

posibilidad de volver a referirse a algo ya mencionado, con ayuda de pronombres, por ejemplo, se basa en la presuposición de la identidad de lo que se ha designado una vez en todas sus posibles designaciones ulteriores” (Como traducción de “Voraussetzung dafür, daß man sich auf ein schon Genanntes wieder beziehen kann, etwa mit Hilfe von Pronomina, ist z.B. die Annahme der Identität des einmal Benannten über alle Fälle des Vorkommens seiner Benennung hinweg”) debe corregirse, quizás con la siguiente: *condición previa de la posibilidad de retomar, por ejemplo con ayuda de pronombres, algo ya nombrado, es la identidad de ese algo más allá de todas las ocurrencias de su designación propia*”. (e) En la pág. 312 la frase latina *Q. Curius [...] quem censores senatu probri gratia moverant* fue traducida por *Quinto Curio [...]a quien los senadores habían apartado del senado a causa de una infamia*, debería corregirse pues *senadores* no es buen equivalente de *censores*: *...a quien los censores habían apartado del senado a causa de una deshonra*.

También deberían corregirse los pequeños descuidos, pues fastidian, si son frecuentes. Me refiero a detalles del tipo *dovresti farlo, già fatto, aver da ridire; retomar una oración anterior por medio con [sic] el verbo auxiliar, o todo discurso refleja (es decir que [sic] manifiesta)*. etc.

Valdría la pena que Loureda Lamas retomara con mayor tiempo y paciencia su meritorio trabajo con este texto y lograra una edición más pulcra y completa.

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PAMIES BERTRÁN, ANTONIO & LUQUE NADAL, LUCÍA. & PAZOS BRETANA, JOSÉ MANUEL (EDS.): *Multi-lingual phraseography: second language learning and translation applications*. Baltmannsweiler: Schneider Verlag. 2011. [ISBN 978-3-8340-0947-0].

This book is dedicated to all those who have chosen to research the field of phraseological units, and who engage untiringly in their identification, classification, comparison and contrast, analyzing structures, meanings and applications.

The central role that these units represent in the different natural languages is often not realized. They constitute over 50% of the lexical inventory of any given language, and, in their often surprising combinations, they are the main emissaries of the sounds, colors and images unique to each tongue. They fill our collective imagination, transporting our emotions, memories, tears and smiles through time and space, and in so doing are truly the joy and the color of language.

These units exert an intrinsically unifying effect which binds all those who share them with us to our own “language community”. Figurative idioms establish a kind of linguistic solidarity, and knowing them is essential for being accepted as part of it.

In the same way that idioms define our own personality as speakers of a given language, discovering the peculiar expressions of other languages can help us transcend our ethnocentrism and open our minds to others.

The knowledge of the uses and meanings of idiomatic metaphors in languages other than our own is, in a way, a gateway giving us access to tolerance, understanding and respect for other cultures.

By learning what words are used in other languages in order to greet, offend, show joy or sadness, grief, indifference, euphoria or ecstasy, passion, pain and love, we gain entry to the universe of others, and discover different ways of thinking and judging. We also become aware of the biases which form other people’s perception of what we call reality.

Nothing can equal the joy we feel when we come across differing world views, and realize how the way we say things in our own “country” has traveled in time and in space, not only changing phonetically but also in its moods, colors, flavors and sensations.

For all these reasons, idioms should be seen with affection and respect, for the centuries of historical baggage which they carry. It is up to each one of us to make an effort, no matter how small, to help them on their way, so that they may continue to entertain, calm, comfort and delight future generations.

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