half of the 1800s (the Romanian toponym *Poiana mica*). The anecdote published by Nagy was overtaken later by Máté Berecki in his *Gyümölcsészeti vázlatok* (Arad, 1877, vol. 2, 333), and since then the word *Poiana* has frequently been presented as the etymon of *Pónyik*.

In the 15th volume of *Magyar Nagylexikon* (Vizi 2002) under the heading Pónik we find that in today’s Slovakia there is a village called Pónik (variants Poniky, Ponik, Poinic), not far from the town of Besztercebánya (today Banská Bystrica, a town famous in Hungarian literature). This village was first mentioned in the records in 1282, up to 1886, its name was Pójník, and it became part of Slovakia only in 1919, prior to that moment being part of the Hungarian kingdom. Some authors say that it is possible that the variety in question might have taken its name from the name of this small village, as the variety was widespread all over the Carpathian Basin up to the moment when its area was restricted to Transylvania (19th century); so, today researchers list it as a Transylvanian variety. What is more, Nagy Tóth (apud Tóth 2014: 201) speaks about several villages with this name in the Carpathian Basin.

‘Pónyik alma’ is an ancient Transylvanian apple variety, first mentioned in the *Döbrentey Kódex* (1508) and *Érsekújvári Kódex* (1530–1531): *ha nemzettenek az ponika almaak* (apud Nagy-Tóth 1998: 41). Other records can be found in the 1600s, and thus Nagy-Tóth (1998) excludes the possibility that it is a variety discovered in 1848 in a small clearing, that is, in a *poiana mica*. Pónyik, besides the name variants mentioned earlier, is also called Pónyicska, Pányika.²³

22 Nagy Ferencz, *Erd. gazd.* 1873. évfolyam, 396, quoted by http://phd.lib.uni-corvinus.hu/555/1/Szani_Zsolt.pdf – Zsolt Szani: Történelmi alma- és körtefajták a Kárpát-medencében a népi fajtaismeret és -használat tükrében.

23 www.eletteregyesulet.hu/dokumentumok/kertedertedszorolap.pdf.

We have attempted to look for other mentioning of this apple variety, and we have identified – in *Döbrentei Kódex* –²⁴ other fragments, not referred to in previous studies, fragments in which the name occurs as *panika alma: Erosseknek minden fegyveri Te ket emloid • miként ket gimborio eg hastol • kiket oriznek liliomba mignem nap támad es arnekok el haiollanak Miként panika alma remek • Te tvgid attól meg válva • mi belol enezik • Men nek el mirranak hegere • es temiennek dombiara es zoll'ak en iegesemnek* (*Döbrentei Kódex* 1508: 477/993) and *Ki az mezobe • lakozionk az falvkba Reggel kell'unk az zolokbe : es lassuk ha az zolo virágozot • ha az virágok gomlot bomboznak Ha az panika almák viragoztak Ot en neked adom en emloimet Mand ragorak mi kapunkon illatot attak En zeretom m ind vy almakot es 00 almakot es • neked tartottam iegesemnek* (*Döbrentei Kódex* 1508: 482/1003).

According to Bordeianu et al. (1964), Poinic has the synonyms Ponyik (French), Poinikapfel (German), Ponyik, Pojnik, Pónyik alma, and Pojenics (Hungarian). Bordeianu et al. also state that it is believed that its name comes from the place where it was first discovered, *poiana mica*. For the etymology of 'Pónyik', Tóth (2014: 201) also refers to the anecdote described in 1873 by Nagy, an anecdote according to which sometimes in the 1800s a priest would be given a basket of apples from a shepherd. The priest showed the interesting apple variety to specialists, who named it with the Romanian word Poinic, based on the fact that the shepherd picked the apple from a small forest lawn (in Romanian: *poiana mica*). Based on this story about the discovery of this apple variety, many specialists have accepted this etymological reasoning, which, we consider, is utterly false.

We sustain our opinion by providing several arguments in this sense. First and foremost, the name 'Pónyik alma' was mentioned far earlier in history: in the *Döbrentey Kódex* (1508), according to Tóth (2014: 201) and according to our findings, and in the *Érsekújvári Kódex* (1530–1531), according to Nagy-Tóth (Nagy-Tóth 1998: 41).

Thus, the variety was not discovered in the 19th century, and hardly could one think that a variety in cultivation far earlier (and named *panika* or *ponika alma* in the 16th century) came to be given a name (poinic) only around the mid 1800s. An apple variety recorded and cultivated at least from the 16th century onwards is not very likely to be rediscovered and renamed in the 19th. Secondly, according to denominational practices, apple and fruit varieties were given names based on proper nouns (name of a town, village, area,²⁵ etc.), and not on such general phrases meaning an *area in the forest*.

One more argument against the Romanian etymology of the word 'Pónyik' relies on the phonological evolution of the Romanian word *poiana* once it has penetrated the Hungarian language (Transylvanian dialect). In *Régi magyar*

24 *Döbrentei Kódex*, 1508, downloaded from: <http://mek.oszk.hu/07500/07589/pdf/dobrente2.pdf>.

25 In Romanian: *termeni entopici*.

glosszárium, szótárak, szójegyzékek és glosszák egyesített szótára (1989: 577), we find a Hungarian text featuring the word we analyse, a text which shows the form under which the word *poiana* was borrowed and used in Hungarian: *pl. polyáni (Waldwiesen), Az eoz aratast uegeztettem el, az poliani határon*. What is more, in Albert Wass' outstanding novel, *The witch of Funtinel*, the word *poján* appears frequently. Thus, the Romanian word *poiana* was borrowed by Hungarians under the forms *polyáni, poliani, poján*, so it is highly improbable that the phrase *poiana mica* was contracted in the form *ponic* or *poinic* (the word *poiana* did not undergo, in any of the forms referred to above, the phenomenon of apocope, i.e. the reduction of the final segment of the word to give a morpheme like *poi*). Further research is needed to clear up where different versions (especially the earliest forms *panika, ponika*) appear and what they can be linked to.

The etymology of 'Batul'

This seemingly very stable varietal name has had numerous variants over time. The name 'Batul' is sometimes used in Hungarian as 'Batur'.²⁶ Ferenc Nagy-Tóth (1998) states that 'Batul' comes from the name of a medieval Hungarian abbey from Bihar County, Batúr (existing between 1003 and 1172, in the garden of which monks grew different apple varieties). 'Batul' has the synonyms 'Batur', 'Bator' (Nagy-Tóth 1998: 39). Its first descriptor, Nagy (1862, 1873) said it was first grown in Transylvania by the Saxons and it had other names such as 'Pojenics', 'Narancs alma', or 'Üveg alma'. Its name has also the form Batuly.²⁷

It is interesting to note that the name 'Batul' is sometimes used in Romanian texts in the form of 'Patul'²⁸ and sometimes it shows as 'Patul',²⁹ highlighting the fact that the form 'Patul' is used as a perfect synonym of 'Batul'. The cultivar name

26 adatbank.transindex.ro/html/alcim_pdf8879.pdf, 253.

27 <http://mek.oszk.hu/00000/00060/html/011/pc001125.html#4>.

28 <https://dexonline.ro/lexem/batul/197280>.

batúl, -ă, adj. – (bot.) Soi de măr nobil (*Malus pumila*); mere batule (Borza 1968: 105): „În anii de recoltă bună se exportă 200-300 de vagoane de mere de soiuri nobile (Ionatan, Batul etc.) în Cehoslovacia, Ungaria, Germania, Siria și Palestina” (Demeter, Marin 1935: 87). – Et. nec. Source: DRAM (2011)

29 <https://www.facebook.com/pinussiculus/posts/905812339449525> – Soiuri de mere: Florina, Golden Delicious, Idared, Jonathan, Starkminson, Jonagold, Pinova, Golden spur, Gloster, Rewena, Ponic, Patul, Clar alb, Auriu de Cluj, Parmen Auriu, Gustav Durabil, Frumos Galben (Belle fleur jaune), Budai Domokos, Vargate de Geoagiu, Renet de Champagne, Renet de Cassel, Aport (Marele Alexandru), London Pepping, Sivari Nobil, Rosu de vara, Dulce-amarui (Entz Rozmarin), Gravenstein, Wagner premia *sau*: <http://santerra-natural.ro/blog/soiuri-de-mere-rustice-romanesti/> – **Marul Patul**.

Originar de pe Valea Muresului, il intalnim astazi mai cu seama in livezile din Transilvania. Este considerat cel mai bun soi autohton. De ce "patul"? Deoarece in trecut aceste mere erau pastrate in patulul de fan.

‘Batul’ has also two etymological explanations: on the one hand, some authors identify a Romanian etymology (the word *patul*,³⁰ in Hungarian *boglyafenék*, in English *the bottom part of a haystack*). In an article published in 1907, the name appears under the adjectival form *patule*.³¹ Vasile Arvinte in his *Note etimologice* argues for the Romanian origin of ‘Batul’.³² Zsigmond Csoma and Márta Mészáros in their *Éva almája, almatortája* subscribe to the Romanian etymology; nevertheless, they mention the other etymological possibilities as well. Géza Fűzi in his *A soproni vidék gyümölcseinek származása, nevük eredete* also subscribes to this idea. Marton Gy. in an article (*Eredményeink és feladataink a magyar nyelvet érű román nyelvi hatástanulmányozása terén*, 1959: 32) quotes an article from 1912 signed by István Damian (*Adatok a magyar—román kölcsönhatáshoz in Nyelvészeti Füzetek* 67), in which he claims that the word *batul* (alma) is of Romanian origin. According to Bordeianu et alii (1964), ‘Pätul’ has the synonyms ‘Pätul galben’, ‘Batul alma’, ‘Üveg alma’, ‘Narancs alma’, ‘Batullenapfel’, ‘Batullen’, ‘Pomme de Transylvanie’, and ‘Pomme Batul’, it comes from Mures Valley, and its name means *bottom of haystack*.

30 <https://dexonline.ro/definitie/patul> – PĂTŪL,¹ *pätule*, s. n. **1.** Construcție cu pereții din șipci, din nuiele împletite etc., ridicată pe un postament la mică înălțime deasupra solului, care servește la păstrarea porumbului (în știuleți); *p. gener.* hambar pentru cereale. **2.** (Pop.) Coteț (construit pe pari sau într-un copac) pentru păsările de curte; coteț pentru porumbei. **3.** (Pop.) Culcuș improvizat din frunze, din paie, din fân etc., care servește pentru dormit; *p. ext.* pat rudimentar (și mic). **4.** Un fel de podeț așezat pe pari la suprafața apei, de pe care se pescuiește. **5.** Pătuiac. **6.** Platformă înaltă construită pe stâlpi sau în copaci, care servește ca loc de observație (pentru paznici, pentru vânători etc.). – Cf. lat. * p a t u b u l u m (= patibulum).

31 Bunul econom. revista pentru agricultura, industrie si comert, nr. 10. 1907, 3–4, *Soiul pomilor nostrii*.

In fruntea tuturor stau merele patule. Acestea să cultivă exclusiv numai la noi. Să presupune că ele sunt de origine pădurețe. E sigur că sunt foarte răbdurii. Merii pätuli cresc încet dar trăsesc sute de ani. Ei au crengel subțirele, dar fiind vâjnoasă nu să rup ușor. Să pot ținea mult timp, până la Crăciun, îngrijite bine chiar și până la Paști. Sunt cam 6 soiuri. Cele mai bune sunt unele verzi, cari sunt foarte gustoasă; apoi unele roșii în cantitate mai mare, altele numai cu pete roșii etc. Și unele și altele întrunesc calități minunate. — Merele acestea sunt căutate de-o parte pentru că pomii aceștia sunt foarte răbdurii, iar lucru de căpetenie e că poamele sunt foarte gustoasă. Să transpoartă în toate părțile, apoi sunt foarte prezentabile. Ele cresc numai în Ardeal. pp 3–4.

32 Arvinte Vasile, *Note etimologice*, 173, downloaded from: <http://www.alil.ro/wp-content/uploads/2012/08/vasile.pdf>.

Asemenea erori supărătoare mai există în lucrarea lui Gheorghe Iordache. Astfel, pe aceeași pagină, 309, se spune că denumirea batule (pätule, pätulale), dată unor soiuri de mere, ar veni din germ. Batullen/apfelj, Batullen/baum. În limba germană literară (Nhd.) nu este cunoscut un asemenea cuvânt. El există însă în dialectul german al sașilor transilvăneni. Dar, cum se arată foarte clar în SS"YVI, B, p. 418, s. ăs. Baiullenappeal re ca etimon rom. piitule" Heubett zum Einlagern von Gertise und Ohst., namentlich auch, der untere Boden von Heuristen, in den Wint.eräpfel zum Heifwerden eingelagert werden", La origine, denumirea s-a referit la un soi de mere de iarnă care se coc abia după ee stau în timpul iernii într-un pätul de fin. Același autor, în Trepp. Wb., p. 104, compară cuvântul săsesc cu austr. Butellenapfe! (din Stiria) 'Name .einer feineren Aptelgattung', deși, originea românească este neîndoieinică.

According to other Romanian texts, ‘Pătul’ (with its local names ‘Batul’, ‘Butul’) is a variety originating from Mures Valley, and its name derives from the bottom of haystack.³³ In a study by Alexandru Pele, entitled *Cuvinte românești în maghiară*,³⁴ the word *batul* is listed among the Hungarian words of Romanian origin, but its etymology is still considered uncertain.

It is significant to note that the comprehensive *Dictionary of Romanian Language*, DEX online provides a different etymon for the name of this Transylvanian apple cultivar, namely the German term Batullen[apfel], Batullen[baum]. This could be an acceptable etymological explanation, as Berecki (1877: 2/295) mentions that the variety was first cultivated in Transylvania in the territories inhabited by Saxons, and thus the term most probably has a German etymology. Berecki also provides some synonyms for the name ‘Batul alma’: Batulen; Piros batullen; Narancs alma; Üveg alma; Pomme de Transsylvanie. (One of the synonyms of ‘Batul’, provided by Bereczki, namely *Narancs alma*, refers to another apple variety as well, a variety originating from Germany.³⁵)

André Leroy, one of Europe’s most famous pomologists, listed in the 1873 tome of his six-volume *Dictionnaire de Pomologie* (which began to be published in 1869) the apple variety ‘Batul’ under the name ‘Pomme Batullen’ (its first descriptors being Ferenc Nagy and Tivadar Belke). It could have led to misunderstandings that the country of origin Leroy mentioned was Transylvania, part of Austria (and not the Austro-Hungarian Empire („*Cett espece fut gagnée dans la Transsylvanie [Autriche]...*”), a fact which could have contributed to neglecting or forgetting about its Hungarian linkage (Tolnay 2014: 11–12).

Thus, in what the idea that the word *batul* comes from the Romanian *patule* is concerned, we must note that the most important dictionary of Romanian (*Dicționarul explicativ al limbii române* – DEX) treats the two words, *batul* and *patul*, as two separate entries, and therefore there is no connection between the two items. On the other hand, in denomination practices, they rarely use reference to the modality or place of storage (but the storage life of a variety is among the naming procedures). It is hard to believe that *batul* comes from *patule*, referring to the bottom of the haystack, the place where the fruit was covered with hay and kept over winter. No one has analysed whether *batul* might have originated from the Hungarian words (possibly of Slovak or Slavic origin) *batul*

33 Ungureanu, Dumitru–Ardelean, Laura, Soiuri de măr și păr din zona Sibiel și Fântânele, Editura Constant, 2014 downloaded from: http://www.traiverde.ro/uploads/fisiere_biblioteca/13/Brosura%20soiuri%20mere.pdf.

34 [https://cumpana.wordpress.com/2007/08/24/cuvinte-romanesti-in-maghiara-chin/2007-batul\(batul,mar-batul\),ultimii-termeni-fiind-considerati-totusi-incerți](https://cumpana.wordpress.com/2007/08/24/cuvinte-romanesti-in-maghiara-chin/2007-batul(batul,mar-batul),ultimii-termeni-fiind-considerati-totusi-incerți).

35 Narancsalma, 2, 367 (Orange d’ Allemagne; Pomeranzenapfel). Származása. E kitűnő alma hazája Németország, különösen pedig Württemberg; Hasonnevei. Breitliug; Breitachor; Breitapfel stb. Leírói. Diel. *Kernobstsorten*. I. 239. M 6111 er-Scherrer, *Illustr. Handb. der Obstk.* IV. 97. Leroy, *Dict. de pomol.* IV. 515.

or *batyul* and/or *batyu*,³⁶ meaning *to pack* or *to cover* (i.e. *store the apple in a packed or covered form*).

Conclusions

We have decided to study apple variety names as we wish to explore this segment of the lexicon to further our knowledge about the world that surrounds us. Katalin Pelczéder highlights in her study *The system and historical study of fruit names* the fact that fruit names can be analysed linguistically, and this kind of approach may contribute to widen our perspective and knowledge about the surrounding reality:

Although the linguistic study of fruit names could make an important contribution to research on the Hungarian lexicon in several respects, a systemic processing of these vocabulary items has not been undertaken by researchers so far. Plant names have often been the focus of lexicological studies, but the names of fruit varieties belong to a lesser-explored group of the word stock. [...] A linguistic examination of fruit variety names can be classified among lexicological works, as such a study can, on the one hand, provide important information for research in cultural history and, on the other hand, the resulting corpus of words may also serve as a basis for studies conducted in different areas of linguistics (research in terminology, language history, etymology, onomastics and nomenclature, dialectology).³⁷

We have presented a synthesis of the opinions about the two most famous apple varieties, ‘Batul’ and ‘Pónyik’,³⁸ as they are equally disputed by Hungarians and Romanians alike (the situation echoes the cases of *pálinka*, adapted to the Romanian word *pălincă* and more recently *kürtöskalács*, a true Hungarian realia, untranslated into Romanian and still claimed to be a traditional Romanian bakery product³⁹). In such *disputed territories* as Transylvania, it is not surprising that

36 http://mnytud.arts.klte.hu/szleng/tanulmányok/mny-nyr/urhegyi_emilia1985.pdf – batyul (batul)

Itt meg kell jegyezni, hogy ezzel az érveléssel még nincs tisztázva e szavak etimológiája, és a batuló melléknévi igenév alapján feltételezhető egy magyar batul ige is (1. a batyu-nál mondottakat).

37 <http://doktori.btk.elte.hu/lingv/pelczederkatalin/thesis.pdf>.

38 Curiously enough, none of them is listed in Attila Szabó T. (ed.) 2000. *Erdélyi Magyar Szótörténeti Tár*, Akadémiai Kiadó, Budapest – Erdélyi Múzeum Egyesület, Kolozsvár.

39 See the recent disputes over the paternity of this product between Romanian authorities and Hungarians (the Ministry of Agriculture intends to register this product in the EU as a traditional Romanian product, which, in their view, was first recorded in 1784, linked to a Romanian woman who prepared it. In fact, according to Attila Szabó T. et al. (2000: 710–711), the name *kürtöskalács* was first used in written records earlier, in a 1723 letter sent by Countess Ferrati Lajosné Kálnoki Ágnes to Apor Péterné Kálnoki Borbála. The fact is that another, even

words are borrowed and/or translated, adapted from one language into another, and the very special historical background of this region, once belonging to Hungary and today being part of Romania, may explain that ‘Batul’ and ‘Pónyik’ are listed by both countries among the oldest autochthonous apple varieties. Linguistics may also contribute to solving this controversy; nevertheless, historical and linguistic records must be examined and etymology must be considered.

We have concluded that the relationship between ‘Pónyik’ and *poinic* is a simple case of folk etymology and *poinic* is not the word from which *pónyik* comes from. DEX does not provide etymological information related to *poinic*, but the word was recorded early in Hungarian texts and codices. We have also concluded that the relationship between the Hungarian ‘Batul’ and the Romanian *patule* is a formal coincidence, as even DEX treats them as unrelated terms. Thus, the claim that the two words are of Romanian origin is uncertain and further studies are required. The Romanian correspondent of ‘Tányéralma’ is most probably ‘Talgere’ (at least the morphological features and the semantics of the two varieties present striking similarities). All the apple variety names (Romanian and Hungarian alike) are spelled with capital initial letters in scientific writings (these names are treated as proper names and the recommendations of the Cultivated Code are observed), whereas in non-scientific texts and scientific writings written before the issuance of the Code varietal names are written in both variants: with capital letters and with lowercase initial letters. In what Romanian scientific and non-scientific texts on such varieties are concerned, we recommend authors to use instead of *soi românesc* (meaning *Romanian variety* or *cultivar*) the structure *soi din România* (which stands for *variety* or *cultivar from Romania*). This could be a good strategy to avoid distortions and it would take into account the fact that some of the fruit varieties from Transylvania have always been claimed as traditional Hungarian varieties (*őshonos magyar fajták*) – their names have been recorded in centuries old texts written in Hungarian, the international specialized literature (among which the National Fruit Collection from the UK, one of the most important fruit inventories and genetic data banks in the world) considers them and treats them as Hungarian varieties,⁴⁰ yet, due to the historical evolution

earlier name of this product was *kürtösfánk*, recorded in 1679 (*Kürtös Fánk sütéshez való fa, Uzdiszentpéter, Bajoni János inv. 63*). Further recordings of the word occurred in 1806, 1807, and 1804. Among the related word recordings, there are: 1792 – *Kürtös kalács forma*, 1761 – *Kürtös kalács formájú*, 1761 – *Kürtös kalács süttő*, 1810, 1816, 1840, 1851. According to other sources, another name of the same product was – in early writings – *dorong fánk*, but we will deal with the topic in a forthcoming study.

40 <http://www.nationalfruitcollection.org.uk/names.php>

Batul: Preferred name is *Batul-alma* »»Dessert apple. *Malus domestica* Borkh. Thought to have originated in the early 1800s from Transylvania (Romania). Fruits have crisp flesh with a sweet to subacid flavour. SYNONYMS: Batul, Batulin, Batullen, Batullenapfel, Brilliantovoe, Mela Batullen, Narancsalma, Patul, Patul galben, Pomme Batul, Pomme Batullen, Pomme de Transsylvanie, Pomme de Transylvania, Pomme de Transylvanie, Uvegalma.

of Transylvania, Romanians tend to call them and treat them as autochthonous Romanian varieties.

References

- Balog, Adalbert–Bálint, János–Kovács, Lóránt–Kentelky, Endre–Jakab, Sámuel–Nyárádi, Imre-István–Thiesz, Rezső. 2008. *Az erdélyi magyar agrároktatás múltja, jelene és jövője*. Târgu-Mureş: Editura Nico.
- Berecki, Máté. 1877. *Gyümölcsészeti vázlatok*. Arad.
- Bordeianu, T. (ed.). 1964. *Pomologia Republicii Populare Romîne, vol. II, Mărul*, Bucureşti: Editura Academiei RPR.
- Croitoru, Elena (ed.). 2004. *English through translation. Interpretation and translation-oriented text analysis*. Galaţi: Editura Fundaţiei Universitare Dunărea de Jos, Galaţi.
- Dibuz, Erzsébet. 2014. Magyar gyümölcsfajták elnevezésének története és gyakorlata. In: Soltész, Miklós (ed.), *Magyar gyümölcsfajták*. Budapest: Mezőgazda Kiadó. 35–63.
- Nagy, Imola Katalin. 2013. The usage and translation of plant names. In: Munteanu, Sonia–Bretan, Bianca (eds), *Diversitate culturală și limbaj de specialitate*, Casa Cărţii de Ştiinţă, Cluj. 119–129.
- Nagy-Tóth, Ferenc. 1998. *Régi magyar gyümölcsfajták*. Kolozsvár: Erdélyi Múzeum-Egyesület Kiadó.
- Lippay, János. 1664/2002. *Posoni kert, kiben minden kerti munkák, rendelések, virágokkal, veteményekkel, fákkal, gyümölcsökkel és kerti csömötékkal való baimolódások: azoknak nemek, hasznok, bé-csinálások bővségessen magyar nyelven le-irattattanak ... Lippay János-által*. Eredeti kiadása: Nagy-Szombat-Bécs: Acad Ny.; Cosmerovius Ny., 1664–1667, Repr. [kiad.]. Budapest: Pytheas Kiadó.
- Soltész, Miklós (ed.). 2014. *Magyar gyümölcsfajták*, Budapest: Mezőgazda Kiadó.
- Szabó, T. Attila (ed.). 2000. *Erdélyi Magyar Szótörténeti Tár*, Akadémiai Kiadó, Budapest – Erdélyi Múzeum Egyesület, Kolozsvár.
- Tóth, Magdolna. 2014. Almafajtáink. In: Soltész, Miklós (ed.), *Magyar gyümölcsfajták*. Budapest: Mezőgazda Kiadó. 171–235.

Ponyik: Preferred name is *Ponyik alma* » Culinary apple. *Malus domestica* Borkh. Discovered in a wood in Also-Feher called Pojana-mik (Sic!), Hungary. Recorded in 1872. Fruits have firm, rather coarse, cream-tinged green flesh with a slightly sweet flavour. SYNONYMS: Pognik Apfel, Poinic, Poinik, Poinik-Apfel, Poinikapfel, Pojenics, Pojeniks, Pojnick, Pojnickapfel, Pojnik, Pojnik Apfel, Pojnik-Apfel, Ponyik, Ponyik-alma.

- Tolnay, Gábor (ed.). 2014. *Bereczki Máté és Dörgő Dániel levelezése IV*. Szolnok: Verseggy Ferenc Könyvtár és Művelődési Központ Verseggy Ferenc Elektronikus Könyvtár.
- Vizi, E. Szilveszer (ed.). 2002. *Magyar Nagylexikon*, 15. kötet. Budapest: Magyar Nagylexikon Kiadó.
- Zaicz, Gábor (ed.). 2006. Etimológiai szótár. Magyar szavak és toldalékok eredete. Budapest: Tinta Kiadó.
- Zauberger, Ieva. 2005. Handling terminology in translation. In: Krisztina, Károly-Fóris, Ágota (eds), *New trends in translation studies*. Budapest: Akadémiai Kiadó.
- XXX. 1989. *Régi magyar glosszárium, szótárak, szójegyzékek és glosszák egyesített szótára*. Budapest: Akadémiai Kiadó.

Internet sources

- <http://www.nationalfruitcollection.org.uk/names.php>. Retrieved 10.04.2016.
- Döbrentei Kódex, 1508, downloaded from: <http://mek.oszk.hu/07500/07589/pdf/dobrentei2.pdf>. Retrieved on: 17.03.2016.
- www.eletteregyesulet.hu/dokumentumok/kertedertedszorolap.pdf. Retrieved on: 10.04.2016.
- www.rhs.org.uk. Retrieved on: 06.3.2012.
- [http://www.geog.ubc.ca/biodiversity/eflora/Introduction to Plant Taxonomy.html](http://www.geog.ubc.ca/biodiversity/eflora/Introduction%20to%20Plant%20Taxonomy.html). Retrieved on: 16.03.2012.
- <http://www.fuszerkert.hu/cikk/botanikai-novenynevek>. Retrieved on: 06.03.2012.
- <http://www.edurite.com/kbase/binominal-plant-names>. Retrieved on: 10.02.2012.
- http://www.actahort.org/books/663/663_35.htm. Retrieved on: 10.04.2016.
- <https://dexonline.ro/lexem/batul/197280>. Retrieved on: 10.04.2016.
- <https://dexonline.ro/definitie/talger>. Retrieved on: 10.04.2016.
- <http://santerra-natural.ro/blog/soiuri-de-mere-rustice-romanesti/>. Retrieved on: 10.04.2016.
- <https://dexonline.ro/definitie/poinic>. Retrieved on: 10.04.2016.
- <http://www.mihaieminescutrust.ro/malancrav/>. Retrieved on: 10.04.2016.
- <https://www.facebook.com/pinussiculus/posts/905812339449525>. Retrieved on: 10.04.2016.
- http://www.nakvi.hu/app/tanya/doc/szolo_gyumolcs_NF_2014.pdf. Retrieved on: 10.04.2016.
- http://mnytud.arts.klte.hu/szleng/tanulmanyok/mny-nyr/urhegyi_emilia1985.pdf. Retrieved on: 14.04.2016.
- Adattár. Fajismeret (Elnevezés, Felhasználás). Downloaded from: adatbank.transindex.ro/html/alcim_pdf8879.pdf. Retrieved on: 10.04.2016.

- Bunul econom. Revista pentru agricultura, industrie si comert*, nr. 10. 1907, downloaded from: http://documente.bcuccluj.ro/web/bibdigit/periodice/bunuleconom/1907/BCUCLUJ_FP_450152_1907_008_0034_0035.pdf. Retrieved on: 10.04.2016.
- Alexics, György. 1909. Almanevék. In: *Magyar Nyelvőr*. 1909. 17, downloaded from: real-j.mtak.hu/5998/1/MagyarNyelvor_1909.pdf. Retrieved on: 10.04.2016.
- Csoma, Zsigmond–Mészáros, Márta. *Éva almája, almatortája*. In: Péntes, Tiborc Szabolcs (ed.), *Tanulmányok Petrőczy Éva hatvanadik születésnapjára*, Budapest, 2011, downloaded from: plone.iti.mta.hu/rec.iti/Members/szerk/septempunctata/Septempunctata.pdf. Retrieved on: 10.04.2016.
- Crinan, Alexander (ed.). 2007. *Plant names. A guide for horticulturists, nurserymen, gardeners and students*. Written by the Horticultural Taxonomy Group – Hortax. <http://www.hortax.org.uk>. Retrieved on: 08.03.2012.
- Fúzi, Géza. 1956. A soproni vidék gyümölcsseinek származása, nevük eredete. In: *Soproni Szemle* X(1): 18. Retrieved on: 10.04.2016.
- Marton, Gy. 1959. Eredményeink és feladataink a magyar nyelvet ért román nyelvi hatás tanulmányozása terén. In: *Studia Universitatis Babeş-Bolyai, Seria Philologia* 32. Downloaded from: documente.bcuccluj.ro/.../1959...Philologia/BCUCLUJ_FP_491165_1959... Retrieved on: 10.04.2016.
- Nagy-Tóth, Ferenc. *Népi gyümölcsészet és szakszerű gyümölcsstermesztés Erdélyben*. Downloaded from: eda.eme.ro/.../EME_MNTE2005_123-140_Nagy-Toth%20Ferenc%20-... Retrieved on: 10.04.2016.
- Pelczéder, Katalin. 2011. *The system and historical study of fruit names*. Downloaded from: <http://doktori.btk.elte.hu/lingv/pelczederkatalin/thesis.pdf>. Retrieved on: 10.04.2016.
- Pele, Alexandru. 2007. *Cuvinte româneşti în maghiară*. Downloaded from: <https://cumpana.wordpress.com/2007/08/24/cuvinte-romanesti-in-maghiara-chin/>. Retrieved on: 10.04.2016.
- Ungureanu, Dumitru–Ardelean, Laura. 2014. *Soiuri de măr și păr din zona Sibiel și Fântânele*. Editura Constant. Downloaded from: http://www.traiverde.ro/uploads/fisiere_biblioteca/13/Brosura%20soiuri%20mere.pdf. Retrieved on: 10.04.2016.
- Király, Ildikó–Redeczki, Róbert–Erdélyi, Éva–Tóth, Magdolna. 2012. Morphological and molecular (SSR) analysis of old apple cultivars. In: *Not. Bot. Horti. Agrobo.* 40(1): 269–275. Downloaded from: <http://www.notulaeobotanicae.ro/index.php/nbha/article/viewFile/7682/6850>. Retrieved on: 10.04.2016.
- Király, Ildikó. *Characterisation of apple cultivars from the Carpathian basin by means of pomological analysis and molecular marker analysis based on*

microsatellites. Downloaded from: http://phd.lib.uni-corvinus.hu/716/3/Kiraly_Ildiko_ten.pdf. Retrieved on: 10.04.2016.

Szani, Zsolt. *Történelmi alma- és körtefajták a Kárpát-medencében a népi fajtaismeret és -használat tükrében*. Downloaded from:

http://phd.lib.uni-corvinus.hu/555/2/Szani_Zsolt_ten.pdf. Retrieved on: 10.04.2016.

http://phd.lib.uni-corvinus.hu/555/1/Szani_Zsolt.pdf. Retrieved on: 10.04.2016.

Dziubiak, Marta. *Old apple cultivars in the botanical garden-center for biological diversity conservation of the Polish Academy of Sciences*. Downloaded from: http://bomax.botany.pl/pubs/data/article_pdf?id=1124. Retrieved on: 13.04.2016.



About the Definition, Classification, and Translation Strategies of Idioms

Gabriella KOVÁCS

Sapientia Hungarian University of Transylvania
Faculty of Technical and Human Sciences, Târgu-Mureş
Department of Applied Linguistics
kovagabi@yahoo.com

Abstract. In translator training, the process of planning and implementing the teaching process and the design of teaching materials should be dynamic and flexible. With the future purpose to design teaching materials for idiom translation, this study proposes to explore those characteristics of idioms which might cause difficulties when translating them and some of the various classifications of idioms. Some of the relevant factors which might determine the appropriateness and acceptability of idiom translation and some of the translation strategies recommended in the specialized literature will also be presented. We proposed to analyse the idiom-translating solutions and strategies which the literary translator of the novel “A Game of Thrones” chose while translating it into Hungarian. Our aim is to decide whether the novel can be an appropriate source for authentic teaching material. We chose this novel mainly because it has recently become very popular among students, it is rich in idioms, and we believe that different aspects of idiom typology and different strategies used in idiom translation can be exemplified, demonstrated, and practised with the help of different tasks based on the original text and its Hungarian translation.

Keywords: translation of idioms, translator trainees, translation strategies, teaching material, task design

Introduction

Translator-training curriculums may vary and have different priorities based on market demands, the various needs of the trainees, and the languages involved. The process of planning and implementing the teaching process and the design of teaching materials should remain dynamic, always flexible enough to be changed and adapted to the latest demands of the market and the students. Translator-training programmes involve a multidisciplinary approach, concentrating not

only on the proficient knowledge and use of the source and the target language but also on culture-specific aspects, the main features of different text types and genres, and the skills to search and use any available sources in order to produce appropriate and acceptable translations. Experience is a determining factor in this domain and it can be gained only by constant practice.

Translating idioms has always been considered a challenging decision-making process for translators, which requires a lot of experience and creativity. Even acknowledged and experienced translators, who ideally have a well-founded knowledge of the target language and its cultural aspects, cannot match the ability of native speakers in deciding when – meaning in what text type or context – certain idioms would or would not be appropriate. A thorough knowledge of the source and target language is indispensable in this process, which also requires creativity and the skill, willingness, and perseverance to search for the best equivalent. Along their studies and the subsequent years of experience, translators usually develop – consciously or instinctively – different strategies and solutions regarding the translation of idioms.

Another important factor contributing to efficient translations is that translators should ideally translate into their native language and not into a second language. It is well known that they possess a more profound knowledge of the linguistic and cultural aspects of their mother tongue than of a second language studied at school or university. Hervey and Higgins point out that translator trainings usually focus on translations into the native language because this way higher-quality works can be achieved as compared to translating into a second language (Hervey & Higgins 2002). Baker also believes that translators should try to work mostly into their native language, one of her supporting arguments being that foreign language speakers' competence in using idioms almost never equals that of native speakers' (Baker 1992). Therefore, those who translate into a foreign language can never achieve the sensitivity of a native speaker in judging how and when an idiom should be used. Reiss highlights that translators should make it possible for the target-language readers to understand and see the text in the terms of their own cultural context. However, because of the increasing market demands for translations, translators often have to translate into a second language. In these circumstances, it becomes even more imperative to concentrate on culture-specific elements in translator training and the different strategies that can be applied in dealing with their translation (Reiss 2014).

This study aims to discuss some of the relevant factors which might determine the appropriateness and acceptability of the translation of idioms and to present some of the strategies and frequently used techniques recommended in the specialized literature. We also proposed to explore the various solutions and strategies which the translator of the novel "A Game of Thrones" chose while translating certain idioms into Hungarian. The aim of this analysis is to use the

novel as a source for authentic teaching material regarding the translation of idioms in translator training. We chose this novel mainly because it has recently become very popular among students and we believe that different aspects and difficulties of idiom translation can be demonstrated and practised with the help of different tasks based on the original text and its Hungarian translation.

Definition of idioms

Before exploring the possible strategies regarding the translation of idioms, it is necessary to describe some of those features which can be responsible for the difficulties in their translation. The first problem would be related to their definition, which, as Cacciari states, is a difficult and controversial task, along with the description of their acquirement and understanding (Cacciari 1993). She mentions several factors which are responsible for these difficulties as, for instance, the fact that idiomatization is a process, meaning that structures acquire their idiomaticity gradually; or the fact that they are analysable and holistic at the same time, meaning that they are built of more constituent words, but their global meaning cannot be reduced to the meaning of these words; and the fact that there are different types of idioms, some of them retaining the original meaning of their constituent words, others having a completely different meaning.

However, in *Longman dictionary of language teaching and applied linguistics*, the term *idiom* is defined simply as “an expression which functions as a single unit and whose meaning cannot be worked out from its separate parts. For example: *She washed her hands of the matter* means *She refused to have anything more to do with the matter*” (Richards & Schmidt 2010: 270). A similar definition is given by Seidl and McMordie, who say that “an idiom can be defined as a number of words which, when taken together, have a different meaning from the individual meanings of each word” (Seidl & McMordie 1988: 12–13). Brenner believes that native English speakers simply use idioms without being aware what constitutes them. He points out that in dictionaries certain confusion and disagreement can be observed regarding the definition of idioms. However, the most common one is “two or more words together that, as a unit, have a special meaning that is different from the literal meaning of the words separately” (Brenner 2003: 4–5). These units sometimes are not only different in meaning from what the words would mean separately but they are also considered more effective or gripping in certain contexts.

Baker considers it important to distinguish idioms from collocations. She does this based on the transparency of meaning and flexibility of patterning. According to her, while collocations allow variations in form and are more flexible patterns of language (e.g. *deliver a letter*; *a letter has been delivered*,

delivery of a letter), idioms are “frozen patterns of language which allow little or no variation in form and often carry meanings which cannot be deduced from their individual components”. She also adds that there are certain things which under normal circumstances (except jokes or play on words) cannot be done to an idiom: changes in word order, deletion of words from it, adding other words to it, replacement of a word with another, or changes in its grammatical structure (Baker 1992: 63).

Classification of idioms

McPherron and Randolph states that the majority of linguists, writers, poets, language teachers, and language learners admit that idioms may help to give vivid descriptions and that they prove to be more effective and powerful than literal, non-idiomatic language. However, they also agree with the fact that idioms cannot be easily classified and they are definitely a challenge for language teachers (McPherron & Randolph 2014).

The difficulties related to their classification are pointed out also by Kövecses, who compares the linguistic expressions called idioms to a “mixed bag” which “involves metaphors (e.g. *spill the beans*), metonymies (e.g. *throw up one’s hands*), pairs of words (e.g. *cats and dogs*), idioms with *it* (e.g. *live it up*), similes (e.g. *as easy as pie*), sayings (e.g. *a bird in the hand is worth two in the bush*), phrasal verbs (e.g. *come up*, as in “Christmas is *coming up*”), grammatical idioms (e.g. *let alone*), and others” (Kövecses, 2010: 231). Consequently, classification is an important issue regarding idioms. If there are different types of idioms, there might be differences regarding the ways they are understood, learned, and translated. There have been several attempts to categorize them.

According to Fernando, there are three sub-classes of idioms. *Pure idioms* are conventionalized, non-literal multiword expressions. They are always non-literal; they may be either invariable or may have little variation. In addition, these idioms are considered to be opaque (e.g. *to spill the beans* has nothing to do with the beans). *Semi-idioms* can have one or more literal constituents and one with non-literal sub-sense. Therefore, this type of idiom is considered partially opaque (e.g. *foot the bill*, which means ‘pay’). *Literal idioms* are either invariable or allow little variation. They are considered to be transparent because they can be interpreted based on their parts (e.g. *of course, in any case, for certain*) (Fernando qtd in Strakšiene 2009: 14).

Seidl and McMordie point out that idioms can have different (regular, irregular, or even grammatically incorrect) structures and different forms. However, the structure does not determine the clarity of meaning. The three main types according to them are: idioms with irregular form and clear meaning (e.g. *give*

someone to understand, do the dirty on someone); idioms with regular form, but unclear meaning (e.g. *cut no ice, bring the house down*); and idioms with irregular form and unclear meaning (e.g. *be at large, be at daggers drawn*). They concluded that most idioms belong to the second group, but even within this group there might be differences regarding the clarity of the idioms (Seidl & McMordie 1988: 13).

Cacciari and Glucksberg proposed a functional approach based on their degree of compositionality and their semantic transparency. According to the dimension of compositionality, idioms can be *non-compositional*, *partially compositional*, and *fully compositional* (Cacciari & Glucksberg, 1991).

In *noncompositional idioms*, no relations between the idiom's constituents and the idiom's meaning can be discerned, as in the idiom *cheesecake* to refer to pinup art [...]. In *partially compositional idioms*, some relationships between an idiom's constituents and its idiomatic meaning can be discerned and exploited. Although one could not infer the meaning *to die* from the literal meaning of *kick the bucket*, the idiom's literal meaning does constrain its use and comprehension. [...] In *fully compositional idioms*, the constituents map directly onto their idiomatic referents, as in the idiom *pop the question*" (Glucksberg 2001: 73).

Some linguistic studies attempted to decide whether compositional idioms or non-compositional idioms are easier to understand. For compositional idioms, the result of linguistic analysis corresponds with the idiomatic meaning, and therefore their comprehension is facilitated. In the case of non-compositional idioms, the linguistic and idiomatic meanings do not correspond, hence their comprehension becomes more difficult. That is why compositional idioms are understood more easily than non-compositional ones (ibid. 74).

According to Glucksberg, another possibility to classify idioms is based on their degree of transparency, the extent to which the meaning of an idiom can be deduced from the meanings of its constituents. He distinguishes *opaque* and *transparent compositional* idioms.

In *compositional-opaque* idioms, the relations between an idiom's constituents and its meaning may be opaque, but the meanings of individual words can nevertheless constrain both interpretation and use. For the idiom *kick the bucket*, the semantics of the verb *to kick* can constrain interpretation. Kicking is a discrete act, and so one could not say *he kicked the bucket all week*, even though one could say *he lay dying all week*" (Glucksberg 2001: 74).

In the case of *compositional-transparent* idioms, “there are one-to-one semantic relations between the idiom’s constituents and components of the idiom’s meaning. In the idiom *break the ice*, for example, the word *break* corresponds to the idiomatic sense of abruptly changing an uncomfortable social situation, and the word *ice* corresponds to the idiomatic sense of social or interpersonal tension” (ibid. 74). Besides *non-compositional*, *compositional-opaque*, and *compositional-transparent* idioms, there is also the *quasi-metaphorical* type. Such idioms, according to Glucksberg, convey meaning through their allusional content, calling in one’s mind prototypes or stereotypes referring to certain situations, actions, or people: “they can simultaneously refer to an ideal exemplar of a concept and characterize some event or situation as an instance of that concept. For the concept *doing something prematurely*, for example, one might use the metaphorical idiom *crossing one’s bridges before coming to them*” (ibid. 75). According to Cacciari and Tabossi, these *quasi-metaphorical* idioms are based on similar communication strategy as metaphors in contexts such as “my lawyer is a *shark*” or “my job was a *jail*” (Cacciari and Tabossi 1993). Here *shark* refers to merciless, ruthless people, while *jail* alludes to unpleasant circumstances. Quasi-metaphorical idioms work in a similar way.

According to the degree of opacity of idioms, Kvetko recommends another typology. In his classification, there are *pure or demotivated idioms*, so-called phraseological fusions, where there is no connection between the meaning of individual constituents and the meaning of the whole idiom, for instance: *red tape*, *kick the bucket*, *hair of the dog that bit you*, *white elephant*. *Semi-opaque or partially motivated idioms* are figurative idioms, phraseological unities with a certain connection between the meaning of individual words and the meaning as a whole, such as in *add fuel to the flames*, *put one’s card on the table*, *have a free hand*. *Semi-transparent or semi-idioms* are phraseological combinations, where one of the constituents is used in figurative, idiomatically bound meaning, while the other has a literal, direct meaning: *promise somebody the moon*, *foot the bill*, *lie through one’s teeth* (Kvetko 2009: 106–107).

Recognizing, understanding, learning, and, above all, translating idioms can also be influenced by the different variants and new formats they might appear in. Glucksberg draws the attention to the fact that there can be a difference between learning and understanding an idiom such as *spill the beans* and recognizing it as a variant like *he didn’t spill a single bean* (Glucksberg 2001). A variant’s meaning is not stored and directly available in one’s memory, wherefore recognizing variants involves complex mental processing and the implementation of different strategies.

In the same line of ideas, Kvetko proposes a classification of idioms from a semantic point of view, based on their fixedness or stability. He claims that there are *unchangeable idioms*, which are completely fixed and cannot undergo any

modifications (e.g. *once in a blue moon, red tape*), and there are *changeable idioms* allowing certain variations. Among changeable idioms, he distinguishes the following possibilities for variation:

(1) *grammatical variations* involve limited, irregular syntactical or morphological changes such as tense, word order, form, articles, and their results are *grammatical variants* (e.g. *have been in the wars – had been in the war; on and off – off and on; turn up one's nose – turn one's nose up*);

(2) *lexical variations* refer to optional or obligatory variations regarding the lexical structure of idioms, and their results are *lexical variants* (e.g. *out of a clear sky – out of a clear blue sky; last straw – final straw*). In certain cases, changeable idioms can undergo both grammatical and lexical changes (e.g. *a/the skeleton in the cupboard – a/the family skeleton; there is no smoke without fire, where there is smoke, there's fire*);

(3) *orthographic variations* refer to changes in spelling, using different punctuation marks, or using small or capital letters; the results of these changes are *orthographic (spelling) variants* (e.g. *nosy parker, nosy Parker, pay lip service, pay lip-service*);

(4) *geographic variations* are preferred only in certain parts of the English-speaking world and they can include any of the previously mentioned variations; examples for *geographical variants*: *on second thoughts* (British English) – *on second thought* (American English); *a skeleton in the closet* (American English) – *a skeleton in the cupboard* (British English) (Kvetko 2009: 104–105).

Kvetko also proposes a classification of idioms based on their construction. From this point of view, there can be *verbal, verbless, sentence, and minimal idioms*. *Verbal idioms* have verbal syntagmatic structures, they often consist of a verb and an object (e.g. *make up one's mind, open somebody's eyes, sleep like a log*). *Verbless idioms* have a syntagmatic structure without a verb. A non-verbal idiom can be nominal, adjectival, or adverbial (e.g. *black sheep, a square peg in a round hole, (as) fit as a fiddle, once in a blue moon*). Sentence idioms have the complex structure of a sentence (e.g. *the coast is clear, talk of the devil and he'll soon appear, make hay while the sun shines*). According to some linguists, there is also a category of *minimal idioms*, which refer to idiomatic expressions consisting of at least one word (e.g. *by heart, like hell*) (ibid. 106).

Subsequently, it can be seen that there have been several attempts to classify idioms. We believe that a certain awareness of the existence of different types of idioms can be of great help in the process of their recognition, understanding, and ultimately their translation; therefore, we believe that it is important to include both theory and practice regarding idiom typology in translator-training programmes.

Some challenging factors in recognizing, understanding, and translating idioms

The ambiguities regarding the definition of idioms, their characteristics, and the attempts at their classification shortly discussed above may in themselves give an explanation for the difficulties translators have to face while translating them. However, there are some other factors which can contribute to the extent of the challenge.

English language is considered to be a language rich in idioms; therefore, translators should be aware of their usage, types, and characteristics. The large number of idioms in English and the fact that even native speakers might have difficulties in understanding them (speaking different varieties of the language, i.e. British, American, Australian, Canadian, or other varieties) may be considered a source of problems in their translation as well.

There can be found dictionaries of idioms belonging to the different varieties of English, for example *Webster's new world American idioms handbook* by Gail Brenner or *English idioms dictionary* by Ralph Pilkington. Obviously, most of these dictionaries contain idioms used in all English-speaking countries besides the ones belonging to the variety of English they claim to represent. Brenner himself admits this – if we read between the lines – when he states that “there are over 10,000 idioms in American English, and some of them have been in use for more than 2000 years” (Brenner 2003: 3). According to Bárdos, 3,000-4,000 words constitute the active vocabulary and 4,000-5,000 words the passive vocabulary of an advanced learner (Bárdos 2000). The approximate number of idioms in English compared to the number of words in the active and passive vocabulary of an advanced learner might help us understand the extent of the challenge a translator trainee faces when translating idioms if we consider that his/her command of the second language ideally corresponds to that of an advanced learner's but not to that of a native speaker's.

According to Irujo, some of the explanations for the problems that non-native speakers of English encounter regarding idioms are the following: *non-literality*, *exposure to idioms*, and *correct use*. By *non-literality* she means that “they do not mean what they say. [...] For example, the idiomatic meaning of *he spilled the beans* has nothing to do with beans or with spilling in its literal sense. Most idioms also have literal counterparts, which makes them even harder to learn” (Irujo 1986: 236). In the case of translators, non-literality and possible literal counterparts might create difficulties in recognizing or properly translating an idiom. Regarding the *exposure to idioms*, the problem is in fact non-exposure or not enough exposure because native speakers tend to use simplified language when speaking to second-language learners or non-native speakers. “Thus,

learner's exposure to idioms appears mainly in non-interactive situations, where there is no opportunity for negotiation of meaning, rather than in interactive situations which allow learners to clarify meaning and receive feedback on use" (ibid. 237). Translator trainees are in fact language learners themselves – ideally advanced learners, but that is not always the case –; therefore, their training should include the development of the necessary skills to recognize idioms and clarify their meaning. By *correct use*, Irujo draws the attention to the following factors: "idioms vary in formality from slang (*you got it*) and colloquialisms (*he kicked the bucket*) to those which can be used in formal situations (*run the risk*)" and the fact that "many idioms have grammatical constraints" (ibid. 237). Therefore, it is not enough for a translator to know or recognize an idiom; he/she must also be capable of deciding whether it is acceptable or not to use it in a certain text, depending on its register or genre.

Baker claims that "the main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly and the difficulties in rendering various aspects of meaning that an idiom or a fixed expression conveys into the target language" (Baker 1992, 65). She specifies four main difficulties in translating idioms. The first is the lack of an equivalent of an idiom or a fixed expression in the target language. The same meaning can be expressed with a single word in one language and with the help of a fixed expression in another. Therefore, the expectation to find equivalent idioms easily in the target language is unrealistic. Or, some idioms might be culture-specific. In this case, "it is not the specific items an expression contains but rather the meaning it conveys and its association with culture-specific contexts which can make it untranslatable or difficult to translate" (ibid. 68). However, as Klaudy emphasizes, translators should be not only linguistic but also cultural mediators and it should be part of their professional competence to know the two cultures and be able to "compare and assess the geographical, historical, social and cultural aspects of two language communities", and develop "strategies to bridge the gaps between different cultures" (Klaudy 2003: 175). The second difficulty enlisted by Baker appears when an idiom has a similar counterpart in the target language, but it is used in different contexts or situations because of its different connotations. The third type of problem occurs when "an idiom may be used in the source text in both its literal and idiomatic senses at the same time. Unless the target-language idiom corresponds to the source-language idiom both in form and in meaning, the play on idiom cannot be successfully reproduced in the target text" (Baker 1992: 69). The fourth difficulty mentioned by Baker is related to the different source-language and target-language conventions regarding the use of idioms in written discourse, certain contexts, or the frequency of their use.

Some of the problems regarding the translation of idioms and fixed expressions are also mentioned by Davies, and they show close similarity with the ones defined

by Baker: recognition; no equivalent in the target language; a similar counterpart in the target language with a different context of use; an idiom used in the source text both in its literal and idiomatic sense at the same time; difference between the convention, context, and frequency of use in the source and target languages (Davies 2004: 193).

The above mentioned problems and difficulties may all be faced by translators in their struggle to achieve *naturalness*. In Newmark's definition, the level of naturalness achieved in a translation may depend on whether it makes sense, reads naturally, and "is written in ordinary language, the common grammar, idioms and words that meet that kind of situation" (Newmark 1988: 24). Naturalness is important in all text types; this is the main reason why it is almost impossible to produce a proper translation if the translator is not working into his/her language of habitual usage. In order to achieve naturalness, translators should be able to detach themselves mentally from the source-language text and reread and check their work regarding the following: Would they ever see such language usage in texts belonging to the same genre and register written originally in the target language? Is that usage a common usage in that type of writing? Is it frequently used? Newmark also admits that naturalness can be defined easily, "but not so easy to be concrete about. Natural usage comprises a variety of idioms or styles or registers determined primarily by the 'setting' of the text, i.e. where it is typically published or found, secondarily by the author, topic and readership, all of whom are usually dependent on the setting" (ibid. 26). When translating idioms, naturalness might also be compromised by the use of books of idioms, dictionaries, which often fail to distinguish "between what is current (e.g. 'keep my head above water') and what is dead (e.g. 'dead as a door nail')", and by the difficulty of matching the equivalence of meaning with the equivalence of frequency (ibid. 28).

Based on all these challenging factors in recognizing, understanding, and translating idioms, it can be concluded that idioms are definitely a noteworthy domain for translator trainees. When dealing with these difficulties, translators may use various strategies.

Strategies used in the translation of idioms

In order to translate idioms from the source language into the target language, the translator has to choose the most appropriate strategy, taking into consideration the peculiarities, function, culture-specificity, semantic and structural unpredictability of these expressions.

In Baker's opinion, the most fortunate and ideal situation would be that they find an idiom with a similar meaning in the target language. However, if they do not, then there are other factors to consider:

For example, the significance of the specific lexical items which constitute the idiom, i.e. whether they are manipulated elsewhere in the source text, as well as the appropriateness or inappropriateness of using idiomatic language in a given register in the target language. The acceptability or non-acceptability of using any of the strategies described below will therefore depend on the context in which a given idiom is translated. [...] Questions of style, register, and rhetorical effect must also be taken into consideration (Baker 1992: 72).

She proposes five strategies. Some of them will be exemplified here with English–Hungarian translations.

1) *Using an idiom of similar meaning and form*

This strategy might seem to be the ideal solution, but other aspects, such as register, style, or rhetorical effect, must be considered as well. Baker agrees with Fernando and Flavell in their warning against the urge that most translators feel to search for an idiom in the target language risking to use even inappropriate ones (Fernando & Flavell qtd in Baker 1992).

Using an idiom of similar meaning and form means to use an idiom in the target language which has approximately the same meaning as the source-language idiom and it contains equivalent lexical items (e.g. *break someone's heart* – *összetörni valakinek a szívét*, *face to face* – *szemtől szembe*, *step by step* – *lépésről lépésre*). However, such ideal matches can rarely be achieved.

2) *Using an idiom of similar meaning but dissimilar form*

This strategy is based on the possibility to find an idiom in the target language with a similar meaning to that of the source idiom or expression, but containing different lexical items (e.g. *Jack-of-all-trades* – *ezermester*, *one good turn deserves another* – *jó tett helyébe jót várj*).

3) *Translation by paraphrase*

According to Baker, this can be considered the most common way of translating idioms when it is inappropriate to use idiomatic expressions in the target text because of differences in stylistic preferences or when no match can be found in the target language. (E.g. “One frequent criticism of the Manitoba Government throughout the language controversy was that it never seemed to *get a handle on the issue*.” – A nyelvi vita idején egyik gyakori bírálát Manitoba kormányával szemben az volt, hogy a jelek szerint soha nem volt *képes kezelni/uralni a helyzetet*.)

4) *Translation by omission*

In certain situations, idioms may be omitted from the target text. The reason for this may be that they cannot be easily paraphrased, they do not have a close match in the target language, or because of stylistic considerations.

5) Strategy of compensation

This is a strategy which Baker does not try to illustrate because it would take up too much space. “Briefly this means that one may either omit or play down a feature such as idiomaticity at the point where it occurs in the source text and introduce it elsewhere in the target text” (ibid. 78).

Baker concludes that the use of the typical phraseology of the target language, including its own natural fixed and semi-fixed expressions, the right level of idiomaticity can seriously influence the readability of a translation. If a translator manages to deal with these issues successfully, it means that his or her target text will feel less ‘foreign’ (Baker 1992).

Idiom translation strategies in the Hungarian translation of the novel “A Game of Thrones”

In this part of the study, the analysis of some idiom-translating solutions and strategies are presented, which the literary translator of the novel “A Game of Thrones” chose while translating it into Hungarian. The aim of the analysis was to decide whether the target text and its Hungarian translation were eligible for being used as sources for teaching materials. This novel was chosen mainly because it is relatively rich in idioms and it has recently become very popular among students. It was translated into Hungarian by Tamás Pétersz, an experienced literary translator, with the title *Trónok Harca*.

The translations of the following thirty idioms were analysed (extracted from the first eighty pages of the novel): *did not rise to the bait; drag him into the quarrel; being made light of; his bowels had turned to water; made his hackles rise; had caught him red-handed; brought up the rear; in the dead of night; an old hand in justice; picked their way carefully; (heard) the breath go out of him; tore his eyes away; to face his fears; gave her a chill; guard your tongue; were talking a toll (on the king); drained a glass; sated his curiosity; a man half in his cups; (Jon) swelled with pride; I never asked for this cup to pass to me; on wary feet; in a fit of guilt; (Robert) can barely stomach his brothers; (Why else would he) leave the seat of his power; looked very much the part; (Jaime and Tyrion) were somewhat less peas in a pod; nurse his resentment; her stomach was a roil; in the blink of an eye*. They were extracted from the text in the order as they occurred. They are of different types and some of them can be regarded as variants of certain idioms.

First, the types of the expressions from the target text were identified from a semantic point of view, based on a simplified classification deduced from the typology proposed in the specialized literature:

(1) *transparent idioms* – there are obvious semantic relations between the meaning of the idiom’s constituents and the idiom’s meaning;

(2) *semi-transparent idioms* – there are some semantic relations between the meaning of certain constituents and the idiom’s meaning;

(3) *opaque idioms* – there is no semantic relation between the meaning of the idiom’s constituents and the idiom’s meaning.

They were also categorized based on their fixedness following Kvetko’s (2009) typology: (1) *unchangeable idioms* (completely fixed and cannot undergo any modifications) and (2) *changeable idioms*. In the case of changeable idioms, *grammatical*, *lexical*, and *orthographical* changes were examined.

The idioms were also analysed regarding their construction. Using Kvetko’s (2009) classification, we tried to identify *verbal*, *verbless*, *sentence*, and *minimal idioms*.

Regarding the applied strategies, the translator’s choices were categorized based on Baker’s strategies. Three of them could be identified:

(1) *using an idiom of approximately similar meaning and form*;

(2) *using an idiom of similar meaning but dissimilar form*;

(3) *translation by paraphrase*.

As part of the analysis, we also explored what other translation possibilities would be acceptable within the given context besides the option of the literary translator.

The following five examples illustrate the methodology of our analysis:

1. Source text: “Gared *did not rise to the bait*. He was an old man, past fifty, and he had seen the lordlings come and go” (Martin 2011). The meanings of the idiom *to rise to the bait* given in The Free Dictionary – Idioms are the following: *to respond to an allurements; to fall for an enticement or fall into a trap*. The idiom *to rise to the bait* can be considered an *opaque* idiom because there is no semantic relation between the meaning of its constituents and the meaning of the expression as a whole. Regarding its fixedness, it is *changeable* from grammatical point of view as the tense of the verb can be altered according to the context. It is obviously a *verbal* idiom. In its translation, the literary translator chose the second strategy – using a Hungarian expression of similar meaning but dissimilar form: *nem vette fel a kesztyűt* (Martin 2014). Other acceptable translation possibilities would be the following: *nem kapta be a csalit; nem harapott a csalira*.

2. Source text: “Will had known they would *drag him into the quarrel* sooner or later. He wished it had been later rather than sooner” (Martin 2011). The meaning of the idiom *to drag (someone) into (something)* given in The Free Dictionary – Idioms is the following: *to force, impel, involve, or convince someone to participate in an undesirable situation or action*. This is a semi-transparent

idiom because there are some semantic relations between the meaning of certain constituents and the idiom's meaning. It can be considered *changeable* both from lexical and grammatical point of view (e.g. the tense of the verb *drag* can be changed and two words in the structure are changeable – *dragged the man into a fight*). Regarding its construction, it is a *verbal* expression. In this case, Pétersz chose the first strategy when translating it into Hungarian – using an expression of approximately similar meaning and similar form: *őt (is) belesodorják a vitába* (Martin 2014). Some examples for other acceptable translation possibilities can be the following: *őt is belesodorják a vitába; ő is belekeveredik a veszekedésbe/a vitába; vitába fog keveredni*.

3. Source text: “Gared had spent forty years in the Night’s Watch, man and boy, and he was not accustomed to *being made light of*” (Martin 2011). The meaning of the idiom *to make light of* given in The Free Dictionary – Idioms is the following: *to treat something as if it were unimportant or humorous*. This is again an *opaque* idiom because there is no semantic relation between the meaning of the idiom's constituents and the idiom's meaning. It is changeable from grammatical point of view (the tense and voice of the verb *make* can be changed according to the context). It is a *verbal* idiom. Here Pétersz used the third strategy, he paraphrased the idiom: *gúnyolódjanak rajta* (Martin 2014). Other acceptable translation possibilities would be the following: *csúfot üzzenek belőle, kigúnyolják, ne vegyék komolyan*.

4. Source text: “Jon saw only a fat man, red-faced under his beard, sweating through his silks. He walked like a man half *in his cups*.” (Martin, 2011). The meaning of the idiom ‘*in one's cups*’ given in UsingEnglish.com is the following: *if someone is in their cups, they are drunk*; or, according to another definition in the Wiktionary: *drunk; in the act of consuming alcohol liberally*. This can be considered a *semi-transparent* idiom because some semantic relations can be observed between the meaning of the word *cup* and the idiom's meaning (*drunk*) based on the assumption that people often consume alcohol from cups. It is changeable from grammatical point of view (the possessive adjective *his* can be changed). It is a *verbless* idiom. In the Hungarian translation, Pétersz used the third strategy, he paraphrased the idiom: *félig máris kapatos* (Martin, 2014). Other acceptable translation possibilities would be the following: *félig részeg, becsípett, félrészeg*.

5. Source text: “She heard a shout, saw a shove, and *in the blink of an eye* the arakhs were out, long razor-sharp blades, half sword and half scythe. A dance of death began as the warriors circled and slashed, leaping toward each other...” (Martin 2011). The meaning of the idiom *in the blink of an eye* given in The

Free Dictionary – Idioms is the following: *extremely quickly*. This is an *opaque* idiom because there is no semantic relation between the meaning of the idiom's constituents and the idiom's meaning. From the point of view of its fixedness, it is *unchangeable* and regarding its construction it is *verbless*. In the Hungarian translation, Pétersz used the first strategy because in Hungarian there is an idiom of approximately similar meaning and form: *egy szempillantás alatt* (Martin 2014). Other acceptable translations would be the following: *villámgyorsan*, *egy pillanat alatt*.

The analysis gave us the opportunity to find various examples for the previously described idiom typology and some of the different strategies commonly used in the translation of idioms.

Regarding the most frequently chosen strategy by the literary translator was *translation by paraphrase*. This confirms Baker's opinion, who also concluded that this is the most commonly used strategy. The strategy of paraphrasing was followed in frequency by the attempt of using an idiom of similar meaning but dissimilar form. Pétersz used translation by paraphrase in 55%, an idiom of similar meaning but dissimilar form in 30%, and an idiom of approximately similar meaning and form in 15%. However, we could not find any examples for omission or compensation.

More idioms could have been analysed, but at this point our purpose was not to gather a large number of idiomatic expressions or produce different statistics, but to decide whether certain extracts from the novel can or cannot be used in the teaching process in order to exemplify idiom typology and translation strategies or to be source materials for different vocabulary and translation exercises. Based on our analysis, we believe that the novel may be an appropriate source material for teaching purposes and translation practice in translator training.

Conclusions

In this study, the purpose of the thorough overview of certain issues regarding the definition, typology, and classification of idioms was to identify the possible causes why idioms are difficult to recognize, understand, and learn. Some relevant factors which might determine the appropriateness and acceptability of their translation and some of the translation strategies recommended in the specialized literature were also presented.

We analysed thirty idioms from the novel "A Game of Thrones" from the point of view of the different typologies found in the specialized literature regarding their semantic characteristics, their fixedness, and constitution. The various idiom-translating solutions and strategies chosen by the literary translator while translating

the novel into Hungarian were also examined. As a result of this analysis, we can state that the novel is an eligible source for authentic teaching material.

Based on our results, we believe that different aspects and difficulties of idiom translation can be demonstrated and practised with the help of different tasks based on the original text and its Hungarian translation. The various purposes of these tasks could be the following: to clarify what we mean by the term idiom, get acquainted with the different types of idioms, recognize the different types, recognize the various strategies used in idiom-translation, try to deduce the meaning of idioms from the context, practise idiom-translation with idioms given in context, and try alternative translations of the same idiom within the same context.

In this study, we presented the analysis of only one potential teaching material source, but we believe that other text types – rich in idioms and belonging to different registers, genres, and styles – should also be analysed and used in the teaching process. Therefore, we are going to extend our research in order to be able to use various texts in teaching idiom translation.

Task design and our experience regarding the utilization of this text in translator training will be a topic of a further study.

References

- Baker, M. 1992. *In other words: a coursebook on translation*. London and New York: Routledge.
- Bárdos, J. 2000. *Az idegen nyelvek tanításának elméleti alapjai és gyakorlata*. Budapest: Nemzeti Tankönyvkiadó.
- Brenner, G. 2003. *Webster's new world American idioms handbook*. Indianapolis: Wiley Publishing, Inc.
- Cacciari, C.–Glucksberg, S. 1991. Understanding idiomatic expressions: the contribution of word meanings. In: Simpson, G. B. (ed.), *Understanding word and sentence*. North-Holland: Elsevier Science Publishers.
- Cacciari, C.–Tabossi P. 1993. *Idioms: processing, structure, and interpretation*. Lawrence Erlbaum Associates, Inc.
- Davies, M. G. 2004. *Multiple voices in the translation classroom: activities, tasks and projects*. Amsterdam and Philadelphia: John Benjamins.
- Glucksberg, S. 2001. *Understanding figurative language: from metaphor to idioms*. Oxford University Press.
- Hervey, S.–Higgins I. 2002 [1992]. *Thinking French translation*. London and New York: Routledge.
- Irujo, S. 1986. A piece of cake: learning and teaching idioms. *ELT Journal* 40(3 – July). Oxford University Press.

- Klaudy, K. 2003 [1994]. *Languages in translation*. Budapest: Scholastica.
- Kövecses, Z. 2010. *Metaphor: a practical introduction*. Oxford: Oxford University Press.
- Kvetko, P. 2009. *English lexicology in theory and practice*. Trnava.
- Martin, George R. R. 2011 [1996]. *A Game of thrones*. London: Harper Voyager.
2014. *Trónok harca*. Budapest: Alexandra Kiadó.
- McPherron, P.–Randolph, P. T. 2014. *Cat got your tongue?: Recent research and classroom practices for teaching idioms to English learners around the world*. TESOL Press.
- Newmark, P. 1988. *A textbook on translation*. New York, London: Prentice Hall.
- Reiss, K. 2014 [2000]. *Translation criticism – potentials and limitations*. London and New York: Routledge.
- Richards, J. C.–Schmidt R. 2010 [1985]. *Longman dictionary of language teaching and applied linguistics*. London: Pearson.
- Seidl, J.–Mc Mordie, W. 1988 [1978]. *English idioms* (5th edition). Oxford, New York: Oxford University Press.

Internet sources

- Cacciari, C. 1993. *The place of idioms in a literal and metaphorical world*. <https://www.researchgate.net/publication/238123412>. (30 March 2016).
- Pilkington, R. *English idioms dictionary*. <http://www.slideshare.net/RalphPilkington/englishidioms>. (28 February 2016).
- Strakšiene, M. 2009. Analysis of idiom translation strategies from English into Lithuanian. *Studies about languages* 14: 13–19. http://www.kalbos.lt/zurnalai/14_numeris/03.pdf. (29 March 2016).

Online dictionaries

- <http://idioms.thefreedictionary.com>
- <http://www.usingenglish.com/reference/idioms/>
- https://en.wiktionary.org/wiki/Wiktionary:Main_Page



Leverage in Managing Future Translators

Attila IMRE

Sapientia Hungarian University of Transylvania

Department of Applied Linguistics, Târgu-Mureș, DAMERG Research Centre
attilaimre@ms.sapientia.ro

Abstract. The present paper offers an insight into the challenges of translation training within a young study programme. The introductory part mentions the revolution of the translation industry, which is connected to the technical advances, followed by a short presentation of the institution and the requirements of the Romanian Agency for Quality Assurance in Higher Education in this respect. Taking into consideration the market requirements for translators, possible leverage for future translators is presented through the prism of a practical course on translation technology, which is approached critically as well. The article ends with an outline of present-day skills and competences necessary for professional translators and possible conclusions.

Keywords: translation industry, translator training, management, skills and competences, criticism

1. Introduction

The idea for the present article partially comes from Gouadec's seminal book on translation-related issues (Gouadec 2007), in which he is an ardent supporter of translation embedded in technology. In our approach, his most important statement is that the "PRAT, or Pencil and Rubber-Assisted Translator is clearly on the way out... The Computer-Assisted Translator has taken over" (Gouadec 2007: 109). As we take it for granted that the (r)evolution of technology has led to a(n) (r)evolution in the field of translation as well (Imre 2013), we consider it vital to be conscious of the developments in this area if we have it in mind to enter or remain within the translation industry.

There are obvious signs that *translation* has grown into a fully-fledged *industry* in the second part of the 20th century, which is still expanding in the 21st century due to globalization and localization (Esselink 2000), and an EU report states that recess had little effect on the language-related market, which was estimated

to reach above 20 billion € by 2015; in fact, 5.7 billion € in 2008 is “an assumed value of the translation and interpreting sector comprising software localisation and website globalisation activities” (Rinsche & Portera-Zanotti 2009).

The effects of this growth are also visible at university level as more and more departments offer training/education in translation studies, and these study programmes aim at successfully preparing future translators and interpreters. In order to achieve the goal, teachers, trainers, and experts have to consider the market requirements, which reshaped the skills and competences of a translation service provider, demonstrated by the mushrooming of books on the topic: Kis & Mohácsi-Gorove, 2008; Bowker, 2002; Dimitriu & Freigang, 2008; McKay, 2006; Samuelsson-Brown, 2004, to name but a few. Their and others’ concordant opinion is that long-established skills and competences (cf. language, communication and cultural) should be extended to include technical and (self- and client) management skills as well. Sadly, these skills are directly connected to financial possibilities, on the one hand, whereas this is still not enough to resist competition as personal skills might make the difference, such as adaptability, persistence, or discipline (e.g. always respecting the deadline), on the other hand.

Although education centres try to handle the situation, one may realize that there are certain impediments if we do not break down the training into certain courses and modules. In this respect, further food for thought was offered by Knops’ article (Knops 2008), in which such an attempt is minutely described. In a similar vein, we would like to present how we are trying to offer students an insight into the recent developments in translation technology.

2. The “start”

The Translator and Interpreter BA study programme came into being in 2008 at Sapientia University,¹ and at present is run by the Department of Applied Linguistics, Faculty of Human and Technical Sciences, Târgu-Mureş, Romania. According to the law, The Romanian Agency for Quality Assurance in Higher Education (Romanian acronym: ARACIS) is in charge of regular quality checks in all higher education institutions, state or private ones,² being member of the “European Association for Quality Assurance in Higher Education – ENQA and ... registered in the European Quality Assurance Register for Higher Education – EQAR”.

As such, after a new study programme is established, ARACIS is entitled to grant or refuse accreditation when three generations of students have successfully passed their state examinations. The Agency “correlates higher education with the labour market”, and thus institutions have to prove that their previous

1 Thanks to the efforts of late Prof. Olga Murvai, to whom we dedicate this article.

2 <http://www.aracis.ro/nc/en/aracis/>, 02.03.2016.

students obtained jobs according to their qualifications during a limited period of time (two or three years), even if private universities can obtain no funds from the state. As the competition is significantly more serious on both global and local levels, all Romanian universities must do their best to have enough students.³ Consequently, our department must prove that it can offer at least an acceptable quality compared to other similar study programmes, and we underwent an ARACIS evaluation in 2014. Although we obtained the accreditation for the next five years, it does not mean that nothing is to be done till then.

From the very beginning, we have been trying to follow the latest trends in translation studies, realizing the fact that translation is more and more embedded into a localized business process, in which translators only take part if they have the necessary technical skills. Thus, we try to develop and shape a curriculum which takes into consideration those skills and competences of a translator which actually makes the difference between a non-professional and a professional translator. In our opinion, this is the knowledge of cutting edge technology in the field, combined and balanced with proper managerial skills. Seemingly, these skills are less obvious in translator training than others (cf. language and cultural competence); thus, we tend to think that their importance is vital in shaping a successful future translator. In these lights, we are more than indebted to Kilgray Company,⁴ which has been providing us their cutting edge translation environment, *memoQ*, since 2009.

On the other hand, the University provides well-equipped laboratories with both desktop computers and notebooks (a mobile laboratory for future translators) having installed up-to-date desktop publishing (DTP) software, such as *Microsoft Office* and *Open/LibreOffice*. However, after the first weeks have passed, the overwhelming majority of students use their own notebooks with the proper software, realizing that it is more convenient for class and homework activities.

3. A practical course on translation technology

Although students undergo an IT-related course (primarily focusing on DTP), its content is corroborated with the special needs translators may use as freelancers (also as proofreading and editing).

The course is taken further during a practical course activity, when students are presented technical issues related to translation. The course is set in a bilingual framework (with three possible specializations: Hungarian–English, Hungarian–

3 For a couple of years, there have been fewer pupils who obtain their GCSE than the total number of available university places per year, and many study programmes do not start due to the lack of students.

4 <https://www.memoq.com/partnership/programs/academic-program/members>, 02.03.2016.

German, and Hungarian–Romanian), and after a brief introduction (clarifying the topics and requirements, definitions of translation, translator, and interpreter) students are familiarized with computer hardware for translators. We focus on those parts that are relevant for the software used by translators: processor, memory, or certain peripherals, such as the monitor (size) or keyboard (layouts) for particular language combinations.

The primary aim of this part is to make them aware of a possible future investment, and during the course websites in Romania, Hungary, and the United States⁵ are compared to check for prices of desktop computers and notebooks. This already leads us to the next section, when computer software is detailed, highlighting the financial advantage of buying notebooks with a pre-installed *Microsoft Windows* operating system. Although this type of operating system has major drawbacks (e.g. price or viruses), future translators are in no position of choosing a different one (for instance, a *Linux*-based one) due to the fact that – for the time being – prospective clients tend to use *Microsoft Windows*. As a result, the choice of other software is a corollary to this one, although in particular cases cross-platform software is discussed or mentioned (e.g. *LibreOffice*, *OmegaT*).

As for *Microsoft Office* (MSO), its most important features are known for the students, but certain aspects are highlighted, such as language settings for proofreading, which is compared to *LibreOffice*'s (LO) proofreading options, and conclusions are drawn based on various samples. MSO *Excel* is used to create the first bilingual term bases (TB) and sorting and filtering options are also discussed in the case of large databases.

Furthermore, the concept of add-ins for MSO and LO are discussed, such as *Zotero* bibliographic management software (cross-platform) or *Foxit Reader* for MSO (they are already familiar with *Adobe Reader*), leading the students to the importance of *.pdf* documents. As there are more and more of this type of documents, their origin is to be checked (e.g. searchable, encrypted, how to add comments), discussing the conditions how translation software can import them before translation. Although we tend to think that *ABBYY PDF Transformer* is one of the best *.pdf* handling software for converting non-searchable *.pdf* documents to searchable ones, there is no possibility to try it in the institutionalized setting, even if students are encouraged to test it.⁶

We are also aware of the fact that massive criticism has been formulated regarding translator training within the university framework; one of the strongest arguments is exactly the lack of top-notch software used in the translation industry; still, we think that trial versions, similar or free software (e.g. *PDF Sam*

5 For example, <http://www.bestbuy.com/>, reflecting the tendency of students to apply for Student Travel programmes in the United States of America and return home with notebooks bought there.

6 <http://www.abbyy.com/pdf-transformer/>, 04.03.2016.

for splitting and merging documents) can endow students with proper skills to handle new software later without investing too much during the training period. Furthermore, translation agencies or clients work with diverse DTS or translation software, and future translators can decide later which software is worth the investment (e.g. the moment they start profiting from a particular software).

At this stage, students are almost ready to carry out their first (classical) *individual translation projects*, as they know the MSO-based translation (dual columns, left-hand side for source text, right-hand side for target text), TB in *.xlsx* format (with entries from reputable published or online dictionaries), all checked for typing errors. Yet, before this task, the ethics of e-mail writing is discussed, offering poor and better examples how to formulate the salutation, the content and the ending of an electronic mail to possible clients, including only relevant and professional information (contact details, pricing, politeness), in accordance with the literature in the field (e.g. Kis & Mohácsi-Gorove 2008, McKay 2006, Samuelsson-Brown 2004).

The evaluation of individual projects usually leads to the discussion of *machine translation* (MT) quality, as some of them make (extensive) use of it (especially *Google Translator*, GT), seemingly not realizing that the teacher will instantly spot these ‘translations’ due to their poor quality. Actually, this may already signal that some students will not live up to the expectations regarding translation quality. If time permits, a couple of samples are discussed, and students are left with a warning that machine translation – at its best – is a viable solution for gisting or finding nouns and adjectives (without inflections, e.g. in the case of Hungarian–English translations).

A further interesting test is when culture-specific words or expressions are translated with the help of MT, realizing that GT is ‘effective’ in ‘all’ language combinations due to the fact the it uses English as a relay language, a fact observed in other approaches as well:

Numerous languages as a result of the globalization of trade and technological development... most texts are written by teams rather than one author. The ST can be changed at any time (linguistic elegance, updates). English is the relay language, functioning as the modern *lingua franca*. ST has lost authority, and it also becomes an imprecise entity. This is most obvious in the instantaneous translations offered for free on the Internet (Dollerup 2005: 92).

After evaluating their individual translation projects, we proceed to the next level, focusing on translation with specially designed software, the *memoQ* translation environment.

Students are given individual keys to install the latest professional version on their notebooks during the class; in case they only have desktop computers, they

install it at home and university notebooks are used during the class activities. Basic features are presented, starting from the concept of the translation tool enabling us to create a project in four steps:

1. creating the framework (e.g. name, title, language pair, client, content);
2. importing the document to be translated;
3. creating a translation memory (TM);
4. creating a term base (TB).

Further features are discussed depending on the group dynamics (number of students, their previous knowledge in the field), but central issues are always exemplified, such as *Settings*, *Machine Translation* options, *Statistics*, *Spelling*, *Save*, *Shortcuts*, *Filter*, *Sort*, *Tags*, *Quality Assurance (QA)*, *Export* options, *LiveDocs*, and *Backup* options. Thus, students have the possibility to connect MSO- and LO-related issues within a *memoQ* project (language pairs, spelling, pre- and post-editing, how to write a quote based on source-text character/word count, etc.).

However, we do not wish to forget that this is an introductory course, and thus the quality of the translated text is less important than the technical know-how, as similarly expressed by Knops: “the focus of attention is more on the testing process and its methodology than on the test results” (Knops 2008: 190).

Having this in mind, a *team translation project* represents the final challenge for students during the course as they are supposed to work together in either one large group (translation of usually 30–100 pages of text) or in smaller groups of 5–8 people, depending on the task.

The deadline is not tight at all, as they usually have two weeks to translate 3–10 pages per person. Still, they are already acquainted with Kiraly’s well-formulated truth: “The more time and effort I have to spend correcting a team member’s work, the less valuable that work is to me as an employer and the less likely I am to employ that person again” (Kiraly 2005: 120). Yet, we should not forget Klaudy’s remark: “the only correct criterion for quality assessment of students’ translations is the amount of time required to transform them into print-ready texts” (Klaudy 1995: 202, Kiraly 2005: 119).

The team members decide themselves upon the roles in the team and they choose their own project manager, who is then responsible for the breakdown of the project and individual deadlines to fulfil the team project in due time. S/he is also in charge when ‘technical issues’ (inevitably) arise or members are behind schedule.

When a team translation project is over, students have to attach a report to their work, in which they evaluate their own job as well as their colleagues’ who they came into contact with during the project: the project manager, terminologist(s),

fellow translators, layout specialists, or proofreaders (cf. Kis & Mohácsi-Gorove 2008: 247–328). Interestingly, rather objective remarks are born – one of the collateral benefits of a translation project; furthermore, each translator who has tried to “cheat” by providing only machine translation (most typically *Google Translate*) is severely frowned upon. The end of the project means that all members carried out their tasks, the project manager collected their work and finalized it with the help of the layout specialists and proofreaders. When working in *memoQ*, a translation project usually involves creating a TM and TB (to help an improved quality check), saving and exporting the target document in the same format as the original, and creating a bilingual *.rtf* file format as exemplified below:

Table 1. *Team translation project sample in memoQ, group 8151E, Semester 1, 2015*

Lindstrom-Martin-Buyology-2008-1-2-fejezet javitva.docx CAUTION: Do not change segment ID or source text MQ786611 0c361fb6-798f-4f94-ab2f-6bafb75de37			
English	Hungarian	Comment	Status
1	1		Confirmed (101%)
A RUSH OF BLOOD TO THE HEAD	VÉRÁRADAT A FEJBE		Confirmed (101%)
<i>The Largest Neuromarketing Study Ever Conducted</i>	<i>A valaha készített legnagyobb neuromarketing tanulmány</i>		Confirmed (101%)
[1]NOT SURPRISINGLY, THE {2}[3]smokers were on edge, fidgety, not sure what to expect. {4}	[1]NEM MEGLEPŐ, HOGY{2}[3]a dohányzók idegesek voltak és nyugtalanok, nem tudván mire számíthatnak.{4}		Confirmed (101%)
[1] {2}[3]Barely noticing the rain and overcast skies, they clumped together outside the medical building in{4}{MQ} London, England, that houses the Centre for NeuroImaging Sciences.	[1] {2}[3]Figyelmen kívül hagyva az esős, borús időt, összegyűltek Londonban a kórház előtt, {4}{MQ} amely az Agyi Képzőanyag Tudományok Központjának ad helyet.		Confirmed (101%)

While testing *memoQ*, students also realize that technical texts, manuals, brochures, etc. usually have no single authors, being the work of “a team or a number of authors who – as time passes and new things are added to the product in hand – include one or two new sentences in the ST describing new feature” as “the firm is unlikely to be willing to pay for a completely new translation” and “the modern language professional may not be given the larger context at all” (Dollerup 2006: 89).

Although we are quite aware of the limitations of both individual and team translation projects during the course (cf. arguments that they are not ‘life-like’), the majority of students are more than delighted to complete their tasks, which is ‘life-like’ enough for them to take it as seriously as possible. Consequently, students make use of all resources they know of during the project, in accordance with Pym’s observation: “individual translators have to be able to generate and decide between alternatives, but it is rarely true that they have to do so entirely by themselves. In the training situation, the use of informants that is implicit in recourse to dictionaries and Internet resources is easily extended to the use of exchange students and academic specialists” (Pym 2003: 492), hoping that they realize that by the time they turn professional translators they need collaborators who are experts of a specific area (cf. Pym 2003).

A “full” translation project in *memoQ* (both individual and team-based) is handed in with five documents: the exported translation (1), the translation memory (2), the term base (3), the bilingual *.rtf* file (4), and the *.mqbkf* file (5), which is the backup file of the entire project, completed with the previously mentioned report. All these are collected and checked by the project manager and compressed in a *.zip* file, paying special attention to the total absence of language-specific diacritical marks in the electronic titles and sent via e-mail to the teacher or uploaded on the faculty’s internal *Moodle*⁷ system.

We have to mention that the majority of students enjoy these tasks and are often proud to have completed their first team translation project, even if they feel that “they could have done it better”. Yet, all these are subject to massive criticism, presented in the next section.

4. Criticism of translation training

Kiraly’s criticism regarding translator training in class relies on Dollerup’s proposal (only authentic texts be selected for use in class because they represent real-life translation problems) and Klaudy’s claim:

[n]either real-life situational analysis, nor real-life text choice, nor occasional replacement of the teacher by the students can change the fact that, if the end user of the translation is the teacher, we cannot speak of professional translation in teaching; that is, unless the teacher plays the role of an editor or an editorial reviser (Klaudy 1995: 199).

However, a real-life text choice may make students aware what they are expected to translate under certain conditions and in a limited time frame. Trainers know

7 <https://moodle.sapidoc.ms.sapientia.ro/>, 04.03.2016.

that ‘perfection’ in translation is quite unlikely (due to various reasons as, for instance, subjectivity, before getting to language-related issues), whereas the above quotation seeks perfection. We believe that the mistakes that are committed during team translation may serve as a guide⁸ and encouragement should be given when successful parts of the project or of the translation are detected.

A further critical remark regarding translator education is that “teachers have little choice but to do unto their students as was done unto them” (Király 2005: 122), and although this seems plausible it is easy to contradict. First, not all successful teachers were taught by successful teachers in their school years, so probably they have internalized both positive and negative role models (how to do and how *not* to do), a strategy to apply in translator training as well. Secondly, the advances in any field compel the professionals to keep up with the latest developments; in our case, we can mention the development of various translation tools over the past decade (MT, TB, TM, translation environments, to mention but a few). Yet, Király goes further:

There are few if any “rules” for translators to follow; there are no commonly accepted inventories of techniques, strategies or procedures that need to be acquired through classroom exercises and implemented in clearly categorized problem situations; there are no translation methods, which, if carefully learned and applied, will lead the translator to the “right” solutions (Király 2005: 122).

Király’s statement, however convincing it may seem at first, is not acceptable for multiple reasons. One of them is that, in his view, there are no commonly accepted inventories of techniques, strategies or procedures that need to be acquired. In fact, there are many studies and books on them, and even if they do not “need” to be acquired, their knowledge may prove useful in various circumstances such as omission in subtitling due to the constraints of this media type. And let us remember that no rules or regulations are “set in stone” in audiovisual translations either (Díaz-Cintas 2003: 198), so why should we have them in translation? Furthermore, the analysis of “accepted” and “successful” translations may lead to an improved quality in future translations. And we disagree that there are no rules for translators, having in mind both translator ethics and rules (written or unwritten) regarding cultural and linguistic constituents. We agree that neither of them can guarantee “right” solutions, but we do not think that translation should be compared to mathematics.

Dollerup defines “adequate” translation in terms of being convincing to the target-language audience (Dollerup 2005: 83), and we tend to think that the application of certain “rules” connected to translation (respecting deadlines,

8 Without ‘serious’ consequences and with the possibility of redressing the problem.

proper spell-check, layout, TB and TM research, advanced knowledge of translation software) will be more convincing than a “trial and error” approach of self-taught translators, encouraged by Kiraly’s criticism.

In our case, even if students do not have enough management skills at this stage (management for freelancers is discussed much later) and they cannot handle all types of source documents (e.g. audiovisual/multimedia translations are not discussed in details due to the limited amount of time for this course), they come to realize that professional translation takes more than “simple text translation”, and both translation management and interpersonal issues come up. Dollerup admits that “[t]ranslation has always been more complex than scholars believed, but today, the sheer bulk and ubiquity of translation oblige us to face this fact” (Dollerup 2005: 91), and after a team translation project students have an experience-based knowledge of that.

Current “trends” involving translation, such as globalization and localization, are inevitably in the picture as well, as “editing is part and parcel of the process of localization” (Esselink, 2000 in Dollerup 2005: 90), for instance, converting foreign currencies, translating or preserving geographical names. Depending on the nature of the source texts, students recognize the truth in Dollerup’s and Dimitriu’s statements: “target texts may well be re-written independent of the source text wording” (Dollerup 2005: 90) and passages, parts of books may be left out (Dimitriu 2004: 170). At this stage, however, we should turn our attention to the skills and competences of a future translator.

5. Skills and competences

After having presented the practical course module, we should discuss the skills and competences aimed at during the course, which – at least in our opinion – may offer considerable leverage for the students. We agree that “the knowledge and skills of the professional translator have always been particularly dependent on socio-cultural norms” (Kiraly 2005: 117); thus, it is worth listing those ones that seem to be relevant in the present.

Pym warns us that researchers “tend to ignore the more peripheral professional skills and the growing importance of teamwork” (Pym 2003: 486), and he establishes a “minimal” set of ability: generating a series of more than one viable target text (TT) and then selecting only one viable TT “quickly and with justified confidence” (Pym 2003: 488). However, the majority of researchers agree that next to linguistic and cultural (cf. extra-linguistic) skills other skills and competences must also be taken into consideration.

In our view, the concept of *managing* translators and translations may synthesize further skills: effective communication with prospective clients, self-management

(advertising, respecting deadlines), technical skills (document management, IT knowledge), or taking decisions during the three phases: 1. pre-translation (e.g. accepting or refusing the job, planning the allotted time), 2. translation (e.g. strategies, such as Venuti's foreignization or register and style), and 3. post-translation (e.g. format, layout, contacting clients – translation, invoice). Risku actually thinks that the translation student is an emerging text-design expert: “translations are, by definition, written for new situations, purposes, recipients and cultures. ... you have to learn how to position yourself in this communication system and define your own situational role, goal and tasks” (Risku 2002: 526).

While our course starts with computer hardware, it ends with a team translation project, during which we hope to raise awareness among students regarding the changing trends, namely that freelance translators must be more gregarious than before to ensure their participation in larger projects. But in order to understand the changed role of a translator, we should approach translation in a larger context, namely large globalization or localization projects, in which translation, however important, is not central. Having acknowledged this, a present-day professional translator must be familiar with certain IT skills and software, without which s/he is not even offered the chance to take part in these projects, such as website localizations or audiovisual translations. We must recognize that “pure text” translations are rare, except for literary translations,⁹ and even the translation of technical texts is connected with pictures, illustrations, logos, triggering layout constraints.

Even if the “market requires that the final product be of impeccable quality” (Király 2005: 133), near-perfect solutions are easier to imagine (cf. the subjectivity of translations) and students are encouraged to offer consistent translations before the deadline.

6. Conclusions

We have to accept that the “on-the-go” attitude might eliminate us from the competition from the very beginning. As a result, we have to prepare students in such a way that they should be able to manage themselves and translations more successfully than non-professionals. For instance, a properly created CV should contain details of the education and experience in the field that can be more impressive from the start, based on serious technical education and management skills.

Romania is a country keen on technology and gadgets, although educational institutions can hardly keep up with the technological advancements. As a

9 According to estimates, less than 1% of all translations is connected to literary translations (McKay, 2006).

result, those who can handle cutting edge technology have higher chances on the market.

A further deficiency is usually *management*-related: we tend to overlook the importance of a balanced self-management, which may lead to a similar client management. As our university is a small one, we think that our teachers monitor better students' needs to become professional translators compared to larger communities. In this respect, we completely agree with Knops that "satisfying the practical needs of students striving for a professional career" (Knops 2008: 186) should be the utmost aim of the course.

In fact, our students are faced with one of their first disenchantments on discovering the importance of computers for professional translators. We endeavor to offer our students the latest news about both hardware and software that might prove useful in the translation process, materializing in recently purchased equipment (notebooks for mobility, mobile interpretation system) and software (*Microsoft Office* and the yearly renewal of *memoQ* licences with Kilgray Company). Yet, we make them aware that software need constant updates and upgrades and preferences may change in favour of free software (*Unix*-based operating systems, *LibreOffice*, *OmegaT*, *Localize*, etc.).

As "sequels" to this introductory practical course, students are familiarized with different text types (technical, legal, etc.) and specific software for audiovisual translations (video-processing and subtitling) during further courses, which ends with a management module. Even if all these constitute a small set of industry-standard applications (cf. Knops 2008), it offers a rather realistic insight into the translation *business*.

The challenges mentioned by Knops in his concluding remarks, such as students' different linguistic skills and experience with computer applications (Knops 2008: 191), are to be observed in our environment as well. Yet, despite the discouraging difficulties, a number of our former students are competent translators now, leaving us with the hope that their number will grow steadily.

References

- Bowker, L. 2002. *Computer-aided translation technology: a practical introduction*. University of Ottawa Press.
- Díaz-Cintas, J. 2003. Audiovisual translation in the third millennium. In: *Translation today: trends and perspectives*. Multilingual Matters. 192–204.
- Dimitriu, R. 2004. Omission in translation. *Perspectives: studies in translatology* 12(3): 163–175.
- Dimitriu, R.–Freigang, K.-H. (eds). 2008. *Translation technology in translation classes*. Iași: Institutul European.
- Dollerup, C. 2005. Models and frameworks for discussing translation studies. In: K. Károly–Á. Fóris (eds), *New trends in translation studies. In honour of Kinga Klaudy*. Budapest: Akadémiai Kiadó. 75–93.
2006. *Basics of translation studies*. Iași: Institutul European.
- Esselink, B. 2000. *A practical guide to localization*. John Benjamins Publishing.
- Gouadec, D. 2007. *Translation as a profession*. John Benjamins Publishing.
- Imre, A. 2013. *Traps of translation*. Brașov: Editura Universității “Transilvania”.
- Kiraly, D. 2005. Situating praxis in translator education. In: K. Károly–Á. Fóris (eds), *New trends in translation studies. In honour of Kinga Klaudy*. Budapest: Akadémiai Kiadó. 117–138.
- Kis, B.–Mohácsi-Gorove, A. 2008. *A fordító számítógépe*. Bicske: Szak Kiadó.
- Klaudy, K. 1995. Quality assessment in school vs. professional translation. In: C. Dollerup–V. Appel (eds), *Teaching translation and interpretation 3: New horizons*. Amsterdam: John Benjamins Publishing Company. 197–204.
- Knops, U. 2008. Resource management for future translators and translation project managers. In: R. Dimitriu–K.-H. Freigang (eds), *Translation technology in translation classes*. Iași: Institutul European. 184–192.
- McKay, C. 2006. *How to succeed as a freelance translator*. Lulu.com.
- Pym, A. 2003. Redefining translation competence in an electronic age. In defence of a minimalist approach. *Meta* 48(4): 481–497.
- Rinsche, A.–Portera-Zanotti, N. 2009. *Study on the size of the language industry in the EU*. Surrey: European Commission – DGT.
- Risku, H. 2002. Situatedness in translation studies. *Cognitive Systems Research* 3(3): 523–533.
- Samuelsson-Brown, G. (2004). *A practical guide for translators* (4th ed.). Clevedon: Multilingual Matters.



Phonological Phenomena of Hungarian Loanwords in the Romanian Language

Csaba Attila BOTH

Babeş–Bolyai University of Cluj-Napoca
Faculty of Letters

MA-candidate, Hungarian and General Linguistics Department
bothcsabaattila@gmail.com

Abstract. The research of languages in contact has a relatively long history all over the world, but there have not been conducted many detailed researches regarding the contacts of the Romanian language. The present study aims to present the phonological phenomena occurring in the Hungarian loanwords in the Romanian: aphaeresis, prosthesis, epenthesis, anaptyxe, syncope, apocope, paragoge, and metathesis. The study includes the investigation of a corpus comprised of 1,029 Hungarian loanwords in the Romanian language.

Keywords: phonological phenomena, contact languages, Romanian vocabulary, borrowings

0. Introduction

In the period of 2013–2016, a research was conducted regarding Hungarian loanwords in the Romanian language. The first phase of this project was the examination of the methods of phonetic adaptation (see Both 2015, 2016) of 729 loanwords. As well known, every word is a complete world of form, structure, meaning, usage, etc. In our present study, we are going to investigate the phonetic structure of the analysed words. The research corpus has been extended to 1,097 lexemes and lexeme variants, including not only the *Noul dicționar universal al limbii române* (2009) but also the *Dicționar explicativ al limbii române* (2012).

From a phonological perspective, the borrowed language elements suffer both formal and structural changes. In our article, we discuss the changes occurring in structure caused by the appearance of sound changes or alternation. In Romanian scholars' work, these phenomena are called “accidente fonetice” (“phonetical accidents”).

These studied phenomena are elaborated only in a synchronic perspective. A diachronic interpretation of the phenomena requires another research.

0.1. Types of phonological phenomena

Based on the altered part of the word, we can group these phenomena into four major groups:

1) changes at the beginning of the word:

- a) **aphaeresis**: “the omission of a letter or syllable at the beginning of a word, as in *copter* from *helicopter*”;¹
- b) **prosthesis**: “the addition of a phoneme or a syllable at the beginning of a word, as in Spanish *espiná*, “thorn”, from Latin *spina*”.²

2) changes inside the word:

- a) **epenthesis**: “insertion of a sound in the middle of a word, as in Middle English *thunder* from Old English *thunor*”;
- b) **anaptyxe**: insertion of a vowel between two consonants³ (e.g. *fünef* for *fünf*);
- c) **syncope**: “the shortening of a word by omission of a sound, a letter, or syllable from the middle of the word; for example, *bos’n* for *boatswain*”.⁴

3) changes at the end of the word:

- a) **apocope**: “the loss of one or more sounds from the end of a word, as in Modern English *sing* from Middle English *singen*”;⁵
- b) **paragoge**: “the addition of a sound or a syllable to the end of a word, such as *st* in *amongst*”.⁶

4) changes that can occur anywhere in the word:

- a) **metathesis**: “transposition within a word of letters, sounds, syllables, as in the change from Old English *brid* to modern English *bird* or in the confusion of *modren* for *modern*”;⁷
- b) **anticipation**: the pronunciation of a sound earlier than it has its place in the word (see Dimitrescu 1978: 122);
- c) **synaeresis**: “the drawing together into one syllable of two consecutive vowels or syllables, as in the formation of a diphthong”;⁸
- d) **diaeresis**: “the division of a sound into two syllables, especially by sounding a diphthong as two vowels”.⁹

1 <http://www.thefreedictionary.com/apheresis> [last accessed on: 05.15.2016].

2 <http://www.thefreedictionary.com/prothesis> [last accessed on: 05.15.2016].

3 “Bildung eines Sprossvokals zwischen zwei Konsonanten (z. B. *fünef* für *fünf*)” – translated by the author. <http://www.duden.de/rechtschreibung/Anaptyxe> [last accessed on: 05.15.2016].

4 <http://www.thefreedictionary.com/syncope> [last accessed on: 05.15.2016].

5 <http://www.thefreedictionary.com/apocope> [last accessed on: 05.15.2016].

6 <http://www.thefreedictionary.com/paragoge> [last accessed on: 05.15.2016].

7 <http://www.thefreedictionary.com/metathesis> [last accessed on: 05.15.2016].

8 <http://www.thefreedictionary.com/syneresis> [last accessed on: 05.15.2016].

9 <http://www.oxforddictionaries.com/definition/english/diaeresis> [last accessed on: 05.15.2016].

1. Aphaeresis

The phenomenon of aphaeresis occurs only in few cases, e.g. Hung. *odaveszni* /odəvesni/ > Rom. *dăvăsi* /dəvəsi/; Hung. *istálló* /iʃta:l:o:/ > Rom. *ștalău* /ʃtäləu/; Hung. *ispán* /iʃpa:n/ > Rom. *șpan* /ʃpän/; Hung. *nyomás* /ɲoma:ʃ/ > Rom. *imaș* /imäʃ/; Hung. *város* /va:roʃ/ > Rom. *oraș* /oräʃ/; Hung. *vadász* /vədo:s/ > Rom. *odos* /odos/; Hung. *emészt* /εme:st/ > Rom. *mistui* /mistui/; Hung. *hambár* /həmba:r/ > Rom. *ambar* /ämbär/; Hung. *hamus* /həmuʃ/ > Rom. *amuș* /ämüʃ/; Hung. *halastó* /həloʃto:/ > Rom. *eleșteu* /eleʃteu/ and Hung. *halk* /həlk/ > Rom. *alca* /älkä/.

2. Prosthesis

With most words, the sound implied in the phenomenon of prosthesis is the /h/ sound, e.g. Hung. *ecselő* /εʃʃelø/ > Rom. *hecelă* /heʃʃelə/; Hung. *árpakása* /a:rɲoka:ʃə/ > Rom. *harpacaș* /härpäkäʃ/; Hun. *ánizs* /a:niz/ > Rom. *hanos* /hänos/; Hun. *ütődött* /ytø:døt:/ > Rom. *hututui* /hututuʃ/; Hung. *eredni* /εredni/ > Rom. *hereghie* /hereghie/; Hung. *oltani* /oltəni/ > Rom. *hultui* /hultui/; Hung. *őrölni* /ø:rølni/ > Rom. *hurui* /hurui/.

Besides the /h/ sound, there are some others that appear at the beginning of the word, as well, e.g.: Hung. *forrás* /for:a:ʃ/ > Rom. *sfârlag* /sfirläg/, *sfârlac* /sfirläk/, *sfârlac* /sfärläk/, *sofrac* /sforäk/, Hung. *szabad* /səbəd/ > Rom. *nesăbuit* /nesəbuit/; Hung. *szomorú* /somoru:/ > Rom. *posomorî* /posomori/; Hung. *les* /lɛʃ/ > Rom. *aleș* /äleʃ/; Hung. *patika* /pətikə/ > Rom. *apotecă* /äpotekə/; Hung. *verseny* /verʃɛɲ/ > Rom. *înverșuna* /inverʃunä/, *învierșuna* /invierʃunä/.

3. Epenthesis

The phenomenon of epenthesis occurs mostly in the case of /n, l, r/ sonorants, but we also have examples for the appearance of other consonants, as well.

The words for the /n/ sound are: Hung. *morog* /morog/ > Rom. *morocăni* /mørøkəni/; Hung. *mogádok* /moga:dok/ > Rom. *mogândeăță* /mogindeätsə/; Hung. *posodék* /poʃode:k/ > Rom. *posândic* /posindik/; Hung. *parrag* /pər:əg/ > Rom. *paragină* /pärädžinə/; Hung. *hadarni* /hədərni/ > Rom. *hondrăni* /hondrəni/, *hondroni* /hondroni/.

The research corpus also contains examples for the appearance of the /l/ sonorant: Hung. *zsufa* /zʊfə/ > Rom. *julfă* /zulfə/, *jolfă* /zolfə/; Hung. *zörgő* /zørgø:/ > Rom. *zurgălău* /zurgäləu/, *zurgălău* /zurgələu/; Hung. *mogádok* /moga:dok/ > Rom. *mogâldeăță* /mogildeätsə/; Hung. *kék* /ke:k/ > Rom. *chiclaz* /k^hiklätz/; Hung.

bőség /bø:fe:g/ > Rom. *belşug* /belʃug/; *bielşug* /bielʃug/, *bilşug* /bilʃug/; Hung. *forrás* /for:a:ʃ/ > Rom. *sfârlac* /sfærläk/, *sfârlac* /sfirläk/, *sfârlag* /sfirlag/.

4. Anaptyxe

During the analysis of the phenomenon, we have come to interesting results. In our research corpus, there are no words which undergo the appearance of the /e/ sound in their structures. On the other hand, we identified a principle regarding the appearance of vowels between two consonants: vowels appear only in those pairs of consonants where one of the pair is a sonorant (/m, n, l, r/).

Examples grouped according to the appearance of a certain vowel:

– /ä/: Hung. *purde* /purde:/ > Rom. *puradeu* /purädeu/, *puradel* /purädel/; Hung. *asztergázni* /ɔsterga:zni/ > Rom. *astragaci* /ästrägäʃi/; Hung. *csont* /ʃont/ > Rom. *gionat* /dʒionät/;

– /ə/: Hung. *candra* /tɕandrɔ/ > Rom. *ţandără* /tsändərə/, *ţändără* /tsindərə/; Hung. *targonca* /tərgontɕɔ/ > Rom. *tărăboanţă* /tərəboäntsə/; Hung. *áldozni* /a:lɔzni/ > Rom. *aldovăni* /äldovəni/; Hung. *matring* /mətring/ > Rom. *mătărângă* /mətəringə/; Hung. *csukló* /ʃuklo:/ > Rom. *ciucălău* /ʃiukələu/, *ciocălău* /ʃiökələu/;

– /i/: Hung. *sróf* /ʃro:f/ > Rom. *şirof* /ʃiɾof/; Hung. *hagyma* /hɔjmə/ > Rom. *hagimă* /hädʒimə/; Hung. *fergettyű* /fergeç:y:/ > Rom. *brighidău* /brigʰidəu/;

– /o/: Hung. *csörpör* /ʃørpør/ > Rom. *ciorobor* /ʃiɾobor/; Hung. *sróf* /ʃro:f/ > Rom. *şorof* /ʃorof/;

– /u/: Hung. *candra* /tɕandrɔ/ > Rom. *ţandură* /tsändurə/; Hung. *sróf* /ʃro:f/ > Rom. *şurup* /ʃurup/.

We have, at the same time, a single example for the anaptyxe of a diphthong: Hung. *szuszák* /susa:k/ > Rom. *sâsâiac* /sisiäik/.

Examples grouped according to the sonorants:

– /r/: Hung. *purde* /purde:/ > Rom. *puradeu* /purädeu/, *puradel* /purädel/; Hung. *asztergázni* /ɔsterga:zni/ > Rom. *astragaci* /ästrägäʃi/; Hung. *candra* /tɕandrɔ/ > Rom. *ţandără* /tsändərə/, *ţändără* /tsindərə/, *ţandură* /tsändurə/; Hung. *targonca* /tərgontɕɔ/ > Rom. *tărăboanţă* /tərəboäntsə/; Hung. *matring* /mətring/ > Rom. *mătărângă* /mətəringə/; Hung. *sróf* /ʃro:f/ > Rom. *şirof* /ʃiɾof/, *şorof* /ʃorof/, *şurup* /ʃurup/; Hung. *fergettyű* /fergeç:y:/ > Rom. *brighidău* /brigʰidəu/; Hung. *csörpör* /ʃørpør/ > Rom. *ciorobor* /ʃiɾobor/;

– /n/: Hung. *csont* /ʃont/ > Rom. *gionat* /dʒionät/; Hung. *candra* /tɕandrɔ/ > Rom. *ţandură* /tsändurə/; Hung. *áldozni* /a:lɔzni/ > Rom. *aldovăni* /äldovəni/;

– /l/: Hung. *csukló* /ʃuklo:/ > Rom. *ciucălău* /ʃiukələu/, *ciocălău* /ʃiökələu/;

– /m/: Hung. *hagyma* /hɔjmə/ > Rom. *hagimă* /hädʒimə/.

5. Syncope

The phenomenon of syncope appears in the case of more than 10% of the corpus words. In these words, we are aiming to group on the basis of a phonetic aspect:

- vowel-dropping words,
- consonant-dropping words,
- larger unit-dropping words.

5.1. Vowel-dropping words

Among the vowel-dropping words, the vowels in matter are: /ɔ, a:, ε, i, o, ø, u/. The majority of them drop in the case when they are followed by the /r, l, m/ sonorants, e.g.: Hung. *harantolni* /hərɒntolni/ > Rom. *hrentui* /hrentui/; Hung. *szalonna* /sɒlon:ɔ/ > Rom. *slană* /slänə/; Hung. *galád* /gɒla:d/ > Rom. *glod* /glod/; Hung. *kalap* /kɒlɒp/ > Rom. *clop* /klop/; Hung. *derékalj* /dere:kɒj:/ > Rom. *dricală* /drikälə/; Hung. *pecsételni* /peʃe:tɛlni/ > Rom. *pecetlui* /peʃetlui/; Hung. *csabaire* /ʃɒbɒire/ > Rom. *cebare* /ʃebäre/, *ceabare* /ʃeäbäre/; Hung. *sólyom* /ʃo:jom/ > Rom. *șoim* /ʃoim/; Hung. *csatolni* /ʃɒtolni/ > Rom. *cetlui* /ʃetlui/; Hung. *kőhalom* /kø:hɒlom/ > Rom. *cohaln* /kohälm/, etc.

There are examples when the dropping vowel is followed by another vowel, e.g. Hung. *emészteni* /eme:stɛni/ > Rom. *mistui* /mistui/; Hung. *miskuláncia* /miʃkula:ntsɛ/ > Rom. *mișculanță* /miʃkuläntsə/; Hung. *penicilius* /penitsilius/ > Rom. *pințăluș* /pintșeluf/; Hung. *vikárius* /vika:rius/ > Rom. *vicarăș* /vikărăʃ/.

Finally, our corpus contains some words in which the consonant following a dropped vowel is an obstruent (/t, ʃ, f, k/), e.g.: Hung. *folyosó* /fojoʃo:/ > Rom. *foișor* /foișor/; Hung. *zászok* /za:sok/ > Rom. *zasc* /zäsk/; Hung. *sarok* /ʃrɒk/ > Rom. *șarc* /ʃärk/, etc.

5.2. Consonant-dropping words

Our research corpus contains a lot of words that a consonant drops from, and by analysing them we can observe several principles concerning the functioning of the syncope.

Firstly, in Hungarian, the infinitive form of the verbs is a derived form and not the basic form of the verbs.¹⁰ Since the process of borrowing, the variants of the verb in Romanian language, in many cases, drop the /n/ sound as in the examples: Hung. *gyomlálni* /jɒmla:lni/ > Rom. *jumuli* /zumuli/; Hung. *bántani* /ba:ntɛni/ > Rom. *bântui* /bintui/; Hung. *menteni* /menteni/ > Rom. *mântui* /mintui/; Hung. *kérkedni* /ke:rkɛdni/ > Rom. *chercheli* /k^herk^heli/; Hung. *odaveszni* /odəvesni/ > Rom. *adăvăsi* /ädəvəsi/, *dăvăsi* /dəvəsi/; Hung. *gyönni* /jøn:i/ > Rom. *joi* /zoi/;

10 The Hungarian infinitive form of the verbs is derived with the help of the *-ni* suffix.

Hung. *fojtani* /fojtɒni/ > Rom. *fuitui* /fuitui/; Hung. *hajtani* /hɔjtɒni/ > Rom. *hăitui* /həitui/.

Secondly, the Romanian language borrowed a Hungarian derivational suffix: *-sVg* (Dimitrescu 1978: 102). We can observe that when a Hungarian word ending in a consonant followed by this suffix is borrowed into Romanian the final consonant of the stem drops, e.g. Hung. *hitlenség* /hitlɛnʃeːg/ > Rom. *vicleșug* /vikleʃug/, *hitleşug* /hitleʃug/; Hung. *szabadság* /sɒbɒtʃaːg/ > Rom. *săbășag* /səbəʃæg/; Hung. *betegség* /betegʃeːg/ > Rom. *beteșug* /betefug/; Hung. *tolvajság* /tolvoʃjaːg/ > Rom. *tâlhușag* /tilhuʃäg/; Hung. *mesterség* /mɛʃterʃeːg/ > Rom. *meșteșug* /meʃteʃug/.

Thirdly, the Hungarian words ending in “-vV, -vVny, -vVly” drop the /v/ sound and the end of the word becomes a diphthong, e.g. Hung. *hitvány* /hitvaːɲ/ > Rom. *hition* /hition/; Hung. *oltvány* /oltvaːɲ/ > Rom. *altoi* /ältoi/, *oltoi* /oltoi/; Hung. *dudva* /dudvɒ/ > Rom. *dudău* /dudəu/; Hung. *karvaly* /kərvoʃ/ > Rom. *coroi* /koroɪ/, *curui* /kurui/.

Besides the aforesaid, we have examples for other types of consonant drops, e.g. Hung. *foszlani* /foslɒni/ > Rom. *fușalău* /fuʃäləu/; Hung. *dunya* /duphɒ/ > Rom. *dună* /dunə/; Hung. *sóhaj* /ʃoːhɔjt/ > Rom. *șioi* /ʃioi/; Hung. *gyomlálni* /jomlaːlni/ > Rom. *jumuli* /zumuli/; Hung. *horsolni* /horʃolni/ > Rom. *hârjoni* /hîrʒoni/; Hung. *majszol* /mɔjsol/ > Rom. *mozoli* /mozoli/; Hung. *slájm* /ʃlaːjm/ > Rom. *sleamă* /sleämə/; Hung. *sajtó* /ʃɔjtoː/ > Rom. *șitău* /ʃitəu/; Hung. *tahonya* /təhɒɲɒ/ > Rom. *tehui* /tehui/; Hung. *pecsenye* /peʃʃɛɲe/ > Rom. *pecie* /peʃʃie/; Hung. *mankó* /mɒnkoː/ > Rom. *măcău* /məkəu/, etc.

5.3. Larger unit-dropping words

Suffering syncope, these words lose not only single vowels or consonants, but larger word units as well. See the given examples:

– **-ln-:** Hung. *harantolni* /hɒrantolni/ > Rom. *hrentui* /hrentui/; Hung. *csaholni* /ʃɔholni/ > *cihăi* /ʃihəi/; Hung. *gyalulni* /jɔlulni/ > Rom. *gelui* /dʒelui/; Hung. *sántikálni* /ʃaːntikaːlni/ > Rom. *șontocăi* /ʃontokəi/, *șontăcăi* /ʃontəkəi/; Hung. *fartolni* /fɒrtolni/ > Rom. *hartoi* /hărtoi/; Hung. *matikálni* /mɒtikaːlni/ > Rom. *mătăhăi* /mətəhəi/; Hung. *horholni* /horholni/ > Rom. *horhăi* /horhəi/; Hung. *őrölni* /øːrɒlni/ > Rom. *hurui* /hurui/;

– **-Vln-:** Hung. *buzdulni* /buzdulni/ > Rom. *bujdi* /buʒdi/; Hung. *gondolni* /gondolni/ > Rom. *gândi* /gindi/; Hung. *szokótálni* /sokotaːlni/ > Rom. *socoti* /sokoti/;

– **other larger units:** Hung. *bolyongni* /bojongni/ > Rom. *bâigui* /biigui/, *buigui* /buigui/; Hung. *tengeri* /tengeri/ > Rom. *tenchi* /tenkʰj/; Hung. *sóvágó* /ʃoːvaːgoː/ > Rom. *șaugău* /ʃäugəu/; Hung. *lihegni* /lihegni/ > Rom. *lihăi* /lihəi/; Hung. *menyhal* /mɛɲhɒl/ > Rom. *mialț* /miälts/; Hung. *gyűrűzni* /jyːryzni/ > Rom. *jurui* /zurui/;

Hung. *hajlani* /hɔjɫɒni/ > Rom. *hîi* /hi:/; Hung. *szaggatni* /sɔg:ɔtni/ > Rom. *soage* /soädze/; Hung. *horzsolódni* /horzɔlo:dni/ > Rom. *hârjoni* /hirzɔni/.

6. Apocope

In our corpus, there are a number of words that have suffered apocope, but we cannot identify any principles regarding the functioning of this phenomenon. Words drop vowels, consonants, and larger word units as well.

Words that drop a vowel during apocope: Hung. *sántika* /ʃa:ntikɔ/ > Rom. *șontac* /ʃontäk/; Hung. *csimpolya* /ʃimpojɔ/ > Rom. *cimpoi* /ʃimpoj/; Hung. *paripa* /pɔripɔ/ > Rom. *parip* /pãrip/; Hung. *piskóta* /piʃko:tɔ/ > Rom. *pișcot* /piʃkot/; Hung. *árpakása* /a:rpɔka:ʃɔ/ > Rom. *harpacaș* /hãrpãkãʃ/; Hung. *sárga* /ʃa:rgɔ/ > Rom. *șarg* /ʃãrg/; Hung. *szafaládé* /sɔfɔla:de:/ > Rom. *safalad* /sãfãlãd/; Hung. *tárogató* /ta:rogɔto:/ > Rom. *taragot* /tãrãgɔt/; Hung. *satu* /ʃɔtu/ > Rom. *șut* /ʃut/.

Consonant-dropping words: Hung. *pléh* /ple:x/ > Rom. *pleu* /pleu/; Hung. *bocskorszíj* /boʃkorsi:j/ > Rom. *boscârțã* /boskirtsɔ/; Hung. *palánk* /pɔla:nk/ > Rom. *pãlan* /pãlãn/; Hung. *lepény* /lepe:n/ > Rom. *lipie* /lipie/; Hung. *csoport* /ʃoport/ > Rom. *ciopor* /ʃioport/, etc.

Finally, words that drop larger units (morphological elements): Hung. *libellus* /libel:uʃ/ > Rom. *libel* /libel/; Hung. *dibiny* /dibi:n/ > Rom. *ghiob* /g^hiob/; Hung. *alakor* /ɔlɔkor/ > Rom. *alac* /ãlãk/; Hung. *fogoly* /fogoj/ > Rom. *fuglu* /fuglu/; Hung. *cimbalom* /ʃimbɔlom/ > Rom. *țimbal* /ʃimbãll/, *țambal* /ʃãmbãll/; Hung. *salugáter* /ʃɔluga:ter/ > Rom. *șolocat* /ʃolokãt/; Hung. *liktárium* /likta:rium/ > Rom. *lictar* /liktãr/; Hung. *almárium* /ɔlma:riom/ > Rom. *almar* /ãlmãr/; Hung. *kukkadoz* /kukkɔdoz/ > Rom. *cucăi* /kukɔi/; Hung. *spórhej* /ʃpo:rhej/ > Rom. *șpor* /ʃpor/; Hung. *hajítani* /hɔji:tɒni/ > Rom. *haitiș* /hãitiʃ/, *haiteș* /hãiteʃ/; Hung. *bufli* /bufli/ > Rom. *buft* /buft/, etc.

7. Paragoge

In the case of paragoge, we can discuss about the drop of consonants, vowels, and larger word units as well. We did not identify any principles in the case of consonants: Hung. *cinterem* /ʃinere:m/ > Rom. *sântirimb* /sãntirim/; Hung. *menyhal* /mɛnɔhɔl/ > Rom. *mialț* /miãlts/, *mihalț* /mihãlts/; Hung. *csormolya* /ʃormo:jɔ/ > Rom. *ciormoiag* /ʃioormo:jãg/; Hung. *kancsó* /kɔnʃo:/ > Rom. *caciog* /kãnʃiog/; Hung. *hadaró* /hɔdɔro:/ > Rom. *hãdãrag* /hãdãrãg/, *hadarag* /hãdãrãg/; Hung. *hajdú* /hɔjdu:/ > Rom. *haiduc* /hãiduk/; Hung. *purde* /purde:/ > Rom. *puradel* /purɔdel/; Hung. *süldő* /ʃyldø:/ > Rom. *șoldan* /ʃoldãn/; Hung. *habzsi* /hɔbzi/ > Rom. *hapsin* /hãpsin/; Hung. *faj* /fɔj/ > Rom. *faeș* /fãeʃ/; Hung. *folyosó* /

fojofo:/ > Rom. *foișor* /foiʃor/; Hung. *tarka* /tərəkɔ/ > Rom. *tărcat* /tərəkät/; Hung. *bő* /bø:/ > Rom. *biv* /biv/, etc.

Within vowels, we meet interesting phenomena: the addition of /ä/, /ə/, and /e/ sounds help the formation of feminine gender of the nouns, e.g. Hung. *adomány* /ɔdomaːɲ/ > Rom. *adămăna* /ädəmənə/; Hung. *halk* /hɔlk/ > Rom. *alca* /älkä/; Hung. *zsinór* /zinoːr/ > Rom. *șinură* /ʃinurə/; Hung. *tocan* /tokän/ > Rom. *tocană* /tokänə/; Hung. *bolonyik* /boloɲik/ > Rom. *bolonică* /bolonikə/; Hung. *palánk* /pɔlaːnk/ > Rom. *palancă* /pälänkə/; Hung. *kalaráb* /kɔlɔraːb/ > Rom. *calarabă* /käläräbə/; Hung. *szám* /saːm/ > Rom. *seamnă* /seämə/; Hung. *hölgy* /hølj/ > Rom. *helge* /hɛldʒɛ/; Hung. *bástya* /baːʃcɔ/ > Rom. *baștie* /bäʃtie/; Hung. *eredni* /erɛdni/ > Rom. *hereghie* /hereghie/; Hung. *kocsi* /koʃi/ > Rom. *cocie* /koʃie/; Hung. *zsigora* /zigorɔ/ > Rom. *jigodie* /zigodie/.

Another function of the appearance of the /ä/ sound at the end of the loanwords is the formation of the first conjugation type of the verb's infinitive, e.g. Hung. *verseny* /verʃɛɲ/ > Rom. *înversuna* /inversunä/; Hung. *șușog* /ʃuʃog/ > Rom. *șușora* /ʃuʃorə/; Hung. *csipérsz* /tʃipeːrs/ > Rom. *ciupăra* /tʃiupərə/.

Finally, the /i/ sound contributes to the formation of the 4th conjugation type, e.g. Hung. *adomány* /ɔdomaːɲ/ > Rom. *adimeni* /ädimeni/; Hung. *gyanú* /jɔnuː/ > Rom. *jenui* /zenui/; Hung. *mocskol* /moʃkol/ > Rom. *moșcoli* /moʃkoli/; Hung. *mázsál* /maːzaːl/ > Rom. *măjăli* /mæžəli/; Hung. *sajnál* /ʃɔjnaːl/ > Rom. *șăinăli* /ʃəinəli/.

In the case of paragoge, we can observe not only the appearance of certain sounds but also diphthongs and two-sound structures. We have cases in which a VC-type sound unit appears, e.g. Hung. *szigár* /sigaːr/ > Rom. *jigărit* /zigərit/; Hung. *hetes* /heteʃ/ > Rom. *heteșar* /heteʃär/; Hung. *bugyli* /bujlj/ > Rom. *bulicher* /bulik^her/; Hung. *badar* /bɔdər/ > Rom. *bădăran* /bədərän/; Hung. *akác* /ɔkaːʃ/ > Rom. *acațan* /äkätsən/; Hung. *katáng* /kɔtaːng/ > Rom. *cotângan* /kotingän/. There are words which present the addition of a CV-type ending, e.g. Hung. *mátka* /maːtkɔ/ > Rom. *mătcuță* /mətkutsə/; Hung. *pánkó* /paːnkoː/ > Rom. *pancovă* /pänkovə/; Hung. *zörgő* /zørgøː/ > Rom. *zurgalău* /zurgäləu/, *zurgălău* /zurgäləu/.

In certain cases, the word ending in vowel changes its ending to /ie/ diphthong: Hung. *cihere* /sihere/ > Rom. *tihăraie* /tihərəie/; Hung. *zsigora* /zigorɔ/ > Rom. *jigăraie* /zigərəie/; Hung. *mátoha* /maːtohɔ/ > Rom. *mătăhuie* /mətəhuie/; Hung. *kaparó* /kɔpɔroː/ > Rom. *coporâie* /koporiie/ and Hung. *csudafa* /tʃudɔʃ/ > Rom. *ciumăfaie* /tsiuməfaie/. In other cases, when the original word ends in a consonant, the borrowing becomes an /iu/ diphthong-ending word, e.g. Hung. *gyolcs* /jɔljʃ/ > Rom. *giulgiu* /dʒiuldʒiu/; Hung. *sáfár* /ʃaːfaːr/ > Rom. *șafariu* /ʃäfəriu/ and Hung. *hambár* /hɔmbaːr/ > Rom. *hambariu* /hämbariu/.

Besides these modalities of the paragoge, we have also cases when the ending of the word becomes a hiatus, e.g. Hung. *akác* /ɔkaːʃ/ > Rom. *acațiu* /äkätsiu/, *acație* /äkätsie/; Hung. *gomoly* /gomoj/ > Rom. *gămălie* /gəmălie/; Hung. *zseréb* /zɛreːb/ > Rom. *jerebie* /zerebie/, *jirebie* /zirebie/; Hung. *strófol* /ʃtroːfol/ > Rom.

ștrofălui /ʃtrofəlui/; Hung. *mállaszt* /ma:l:ɔst/ > Rom. *melestui* /melestui/; Hung. *mángol* /ma:ngol/ > Rom. *măngălui* /məngəlui/; Hung. *száll* /sa:l:/ > Rom. *sălui* /səlui/; Hung. *emészt* /eme:st/ > Rom. *místui* /mistui/; Hung. *csinált* /ʧina:lt/ > Rom. *cinătui* /ʧinətui/; Hung. *néz* /ne:z/ > Rom. *năzui* /nəzui/, *nizui* /nizui/.

Finally, in the case of paragoge, the research corpus contains borrowings which were expanded with greater units: Hung. *kék* /ke:k/ > Rom. *chiclaz* /k^hiklăz/; Hung. *gaz* /gɔz/ > Rom. *gozură* /gozurə/, *godzură* /godzurə/; Hung. *fűrész* /fy:re:s/ > Rom. *ferăstrău* /ferəstrəu/, *fierăstrău* /fierəstrəu/, *herăstrău* /herəstrəu/; Hung. *csomó* /ʧomo:/ > Rom. *șomoiag* /ʃomoiäg/, *șumuiag* /ʃumuiäg/; Hung. *parrag* /pər:ɔg/ > Rom. *paragină* /părădʒinə/ and Hung. *morog* /morog/ > Rom. *morocăni* /morokəni/.

8. Metathesis

In the Romanian vocabulary, there are Hungarian borrowings that suffered the phonological phenomenon of the metathesis, e.g.: Hung. *panaszol* /pəɔsɔl/ > Rom. *ponoslui* /ponoslui/; Hung. *súrol* /ju:rol/ > Rom. *șurlui* /ʃurlui/; Hung. *haszon* /həson/ > Rom. *hasnă* /həsənə/, *haznă* /həznənə/; Hung. *szidalom* /sidəlom/ > Rom. *sudalmă* /sudalmə/; Hung. *sátor* /ʃa:tor/ > Rom. *șatră* /ʃätərə/; Hung. *majom* /məjom/ > Rom. *moimă* /moimə/; Hung. *katrinca* /kətrinɕə/ > Rom. *cretință* /kretinɕə/; Hung. *hadarni* /hədərni/ > Rom. *hondroni* /hondroni/, *hondrăni* /hondrəni/.

Summary

As this study presented, the different types of phonological phenomena can be investigated not only within the history of a language (for example, in the case of development of the Romanian from the Latin) but also in the case of languages in contact. We presented several examples for the phenomena of aphaeresis, prosthesis, epenthesis, anaptyxe, syncope, apocope, paragoge, and metathesis. At the same time, there is need to mention the fact that our research corpus does not contain any examples for the phenomena of anticipation, synaeresis, and diaeresis.

References

- Both, Csaba Attila. 2015. Phonetic adaptation of Hungarian loanwords in Romanian. The adaptation of stop sounds (occlusive plosives). In: *Acta Universitatis Sapientiae, Philologica* 7(3): 119–138.
2016. Adaptarea fonetică a consoanelor palatale din limba maghiară. In: Pletl, Rita–Fazakas, Noémi (eds), *Nyelvi és kulturális kölcsönhatások interdiszciplináris keretben*. Editura Scientia [in press].
- Dimitrescu, Florica (ed.). 1978. *Istoria limbii române – Fonetică, Morfosintaxă, Lexic*. Editura Didactică și Pedagogică, București.

Dictionaries

- DEX = Coteanu, Ion–Seche, Luiza–Seche, Mircea (ed.). 2012. *Dicționarul explicativ al limbii române*. Editura Univers Enciclopedic Gold. București.
- NDULR = Oprea, Ioan–Pamfil, Carmen-Gabriela–Radu, Rodica–Zăstroiu, Victoria. 2009. *Noul dicționar universal al limbii române*. Editura Litera Internațional. București.



Zu theoretischen und praktischen Aspekten des Fachübersetzens I.

Verwendbarkeit von Textkorpora für das Fachübersetzen und für die Übersetzungswissenschaft

Olivia SEIDL-PÉCH

BME GTK Idegen Nyelvi Központ
BME Tolmács- és Fordítóképző Központ
olivia@inyk.bme.hu

Abstrakt. Die Frage, ob Übersetzer/innen und Übersetzungswissenschaftler/innen heutzutage noch immer Textkorpora nötig haben, wird in der Didaktik des Fachübersetzens sehr häufig diskutiert. Textkorpora ermöglichten jahrzehntelang die Anwendung neuer Hilfsmittel im Bereich des Fachübersetzens und der Übersetzungsforschung, wie zum Beispiel der Ausbau von Suchkriterien für Textkorpora im Internet. Die immer wiederkehrende Frage, ob Übersetzer/innen oder Übersetzungswissenschaftler/innen noch immer Textkorpora nötig haben, wird gleichzeitig gestellt. Es soll an dieser Stelle nicht in Frage gestellt werden, dass Textkorpora bei der Suche nach Wörtern und/oder Sätzen im Kontext, wie bei der Bestimmung der Wortreihenfolge, bei der Auswahl von Synonymen oder Kollokationen, sowie bei der Abfrage von Fachausdrücken aus Paralleltexten nützlich sind. Die Frage lässt sich eher so formulieren, ob heutzutage Übersetzer/innen oder Übersetzungswissenschaftler/innen noch immer nicht auf Textkorpora verzichten könnten, da fast alle Informationen über Internet zugänglich sind, und verschiedene Suchmaschinen (z. B.: bing.com, mamma.com, google.com, yahoo.com) wie auch eine WebCorp Initiative (webcorp.org.uk) die Trefferquoten erhöhen.

Schlüsselwörter: Fachsprache, Fachübersetzen, Textkorpora, Übersetzungsforschung

Abstract. The question is very often discussed whether translators and translation scientists still need text corpora in translating didactic. In the last few decades text corpora enabled the use of new tools in the field of technical translation and translation research, such as the expansion of search criteria for text corpora on the Internet. The ever-recurring question of whether translators and translation scientists still need text corpora is asked at the same time.

At this point the question is not whether text corpora are useful to the search for words and/or sentences in the context, for the determination of the word

order, for the selection of synonyms or collocations, as well as for the query of technical terms from parallel texts. The question can rather be formulated in another way, namely, whether translators and translation scientists should give up using text corpora when almost all information is accessible on the Internet where various search engines (e.g.: bing.com, mamma.com, google.com, yahoo.com) and a WebCorp initiative (webcorp.org.uk) increases the number of hits.

Keywords: LSP, technical translation, text corpora, translation research

1. Hilfsmittel des Fachübersetzens

1.1. Kann das Web die Verwendung der Textkorpora beim Fachübersetzen verdrängen?

Ein Textkorpus ist „eine Sammlung schriftlicher oder gesprochener Äußerungen. Die Daten des Korpus sind digitalisiert, d. h. auf Rechnern gespeichert und maschinenlesbar. Die Bestandteile des Korpus, die Texte, bestehen aus den Daten selbst sowie möglicherweise aus Metadaten, die diese Daten beschreiben, und aus linguistischen Annotationen, die diesen Daten zugeordnet sind“ (Lemnitzer und Zinsmeister 2006: 7). Diese Textkorpora werden beim Fachübersetzen zu verschiedenen Zwecken verwendet, wie zum Beispiel zur Ermittlung von typischen Verwendungskontexten und grammatischen Strukturen, zur Überprüfung gebrauchshäufiger Phänomene und fachsprachlicher Sprachverwendung.

Trotz hoher Echtzeit-Trefferquoten kann das Web nicht als zuverlässiges Mittel betrachtet werden, da die Suchergebnisse nicht vollständig und repräsentativ sind. Die wichtigsten Ursachen dieses Phänomens sind die folgenden Merkmale des World Wide Webs: (i) die ständigen Veränderungen verursachen geringe statistische Relevanz, (ii) in Hinsicht auf Textsorten und Autoren sind die gespeicherten Texte nicht repräsentativ und (iii) die Zahl von Metadaten ist gering wegen der oftmals nicht vorhandenen linguistischen Annotationen. Es kann also behauptet werden, dass die Suchmaschinen bei nach sprachwissenschaftlichen Kriterien zusammengestellten Textkorpora höhere Trefferquoten ermöglichen, als die durch den Internetzugang für ein breites Publikum erreichbaren Suchmaschinen. Im Internet werden einige Texte auf verschiedenen Seiten Wort für Wort wiederholt, andere kehren als Zitate in verschiedenen Texten eingebettet wieder. Das Web ist also durch Inkonsistenz und Redundanz gekennzeichnet. Die Suchergebnisse von Internet-Abfragen sind nicht repräsentativ und können falsche Informationen über Gebrauchseigenschaften und Häufigkeitsquoten vermitteln und sogar zur Verwendung falschen Fachwortschatzes führen. In Folge dessen sind Internet-Abfragen für das Fachübersetzen nicht zuverlässig.

1.2. Herkömmliche translatorische Hilfsmittel

Im Zusammenhang mit der Anwendbarkeit von Textkorpora in der (Fach)Übersetzerpraxis sollen die herkömmlichen Hilfsmittel auch kurz genannt werden. Karteikarten, Wörterbücher und gedrucktes Informationsmaterial reichen in den meisten Fällen der (Fach)Übersetzung nicht aus. Das Fachübersetzen ist ständig mit dem Entstehen von neuen Wörtern / Begriffen / Neologismen konfrontiert, als Beispiel gelten die neuen technischen Begriffe und Kenntnisse aus innovativen Technologien, die Umgangssprache und die Slang-Ausdrücke. Die (Fach)Übersetzung zwischen bisher nicht herkömmlichen Sprachpaaren bedeutet eine neue Herausforderung in Hinsicht auf die sprachlichen Ressourcen, und der Mangel an lexikalischen Hilfsmitteln bei seltenen Sprachpaaren ist dringendstes Problem geworden.

1.3. Moderne translatorische Hilfsmittel

Ein wesentlicher Bestandteil translatorischer Kompetenz ist die Fähigkeit, mit modernen, nicht herkömmlichen Hilfsmitteln umgehen zu können. Deshalb können Fachübersetzer/innen die Verwendung von E-Wörterbüchern und Glossaren, Übersetzungsspeichern (Translation Memory) und Terminologiedatenbanken (auch Terminologieverwaltungssystem genannt) und Textkorpora nicht umgehen. Weiterhin sind die Datenerhebung und -speicherung für eigene, gut definierte Anwendungszwecke für Fachübersetzer/innen und/oder Übersetzungswissenschaftler/innen zugänglich. Die Fachübersetzerausbildung muss sich also auch mit der Anwendbarkeit von Textkorpora beschäftigen. Textkorpora sind unverzichtbar beim Zusammenstellen von Terminologiesammlungen und -datenbanken wie auch bei der Erzeugung von Translation Memorys. Auch in der Übersetzungsforschung ermöglichte die Verwendung sprachtechnologischer Hilfsmittel die Analyse und Beschreibung neuer textstruktureller Eigenschaften der Translata. Die Ergebnisse trugen zur Qualitätssicherung des Übersetzens durch Analyse und Beschreibung sprachlicher Normen von Zieltexten bei.

2. Verwendung von Textkorpora beim Fachübersetzen

2.1. Inwiefern ähneln sich Paralleltexte der Textkorpora?

Die meisten Fachübersetzer/innen und Fachübersetzungsbüros arbeiten heute mit computerunterstützten Methoden (SDL Trados, memoQ, ...) und verfügen über beeindruckende Mengen von Paralleltexten. Diese Paralleltexte ähneln stark den herkömmlichen Textkorpora, da sie authentische, maschinenlesbare (digitalisierte)

Sprachdaten enthalten, also keine durch Experimente oder Befragungen entstandenen schriftlichen Äußerungen. Sie verfügen über Metadaten (z. B. bibliographische Daten, Urheberdaten) und können auch leicht mit linguistischen Annotationen versehen werden. Diese Paralleltexte können aber auch ohne linguistische Annotationen sehr gut beim Zusammenstellen von Translation Memorys und Terminologiedatenbanken gebraucht werden. Sie helfen des Weiteren beim Suchen von Kollokationen oder Konkordanzen. Fachübersetzer/innen benutzen neben selbst-erzeugten Übersetzungsspeichern auch online verfügbare Textkorpora, die sie bei der Suche von Schlüsselwörtern, von KWIC Konkordanzen und von Kollokationen oder bei der Prüfung von Erscheinungshäufigkeiten von Ausdrücken einsetzen können. Solche relevante Informationen sind sehr hilfreich beim Fachübersetzen, wo neue Lexika eine tägliche Ausforderung bieten.

2.2. Ein Beispiel für Nutzen von Textkorpora beim Fachübersetzen

Nehmen wir an, dass in einem Fachtext der ausgangssprachliche Ausdruck *technische Entwicklung* ins Englische übersetzt werden soll. Es kann eine schnelle Suchabfrage im *Linguee* durchgeführt werden. Die Treffer enthalten die häufigsten Segmentpaare, mit deutschen Ausgangstexten und englischen Zieltexten. Die zwei meist gebrauchten zielsprachlichen Äquivalente sind: „*technical developments*“ und „*technological developments*“. Der/die Fachübersetzer/in kann die Verwendungseigenschaften von ‘*technical*’ und ‘*technological*’ gleichzeitig im COCA Korpus prüfen. Das weltweit größte Online verfügbare Textkorpus mit 520 Millionen Wörter, das Corpus of Contemporary American English (Davies 1990-2015) bietet den registrierten Benutzern sämtliche Möglichkeiten, um das adäquateste zielsprachliche Äquivalent zu finden. Eine eventuelle Suchanfrage wird nach einigen Sekunden die Erscheinungshäufigkeiten und die Verteilung der gesuchten Wörter im COCA zeigen. Die Ergebnisse der Suchanfrage werden in der Tabelle 1 dargestellt.

Tabelle 1.

	GZ		GS		Bell.		Zschr.		Ztg.		FZ	
	H	P	H	P	H	P	H	P	H	P	H	P
<i>‘technical’</i>	18 829	69%	2 140	81%	784	75%	3 987	65%	3 211	76%	8 707	66%
<i>‘technological’</i>	8 347	31%	493	19%	264	25%	2 111	35%	1 018	24%	4 461	34%

Die verwendeten Abkürzungen sind: Gesamtzahl (GZ), Gesprochene Sprache (GS), Belletristik (Bell.), Zeitschriften (Zschr.), Zeitungen (Ztg.), Fachzeitschriften (FZ), Häufigkeit (H), Prozent (P).

Die Ergebnisse der Abfrage zeigen, dass das Wort „*technical*“ (69%) im COCA Korpus häufiger vorkommt als das Wort „*technological*“ (31%), und wird auch

in allen Texttypen (Belletristik, Zeitschriften, Zeitungen, Fachzeitschriften) häufiger verwendet.

Die typischen Kollokationen der Wörter „*technical*“ und „*technological*“ werden im COCA danach durch eine Vergleichsanalyse geprüft. Als Beispiele stehen in der Tabelle 2 die mit den Wörtern „*technical*“ und „*technological*“ am häufigsten benachbarten Substantive mit Erscheinungshäufigkeiten.

Tabelle 2.

‘ <i>technical</i> ’		‘ <i>technological</i> ’	
Nachbarwort	Häufigkeit der Zusammenstellung	Nachbarwort	Häufigkeit der Zusammenstellung
<i>difficulties</i>	303	<i>advances</i>	(28)
<i>problems</i>	88	<i>change</i>	(22)
<i>aspects</i>	29	<i>innovation</i>	(16)
<i>director</i>	29	<i>development</i>	(14)
<i>reasons</i>	26	<i>innovations</i>	(12)
<i>difficulty</i>	24	<i>advance</i>	(11)
<i>side</i>	22	<i>revolution</i>	(10)
<i>sense</i>	18		
...	...		
<i>development</i>	1		

Die Tabelle zeigt die häufigsten Zusammenstellungen der Wörter „*technological*“ und „*technical*“ im COCA Korpus. Zwar kommt das Wort „*technical*“ in allen geprüften Sprachbereichen häufiger vor als das Wort „*technological*“, doch steht das Wort „*technological*“ mit „*development*“ häufiger in den Ausgangstexten zusammen und muss auch in Zieltexten dementsprechend übersetzt werden. („*Technological development*“: 14 Erscheinungen / „*technical development*“ 1 Erscheinung im Korpus.)

3. Anwendungsgebiete von Textkorpora in der (Fach)Übersetzungsforschung

Die korpuslinguistischen Untersuchungen in der Übersetzungsforschung geben empirische Ansätze zur Sprachbeschreibung, da die sprachlichen Phänomene im tatsächlichen Sprachgebrauch untersucht werden. Textkorpora liefern Informationen (i) zur Gliederung und Strukturierung von Texten, (ii) zu sprachlichen Normen der Ausgangssprache und der Zielsprache, wie auch (iii) zu sprachlichen Normen von Zieltexten und demzufolge (iv) zu textstrukturellen Eigenschaften von Zieltexten.

Dank der Veränderung der Bewertung eines Übersetzungstextes wird seit den 90-er Jahren die Übersetzungswissenschaft von einer normativen zu einer deskriptiven Wissenschaft. Daraus ergeben sich neue Forschungsthemen. Die Übersetzungswissenschaftler/innen analysieren die Lösungswege der Übersetzer, die lexikalischen Eigenschaften der Zieltexte, Muster der zielsprachlichen Texte und die grammatischen Strukturen der Zieltexte. Die Unterschiede der zielsprachlichen und muttersprachlichen Texteeigenschaften sind wegen der großen Anzahl von Zieltexten in den EU-Ländern ein besonders interessantes Forschungsfeld geworden. Linguisten (Baker 1995; Seidl-Péché 2012) befürchten, dass die nicht immer normgerechten zielsprachlichen Texteeigenschaften die muttersprachlichen Texteeigenschaften stark beeinflussen können.

3.1. Analyse von Abweichungen der zielsprachlichen Texte von der muttersprachlichen Texten mit Hilfe von Korpora

Von den muttersprachlichen Texteeigenschaften abweichende zielsprachlichen Texteeigenschaften können auf verschiedenen Ebenen beobachtet werden, zum Beispiel auf der lexikalischen und grammatischen Ebene sowie auf der Textebene. Untypische Verteilungen bestimmter lexikalischer Einheiten und Strukturen und die Realisierung untypischer rhetorischer Strukturen erzeugen Schwierigkeiten beim Leseverstehen (vgl. Seidl-Péché 2012) und werden als „Quasi-Korrektheit“ (Klaudy 1987) oder „Übersetzersprache“ (vgl. Gellerstam 1986) bezeichnet. Die (Fach)Übersetzungsforschung beschreibt diese Phänomene und untersucht die Unterschiede zwischen primären muttersprachlichen Texten und sekundären Zieltexten. Die Abweichungen sind häufig auf der Satzebene kaum wahrnehmbar, doch die Gesamtheit des Zieltextes weicht von der primären Textproduktion stark ab.

Klaudy (1987) untersucht den grammatischen Aufbau des Satzes und behauptet, dass der grammatische Aufbau in Zieltexten nicht immer mit der Informationsgliederung des Zieltextes harmonisiert. Baker (1995) beobachtet einige Unterschiede zwischen der zielsprachlichen und muttersprachlichen Textproduktion. Sie identifiziert u. a. (i) häufiger gebrauchte lexikalische Einheiten in Zieltexten, (ii) abweichende Konkordanz bestimmter Wörter in Zieltexten und (iii) abweichende Verwendung von Fremdwörter in Zieltexten sowie (iv) die fehlende Verwendung von lexikalischen Einheiten der Muttersprache in den Zieltexten. Schon 1993 sprach Baker über etliche Eigenschaften der Zieltexte, welche ohne korpusbasierte Untersuchungen nicht geprüft werden können, wie zum Beispiel das Phänomen der Explizitation oder die Verteilung von sprachlichen Mitteln. Mit der Absicht diese Unterschiede der zielsprachlichen und muttersprachlichen Texteeigenschaften zu beschreiben, wurde das lexikalische Kohäsionsmuster von ungarischen Zieltexten mit dem Kohäsionsmuster von ungarischen muttersprachlichen Texten verglichen (vgl. Seidl-Péché 2012).

3.2. Das Projekt „Lexical Cohesion in Hungarian“

Das Projekt „Lexical Cohesion in Hungarian“ (Seidl-Péché 2012) beweist, dass die lexikalische Kohäsion von ungarischen Zieltexten durch den Einfluss vom Kohäsionsmuster der Ausgangstexte gekennzeichnet ist. Um diese Hypothese zu belegen, wurden verschiedene Texttypen und aus mehreren Ausgangssprachen übersetzte Zieltexte untersucht.

Die Kohäsion wird durch semantisch-syntaktische Verknüpfungen von Sätzen verwirklicht und durch grammatische oder lexikalische Mittel gewährleistet. Die lexikalische Kohäsion bedeutet die Wiederholung relevanter lexikalischer Einheiten, die (i) durch Wiederaufnahme eines früheren Textelements im nachfolgenden Text (Wiederholung), (ii) durch sinnbasierte Wiederaufnahme der lexikalischen Einheit (Synonym, Antonym, Hyperonym, Meronym) oder (iii) durch textgebundene Relationen (z. B. Pronomen) gesichert werden kann (Seidl-Péché 2011).

3.3. Das Korpus

Im Projekt „Lexical Cohesion in Hungarian“ wurden ungarische Ausgangstexte und Zieltexte analysiert. Bei den muttersprachlichen Texten und bei den Zieltexten wurden 4 Texttypen untersucht: EU-Presseberichte¹, Belletristik², Fachtexte³ und religiöse Texte⁴.

Bei den Zieltexten wurden Texte verschiedener Ausgangssprachen gesammelt, Übersetzungen aus dem Englischen, aus dem Französischen, aus dem Deutschen, aus dem Italienischen, aus dem Griechischen und aus dem Latein. Die gesammelten Texte wurden nach ihren typischen Eigenschaften (Originaltext/Zieltext, Textsorte, Ausgangssprache) in verschiedenen Teilkorpora gespeichert. Die Teilkorpora der Ausgangstexte und der Zieltexte ähneln sich hinsichtlich ihres Umfangs. Der Korpusaufbau wird in der Tabelle 3 dargestellt.

Tabelle 3.

Texttyp	Tokenanzahl der Originaltexte	Ausgangssprache der Zieltexte	Tokenanzahl der Zieltexte
EU-Texte	249 315	Englisch	249 420
		Englisch	278 909
Belletristik	255 699	Französisch	257 731
		Deutsch	260 803
		Italienisch	272 683

1 Berichte des Europa Presserraums und Presseberichte der ungarischen EU-Ratspräsidentschaft.

2 Romane, Geschichten.

3 FT der Sprachwissenschaft, der Naturwissenschaften, der Psychologie und der Geschichte.

4 Päpstliche Enzykliken, religiöse Texte der ungarischen katholischen Nachrichtenagentur und spirituelle Werke.

Texttyp	Tokenanzahl der Originaltexte	Ausgangssprache der Zielttexte	Tokenanzahl der Zielttexte
Fachtexte	257 442	Englisch	187 334
		Französisch	280 259
		Deutsch	257 079
		Italienisch	129 197
Religiöse Texte	245 009	Englisch	169 363
		Deutsch	259 514
		Latein	269 713
		Griechisch	175 007
Insgesamt	1 007 465		3 047 012

Die Tabelle 3 enthält folgende Kategorien:

Daten: Tokenanzahl der Originaltexte und der Zielttexte,
 Texttypen: Eu-Texte, Belletristik, Fachtexte, Religiöse Texte.

Aus der Tabelle geht hervor, dass die EU-Zielttexte Übersetzungen aus dem Englischen sind. Zielttexte der Belletristik sind aus dem Englischen, aus dem Französischen, aus dem Deutschen und aus dem Italienischen übersetzt. Fachtexte wurden ebenso aus dem Englischen, aus dem Französischen, aus dem Deutschen und aus dem Italienischen übersetzt. Die religiösen Zielttexte sind Übersetzungen aus dem Englischen, aus dem Französischen, aus dem Griechischen und aus dem Latein. Die gesamte Tokenanzahl der Originaltexte beträgt 1 007 465, die gesamte Tokenanzahl der Zielttexte umfasst 3 047 012.

3.4. Benutzung sprachtechnologischer Hilfsmittel

Bei der Analyse wurden die Erkennung von Satzgrenzen, die Segmentierung, die morphologische Annotation sowie die Erkennung von Kohäsionsmitteln digital automatisiert (vgl. Seidl-Péché 2012). Die Relationen zwischen den satzübergreifenden Textbausteinen wurden mit Hilfe des ungarischen Programms HuWordNet (vgl. Prószéky–Miháltz 2008) identifiziert. Die Datenbank HuWordNet stellt das maschinenlesbare semantische Netz der ungarischen Lexik dar und enthält die folgenden semantischen Relationen (Synsets): Wiederholung, Synonym, Antonym, Hyperonym und Meronym.

3.5. Ergebnisse

Das Kohäsionsmuster der Zielttexte unterschied sich im Falle jeder Textsorte und jeder Ausgangssprache vom Kohäsionsmuster der Originaltexte. Bei ein und der selber Textsorte war in den Zieltexten eine Sprachenpaar-spezifische Verschiebung von Kohäsionsmustern zu beobachten (vgl. Seidl-Péché 2012). Die automatisierte

Erkennung von Kohäsionsmitteln durch das Verknüpfen sprachtechnologischer Hilfsmittel (die Erkennung von Satzgrenzen, die Segmentierung, die morphologische Annotation) war erfolgreich. Hinsichtlich des Umfangs, der Tokenanzahl (über 4 000 000 Tokens), der Zahl von Ausgangssprachen und von Textsorten ist das Projekt beispiellos in der Forschung zur lexikalischen Kohäsion.

4. Schlussfolgerungen

Im vorliegenden Artikel wurden die wichtigsten Verwendungsmöglichkeiten der Textkorpora in der (Fach)Übersetzungspraxis und in der (Fach)Übersetzungsforschung genannt. Mit der Beispielübersetzung eines Fachterminus wurde illustriert (*technische Entwicklung*), dass in der (Fach)Übersetzerpraxis korpusbasierte Methoden verfeinerte Suchmöglichkeiten enthalten. Oft sind beim Fachübersetzen die Internet-Abfragemöglichkeiten nicht ausreichend. Die Suchergebnisse sind aufgrund der dem Internet oben zugeschriebenen Eigenschaften (Siehe Pkt. 1.1.) nicht repräsentativ. Es werden leicht falsche Informationen über Gebrauchseigenschaften und Häufigkeitsquoten vermittelt.

In der (Fach)Übersetzungsforschung kann der Gebrauch von Textkorpora zur Beschreibung neuer wissenschaftlicher Ergebnisse beitragen. Mit der Verwendung sprachtechnologischer Hilfsmittel können komplexe Analysen vereinfacht werden. Das Fachübersetzen und die Übersetzungswissenschaft können demnach derzeit nicht auf die Hilfe der Textkorpora verzichten.

Literaturverzeichnis

- Baker, Mona. 1993. Corpus Linguistics and Translation Studies. Implications and Applications. In: Baker, Mona–Francis, Gill–Tognini-Bonelli, Elena. (eds). 1993. *Text and Technology: In Honour of John Sinclair*. Amsterdam–Philadelphia: John Benjamins Publishing Company, 233–250.
- Baker, Mona. 1995. Corpora in Translation Studies. An Overview and Some Suggestions for Future Research. *Target* 7/2. 223–243.
- Davies, Mark. 1990–2015. *Corpus of Contemporary American English (COCA)*. <http://corpus.byu.edu/coca/>
- Gellerstam, Martin. 1986. Translationese in Swedish Novels Translated from English. In: Wollin, L.–Lindquist, K. (Hg.): *Translation Studies in Scandinavia*. Lund: Liber Förlag Malmö, 88–95.
- Klaudy, Kinga. 1987. *Fordítás és aktuális tagolás. Nyelvtudományi értekezések*. 123. Budapest: Akadémiai Kiadó.

- Lemnitzer, Lothar–Zinsmeister, Heike. 2006. *Korpuslinguistik. Eine Einführung*. Tübingen: Narr.
- Prószéky, Gábor–Miháltz, Márton. 2008. Magyar WordNet: az első magyar lexikális szemantikai adatbázis. *Magyar Terminológia*. 1/1. 43–57.
- Seidl-Péché, Olívia. 2011. Warum wird die Verwendung lexikalischer Kohäsions-elemente bei der translatorischen Tätigkeit beeinflusst? Neues zur Beschreibung sprachlicher Eigenschaften von Übersetzungen. In: Zybatow, Lew–Petrova, Alena–Ustaszewski, Michael. (eds.) 2012. *Translationswissenschaft interdisziplinär: Fragen der Theorie und der Didaktik*. Frankfurt am Main, u. a.: Peter Lang, 275–282.
- Seidl-Péché, Olívia. 2012. Fordított szövegek számítógépes összevetése. In: Bocz, Zsuzsanna–Sárvári, Judit. (eds.) 2013. *Válogatott cikkek, tanulmányok (2010–2013)*. Budapest: BME GTK Idegennyelvi Központ, 369–386.



Die ersten skandinavischen Bibelübersetzungen und ihre soziokulturellen Auswirkungen

Attila KELEMEN

Sapientia Hungarian University of Transylvania
Faculty of Technical and Human Sciences
Department of Applied Linguistics, Târgu Mureș
akelemen20@yahoo.no

Zusammenfassung. Die vorliegende Abhandlung befasst sich mit der Entstehung der ersten vollständigen Bibelübersetzungen in den skandinavischen Sprachen, sowie mit deren soziokulturellen Auswirkungen. Indem wir die vergleichende Methode verwenden und uns der Forschungsergebnisse linguistischer Fächer, wie Sprachgeschichte, Soziolinguistik und Sprachkontaktforschung, aber auch anderer Wissenschaftszweige, wie Geschichte und Kulturgeschichte bedienen, versuchen wir zu beweisen, dass, trotz der Ähnlichkeiten der skandinavischen Sprachen, die verschiedenen historisch-politischen Umständen zu unterschiedlichen Entwicklungen hinsichtlich der Nationalsprachen und folglich der nationalen Kulturen geführt haben. In diesem Zusammenhang erwies sich ausschlaggebend auch die Übersetzung der Bibel in die Nationalsprachen zu unterschiedlichem Zeitpunkt.

Schlüsselwörter: Reformation, Bibelübersetzung, Nationalsprache, Schrifttradition, Schriftsprache

Abstract. *The first Scandinavian Bible translations and their socio-cultural impact.* The present paper deals with the first complete Bible translations into the Scandinavian languages and with the socio-cultural impact of these. Using the comparative method and making use of the research results of linguistic disciplines like language history and sociolinguistics, but also of other disciplines like history and cultural history, we try to prove that, in spite of the similarities of the Scandinavian languages, the different historical-political circumstances lead to differing evolution of the national languages, and implicitly of the national cultures. In this context, the translation of the Bible into the national languages at different point in time turned out to be decisive.

Keywords: Reformation, Bible translation, national language, writing tradition, written language

I. Die vorliegende Abhandlung befasst sich mit der Entstehung der ersten vollständigen skandinavischen Bibelübersetzungen, mit den geschichtlichen Umständen, in denen diese zustande gekommen sind, sowie mit den soziokulturellen Auswirkungen dieser Übersetzungen.

Es wird untersucht, inwiefern die verschiedenen historisch-politischen Umstände zu unterschiedlichen Entwicklungen führten im Falle der skandinavischen Sprachen, die einander so ähnlich waren und sind, und inwieweit der Zeitpunkt der ersten Bibelübersetzungen für die Herausbildung der Nationalsprachen und der nationalen Kulturen entscheidend war.

Die Reformation war ein Wendepunkt in der Geschichte und führte zu einer Umwälzung in vielen Ländern. Als Martin Luther 1517 in Wittenberg seine Thesen veröffentlichte und damit seine Reformation in Deutschland ankündigte, waren im Nord-Europa zwei Königreiche im erbitterten Kampf miteinander um die Herrschaft in der Region: Dänemark, die stärker und mächtiger war, und sein Erzrivale, Schweden. In ihren Bestrebungen, ihre Herrschaft zu verstärken, „bedienten sich die beiden derselben Maßnahmen, nämlich die Auflösung der katholischen Kirche, die den Königen ständig Rivalität leistete, und die Einführung der lutherischen Staatskirche unter königlichen Kontrolle“ (Vikør 1993: 24).

II. Im späten Mittelalter drohte Dänemark nicht nur politisch. Auch die dänische Sprache „drohte die anderen mit ihrer Herrschaft zu überwältigen; Schwedisch entkam mit nur wenigen, während die norwegische Schriftsprache völlig beseitigt wurde; Färöisch und Isländisch sind trotz des starken Widerstands vom dänischen Einfluss deutlich markiert worden.“ (Haugen 1976: 64)

Zuvor war die Mehrzahl der Schriften in Dänemark und Schweden auf lateinisch, und die ersten Schriftdenkmäler in den Nationalsprachen wurden vom Latein geprägt. Die frühesten Werke im 13. Jahrhundert zeugen davon, dass es, als die schwedische Schrifttradition etabliert wurde, nur kleine Unterschiede von der damaligen dänischen Schrift gab.

Als der dänische König Christian II die Schweden besiegte und sich 1520 in Stockholm zum König krönen ließ, veranstaltete er auch ein Blutbad unter den schwedischen Adeligen, wovon nur Gustav Vasa entfliehen konnte. Ein Jahr später stiftete Vasa einen Aufbruch, dann mit Hilfe der Hansestadt Lübeck gelang es ihm, die Dänen aus dem Lande zu verjagen. 1523 wurde er zum König. Die ersten Maßnahmen waren die Abschaffung der katholischen Kirche und die Beschlagnahme deren Eigentümer. Dann machte Gustav Vasa den Protestantismus zur Staatsreligion und sich zum Oberhaupt der Schwedischen Kirche.

Die Gründung des unabhängigen Schwedens kündigte den Anfang eines neuen Zeitalters für das Land sowohl politisch als auch kulturell. Schweden entwickelte sich bald zu einem modernen Staat, ein Jahrhundert später galt es schon als europäische Großmacht. Die Einführung der Reformation förderte die Herausbil-

derung der Nationalsprache. Mit der Übersetzung der Bibel (1541) ins Schwedische war die Grundlage für die moderne einheitliche schwedische Schriftsprache gelegt, die von nun an ihre eigene Entwicklung haben sollte.

Zuerst erschien die Übersetzung des Neuen Testaments (1526). Die Arbeit wurde unter der Leitung von Olaus Petri (Olof Persson) und Laurentius Andrae (Lars Andersson) ausgeführt. Diese Übersetzung folgte eine zwei Jahre zuvor erschienene dänische. Die Übersetzer haben sich darum bemüht, die vielen Dänizismen zu beseitigen (*rige* wurde zu *rike*, *tale* zu *tala*). Morpho-syntaktisch war der Stil einfacher, moderner als der der 15 Jahre später erschienenen Bibel. Die Übersetzung des Neuen Testaments bedurfte einer gründlichen Revision, ehe sie in die 1541 erschienene Übersetzung der ganzen Bibel einverleibt werden konnte. Diese Übersetzung wurde als Gustav Vasas Bibel bekannt und wurde zur offiziellen Version. Die Übersetzungsarbeit wurde unter der persönlichen Überwachung des ersten lutherischen Erzbischofs von Uppsala, Laurentius Petri (Lars Persson), Bruder von Olaus Petri.

Laurentius Petri war ein gewissenhafter und konsequenter Sprachreformer, ein eifriger Anhänger der Sprachreinigung. In der *Kyrkoordning* „Kirchenregel“ aus dem Jahre 1571 forderte er die Priester und die Lehrer auf, Fremdwörter zu vermeiden und ihren Schülern „gute alte schwedische Wörter“ beizubringen.

Die meisten Philologen, wie z. B. Sjögren (1949), sind der Ansicht, dass die Übersetzer der Vasa-Bibel Luthers deutsche Übersetzung aus dem Jahre 1522 als Hauptmuster hatten, aber es gibt auch Meinungen, dass die mittelalterlichen Vadstena-Übersetzungen und die anderen früheren Versuche als Vorbild dienten; daher eine „archaische Version“ der Bibel. Die Sprache der Übersetzung ist archaisch, basiert auf die ältere Tradition, aber das war eben die Absicht der Reformatoren, sie wollten nämlich archaisieren. Laut Sjögren (1949: 146) sei die Sprache der Bibel „konservativ und traditionell“, und nicht archaisch. Hier muss man erwähnen, dass Teile der Bibel schon vor der Reformation übersetzt wurden, zwölf Bücher des Alten Testaments aus der Vulgata (Ende des 15. Jahrhunderts), sowie eine Auslese aus dem Pentateuch (rund 1350).

Sowohl im Vorwort des Neuen Testaments (1526) als auch in dem der Bibel (1541) wurde unterstrichen, der Text müsse „den armen Christen hier in diesem Königreich“ zugänglich gemacht werden, da diese an den Originaltexten nicht teilhaben können. Die Übersetzer stießen oft auf Schwierigkeiten, da es nicht immer möglich war, „solche Wörter in der schwedischen Sprache zu finden, die den lateinischen und griechischen Wörtern gerecht werden konnten“ (Haugen 1976: 327).

Die Sprache der Bibelübersetzung fußte auf der gesprochenen Sprache Mittel-Schwedens, und insbesondere der der Provinz Uppland, der Region am Mälarsee, wo sich die Hauptstadt Stockholm und Uppsala, das Zentrum der Bildung (hier wurde die erste Universität Nord-Europas gegründet) befanden. Von hier

stammten die Übersetzer. Auf die Mundarten dieser Region wird sich dann auch die spätere schwedische Standardsprache gründen.

Die Übersetzer hatten auch eine gewisse Normierung der Rechtschreibung vor, die dann langfristig als Vorbild für die Schriftsprache dienen sollte. So wurde in Gustav Vasas Bibel eine ziemlich konsequente Norm und Rechtschreibung entwickelt. Regiert von antidänischen Gefühlen, haben die Übersetzer in vielen Punkten gerade diejenigen Formen gewählt, die von den dänischen abwichen, dann auch die Unterschiede so viel wie möglich hervorgehoben. Sie nahmen sich der Adoption der Buchstaben *ä, ö, å* an, für die Laute, die im Dänischen die Schriftbilder *æ, ø, aa* hatten, dann bestärkten den Gebrauch des Ende-*a* (ein Kennzeichen, das Schwedisch vom Dänisch und Norwegisch differenziert), obendrein wurden die alten Vollvokale wiedereingeführt, auch wenn sie schon geschwächt wurden. Viele alte Kasusformen (Dativ- und Akkusativendungen, redundanter Genitiv) wurden in der Übersetzungen bewahrt, obwohl sie in der gesprochenen Sprache schon als veraltet galten und sehr bald wegfielen, denn der Übergang von synthetischer zur analytischen Sprache hatte sich im Spätmittelalter im Großen und Ganzen vollzogen. Der Satzbau wurde von der lateinischen Syntax stark beeinflusst, und viele Fremdwörter wurden gebraucht.

Gustav Vasas Bibel freute sich weiter Verbreitung, und dazu trug wesentlich auch die Tatsache bei, dass der Buchdruck in Schweden schon im Jahre 1483 eingeführt worden war. Vasas Bibel diente dann lange als Vorbild für die Schriftnorm. Die religiöse Literatur wurde stilistisch von den Bibelübersetzungen beeinflusst.

Diese Bibelübersetzungen, insbesondere Gustav Vasas Bibel, lieferten die Grundlage für die moderne schwedische Schriftsprache und trugen nachdrücklich zur Entwicklung der nationalen Literatur und, implizit, der nationalen Kultur bei.

III. Die lutherische Reformation kam sehr zustatten auch den dänischen Königen, die ihre Macht der Kirche gegenüber verstärken wollten. Eifrige Prediger, wie Hans Tavsén, wurden ermutigt, ihre reformatorische Tätigkeit zu intensivieren. Im Laufe eines Jahrzehnts sind dann Priester, Mönche und andere Vertreter der katholischen Kirche aus dem Lande verjagt worden.

Tavsén, der als „der dänische Luther“ betrachtet wurde, übersetzte nun den Pentateuch, die fünf Bücher Mose ins Dänische. Er war auch an der Erarbeitung der neuen Kirchenordnung und der Reformation an der Kopenhagener Universität beteiligt. Als Belohnung wurde er zum Bischof von Ribe ernannt.

Der lutherische Protestantismus wurde offiziell zur Staatsreligion mit der Gründung der Dänischen Staatskirche im Jahre 1537, und nicht nur in Dänemark, sondern auch in den unter dänischer Herrschaft befindenden Gebieten. Dänisch verstärkte und befestigte seine Position, übernahm völlig die Rolle des Lateins in der Kirche, indem es zur Sprache der Gottesdienste und der Bibel wurde.

Als die Niederschreibung der Legenden, Chroniken und der religiösen Literatur im 14. Jahrhundert begann, war Dänisch noch mit lokalen Mundarten gleichzusetzen. Eine Standardsprache gab es zur Zeit der Reformation noch nicht; sie entstand in den folgenden Jahrzehnten.

Die dänische Schriftsprache fußte im wesentlichen Grade auf die seeländischen Mundarten und die gesprochene Sprache der Bürger in Kopenhagen. Auf Seeland waren die politisch-administrativen, ökonomischen und kirchlich-religiösen Zentren Dänemarks: Kopenhagen und Roskilde. Parallel entwickelte sich der vom Latein und Deutsch stark beeinflusste seeländische Kanzleistil.

Zwei Begebenheiten waren dann entscheidend für die Geschichte Dänemarks und für die Entwicklung der dänischen Sprache: die Einführung des Buchdrucks (1482) und der lutherischen Reformation (1536). Durch die Reformation verdrängte Dänisch Latein als Kirchensprache; Latein konnte ihre herrschende Position nur in der Wissenschaft bewahren. Die Reformation sollte die Nationalsprache verstärken, und in diesem Zusammenhang war die wichtigste die Bibel von Christian III. Sie wurde 1550 veröffentlicht, und die Übersetzungsarbeit wurde nach Christian Pedersens Entwurf ausgeführt. Pedersen erwies sich als geschickter Übersetzer, hatte schon reiche Erfahrung mit der Ausarbeitung eines lateinisch-dänischen Wörterbuchs (1510) und der Übersetzung von Saxos *Gesta Danorum* 'Geschichte der Dänen' (1520).

Eine misslungene Übersetzung des Alten Testaments, veröffentlicht in Leipzig 1524 als „Das Alte Testament des Königs Christian II“, spornte Pedersen an, diese Arbeit einzugehen. Christian Pedersen übersetzte dann das Neue Testament 1529, und erschuf die Grundlage für die Bibel von 1550. Wenn bei der schwedischen Übersetzung einige Zweifel zu hegen sind, ist hier klar, dass sich Pedersen auf Luthers deutsche Bibelübersetzung stützte. Christian Pedersens dänische Ausgabe hat größeren Einfluss auf die Entwicklung der dänischen Schriftsprache gehabt als irgendein anderes Buch. Pedersens Entwurf für die Übersetzung der ganzen Bibel wurde von einem königlichen Ausschuss verwendet, der vom König Christian III. mit der Ausarbeitung einer offiziellen dänischen Bibel beauftragt wurde. Der König selbst beschwor die Übersetzer, Luthers Version so genau wie möglich zu folgen. Nach vielen Revisionen und Umarbeitungen erschien die gesamte Bibel im Jahre 1550. Nach dem Auftraggeber wurde sie die Bibel von Christian III. genannt.

Die Bibel von Christian III. wurde bald sehr einflussreich, einerseits wegen ihrer konsequenten Rechtschreibung, andererseits wegen ihrer ungewöhnlich „reinen“, vom „einfachen, platten“ Dänischen inspirierten Sprache, die von den Latinismen und Germanismen gereinigt wurde (Vikør 1993: 44).

Christian Pedersen wird mit Recht als der Gründer der dänischen Schriftsprache betrachtet. In all seinen Schriften ab 1529 zeigt sich der feste Wille, „die barocke Vielfältigkeit des mittelalterlichen Schreibens mit einem geordneten System zu ersetzen“ (Haugen 1976: 324). Seine Norm war keinesfalls die Wieder-

gabe einer bestimmten Mundart, sondern eine Fortsetzung und eine Regelung der schriftlichen Tradition in Kopenhagen. In seiner absichtlich etymologischen Schriftnorm erhielten die Wörter eine konsequente, traditionelle Form. Die wichtigsten Eigenschaften der dänischen Standardsprache wurden so mit der Bibelübersetzung 1550 festgesetzt.

Die neue Schriftnorm wurde zur Grundlage einer überlokalen gesprochenen Norm, die sich zur gesprochenen dänischen Standardsprache entwickelte. Sogar in den höchsten Kreisen waren die gesprochenen Normen zur Zeit der Einführung der Reformation nur lokal, und sie beinhalteten viele Formen, die später als vulgär gebrandmarkt wurden.

IV. Unterschiedlich von Dänemark und Schweden, hatte Norwegen eine andere historisch-politische Entwicklung. Schon im 12. Jahrhundert war das meist entwickelte Land im Norden, und verfügte über die blühende Schrifttradition. Nach dem sogenannten *gammelnorsk storhetstid* 'das altnorwegische goldene Zeitalter', kam eine Niedergangsperiode für Norwegen. Das Land wurde vom „Schwarzen Tod“ verheert, und nach aufeinanderfolgenden Unionen mit Schweden (1319) und Dänemark (1380), wurde Norwegen 1450 zur dänischen Provinz. Die altnorwegische Schriftsprache verschwand allmählich, und Dänisch wurde zur Amtssprache erhoben, gebraucht in der Verwaltung und, nach der Einführung der Reformation (1536), auch in der Kirche. Die lutherische Reformation kam nach Norwegen aus Dänemark, und Latein musste in der Kirche dem Dänischen weichen (1536). Der letzte norwegische katholische Erzbischof war geflohen.

Die Reformationsliteratur kam zu den Norwegern in dänischer Sprache. Während die erste Buchdruckerei in Dänemark 1482 eingerichtet wurde, erhielt Norwegen keine bis 1643. 150 Jahre lang bekamen die Norweger (oder mussten kaufen) gedruckte Bücher aus Dänemark, und natürlich auf Dänisch. Die Bibel, der Katechismus, Psalmen- und Predigtbücher fanden Verbreitung in dänischer Sprachform.

Als die Bibel von Christian III. in Norwegen eingeführt wurde, gab es keine norwegische Übersetzung, und es sieht so aus, dass kein Norweger überhaupt an diese Möglichkeit gedacht hat. Es ist auch keine Übersetzung der Bibel ins Norwegische bis ins 19. Jahrhundert gemacht worden. So war es auch mit dem Katechismus und den Psalmenbüchern. Dänisch, das schon die Verwaltungssprache war, wurde nun auch zur Kirchen- und Schulsprache. Während in anderen Ländern die Reformation zu einer Umwälzung führte und die Bibelübersetzungen der Reformationszeit zur Grundlage der Nationalsprachen wurden, gelang es in Norwegen mit der Reformation eigentlich einer Fremdsprache, ihre Stellung zu festigen. Dänisch wurde bald zur Prestigesprache.

Am Anfang war sein sprachlicher Einfluss bescheiden, da die Bibel ein großes und teures Buch war, und zunächst nicht zur Volkslektüre wurde (Ramsfjell-

Lundeby 1984: 27). Das einfache Volk kam in Kontakt mit der Standardsprache meistens durch die Kirche. In Norwegen war Dänisch die Kirchensprache: die Bibel, später der Katechismus und eine ganze Reformationsliteratur kamen in dieser Sprache ins Land. So erhielt „Dänisch festen Grund in der Kirche, und festigte sein Prestige unter dem einfachen Volk als das »rechte« und »göttliche« Sprache“ (Almenningen–Roksvold 1981: 50).

Norwegisch wurde im Laufe von zwei oder drei Generationen vom Dänisch als Schriftsprache ersetzt, aber überlebte in den Mundarten. Auf dem Lande sprach das Volk weiterhin Dialekt, aber in den Städten versuchten einige Norweger, Dänisch zu sprechen. Allmählich entwickelte sich unter den Norwegern eine sogenannte „Lesesprache“. Nur wenige kannten die dänischen Ausspracheregeln, und wenn sie in der Kirche vorlesen mussten, taten sie das buchstäblich, aber mit norwegischem Tonfall. Manchmal behielt man die norwegischen Lautformen und Beugungsendungen, so dass das Ergebnis eine anständige Mischung der beiden Sprachen war, „klokkerdansk“ ‘Glöcknerdänisch’, wie man es nannte.

Als sie 1814 ihre Unabhängigkeit von Dänemark errungen haben, konnten die Norweger in ihren Bestrebungen zwischen zwei Lösungen wählen, um eine Schriftsprache zu schaffen: entweder die Norwegisierung der dänischen Schriftsprache oder der Aufbau einer ganz neuen aufgrund der Mundarten. Die erste Lösung ergab das Dänisch-Norwegische Riksmål / Bokmål. Die zweite, die schwierigere, wurde vom genialen Linguist Ivar Aasen gewählt. Während er die neue Schriftsprache Mitte des 19. Jahrhunderts ausgearbeitet hat, testete Aasen mit Hilfe von kleineren Texten die Reaktion des Volkes. Große Erwartungen hatte er nicht; er war sich dessen bewusst, dass es noch lange dauern sollte, bis man eine künstlich aufgebaute Sprache tatsächlich verwenden könnte. Er empfahl, dass die Landsmål zuerst zur Niederschreibung von Märchen, Legenden, dann für Naturschilderungen, Novellen und Lyrik gebraucht werden sollte, und eventuell am Ende für religiöse Texte.

Im Jahre 1885 hat *Stortinget*, das norwegische Parlament, das Landsmål mit dem Dänisch-Norwegischen gleichgestellt. Seit 1929 heißen sie offiziell Bokmål ‘Buchsprache’ und Nynorsk ‘Neunorwegisch’.

1904 erschien das Neue Testament auf Riksmål (Bokmål), und damit war die Übersetzung der gesamten Bibel aus den Grundtexten vollzogen (mit einer Revision 1930; zuvor erschien 1891 das Alte Testament, übersetzt aus dem Hebräischen). 1921 wurde die erste vollständige Bibelübersetzung auf Landsmål (Nynorsk) veröffentlicht (mit einer Revision 1938; zuvor das Neue Testament auf Landsmål erschien 1889, dann 1899). 1978 erschien eine neue Bibelübersetzung aus den Grundsprachen, diesmal in beiden Sprachvarianten gleichzeitig. (Übersetzung nach Luthers Prinzip, mit einer Revision 1985, diese Version hat die größte Verbreitung.) Bibel 2011 ist die neueste Ausgabe.

V. Früher als irgendwelche andere skandinavische Sprache, war Isländisch eine herausgebildete und künstlerische Schriftsprache, und den Isländern gelang es durch Jahrhunderte hindurch ihre Sprache in der ursprünglichen Form zu bewahren. Seit dem Mittelalter haben in der Schriftsprache nur kleine Änderungen stattgefunden.

Island kam zusammen mit Norwegen unter Dänemark im Jahre 1380, aber die Isländer hatten nicht dasselbe Schicksal wie die Norweger. Isländisch konnte von den dänischen Behörden nicht unterdrückt werden, obwohl Dänisch als Amtssprache eine privilegierte Stelle hatte.

Auf Island war die literarische Tradition stark, und die Isländer gebrauchten ihre Sprache in Schrift Jahrhunderte lang ohne Änderung.

Der Buchdruck wurde 1530 in Island eingeführt, übrigens mehr als hundert Jahre zuvor Norwegen bekam eine. Der letzte katholische Bischof von Skálholt, Jón Arason, verschaffte eine Buchdruckerei. Im selben Jahr wurde er von den Dänen enthauptet. Aber mit der Druckerei waren nun die Isländer imstande, Bücher in ihrer Muttersprache zu drucken, und es wurde irgendwie selbstverständlich die Bibel zu übersetzen. Nach 10 Jahren erschien Oddur Gottskálkssons Übersetzung des Neuen Testaments (1540), das erste isländische Buch, das je gedruckt wurde. Der Übersetzer Gottskálksson entstammte einer norwegischen Familie und hatte selbst in Bergen studiert.

Das Neue Testament (1540) vereinte die mittelalterliche religiöse Terminologie mit dem gelehrten Stil des Altisländischen, und kennzeichnet sich durch den übertriebenen Gebrauch des Präsens Partizip, der Fragewörter als Relativpronomen, des Passivs auf *-st* usw. Das Hauptmerkmal ist aber die Bestrebung, die deutschen und dänischen Originale getreu, d. h. Wort für Wort zu übersetzen, und gleichzeitig dem Bedarf der Leser gerecht zu werden. Viele Wörter sind auch heutzutage im Gebrauch. Die Rechtschreibung war von der dänischen beeinflusst, war sogar, außer dem Zeichen *þ*, auf die dänischen Buchstaben eingeschränkt (also keine Akzentzeichen, dänisches *ø* für das isländische *ö*, und *d* für *ð*), außerdem starker dänischer Einfluss auch in der Grammatik, z. B. *-e* für *-i* in Endstellung.

Die Übersetzung des Alten Testaments ins Isländische war nur der Anfang einer neuen Entwicklung, die dann eine ganze Reihe von Büchern und Übersetzungen im Land zur Unterstützung der Reformation hervorbrachte. Die Isländer aber ließen sich nicht so leicht von den Reformatoren überzeugen, ihr Widerstand wurde erst rund 1550 endgültig gebrochen.

Einige Jahrzehnte nach der Lutherschen Reformation erschien eine vollständige isländische Übersetzung der Bibel (1584), die nach dem Übersetzer, Bischof Guðbrandur Þorláksson, „Guðbrandsbiblia“ genannt worden ist. Diese Bibel wurde auf derselben Druckerei, die von Jón Arason geschafft wurde, gedruckt, und ebenda kamen noch eine Menge andere Bücher mit religiösem

Inhalt in den darauffolgenden Jahren zustande. (Die meisten Lehnwörter in den religiösen Schriften blieben aber nur Literaturwörter, sie fanden nie Eingang in die gesprochene Sprache.)

Damit wurde der isländischen Schriftsprache eine zusammenhängende Tradition und Kontinuität gesichert, und Isländisch war ins neue Zeitalter hinübergerettet. Isländisch blieb die Sprache der Kirche, während sich Dänisch als Amtssprache in der Verwaltung durchgesetzt hat.

1944 wurde Island unabhängig und Isländisch zur einzigen offiziellen Sprache im Lande.

VI. Wie Isländisch, hatte Färöisch ihren Ursprung in einer südwestnorwegischen Mundart, aber im Gegensatz zu Isländisch, verfügte sie über eine kurze und bescheidene Schrifttradition. Die Färöer-Inseln wurden nie zu einem mittelalterlichen Literaturzentrum wie die benachbarte Inselgemeinschaft, und es gab auch wenige Dokumente des altnordischen Zeitalters. Als die Dänen die Verwaltung der Färöer-Inseln übernahmen, haben sie ihre eigene Sprache verwendet, sowohl schriftlich als auch mündlich, wie in Norwegen. Färöisch überlebte nur als gesprochene Sprache in den Mundarten, wie Norwegisch.

Bei der Reformation hatten die Färinger, d. h. die Bürger der Färöer-Inseln, dasselbe Schicksal wie die Norweger. Die Inseln waren längst unter Dänemark, und Dänisch trat als Bibel- und Kirchensprache an die Stelle des Lateins, und nicht die Muttersprache. Durch die Verwaltung drang die dänische Schriftsprache auch in die anderen Bereiche der Gesellschaft ein und schlug dort tiefe Wurzeln. Auch politisch war Färöisch zu schwach dazu. Dann gab es keine färöische Schriftnorm im Mittelalter, im Gegensatz zur reichen Tradition des Isländischen.

Morpho-syntaktisch stabilisierte sich Färöisch an einer Zwischenstufe zwischen Isländisch und Kontinentalskandinavisch, phonetisch aber unterscheidet sich auffallend von den anderen skandinavischen Sprachen, vor allem in der Entwicklung einer Reihe von Zwielaute aus den alten Vokalen. Die färöische Rechtschreibung wurde 1846 vom Geistlichen und Volkskundler Venceslaus Ulricus Hammershaimb ausgearbeitet. Für ihn war der geschichtliche Zusammenhang am wichtigsten, folglich nahm er die altnordische Schriftsprache als Muster. Daher auch die Ähnlichkeit mit der isländischen Schriftsprache. In der Staatskirche, die lange Zeit vom Dänisch dominiert wurde, konnte sich Färöisch erst später, nämlich im 20. Jahrhundert durchsetzen.

Vikør sieht den Grund darin, dass Färöisch traditionell nicht als eine separate Sprache betrachtet wurde, und man ging davon aus, dass die Färinger Dänisch verstanden. Merkwürdigerweise kam ein Teil des Widerstands von der lokalen Bevölkerung selbst. Sobald sie sich an Dänisch als Religionssprache angewöhnt haben, „betrachteten sie ihre eigene Sprache als zu platt und würdelos um in jenen hochliegenden Sphären akzeptiert zu werden“ (Vikør 1993: 107).

Das Jahr 1948 brachte das *Lov om Færøernes Hjemmestyre* 'Gesetz über Selbstverwaltung', das den Färöern Autonomie und Selbstbestimmungsrecht gab und Färöisch mit Dänisch gleichstellte. 1949 erschien die Bibel zum ersten Mal in färöischer Sprache in der Übersetzung des Missionars Victor Danielsen. 1974 wurde eine kleine Revision, leichte Überarbeitung unternommen. Zuvor wurde das Neue Testament in färöischer Sprache schon 1937 veröffentlicht.

VII. Der Überblick über die ersten vollständigen Übersetzungen der Bibel in die skandinavischen Sprachen zeigt uns ein sehr unterschiedliches Bild.

Die Reformation war ein Wendepunkt in der Geschichte, führte zu einer Umwälzung in vielen Ländern, indem sie die sozio-kulturelle Entwicklung dieser begünstigte, aber in einigen Fällen im Gegenteil, bremste. In Deutschland, Schweden und Dänemark wurde Latein aus der Kirche verdrängt und ersetzt mit der Landessprache. In diesen Ländern wurden die ersten Bibelübersetzungen die Grundlage für die nationalen Schriftsprachen und der Ansporn, die Beschleunigung für die nationalen Kulturen. Das technische Mittel zur Verbreitung lieferte die Erfindung des Buchdrucks.

Dagegen hatte die Reformation in Norwegen und auf den Färöer-Inseln verhängnisvolle Folgen. Eine fremde Schriftsprache, die dänische, schlug tiefe Wurzeln. Norwegen war zu geschwächt und zu zerspalten um Widerstand zu leisten. Die ersten Bibelübersetzungen in der Landessprache (Norwegisch, in den beiden Schriftformen Bokmål und Nynorsk, beziehungsweise Färöisch) sind dann erst in der modernen Zeit erschienen.

Die Lage des Isländischen nimmt in diesem Zusammenhang eine Zwischenstellung ein. Hier war die Schriftsprache schon längst entwickelt, verfügte über eine reiche Tradition und Kontinuität, um von einer fremden Schriftsprache unterdrückt zu werden. Die Bibel in der Landessprache erschien folglich schon im Spätmittelalter.

Literaturverzeichnis

- Almenningen, Olaf–Roksvold, Thore–Sandøy, Helge–Vikør, Lars. S. 1981. *Språk og samfunn gjennom tusen år. Ei norsk språkhistorie*. Oslo–Bergen–Tromsø: Universitetsforlaget.
- Haugen, Einar. 1978. Språket: en sosiolingvistisk profil. In: Papazian, Erik–Ystad, Vigdis (red.). 1978. *Språk og tekst. Synspunkter på språk, litteratur og samfunn*. Oslo–Bergen–Tromsø: Universitetsforlaget.
- Haugen, Einar. 1976. *The Scandinavian Languages. An Introduction to their History*. London–Cambridge: Faber and Faber Limited.

- Jahr, Ernst Håkon. 1992. *Innhogg i nyare norsk språkhistorie*. Oslo: Novus Forlag.
- Jahr, Ernst Håkon. 1994. *Utsyn over norsk språkhistorie etter 1814*. Oslo: Novus Forlag.
- Leitre, Arild–Lundeby, Einar–Torvik, Ingvald. 1990. *Språket vårt før og nå*. Bokmål, 3. utgave, 4. opplag, Oslo: Gyldendal Norsk Forlag.
- Martinsen, Osvald–Lind, Asbjørn–Raastad, Frederik. 1983. *Fra rune til slang. Morsmålskunnskap. Bokmål. Språkhistorie. Norrønt. Islandsk. Dialekter. Soziolekter m.m.* Oslo: J. W. Cappelens Forlag a.s.
- Papazian, Erik–Ystad, Vigdis (red.). 1978. *Språk og tekst. Synspunkter på språk, litteratur og samfunn*. Oslo–Bergen–Tromsø: Universitetsforlaget.
- Ramsfjell, Berit Sagen–Vinje, Finn, Erik. 1984. *Språkkunnskap. Språkhistorie. Norrønt. Nyislandsk. Dialekter*. 2. utgave, Bokmål, Oslo: Aschehoug.
- Sandøy, Helge. 1977. Island: Historia ligg gjømt i språket. In: Vikør, Lars S.: *Språkpolitikk på fem kontinent. Eit oversyn og ei jamføring*. Oslo: Det Norske Samlaget, 75–98.
- Sjögren, Gunnar. 1949. *Om språket i de svenska bibelöversättningarna 1526-1541*. Lund: C. W. K. Gleerup.
- Torp, Arne–Vikør, Lars S. 1993. *Hovuddrag i norsk språkhistorie*. Oslo: Ad Notam Gyldendal.
- Vikør, Lars S. 1977. *Språkpolitikk på fem kontinent. Eit oversyn og ei jamføring*. Oslo: Det Norske Samlaget.
- Vikør, Lars S. 1993. *The Nordic Languages. Their Status and Interrelations*. Oslo: Novus Press (Nordic Language Secretariat, Publication no. 14)



Auf die Spuren der rätselhaften Lehrbuchlisten: was zeigen die Zahlen uns darin?

Krisztina SEBESTYÉN

Doktoratsprogramm für Erziehungs- und Bildungswissenschaften
Doktorschule für Humanwissenschaften
Universität Debrecen
kriszti.se@gmail.com

Abstrakt: Heutzutage ist es immer mehr keine Wahl, sondern eine Pflicht Fremdsprachen zu kennen. Die Schüler lernen meistens mehrere Sprachen in den Grund- sowie Mittelschulen, deshalb ist es nicht egal, was für Lehrbücher dazu benutzt werden. Das Ziel dieses Beitrags ist die Vorstellung der Angaben von den ungarischen offiziellen Lehrbuchlisten in den letzten 17 Jahren. Diese Listen enthalten nicht nur Lehrbücher, sondern auch Arbeitsbücher und auch weitere Ausfertigungen. Diese Forschung beschäftigt sich unter anderem mit den Verlagen, mit dem Anteil der deutsch- sowie ungarischmuttersprachigen Autoren. Die Ergebnisse zeigen die Veränderung des Angebotes während des analysierten Zeitraums, und diese Angaben von den Lehrbüchern „Deutsch als Fremdsprache“ können auch zu weiteren, internationalen Vergleichen führen.

Schlüsselwörter: Lehrbücher, Statistiken, Verlage, offizielle Lehrbuchlisten

Abstract: Nowadays knowing foreign languages is a must. The children learn more languages at the school, so it does not matter what kind of books they use. The aim of our paper is to present the data of the Hungarian official list of textbooks from the last 17 years. The lists contain textbooks, exercise books and other things. This survey is about the publishers, the rate of the authors with presumed to be German and Hungarian native speakers. The results show that the change of the textbooks ‘German as foreign language’ and these results can lead to other international comparisons.

Keywords: schoolbooks, statistics, publishers, official lists of textbooks

Einleitung und fachliterarischer Hintergrund

Die Wichtigkeit des Fremdsprachenlernens in der Welt ist keine Frage mehr. Nach der Kommission der Europäischen Gemeinschaften ist ein Ziel beim

Fremdsprachenlernen, dass jeder Mensch in der näheren Zukunft mindestens drei Sprachen kennen soll. Neben der Muttersprache bedeutet das noch zwei anderen Sprachen (Kommission der Europäischen Gemeinschaften 2005; Hesse–Göbel–Hartig 2008). Aber man kann jeden Tag eine Tendenz der Wichtigkeit von Fremdsprachen sehen, wenn man sich zum Beispiel um ein Stipendium oder einen Arbeitsplatz bewirbt, braucht man auch Fremdsprachenkenntnisse (vgl. Imre 2015).

Nach dem politischen Wandel darf man nicht mehr nur Russisch, sondern die sogenannten westlichen Fremdsprachen in den Schulen lernen. Deutsch ist heute nach dem Englischen die zweitpopulärste Fremdsprache in Ungarn, aber es gibt immer weniger Leute, die diese Sprache als Fremdsprache erlernen möchten. In Verbindung anderer Stundenzahlen lässt sich sagen, dass die Zahlen der Fremdsprachenstunden in Ungarn höher sind (Vágó–Simon–Vass 2011), aber die Fremdsprachenkenntnisse sind nicht die besten. Ein möglicher Grund dafür kann die Qualität und die Gestaltung verschiedener Lehrmittel sowie Lehrbücher sein. Die Lehrbücher sind nämlich nicht nur in der Schule, sondern auch bei den Sprachkursen die populärsten Lehrmittel, aber es ist sehr schwer ein Entsprechendes zu wählen (Zaláné Szablyár–Petneki 1997). Seit den 1990er Jahren wurden immer mehr Lehrwerke nicht nur in Ungarn herausgegeben, sondern auch vom Ausland importiert (vgl. Fábíán 2003). Deshalb ist es wichtig, die verschiedenen Lehrbuchlisten zu analysieren, um zu sehen, welche Tendenzen man unter den Fremdsprachenbüchern während der Jahre entdecken kann.

Die offiziellen Lehrbuchlisten wurden im Jahre 1998 „gegründet“, als die Verordnung MKM 5/1998 (II.18.) in Geltung getreten ist. Diese Verordnung sprach die Bestimmung ein Buch als Lehrbuch aus und es ordnet noch heutzutage auch die Bestellung der Lehrbücher. Man soll noch das Gesetz XXXVII aus dem Jahr 2001 in Ansicht nehmen, worin um die Ordnung des Lehrbuchmarkts geht, und noch die 23/2004 (VIII. 27.) Verordnung OM über die Lehrbuchzulassung, Lehrbuchunterstützung bzw. die Lehrbuchversorgung der Schulen. Beide wurden seitdem mehrmals verändert. Im Jahre 2011 ist ein neues Erziehungsgesetz, das Gesetz CXC in Geltung getreten, und das Gesetz CCXXXII über die Versorgung mit Lehrbüchern gehört seit 2013 auch zu diesem Thema. Letztlich soll man die Verordnung EMMI 17/2014 (III. 12.) erwähnen, die auch um die Bestimmungen der Bücher als Lehrbuch behandelt. Diese Gesetze sowie Verordnungen bestimmen, anhand welcher inhaltlichen und formalen Kriterien ein Buch als Lehrbuch zugelassen werden kann, und wie es möglich ist, die Lehrbücher verbreiten zu können (Radó 2010). Die Zulassung eines Lehrwerkes dauert fünf Jahre, und das Ministerium EMMI veröffentlicht jedes Jahr die minimalen und maximalen Preise der Lehrwerke (*Fehér könyv 2012–2018*).

Es gibt nicht so viele Beiträge – zum Beispiel Fehérvári 2000; Petneki 2002; Radó 2010 –, die sich mit dem Lehrbuchmarkt, der Menge und den Typen der

Lehrwerke und der Verlage usw. beschäftigen. Deshalb geht es in diesem Aufsatz um die ungarischen Lehrbuchlisten zwischen den Schuljahren 1998/1999 und 2014/2015. Offizielle Datenbanken und Analysen sind nur in wenigen Ländern erreichbar (Pingel 2010), deshalb wurde jetzt eine Datenbank aus diesen offiziellen Lehrbuchlisten gestaltet und analysiert. Aus diesen Lehrbuchlisten werden jetzt nur die Lehrwerke „Deutsch als Fremdsprache“ analysiert.

Datenbank und Methoden

Mithilfe der Analyse von den offiziellen Lehrbuchlisten kann man die zwischen den Schuljahren 199/1999 und 2014/2015 erschienenen Lehr- und Lernmöglichkeiten der deutschen Sprache in Ungarn durchschauen. Unsere Datenbank besteht aus diesen 17 offiziellen Lehrbuchlisten. Diese Listen enthalten nicht nur Lehrbücher, sondern auch Arbeitsbücher und weitere Ausfertigungen: Klassenarbeiten, Hausaufgabenhefte, Hörtexte, Teste und Aufgaben für Sprachprüfungen und Abitur, Wörterbücher und Glossare, Wortschatzproben, Übersetzungsaufgaben. Es gab früher auch Kassetten, heutzutage lieber CD-s zu einigen Lehrwerken. Diese Lehrwerke bilden oft Lehrbuchfamilien sowie Lehrbuchreihen (Karlovitc J. 2001; Radó 2010). Es werden verschiedene Merkmale von Büchern in diesen Lehrbuchlisten veröffentlicht. In den meisten Fällen sind die Namen der Autoren, der Titel, die Verlagskode, die Satelliten der Lehrwerke, der Namen der Verlage, das Gewicht, der Preis, sowie die Gültigkeit der Bücher als Lehrbuch angegeben. In den Lehrbuchlisten bekommt man noch Empfehlungen in der Hinsicht des Jahrgangs und der Schultypen.

In diesem Aufsatz befinden sich einige beschreibenden Statistiken über die Lehrmittel, zum Beispiel haben die Autoren vermutlich ungarische oder deutsche Muttersprache, bzw. an welchem Jahrgang oder in welchem Schultyp haben die Verlage die meisten Lehrmittel. Diese statistischen Ergebnisse stammen aus unserer Datenbank, deren Analyse mit dem Statistikprogramm SPSS geschafft wurde. Die Ergebnisse wurden durch die Kreuztafeln sowie Varianzanalysen berechnet.

Ergebnisse

Mit den Daten der Lehrbuchlisten werden die Lehrwerke „Deutsch als Fremdsprache“ sowie ihre Verlage charakterisiert. Zum ersten Mal ist die Anzahl der Lehrmittel pro Schuljahr aus den offiziellen Lehrbuchlisten an der Abbildung 1 dargestellt.

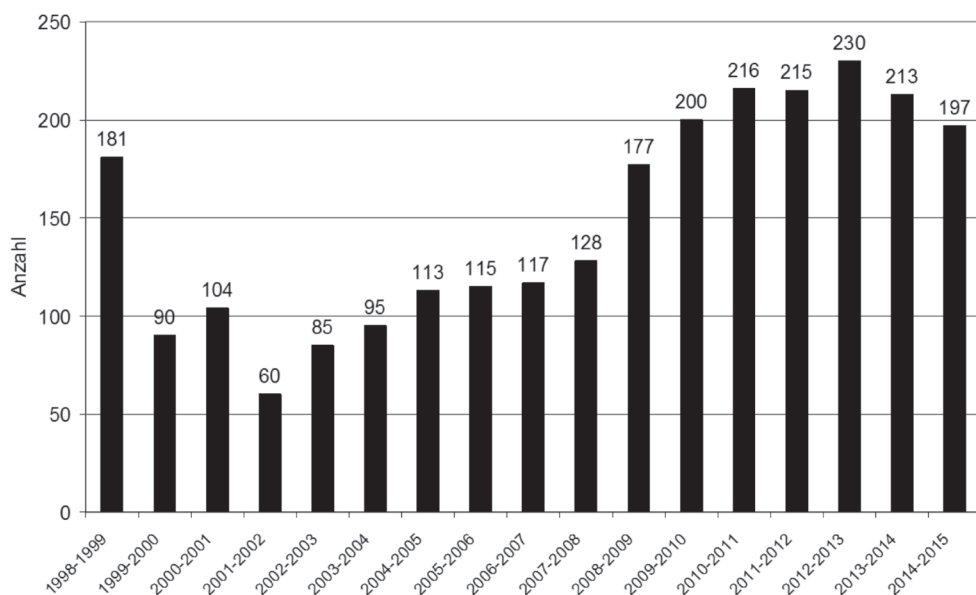


Abbildung 1. Anzahl der Lehrbücher „Deutsch als Fremdsprache“ zwischen den Schuljahren 1998/1999 und 2014/2015 (N=2536) (eigene Abbildung)

An dieser Abbildung ist es sehbar, dass es die meisten Lehrwerke „Deutsch als Fremdsprache“ im Schuljahr 2012/2013 gab. Dieses Schuljahr wird vom Schuljahr 2010/2011 und 2011/2012 gefolgt. Im Schuljahr 1998/1999 waren 181 Lehrwerke „Deutsch als Fremdsprache“ auf der offiziellen Lehrbuchliste. Es ist eine große Anzahl der Lehrmittel, aber es ist in der ersten Lehrbuchliste nach der Verordnung MKM 5/1998 (II. 18.). Danach wurden die Bedingungen und Kriterien der Zulassung als Lehrwerke wahrscheinlich verändert, deshalb sehen wir in den folgenden Schuljahren eine Verminderung der Lehrmittel. Zum Beispiel waren in dem nächsten Schuljahr 91 Stücke an der Liste, dann waren nur 60 Stücke im Schuljahr 2001/2002. Eine größere Annahme ist es im Schuljahr 2008/2009 sehbar, nach dem Schuljahr 2012/2013 ist wieder eine Verminderung zu entdecken. Die Annahme kann man damit erklären, dass die Verordnung 237/2006 (XI. 27.) 2008 in Geltung getreten ist. Vor 2008 konnte man mit einer Mittelstufepfprüfung die obere Stufe vom Abitur auslösen. Mit dieser neuen Verordnung wurde diese Regel abgeschafft und es hatte zwei Ergebnisse: (1) man soll eine obere Stufe vom Abitur machen, wenn man danach im Aufnahmesystem an der Hochschule Pluspunkte bekommen möchte; (2) mit der Verordnung 237/2006 (XI. 27.) wurde die Punktzahlrechnung dieses Aufnahmesystems so verändert, dass man mehrere Pluspunkte als früher nach einer Mittelstufepfprüfung bekommen kann (Sebestyén 2014). In Verbindung mit diesen Veränderungen wurden mehrere Sprachabitur-

prüfungen zum Beispiel auch aus Deutsch gemacht und es wurde wahrscheinlich auch die Anzahl der Mittelstufeproofungen aus den Fremdsprachen erhöht. Alles in allem lässt sich sagen, wenn der Bedarf strenger wäre, wäre auch die Zahl der Deutschlernenden vermutlich erhöht und die Lehrer brauchten auch mehrere Lehrmittel, zum Beispiel Lehrbücher. Als Verminderung des Angebots von Lehrbüchern soll man aber noch in dem analysierten Zeitraum an andere Verordnungsveränderungen denken, beziehungsweise auch an den Wirkungen der Wirtschaftskrise (Vágó–Simon–Vass 2011).

Im analysierten Zeitraum waren mehrere Verlage, die unter anderen auch Lehrbücher „Deutsch als Fremdsprache“ herausgaben. Es gibt drei Verlage – Hueber, Nemzedékek Tudása sowie Raabe Klett –, die einen oder mehrere Rechtsvorgänger hatten. Der Verlag Hueber wurde früher als Max Hueber genannt. Das heutige Nemzedékek Tudása hieß während des analysierten Zeitraums Nemzeti Tankönyvkiadó Rt., bzw. Nemzeti Tankönyvkiadó Zrt., und die Bücher von Bildungsforschungsinstitut OFI wurden auch dazu gezählt. Der heutige Raabe Klett wurde früher als Klett Könyvkiadó Kft., Klett Oktatási Tanácsadó és Kiadó Kft. und PannonKlett Könyvkiadó Kft. genannt, aber die Bücher vom Verlag Grimm werden auch dazu gezählt. In diesem Beitrag sind diese Verlage mit den heutigen Namen erwähnt, so gibt es insgesamt 25 Verlage in der Datenbank (Tabelle 1).

Tabelle 1. Verlage von Lehrbüchern „Deutsch als Fremdsprache“ zwischen den Schuljahren 1998/1999 und 2014/2015 (n=2534) (eigene Tabelle)

Verlage	Anzahl
Alfárium Szuggesztópéd Nyelvstúdió GM	12
Apáczai	82
Baja és Tsa Oktatási Bt.	1
Corvina	2
Holnap	27
Homonnai és Társa	2
Hueber (und ihre Rechtsvorgänger)	596
Konsept-H	17
Korona	2
Könyvesház	2
Langenscheidt	6
Lexika	164
Maxim	83
Mozaik	8
Nemzedékek Tudása (und ihre Rechtsvorgänger)	612
Nordwest 2002	24

Verlage	Anzahl
Oktatási Módszertani Kiadó	309
OKTKER (NODUS)	1
Oxford University Press	18
Paginarium	1
Pedellus N. V.	5
Raabe Klett (<i>und ihre Rechtsvorgänger</i>)	357
Romi-Suli Könyvkiadó és Továbbképző Műhely	6
SZEGA BOOKS	2
ZIEL	195
Zusammen	2534

Es gibt 10 Verlage, die seit dem Schuljahr 1998/1999 bis Ende des analysierten Zeitraums in jedem Schuljahr mindestens ein Lehrwerk „Deutsch als Fremdsprache“ herausgegeben haben. Diese Verlage sind die folgenden: Apáczai, Hueber, Lexika, Maxim, Nemzedékek Tudása, Nordwest 2002, Oktatási Módszertani Kiadó, Raabe Klett, SZEGA BOOKS und ZIEL. Während des analysierten Zeitraums hatte die meisten Lehrwerke der Nemzedékek Tudása (612 Stücke), dann Hueber (596 Stücke) und Raabe Klett (357 Stücke). Die Mehrheit der 25 Verlage stammt aus Ungarn, und nur vier – Hueber, Langenscheidt, Oxford University Press und Raabe Klett – aus dem Ausland. Der Verlag Nemzedékek Tudása ist der größte Verlag Ungarns, der nicht nur Sprachbücher herausgibt, und dieser Verlag hat bis heute unter den ungarischen Verlagen einen Monopolstatus (vgl. Fehérvári 2000).

Die vermutliche Muttersprache der Lehrwerkautoren kann ein Merkmal eines Sprachbuches sein, weil ein Autor mit Deutsch als Muttersprache für die Sprachlerner mehrere Sichten – zum Beispiel kulturelle oder landeskundliche Sichten – einer Sprache zeigen kann. In Deutschland sind auch die Unterrichtsmethoden für Deutsch als Fremdsprache anders, das bedeutet, dass die Lehrwerke mit vermutlich deutschmuttersprachigen Autoren andere inhaltliche und methodische Gestaltung haben können. Zu diesem Merkmal wurden die Namen der Lehrwerkautoren analysiert. An der Abbildung 2 sind die 25 Verlage sichtbar, die in dem analysierten Zeitraum in Ungarn Lehrwerke „Deutsch als Fremdsprache“ herausgaben.

Die meisten Verlage haben Lehrwerkautoren mit vermutlich ungarischer Muttersprache. In 17 Verlagen werden Sprachbücher hundertprozentig mit vermutlich ungarischen Lehrwerkautoren herausgegeben. Dagegen gibt es nur zwei Verlage – Langenscheidt und Oxford University Press –, die hundertprozentig mit deutschmuttersprachlichen Lehrwerkautoren zusammenarbeiten. Der Verlag Nemzedékek Tudása sowie Nordwest 2002 sind vermutlich die ungarischen Lehrwerkautoren in Mehrheit. Voriger Verlag hat 89,42 Prozent, der andere Verlag hat 90 Prozent vermutlich ungarische Autoren. Der Verlag Holnap hat auch unga-

rische Mehrheit unter seinen Autoren, d. h. 51,85 Prozent. Es gibt aber drei Verlage, die mehrere vermutlich deutschsprachige Autoren haben. Bei Raabe Klett ist es 80,33 Prozent, beim Maxim 80,46 Prozent und beim Hueber 94,5 Prozent. Diese letztgenannten Verlage stammen aus dem Ausland, nur der Verlag Maxim stammt aus Ungarn. Dieser Anteil ist wichtig, denn die ausländischen Verlage arbeiten mit ausländischen Autoren zusammen, und es kann in ihren Lehrwerken ausländische Methoden zum Fremdsprachenlernen geben, die in Ungarn noch nicht weit verbreitet sind (vgl. Gerighausen–Seel 1982). Ein anderer springender Punkt ist, dass die ausländischen Verlage nicht nur auf regionale Lehrwerke fokussieren, sondern auch nicht regionale Lehrwerke herausgeben. Unter den nicht regionalen Lehrwerken meinen sie die nicht landesspezifischen Lehrmittel, die in mehreren Ländern benutzt werden können (Pingel 2010; Szablyár 1995), und es kann von den ungarischen Unterrichtsmethoden abweichende Methoden bedeuten. Anhand der analysierten Lehrbuchlisten kann man also feststellen, dass die Mehrheit der Lehrwerke aus den letzten 17 Jahren in Ungarn von vermutlich Ungarisch als Muttersprache sprechenden Lehrwerkautoren stammt. Das bedeutet, die Mehrheit der Deutschlernenden lernt nach „ungarischen“ Methoden. Die Frage ist nur, ob es zwischen den ungarischen und deutschen Methoden für Deutsch als Fremdsprache einen Unterschied gibt. Das soll man noch in weiteren Forschungen analysieren.

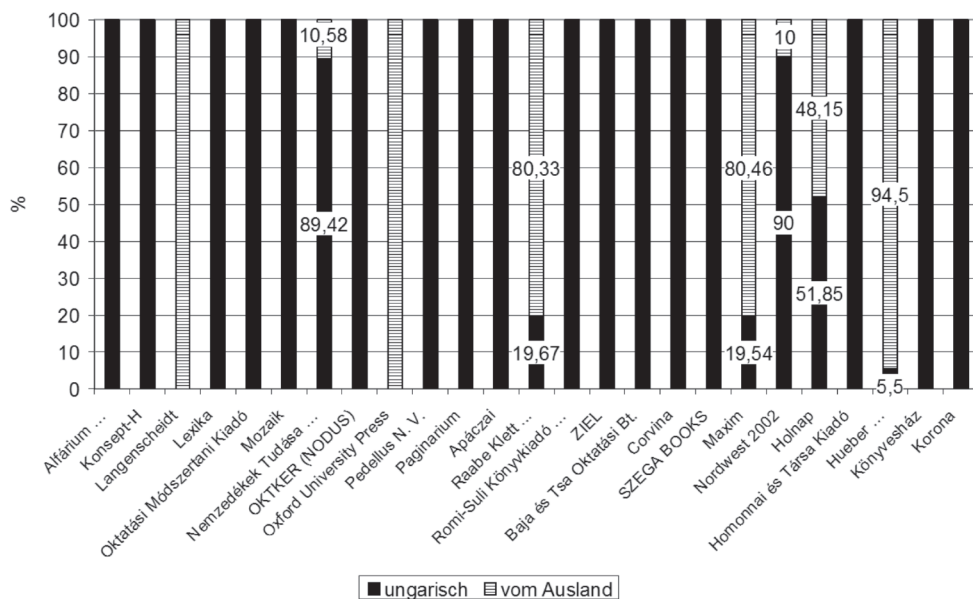


Abbildung 2. Anteil der Lehrwerkautoren mit vermutlich ungarischer und vermutlich deutscher Muttersprache (eigene Abbildung)

Die Lehrwerke können eine Lehrbuchreihe bilden. In einer Lehrbuchreihe gibt es mehrere Lehrbücher mit ihren Satelliten, und diese Bände sind anhand innerer und äußerer Merkmalen ähnlich. Im Falle dieser Lehrbuchreihen geht es um ein Fach, und die Mitglieder der Lehrbuchreihe haben im Allgemeinen dieselbe Autorengruppe (Karlovitcz J. 2001). Diese Ähnlichkeiten können die Arbeit mit dem Lehrwerk nicht nur für die Lehrer, sondern auch für die Schüler erleichtern. Es ist wichtig, weil man eine Lehrbuchreihe mehrere Schuljahre lang benutzen kann. Bei der Analyse der Lehrbuchlisten kann man feststellen, dass 60,4 Prozent der Lehrwerke zu einer Lehrbuchreihe gehören.

Eine Lehrbuchreihe hat also mehrere Lehrbücher mit verschiedenen Satelliten. Als Satelliten nennt man die Ersatzmittel – zum Beispiel Arbeitsbücher, Glossar, CD-s – eines Lehrbuchs (Karlovitcz J. 2001). In den Lehrbuchlisten werden im Allgemeinen nur die Arbeitsbücher oder die Bücher für die Hausaufgaben als selbständiges Buch, ähnlich wie die Lehrbücher genannt. Die anderen Satelliten werden nur mit den Verlagskoden gezeichnet. Manchmal findet man keine weiteren Informationen über die Satelliten eines Lehrbuchs. Deshalb sind nur die Anzahl der Satelliten der einzelnen Lehrwerke sehbar (Tabelle 2).

Tabelle 2. Die Satellitenanzahl der Lehrwerke pro Verlag (n=2392) (eigene Tabelle)

Verlage	kein Satellit	1	2	3	4	5	6	7	8	9	10	15	Anzahl der Lehrwerke, die Satelliten haben
Alfárium Szuggesztópéd Nyelvtúdió GM	6	0	6	0	0	0	0	0	0	0	0	0	6
Apáczai	13	31	32	3	0	0	0	0	0	0	0	0	66
Baja és Tsa Oktatási Bt.	0	1	0	0	0	0	0	0	0	0	0	0	1
Corvina	2	0	0	0	0	0	0	0	0	0	0	0	0
Holnap	16	0	1	0	0	0	8	0	0	0	0	0	9
Homonnai és Társa	2	0	0	0	0	0	0	0	0	0	0	0	0
Hueber (<i>und ihre Rechtstvorgänger</i>)	129	20	22	133	133	104	19	20	0	0	0	0	451
Konsept-H	3	14	0	0	0	0	0	0	0	0	0	0	14
Korona	0	2	0	0	0	0	0	0	0	0	0	0	2
Könyvesház	2	0	0	0	0	0	0	0	0	0	0	0	0
Langenscheidt	3	0	3	0	0	0	0	0	0	0	0	0	3
Lexika	43	11	2	55	1	39	5	0	0	0	0	2	115

Verlage	kein Satellit	1	2	3	4	5	6	7	8	9	10	15	Anzahl der Lehrwerke, die Satelliten haben
Maxim	1	5	0	2	39	1	24	0	0	0	0	0	71
Mozaik	7	0	0	0	0	0	0	0	0	0	0	0	0
Nemzedékek Tudása (und ihre Rechtsvorgänger)	101	146	129	133	35	9	6	0	0	0	0	0	458
Nordwest 2002	0	12	12	0	0	0	0	0	0	0	0	0	24
Oktatási Módszertani Kiadó	78	58	11	1	4	102	45	0	0	0	0	0	221
OKTKER (NODUS)	0	0	1	0	0	0	0	0	0	0	0	0	1
Oxford University Press	6	12	0	0	0	0	0	0	0	0	0	0	12
Paginarium	1	0	0	0	0	0	0	0	0	0	0	0	0
Pedellus N. V.	5	0	0	0	0	0	0	0	0	0	0	0	0
Raabe Klett (und ihre Rechtsvorgänger)	50	74	21	32	53	3	36	6	8	40	3	0	276
Romi-Suli Könyvkiadó és Továbbképző Műhely	6	0	0	0	0	0	0	0	0	0	0	0	0
SZEGA BOOKS	0	1	0	0	0	0	0	0	0	0	0	0	1
ZIEL	51	2	113	14	7	0	0	0	0	0	0	0	136
Zusammen	525	389	353	373	272	258	143	26	8	40	3	2	1867

73,68 Prozent der Lehrwerke hat nach den analysierten Lehrbuchlisten irgendwelche Satelliten. Das bedeutet in den meisten Fällen von eins bis vier Stücken. Mehr als vier Satelliten haben die Lehrwerke beim den Verlagen Holnap, Hueber, Lexika, Maxim, Nemzedékek Tudása, Oktatási Módszertani Kiadó und Raabe Klett. Die meisten Satelliten eines Lehrmittels haben die Verlage Hueber sowie Raabe Klett, aber diese Verlage benennen keine von den tatsächlichen Satelliten nur die Verlagskode der Satelliten in den Lehrbuchlisten. Wenn dieses Buch ein Mitglied einer Lehrbuchreihe ist, dann werden auch die Mitglieder einer Lehrbuchreihe als Satelliten aufgezählt. Diese Tatsache ist wichtig, wenn man über die Preise oder das Gewicht der Lehrwerke, Lehrbuchreihen nachdenkt. Im Folgenden werden die Veränderungen der Preise sowie die Veränderungen des Gewichts durchgeschaut.

Die Preise einiger Lehrwerke verändern sich sehr schnell, solange die Preise von anderen in meisten Fällen ebensoviel bleiben. In der Tabelle 3 sind die durchschnittlichen Preise der Verlage, die Anzahl der Lehrwerke sowie die Abweichungen sehbar. Die Preisen sind im ungarischen Forint angegeben.

Tabelle 3. Durchschnittliche Preise der Lehrwerke im analysierten Zeitraum pro Verlag ($n=2533$) (eigene Tabelle)

Verlage	Durchschnitt (HuF)	Anzahl der Lehrwerke	Abweichung (HuF)
Alfárium Szuggesztópéd Nyelvstúdió GM	1575	12	235
Apáczai	990	82	358
Baja és Tsa Oktatási Bt.	445	1	-
Corvina	865	2	120
Holnap	818	26	199
Homonnai és Társa	643	2	66
Hueber (<i>und ihre Rechtsvorgänger</i>)	1794	596	582
Konsept-H	2224	17	659
Korona	700	2	0
Könyvesház	670	2	28
Langenscheidt	1690	6	397
Lexika	1222	164	556
Maxim	1828	83	858
Mozaik	614	8	84
Nemzedékek Tudása (<i>und ihre Rechtsvorgänger</i>)	1245	612	527
Nordwest 2002	1535	24	155
Oktatási Módszertani Kiadó	612	309	262
OKTKER (NODUS)	550	1	-
Oxford University Press	1773	18	348
Paginarium	1079	1	-
Pedellus N. V.	382	5	38
Raabe Klett (<i>und ihre Rechtsvorgänger</i>)	1593	357	439
Romi-Suli Könyvkiadó és Továbbképző Műhely	720	6	263
SZEGA BOOKS	1500	2	0
ZIEL	790	195	501
Zusammen	1324	2533	657

Die teuersten Lehrbücher sind im Durchschnitt bei Konsept-H, gefolgt von Hueber, dann Oxford University Press. Es lässt sich sagen, dass die ausländischen Verlage teurer sind, aber Konsept-H, Nordwest 2002 oder SZEGA BOOKS haben auch hohe Preise. Die höchsten Abweichungen kann man auch bei den

ungarischen Verlagen Maxim und Konsept-H entdecken. Der Dritte in dieser Reihenfolge sind die Preise des Verlags Hueber sowie sein Rechtsvorgänger. Die Veränderungen der Preise kann man mit den verschiedenen Regelveränderungen erklären, die im gegebenen Fall auf die ausländischen Verlage und Lehrwerke nicht gültig sind. Man darf aber die Veränderungen der einzelnen Lehrwerke nicht außer Acht lassen, weil die Eltern in einem Schuljahr noch andere Lehrwerke kaufen sollen. Anders gesehen, wenn der Lehrer ein Mitglied einer Lehrbuchreihe gewählt hat, sollen die Eltern wahrscheinlich mit diesem Preis in mehreren Schuljahren kalkulieren.

Der andere wichtige Punkt ist das Gewicht der Schulbücher. Die Schüler haben viele Lehrwerke, deshalb sollen die Lehrer auf das Gewicht der Lehrbücher sowie ihre Satelliten achten. Das durchschnittliche Gewicht sowie seine Abweichungen sind in der Tabelle 4 sehbar.

Tabelle 4. Durchschnittliches Gewicht der Lehrwerke im analysierten Zeitraum pro Verlag (n=1693) (eigene Tabelle)

Verlage	Durchschnitt (Gramm)	Anzahl der Lehrwerke	Abweichung (Gramm)
Apáczai	232	63	83
Holnap	216	11	131
Hueber (und ihre Rechtsvorgänger)	467	400	152
Konsept-H	254	14	53
Lexika	336	89	50
Maxim	510	83	194
Nemzedékek Tudása (und ihre Rechtsvorgänger)	297	428	100
Nordwest 2002	309	24	87
Oktatási Módszertani Kiadó	145	187	46
Oxford University Press	350	9	0
Raabe Klett (und ihre Rechtsvorgänger)	340	258	127
SZEGA BOOKS	343	2	0
ZIEL	224	125	129
Zusammen	331	1693	161

Seit dem Schuljahr 2006/2007 enthalten die offiziellen Lehrbuchlisten Angaben über das Gewicht der Lehrwerke. Deshalb gibt es nur von 13 Verlagen solche Informationen in den analysierten Lehrbuchlisten. Das höchste Gewicht ist durchschnittlich bei Maxim (510 Gramme), es wird von Hueber (467 Gramme) gefolgt, dann Oktatási Módszertani Kiadó (350 Gramme). Die größten Abweichungen sind bei Maxim (194 Gramme), dann Hueber (152 Gramme) und Holnap (131 Gramme) zu sehen. Das Gewicht ist für die Schüler am wichtigsten, die

nicht nur ein Buch in ihren Taschen haben, und wenn der Lehrer ein Mitglied einer Lehrbuchreihe gewählt hat, sollen die Schüler mit diesem Durchschnittgewicht in mehreren Schuljahren rechnen.

In den Lehrbuchlisten ist auch der empfohlene Schultyp seit dem Schuljahr 2006/2007 sehbar. Dazu sind hier einige Informationen über das ungarische Schulsystem. In Ungarn dauert die Bildung in der Grundschule acht Jahre lang und die Mittelschule (= Sekundarstufe II) vier oder fünf Jahre lang. Es gibt auch sechs- und achtjährige Gymnasien, dann dauert die Grundschule vorher sechs oder vier Jahre lang. Die Klassen sind während der Bildungszeit einheitlich von eins bis dreizehn nummeriert. In der Sekundarstufe II gibt es drei Schultypen: Gymnasium, Fachmittelschule und Fachschule. Es gibt noch die Schule für primären Kunstunterricht, dessen Name für sich spricht: die Schüler lernen verschiedene Kunstarten – zum Beispiel Musik. Der sonstige Schultyp bedeutet solche Lehrwerke, die man nicht zu einem Schultyp binden kann. Diese Lehrmittel können zum Beispiel bei der Vorbereitung auf eine Sprachprüfung oder das Abitur geeignet sein (Tabelle 5).

Tabelle 5. Die Anzahl der Lehrwerke in den einzelnen Schultypen ($n=5217$ Erwähnungen) (eigene Tabelle)

Verlag	Grund- schule	4-jährige Gymn.	6-jährige Gymn.	8-jährige Gymn.	Fach- mittel- schule	Fach- schule	Schule für primären Kunst- unterricht	Sonst.
Alfárium Szuggesztópéd Nyelvstúdió GM	0	0	0	0	0	0	0	12
Apáczai	65	0	0	0	0	0	0	17
Baja és Tsa Oktatási Bt.	0	0	0	0	0	0	0	1
Corvina	0	0	0	0	0	0	0	2
Holnap	14	0	0	0	0	0	0	13
Homonnai és Társa	0	0	0	0	0	0	0	2
Hueber (<i>und ihre Rechtsvorgänger</i>)	88	18	20	188	102	0	0	180
Konsept-H	14	0	0	0	0	0	0	3
Korona	0	0	0	0	0	0	0	2
Könyvesház	0	0	0	0	0	0	0	2
Langenscheidt	0	0	0	0	0	0	0	6
Lexika	14	18	42	15	10	0	0	65
Maxim	0	0	83	0	0	0	0	0
Mozaik	0	0	0	0	0	0	0	8
Nemzedékek Tudása (<i>und ihre Rechtsvorgänger</i>)	120	14	10	221	38	49	2	158

Verlag	Grund- schule	4-jährige Gymn.	6-jährige Gymn.	8-jährige Gymn.	Fach- mittel- schule	Fach- schule	Schule für primären Kunst- unterricht	Sonst.
Nordwest 2002	0	0	0	24	0	0	0	0
Oktatási Módszertani Kiadó	125	0	66	0	0	0	0	118
OKTKER (NODUS)	0	0	0	0	0	0	0	1
Oxford University Press	0	0	12	0	0	0	0	6
Paginarium	0	0	0	0	0	0	0	1
Pedellus N. V.	0	0	0	0	0	0	0	5
Raabe Klett (und ihre Rechtsvorgänger)	22	71	30	59	40	52	0	83
Romi-Suli Könyvkiadó és Továbbképző Műhely	0	0	0	0	0	0	0	6
SZEGA BOOKS	0	2	0	0	0	0	0	0
ZIEL	54	5	15	0	0	0	0	121
Zusammen	1062	883	1005	1054	868	271	37	37

In dieser Tabelle lässt sich sehen, ob die Verlage ein Schultypprofil haben. Der Verlag Nemzedékek Tudása ist der Einzige, der Lehrbücher für alle Schultypen hat. Es gibt ein Verlag, Raabe Klett, der für jeden grund- und mittelstufigen Schultyp Lehrwerke „Deutsch als Fremdsprache“ herausgibt. Der Verlag Maxim hat Lehrwerke nur für das sechsjährige Gymnasium, Nordwest 2002 nur für das achtjährige Gymnasium und SZEGA BOOKS nur für das vierjährige Gymnasium. Die Verlage Hueber und Lexika haben Lehrwerke nur für die Grundschule, für alle Typen der Gymnasien sowie für die Fachmittelschule. Außer den Verlagen Maxim, Nordwest 2002 und SZEGA BOOKS haben alle anderen Verlage Lehrwerke für sonstige Ausbildungen. Das bedeutet solche Lehrwerke, die zum Beispiel die Vorbereitung auf eine Sprachprüfung oder auf das Abitur erleichtern können. Die Angaben zeigen, dass die Verlage im analysierten Zeitraum kein einheitliches Profil in Verbindung der Schultypen haben, wie es noch im Jahre 2000 der Fall war (Fehérvári 2000).

Ein Lehrwerk kann für mehrere Klassen nutzbar sein. Die Frage sind zum Beispiel: Für welche Klasse die meisten Lehrwerken entsprechend sind? Oder gibt es bestimmte Altersklassen, die die einzelnen Verlage bevorzugen (Tabelle 6)?

Tabelle 6. Die Anzahl der Lehrwerke in den einzelnen Klassen ($n=6182$ Erwähnungen) (eigene Tabelle)

Verlage	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	Sonst.
Alfárium Szuggesztópéd Nyelvstúdió GM	0	0	0	0	6	6	6	6	0	0	0	0	0	0
Apáczai	15	12	11	12	6	7	6	10	0	0	0	0	0	0
Baja és Tsa Oktatási Bt.	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Corvina	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Holnap	0	0	3	2	13	13	13	13	7	6	6	6	0	0
Homonnai és Társa	0	0	0	0	0	0	0	0	0	1	0	0	0	0
Hueber (<i>und ihre Rechtsvorgänger</i>)	110	102	96	96	99	128	120	124	308	308	297	276	3	0
Konsept-H	0	0	0	0	14	0	0	0	3	3	3	3	0	0
Korona	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Könyvesház	1	1	1	1	1	1	0	0	0	0	0	0	0	0
Langenscheidt	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Lexika	12	24	46	16	27	41	40	22	11	11	11	11	0	12
Maxim	0	0	0	0	0	0	0	0	33	57	56	32	0	0
Mozaik	0	0	0	0	0	0	0	0	6	6	6	6	0	0
Nemzedékek Tudása (<i>und ihre Rechtsvorgänger</i>)	94	39	20	36	55	79	106	85	185	214	243	192	1	1
Nordwest 2002	0	0	0	0	0	0	0	0	0	0	24	24	0	0
Oktatási Módszertani Kiadó	31	31	37	91	57	58	46	40	0	0	0	0	0	0
OKTKER (NODUS)	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Oxford University Press	0	0	0	0	18	18	18	10	5	0	0	0	0	0
Paginarium	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Pedellus N. V.	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Raabe Klett (<i>und ihre Rechtsvorgänger</i>)	88	19	30	57	78	67	96	96	191	195	189	188	0	7
Romi-Suli Könyvkiadó és Továbbképző Műhely	0	6	0	0	0	0	0	0	0	0	0	0	0	0
SZEGA BOOKS	2	0	0	0	0	0	0	0	2	1	1	0	0	0
ZIEL	4	8	13	36	35	39	38	67	0	0	0	0	0	0
Zusammen	357	242	257	347	409	457	489	473	751	802	836	738	4	20

Die Verlage können mehrere Klassen pro Lehrwerk als empfehlenswert benennen. So sind in der Tabelle 66 182 Antworten zusammen. Die meisten Lehrwerke sind für die elfte Klasse (836 Erwähnungen), zehnte Klasse (802 Erwähnungen) sowie neunte Klasse (751 Erwähnungen) geeignet. Es gibt 20 Lehrwerke, die nicht streng zu einer Klasse gehören, sondern diese Lehrwerke zum Beispiel bei der Vorbereitung auf die Sprachprüfung oder auf das Abitur helfen. Die Zahlen zeigen auch ein Profil der Verlage. Zum Beispiel hat der Verlag Apáczai im analysierten Zeitraum Lehrwerke nur bis zu der siebten Klasse, und dieser Verlag

hat die meisten Lehrwerke für die erste Klasse. Der Verlag Holnap hat Lehrwerke für mehrere Jahrgänge, aber der hat die Meisten von der fünften bis zur achten Klasse. Ähnlich ist die Lage mit dem Verlag Oxford University Press oder ZIEL. Der Verlag Hueber und Nemzedékek Tudása haben für alle Jahrgänge mindestens ein Lehrwerk. Der Vorige hat die meisten Lehrwerke für die neunte und zehnte Klasse, aber der Andere hat Lehrmittel eher für die zehnte und elfte Klasse. Die folgenden Verlage haben Lehrwerke nur für die Sekundarstufe II: Homonnai és Társa, Maxim und Mozaik.

Zusammenfassung

Dieser Aufsatz handelt sich um die Datenanalyse der Lehrwerke „Deutsch als Fremdsprache“. Diese Daten stammen aus den offiziellen Lehrbuchlisten der letzten 17 Jahren. Die Analyse enthält mehrere Gesichtspunkte: die Anzahl der Lehrwerke „Deutsch als Fremdsprache“ in den einzelnen Schuljahren, die Anzahl der Verlage während dieser 17 Jahre, die vermutliche Muttersprache der Lehrwerkautoren, die Satellitenanzahl der Lehrwerke pro Verlag, den Preis der Lehrwerke pro Verlag, das durchschnittliche Gewicht der Lehrwerke pro Verlag, bzw. dass die einzelne Verlage in welchen Schultypen sowie an welchem Jahrgang die meisten eigenen Lehrwerke empfehlen. Aus den Angaben ergeben sich mehrere interessante Tatsachen.

Zum Beispiel war eine Verminderung der Anzahl der Lehrwerke „Deutsch als Fremdsprache“ seit dem Schuljahr 1998/1999 bis zu dem Schuljahr 2001/2002 und es wurde zuerst eine leichte, dann eine noch strengere Zunahme dieser Anzahl gewesen. Diese Veränderungen kann man mit den rechtlichen Veränderungen sowie mit der Wirtschaftskrise erklären. Es gibt während des analysierten Zeitraums insgesamt 25 Verlage in Ungarn, die mindestens ein Lehrwerk „Deutsch als Fremdsprache“ herausgegeben haben. Unter diesen 25 Verlagen gibt es drei, die auch Rechtsvorgänger hatten: Hueber, Nemzedékek Tudása und Raabe Klett. 24 Prozent der 25 Verlage arbeiten mit vermutlichen deutschmuttersprachigen Lehrwerkautoren zusammen. Das bedeutet, die Mehrheit der Verlage beschäftigt sich mit den regionalen Lehrwerken in Ungarn. Die 73,68 Prozent der Lehrwerke haben in der Lehrbuchliste irgendeine Satelliten. Es kann ein selbständiges Stück in der Lehrbuchliste sein, oder nur eine Verlagskode. Die Verlage Hueber, Nemzedékek Tudása und Raabe Klett haben die meisten Lehrbuchsatelliten pro Verlag und auch pro Lehrbücher. Diese Daten sind geeignet zu einer weiteren Analyse zum Beispiel mit den ungarischen Lehrwerken von anderen Fremdsprachen oder die Lage der Lehrwerke „Deutsch als Fremdsprache“ im Ausland.

Die Veränderung der Preise und des Gewichts bei den Verlagen und Lehrwerken scheint auch interessant zu sein. Im analysierten Zeitraum waren die Lehr-

werke von Verlagen Konzept-H, Hueber und Oxford University Press im Durchschnitt die teuersten. Nicht nur die ausländischen Verlage haben teurere Lehrwerke, es gibt unter den ungarischen Verlagen auch hohe Preise zum Beispiel bei Nordwest 2002 oder SZEKA BOOKS. Während der 17 Jahre haben die folgenden Verlage die größten Abweichungen in den Preisen: Maxim, Kosept-H und Hueber. Die Veränderungen der Preise sind nur durchschnittlich, aber man kann darunter einige Tendenzen entdecken. In Verbindung mit dem höchsten Gewicht haben die folgenden Verlage die im Durchschnitt schwersten Lehrwerke: Maxim, Hueber, Oktatási Módszertani Kiadó. Die größten Abweichungen gibt es unter den Lehrwerken von Maxim, Hueber und Holnap. Das Gewicht der Schulbücher scheint für die Schüler am wichtigsten zu sein.

An den Lehrbuchlisten kann man auch Empfehlungen für den Schultyp und Jahrgang sehen. Der Verlag Nemzedékek Tudása hat für jeden Schultyp sowie jeden Jahrgang Lehrwerke, und nur der Verlag Hueber hat Lehrwerke für jeden Jahrgang. Die anderen Verlage haben spezifisches Angebot für die Jahrgänge, aber man kann kein solches spezifisches Angebot bei den Schultypen entdecken (vgl. Fehérvári 2000).

Zusammenfassend lässt sich sagen, dass die größten Verlage Hueber, Nemzedékek Tudása sowie Raabe Klett sind. Unter den populärsten Verlage war der Nemzeti Tankönyvkiadó – der Rechtsvorgänger des Verlags Nemzedékek Tudása – schon auch 1998 sehr bekannt, dagegen waren die anderen zwei Verlage noch nicht so berühmt. Im Jahre 1998 waren auch die Verlage Apáczai, Korona, Mozaik bekannt, und diese Verlage existieren auch heutzutage, aber ihr Angebot ist nicht so groß und populär wie früher (Karlovitcz J. T. 2001). Diese Daten und Fakten der Verlage und Lehrwerke können in der Zukunft nicht nur in Ungarn, sondern auch im Ausland noch zu weiteren Forschungen führen.

Literaturverzeichnis

- 5/1998. (II.18.) MKM rendelet a tankönyvvé nyilvánítás, a tankönyvtámogatás, valamint az iskolai tankönyvellátás rendjéről. [Verordnung MKM über die Ordnung der Lehrbuchbestimmung, Lehrbuchunterstützung, sowie Lehrbuchversorgung.]
2001. évi XXXVII. törvény a tankönyvpiac rendjéről. [Gesetz über die Ordnung des Lehrbuchmarkts.]
- 23/2004 (VIII. 27.) OM rendelet a tankönyvvé nyilvánítás, a tankönyvtámogatás, valamint az iskolai tankönyvellátás rendjéről. [Verordnung OM über die Lehrbuchzulassung, Lehrbuchunterstützung beziehungsweise die Lehrbuchversorgung der Schulen.]

- 237/2006. (XI. 27.) Korm. Rendelet a felsőoktatási intézmények felvételi eljárásairól. [Verordnung über das Aufnahmeverfahren der Hochschulen.]
2011. évi CXCV törvény a nemzeti köznevelésről. [Nationales Erziehungsgesetz.]
2013. CCXXXII. törvény a nemzeti köznevelés tankönyvellátásáról. [Gesetz über die nationale Lehrbuchverbreitung].
- 17/2014. (III. 12.) EMMI rendelet a tankönyvvé, pedagógus kézikönyvvé nyilvánítás, a tankönyvtámogatás, valamint az iskolai tankönyvellátás rendjéről. [Verordnung EMMI über die Ordnung Lehrbuchbestimmung, Lehrerhandbuchbestimmung, Lehrbuchunterstützung sowie Lehrbuchversorgung.]
- Fábián, Gyöngyi. 2003. A nyelvtanári szerep alakító tényezői. Az elvárások. [Die Gestaltungsfaktoren der Rolle von Fremdsprachenlehrern. Die Erwartungen.]. In: Kiss, Endre–Lénárd, Gábor. (Hrsg.): *Interdiszciplináris pedagógia és a tudás társadalma. A II. Kiss Árpád Emlékkonferencia előadásai. Debrecen 2001. november.* Debrecen: Kiss Árpád Archívum Könyvtára – Debreceni Egyetem Neveléstudományi Tanszék, 556–567.
- Fehér könyv 2012–2018. A nemzeti idegennyelv-oktatás fejlesztésének stratégiája az általános iskolától a diplomáig. Melléklet a 49545-2/2012. számú előterjesztéshez.* [Weißes Buch 2012-2018. Die Entwicklungsstrategie des nationalen Fremdsprachenunterrichts von der Grundschule bis das Diplom. Beilage zur Vorlage 49545-2/2012] <http://nyelvtudasert.hu/cms/data/uploads/idegennyelv-oktatás-feher-könyv.pdf> (14. Oktober 2015)
- Fehérvári, Anikó. 2000. Tankönyvrendelés. [Schulbuchbestellung.] *Educatio*, 9 (3). 460–473.
- Gerighausen, Josef–Seel, Peter C. 1982. Regionale Lehrwerke. In: Krumm, Hans-Jürgen (Hrsg.): *Lehrwerkforschung. Lehrwerkkritik Deutsch als Fremdsprache. Protokoll eines Werkstattgesprächs der Fachgruppe Deutsch als Fremdsprache (Fachwerkband Moderne Fremdsprache) in Zusammenarbeit mit dem Goethe-Institut in München vom 23. bis 24. Oktober 1981.* München: Kemmler & Hoch, 23–35.
- Hesse, Hermann-Günter–Kerstin Göbel–Johannes Hartig. 2008. Sprachliche Kompetenzen von mehrsprachigen Jugendlichen nicht-deutscher Erstsprache. In: Klieme, Eckhard (Hrsg.): *Unterricht und Kompetenzerwerb in Deutsch und Englisch. Ergebnisse der DESI-Studie.* Weinheim u. a.: Beltz, 208–230.
- Imre, Anna. 2015. Tanulmányi és tapasztalatszerzési utak pályakezdők körében. [Lern- und Erfahrungserwerbswege unter den Berufsanfängern.] In: Pusztai, Gabriella–Kovács, Klára (Hrsg.): *Ki eredményes a felsőoktatásban?* Nagyvárad–Budapest: Partium Press–Új Mandátum, 215–232. (= Felsőoktatás és Társadalom 1.)
- Karlovitz, János. 2001. *Tankönyv. Elmélet és gyakorlat.* [Lehrbuch. Theorie und Praxis.] Budapest: Nemzeti Tankönyvkiadó.

- Karlovitz, János Tibor. 2001. Az iskolai tankönyvválasztásról. [Über die schulischen Lehrbuchauswahl.] *Új Pedagógiai Szemle*, 51 (1). 69–79.
- Kommission der Europäischen Gemeinschaften. 2005. *Mitteilung der Kommission an das europäische Parlament und den Rat: Europäischer Indikator für Sprachkompetenz*. Brüssel: Kommission der Europäischen Gemeinschaften.
- Petneki, Katalin. 2002. Az idegen nyelv tanításának helyzete és fejlesztési feladatai. [Die Lage der Fremdsprachenunterricht und ihre Entwicklungsaufgaben.] *Új Pedagógiai Szemle*, 52 (7–8). 147–160.
- Pingel, Falk. 2010. *UNESCO Guidebook on Textbook Research and Textbook Revision*. 2nd revised and updated edition. Paris–Braunschweig: UNESCO–Georg Eckert Institute for International Textbook Research.
- Radó, Péter. 2010. *Tankönyvpiac és tankönyvpolitika Magyarországon. Összefoglaló tanulmány. [Lehrbuchmarkt und Lehrbuchpolitik in Ungarn. Zusammenfassender Aufsatz.]* Budapest: Expanzió Humán Tanácsadó.
- Sebestyén, Krisztina. 2014. Miről olvasunk a sorok között? – A május–júniusi német nyelvi, emelt szintű, jeles érettségi vizsgák eredményeinek elemzése 2006–2013. [Analyse der Ergebnissen von den oberen Stufe des Abiturs, die zwischen 2006 und 2013 ausgezeichnet wurden.] Csiszár, Imre und Kőmíves, Péter Miklós. Hrsg. *Tavaszi Szél / Spring Wind 2014 Konferenciakötet. IV. kötet: Szociológia és multidiszciplináris társadalomtudomány, pszichológia és neveléstudomány, hittudomány*. Debrecen: Doktoranduszok Országos Szövetsége, 403–410.
- Szablyár, Anna. 1995. Zur Problematik der regionalen Lehrbücher des Deutschen in Ungarn. In: Mádl, Antal–Wolfgang Schmitt (Hrsg.): *Jahrbuch der ungarischen Germanistik*. Budapest: Gesellschaft der Ungarischen Germanisten – Bonn: Deutsche Akademischer Austauschdienst, 179–192.
- Vágó, Irén–Simon, Mária–Vass, Vilmos. 2011. Hagyományos és új tartalomhordozók. [Traditionelle und neue Inhaltsträger.] In: Balázs, Éva–Kocsis, Mihály–Vágó, Irén (Hrsg.): *Jelentés a magyar közoktatásról 2010*. Budapest: Oktatáskutató és Fejlesztő Intézet, 262–272.
- Zaláné Szablyár, Anna–Petneki, Katalin. 1997. *Hogyan válasszunk nyelvkönyvet? [Wie wählen wir ein Fremdsprachenbuch?]* Budapest: Soros Alapítvány. (= Soros oktatási füzetek)

Die offiziellen Lehrbuchlisten

A közoktatás nyelvkönyvei. 1998/99. tanév. [Die Sprachbücher der Bildung. Schuljahr 1998/1999.] [1998]. Budapest: Művelődési és Közoktatási Minisztérium, 26–36.

Tankönyvjegyzék 1999/2000. Élő idegen nyelv – A közoktatás tankönyvei. [Lehrbuchliste 1999/2000. Lebende Fremdsprache – Die Sprachbücher der Bildung.] 1999. Budapest: Oktatási Minisztérium, 107–124, 348.

Közoktatási tankönyvjegyzék 2000/2001. tanév. [Lehrbuchliste des Schuljahrs 2000/2001.] 2000. Budapest: Oktatási Minisztérium, 231–251.

Közoktatási Tankönyvjegyzék 2001/2002. [Lehrbuchliste 2001/2002.] 2000. Budapest: Oktatási Minisztérium. 221–225.

Közoktatási tankönyvjegyzék, tájékoztató a tankönyvrendelésről és a kiadókról 2002–2003. tanév. [Lehrbuchliste, Aufklärung über die Bestellung der Lehrbücher und über die Verlage 2002/2003.] 2001. Budapest: Oktatási Minisztérium, 236–242.

Közoktatási tankönyvjegyzék a 2003–2004-es tanévre. [Lehrbuchliste des Schuljahrs 2003/2004.] 2002. Budapest: Oktatási Minisztérium, 238–244.

Közoktatási tankönyvjegyzék a 2004–2005-ös tanévre. [Lehrbuchliste des Schuljahrs 2004/2005.] 2003. Oktatási Közlöny Nr. 36/II. 5312–5317.

Közoktatási tankönyvjegyzék a 2005–2006. tanévre. [Lehrbuchliste des Schuljahrs 2005/2006.] 2004. Oktatási Közlöny Nr. 35/III. 4908–4922.

Közoktatási tankönyvjegyzék a 2006–2007. tanévre. [Lehrbuchliste des Schuljahrs 2006/2007.] 2006. Oktatási Közlöny. Az oktatási minisztérium hivatalos lapja vol. XLIX. Nr. 36/III. 31. Dezember 2005. 413–436.

A 2007–2008. tanévi közoktatási tankönyvjegyzék. [Lehrbuchliste des Schuljahrs 2007/2008.] 2007.

<http://www.nefmi.gov.hu/site/tankonyvjegyzekek/archivum/2007.12/kozokttan-konyvjegyzekek20071220.pdf> 413–436. (23. Januar 2015)

A 2008–2009. tanévi közoktatási tankönyvjegyzék. [Lehrbuchliste des Schuljahrs 2008/2009.] 2008.

<http://www.nefmi.gov.hu/site/tankonyvjegyzekek/archivum/2008.10/kozokttan-konyvjegyzekek20081018.pdf> (23. Januar 2015)

A 2009–2010. tanévi közoktatási tankönyvjegyzék. [Lehrbuchliste des Schuljahrs 2009/2010.] 2009.

<http://www.nefmi.gov.hu/site/tankonyvjegyzekek/archivum/2009.10/kozokttan-konyvjegyzekek20091015.pdf> (23. Januar 2015)

A 2010–2011. tanévi közoktatási tankönyvjegyzék. [Lehrbuchliste des Schuljahrs 2010/2011.] 2010.

<http://www.nefmi.gov.hu/tankonyvjegyzekek/archivum/2010.11/kozokttan-konyvjegyzekek20101111.pdf> (23. Januar 2015)

- A 2011–2012. tanévi közoktatási tankönyvjegyzék. [*Lehrbuchliste des Schuljahrs 2011/2012.*] 2011.
<http://www.nefmi.gov.hu/tankonyvjegyzek/aktualis/kozokttankonyvjegyzek.pdf> (23. Januar 2015)
- A 2012–2013. tanévi közoktatási tankönyvjegyzék. [*Lehrbuchliste des Schuljahrs 2012/2013.*] 2012.
<http://files.szello.webnode.hu/200000027-0d2f80e28b/TANK%C3%96NYVJEGYZ%C3%89K%202012-13.pdf> (23. Januar 2015)
- A 2013–2014. tanévi közoktatási tankönyvjegyzék. [*Lehrbuchliste des Schuljahrs 2013/2014.*] 2013. http://www.oktatas.hu/pub_bin/dload/kozoktatas/tankonyvjegyzek/kirtkv2013_kozlony130304.pdf (04. Oktober 2015)
- A 2014–2015. tanévi közoktatási tankönyvjegyzék. [*Lehrbuchliste des Schuljahrs 2014/2015.*] 2014.
http://www.oktatas.hu/pub_bin/dload/kozoktatas/tankonyvjegyzek/kirtkv2014_kozlony_141106.pdf (23. Januar 2015)

Book Reviews



Marinela Burada–Raluca Sinu: Research and Practice in Lexicography

Ed. Universităţii Transilvania, Braşov, 2016

Review by: Attila IMRE

Sapientia University
Department of Applied Linguistics, Târgu-Mureş
attilaimre@ms.sapientia.ro

The majority of people think that dictionaries are taken for granted, being just ‘a collection of words’. However, the present volume signed by Marinela Burada and Raluca Sinu proves that dictionaries are not taken for granted as they are the result of a myriad of strenuous decision-making processes. It is a truly impressive volume from the first sight. The reader can discover a neat and logical arrangement of the content in seven main chapters, headed by a list of figures and tables, acknowledgements, preface, and introduction.

At this stage, we do not want to hide the fact that we have approached the book with a certain distance, formulating the (unconscious) question “Do we need dictionaries in the age of the Internet?”, hoping to find a conclusive answer.

But *Research and practice in lexicography* follows its own path into the secrets of compiling dictionaries at such a professional level that the initial question slowly started to shrink and turn completely nonsense after having read the seven chapters, conclusions and browsing through the references. This comes as no surprise because the authors admit it from the very beginning that “This book is the result of years-long efforts” (Preface), and they have worked together with domain specialists. Yet, they warn the reader from the outset that clashes between tradition and innovation in the field “have surfaced more problems than it has actually solved.” Yet, the rationale of the book is supported by the authors’ keen observation, according to which there is an abundance of products on the present-day dictionary market, foreshadowing an interesting development in language dictionaries, commercial dictionaries, and online dictionaries. We also come to realize that considerable efforts have been made by the most prestigious international publishers (Macmillan, Webster-Merriam, Duden) to live up to the expectations of the public, and from this point further the entire book may be considered as the admiration and tribute of the authors towards dictionaries and compilers.

Chapter One discusses definitions of lexicography from reputable English, French, and Romanian dictionaries, proving that there are many branches, such as bilingual, encyclopedic, or computational lexicography, and it is worth separating research (theory) from dictionary-making (practice); furthermore, an attempt is made to position the study of lexicography among other fields such as linguistics, translation studies, or information technology. The difficulty is carried further when we come to realize that dictionary data may stem from different subfields of linguistics, such as lexical morphology, phonetics, orthography, semantics, sociolinguistics, pragmatics, and so on, presenting conclusive samples that “the word is studied as part of the language system”. This chapter also convinces us that Marinela Burada and Raluca Sinu wish to offer cutting-edge information in the field, mentioning electronic dictionaries on the Internet, on CD support, or via pocket electronic gadgets and applications for mobile phones. A single critical remark here would be that we would have been interested in further details regarding their quality or language-relatedness (e.g. well-developed English, much poorer possibilities for less dominant languages). A most appreciated section ends the chapter, namely the brief summary of Romanian (meta)lexicographic literature.

Each chapter starts with an overview, presenting in an abstract-like form the expectable content, which is extremely valuable in the case of Chapter Two, as it presents the concept of *dictionary* and promises to canvass dictionaries “against other types of reference works, such as encyclopedias, thesauri, or grammar books”. And the authors manage that without a doubt, ‘proving’ a paradox: it is easier for laypersons to define the dictionary as from their perspective fewer characteristics are taken into consideration. Yet, experts have a different opinion, succinctly illustrated by the authors on pages 50–52, honestly concluding: “To be fair, one can hardly expect a lexicographic definition to cover all of these aspects, nor should one expect to find a comprehensive description of the term in general dictionaries”. As a result, a plethora of definitions are offered, warning us that both content and form should be considered. Thus, the next chapter is a logical consequence, where the macro-, medio-, and microstructure of dictionaries are “anatomized” in a painstakingly thorough manner, proving the multilayered structure of dictionaries. Seemingly, this chapter is one of the authors’ favourites, full of examples and figures, partially answering our initial question: we do need (printed) dictionaries as they are the authoritative source of spelling, grammar, etymology, or pronunciation.

This anatomizing chapter tackles issues of (non-)alphabetical order from an interesting perspective, but more ardent problems also find room here, such as register and the inclusion of slang or taboo words. In fact, this is the only part of the chapter where we think that the authors might have lingered a bit more, as – in our opinion – Romanian is struggling with translating the abundance of English ‘unprintables’, for instance, in the case of subtitles. There are opinions

according to which dictionaries should be less prudish, enabling English–Romanian subtitlers to produce more lifelike subtitles, where norms are less strict, a fact which is not really reflected in Eastern-European dictionaries.

Equivalence is a hot issue in translation studies, but we learn from this volume that it may constitute a central problem in lexicography as well. Due to the profound research of the authors, we are offered wonderful examples reflecting differences between translational and explanatory equivalence as well as full, partial, and zero logical equivalence. The end of the chapter debunks another myth, according to which electronic dictionaries should not contain as much information as possible but only those of real value to users.

Dictionary *definitions* are separated from *explanations* in Chapter Four, where an extremely valuable succinct list describes types of explanations, such as explanatory cross-reference, illustration, exemplification, expansion, and discussion, with the possibility to combine them. In the following, various definitions are presented, such as analytical, functional, or formulaic definitions, separately discussing synonym definitions. We highly appreciate the section about principles and conventions in constructing definitions, leaving us with the feeling that nothing is missing here: simplicity, specificity, clarity, priority of essence, brevity, non-circularity, and substitutability, going as far as the format of definitions (full sentence or *when* clauses).

Since Eleanor Rosch’s long-range research in the mid-1970s, we are all aware of the importance of categorization, including salient (prototypical) and marginal examples, sometimes resulting in fuzzy categories. Interestingly, James Holmes set up a possible and rather successful categorization of his newly coined *Translation Studies* during the same period (1972). Connected to that, we tend to believe that we can see a very successful taxonomy of dictionaries in Chapter Five of the volume, supported by extensive theoretical research on behalf of the authors. We would like to offer only a teaser about the content, highlighting that the authors themselves state that clear-cut dictionary typologies are doomed. How they still manage to convert this impossible task into a successful one is to be found in the following fifty-plus pages...

The authors conclude that “dictionary taxonomies are highly desirable” being part of metalexicography and taxonomies help “improve the quality of dictionary-making”. And we are convinced that after a cross-examination of ten criteria of dictionary types, the authors can offer invaluable guidelines towards compiling a dictionary that fulfils the requirements of any target reader. In fact, Chapter Six challenges the reader to think about the creation of a dictionary through presenting the basic steps: planning, writing, and production. Even if “dictionaries are not built from scratch”, the process proves to be difficult enough.

An enlightening idea is that dictionary compilers tend to be selfish, unless they do not determine the target audience. And we have to admit, this rarely happens,

as compilers, possible lovers of words and expressions,¹ are much more inclined towards proudly including all the words they know rather than have an eye for the target readers.

Our globalized and profit-oriented world leaves no space for mistakes, so it is also vital to follow non-lexicographic decisions, such as budgeting, time management, staffing or (partially hidden) extra costs. Style guide and design specifications are also included in this section, and in case we are still not discouraged, data collection may begin based on a particular corpus.

Corpora management is a trendy subject since the advent of computers and authentic collections of texts may be stored electronically in vast amounts. Term extraction may take at least two routes: incidence, or, more technically, *frequency* may be one of them, while *relevance* for a particular purpose (cf. technical terms) may be the other. The authors agree that computer corpora has led to the revolution of the lexicographic process, offering convincing examples again: Macmillan, Oxford Dictionaries, or the Collins COBUILD Corpus.²

A highly interesting case study based on the personal experience of the authors is presented in one of the sections, mentioning the LEXICA project, resulting in an online English–Romanian dictionary as the joint work of linguists and IT experts.³ Their aim is manifold, among which we can mention an enhanced awareness towards lexicographical, informational, and ethical aspects connected to online dictionary development. No wonder that the end of the chapter discusses legal and ethical problems connected to dictionary compilation.

The authors' table regarding the stages of dictionary compilation and related ethical and legal issues are thought-provoking in many respects. First, they signal that from the initial phase of planning, prospective compilers have to deal with copyright issues and the would-be content might require explicit permission. However, publicly available online sources as the starting point for dictionary entries may overlook these worries unless we have in mind a monolingual explanatory dictionary, which might have been the primary concern of the authors when drafting the table on page 278. Less stressful issues can be easily eliminated if credits are given to the team of compilers and we acknowledge previous contributions and references. Another view is to consider the words of a language as public property that can be used without restriction, leading to further remarks; one of them is that – obviously – “no two dictionaries can have words defined in exactly the same way”, strengthening our initial feeling that monolingual dictionaries are at stake. Furthermore, detecting plagiarism

1 A famous TED Talk in this respect is Erin McKean's *The joy of lexicography* with more than 850,000 views and 31 subtitles (https://www.ted.com/talks/erin_mckean_redefines_the_dictionary) as of February 2016.

2 A more detailed description is available at: <http://www.collins.co.uk/page/The+Collins+Corpus>, 27.02.2016.

3 Further details available at: <http://lexica.unitbv.ro/>, 27.02.2016.

may start from the *ten-word-rule* or the *test of the bugword*, an issue of growing concern in the case of amateur dictionary compilers without giving credit to their own ‘production’ but making them available online.

If we might add anything, we would have appreciated a separate discussion on multilingual dictionaries, especially in an English–Romanian and Romanian–English ethical and legal framework. Thus, as a preliminary conclusion, we are looking forward to a sequel to this volume when bilingual issues in an explicit Romanian context are analysed by the authors, who have indulged us with elaborated discussion within each previous chapter.

Chapter Seven presents a mirror to all the tackled issues so far and delves into dictionary criticism, trying to explain the “criteria of goodness” from a threefold perspective. Our expectations are fulfilled when we discover the definition of *dictionary criticism*, which is a process of “examination, analysis and evaluation of existing dictionaries”. This chapter offers joy to the reader further on as well because a well-positioned quotation partially exonerates us from the pressure of giving a final verdict about this conscientiously designed reference work:

“Reviewing a dictionary is a fraught exercise. For one thing, there is no way a single reviewer working under constraints of space can hope to do justice to a work that represents the product (usually) of a team of lexicographers working for a number of years.”⁴

The quotation above actually reflects our state of mind, realizing that the effort invested by Marinela Burada and Raluca Sinu and their LEXICA team cannot be rewarded in a couple of pages, but at least we would be happy to guide a certain niche audience towards this seminal work on lexicography. We tend to believe that the reading of this volume will boost the number of otherwise scarce dictionary reviews in Romania (p. 293) and (in)directly lead to an improved quality of dictionary compilations based on micro-, macro-, and interstructure-related criteria. From the users’ point of view, the knowledge of certain criteria, such as reliability, accessibility, or coverage may lead to a more conscious choice of a particular dictionary, even if we know that financial constraints may play a decisive role. This fact is acknowledged by the authors as well when drawing the conclusion: paper-based dictionaries have more positive features although used in fewer cases than online available ones. At a larger scale, although the mass-media canvasses for enhanced quality, one can more readily find appalling examples for dictionaries in an age when we have more tools available than ever to produce near-perfect ones. It is our firm belief that the present work is such an effective tool in the hand of a would-be dictionary compiler, especially when towards the end of the volume we could see that the authors offered a palette of 42

4 Kirkness, Alan (2004) “Review of three advanced learners’ dictionaries: Cambridge advanced learners’ dictionary (2003), Collins cobuild advanced learners’ English dictionary (2003), Longman dictionary of contemporary English (2003)”. In: *ELT Journal* 58(3): 294.

online English–Romanian dictionaries, not hiding the major drawback: they are the output of computer experts without the awareness of the metalexigraphic complexities.

Parsing process issues are also exemplified in a Romanian–English context, bringing into the picture the spreading nonchalance towards language-specific diacritical marks, especially in the case of electronic dictionaries, concluding that however poor results online dictionaries may return convenience and free-of-charge access are above professional considerations. Yet, there is at least one positive proof that an online dictionary may be professional enough, exemplified by the Romanian Explanatory Dictionary, DEX Online. The endnotes to this chapter contain all the 42 online dictionary sites at the time of the research, but the book is not over yet.

The Conclusions section is understandably confident that even if alternative reference tools may come into being instead of printed dictionaries “they will still be the products of lexicography”. Although the authors expressly want to raise students’ awareness towards dictionaries, we think that they will have a word to say among experts as well, including recent developments such as *e-lexicography*. We are also left with a nascent hope that in the near future compiling (e)-dictionaries will be funded by the governments of the implied languages to assure quality and dictionaries will be treated as national assets, offering free access to all the interested.

Throughout the book, we could enjoy much-debated topics within lexicography such as the differences between the products (Chapters 1–5) and processes (Chapters 6–7) as well as an evergreen tug of war whether lexicography is science, art, or craft (similarly to translation). The authors have made it clear from the very beginning that lexicography involves both products and processes, leaving us with the feeling that both aspects have been covered with proper professional humility during the two main parts.

Marinela Burada and Raluca Sinu managed to impress us to such an extent that even if they state that there is no single adequate definition for *the* dictionary, we definitely encourage the appearance of their mono- or bilingual (e)-dictionary as soon as possible. But their ‘story’ is not over with the conclusions as the icing on the cake is represented by the nearly two hundred reference entries of relevant resources, topped with 101 dictionaries and dictionary websites, a questionnaire and an index, resulting in a volume of 392 pages. Let us finish the review with an expression that might be used as a dictionary entry as well: *I raise my hat to you*.⁵

5 A possible first documented occurrence of the term comes from a letter by an admirer of Mark Twain, Len G. Westland, 1905, presented in R. Kent Rasmussen (ed.), *Dear Mark Twain*, University of California Press, 2013.



Variants of Identity – Identity in Change
Erzsébet Dani: Identitásgyarmatosítás Erdélyben.
Identitásdrámák és interkulturális stratégiák a Trianon
utáni székelymagyar irodalomban
[Colonization of Identity in Transylvania. Dramas of
Identity and Intercultural Communication in Székely-
Hungarian Literature after Trianon]
Pro-Print Publishing House, Miercurea-Ciuc, 2016

Review by: Katalin LAJOS

Sapientia University

Faculty of Economics, Socio-Human Sciences and Engineering, Miercurea-Ciuc,

Department of Human Sciences

lajoskati@yahoo.com

Erzsébet Dani's volume represents an interesting approach to twelve novels written by eight Hungarian writers between the two world wars. It is interesting from more points of view.

First of all, the chosen novels have some common particularities: most of them are written by "Székely"-Hungarians who were born in the eastern part of Transylvania, a region which was detached from Hungary and attached to Romania according to the terms of the Treaty of Trianon following World War I, in 1920. The second similarity is the main topic of the chosen novels: how the characters can (or cannot) manage their identity in a new socio-political context, when a new state authority tries by all means to "integrate" them into a new national identity.

Secondly, it is an interesting study due to the interdisciplinary approach to the subject: it fructifies the terminology and the conclusions of a wide range of social sciences in the interpretation of the types of identities and the strategies of the characters to manage their identity. It uses the theoretical background of the assimilation theories, the theory of colonialism-postcolonialism, various theories of identity, the theories related to the study of cultural memory, communication, and intercultural communication.

The book is structured into 20 chapters, the first chapter being a short introduction, with the last one containing a detailed bibliography. The rest of the chapters are structured in two distinct groups: chapters 2–6 treat the theoretical frame of the further discussions and the following chapters analyse twelve novels and sociographies from the interwar period, focusing on the issue of identity (Rózsa Ignác's *Született Moldovában* and *Anyanyelve magyar*, József Nyírő's *Az én népem*, *Néma küzdelem*, and *Uz Bence*, Áron Tamási's *Ábel* and *Szülőföldem*, György Böződi's *A rög alatt*, Elek Benedek's *Édes anyaföldem!*, Dezső László's *A kisebbségi élet ajándékai*, and Sándor Kacsó's *Vakvágányon*).

The entire book is characterized by a concise style, which is the strength of this writing: the author sticks to the proposed theme and is aware of the reader's possible questions all the time, answering them even before these questions could arise in the reader's mind. It is clearly specified in the *Introduction* that the collection of primary and secondary literature data was closed on the 16th of December 2013 and every theory, scientific term, or category is used only to the extent in which they can serve the analysis of the chosen works in the proposed context. The historical survey of the trauma of Trianon (Chapter 2), the short presentation of the history of the Székelys and the influence of this history on the Székely identity (Chapter 3), the national characterology of this ethnic group (Chapter 4), and the special attention paid to the situation of Hungarians in "inner" diaspora serve to understand better the political-historical-sociological environment, in which the writers and their characters are moving. These are important chapters mainly for those who are not familiar with this historical period and region. Chapter 6 offers a 38-page presentation of theoretical backgrounds used in literary interpretation. The author thinks that the theories of assimilation, their historical, demographical, and socio-psychological aspects are useful to the proposed analysis even though it is heavily charged ideologically. She mentions numerous authors related to this theoretical frame, presents several models which describe the phenomena of assimilation (e.g. M. Gordon's model, J. M. Yinger's model, B. B. Hess's model), and selects some useful notions such as the terms of ethnic group, ethnic minority and majority, cultural assimilation, dissimilation, acculturation, segregation, amalgamation, etc. In a similarly succinct way, the author makes a survey of the other theories mentioned by me in the third paragraph of this text and she specifies to what extent they can be used in the analyses of the chosen writings.

I will not make a detailed presentation of the following eleven chapters; however, I have to say that the order in which the previously mentioned writings are presented follows the types of identity from simple to complex, the reactions of the characters to the changed situation from univocal attitudes to problematic or ambiguous ones. Every chapter also lays emphasis on the existence or non-existence, capacity or incapacity of intercultural communication,

which is seen as a warrant for preserving identity and surviving in a (mostly unfriendly) intercultural context. The types of identities are described by terms as “uncolonizable identity” in the case of the trilogy of *Ábel* and *Uz Bence*, “fragile balance of identity” and “climbing colonization of identity” (the case of Elek Benedek’s and Áron Tamási’s autobiographical works), “the confronting management of identity” (in Sándor Kacsó’s novel), “intercultural management of identity” (in Rózsa Ignác’s novels), “non-motivated collective identity” and “consciously assumed collective identity” (in József Nyírő’s novel *Az én népem*), or “deteriorating roots of identity” (in György Böződi’s *Romlás*).

For all the characters presented in this survey, Trianon was also a personal drama beyond being a collective one; the after-war situation challenged their personal identity and forced them to find an appropriate response to this challenge. The various strategies used by them to present, reinforce, change, or hide identity are well-known for many (if not all) readers who belong to the Hungarian minority in the neighbouring countries of Hungary. Even though the author of the present book never makes any reference to actual political or cultural scenes, the Székely-Hungarian reader (as I am, for instance) cannot help but make a comparison to actual situations, when even in the new millennium we can experience similar situations. This fact shows, on the one hand, the actuality of the literature of these canonic writers and, on the other hand, it warns us of the fact that even today, almost a hundred years later, identity is a fragile entity in this part of the world.

In conclusion, I would say that the accuracy of this study legitimates the title, which at the first glance may appear too bold: colonization of identity. The Eastern European reader who is a member of a minority is not used to this kind of “hard terms”. Maybe it is time to face the facts as they are, to name the facts by their “names”, and an interdisciplinary study can offer the proper terminology to do that. I would recommend this volume to a wide range of specialists (literary historians, historians, anthropologists, and sociologists), but also to all those who are interested in an overview of the subject of identity in a certain historical context.

Acta Universitatis Sapientiae

The scientific journal of Sapientia University publishes original papers and surveys in several areas of sciences written in English.
Information about each series can be found at
<http://www.acta.sapientia.ro>.

Editor-in-Chief
László DÁVID

Main Editorial Board

Zoltán KÁSA
Laura NISTOR

András KELEMEN

Ágnes PETHŐ
Emőd VERESS

Acta Universitatis Sapientiae Philologica

Executive Editor

Béla BÍRÓ (Sapientia University, Romania)
birobela@sapientia.siculorum.ro

Editorial Board

Zoltán ABÁDI-NAGY (University of Debrecen, Hungary)
Neil BALDWIN (Montclair State University, USA)
Attila IMRE (Sapientia University, Romania)
Daniela IONESCU (Bucharest University, Romania)
Géza KÁLLAY (Eötvös Loránd University, Hungary)
Péter PASTOR (Montclair State University, USA)
Zsuzsa TAPODI (Sapientia University, Romania)

Assistant Editor

Krisztina-Mária SÁROSI-MÁRDIROSZ (Sapientia University, Romania)



Sapientia University



DE GRUYTER
OPEN



Scientia Publishing House

ISSN 2067-5151
<http://www.acta.sapientia.ro>

Instructions for authors

Acta Universitatis Sapientiae, Philologica publishes original, previously unpublished articles in the wide field of philological studies, and it is published in 3 volumes a year.

All papers are to be submitted in English, in A4 Word format, to be peer reviewed. Submissions are to be made to the following e-mail address:
philologica@sapientia.siculorum.ro.

Authors are also requested to submit the following information: academic affiliation, contact e-mail address. Articles should be between 6000 and 8000 words long. Detailed information regarding the general style and referencing format can be found at the address: <http://www.acta.sapientia.ro/acta-philolo/philologica-main.htm>

Submitted papers should not be considered for publication by other journals. The author is responsible for obtaining, if needed, the permission for publication of peer authors or other institutional authorities. The Editorial Board disclaims any responsibility.

Each author is entitled to one issue containing his/her paper free of charge.

No reprints are available.

The reviewers of this number:

Yvette JANKÓ-SZÉP (Babeş–Bolyai University, Cluj)
Borbála ZSEMLYEI (Babeş–Bolyai University, Cluj)
Attila BENŐ (Babeş–Bolyai University, Cluj)
Zsuzsanna AJTONY (Sapientia University, Miercurea Ciuc)
Fazakas NOEMI (Sapientia University, Târgu-Mureş)
Attila IMRE (Sapientia University, Târgu-Mureş)
Róbert ELEKES (Transilvania University, Braşov)
Andrea PETERLICEAN (Sapientia University, Târgu-Mureş)
Attila KELEMEN (Sapientia University, Târgu-Mureş)
Krisztina-Mária SÁROSI-MÁRDIROSZ (Sapientia University, Târgu-Mureş)
Imola NAGY (Sapientia University, Târgu-Mureş)
Gabriella KOVÁCS (Sapientia University, Târgu-Mureş)

Contact address and subscription:

Acta Universitatis Sapientiae, Philologica
RO 400112 Cluj-Napoca, Romania, str. Matei Corvin nr. 4.
E-mail: philologica@sapientia.siculorum.ro

Printed by Idea Printing House

Director: Péter Nagy