

CONFERINȚA

DISCURS CRITIC ȘI VARIAȚIE LINGVISTICĂ

Traducerea ca interpretare: perspective teoretice, problematizări și aplicații

ediția a XI-a

26-28 MAI 2022

PROGRAMUL
CONFERINȚEI *DISCURS CRITIC ȘI VARIAȚIE LINGVISTICĂ*

ediția a XI-a

JOI, 26 MAI 2022

9.30-10.00 HOLUL CENTRAL, CORPUL A

Înregistrarea participanților

10.00-11.30 AMFITEATRUL „D. LEONIDA“, CORPUL D

Ceremonia de acordare a titlului de DHC Doamnei Prof. univ. dr. Otilia HEDEȘAN, Universitatea de Vest din Timișoara

Cod de acces: meet.google.com/xey-utic-rrr

12.30 – 15.00 Pauză

15.00 – 19.00 Prezentări pe secțiuni

VINERI, 27 MAI 2022

9.00 – 13.00 Prezentări pe secțiuni

12.30-13.00 Lansare de carte

13.00 – 15.00 Pauză

15.00 – 17.00 Secțiune specială de dezbateri, moderată de Matei VIȘNIEC

17.00 – 19.00 Prezentări pe secțiuni

SÂMBĂȚĂ, 28 MAI 2022

9.00 – 12.30 Prezentări pe secțiuni

12.30 – 13.00 Pauză

13.00 – 16.00 Prezentări pe secțiuni

16.00 – Încheierea lucrărilor

PROGRAM PE SECȚIUNI

JOI, 26 MAI 2022, 15.00 – 19.00

SALA SENATULUI, CORPUL A

COD DE ACCES: meet.google.com/xey-utic-rrr

Experiențe regionale și discurs național. Restituiri târzii:

Elena Niculiță-Voronca și Mihai Lupescu

(responsabil de secțiune - prof. univ. dr. **Otilia HEDEȘAN**)

(panel cu caracter aniversar, organizat la 160 de ani de la nașterea Elenei Niculiță-Voronca și la 100 de ani de la încetarea din viață a lui Mihai Lupescu)

PARTEA ÎNTÂI: ELENA NICULIȚĂ-VORONCA

Moderator: Cosmina Timoce-Mocanu

15.00 – 15.30 Prof. univ. dr. Mircea A. DIACONU, Universitatea „Ștefan cel Mare” din Suceava

Zaharie Voronca. Portret din fragmente/ Zaharie Macovei. A Portrait from Fragments

Abstract: One of the five martyrs of the „Arboroasa” group (he was imprisoned for 11 weeks on charges of „crime” against the Austro-Hungarian Empire), Zaharie Voronca is a figure almost unknown even among specialists in Bucovina. The aims of our presentation are: 1. To reveal his possible social, cultural, moral options, common with those of the folklorist Elena Niculiță Voronca, his wife; 2. To draw attention to the possible arguments for the paternity of a study signed „A Bucovinian”, published in 1904, usually attributed to someone else; 3. To build the moral profile of the one considered a „fierce” defender of the Romanians in Bucovina. Without being based on archival research, the presentation discusses and questions different points of view regarding Zaharie Voronca, being an attempt to systematize and interrogate the existing sources.

Given that Zaharie Voronca was the husband of Elena Niculiță-Voronca (to whom the panel is dedicated, on the occasion of the 160th anniversary of her birth), the presentation is contextual.

15.30 – 16.00 Drd. Elena PASCANIUC, Universitatea „Ștefan cel Mare” din Suceava

Elena Niculiță-Voronca, „Datinile și credințele poporului roman adunate și așezate în ordine mitologică” (1903). Destinul cărții oglindit în presa vremii / Elena Niculiță Voronca, „Datinile și credințele poporului român adunate și așezate în ordine mitologică” (1903). The fate of the book mirrored in the press of the time

Abstract: In the main summary that the “Literary Junimea” (Cernăuți, the first series, 1904-1914) publishes in the first years, there is a section entitled firstly “Folklore” (1905), then “Folklore” (1906) and “Folklore” (1907) where there are mentioned very well-known names at the time: Sim. Fl. Marian, Dimitrie Dan, I. G. Sbiera, Elena Niculiță-Voronca, Artur Gorovei, but also many unknown people in this field of folklore. Since 1908, this section hadn’t been anymore in the summary and the explanation for giving it up is, undoubtedly, related to the premature loss of Sim. Fl. Marian, the editorial stuff of the magazine thus, recognizing, in addition that he was the only one who, by his own signature and valuable folklore materials, justified the specially dedicated section. Changing its entitlings through numerous and valuable published writings that it comprised, the section offered its readers (between 1904 and 1907) an appropriate image about the folkloristic activity of the time in Bukovina.

In 1903, in Cernăuți, the volume *Datinile și credințele poporului român adunate și așezate în ordine mitologică* written by Elena Niculiță-Voronca appears. Surprisingly, there is almost nothing written about it in the pages of “Literary Junimea”. It is only at the beginning of 1905 that it is mentioned, in fact, as a literature volume for youth, “*Zece povești scoase din cartea Datinile și credințele poporului român,*” in the author’s publishing house (Mihalcea, Cernăuți, 1905, p.75). The distinguished folklorist is worth being recognized rather for continuing writing didactic literature for youth.

What are the possible explanations for this ignorance/misunderstanding in her native town, in Cernăuți, of the editorial appearance of an author considered “one of the most important leaders and most prolific authors when speaking about folklore?” Especially when the author desired to be awarded with an Academy prize? Her very writing in the only literary magazine of the moment in Bukovina is “discreet” in comparison with the above assessment. I also asked myself to what extent the press of the time (from Bukovina and from Romania too, in which Elena Niculiță-Voronca published more constantly) could clear up through possible articles about the book and on how the appearance of this monumental volume was received, or on the contrary, if by not promoting the book she did not contribute to the step-fate that until recently it had followed the collection/ gathering together of the author from Bukovina.

In my paper, I try to reply to these questions, having in mind some memorable articles written by Elena Niculiță-Voronca and published in the press in Bukovina.

16.00 – 16.30 Prof. univ. dr. Otilia HEDEȘAN, Universitatea de Vest din Timișoara

*Provocările sistematizării tradițiilor. Un caz: Elena Niculiță-Voronca/
The Challenges on Systematizing Traditions. A Case Analysis: Elena Niculiță-Voronca*

Abstract: Elena Niculiță-Voronca has published, in 1903, the book *Datinile și credințele poporului român adunate și așezate în ordine mitologică (Customs and Beliefs of Romanian People Gathered and Arranged in Mythological Order)*. There are two large volumes with a mixture of texts and information, very different in genre, presentation, size, quality of retrieval from the traditional space, but also in terms of their importance for the Romanian traditional culture. Probably overwhelmed by the multitude and especially the variety of these data, Elena Niculiță-Voronca chose to organize them in a very unusual manner, which she called „mythological order”. In fact, her approach is substantially different from much better previous researches of Nicolae Densușianu and Bogdan Petriceicu Hasdeu. Although coherent in the overall presentation, this organization proves to be limited and inoperative for the evaluation and classification of traditions, hence, on the one hand, the confusing effect that reigns in the pages of the book *Datinile și credințele...*, and the difficulty of finding information by any other method than the complete rereading of the volumes, on the other hand.

In this context, the work of Elena Niculiță-Voronca can be considered an important moment in the general efforts of Romanian ethnology to build and describe a national system of traditions, more flexible and comprehensive, even though the model she proposed cannot be considered an efficient one. The aim of our presentation is also to pay homage to her work, on the occasion of the 160th anniversary of Elena Niculiță-Voronca’s birth.

16.30 – 17.00 Conf. univ. dr. Tatiana POTÎNG, Universitatea de Stat a Moldovei, Chișinău

Elena Niculiță-Voronca: enciclopedia interdicțiilor în cultura tradițională românească. Câteva observații/ Elena Niculiță-Voronca: The Encyclopedia of Interdictions in Romanian Traditional Culture. Few remarks

Abstract: *Datinile și credințele poporului român adunate și așezate în ordine mitologică (Customs and Beliefs of Romanian People Gathered and Arranged in Mythological Order)* can be considered a true encyclopedia of Romanian traditions. Here are fairy tales and oral legends, references and

descriptions of important regional customs along with peasant traditional recipes, information about magical rituals, riddles, proverbs, and seemingly insignificant and difficult to classify beliefs.

Elena Niculiță-Voronca's book carefully reproduces information received by correspondence from all regions inhabited by Romanians. She also records a large number of beliefs formulated as interdictions: what should not be done, what you are not allowed to do, which is not good to say, to look at, to eat, to believe and so on. My presentation aims to make an inventory of these prohibitions, describing the most important types.

17.00 – 17.30 Prof. univ. dr. Claudia COSTIN, Universitatea „Ștefan cel Mare” din Suceava

*Semnificații ale hranei în cultura tradițională la Elena Niculiță-Voronca (în „Datinile și credințele poporului român”)/ Meanings of food in traditional culture at Elena Niculiță-Voronca (in *Datinile și credințele poporului român*)*

Abstract: Regular everyday practices, as opposed to ritual / ceremonial ones regarding food in traditional Romanian society reveal symbolic meanings of a socio-cultural code. Our paper highlights certain aspects of the quite varied gastronomic register, of the practices and beliefs circumscribed to it, from the first volume of the work *Datinile și credințele poporului român* (The customs and beliefs of the Romanian people), authored by Elena Niculiță-Voronca at the end of the 19th century and the beginning of the 20th century. Our research focuses on the symbolic and ritual values of food, on the existing nuances in the human-food-cultural system relationship.

17.30-18.00 Pauză

PARTEA A DOUA: MIHAI LUPESCU

Moderator: Otilia Hedeșan

18.00 – 18.30 Cercetător științific dr. Cosmina TIMOCE-MOCANU, Institutul de Lingvistică și Istorie Literară „Sextil Pușcariu” al Academiei Române, Cluj-Napoca

*(Re)negocierea canonului folcloristicii românești. Cazul lui Mihai Lupescu/
Rethinking the Canon of Romanian Folklore Studies: The Case of Mihai Lupescu*

Abstract: The influential survey of the study of folklore in Romania, “Istoria folcloristicii românești” (1974), written by Ovidiu Bîrlea, creates a canon of folklore and folklorists during the first century of the study of ethnography in Romania. There is no chapter dedicated to the teacher Mihai Lupescu (1861-1922). He features on three occasions in chapters dedicated to other folklorists: (1) as secondary author of two monographs, the first with Tudor Pamfile (“Cromatică poporului român” – 1914) and the second with Artur Gorovei (“Botanica poporului român” – 1915); (2) as co-founder of the folklore journals *Șezătoarea*, *Revistă pentru literatură și tradițiuni populare* (1892) and *Ion Creangă. Revistă de limbă, literatură și artă* (1908); (3) as “collector of folklore” and “correspondent” for the well-known folklorists S.Fl. Marian and Iuliu Zanne.

Lupescu's bibliography has been reconstructed relatively recently, and reflects the common areas of interest within the study of ethnography and folklore at the end of the 19th and the beginning of the 20th centuries, when everything was still in need of being studied: folk tales and proverbs, popular medicine and botany, customs related to specific times in the year and rites of passing, beliefs and magical practices. At the same time, his bibliography also reveals a specific interest which was atypical within the study of ethnography at that time: food. Mihai Lupescu wrote 17 articles about “The Peasant's Kitchen” (“Bucătăria țaranului”) in the journal *Șezătoarea* between 1899 and 1904, and in 1916 he submitted a manuscript for a monograph with a similar title to the Romanian Academy, to be

published in the series “Din viața poporului roman” (“From the Life of the Romanian People”). For various reasons, as I will explain in my paper, Lupescu’s manuscript did not get published until 2000, thus denying the theme of food an early entrance, one could say canonisation, within the study of ethnography in Romania. My paper will offer an examination of Lupescu’s engagement with Romanian alimentation, and it will raise the issue of how the monograph “Din bucătăria țaranului roman” (“From the Kitchen of the Romanian Peasant”) stimulates a reconsideration of the place assigned to its author, and to the topic of food, within the canon of the discipline of ethnography.

18.30 – 19.00 Conf. univ. dr. habil. Petronela SAVIN, Universitatea „Vasile Alecsandri” din Bacău

Mihai Lupescu – precursor al cercetărilor de terminologie culinară/ Mihai Lupescu – a forerunner of culinary terminology research

Abstract: *Din bucătăria țaranului român*, by Mihai Lupescu, represents not only a work of ethnographic interest, but also one of linguistic interest. In the spirit of Frédéric Damé’s work, *Încercare de terminologie poporană română*, published in 1898, Mihai Lupescu aspires to depict the way the peasant prepares food, but also to record the entire terminology of rural life regarding food. The author marks in italics all the regional names of the places where the food is prepared, of the installations, tools and materials needed and provides glosses of terminological series for the peasant’s food and drink, in specific contexts. To a certain extent, the way the material of this paper is organized anticipates the method of classifying food terms from *Atlasul lingvistic român. Serie nouă* (ALR II s.n.), vol. IV. It, thus, proves Mihai Lupescu’s intuition regarding the importance of diatopic variation of popular terminology. The collected linguistic material, the glosses of words and, especially, the organization of food knowledge represent an extremely important source of documentation for understanding the deep relationship between words and things.

JOI, 26 MAI, 2022, 15.00 – 19.00
BIBLIOTECA USV, SALA DE LECTURĂ, CORPUL A
COD DE ACCES: meet.google.com/cbq-mzxo-chv

(Auto)Traducerea literaturii
(responsabil de secțiune – prof. univ. dr. **Elena Brândușa STEICIUC**)

Moderator: drd. Ozana-Ioana Ciobanu

15.00 – 15.30 Prof. dr. Enrique NOGUERAS, Universitatea din Granada
Despre Vieira în limba spaniolă. O istorie a viitorului/About Vieira in Spanish. A história do futuro

Abstract: The Jesuit Father António Vieira (Lisbon, 1608, Salvador de Bahia, 1697) is unanimously considered, both in Brazil and in Portugal, one of the greatest prose writers of the Portuguese language and, without a doubt, the most outstanding representative of sacred oratory in both countries. His work *Historia do futuro* is also a fundamental contribution to Portuguese millenarianism and messianism. Written during the war of independence against Castile, it was nevertheless quickly and repeatedly translated into Spanish. This translation process, especially considering the first and the last of the published versions, is what we intend to analyze.

15.30 – 16.00 Drd. Ozana-Ioana CIOBANU, Universitatea „Ștefan cel Mare” din Suceava

Traducerile romanelor latino-americane în cultura română în perioada comunismului/Translations of Latin American Novels in the Romanian Culture During the Communism Period

Abstract: In the second half of the twentieth century, the Soviet bloc had a strong influence on Eastern Europe Literature, the propaganda system imposed a limitation on the forms of the literary act, generating structures in which the new socialist reality prevailed. The USSR's policy wanted to change its satellite cultures and intensified the process of translating foreign literature in the areas of the Eastern bloc states to create a distinct space from the Western one. In the view of the Soviets, this method of involving literary forms from Latin America, Asia, or Africa, areas with a totalitarian political orientation, become the perfect generator to capture a false extension of communist values worldwide. In the Romanian cultural context, the translation process follows these new directives, a fact visible through an increasing number of Latin American creations present in the Romanian literary market in the 60s and 70s, among which are representative names such as Miguel Ángel Asturias, Alejo Carpentier, Gabriel García Márquez or Julio Cortázar.

16.00 – 16.30 Drd. Ana Maria BERSAN, Universitate „Lucian Blaga” din Sibiu

Traducerea tinerilor: infleunțele editorial asupra ascensiunii genului în România/ Translating young adult: editorial influencees on the rising of the genre in Romania

Abstract: Over the past 20 years or more, the reading audience among teenagers and young adults in Romania has known different trends, and the apparition of the young adult genre in our country has been brought into the attention of publishing houses and critics. Young adult literature, as its name suggests, is targeted for a young audience with the age between 15 and 24 (as UNESCO defines *youth*), and it is a separate category from children's literature. Young adult novels first came into existence in the US in the middle of the 20th century and the genre has been a top selling category. Thus, the genre is analyzed by the American critics ever since. Moreover, some of the contributing factors to the success of young adult novels are the creation of literary awards aimed at young adult authors (for example the Michael L. Pritz award meant for the best young adult novel judged on literary merit since 2000) or the successful film adaptations. There are many subgenres of young adult in English literature, the most popular being fantasy, romance, realistic fiction, or dystopias. Along with the translation of young adult novels, such as *Harry Potter*, *The Hunger Games* or *Twilight* phenomenon, the young adult genre is treated as a different genre by some of the publishing houses in Romania. We consider that translating young adult literature as seen in the American literature critic has shaped the apparition of the genre in our literature. The precursors of the autochthon young adult genre could be considered *Cireșarii* by Constantin Chiriță, or *Toate pânzele sus* by Radu Tudoran, but since the apparition of these adventure books, the young adult genre has come a long way: *punklit*, *chicklit* or *fantasy* are popular subgenres for our national young adult audience. For instance, Romanian writers such as Cristina Nemerovschi or Irina Binder became very popular among its targeted audience.

16.30 – 17.00 Drd. Bianca-Daniela KOPOȘCIUC (POP), Universitatea Tehnică Cluj-Napoca/ Centrul Universitar Nord Baia Mare

Lexicon în abisul autosuprimării/ Lexicon in the abyss of self-suppression

Abstract: The study of the vocabulary items appropriated by female characters with self-aggressive tendencies deserves much more attention than it is currently given for several reasons that we consider fundamental. The first is that the predilection towards self-aggression and the intention of self-annihilation as a being - an integral part of society - can be anticipated through the prism of several key words and expressions that fit the specific manifestation of suicidal behaviour. The relationship between the vocabulary of literary female hypostases and their outcome is a very close one, with the lexicon occupying a special place in the externalisation of the frustrations and motivations underlying self-suppression. The analysis of the vocabulary of various female characters in established works of world literature highlights a series of dissatisfactions on various levels (family, social, professional, etc.), as well as several unsatisfied desires and unfulfilled aspirations, perceived as failures, which in fact give rise to the opportunity to curtail their existence. Suicide thus emerges as a result of more or less vocal lamentations, which gradually and subtly slip the idea of death into the intimacy of the work, but

culminate, in the end, in an aggressive exposition of the intention to cease to be. Therefore, in the present study, we will try to capture the manner in which the female characters under analysis tried to reveal the reasons behind the decision to commit suicide long before resorting to the extreme gesture.

17.00 – 17.30 **Drd. Ionela-Mariana DAN (CSONKA), Universitatea Tehnică din Cluj-Napoca/ Centrul Universitar Nord Baia Mare**

Eu – Celălalt, Eu – Străinul/ I – The Other, I – The Stranger

Abstract: From the beginning of mankind, when only Adam was on earth, he felt the need for a YOU in his life to help him, to advise him and to complete him. As a result, God created Eve by giving birth to the EU-YOU-HE triad.

Relying on the power of the verse, I chose to see, beyond the first glance or reading, the Psalms and the Song of Songs, true peaks of lyricism, and to weave them into the dyad "I and YOU." From time immemorial it has been wanted to know exactly who is behind this I and that You from whose relationship the consciousness of each participant in the relationship develops and shapes. Here is the prototype of any relationship with a fellow human being. Moreover, the EU means the other, in the eyes of society, the one who is criticized, compared and why not appreciated. I believe that the whole form of human existence can be defined only in the mirror of others. The environment and the society you come from certainly leave their mark on you just like the wind, although we cannot see it, its actions are clear and make us feel its presence in the most natural way possible.

The stranger is a facet of the element "you" that arouses our prejudice, most of the time, not accepting the whole idea. What we are actually forgetting is that we are all strangers, strangers to the Creator, our Breath.

I tried to weave all these ideas into the art of writing to test my imaginary ability and to match the puzzle pieces of my soul and mind that had hitherto seemed foreign and twisted to me.

If I had put myself in the position of resuming this study, I would certainly not have been able to do the same. Why? Because literature is so complex and it challenges a gymnastics of your mind that is always innovative and full of other meanings. So Roland Barthes's statement "Literature: a code you have to decipher" it seems to me the most appropriate to define the complexity of literature.

17.30 – 18.00 **Drd. Ionuța ILIEȘ, Universitatea Tehnică din Cluj-Napoca/ Centrul Universitar Nord Baia Mare**

Influența studiilor din „World Literature” în dinamica traducerilor romanului „Nostalgia”/ The influence of "World Literature" studies in the dynamics of the translations of the novel “Nostalgia”

Abstract. Starting from the idea of David Damrosch, according to which once translated, literary works go beyond the universe of origin, they cease to be products exclusively of a single culture, in this paper I propose the analysis of how the novel “Nostalgia” by Mircea Cărtărescu it is received. Thus, this work enjoys a positive reception not only in Romania, but also abroad, being translated into French, Spanish, German, Bulgarian, Brazilian, Turkish, Serbian, Slovak, Polish, and in 2005, the novel “Nostalgia” is translated into English by Julian Semilian and it is published by New Directions Publishing Corporation. Through the translation of the novel “Nostalgia” by Julian Semilian, in 2005, Mircea Cărtărescu becomes one of the Romanian writers who attracted the attention of American readers, who after a long period in which they got used only to works that trace the directions of the magical realism, with the appearance of this writing, with a different pattern, they prove to be fascinated, which is why foreign critics often talk about this text depending on the reader's ability to closer of the source literature. From this point of view, in the American space this work was perceived as a source to discover Bucharest and the inner features of the inhabitants of this city, who lived under the influence of the communist regime or sometimes this book is spoken of as one that allows the reader to discover the theme of dream and the childhood from Romanian literature. On the other hand, in the translation of the novel, certain changes could be identified depending on the new cultural field. Thus, some words have been changed or adapted, and some sentences have been segmented in order to facilitate the understanding of the book by American readers or to attract the public's attention. From

the perspective of *World Literature*, all these influences on the novel “Nostalgia” by Mircea Cărtărescu are justified by placing literature in a global context, more precisely in other geocultural spaces than the original ones, which can offer readers other perspectives than those in the local space.

18. 00-18.30 Drd. Maria EPATOV, Universitatea „Ștefan cel Mare” din Suceava

Muzică, text și corporalitate feminină în Miss Perfumado și alte femei de Bedros Horasangian/ Music, lyrics and female body in Miss Perfumado și alte femei by Bedros Horasangian

Abstract: Bedros Horasangian’s work, *Miss Perfumado și alte femei*, creates a universe in which music and femininity meet in a vision of a world close to perfection. Female figures are associated with musical rhythms, creating a canvas for female body. Bedros Horasangian's text becomes an ode to femininity. Our work aims to analyze the intimate construction of the narrative fabric created by the writer Bedros Horasangian, by combining the fascination for music and that for femininity.

18.30-19.00 Lector dr. Monica TIMOFTE, Universitatea „Ștefan cel Mare” din Suceava

Adverbul – probleme, soluții (III)/ The Adverb – problems, solutions (III)

Abstract: This paper focuses on the inflection of the Romanian adverb as it is described in the Romanian grammars. The analysis of the advantages and disadvantages inherent to each way of defining this heterogenous part of speech enables an objective conclusion to be drawn as to which language description corresponds better to the nature of language facts. The evaluation of opinions on language theory is based upon the inductive approach to language description.

VINERI, 27 MAI 2022, 9.00 – 13.00

**BIBLIOTECA USV, SALA DE LECTURĂ, CORPUL A & HOLUL CENTRAL
COD DE ACCES: meet.google.com/ahs-vxnk-gku**

Traducerea din perspectiva unei istorii a traducerilor

(responsabil de secțiune - prof. univ. dr. **Albumița Muguraș CONSTANTINESCU**)

9.00 – 9.30 Conf. univ. dr. Raluca-Nicoleta BALAȚCHI, Universitatea „Ștefan cel Mare” din Suceava

Traducerea științifică și locul ei în istoria unei discipline lingvistice: pragmatica și analiza discursului prin prisma traducerii/ La traduction scientifique et sa place dans l’histoire d’une discipline linguistique: la pragmatique et l’analyse du discours au prisme de la traduction

Résumé : Notre communication propose un survol des principales traductions de textes pragmatiques et d’analyse du discours vers la fin du XXe siècle en Roumanie. L’objectif de notre analyse, qui a comme fondements les principes méthodologiques de l’histoire des traductions et de la critique des traductions, est de discuter la place de la traduction dans l’émergence d’une discipline, la pragmatique et l’analyse du discours comptant parmi les champs de recherche qui ont révolutionné la perspective sur la langue dans la deuxième moitié du XXe siècle. Le corpus sera constitué par des

extraits de traductions de textes fondateurs de ces deux disciplines traduites du français et de l'anglais vers le roumain.

9.30 – 10.00 **Drd. Ana-Maria ANTONESCI, Universitatea „Ștefan cel Mare” din Suceava**

Opera lui Charles Baudelaire în limba română: retraducere versus traducere canonică/ Charles Baudelaire's Work In Romanian: Retranslation Versus Canonical Translation

Abstract: The work of Charles Baudelaire is a very appealing subject for literary criticism and the history of translations in the Romanian cultural sphere. On the one hand, literary criticism acknowledges his influence on the development of Romanian symbolist poetry (George Bacovia, Ion Minulescu, Nicolae Davidescu) and Romanian modern poetry (Tudor Arghezi). The history of translations, on the other hand, demonstrates that Romanian translators have a persistent interest in Charles Baudelaire's creation, with the French national poet being one of the most translated auteurs in Romanian.

The translations of Charles Baudelaire's poetry span 150 years and provide a foundation for examining the relationship between retranslation and canonical translation. The first section of the paper is concerned with theoretical concepts: some reflections on retranslation and canonical translation. The second section is dedicated to an admirer of Charles Baudelaire's translators and translations, particularly the volume *Les Fleurs du mal*. This panorama will help us identify the characteristics of canonical translation that are related to the phenomena of retranslation.

10.00 – 10.30 **Lector univ. dr. Daniela CATAU-VERES, Universitatea „Ștefan cel Mare” din Suceava**

Traduceri tehnice în slujba comunicării științifice și politice în România postbelică. Cazul traducerilor din rusă în română/ Technical translations in the service of scientific and political communication in post-war Romania. The case of translations from Russian into Romanian

Abstract: In the twentieth century, worldwide translations of science and technology have been marked by major changes due to technical and scientific progress and the emergence of new theories that have disrupted the world of science, requiring a rapid and permanent update and adaptation of terminology, as a basic tool for translators. The latter were primarily knowledgeable in the source language and the target language, but especially in the scientific fields for which they translated. In twentieth-century Romania, translators have faced a double challenge: on the one hand, to keep pace with the evolution of science worldwide and, on the other hand, to adapt to socio-political changes caused by the major events that strongly marked the Romanian society and culture. These are the two World Wars, the establishment of post-war Soviet socialism in the 1950s, the establishment of communism (1960-1989) and access to democracy (since 1990). The scientific and technical translations from the Romanian space closely followed these changes from a political point of view, bending according to the conditions imposed by the various regimes, putting themselves at the service of the scientific and ideological communication of the time.

We will find that from the post-war period until 1989, the priority source language of scientific and technical translations into Romanian was Russian, due to the Sovietization process to which the Romanian society was subjected at that time, the imposed scientific model being that of scientists from the USSR. In fact, the acceleration of the dissemination of Soviet science in Romania was organized by the Romanian political regime of those years in accordance with the instructions received from the USSR, creating editorial structures designed to promote the formation of the "new man" through translations by Russian authors. The Arlus Association acted in this way in the years immediately after the war in Romania, founded on November 12, 1944 (Romanian Association for Closer Relations with the Soviet Union) while also holding a series of publications and institutions presenting the Soviet model, cultural and scientific achievements of scientists from the USSR, the only source of inspiration for the "new man". Obviously, in addition to the Russian translations, technical translations were also made from English, French and German, but to a much lesser extent.

10.30 – 11.00 Lector dr. Mariana ȘOVEA, Universitatea „Ștefan cel Mare” din Suceava

Dicționarul bilingv ca instrument de lucru și produs cultural /The Bilingual Dictionary as a Working Tool and a Cultural Product

Abstract: Our paper aims to analyse the main Romanian-French bilingual dictionaries of the 20th century in order to highlight both the author's concern for certain technical issues, related to the choice and the translation of the terms included in the dictionaries and certain representations and stereotypes regarding the foreign language and the translation process.

11.00-11.30 Prof. univ. dr. Dorel FINARU, Universitatea „Ștefan cel Mare” din Suceava

Lingvistica textului tradus ca hermeneutică a sensului. O perspectivă integralistă/ La linguistique du texte traduit comme une herméneutique du sens. Une perspective intégraliste

Résumé: La perspective intégraliste a une structure ternaire, par conséquent la linguistique de la traduction devrait avoir trois composantes: une linguistique théorique, une linguistique générale et une linguistique descriptive. Dans la conception de Coșeriu, la traductologie est la forme intégrale de la linguistique appliquée, car elle utilise à la fois la linguistique du langage, la linguistique des langues et la linguistique du texte. La linguistique du texte traduit est donc une herméneutique du sens triplement déterminée.

11.30-12.00 Conf. univ. dr. Lavinia SEICIUC, Universitatea „Ștefan cel Mare” din Suceava

Traducerea culturilor andaluze în română: un studiu de caz despre „Tragicomedia lui Don Cristóbal și domnișoara Rosita” a lui Federico García Lorca/ Translating Andalusian Culturemes into Romanian: a case-study on Federico García Lorca's “Tragicomedy of Don Cristóbal and Miss Rosita”

Abstract: The question of translating culturemes is one of the main issues of modern traductology: earlier translations represented an adaptation of the text to another culture, whereas modern translations aim at preserving, if possible, the local “flavor” of the source language in order to disseminate certain cultural aspects towards the grasp of the readers that belong to a different culture, so that the unity in diversity goal of the Western world is achieved. Since cultural elements may vary from completely non-existent to barely similar, the task of translating their linguistic counterparts is a permanent oscillation between the introduction of new culturemes to a language and the compromise of eliminating all differences by using a term that designates a local cultureme. Our paper tries to focus on the difficulties we have encountered in the translation of Lorca's play and the solutions we hold as the most satisfying according to their balance between the two tendencies.

12.00-12.30 Conf. univ. dr. Lavinia SEICIUC/ Lector univ. dr. Alina Viorela PRELIPCEAN, Universitatea „Ștefan cel Mare” din Suceava

Interferențe politice în istoria traducerilor spaniole în limba română/ Political interferences in the history of Spanish translation into Romanian

Abstract: Romania and Spain have had a controversial history of bilateral diplomatic relations, which affected the cultural exchange, including translations. The beginning of the 20th century saw the dawn of the foundation of Hispanic studies and translations in Romania, but after the instauration of the communist regime, Spanish culture and civilization fell into oblivion for political reasons, so they were prohibited from university studies. It was only after the Romanian revolution in 1990 that the Hispanic studies were revived, and so were the translations from Spanish authors. Our paper aims at identifying the correlations between the political context and the dynamics of translations of Spanish authors into Romanian.

12.30-13.00 CORPUL A, HOLUL CENTRAL

Lansare de carte: Muguraș Constantinescu, Daniel Dejița, Titela Vîlceanu (coord.), *O istorie a traducerilor în limba română (ITLR), Secolul al XX-lea*, vol. I, Editura Academiei, București, 2021

Prezintă:

Prof. univ. dr. Muguraș Constantinescu (initiator și coordinator al proiectului), Universitatea „Ștefan cel Mare” din Suceava;

Conf. univ. dr. Simona Aida Manolache, prodecan al FLSC, Universitatea „Ștefan cel Mare” din Suceava.

VINERI, 27 MAI 2022, 15.00 – 19.00

Practica traducerii și interpretării textului literar. Experiințe de traducere
(responsabil de secțiune – prof. univ. dr. **Sanda Maria ARDELEANU**)

PARTEA ÎNTÂI: 15.00 – 17.00, AUDITORIUM «JOSEPH SCHMIDT»

Dezbatere cu participarea invitaților:

Matei Vișniec, Laure Hinckel, Jérôme Carassou, Olga Gancevici

PARTEA A DOUA: 17.00 – 19.00, BIBLIOTECA USV, SALA DE LECTURĂ, CORPUL A

COD DE ACCES: meet.google.com/usy-keuv-pxt

Moderator: Drd. Ozana-Ioana Ciobanu

17.00 – 17.30 Lector univ. dr. Corina IFTIMIA, Universitatea „Ștefan cel Mare” din Suceava

Traducerea lui Balzac în secolul al XXI-lea/ Traduire Balzac au XXIe siècle

Résumé. L'œuvre de Balzac a été largement traduite en roumain, du moins les chefs-d'œuvre de l'auteur. Comme il a écrit énormément, il reste encore des ouvrages non traduits en notre langue, et qui ne font pas partie du régime de la fiction, comme ses *Études analytiques*, par exemple. Notre article est un témoignage des « affres du traducteur » du XXI^e siècle qui s'évertue à faire connaître au lecteur roumain l'un de ces nombreux textes balzaciens que l'auteur a publiés dans de différents ouvrages collectifs. Il s'agit du morceau *Les Journalistes. Monographie de la Presse Parisienne* inclus dans le tome II de *La Grande Ville. Nouveau Tableau de Paris, comique, critique et philosophique*, signé par plusieurs auteurs dont H. de Balzac, Alex. Dumas et beaucoup d'autres, publié en 1843. Nous allons souligner quelques difficultés de traduction, ainsi que les stratégies mises en œuvre pour faciliter la compréhension de ce texte très dense en références culturelles, sociales, politiques.

17.30 – 18.00 Conf. univ. dr. Emilia DAVID, Universitatea din Pisa

Autotraducerea diferențelor de ordin cultural-antropologic și alte aspecte traductive în teatrul lui Matei Vișniec/ The self-translating cultural-anthropological differences and other translation aspects in Matei Vișniec's theatre

Abstract: The following analysis will explicitly address the translation approaches and tools chosen by writers who are bi-lingual. The examples used to illustrate these will focus mostly on the work of the playwright Matei Vișniec. The aim is to highlight the fact that these authorial decisions are intended to showcase the numerous differences between the original version and the self-translated one, which are due primarily to the cultural and anthropological differences between the source-language that is used to create a literary text and the target-language in which the translated text is written.

Therefore, this paper presents several theoretical positions, broadly-disseminated ideas and concepts in the field of translation studies that have been theoretically formulated or re-formulated by Georges Mounin, Antoine Berman and Michaël Oustinoff. The latter is one of the most important theorists of self-translation.

Before discussing these theoretical perspectives, thanks to which some outcome of the authorial translations made by Matei Vișniec can be interpreted, this paper will clarify the meaning of cultural-anthropological differences, which serve as the main reading and interpretation framework used in this analysis.

18.00 – 18.30 Drd. Eduardo GIORGI, Universitatea din Pisa

Transformarea lingvistică a teatrului lui Matei Vișniec între limba română și franceză, între cenzură și liberalitate/ The Linguistical Transformation Of Matei Vișniec's Theatre Between Romanian And French Language, Between Censorship And Liberality

Abstract: In this article, which is a derivative work of a chapter of my master's degree thesis, I'll focus on the peculiarity of Matei Vișniec's poetic: the bilingualism, an action that impose itself because of the exile's phenomenon that saw many of the finest writers in the communist Romania flee the country due to the oppressive regime of Nicolae Ceaușescu. In that regard, we'll see how the French "contamination" has influenced not only the theatre's language, but also its core, its soul, its interests. I hope therefore to prove that the bilingualism doesn't operate only on a physical (and mental) writing ground, but also on an "intentional" semiotic level; we could possibly say that it works on the entire "communication level".

18.30-19.00 Conf. univ. dr. Mariana BOCA, Universitatea „Ștefan cel Mare” din Suceava

Poezia lui Fernando Pessoa în traducerile lui Dinu Flămând / *The poetry of Fernando Pessoa in the Dinu Flămând's translations*

Abstract: The study highlights Dinu Flămând's contribution to the knowledge in Romania of one of the most creative poets of the 20th century, the Portuguese Fernando Pessoa (1888 - 1935), located by the Anglo-Saxon literary criticism in the center of the Western modernist canon (Harold Bloom). Thanks to Dinu Flămând's versions, published after 1987, Fernando Pessoa's poetry becomes a source of inspiration for the Romanian reader and critic of poetry and a interpretation grid for the polymorphism of the modern self. The linguistic imaginary of the poet Dinu Flămând, his semantic and discursive creativity, manage to translate the untranslatable hermeticism of Fernando Pessoa, sometimes difficult to understand even in Portuguese. Exceeding the limits of lexical constructions without a direct correspondent through direct translation, but vital for orienting the messages pursued by Pessoa, identifying the rhythm and the proper topic needed by Pessoa's lapidary language, but also re-creating Pessoa's specific metaphor, Dinu Flămând offers in his translation as fundamental books of poetry (Fernando Pessoa, *Cartea neliniștirii*, 2000; *Odă maritimă și alte poeme*, 2002; *Ode și alte poeme*, 2004; *Opera poetică*, 2011, *Ora absurdă / Hora absurda*, 2013; *Vecin cu viața. Poezie ortonimă*, 2017).

SÎMBĂȚĂ, 28 MAI 2022, 9.00 – 13.00

AULA DIN CORPUL E

COD DE ACCES: meet.google.com/jac-rnpa-dhq

Traducerea ca interpretare: strategii literare, abordări critice, receptare
(responsabil de secțiune – conf. univ. dr. Daniela PETROȘEL)

Moderator: lector dr. Ioan Fărnuș

9.00 – 9.30 Conf. univ. dr. Daniela PETROȘEL, Universitatea „Ștefan cel Mare” din Suceava

Forme ale kitschului politic/ Forms of Political Kitsch

Abstract: The paper proposes an ideological reading of the kitsch phenomenon, centered on its two main forms, democratic kitsch and totalitarian kitsch. Democratic kitsch is usually seen as a product of democracy, and it brings to the fore voluntary and individual options, being, ultimately, inherent in any social structure. Instead, totalitarian kitsch is part of an oppressive political mechanism and shows an universal propensity to ignore individual freedoms.

9.30 -10.00 Lector dr. Ioan FĂRMUȘ, Universitatea „Ștefan cel Mare” din Suceava

Proza interbelică românească. Întoarcere la bătălia pentru roman/ Romanian Interwar Prose. Returning to the Battle for the Novel

Abstract: The interwar period is the moment when Romanian literature reaches its maturity. The novel is perceived by many of the most important literary critics of the time as a tool that can measure the modernization level of both the Romanian literature and society. Their attempt to define the genre, to legitimize its different formula, to include it in their cultural projects shows us that the novel is much more than a simple literary device. A return to the battle for the novel is thus a very good opportunity

to understand what was really at stake here: the chance to make Romanian literature a relevant participant on the international scene. That was the very obsession of the period, as we go further more into the 30's. It was a time of great hopes; yet greater anxieties.

10.00-10.30 Drd. Otilia UNGUREANU, Universitatea „Ștefan cel Mare” din Suceava

Recuzită descriptivă manieristă în creația macedonskiană/ Descriptive Mannerist Props in Macedonski's Writing

Abstract: This approach seeks to link the particularities of Macedonski's descriptions to those of *Mannerism*. Always poetic and carefully processed, the description often becomes a *diary of the senses* in Macedonski's writing, turning the most mundane moments or images into an *event*. Macedonski's ingenuity is characterized by its cinematic perspective, technique of detail, contradictory structures, preciousness or artificiality. Macedonski gives dynamism to lifeless spaces, almost an existence of its own, misunderstood and mysterious whose palpitations only he can feel, while natural spaces are filled with *artificiality*, by association with precious stones and metals, polishing them as perfect, unalterable images, prototypes of an ideal world. Macedonski's sensibility vibrates with everything that *singularizes* and catches the eye, refusing the exact reality in favour of a poetic structure that cultivates a scenic, aestheticizing, dual, extremely refined vision.

10.30 – 11.00 Drd. Otilia-Erika CRĂCIUN (HORVATH), Universitatea Tehnică Cluj-Napoca/ Centrul Universitar Nord Baia Mare

Hermeneutica, arta înțelegerii și a interpretării/ Hermeneutics, the art of understanding and interpretation

Abstract: Hermeneutics is the science, theory, the method or art of interpreting biblical texts or the extents of symbols, practices and cultural structures/realities or existing realities. The term comes from the Greek language: *herméneutikos* de *herméneuein*, „to interpret” and it refers to the name of the god Hermes, the messenger of the gods, and to the practices of undoing their will, expressed by encrypted, occult messages (predictions, oracles, etc.). It is found in the philosophic literature of the antiquity. The Latin term for it is *interpretation* („interpretare”)

The origins of hermeneutics can be found in the commentaries of Homer's writings in those of the Bible, focusing primarily on the allegorical interpretation of these reference texts in the pagan and Christian culture. In Renaissance the reflection on the hermeneutic methods was fostered by the interest for the ancient Greek-Roman texts and the emphasis placed by the Protestant movements on the need to interpret the Bible independently of the authority of the Church. It is considered that Hermeneutics becomes a self-standing discipline alongside with the Friedrich Schleiermacher's lectures from 1819. He is the first to formulate the principle of the hermetic circle, of the relation between part and whole in interpretation

The philosopher Paul Ricoeur debates in his research the types of hermeneutics, highlighting the similarities and differences that have appeared in terms of establishing clear the role and function of hermeneutics in the literature. Chronologically, he presents the theories of Husserl, Schleiermacher and Dilthey.

11.00 – 11.30 Drd. Alexandra Ana-Maria DIACONIȚA, Universitatea „Alexandru Ioan Cuza” din Iași

Genoveva de Brabant, rescrierea unui mit în literatura română pentru copii/ Genoveva de Brabant, rewriting a myth in Romanian children's literature

Abstract: Genoveva de Brabant is one of the titles adapted and narrated for the Romanian readers by Mos Nae, one of the many pseudonyms of Nicolae Bartzaria, the central author of my PhD thesis. Of Germanic origin, the legend outlines the fate full of sacrifices of a young woman of noble origin, who is falsely accused of committing adultery by a steward driven by feelings of jealousy and anger after being rejected. Being under oath, Genoveva is forced to hide in the woods and live away from the previous court life together with her son Benoni. They feel the absence of the many privileges from their formal court life, especially Genoveva feels it more strongly, given the fact that Benoni grows up observing the cyclical nature of the plant and animal kingdom. They are saved unexpectedly by the intervention of the doe that leads Count Siegfried to the cave where the two were living. The medieval story is perpetuated in the European space, especially in praise of the sacrifices of the noble Genoveva; living a humble life, she refuses to accept the feelings of Golo, which involves her in the process of a cruel revenge. Informing his master of committing adultery, Golo foresees the death sentence of Genoveva and her son, Benoni. In fact, Genoveva's resignation of living in the wilderness includes also the forgiveness of those who judged her wrongly: Golo and her husband, Count Siegfried.

Analyzing Genoveva de Brabant, we observe the peculiarities of Nicolae Bartzaria's writing, following both the structure and the particularities of the creation; at the level of reproducing the myth, we will compare the text with Mihail Sadoveanu's writing "Maria Sa, Puiul Padurii". The purpose of this interpretive approach is to highlight the ways in which the two writers portray the young audience from the Romanian space. The preferential side of Nicolae Bartzaria for creations dedicated to children is validated both by publications in magazines and in his volumes. As for Mihail Sadoveanu, "Măria Sa, Puiul Padurii", continues the series for children, the consulted edition being published in the collection "The Library for all children", in 1970, and the original one in 1930.

The exposition of the interpretative arguments is necessary to be preceded by a series of theoretical remarks, of the order of discursive temporality. One of the most prestigious research papers about this myth is written in French by a Romanian author, Nicolae N. Condeescu, titled "La légende de Geneviève de Brabant et ses versions roumaines" which also represents a starting point for the current analysis.

11.30 – 12.00 **Drd. Margentina Iasmina BOT, Universitatea de Vest din Timișoara**

Oscilarea între iugo-nostalgie și recuperarea identității în romanele Dubravkai Ugrešić/ The oscillation between yugo-nostalgia and the lost identity in Dubravka Ugrešić's novels

Abstract: The Croatian writer Dubravka Ugrešić portrays in both her novels, *The Ministry of Pain* and *The Museum on Unconditional Surrender*, character prototypes who lose their identity once they experience life in exile, and this is the reason why they struggle to recover it by going back into the past where they can find the memories which are related to their homeland. The exiles undergo a process which is being influenced by yugo-nostalgia, the longing for a territory which does not exist anymore, Yugoslavia, and by the events that they have to endure in the present, because an outlaw is „în același timp aici și acolo, nici aici, nici acolo, prezent și absent, de două ori prezent și de două ori absent” . [Jankélévitch, 1998:253]. The double existence of the exiles is emphasized through a game centred upon presence and absence. They are physically absent from their homeland, but mentally they are more present than ever, because their attention is focused upon reclaiming the space they have left behind. Regarding the connection between them and the adoptive country, we can say that the exiles are physically present, but mentally they are fervently looking for their lost identity and for that place called home, which seems to be farther and farther away with each day that passes by. Due to their need to get back the homeland, which they feel they have lost, the exiles live in a „third space” (Rutherford, 1990:211). This concept refers to a hybrid dimension in which are combined elements from the spaces in which the characters have lived. Nostalgia is an essential theme that dominates both novels, *The Ministry of Pain* and *The Museum on Unconditional Surrender*, because it has got the role to illustrate two symbolic concepts: nostalgic time and nostalgic space. Leaving their homeland behind with the intention of saving in their memory a specific time and specific place, which are associated to Yugoslavia, marks the compromise which leads to nostalgia. As time goes by, the exiles realize that between them there is a connexion, because each one of them tries to build „imaginary homelands” (Rushdie, 2008:18), with the help of the memories from the period during which they have lived in

Yugoslavia. In *The Ministry of Pain*, the characters build a mental homeland, which they perceive it as a tee that has the power to give them back at least a tiny part from the balance they lost when they abandoned Yugoslavia. With the help of the memories they manage to collect in the raffia bag, which has got red, white and blue stripes, the same colours which could be found on the Yugoslavian flag, the exiles build a fragile imaginary homeland. In *The Museum of Unconditional Surrender*, we can easily perceive the writer's interest for objects and photographs of specific moments which are related to their native country, that can establish the connection with the past, because of their endurance over time. Another specific theme which appears in both novels is the exiles' identity, which becomes uncertain in the moment in which they get in contact with an unknown territory.

12.00 – 12.30 **Drd. Gabriela Maria MOALE, Universitatea Tehnică din Cluj-Napoca/ Centrul Universitar Nord Baia Mare**

Dan Lungu în republica mondială a literelor/ Dan Lungu in the World Republic of Letters

Abstract. Following in the footsteps of authors such as David Damrosch, Pascale Casanova and Franco Moretti who discuss the idea of world literature, this paper tries to present succinctly the position of Romanian literature in the world literary space according to the Greenwich literary meridian. The problem that arises is how we export and especially what we export so that we become visible and at the same time intelligible to foreigners, how we relate to the norms of the international literary community so that we are visible on the map of international literature. The general considerations on this subject will be used to capture the reception of the translations of Dan Lungu's novels, the works considered being "Chicken heaven" (2004) and "I'm an old commie!" (2007).

SÎMBĂȚĂ, 28 MAI 2022, 13.00 – 15.30

AULA DIN CORPUL E

COD DE ACCES: meet.google.com/mux-riuu-oci

Traducerea textelor științifice și administrative; constrângeri cognitive, normative și discursive

(responsabil de secțiune – conf. univ. dr. hab. Onoriu COLĂCEL)

Limbi și literaturi în actualitate. Varia

Moderator: Irina Baciuc

13.00 – 13.30 **Drd. Cătălin VARGA, Universitatea „Alexandru Ioan Cuza” din Iași**

Textul biblic ebraic original ca sursă pentru traducerea biblice: noi abordări istorice și filologice/ The Original Hebrew Biblical Text as a source for Biblical Translations: New Historical and Philological Approaches

Abstract: Since the Hebrew Bible has frequently been translated into multiple languages and distributed throughout the world, how can we be sure that error has not crept in, even if it was unintentional? As Christianity spread, it is certainly true that people desired to have the Bible in their own language, which required translations from the original Hebrew and Aramaic languages of the Old Testament and the Greek of the New Testament. Not only did the work of translators provide an opportunity for error, but publication, which was done by hand copying until the printing press arrived ca. A.D. 1450, also afforded continual possibilities of error.

Through the centuries, the practitioners of textual criticism, a precise science, have discovered, preserved, catalogued, evaluated, and published an amazing array of biblical manuscripts from both the Old and New Testament. In fact, the number of existing biblical manuscripts dramatically outdistances the existing fragments of any other ancient literature. By comparing text with text, the textual critic can confidently determine what the original prophetic / apostolic inspired writing contained.

Although existing copies of the main, ancient Hebrew text (Masoretic) date back only to the tenth century A.D., two other important lines of textual evidence bolster the confidence of textual critics that they have reclaimed the originals. First, the tenth century A.D. Hebrew Old Testament can be compared to the Greek translation called the Septuagint or LXX (written ca. 200-150 B.C.; the oldest existing manuscripts date to ca. A.D. 325). There is amazing consistency between the two, which speaks of the accuracy in copying the Hebrew text for centuries. Second, the discovery of the Dead Sea Scrolls in 1947-1956 (manuscripts that are dated ca. 200-100 B.C.) proved to be monumentally important. After comparing the earlier Hebrew texts with the later ones, only a few slight variants were discovered, none of which changed the meaning of any passage. Although the Old Testament has been translated and copied for centuries, the latest version was essentially the same as the earlier ones.

Every translation is at many points a trade-off between literal precision and readability, between formal equivalence in expression and functional equivalence in communication. Within this framework we have to examine the LXX translation if it is literal as possible, while maintaining clarity of expression and literary excellence, as far as grammar and syntax allow. If it's not, that means that the scribes intervene subjectively into the sacred text.

13.30 – 14.00 Drd. Daniela TEMNEANU, Universitatea „Alexandru Ioan Cuza” din Iași

Lingvistica saussureană. Aspecte ale traducerii în română/ Saussurean linguistics. Aspects of the Romanian translation

Abstract: Saussurean linguistics is distinguished by the germinal power of the selected theses, by the broad volume of studies that have it as a subject and by the interpretations and translations made for a century. The work of the Genevan linguist Ferdinand de Saussure, edited and translated largely posthumously, has particular aspects such as the specific *reconstruction* of the fundamental work *Course in General Linguistics*.

In the present study, we aim to disseminate the dynamics of editing and translating Saussurean writings into Romanian. Which are the causes of the delays? Will we discover „another Saussure” in Romanian translations? What are the effects of editing and translating on our modern linguistics? We consider that the punctual examples are necessary/fundamental in the argumentation, supporting the answers we will reach.

14.00 – 14.30 Drd. Irina BACIUC, Universitatea „Ștefan cel Mare” din Suceava

Aspecte privind specificul terminologiei juridice/ Aspects regarding the specificity of legal terminology

Abstract: This article aims to develop the idea that linguistic and pragmatic criteria contribute to the recognition of the specificity of a specialized language, in our case the legal-administrative one. Starting from the principle that the identification of a terminology is related to the recognition of the nature and purposes of those who use it, in the legal field it becomes evident in the expression of the normativity of the law. We refer to the basic conceptions of the Speech Act Theory, as well as to the general foundations of legal science. The minicorpus set up to demonstrate the validity of the idea, consists of legislative texts from the New Civil Code and the Code of Civil Procedure, on civil status documents, especially those related to marriage. We will focus on performative verbs, with emphasis on their pragmatic implications, linguistic aspects that imprint the imperative character of what is

communicated. It is concluded that the performative verb is a primary factor in the process of updating the specificity of terms in legal language, some analyzed verbs being true candidates for legal terms

14.30 – 15.00 Drd. Irina-Marinela DEFTU, Universitatea „Alexandru Ioan Cuza” din Iași

Conceptul de rău în cultura română și poloneză. Studiu lingvistic privind construirea, receptarea și traducerea ideii de rău în versiunile ortodoxe ale Noului Testament în limba română și poloneză. Comportamente și atitudini în traducere/ The concept of evil in Romanian and Polish culture. Linguistic study on the construction, reception and translation of the idea of evil in the Orthodox versions of the New Testament in Romanian and Polish. Translation behaviors and attitudes

Abstract: The aim of the present article is to illustrate the analyze from a comparative perspective of the various forms of expression that the Romanian and Polish languages have for one and the same concept – the concept of evil -, trying to explain the etymologies and motivate the creation of some forms. Thus, in my onomasiological research, I will start from the designation, from the content of the thought that is to be expressed and that becomes an expression in a determined language to see the continuous changes in the way we express the concept of evil, such as and the motivation behind it. Given that I will try to analyze the concept of evil from a comparative perspective, it should be noted that in my approach to defining the conceptual system of evil, I questioned whether there are certain conceptual universals. Both the Romanian and the Polish language community create their own conceptual system regarding the idea of evil, which they verbalize. Therefore, the concept of evil is not only not universal (the system of description), but it is also not inextricably linked to a language, but to a culture and an environment. The idea of evil is constructed through the various entities that give it a form. The forms that give shape to the idea of evil differ depending on the imaginary of the culture that creates symbols, the socio-cultural contexts of a creative language community and the linguistic attitudes of a language community.

The corpus analyzed in my research is represented by the Polish language editions of the Orthodox version of the Bible text – *Biblia Ekumeniczna to jest Pismo Święte Starego i Nowego Testamentu. Przekład Ekumeniczny z języków oryginalnych* (2018) (Wydawnictwa Towarzystwa Biblijnego w Polsce, Warszawa) and *Pismo Święte Nowego Testamentu. Ekumeniczny Przekład Przyjaciół* (2016) (Wydawnictwa M w Polsce, Kraków) – and the Romanian edition of the Orthodox version of the biblical text – *Biblia sau Sfânta Scriptură* (2008) (Editura Institutului Biblic de Misiune Ortodoxă, București).

My intention to research the construction, reception and translation of the idea of evil in the Orthodox versions of the New Testament into Romanian and Polish from the perspective of a cultural and theological-dogmatic conditioning has a teleological character: the biblical text strict sense – the orthodox editions of those cultures.

The orthodox versions are characterized by a doctrine or teaching of faith specific to them, and the orthodox editions in the Polish language are recent and the lexicon of the orthodox versions of the Bible in the Polish language has not been systematically and sufficiently researched so far. Since Poland has Catholicism as its main religion, Orthodoxy being a minority religion, in the case of translating cult texts the need to lexicalize new concepts becomes imperative, forcing translators to respect the confessional requirements of organizing the sacred message, perceived and analyzed in the source language. New forms of lexicalization in the target language. Therefore, translation is a matter of expressive and semantic choice, and making a correct translation from an ideational and formal point of view requires an exacerbated attention to the text. Thus, in the research I will undertake, I will show that there is a close connection between the preference for a certain equivalent and the membership in a confession of translators, the biblical message being conveyed through the use of certain translation techniques. My research reveals that there is a close relationship between the preference for a particular equivalent and the cultural and theological background of the filmmakers, and the translation options reflect the theological training of translators, as well as certain preferences for specific names of mentality and space and tradition. Attitude and translation behaviors.

15.00 – 15.30 Drd. Manuela VARGA, Universitatea Tehnică din Cluj-Napoca

Simbolistica textului literar fantasy ecranizat în context cultural, social și politic/ The symbolism of the fantasy literary text screened in a cultural, social and political context

Abstract: The genre of *fantasy* literature has gained ground in the fields of the arts, being included in the making of film art and visual electronic game designs. There is that influence of myths, legends whose presence is evident in the concept of *fantasy*. Initially, this type of fiction was synonymous with children's literature and seen as an escape from reality. The presence of magical elements and supernatural phenomena were considered standard points for highlighting the youthful side of fiction. The fantasy was a distant realm even if in a way connected to the real world and the characters attracted to magical and imaginary events and happenings. Wizards, witches, dragons, monsters, castles and caves, swords and black magic, talking animals and humans turning into beasts, undiscovered mysteries, impossible journeys, epic battles with supernatural beings, deities and demons: an endless list of those popular elements with fantastic content.

An analysis of the modern dimension of *fantasy* fiction can be carried out in three dimensions: realism, audience and classification. While the main concern of literature is that detailed study of human life, *fantasy* writing is somewhat disregarded for inventing one's own realms instead of mirroring reality as we know it. For those who perceive literature as a reflection of the world subject to human senses, stories that break from reality and are based only on the writer's imagination, they become secondary literature, that pleasant form of delight that often exposes literary depth, and thus condemned. To remain in the sphere of popular culture.

SÎMBĂȚĂ 28 MAI 2022, 9.00 – 14 .30

SALA SENATULUI, CORPUL A

COD DE ACCES: meet.google.com/uek-vfzh-mbn

PARTEA ÎNTÂI

Moderatori: Delia Pătrăucean

Limbi și literaturi în actualitate. Varia

9.00 – 9.30 Drd. Delia PĂTRĂUCEAN, Universitatea „Ștefan cel Mare” din Suceava

Transmutarea ideatică în discursul de popularizare a științei - comparație, personificare, iconicitate. De la limbajul științific la limbajul comun/The Ideational Transmutation in the Science Popularization Discourse - comparison, personification, iconicity. From scientific language to common language

Abstract: Scientific discourse, through its hermetic development, is considered a closed structure that requires "translation" in order to be properly received by a non-specialized audience. Thus, the discourse of science popularization, a process of intralingual translation, language meaning-making (Tang, Rappa, 2020: 7), by which the high-level meanings of science become tangible to the general public. The mechanism of this ideational "transmutation" is a complex one, involving in its development various procedures, such as those recognizable at the pragma-rhetorical level: comparison, personification / anthropomorphization or specific to the iconic level. In this regard, the present study aims to define the popularization of science as a result of a translation within the same language, a translation made by appealing to imagistic representation, as the three processes: comparison, personification and iconicity, are creators of images, either mental or even actual representation.

Consequently, we will find that science popularization is a territory in which translation is done by using and capitalizing on the realities, skills and acquisitions of the receiver so as to achieve access in the world of science.

9.30-10.00 **Drd. Sergiu CRĂCIUN, Universitatea „Ștefan cel Mare” din Suceava**

Aspecte mitico-magice ale legendelor istorice din Bucovina de S. Fl. Marian/ Mythical-magical aspects of historical legends in Bucovina by S. Fl. Marian

Abstract: This study is an essential component of the doctoral research project, called "Symbolic characters and valences in the popular age in Bukovina". Together with other folklore groups from the Bukovina area, S. Fl. Marian proposes, in addition to the vast ethnographic bibliography and popular epic texts such as: The historical legends or the fantastic popular epic. In this article, we want to identify, at the level of historical legends, a number of elements specific to popular literature such as: different types of mythological and legendary characters; symbolic values of the mythical and magical universe and marks of popular epic discourse. The 29 historical legends bring to the fore a diversity of both thematic and structural. From this perspective, the legends collected by S. Fl. Marian arouses, in particular, their fantastic characteristic, surpassing, in many texts, the normal pattern of historical legends. It is essential to ask ourselves and to sketch, what is the role of the predominant appearance of fantasy creature, monster and how these characters are represented in space mythical-magical.

10.00 – 10.30 **Drd. Constantin-Andrei PĂTRĂUCEAN, Universitatea „Ștefan cel Mare” din Suceava**

Dinamismul etnofolcloric al minorității huțule și dialectul huțul în cultura populară a Bucovinei/ The ethnofolkloric dynamism of the hutsul minority and the hutsul dialect in the popular culture of Bukovina

Abstract: The dynamism of the hutsuls minority represents a reality which enters the circuit of changes in today's society, however there are specific elements of traditions, beliefs, rituals etc. which resist regardless of today's world innovations. Thus, both the language spoken by the hutsuls and their specificity show resistance to changes, given the fact that their history is very little known and the researchers consider them an enigma of ethnology. Because they live close to the Romanians, a strong cultural assimilation of the hutsuls can be observed to the Romanian population, fact proven by observing the common traditions and even by institutionalizing them (the existence of census). However, the ethnofolkloric dynamism also indicates a main error: the major mistake which anthropologists make is seeing the hutsuls as a Ukrainian origin population, although there is scientific information which proves that both the history of the hutsuls and their language have certain peculiarities which differ from Ukrainian ones. Having been isolated for a long time, the hutsuls built their own way of living and did not wish to be under anyone's authority, being exponents of the freedom and disobedience that made them special in ethnic groups in Bukovina.

10.30 – 11.00 **Drd. Părăscuța Minodora CONSTANTINESCU (DRANCA), Universitatea „Ștefan cel Mare” din Suceava**

Practici și ritualuri magice legate de obiceiurile calendaristice din Cajvana/ Magical Practices and Rituals Related to Calendar Customs in Cajvana

Abstract: Cajvana is a folk space impregnated by ancient beliefs and practices within which magical rituals and practices are performed.

The aim of the present paper is to display the magical rituals and practices that take place during the calendar holidays throughout the year, and especially on the occasion of the three fundamental religious feasts: Christmas, Easter and the Whit Sunday.

Folklorists have identified magical ritual practices linked to fertility and the richness of the crops, which are specific to the New Year, the Epiphany, the Midsummer, Saint George or Saint Nicholas' customs, but also to finding the beloved person, that can be performed during Saint Andrew's holiday or the Midsummer time.

There have been identified rituals carried out on Palm Sunday, Easter and the New Year in order to attract wellness, wealth and prosperity, health, energy, but also prohibition customs meant to keep evil (damages, illnesses and maleficent spirits) away from families and households.

11.00 – 11.30 Drd. Ioan Benjamin POP, Universitatea Tehnică din Cluj-Napoca/ Centrul Universitar Nord Baia Mare

Despre unele idiosincrasii expuse de pluralul substantivelor compuse/ On Some Idiosyncrasies Exhibited by the Plural of Compound Nouns

Abstract: A substantial amount of research has been conducted on the subject of English compounding. In the vast majority of situations, compound nouns are made up of two juxtaposed stems. Their behaviour is primarily determined by the degree of fusion of the constituent elements, which, in turn, entails that a rule which will apply to all scenarios is difficult to devise. However, several groupings of compounds, be they endocentric, exocentric, appositional, etc., exhibit a degree of regularity. Generally, one member in the compound functions as a modifier, thus ascribing a specific feature to the other element, namely the head of the compound. As a result, the structure operates as a hyponym of the head since the modifier has constrained the category to which the head refers. The present study scrutinizes several semantic and pragmatic factors which qualify these (ir)regularities.

11.30-12.00 Prof. univ dr. Luminița HOARȚĂ CĂRĂUȘU, Universitatea „Alexandru Ioan Cuza” Iași

Mărcile rândului la cuvânt în discursul televizual românesc actual/ Turn-taking markers in the current romanian television discourse

Abstract: This paper refers to the basic components of the implicit system of organizing the conversation within the ethnomethodological model of conversational analysis: the rules of the speaker's intention to intervene in a conversation and *turn-taking markers*. In the structure of the various interventions contained in the spoken interactions, elements that make their end predictable and, therefore, the possibility of transferring the role of the speaker are included. At the right moment for changing the speaker, two rules of the speaker's intention to intervene in a conversation are applied, namely, the designation of the next speaker by the one who is speaking and self-selection as the speaker. Therefore, in this paper, we aim to focus on identifying and analyzing the *turn-taking markers* in the current Romanian television discourse. *Turn-taking markers* are classified as follows: *markers for requesting the role of speaker*, *markers for assignment/transfer of the role of speaker* and *markers for protecting the role of speaker*.

12.00 – 12.30 Drd. Alma-Ioana MATEIU, Universitatea „Alexandru Ioan Cuza” din Iași

O viziune asupra poeziei lui Păunescu/ A vision of Păunescu's poetry

Abstract: This present paper is a fragment of a more elaborated study which treats the poetic work of Adrian Păunescu, which is still an unexploited field, although full of resources. The skepticism with which it is viewed, due to the political regime in which the author created, still left enough room for interpretation. Through this paper we tried to detach from the preconceived ideas on this subject and to look critically, from a stylistic point of view, at some of his writings, those that fit into the lyrical genre

and into the theme of love. Our research began with the documentation of the author's biography, then with his bibliography, and finally with the related critical references. Being not only a complex personality, but also a prolific writer, the sources, both primary and secondary, are quite extensive. We aim to interpret a big part of his poetry through primordial elements and get some conclusions.

PARTEA A DOUA

Workshop privind transferul către societate al cunoștințelor despre alimentația regională în cadrul proiectului COLECȚIE DIGITALĂ A PARTIMONIULUI ALIMENTAR ROMÂNESC ȘI TRANSFER SPRE SOCIETATE (Acronim:FOODie), proiect în cadrul PN-III-P2-2.1-PED-2019-5092

(responsabil prof. univ. dr. Rodica NAGY)

13.00– 13.30 Lector univ. dr. Monica COCA, Universitatea „Ștefan cel Mare” din Suceava

Consonanțe și disonanțe semantice în echivalările frazeologismelor legate de actul hrănirii în limbile romanice/Consonances et dissonances sémantiques dans l'équivalence des phraséologismes liées à l'acte de se nourrir dans les langues romanes

Résumé: La théorie et, surtout, la pratique de la traduction des phraséologismes ont mis en évidence les difficultés d'une telle approche qui implique la consideration des plusieurs facteurs concernant les caractéristiques formelles et fonctionnelles de ces faits langagiers, caractérisés par polylexicalité, stabilité, idiomatité, etc.

Cet article représente une recherche comparative dans le domaine de la linguistique romane (roumain, français, espagnol, italien, portugais) et vise à identifier les types de correspondance phraséologique, la productivité des modèles, les traits sémantiques propres aux constructions figées qui ont comme lexèmes de base des termes renvoyant à l'acte de se nourrir (*lèvres, bouche, langue*), la façon dont les champs sémantiques en question sont structurés dans les cinq systèmes phraséologiques connexes.

L'inventaire phraséologique est composé des constructions fixes qui varient des mots composés aux proverbes, extraits de sources bibliographiques représentatives, d'ouvrages lexicographiques et de dictionnaires qui tiennent compte de leur utilisation contextuelle. Les similitudes formelles et de pensée identifiées par l'analyse contrastive prouvent une fois de plus que le mental collectif à la base des cinq langues romanes étudiées est régi par des principes universels, qui reflètent des métaphores de pensée représentatives des communautés linguistiques en question.

13.30 – 14.00 Prof. univ. dr. Rodica NAGY, Universitatea „Ștefan cel Mare” din Suceava

Construirea unui discurs al hranei, finalitate secundară (și neintenționată) a modernizării limbii române literare/Food discourse under construction, secondary and unexpected finality in the process of modernization of the literary Romanian language

Abstract: The problem of food discourse, approached for several decades in European and American research, has new challenges that reveal the diversification, evolution and complexity of contemporary discursive practices. Ritual or habitual food, subject to a set of historical, social and ideological conditionings, represents a code, whose functioning, similar, in some opinions, to the semiotic one, constitutes an object of constant interest for theoretical research in the field of socio-human sciences. The extremely rich specialized literature dedicated to this problem reveals that the anthropological dimension remains dominant (adding, of course, to this other dimensions - the historical one, the socio-linguistic one, the literary one, etc.). In this paper, we continue the project oriented towards the investigations carried out on the Romanian food discourse, an object pursued from the

perspective of its constitution during the modernization period of the Literary Romanian language. The case study has as support a corpus of analysis extracted from the manual of Ioan Doncev (1863) and proposes thorough examinations of the peculiarities of the Romanian language (grammatical, lexical, stylistic and pragmatic) used by the author in his discourse with didactic purposes, in the middle of the stage of modernizing effervescence of the literary language.

14.00 – 14.30 Prof. univ. dr. Mircea A. DIACONU, Universitatea „Ștefan cel Mare” din Suceava

A mânca la Viena. Digresiuni despre ce înseamnă să fi bucovinean în capitala Imperiului / Eating in Vienna. Digressions on what it means to be a Bukovinian in the capital of the Empire

Abstract: Once in Vienna to get an education, the young Romanians that left Bukovina, be they sons of boyars, priests, peasants or public servants, often found themselves in awe. One way or another, they soon experienced a hard time getting board and lodgings. To make ends meet, they had to pawn their belongings or borrow money, which spelled trouble for all of them. Consequently, their food choice and cooking skills welcome a cultural studies approach that reveals their worldview, identity or history proper. Taking into account mostly unknown memoirs, diaries and letters, the present paper aims to give insight into the eating habits and the world of young Bukovinians living in Vienna. Fitted within a chronological sequence, the case studies under scrutiny range from the Hurmuzachi brothers (Constantin, Eudoxiu, Gheorghe), Eminescu, and the so-called ‘Bukovinian colony’ to Ciprian Porumbescu and, eventually, Leca Morariu. Strangely enough, Morariu, although wounded in WWI, is the only one who managed to eat well while in Vienna. However, both his war and Vienna diaries are meaningful from many other perspectives than his meals. Beyond the actual or the implied questions they trigger, my somewhat random reading comes across as an opportunity to rediscover a lost world.

16.00: ÎNCHIDEREA LUCRĂRILOR

COMITETUL ȘTIINȚIFIC AL CONFERINȚEI

- Simona ANTOFI, Universitatea „Dunărea de Jos” din Galați, ROMÂNIA
- Sanda-Maria ARDELEANU - Universitatea „Ștefan cel Mare”, Suceava, ROMÂNIA
- Henry BOYER - Universitatea Paul Valéry, Montpellier III, FRANȚA
- Iulian BOLDEA - Universitatea de Medicină, Farmacie, Științe și Tehnologie „George Emil Palade” din Târgu Mureș, ROMÂNIA
- Luminița CĂRĂUȘU - Universitatea „Al. I. Cuza”, Iași, ROMÂNIA
- Adrian CHIRCU-BUFTEA- Universitatea Babeș-Bolyai, Cluj-Napoca, ROMÂNIA
- Tatiana CIOCOI – Universitatea de Stat a Moldovei, Chișinău, Republica MOLDOVA
- Onoriu COLĂCEL - Universitatea „Ștefan cel Mare”, Suceava, ROMÂNIA
- Albumița-Muguraș CONSTANTINESCU - Universitatea „Ștefan cel Mare”, Suceava, ROMÂNIA
- Claudia COSTIN - Universitatea „Ștefan cel Mare”, Suceava, ROMÂNIA
- Emilia DAVID - Universitatea din Pisa, ITALIA
- Mircea A. DIACONU - Universitatea „Ștefan cel Mare”, Suceava, ROMÂNIA
- Danielle FORGET - Universitatea Ottawa, CANADA
- Regina FRAN CZAK - Universitatea Jagellona Cracovia, POLONIA
- Georges FRERIS - Universitatea Aristote, Thessaloniki, GRECIA
- Alexandru GAFTON - Universitatea „Al. I. Cuza”, Iași, ROMÂNIA
- Mihaela GHEORGHE – Universitatea „Transilvania” din Brașov, ROMÂNIA
- Otilia HEDEȘAN – Universitatea de Vest, Timișoara, ROMÂNIA
- Hélène LENZ - Universitatea Strasbourg, FRANȚA
- Simona Aida MANOLACHE - Universitatea „Ștefan cel Mare”, Suceava, ROMÂNIA
- Aurelia MERLAN - Ludwig-Maximilians-Universität, München, GERMANIA
- Ana Maria MINUȚ - Universitatea „Al. I. Cuza”, Iași, ROMÂNIA
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- Elena Luminița TURCU - Universitatea „Ștefan cel Mare”, Suceava, ROMÂNIA
- Felicia VRÂNCEANU, Universitatea Națională „Yuryi Fedkovici”, Cernăuți, UCRAINA

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