

Proper Names in Romanian Fixed Expressions: Challenges in Translation

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Abstract

The article investigates several aspects of Romanian fixed expressions containing proper names in order to approach the thorny issue of their translation into English. After surveying some features of proper names and fixed expressions that may prove relevant in translation theory and practice, a corpus of Romanian samples is assembled and discussed. The purpose of the analysis is to underline the linguistic, functional and cultural dimensions of such expressions and to suggest possible translation strategies.

Keywords: *culture-specificity, fixed expressions, proper names, translation strategies*

Preliminaries

The centrality of proper names (henceforth PNs) in disciplines such as philosophy, logic, psychology, sociology, geography, history, politics, anthropology, cultural studies and linguistics is already established. Linguists (e.g. Allerton 1987, Gary-Prieur 1994, Tomescu 1998, Lehrer 2006, Anderson 2007, Langendonck 2007) have acknowledged the relevance of onomastics from a variety of viewpoints, although overall theoretical perspectives have taken precedence over investigations of interlanguage or culture-specific aspects.

This article confines the focal point to PNs that belong to Romanian phraseological units. PNs are included in fixed expressions, understood *lato sensu*, alongside other culturally relevant terms, as tokens of cultural, linguistic, geographical, ethnic and social identity. As such, they become issues worth pondering upon in translating language in its socio-cognitive dimension.

Only a few studies (Newmark 1981, Bantaș 1994, Fourment-Berni Canani 1995, Pierini 2006) have paid heed to the integration of PNs as a specific category in the translation process. Given this scarcity of research in the targeted area, the issue of the translatability of fixed expressions with embedded PNs remains a moot question, all the more so when Romanian becomes the Source Language (SL) and English the target language (TL).

Key concepts: proper names and fixed expressions

In order to succinctly introduce the nature of proper names, and thus outline the features of the PNs that serve as ingredients of the Romanian set phrases to be discussed, I will rely on Jonasson's cognitivist approach (1994). The status and

functioning of PNs (abbreviated Npr in French) are, in her view, connected to their major cognitive role:

[...] les Npr nous permettent d'isoler des entités uniques et spécifiques, en nommant des particuliers perçus à l'intérieur des catégories établies. Ils nous aident à structurer et à mémoriser un savoir spécifique à côté du savoir général systématisé par les catégories conceptuelles [...] Ainsi la fonction cognitive fondamentale du Npr serait de nommer, d'affirmer et de maintenir une individualité (Jonasson 1994, 16-17).

This central cognitive function delivered by PNs is claimed to be the source and the foundation of other roles played by PNs, i.e. the vocative and the referential functions (Jonasson, 1994, 18). Moreover, Jonasson's study (1994, 22-24) finds the notion of proper name compatible with a radial category configuration, where the most prototypical members fulfill the following requirements: a) they are capitalised; b) they have invariable forms; c) they do not allow determiners when used referentially; d) they do not have a lexical meaning; e) they are mono-referential in the discourse; f) they are monolexemic; g) they are untranslatable. The latter claim is further refined by Vaxelaire (2005, 3), who asserts that

Du point de vue de la traduction, contrairement à l'idée reçue qui voudrait que le nom propre soit intraduisible, le contexte (et à un niveau supérieur le genre textuel) dicte souvent le choix de modifier ou de conserver un nom propre dans la langue cible.

The insertion of proper names in idiomatic and fixed expressions makes matters even more complex. Idioms and set phrases do not regularly cross language boundaries, due to their non-compositionality or to the mismatch between the literal meaning of the phrase itself and the figurative meaning arising out of the idiom's common use.

As a consequence of subscribing to a radial categorisation of the class of PNs, features a) to g) above need to be parameterised from case to case. Thus, capitalisation is often considered to be optional for the Romanian PNs *Dumnezeu* (e.g. *a se duce în plata lui Dumnezeu/ domnului; cu Dumnezeu; în știrea lui Dumnezeu*), *Dunăre* (*dunăre de mâniaș*), *Evanghelie* (*literă/ cuvânt de evanghelie*), *Paște*, *Crăciun* (*din paști în crăciun*) in a whole series of set phrases. PNs also display restricted or variable forms (e.g. *Domnul* - nominative, *Domnului* - genitive, dative; *Doamne* - nominative, vocative; *Paște/ Paști*). Sometimes, despite their retraceable PN origin, they are pushed into the grammatical class of common nouns, e.g. *brașoave* (*a spune brașoave*), *bacăul* (*a-și găsi bacăul*), *iordane* (*a umbla cu iordane*) etc. A lexical meaning is discernible in such monolexemic or plurilexemic PNs as *Cremene*, *Țepes*, *Vodă*, *Mama Pădurii*, *Sfântul Bartolomeu*, *Sfântu-Așteaptă*.

Phraseology studies have revealed that divergent, common and recurrent aspects of a people's daily life (e.g. body parts, animals, food items, weather phenomena, common objects, etc.) are included in fixed expressions. Continuing this list of idiomatic frames, PN-based fixed expressions arise from a variety of sources, including proverbs and sayings, typical spoken or bookish formulae, deprecatory or humorous lines, historical or biblical references, regional or familiar conventions. Typically, fixed expressions are to be understood as

holistic units of two or more words. These include frozen collocations, grammatically ill-formed collocations, proverbs, routine formulae, sayings, similes. Fixed expression also subsumes idioms [...] Fixed expression, like idiom, is unsatisfactory as a term since [...] many fixed expressions of these types are not actually fixed... (Moon 1998: 2).

The sources and the structures of fixed expressions and both the SL and the TL resources may contribute to the understanding of the challenges encountered by the translator in his/ her task, which is often perceived as a problem-solving exercise (cf. Pierini 2001).

Corpus content

How far the deep cultural connotations, the formal linguistic properties and the finely-tuned stylistic constraints push the limits of translation is worth discussing based on a corpus of PN-based idiomatic samples. The corpus available for the subsequent analysis is made up of PN-centred fixed expressions collected from four specialised dictionaries (Bantaş et al. 1994, Berg 2008, Duda et al. 1985, Dumistrăcel 1997). The total number of collected expressions amounts to 234 set phrases.

A. Formally, the PNs in the corpus display a tendency towards capitalisation, although non-capitalised instances do occur. Such non-capitalised forms are *bacăul*, *dunăre*, *paşte/ paşti*, *crăciun*, *evanghelie*.

- (1) a. *a-şi găsi bacăul*
 b. *dunăre de mânios / mânios dunăre*
 c. *la paştele cailor*
 d. *din paşti in crăciun*
 e. *literă/ cuvânt de evanghelie*

Although in a cognitivist light these count as more peripheral terms within the category of PNs, having unstable spelling conventions, they are held to be common nouns in traditional linguistic approaches.

The most frequent double spelling forms belong to the category of PNs that include *Dumnezeu/ Domnul/ Doamne* or *dumnezeu/ domnul/ doamne* as a keyword:

- (2) a. *a merge cu Dumnezeu înainte*
 b. *a adormi întru Domnul*
 c. *a-i tot da cu Doamne-ajută*
 d. *bătut de dumnezeu*
 e. *a părăsi (pe cineva) în mila domnului*
 f. *doamne-apără!*

B. Structurally, the formal flexibility criterion reveals that the data may be assigned to different phraseological types:

- stable idiomatic expressions:

- (3) a. *tufă de Veneția*
 b. *turnul Babel*
 c. *Sesam, deschide-te!*
 d. *bine că a dat Dumnezeu!*
 e. *arca lui Noe*

- partially variable idiomatic expressions:

Variations may arise from fluctuations in the very proper name (4), in another phrasal element (5), or between a proper name and a substitute (6):

- (4) a. *ca în sânul lui Avram / lui Dumnezeu*
 b. *tronc, Marico / Marghioalo!*
 c. *țara lui Cremene / lui Papură-Vodă*

- d. a nimerit orbul Brăila/ Suceava*
e. de când Adam Babadam / cu moș Adam
f. a umbla teleleu Tănase/ Ispas!
- (5) *a. Dumnezeu să-l ierte/ odihnească!*
b. a pleca / merge/ porni cu dumnezeu
c. a fi teleleu / talălău Tănase
d. ca fasolea / braga în ziua de Paști
e. (va fi) cum va da / vrea dumnezeu
- (6) *a. va curge multă apă pe Dunăre / pe gârlă*
b. cât îi lumea / Prutul și pământul
c. a ști pe dinafară / pe de-a rostul / pe de rost / ca pe apă / ca apa / ca pe Tatăl Nostru

- substantially variable idiomatic expressions, i.e. expressions with multiple replaceable elements, PNs included:

- (7) *a. a lăsa / da / părăsi (pe cineva) în mila domnului / a lui Dumnezeu*
b. a-și băga / vârî capul sănătos / teafăr / zdravăn sub evanghelie
c. ferească Dumnezeu / Doamne ferește/ ferit-a sfântul !
d. din an în paști / din paști în crăciun
e. a o nimeri / da / vârî / potrivi ca Ierimia / Ivan / ca neica Stan cu oiștea-n gard
f. a se duce în plata lui Dumnezeu / domnului / cu Dumnezeu / în știrea lui dumnezeu

C. According to the number of PNs inserted in the fixed expression, the corpus samples may be classified as:

- one PN-centred expressions:

- (8) *a. numai Dumnezeu știe*
b. fuga în Egipt
c. țara lui moș Ene
d. Arsene te cheamă!
e. a crește Dunăre

- two PN-centred expressions:

- (9) *a. ce mi-e Tanda, ce mi-e Manda*
b. a purta pe cineva de la Ana la Caiafa
c. a apărea ca Minerva din capul lui Iupiter
d. de la Capitoliu la stânca Tarpeiană nu-i decât un pas
e. între Scila și Caribda
f. Crăciunul sătul, Paștele fudul

D. Morpho-syntactic considerations reveal that the corpus samples are attributable to one of the following clusters:

- Fixed noun phrases that exhibit mainly the structures *noun + genitive* or *noun + postmodifier*:

- (10) *a. oastea lui Papuc*
b. Stan pățitul
c. acarul Păun
d. insula lui Calipso
e. oastea lui Papuc

- Fixed adjectival phrases:

- (11) a. *bătut de Dumnezeu*
 b. *mânios dunăre*
 c. *dat în paște / în paștele măsii*
 - Fixed verb phrases:
- (12) a. *a prinde pe Dumnezeu de un picior*
 b. *a mânca ca în târgul lui Cremene*
 c. *a bate toba în Moldova sa se audă la Craiova*
 d. *a merge la Canossa*
 e. *a turna pe cineva la hârdăul lui Petrache*
 - Fixed prepositional phrases:
- (13) a. *din gardul Oancei*
 b. *în brațele lui Morfeu*
 c. *ca-n codrul Vlasiei*
 d. *de la Adam și Eva*
 e. *în costumul lui Adam (și Eva)*
 - Fixed sub-clauses (14 a-c) or main clauses (14 d,e):
- (14) a. *de când cu moș Adam*
 b. *încotro te-a îndreptat Dumnezeu*
 c. *cât să zici Doamne-ajută*
 d. *Să mă bată Dumnezeu dacă ...*
 e. *Dar-ar Domnul să ...*
 - Fixed binomial expressions:
- (15) a. *ori Stan, ori căpitan*
 b. *între Scila și Caribda*
 c. *din paști în crăciun*
 - Fixed proverb-like expressions:
- (16) a. *dacă-i dai nas lui Ivan el se suie pe divan*
 b. *daca nu vine muntele la Mahomed, se duce Mahomed la munte*
 c. *până la Dumnezeu te mănâncă sfinții*
 d. *fereste-mă, Doamne, de prieteni, că de dușmani mă feresc singur*
 e. *glasul poporului e glasul lui Dumnezeu*
 - Fixed exclamations:
- (17) a. *Să-ți ajute Dumnezeu!*
 b. *Dumnezeu mi-e martor!*
 c. *Ferească Dumnezeu!*
 d. *Să te trăiască Dumnezeu!*
 e. *Dumnezeule mare!*
 - Fixed sentences:
- (18) a. *Dormi, Brutus?*
 b. *Drumul istoriei nu este trotuarul Perspectivei Nevski.*
 c. *Judecatori mai sunt doar la Berlin!*
 d. *Sesam, deschide-te!*
 e. *Xerxes biciuie marea.*

E. The nature of PNs embedded within the corpus set phrases varies too. The selected corpus includes:

- language-specific Romanian first names:
 (19) a. *Marta cu noua cojoace*

- b. Tronc, Marico/ Marghioalo!*
- c. anteriul lui Arvinte*
- d. cuiul lui Pepelea*
- e. a ține Andreiul*
- f. Stan pățitul*

- language-specific Romanian surnames (possibly also first names):

- (20) *a. acarul Păun*
b. a da ceva cu ocaua lui Cuza
c. e un Cațavencu
d. țara lui moș Ene
e. a turna pe cineva la hârdăul lui Petrache
f. a umbla teleleu Tănase/ Ispas

- language-specific foreign anthroponyms:

- (21) *a. Ianus cu două fețe*
b. laurii lui Miltiade
c. mama Gracchilor
d. minciunile lui Münchhausen
e. oile lui Panurge

- language-specific Romanian toponyms:

- (22) *a. a crește Dunăre*
b. cât îi Prutul și pământul
c. a spune brașoave
d. a-și găsi bacăul
e. a da bir cu fugiții în Balta

- language-specific foreign toponyms, transposed as exonyms into Romanian:

- (23) *a. a trece Rubiconul*
b. a avea / găsi rude la Ierusalim
c. trâmbițele Ierihonului
d. ultimele zile ale Pompeiului
e. drumul Damascului

- language-specific multilexemic PNs:

- (24) *a. în țara lui Papură-Vodă*
b. la Sfântu-Așteaptă
c. noaptea Sfântului Bartolomeu
d. Mama Pădurii
e. vrabia Mihai Viteazul
f. de când Adam Babadam

F. Last but not least, an incursion into the origin and explanatory remarks of idiom or set phrase coinage provides the following insights into the corpus samples:

- proverbs and sayings:

- (25) *a. cine umblă la Crăciun în cămașă la Paști umblă cu cojoc*
b. dacă-i dai nas lui Ivan el se suie pe divan
c. Dumnezeu dă, dar nu aduce acasă
d. până la Dumnezeu te mănâncă sfinții
e. a bate toba în Moldova sa se audă la Craiova

- literary/ poetic quotations:

- (26) *a. Cum nu vîi tu, Țepes doamne!*

- b. Voi sunteți urmașii Romei?*
- c. Capul lui Moțoc vrem!*
- d. e un Cașavencu*
- e. drumul istoriei nu este trotuarul Perspectivei Nevski*

- religious knowledge:

- (27) *a. să nu iei numele Domnului în deșert*
- b. a lua Paști*
- c. Toma necredinciosul*
- d. arca lui Noe*
- e. judecata lui Solomon*

- national and universal historical events/ places/ characters:

- (28) *a. ultimele zile ale Pompeiului*
- b. noaptea Sfântului Bartolomeu*
- c. sabia lui Damocles*
- d. memorie à la Seneca*
- e. a merge la Canossa*

- mythological knowledge:

- (29) *a. a apărea ca Minerva din capul lui Iupiter*
- b. arcul lui Ulise*
- c. chinurile lui Tantal*
- d. cutia Pandorei*
- e. firul Ariadnei*

- famous or notorious people/ situations:

- (30) *a. neamul lui Hâncu*
- b. Vodă vrea și Hâncu ba!*
- c. acarul Păun*
- d. funeraliile lui Alexandru*
- e. oul lui Columb*

- slips of the tongue:

- (31) *a. vrabia Mihai Viteazul* (originally the proverb *Vrabia mălai visează*)

- fairytales and folklore:

- (32) *a. Mama Pădurii*
- b. Sesam, deschide-te!*
- c. minciunile lui Münchhausen*
- d. lampa lui Aladin*
- e. poftă/ sete de Gargantua*
- f. cojoacele babei Dochia*

- knowledge about crucial scientific discoveries:

- (33) *a. sistem Clayton*
- b. mărul lui Newton*
- c. a descoperi America*
- d. metoda lui Coue*
- e. grăuntele de nisip al lui Pascal*

Challenges and solutions in translation

Krings' (1986, 18) definition of translation strategies as the "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task" captures the essentially consciousness-based effort involved in professional translation.

The translation of fixed expressions falls within the class of local translation strategies (cf. Bell 1998, 188) or procedures (Newmark 1988), i.e. policies available for the translation of text segments. Drawing on the procedural frameworks adoptable in translation put forth by Vinay and Darbelnet (1973), Newmark (1981, 85-91; 1988, 81-93) and Delisle (1999), I claim that the procedures suitable for the translation of the Romanian idioms in the selected corpus include:

S1. *Literal translation*, i.e. the through-translation of the elements of the idiom

English is sometimes similarly equipped to render noun phrase idioms, especially when they contain genitive constructions and they include PNs that belong to the world's stock of widespread knowledge of religions, myths, arts or history. This one-to-one correspondence varies minimally in the choice of the synthetic or analytical genitive forms in English. The exact parallelism is diachronically motivated by the same linguistic source (Latin, Greek, etc.) that yielded the idioms as such in both Romanian and English:

- (34) a. *zidurile Ierihonului* = *the walls of Jericho*
 b. *fuga în Egipt* – *bibl. the Flight into Egypt*
 c. *somnul lui Endimion* = *Endymion's sleep*
 d. *surâsul Giocondei* = *Mona Lisa's smile*
 e. *lampa lui Diogene* = *Diogenes' lamp*

It is notable that the PN in the SL has a phonetically and orthographically similar, yet not identical equivalent in the TL.

S2. *Transposition*, i.e. the change in the grammatical pattern in the SL so as to effect the idiomatic meaning in the TL

Transpositions have been noted in the interchange between various grammatical patterns – the postmodifier being replaced by a genitive in *a*), the noun phrase being turned into a compound adjective in *b*):

- (35) a. *ochi de Argus* = *Argus' eyes*
 b. *Ianus cu doua fete* = *Janus-headed*

S3. *Equivalence*, i.e. a meaning-focused policy whereby the SL idiom is replaced by a TL one which accounts for the same situation, even though there is no formal or semantic correspondence between them

- (36) a. *de la Ana la Caiafa* = *from pillar to post*
 b. *a trăi ca Doamne ferește* = *to lead a dog's life*
 c. *a o nimeri / da / vâri / potriveți ca Ierimia / Ivan / ca neica Stan cu oișteana gard*
 = *to put one's foot in it*
 d. *mânios dunăre* = *boiling/ bubbling with rage; in a violent temper; as cross/sulky/surly as a bear (with a sore head); hot under his collar*
 e. *în costumul lui Adam (și Eva)* = *in one's birthday suit; (familiar) in buff*

S4. *Descriptive equivalence*, i.e. the neutralisation and generalisation of the SL idiom and the PN by using a description

- (37) a. *Stan pătitul = a man that has been through the mill*
 b. *secretul lui Polichinelle = open secret; (familiar) that's private property*

S5. *Cultural equivalence*, i.e. replacing a cultural word (the PN) by a TL one, although it is not an altogether accurate equivalent

- (38) a. *țara lui mos Ene = the land of Nod*
 b. *iși scutură baba Dochia cojocul = mother Carey is plucking her geese*
 c. *a trecut mos Ene pe la gene = the sandman / the dustman is coming / is about*
 d. *la Paștele cailor = F. when two Sundays come in a week; when the pigs begin to fly; when the Ethiopian changes his skin, on St. Tib's eve*

S6. *Modulation*, i.e. variation through change of viewpoint or category of thought with respect to the SL idiom

In (39), modulation affects the specificity of the alternatives *God/ Heaven/ Goodness*, the perspective *a da/ to please*, present tense versus modal verbs, singular (*ce-i*) versus plural (*the things that are*):

- (39) a. *Ferească Dumnezeu! = God/ Heaven forbid!*
 b. *Dumnezeu știe! = Goodness knows ! (solemn) God/ Heaven knows !*
 c. *dacă dă Dumnezeu = (if it) please God*
 d. *dacă nu vine muntele la Mahomed, se duce Mahomed la munte = if the mountain will not come to Mohammed, Mohammed must go to the mountain*
 e. *a da Cezarului ce-i al Cezarului = to render Caesar the things that are Caesar's*

S7. *Recasting*, i.e. changing the word order in the ST in order to conform to the TL idiomatic constraints

- (40) a. *Numai Dumnezeu știe! = God only knows!*

S7. *Explicitation*, i.e. introducing precise details into the TT for clarity's sake

In (41a), possessive adjectives and modal verbs are added in the English idiom:

- (41) a. *Ferește-mă, Doamne, de prieteni, că de dușmani mă feresc singur = God defend/ deliver me from my friends, from my enemies I (can/will) defend myself*

S8. *Omission*, i.e. suppressing elements in the SL idiom

The adverbial of place is left out in the TL idiom (42a), while the Romanian PN is generalised to a personal pronoun in (42b):

- (42) a. *l-a strâns Dumnezeu de pe pământ = he is with God*
 b. *dacă-i dai nas lui Ivan el se suie pe divan = give him an inch and he'll take an ell/ a mile*

S9. *Notes*, i.e. the addition of additions or glosses within or at the end of the text to supply additional information

Notes are likely to be inserted when the expressions translated into a foreign language originate from a Romanian author's work, as in

- (43) a. *Cum nu vii tu, Țepeș doamne!*
 b. *Voi sunteți urmașii Romei?*
 c. *Capul lui Moțoc vrem!*

d. e un Cațavencu

Phraseological dictionaries often provide multiple translation variants, which typically include a close literal rendering of the fixed phrase and a plethora of functional or cultural equivalents. The mismatch between the frequency, register, style or dialect characterising the equivalent phrases in the SL and TL is provided via code-oriented information (e.g. *rare, familiar, American, etc.*):

(44) *a. ca în sânul lui Avram / lui Dumnezeu = in Abraham's bosom ; in clover ; in a safe berth*

b. între Scila și Caribda = between hammer and anvil; between the beetle and the block; between Scylla and Carybdis; between the devil and the deep/ blue sea; (familiar) between wind and water; between the upper and the nether millstone; on the horns of a dilemma

c. a clădi castele în Spania = to build castles in Spain/ in the air; to cast beyond the moon; (rare) to limn on the water

d. de când Adam Babadam / cu moș Adam = 1. in the days of old/ yore 2. time out of mind; from time immemorial ; (familiar) since Adam (Amer. was a boy)

Strategies S1 to S9 discussed so far exhibit a variable degree of focus towards the SL and TL, respectively. Literal translation (S1) and notes (S9), for example, are attracted by the SL-orientation end of the translation strategies cline (Newmark 1988), while the remaining strategies (S2 to S8) work in TL-focused functional communication. Thus, expressions with rich national and linguistic features and with language-specific PNs, lend themselves to two divergent treatments in translation, i.e. to either an alienation or an adaptation approach. No solution is ratable as the perfect one, for “in translating both alienation and adaptation are valid in their own right if one takes into consideration the type of texts, the purpose of translation as well as the readers” (Qiu, 2002).

Confirming Leppihalme's (1997, 79) set of strategies for translating the proper name allusions, the Romanian corpus investigation confirms that, in the translation of PN-based set phrases, the PN may be subjected to:

- a *retention* strategy, whereby the PN is preserved with or without explicitation or formal changes:

e.g. *călcâiul lui Ahile = Achilles' heel*

Să-ți ajute Dumnezeu! = May God help you!

- a *replacement* strategy, so that a better suited TL equivalent is used:

e.g. *țara lui mos Ene = the land of Nod*

își scutură baba Dochia cojocul = mother Carey is plucking her geese

- an *omission* strategy, which leads either to its complete erasure or to its replacement with a functionally viable element:

e.g. *păcat de Dumnezeu! = it is a great pity! It is a thousand pities!*

Stan pățitul = a man that has been through the mill

Conclusions

Overall, the translation of PN-based fixed expressions from Romanian into English entails a complex analytical process in which grammatical, stylistic, cultural, and functional de-codings and re-codings are chained. The multitude of examples surveyed highlights the necessity to reconceptualise translation not only as language

transposition, but also as cultural dialogue. The relevance of the cultural dimension in the interpretation of fixed expressions and in the search for accurate and effective equivalents in the TL imposes new challenges to the translator's competences, so that bilingualism should work in sync with multiculturalism.

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Nume proprii în expresii fixe românești: provocări în traducere

Rezumat

Articolul investighează aspecte ale expresiilor fixe românești care conțin nume proprii cu scopul de a aborda spinoasa problemă a traducerii acestora în limba engleză. După ce sunt prezentate unele trăsături ale numelor proprii și ale expresiilor fixe care se pot dovedi relevante în teoria și practica traducerii, este constituit și discutat din mai multe perspective un corpus de exemple românești. Scopul analizei este de a sublinia dimensiunile lingvistice, funcționale și culturale ale acestor expresii fixe și de a sugera posibile strategii de traducere.