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0. Introduction

The religious component has been a constant in my everyday life ever since I can remember. Therefore, it was my wish to address a religious topic for my master's thesis. Paying close attention to the everyday English language and its vocabulary and having religious background and knowledge, I realized that various expressions and phrases originate from the Bible. The Bible's wording and translation have become familiar even to the less religious crowds, and the correct use of its contents indicates a professional mastering degree of the language.

This thesis aims to answer the following research question: what interlingual differences are to be found in the biblical phraseologisms since they all have the same source text (the Bible), and how can they be classified? Also worth mentioning is that the Bible versions taken into consideration for this thesis will be the New King James English Version Bible and the Dumitru Cornilescu Romanian Bible. The latter represents the only version used and accepted by the Seventh Day Adventist Church, the religious community I am part of.

The chapters of this thesis present the historical standpoint of translation, the cultural and religious aspects of the Seventh Day Adventist church and the linguistic specifics of phraseology as a whole. The first chapter paints the historical context and details of how the translation practice and especially the translation of the Bible came to develop in Europe. This chapter focuses on the principles Hieronymus, the father of translation, used and developed in order to make the Bible accessible to all the nations speaking the Latin language and how his standards shaped the future of the translation activity on the European continent for centuries to come. Also included is the historical context of how and when the translation activity started inside the Romanian territory. It offers details regarding how the practice looked and developed during its three most important stages and highlights the processes it underwent in order to become an important and respected occupation among the Romanian people.

The second chapter provides information regarding King James, his beliefs and his influence upon the English people. Aspects concerning how the English literature evolved due to the newly translated manuscript and who came to be in charge of the translation and revision process are also presented. Furthermore, the chapter describes the translation process of the Dumitru Cornilescu Bible in Romania while providing details about who Dumitru Cornilescu was, the motives behind his desire to produce a new translation of the Bible and the challenges he faced.

The third chapter of this paper tackles theoretical aspects of phraseology as a whole by trying to define it as best as possible and providing the essential characteristics of an idiom. For an even more in-depth understanding of this linguistic category, a classification of the idioms is presented based on different aspects that phraseologisms show, such as compositionality, transparency, invariability and more. Also discussed are Romanian idioms,

how phraseology is perceived in the Romanian language, how certain linguists classify phraseologisms and how they can be differentiated.

The fourth chapter discusses the importance of choosing an appropriate translation strategy when it comes to the Bible. Presented is the Skopos Theory by Katharina Reiß and Hans J. Vermeer, which focuses on discovering the purpose, sense and function of the text in question before actually starting the translation process. The loyalty principle is also discussed, highlighting the responsibility the translator has towards all other participating actors and their respective translation processes. Examined are also the five most popular Bible translation strategies that Christiane Nord encountered. Lastly debated is Eugene A. Nida's dynamic equivalence and its applicability in the process of Bible translation.

The fifth chapter presents the challenges translators face in general when starting a translation process, but especially while translating the Bible. Here, the cultural differences between the source and the target groups play a crucial role and influence the function of the translation itself. Preconceptions, preknowledge and behavioral patterns are discussed in order to demonstrate the complexity of the cultural aspect. Considered the main tool for implementing a translation, the source and target language can quickly transform into a challenge as well. Therefore, debated is also how far a translator can recede from the source text in order to convey the message organically.

The sixth chapter is devoted to the necessary religious perspective of this paper, explaining how the Seventh Day Adventist movement started, what influenced its development and what contributed to its evolution into a church. Both the American and Romanian beginnings of this denomination are recalled while also stating and explaining the five founding principles of the Seventh Day Adventist church.

The seventh chapter consists of a bilingual glossary with English as the source language and Romanian as the target language. In this glossary, 36 phraseologisms of biblical origin are presented together with their definitions, biblical contexts, and everyday contexts. Following this glossary, the eighth chapter proceeds to analyze the idioms presented in chapter seven, attempting to answer the research question and providing an in-depth breakdown of all linguistical aspects and differences between them. Lastly, the ninth and final chapter summarizes the contents and findings of this paper.

1. The beginnings of translation

This chapter includes the story of how the Bible was translated and made available for the majority of Europe's population with the help of Hieronymus. It also presents what Hieronymus considered the appropriate way of translating and what his translation practice actually encompassed. Furthermore, the chapter includes a short history of how the translation activity inside the Roman territory was brought to life. Besides the historical dates and periods, the content provides information about what the first translated works were, which translation methods were used and also who were the people that most contributed to the translation process during its beginning stages.

1.1 Hieronymus – the father of translation

Sophronius Eusebius Hieronymus was born in 347 in the region of Dalmatia into a wealthy Christian family. Thanks to his financial situation, he was able to move to Rome, where he studied grammar, rhetoric, and Philosophy. Towards the end of his study, he also got baptized there. An avid learner, his education did not stop there, for he lived for approximately four or five years in Antioch, from 375 until 379/380. There, he perfected his Greek and Hebrew language knowledge by attending the lectures held by Bishop Apollinaris of Laodicea. He also used this time to write some of his first religious works, which included monk biographies and letters. It is unclear where exactly he stayed, but his writings give in that there were scribes and libraries to be found in those places, which he purposefully used to write his second thesis (Nord 2012a: 142).

During the following years, he spent his time in Constantinople, where he sought the presence and teachings of well-renowned theologians residing there. After gaining the knowledge he was after, he returned to Rome, where, since being good friends with Pope Damasus I, he started working as his secretary. Thanks to his knowledge of Greek and Hebrew, the Pope asked Hieronymus to re-edit the text of the Bible. The Bible version used during those times was an old translation of the New Testament into Latin, which was based on the Greek text of the Septuagint. Hieronymus completed the task, and the newly revised Latin edition of the Bible, which was later called the Vulgate, represented the most important manuscript of the Roman-Catholic Church for centuries to come (ebda).

After the death of Pope Damasus, Hieronymus was no longer anybody's protégé and experienced some hostility from the Roman clergy. Therefore, he decided to permanently move to Asia, more precisely to a monastery located in Bethlehem. This is where his literary activity started to flourish and where, from 391 until 406, he completed the translation of the entire Old Testament, using the original Hebrew text. Up until his death, on 30 September 419/420, he

authored various other religious works such as commentaries on the books of the Bible, sermons, letters and provocative essays (Nord 2012a: 143).

Unfortunately, Hieronymus received the recognition he deserved only after he had died. His writings, letters, commentaries, and essays were copied and centralized in one place and became popular during the Middle Ages. Academic schools and faculties named him as their patron, and no other saint was as often depicted in religious renderings as he was during those times. His writing talent and language gift had been unheard of, and even his contemporaries had been in awe of his capabilities. That is why, until today, the day of his death is celebrated as the "International Translation Day" in many countries (ebda).

The historical context during which Hieronymus lived influenced many of the literary changes he gravitated towards while drafting his writings. His contemporaries lived in a world ruled by rhetoric, while classical Roman literature tended to incorporate a language far more different than the language people were actually using. Moreover, two social groupings were struggling to prevail: the heathens, who claimed their superiority based on their highly standardized language, and the Christians, who were advocates of the vernacular speech. However, Hieronymus tried to combine both worlds and infused the Latin writings he produced with a language easily understandable while also stylizing it and placing great value on its elegance (Nord 2012a: 144).

1.1.1 Hieronymus' translation principles

Since the writing and translation activity that Hieronymus carried out was groundbreaking for those times, he received feedback, questions and even doubts concerning his manuscripts and letters. Therefore, he felt the need to explain himself and to better clarify the motives behind his choices. In the Letter No. 57, which was sent to Pammachius, Hieronymus addresses the accusations from one of his opponents regarding the authenticity and accuracy of his translation. In this letter, he clearly states his translation principles and emphasizes the importance of turning away from the word-for-word translation. Instead, he recommends reproducing the meaning of the text. He was convinced that the word-for-word translation was not supposed to be the standard of literature translation, but the principle behind it should always be to try to translate the meaning and not the literal words. However, when it came to religious works, he noted that this principle could sometimes be overlooked since their content could include words so full of importance that it would be appropriate to just translate them literally. Other than this, he was undeterred in his conviction that the word for word translation was to be avoided (Bartelink 1980: 2)

Apart from the problem of the word-for-word translation that his critics raised, Hieronymus has also faced the aspect of translation challenges that would occur between the two languages in question. Analyzing their place and context of occurrence, he categorized

them into three different groups. The first group dealt with the problems concerning the language pairs. These could occur while dealing with the syntax, the vocabulary or the style that was being used. In order to solve these problems, Hieronymus proposes the use of the “zero equivalence” principle in the target language. This implies that for a word in the source language with no direct equivalent in the target language, one should find a compound or a phrase that conveys the meaning and expresses it easily and understandably (Nord 2012a: 151).

The second category targeted problems that could occur due to various cultural conventions. Hieronymus’ solution to this was to transform the target text so that the recipients would find it acceptable and contemporary. One example of this method would be the letter mentioned earlier, in which Hieronymus addresses his friend Pammachius with a salutation formulated in the superlative, something very common at that time. In order for the translation of this greeting to be considered acceptable nowadays, the use of a simple positive salutation would be appropriate for the target cultures of today’s audience. Another cultural convention was also represented by what it really meant if a translation style was good or bad. Hieronymus beautifully exemplified the solution to this problem by taking his time to search for the right Latin words when translating and also trying to avoid using too many Greek loan words. Furthermore, he showed that if the source text is beautifully written, the target text should respect the style convention of the target language but still sound equally beautiful as the source text (Nord 2012a: 151-152).

The third and last category deals with the problems caused by the pragmatic aspect of the translation, which includes finding solutions regarding the text's coherence or the fairness towards the recipients. Hieronymus’ suggests analyzing the language and, if the case allows, adding in or editing out certain linguistic elements, such as emphatic markers (Nord 2012a: 152).

1.1.2 Hieronymus’ translation practice

Hieronymus advised and imparted knowledge regarding the best way to translate and what being a good translator really meant, but also worth analyzing is his own translation methodology and practice. For him, the leading principles of his work were whether the produced text was intelligible or not and whether the writing style the readers were used to was reproduced in the translation or not. This seems to contradict his choice of the word-for-word translation in some cases since this practice is not at all concerned if the end product is actually intelligible or if the writing style is consistent with the one found in the target language. Hieronymus explains his principles in theory, but in practice, he actually adapts them to the situations he is facing. For example, he uses the word-for-word translation for Bible terms with great dogmatic or exegetic meaning while also reaching for loan words. However, for the translation of the Bible books, his practice is somewhat inconsistent. He uses the word-for-

word principle for the translation of the Book of Esther, for the Book of Judith he applies the principle of reproducing just the meaning of the text, while the Book of Job witnesses a combination of the two translation practices mentioned above (Nord 2012a: 153).

At the beginning of the Bible translation process, Hieronymus feels he has to respect how the translation of the Scriptures has been produced until then, especially when it came to well-known excerpts from the liturgy. Therefore, he keeps his Latin translation very close to the Septuagint text and reuses the phrasing that was already familiar and accepted. However, after revising his work, he changes his opinion and even critiques this translation practice. Later, for the translation of the Old Testament, Hieronymus strongly deviates from the traditional wording and replaces the vulgar Latin words with standard terms and corrects grammatical mistakes that could hinder the correct interpretation of the text. Moreover, he steps away from the word-for-word translation and develops a more varied vocabulary, using synonyms for repetitive words. He also changes the text by adding or contracting different passages and offers various interpretations by choosing to include alternative versions of translations. With time, he feels more and more confident, and the experience he accumulates while translating the Bible offers him the freedom to effortlessly translate just the meaning of the text when a word-for-word translation would be inappropriate or when a source text term would have more than one Latin equivalent. In the end, Hieronymus admits that he strives to reproduce the meaning and only clings on to the same words when they do not deter the interpretation of the text (Nord 2012a: 154).

1.2 The humble beginnings of translation in Romanian culture

It is always interesting to see how translation came to life as an actual activity in different parts of the world because the motives, the methods, and the evolution could not be more different. The Romanian people keep even to this day some of the influences of two of the most important cultures that formed it: the eastern Balkan culture of the Dacians and the western culture of the Romans. Thanks to the geographical position next to the Danube and the Black Sea, the Romanians were also influenced by the Greek and Byzantine culture. Along with the customs and characteristics of each culture, the people were also presented with their respective religious influences. As history shows, they tended to accept more the orthodox influences that came from the south of the continent rather than the Catholic ones from the west. These influences were also to be seen in the vocabulary and language that the people used, the territory remaining the only one where people speaking a Latin language would follow the religious beliefs of the Orthodox Church for many centuries (Draganovici 2012: 173).

The people who could best attest to these events were involved in the cultural activity of writing, transcribing and even translating. Most of the time, they were monks in the monasteries or literate princes in the princely courts. Some of these princes became popular

even abroad, such as Dimitrie Cantemir, who became a member of the Berlin Academy of Sciences in 1714 thanks to his contribution to the documentation of the Ottoman Empire's history. His work entitled "History of the Growth and Decay of the Ottoman Empire" was originally written in Latin and translated into German, English, and French. The manuscript represented the only reliable historical source concerning the Ottoman Empire until the nineteenth century. At the beginning of the nineteenth century, the Romanian people finally started to loosen their ties with the neighboring cultures and worked towards creating their own authentic culture (Draganovici 2012: 173-174).

1.2.1 The first stage of translation activity

Romanian literature was not something that came around from the start for the Romanian people. The earliest proof of it dates from 1350, but before that, the writings that were usually published inside the Romanian territory were religious ones written in Slavic, Greek or even Georgian. However, when the Romanian language evolved and translations started appearing, one could still notice the influence these previous languages had on Romanian. The first stage of the translation activity in Romania was set around the 1550s and lasted approximately one hundred years until 1640. The translated texts were none other than Slavic religious texts that were to be used in churches. Some of the most important translated texts from those times have been kept until today. However, just copies of them have survived over the years and not the original manuscript (Draganovici 2012: 174).

Analyzing their wording and language, some experts believe that, although they show a language characteristic to the northern part of the territory, more precisely to the region of Maramureș, the translations could have also occurred in the south of Romania. However, they describe the words and sentences as being archaic and inadequate. The translations were hard to read and understand since their authors opted for a word-for-word text reproduction that was supposed to stay as faithful to the Slavic original as possible. The translators could not grasp and share the true meaning of the text, which led to an almost impossible to understand target text. The inconsistent phonetics and lexis ensured that no two texts were similar or followed a specific rule or norm. In the end, the only constant was the goal of producing a translation whose content would be as close to the original one as humanly possible (Draganovici 2012: 175).

During the first half of the sixteenth century, a man of great importance for the evolution of translation in Romania came around. His name was Coresi, and he was a publisher and deacon in Târgoviște, the capital of the Wallachia region at that time. Since the Romanian territory already had access to a printing press since 1508, the church would use it to publish and copy religious material in the Slavic language. However, in 1544, the Saxons from Sibiu decided to print the first religious book in Romanian. The book was a Lutheran catechism,

which, they hoped, would urge the Romanian people to convert to Lutheranism. Since the Saxons did not speak Romanian as their mother tongue, they sought the help of Coresi and his workers to translate and publish their religious manuscripts. Coresi managed to publish nine religious books from 1559 until 1581, which became the turning point for the translation of literature. Along with other contemporaries of his, he concluded that the Scriptures and other religious works should be understood by inhabitants of both the northern and the southern regions of Romania. Therefore, his translation strategy included replacing unintelligible terms with words from the common language and the vernacular wording was phonetically altered. Coresi believed and supported Martin Luther in his idea that every man on the street should be able to read and understand God's word toward humankind, and this represented his way of ensuring it for the Romanian people (Draganovici 2012: 175-176).

The majority of the translations from that period had mostly Slavic source texts, while German or Hungarian ones were a rare occurrence. And although Coresi managed to change the tactics used for some of the books that had been translated, the reality of the translation activity of those times was still characterized by foreign and complicated wording, by Slavic lexical elements and dialectal word forms. The presence of numerous borrowed lexical equivalents and lack of new terminology was alarming, and the experts concluded that the Romanian language was yet to be eligible for translations. They would have to work hard on developing the vocabulary of the language if they intended to translate into Romanian in the future (Draganovici 2012: 176-177).

1.2.2 The second stage – significant development of the translation activity

The second stage of the translation activity, which is estimated to have taken place between 1640 and 1780, showed dramatic improvements. It is actually considered one of the most critical stages in the development of the Romanian language. This development included not only the revival of the translation but also a diversity of source texts. Romanian started being used as the working language in the administration of the territory, therefore the quality of the translated content increased. Also, the text types that were being translated witnessed a change: people started to show an increased interest in topics like philosophy, geography, mathematics, etc. All these various manuscripts came in from Greece, Italy, Germany, and even Russia, which showed just how archaic the Slavic words were for the eighteenth century and underlined the severe necessity of a Romanian academic terminology so that the translations could remain consistent (Draganovici 2012: 177).

However, the beginnings of this stage were humble: the books that started being translated were books of folk tales and also some biblical tales. The everyday language of the people was still masterfully intertwined with elements from the Slavic culture, but one can easily observe that the syntax, the vocabulary and the wording's rhythm became more and

more familiar with each published edition. One of the most important figures of this period was Nicolae Milescu. An earnest advocate of the Romanian culture and gifted translator, he worked towards producing a complete translation of the Old Testament. He used Greek text sources and a protestant version published in 1597 in Frankfurt and managed to produce an entirely unique version of the Old Testament. His translation was later consulted while revising a newly translated Old Testament manuscript that was included in the Bucharest Bible, published in 1688, which was the first complete translation of the Bible into Romanian that was ever published. In addition to that, Milescu's work instated the Wallachian dialect as the official literary language that was to be used inside the Romanian territory from then on (Draganovici 2012: 178).

Also during this stage, Dimitrie Cantemir, who was mentioned earlier, made an appearance in the literature world and introduced the Romanian people to the notion of self-translation. Since he had mastered quite a few foreign languages, he wrote more than one work in Latin, just to later translate them back into Romanian. However, his translation was characterized by heavy syntax and an unnatural order of words, influenced by all the languages he was speaking. Furthermore, his texts were unintelligible to some extent due to the new lexical terms and calques he was using (Draganovici 2012: 179).

The principle the translators were following during those times was to honor and remain faithful to the source text, even if that meant they would have to ignore the meaning of the words. Therefore, many writings include calques or even the word in the foreign language if no equivalent was found. Although the syntax was evolving and resembling the language the people were regularly using more and more, there were still differences between the northern and southern literary language, which was full of inconsistent phonetical elements. Latin, Romanian and other foreign words were used simultaneously and replaced the Slavic archaic words. Only during the eighteenth century did Latin and the Romanic languages become sources of inspiration and influence for the Romanian lexicon (ebda).

1.2.3 The final stages of translation activity

The last and final stages of the evolution of the translation activity in Romania were characterized by rapid improvement. During approximately eighty years, the language witnessed an intense process of Romanization. The religious works that had been prominently translated until then gave way to original as well as translated secular works. The translation activity became even more popular, and so did the need for an elaborated and updated working method (Draganovici 2012: 180).

At the end of the eighteenth century, many works had emphasized different characteristics of the Romanian language and suggested improvements. *Lexikonul de la Buda*, for example, approached the problem of neologisms and calques and suggested the

simplification of the language. This could be achieved if the translators would also consider the cultural elements of the language, and not only the linguistic viewpoint. Another substantial influence was exerted by the different political and social events of the era. Thanks to numerous original texts and translations of works from different scientific domains, the Romanian literature language grew rich, and the phonetic and orthographic ground rules were homogenized. The newly translated Bible, the Blaj Bible from 1795, overruled the Bucharest Bible and presented the population with a newly refined Romanian language. At the time, this was the only consistent translation that purged the unintelligible syntax and established a new and modern language (ebda).

During the beginning of the nineteenth century, the translation activity started to be influenced by neologisms and loanwords from the French. Since French was then used as the intermediate language between the original text and the translation, many details and context from the source text disappeared. And since the original could not be consulted, the translators strongly modified the text, added different scenes or even changed the meaning of some phrases. Later, the Romanian territory witnessed the influence of the Russian forces and also started experiencing the impact of the Russian language and writings onto the Romanian vocabulary. That is why writers and translators kicked off an extensive project that implied the enrichment of the Romanian vocabulary and voiced their suggestions and resolutions. They settled on using fewer calques, adapting them where needed, using the Latin writing style as the primary writing style and standardizing its forms (Draganovici 2012: 181).

However, not everyone agreed. Some cultural movements expressed their opposition towards the acceptance of foreign words. Their members pleaded for an organic language that was not to be changed by anyone who saw fit. They disregarded any translations that contained an unusually high number of neologisms, and they encouraged the use of the national and original Romanian language (ebda).

Against all obstacles, the translation activity continued and flourished. People wanted to be kept up to date with the newest information and wanted to communicate. The middle of the nineteenth century revealed over 300 translators at work who established the national interests and values of the Romanian culture. All the translations from this period contributed to the evolution of the Romanian language and gave authors the chance to improve their skills. In the end, the lack of equivalent Romanian terms represented the reason for the great vocabulary expansion, forcing the translators to coin new words and phrases in order to make the Romanian language unique (Draganovici 2012: 181-182).

1.3 Conclusion

This chapter presented the beginning of the translation activity in both the European space and the Romanian territory. Thanks to key people passionate enough about their work, linguistically gifted and eager to convey the translated message in an understandable way, the translation standards could be raised and adapted to favor the target culture. This improved not only the translated content but also influenced and simplified the everyday spoken language.

2. Bible translations

The second chapter of this paper includes historical aspects of how the King James Bible, the core version the New King James Version Bible is based on, came to be translated, together with background information on who King James was, his translation principles and expectations. Moreover, the beginnings of modern Bible translation in Romania are also presented, taking a special interest in the translation of the Dumitru Cornilescu version, which is the version accepted and used by the Seventh Day Adventist Church in Romania. The chapter includes details regarding the person and activity of Dumitru Cornilescu and how people received his translation.

2.1 The King James Bible

The literary works in the English-speaking territory of Europe had lacked entirely in creativity and attractive ways of expressing a message in writing up until the sixteenth century. However, between the years 1525 and 1582, the translation and proliferation of the Scriptures in the English language witnessed a considerable increase. During this time, three of what were to become the most popular Bible translations made their way from exile into churches. The first one was the Tyndale version, translated by the theologian William Tyndale, who worked on his version while being exiled in Germany. This assignment came from and was supported not only by the church but also by the King. Tyndale's translation also represented the groundwork for the Geneva Bible, a translation put together by the Calvinist William Whittingham in Geneva. This version consisted of Tyndale's content, rewritten and reviewed, which became widely popular among the Englishmen. However, almost all Bible translations that appeared in England were either reformatted or contained only slight differences from the previous ones. The reasoning for it was not that there were no new findings in the practice of Bible translation, but, as mentioned in the beginning, writers would hardly adopt a creative writing style. It was during those times that new translation works were frowned upon while rewriting and re-editing were much more encouraged and accepted (Long 2002: 185).

Shortly after this, between 1580 and 1590, English literature was characterized by an increasingly innovative style. This was because, on the one hand, great geographical discoveries were made, and on the other hand, because science as a discipline experienced its own progress. All these advances paved the way for a more highly qualitative translation practice of religious works. During the same period, there was also a boom of playwrights and poetry, which resulted in a higher demand for translated documents. Moreover, the Greek language and literature regained interest among the language connoisseurs. Worth noting is also that between 1590 and 1611, Shakespeare wrote the majority of his plays, which coincides

with the period during which literature started impacting Scriptural translation. Furthermore, people like the theologian Launcelot Andrews played an essential role in promoting and advancing the Bible translation. His unique way of preaching was noticed not only by the people but also by Queen Elisabeth I. Thanks to his passion and excellent command of Greek, Latin and English, he managed to reproduce the same Bible verse in all imaginable ways one could think of. Andrews was later one of the very few carefully picked people convened to work on the translation of the King James Bible (Long 2002: 186).

Launcelot Andrews proved he possessed the right technical skills one might need in order to produce a good translation. His writing style was unique and showed a certain elegance, which gained him the invitation to preach Queen Elisabeth I's funeral sermon. His foreign language knowledge was highly superior to any of his contemporaries', understanding Greek, Latin, and other Eastern languages, speaking not only in these target languages but also translating them into his mother tongue. With Elisabeth's death, a new important chapter of the Bible translation began, more specifically, the reign of King James I, who had the responsibility to preserve the high standards Elisabeth had held England to until then (Long 2002: 189).

2.1.1 King James I

King James I was a rare breed among its predecessors. He was a protestant but was also very open-minded and eager for knowledge. He was a passionate reader, possessed political knowledge, and was extremely interested in kingship and theology. While leading his people, he also showed a great deal of religious tolerance but questioned the existence and practice of witchcraft. Furthermore, he did not hold back from summoning people to his court and confronting them about their opinions or appointing them to various positions despite them not sharing common religious views. The King's views and opinion on certain manners came to light in the manuscript *Basilicon Doron*, which means *The Kingly Gift*, that was addressed to his son, Prince Henry. Sadly, Henry died before getting the chance to become King. However, the manuscript advised him with regards to his duty as king, how he should reign and what his role was. King James stated and believed that kings, in general, were appointed by God and therefore, they had a duty to respect the contents of the Holy Word and reflect them in the way they reigned. He also highlighted the importance of studying the Bible, not just because the contents reveal the path to salvation but also because he saw a way in which he would be able to control the church with the help of the Scriptures. James was aware that problems and disagreements could emerge in the church and considered the Holy Word a form of higher authority that could reinforce his sovereignty (Long 2002: 189).

When James I came to the throne in 1603, he clearly stated his commitment to the English language. Despite good command of Greek and Latin, like mentioned before, he also

stated in *Basilicon Doron* that one should strive to express himself and his thoughts in English since there was not anything left unsaid in Greek or Latin. He firmly believed that a king should write in his own language if he wanted to make it accessible and increase the chances of people obeying him. During those times, literature, especially drama, had become a way for people to express their thoughts concerning the king's position, be it thoughts of support or disagreement. And the King was well aware of that. He, therefore, started expressing himself through literature, started writing articles and treatises, giving speeches and inventing catchphrases. James saw literature not only as a means of expressing his political ideas but also as a way of stating his kingship (Long 2002: 191).

2.1.2 The King James Translation

King James I did not particularly enjoy the Geneva Bible and even went out as far as considering it the worst translation ever created. He was not concerned about the accuracy of the facts presented in this particular translation but about the Calvinist commentaries on the text, which were to be read through the entire Bible. However, not only the Bible translations were to represent a turning point for him, but also the divisions in the church that were becoming more and more serious. The Puritans were arguing their position with the help of the Geneva Bible, the Catholics were grounded in the Rheims New Testament, and the Protestants had taken hold of the Bishop's Bible. Therefore, the King considered it was high time for a homogenous and uniform translation to be created, which would also offer him political help in uniting the divided religious factions of England (Long 2002: 190).

During the *Hampton Court Conference* in 1604, one of the main points of discussion was the discontent and complaints of the Puritans. However, the King felt his authority was threatened by their proposals and accepted almost none of them, with one exception: the idea of a new uniform Bible translation. This idea tied in perfectly with his wish for a new translation. The three Bible versions used at the time contained all kinds of inaccuracies, differences, and even mistakes that had led to the church's divisions (Long 2002: 191).

The King was, however, convinced that he possessed the perfect translation strategy. He was to choose the most capable and best-qualified experts he could find, including the already mentioned Launcelot Andrews, who would then work as a skilled translator team. After the translation process would conclude, the result was to be signed off by high instances such as Bishops, the privy council and lastly, by the King himself. By engaging in this method, he wanted to make sure that the extremism contained in the previous versions was nowhere to be found in this new translation. Moreover, thanks to the involvement of so many people during the translation process and the supervision phase, James tried to pave an acceptable and neutral way for all parties involved. He avoided the use of any kind of annotations or commentaries in

the form of personal interpretations of the Word and tried to include only linguistic explanations where and if needed. In this way, there would be no complaints regarding the translators' bias, and the newly created Bible translation could be used by Christian religious communities without any concerns (Long 2002: 191-192).

At the beginning of the translation process, six committees were set in place: two in Oxford, two in Cambridge and two in Westminster. When in need, they could also seek the help and guidance of external scholars. Each committee was assigned a part of the Bible, and, in the end, their translation was to be revised and edited by twelve other men. The committees also interchanged their translations in order to examine them thoroughly, and in the end, as the last step, all uncertainties and ambiguities were to be referred to the final editors, who could seek help and advice from any men with Scriptural knowledge. These translation rules were laid down by Bishop Bancroft and were approved by the King himself. The translation work was to take the *Bishop's Bible* from 1568 as a template, and the changes that were made were to remain as close to the original as possible. However, when the translation was ready, one could clearly observe that the new Bible was only a revised version of the 1568 one, which was not the intention of the whole project (Long 2002: 193-194).

The result of this complex assignment was indeed a unique translation that could not be topped by any others from a linguistic point of view. The *King James Bible*, published in 1611, managed to convince and engage its readers thanks to its vivid, expressive and poetical style. No other translation produced either before or after the King James one was ever able to rise above this extraordinary work in the English language. It also allowed for words to be coined to explain things that people before could not express into words, for the lack of available vocabulary. The purpose of the King James Bible was to bring out a translation that would be accepted by all three religious communities present at the time in England, a translation that would eliminate all disagreements between these communities. And this one managed to do exactly that (Asch 2005: 146). However, the people found it hard to adapt to it in the beginning. The *Geneva Bible* had shaped and characterized their everyday routines years long, so to just put it aside and reach for the new version represented a real challenge for most people (Long 2002: 196).

One of the unique translation strategies that the translators used was finding synonyms for the repetitive words in the original text. It was imperative that they used a synonym that would capture the exact meaning of the original word, but that would also not repeat itself. Their purpose was to exhaust all the possibilities that the English language offered and, at the same time, to enrich the existent vocabulary of the language. This strategy shows that the translators were confident enough to use various synonyms and their will to actively promote the English language as much as possible. They wanted to produce a proper work of English literature and not just a simple translation. However, their translation strategy imposed some problems along the way. When they started tackling the translation of the New Testament, they realized that there were Old Testament parts that were cited in the New one. In these cases, the

wording from the New Testament would not correspond with the one in the Old Testament. Therefore, where considered appropriate and necessary, the King James translators kept the same phrasing both in the Old and the New Testament (Long 2002: 199).

The number of published *King James Bible* editions reached fifty by 1640, while the last *Geneva Bible* edition was published in 1644. Each new edition strived to correct the mistakes the previous one contained without modifying the text. Only during the mid-Victorian times were there some significant corrections made. The reasoning behind it was the advances in the language, but also in Biblical scholarship. However, the attempts of maintaining the original character of the Bible as much as possible never ceased. The *King James Bible* became an inherent part of the English language and influenced it tremendously. Be it in small talk or literature, the phrasing would always come back to this translation. That is why this version provides the perfect example of how translation strategies can influence the political and ideological attitudes towards the translation process at a given time (Long 2002: 200).

The King James translation also made its way to America, where it is considered one of the most significant Bible translations of all time. It is, to this day, the translation version on which American presidents such as George Washington, Abraham Lincoln, Jimmy Carter, and Barack Obama have laid their hands before their assumption of office (Skoeries 2015: 195).

2.2 The Dumitru Cornilescu Bible

Dumitru Cornilescu was born on 4 April 1891 into a respectable family. His father was a teacher at the local school, and his mother was a housewife. Both of his parents came from a long line of orthodox priests: both of his grandfathers and great-grandfathers were well-known priests in the neighboring villages, and both of his grandmothers and great-grandmothers were daughters of priests. Therefore, the religious influence in his life and household was present from an early age (Măianu 1995: 14).

In those times, there was an unwritten tradition for the son of a priest to become a priest himself in order to impart religious knowledge to his people, or a teacher, so that he could educate the villagers. Although Dumitru's father had not been as attracted to the priest life as his predecessors, his young son would show a great deal of interest towards all religious writings, traditions, and customs. Later, he would not only follow them to the letter but would also dedicate his life to them, in the utmost sincerity and respect (Măianu 1995: 15).

After finishing the obligatory school, he went on to study Orthodox theology in Bucharest. Characterized by a constant thirst for knowledge, he started reading books in his father's library and later in the big libraries the capital city had to offer, in the search for something that he himself could not explain. The calling he felt to be a priest came out of pure love for God and was not a duty he felt he had to fulfill. And since his future daily activity

would be preaching and delivering God's word, he started searching for the true meaning behind what being a priest really meant. Having voiced his questions and thoughts to the school's director, he was provided with a list of religious books he could order from abroad in the hopes that such literature would quench his thirst and would provide answers to his questions. To his surprise, many of the books he ordered and received were not translated into Romanian, although their content could have been of great value to the religious community (Măianu 1995: 16-17).

He graduated from his seminary class before turning twenty, but while still in school, he started translating and publishing chapters from the books he had read, sometimes even translating the books in their entirety. After graduating, he worked in various places to make ends meet and to sponsor the publication of his translations. He was passionate about providing his readership with knowledge about what it really meant to be a Christian. Keen to discover a community that shared his passion for finding the absolute religious truth, he came across one church in Bucharest that immediately drew him in. This church was led by a famous priest named Tudor Popescu, whose congregation was made up of regular believers but also well-known personalities who were interested in religious matters. He served in this church for four years while also tirelessly translating numerous manuscripts and books. Therefore, he became one of the most known translators and writers of religious literature of those times in Romania (Măianu 1995: 18-20).

2.2.1 The Bible in Romania

The political, cultural and national situation in Romania was tense at the beginning of the 20th century, which evoked uncertainty and anxiety among many society members. The Orthodox Church could not deliver reassurance or answers to the problems people were facing, and even the press was openly voicing its critique regarding this. So Cornilescu took it on as his mission to help the people and bring order in the chaos (Măianu 1995: 23).

The theological seminary was delivering specialists in orthodox history, traditions, and meaningless customs, who lacked the understanding of how to support their congregation. Cornilescu realized that something was missing from those teachings and started to study the religious material he had at hand again and again, each time more profusely than the previous time. He discovered that all the books were actually talking about only one book - the Bible. However, the people could not read or understand the Bible, which, from the start, represented a considerable impairment. To understand why that was and how it came to it, a historical incursion is to be made (Măianu 1995: 24-25).

There is evidence of an organized form of Romanian orthodox communities located north of the Danube ever since the thirteenth century. Up until the merge of the principalities

on Romanian territory, the Romanian Orthodox Church was part of the Russian Orthodox one, the sermons always being held in the Slavic language. Only in 1885 did Constantinople's patriarch recognize the independence of the Romanian Orthodox Church. But even after introducing Romanian as the official sermon language, they were hardly understood. Since they were always formatted as a guttural song rather than a speech, they were hard to interpret even by the priests and could reach several hours in length. The language was also archaic, which made the public engage less and less with the actual message that was transmitted. The worshipers would come, not stay for too long, light a candle and go on with their daily activities (Măianu 1995: 25-26).

Cornilescu did not joyfully read the Bible. He found he did not like it at first because its translation was so bad, he could not understand it. Therefore, he did not think there was anything of value to be taken from it and even wondered why other people praised it so much, but he kept at it despite all these setbacks. During those times, the Bible was published in very few copies and was read only by important members of the Orthodox Church, who heavily frowned upon initiatives of updating the language of the manuscript. Therefore, the translators felt compelled to use old and intricate words that were more appropriate for singing than reading during the sermon. In an effort to combat the Slavic influence upon the written works, the Bible was revised and republished in 1911, selling just 1000 copies a year to a population of six million. However, this new version was still far away from the spoken language of the country. The editor in chief of a learned journal in London expressed his critique towards it by saying that he started reading the Romanian Bible in order to learn the Romanian language. After some time, while traveling to Bucharest, he sadly discovered that the language used in the manuscript was very different from the real one spoken by the people of the country. He realized he had lost his time learning a language that did not exist and could not be used to address the Romanian society. Another similar critique also came from lettered philologists and even the Prime Minister of Romania (Măianu 1995: 27-30).

2.2.2 The Dumitru Cornilescu Bible translation

Since the text of the Bible was so poorly translated, Cornilescu took on the mission to produce a new and easy-to-understand translation of the Scripture. He started with the book of Matthew but was unable to finish his translation project due to the lack of necessary funds for such a complex undertaking. A couple of years later, in 1916, he returned to the translation he had started, financially supported by Princess Ralu Callimachi. In the summer of 1916, Cornilescu was ordained hierodeacon and moved to family Callimachi's mansion in Stâncești, where he remained until the entire translation of the Bible was completed (Ball 2018: 209).

Since before the publishing of the New Testament or of the Bible itself, Cornilescu and Princess Callimachi proposed the *British Bible Society* the adoption of the newly translated text as the new official version of the Bible in Romania, but the Society hesitated since they were negotiating a similar deal with another bishop. In the end, Cornilescu's proposal fell through. However, he still managed to publish the New Testament in 1920 and the Bible in 1921 in his own translation and with the help of the *Romanian Evangelical Society*, which was founded by Princess Callimachi. As a distant sign of support, the *British Bible Society* only purchased a small number of Bibles in his translation in order to resell them (ebda).

The neo-protestant communities, more specifically the Seventh Day Adventist and Baptist ones, were hostile to the translation at the time since Cornilescu's text was somewhat different from the Bible version from Iași that they had been using until then. However, his Bible started to warm up to some churches, and soon a lot more people that felt the need for a more current biblical language followed suit. However, Cornilescu's popularity started to not sit well with the Orthodox Church. Shortly after, in the summer of 1923, Cornilescu became persona non-grata for the Orthodox Church and left the country without ever returning. The following year, the Romanian Orthodox Church Synod officially condemned his translation and prohibited both the laity and the clergy from using it (ebda).

Dumitru Cornilescu never specified the original text he used for his translation. However, some of the verses from his text imply using the French Second Translation, used both for the Old and the New Testament. Among the lexicons used for inspiration and whose influence can clearly be observed in his translation are the ones published by the American biblical scholar Joseph Henry Thayer. Sadly, since Cornilescu had no councilors, mentors or editors around him at the time, the translation contained errors that were only corrected in the following published version (Ball 2018: 210).

After he departed from Romania, Cornilescu kept in contact with the *British Bible Society*, trying to obtain their support so that his translation would be more broadly available. In 1924, after about a year of heavily pleading and corresponding with Robert Kilgour, one of the representatives of the Society, Cornilescu finally got his way. However, a series of compromises had to be made for the Bible to be published in a higher number. At first, Cornilescu was reticent to the proposed changes, but, in the end, he complied and respected the Society's editorial politics. The newly published text of the Bible was to edit out the annotations completely, to reduce the occurrence of titles as much as possible and to substitute paraphrasing with more literal wording (ebda).

In August 1924, Cornilescu received the first copy of the new version, which was published in a print run of 15.000 copies. In the following years, the Dumitru Cornilescu Bible was to be reprinted in a highly unusual number for those times: if before the review of the original translation, the *British Bible Society* only allowed the printing of 5.000 manuscript copies, in January 1925, the sales of the new version raised to 25.000, including Bibles and New Testaments. According to a letter signed by J.W. Wiles, a representative of the Society,

after 1925, the print runs reached 85.000 and even 95.000 copies per year. This growth was also aided by the publishing of a pocket-size version of the Bible in 1925 (ebda).

However, this turn of events did not go unnoticed by the Romanian Orthodox Church. Being alarmed by the unexpected success of the Cornilescu version, the church pleaded with the government to forbid the *British Bible Society* distributors to sell the Bible in the small cities of Romania. The government's prohibition mandate came on 22 March 1933, but representatives of the Society demanded explanations. During a meeting with the Ministry of the Interior, J.W. Wiles found out the exact complaints the Orthodox Church had regarding the Cornilescu Bible. Among other wrongful translated words, in their opinion, the Church was unhappy with the use of the word "presbyters" instead of "priests" in the book of Jacob 5:14. Wiles tried to motivate this translation with the help of the synodic version used in Russia, where the word "presbyter" is also used, trying to prove that the *British Bible Society* would never accept biased translations. Thanks to this meeting, the government mandate was overruled (Ball 2018: 211).

During the following decades, the influence of the 1924 Bible version started to rise, the text being published and spread, especially in the neo-protestant communities that flourished during the communist time in Romania. Since the regime drastically limited the publication of biblical studies and turned down translation initiatives, the Cornilescu Bible from 1924 had no real competitors among the evangelic communities. Therefore, his Bible became a form of *textus receptus* for these communities and their members. The distribution of the Scripture in this version happened clandestinely for most of the second half of the 20th century. The only official publishing was granted in 1987 when the regime allowed for 5.000 copies to come off the press. After the 1989 revolution, which took down the communist government and regime, the original Bible from 1924 was revised and republished freely in hundreds of thousands of copies (ebda).

2.3 Conclusion

The historical details presented in this chapter show the importance of the Bible for both the English and Romanian societies and how the translation of this book greatly influenced the linguistical, political and social aspects of those times. Furthermore, the advances in the language that the translation process brought into fruition benefited all the other literature translation practices and contributed to the development of society as a whole.

3. Theoretical insights into phraseology

Phraseology plays a very important role in the translation practice. This chapter will highlight the meaning of the concept of “phraseology” and provide the classification of both English and Romanian phraseologisms. Discussed will also be their cultural dependency, their appearance in texts and why they are relevant from the linguistics point of view.

3.1 What is phraseology?

The term *phraseology* comes from the Greek words *phrasis*, which means “expression, manner of expression” and *logos*, which means “word, study”. Therefore, Phraseology is a part of linguistics, whose main study focus are compounds found in one language. The speakers of a specific language community are used to hear and encounter the words that form these compounds in a specific combination: “to add fuel to the fire”, “one and dusted”, “a friend in need is a friend indeed”, “to be or not to be”. Palm explains that phraseologisms are to be recognized thanks to one crucial feature they exhibit: their meaning cannot be derived from the compounding words alone but from their association as a whole. These phraseological entities also have a certain meaning and function in the texts they appear in (Palm 1995: 1).

Besides loaning, semantic change and the creation of new words, linguistic scientists see phraseology as a means to enrich the vocabulary of a language. So-called free word groups can become fixed compounds, therefore transforming themselves into vocabulary elements (Fleischer 1982: 7). Furthermore, phraseologisms play a crucial role in decoding negative or positive emotions, conduct, mindsets, and behaviors. Therefore, the mental lexicon of a language is also framed by these phraseological units (Palm 1995: 1).

While analyzing the terminology of phraseologisms, Burger (2003: 12) states that they are perceived as “fixed word combinations” and as “phrases”. In everyday language, users differentiate between them, identifying “idioms”, such as “to add fuel to the fire”, and “proverbs”, such as “He is a chip off the old block”. Nonetheless, there are some phraseological phenomena that cannot be classified into one or the other category.

Burger mentions two linguistic processes that play an essential role in the field of phraseology. Unfortunately, there is no English translation for their German correspondents. He talks about “Phraseologisierung”, which defines the process through which a free word group becomes a fixed compound, therefore transforming into a phraseologism. The other process is called “Idiomatisierung”, which defines the process through which a free word group becomes an idiom, therefore a fixed part of one language (Burger 2003: 15).

3.2 How are phraseologisms defined?

Thanks to its attributes, Phraseology as a whole can be separated into a broader sense Phraseology and a narrower sense Phraseology. These attributes and characteristics ensure that phraseology is well set apart from other linguistic aspects.

Palm (1993: 3) agrees with Burger/ Buhofer/ Sialm (1982) concerning the criteria used for determining the characteristics of a phraseologism. They define phraseologisms as being idiomatic, embedded, lexicalized and reproducible. Burger also names characteristics of the phraseologisms contained in the broader sense category. They should show polylexicity and the already mentioned embeddedness. The phraseologisms in the narrower sense category show an additional characteristic: they are also idiomatic, which means that they are perceived as “idioms” (Burger 2003: 14).

Burger/ Buhofer/ Sialm (1982: 1) argue that a phraseological unit is recognizable if the words do not form a fully explainable term through the syntactical and semantical regularities of their conjunction and if, similarly to the lexeme, the compound can be used in the linguistic community. Phraseologisms of the broader sense fulfill both criteria, whereas the narrower sense fulfills just the second criteria. Idioms and phrasemes are part of the broader sense category, while fixed compounds appertain to the narrower sense category (Dobrovol'skij/ Piirainen 1994: 66).

3.2.1 Polylexicity

According to this characteristic, a phraseologism has to be formed out of more than one word. Therefore, two or more lexemes are needed to create a phraseologism. However, they should not be longer than a sentence (Burger 2003: 15). The term “word” refers to both content words and function words. Content words refer to parts of speech such as nouns, verbs, adjectives, adverbs and numerals. Function words include prepositions, pronouns, articles and conjunctions (Palm 1995: 42). Some examples of phraseological compounds could be “back and forth”, “per se” and “up and down”.

The connection these lexemes are showing can be either regular or irregular. Also, depending on the case, they can have a denotative meaning or, when met alone, a connotative one. Phrasemes that exhibit a regular connection can have both a denotative and a connotative phraseological meaning. This characteristic is called dual encoding. One eloquent example would be the expression “to break a leg”, which has both a literal meaning and a phraseological one: to wish somebody good luck. Contrarily, the expression “to have a thing for someone” can only have a connotative meaning because since being a free compound, the expression alone would not make any sense (Palm 1995: 2).

3.2.2 Embeddedness

This characteristic requires that a phraseologism be common across the synchronic linguistics scene. Therefore, embeddedness applies as long as a fixed compound is characterized as being common. This means that the compound is recognizable when read or heard somewhere, and a specific situation can be expressed with its help as long as it fits the context. A phraseologism should be able to behave as a word does, which also implies that it must display full meaning. However, a phraseologism is not necessarily a compact unit; it is possible for it to be composed out of several constituents that, from a grammatical point of view, behave differently (Burger 2003: 16).

Embeddedness is also manifested from a structural and pragmatic perspective. The structural embeddedness can be illustrated with the help of free compounds. While they are subject to morphosyntactic and semantic rules, they sometimes display irregularities (Burger 2003: 20).

3.2.3 Lexicalization and Reproducibility

According to Palm (1995: 36), lexicalization refers to the presence of phraseologisms in the mental and linguistic lexicon of a language. A compound transforms into a phraseological unit when it is incorporated and stored in the terminology database of one language, as well as in the minds of the speakers of the respective language. However, the language is dynamic, which means that the phraseological vocabulary of one language will expand constantly, and old phraseologisms will become outdated.

Palm also offers the explanation of reproducibility: fixed compounds, the so-called phraseologisms, do not need to be reinvented every time – they are readily available linguistic products (Palm 1995: 36). According to Fleischer (1982: 310), reproducibility is somehow included in lexicalization. He sees lexicalization as a phraseological characteristic that suggests that a compound can be reproduced as a lexical unit. Since phraseologisms are internalized as a whole, they are ascertained and used as common words and are to be understood as parts of the vocabulary no matter their structural length.

3.2.4 Idiomaticity

Two aspects are included in this characteristic: structural irregularities, which represent a typical criterion of embeddedness, and semantic particularities. Burger points out phraseologisms present different idiomatic grades. The bigger the discrepancy between the phraseological meaning and the literal meaning, the more idiomatic a phraseologism is. “To

drive somebody up the wall” can be considered idiomatic because its meaning of “to make somebody very angry” cannot be derived from its structural components. However, “to pick a fight” can be considered only partially idiomatic because the component “fight” keeps its free meaning. Therefore, it can be said that the phraseological meaning is always derived from its structure as a whole, and it makes sense only if there is a certain morphosyntactic and lexical implementation of the compound (Burger 2003: 31).

Differentiating between these two aspects is of great importance for translators. A literal translation is not possible in the case of idioms and partial idioms. They need to be stored in the translator’s mental lexicon in order to be accessed and properly used. The translators also need to recognize what type of idioms they are dealing with in order to be able to consult external sources that might indicate a proper translation and use of the idiomatic structures in case. If the idioms are to be wrongly conveyed, further potential analogies will also be misunderstood.

3.3 Classification of English Phraseologisms

Phraseologisms come in many shapes and forms and have proved to be an essential part of the language. Many linguists have tried to classify them according to their most common characteristics. However, their categorization might be a more complex process than it seems. Rosamund Moon also tried her hand at bringing several types of idioms in order and started her classification by providing a basic definition of the word *idiom*. She claims that “an idiom is a particular lexical collocation or phrasal lexeme, peculiar to a language” (Moon 1998: 3). While some view the word *idiom* in a narrower way, associating it with a “fixed and semantically opaque or metaphorical” (Moon 1998: 4) component, others consider it “a general term for many kinds of multi-word item, whether semantically opaque or not” (ebda).

3.3.1 The classification of idioms based on compositionality

According to the idioms’ compositionality, Glucksberg (1993: 14) divides them into the following categories:

- **Non-compositional idioms** – the idiom’s constituents are in no way related to each other, and their meaning cannot be determined
- **Partially compositional idioms** – the constituents of the idiom are somewhat related, and their meaning can be determined and exploited

- **Fully compositional idioms** – the idiom’s constituents are directly related to their idiomatic referents

Taking into consideration the same criteria, Cacciari/Tabossi (1993: 35) also differentiates between:

- **Normally decomposable idioms** – these idioms can be analyzed, and the idiomatic referent is identified in each of the idiom’s constituents
- **Abnormally decomposable idioms** – the relation between the idiom’s constituents can only be identified as long as a conventional metaphor oversees the representation of constituents into idiomatic meanings
- **Nondecomposable idioms** – this represents the category of opaque idioms

3.3.2 The classification of idioms based on their transparency level

Glucksberg (2001: 74) has also found that depending on how much the meaning of the idiom’s particular constituents can indicate the actual meaning of the idiom, phraseologisms can be categorized into:

- **Opaque idioms** – due to the fact that the meaning of the individual words used to form the idiom constrains the use and interpretation of the term, the idiom’s meaning and its constituents can have opaque relations.
- **Transparent idioms** – the components of the idiom’s meaning and its constituents can have one-to-one semantic relations.

Moreover, Glucksberg (2001: 75) acknowledges the existence of another type of idiom, a quasi-metaphorical one, which conveys its meaning with the help of allusional content.

Cacciari/Tabossi (1993: 39) has also considered the opacity and transparency aspect of idioms, therefore categorizing them into:

- **Totally opaque idioms**
- **Retrospectively transparent idioms** – once the speaker knows the meaning of the idiom or remembers how the idiom originated, this becomes transparent
- **Directly transparent idioms** – the speaker is lead to the meaning of the idiom by the sense of the words
- **Figuratively transparent idioms** – this category is made out of parts of other idioms or completely different idioms

3.3.3 Encoding and decoding idioms

According to Makkai (1972: 122), phraseologisms can also be split into encoding and decoding idioms. While using encoding idioms, the speaker is obliged to use a standardized way of speaking and maintain a somewhat transparent interpretation. In comparison, decoding idioms and their meaning are not as predictable. Furthermore, Makkai (ebda) differentiates between lexemic and sememic decoding idioms. In his view, lexemic idioms are “any polylexonic lexeme which is made up of more than one minimal free form or (morphological) word, each lexon of which can occur in other environments as the realization of a monolexonic lexeme“. They include:

- **Phrasal verbs**
- **Tournure idioms** – their structure consists of three or more lexemes and an obligatory *it* between the verb and the adverb (Makkai 1972: 148)
- **Irreversible binominal idioms** – their structure consists of two parts, A and B, whose order cannot be reversed (Makkai 1972: 155)
- **Phrasal compound idioms**
- **Pseudo-idioms** – the components that form these idioms do not make any sense on their own but are now fossilized in the language (Makkai 1972: 169)

The linguistic level of sememic idioms is considered to be more abstract. Their meaning is culturally pragmatic, and their purpose includes expressing culture-bound notions. For a better understanding of this category, Makkai (1972: 172) differentiates between detachment, indirectness, idioms of institutionalized politeness, proposals encoded as questions and even idioms of greetings.

3.3.4 The classification of idioms based on invariability

Fernando/Flavell (1981: 32) came up with a different classification of idioms, more precisely based on the notion of invariability. They distinguish between:

- **Pure idioms** – the idiom’s non-literal meaning is transferred onto the idiom as a whole
- **Semi-literal idioms** – at least one or more literal elements that build these idioms have a non-literal subsense
- **Literal idioms** – in comparison to pure and semi-idioms, they are not as semantically complex and are the most invariable

3.3.5 The classification of idioms based on phrasemes' characteristics

According to Cowie (1998: 28), idioms can also be classified based on their pragmatic aspect and whether their meaning indicates only one possibility or not. For example, greetings, proverbs, sayings or clichés are considered semantically and syntactically compositional but are, however, non-compositional from a pragmatic point of view because of the cultural and social usage restrictions. Therefore, Cowie (1998: 29) presents the category of pragmatic phrasemes, also called pragmatemes. They are opposed to semantic phrasemes and differ in that their compositional elements present restrictions imposed by linguistic conventions. Cowie's distinction of different semantic phrasemes includes:

- Full phrasemes, or idioms – e.g., go bananas
- Semi-phrasemes, or collocations – e.g., come to a standstill, keep in touch
- Quasi-phrasemes, or quasi-idioms – e.g., start a business

3.5 Romanian phraseologisms

The Romanian term for phraseology is very similar to the English one, being called “frazologie”. Phraseology is a relatively new discipline in the Romanian language, having had more than just one word used to describe it over the years (Copceag 1989: 65). Florica Dimitrescu (1958: 62) differentiates between two categories that form phraseology as a whole. She talks about expressions (“locuțiuni”), which can be verbal, adverbial, adjectival, substantival, pronominal, numerical, prepositional, conjunctive and interjectional, and about idioms (“expresii”). She was one of the first ones who managed to develop a system for this linguistic phenomenon.

3.5.1 Romanian expressions

In her book “*Locuțiunile verbale în limba română*”, Florica Dimitrescu defines expressions (“locuțiuni”) as a set of more or less coalescent words, with a determined unitary meaning, which behaves as a single part of speech from a grammatical point of view (Dimitrescu 1958: 32). Relevant examples include “de-a binelea”, “a ține minte” or “a face pe dracu-n patru”. Constanța Avădanei also tries to define the term *locuțiune* by studying other relevant papers on the matter. She concludes that these expressions are actually word combinations that are structurally characterized by their partial or total privative lexical-grammatical aspect. When these word combinations appear in a sentence, they play the role of a single part of speech (Avădanei 2000: 17).

Theodor Hristea, another Romanian linguist, differentiates between expressions and idioms, but admits that the line between the two is usually very fine. However, he proceeds to define expressions as a phraseological group that has become petrified in the language, lacking in expressiveness and not being widely spread (Hristea 1984: 142). Agreeing with Hristea, Liviu Groza also acknowledges that expressions can sometimes be hard to identify since there are no generally valid classification criteria. He also points out that expressions can, however, be the only lexical units that display equivalence with other lexical units, giving a relevant example: “a trage cu pușca” vs. “a trage cu urechea”. The Romanian verb *a trage* means “to shoot”, and it is used in both the first example, which has the literal meaning of shooting a gun and in the second example, which means to eavesdrop. This goes to show that the first occurrence of the verb “to shoot” displays clear equivalence with its actual meaning, while the equivalence of the second occurrence is harder to understand because the meaning of eavesdropping does not indicate how the action takes place (Groza 2011: 38).

Gheorghe Colțun looks at the term *expression* from a slightly different perspective, pointing out its specific characteristics. In his view, *locuțiunile* are a group of words (at least two) of which one is notional, and the rest are not. Another characteristic of these lexical units is the fact that most of the time, they can easily be replaced with a single word that displays their literal meaning (“de-a pururea – veșnic”; “în frunte – fruntaș”) (Colțun 2000: 25).

According to multiple studies, one can say that expressions can be viewed in two different ways. The first one implies that this term defines fixed word combinations that are specific to the Romanian language but can be found in other languages as well (Rom: “a face curte”, Eng: “to pay court to somebody”). The second one implies that this term refers to a group of words that is more or less coalescent, with different forms but the same meaning, consisting of the sum of the meanings of the components and having a greater or lesser form of expressiveness (e.g., “a băga de seamă” = “a observa”). At the lexical-semantic and morphological level, these word combinations behave like simple words, meaning they communicate a single piece of information and have a unique grammatical function (Avădanei 2000: 26).

3.5.2 Romanian idioms

Many papers on the matter of phraseology put the term *locuțiune* next to *expresie* or use it as a synonym for it. A direct correspondent in the English language for the Romanian *expresie* or *expresie idiomatică* is the term *idiom*. Lazăr Șăineanu offers a simple yet very accurate definition of this linguistic category, stating that idioms are lexical word combinations specific to the Romanian language that are widely spread and full of expressiveness. According to him, one can appreciate if a language is rich or poor not by counting its words but its particular and

unique idioms. They are the ones that give character to the language and one of the important means of characterizing a nation (Șăineanu 1887: 222).

For Dimitrescu, idioms are word combinations loaded with emotional content, specific to a particular language and highly suggestive (e.g., “a umbla după potcoave de cai morți” meaning wasting time searching for things that cannot be found) (Dimitrescu 1958: 62). According to her, expressions and idioms are both phraseological ensembles whose general meaning is relatively independent of the individual meaning of their constituent elements and are untranslatable. However, Dimitrescu easily differentiates between the two by analyzing the idioms’ ability to be grammatically dissociated. A good example is the expression “a o lua la fugă” and the idiom “până la Dumnezeu te mănâncă sfinții”. In her view, idioms can only be explained from a lexical point of view, while expressions can also be explained from a grammatical point of view. According to her, the following linguistic elements can be included in the idiom category: proverbs, short aphorisms, quotes from works of famous writers etc. (Dimitrescu 1998: 67-68). In conclusion, according to her theory, idioms are characterized by variability, expressiveness and novelty, while expressions are fixed word combinations endowed with a unitary grammatical function (Zaharia 2004: 84). Agreeing with her classification and distinction between the two categories, Hristea also distinguishes between expressions and idioms, stating that the main characteristic that sets them apart is expressiveness (Hristea 1984: 142).

Other Romanian linguists, like Iorgu Iordan, for example, use terms like expression, idiom, metaphor, proverb and so on without differentiating between them in a strict manner. He argues that they share the same linguistic level and are used to satisfy the same need of resorting to the most appropriate linguistic means in terms of expressiveness. Iordan also believes that the linguistic innovations that appear in the language represent individual outputs, meaning that new language notions are created by people’s varied life circumstances (Iordan 1975: 267)

Apart from idioms, some language specialists also talk about *idiomatic expressions*. Alexandru Andrinescu considers idiomatic expressions to be all linguistic structures particular to one language, have a unitary meaning, and are hard to analyze from a semantic point of view (Avădanei 2000: 18). For Stelian Dumistrăcel, idiomatic expressions are solidary groups of words whose composition varies: it can consist of two words (a noun or a verb followed by a determiner; e.g., “voră lungă”, “a înghiți gălușca”), it can be a sentence (e.g., “găina bătrână face zeama bună”), or even a phrase (e.g., “râde vârșă de baltă și-i putrezește coada”). Furthermore, idiomatic expressions share the same stylistic function as metaphors, namely expressiveness. Dumistrăcel argues that idiomatic expressions can be classified based on the relationship between the communication and the expressive function. The expressive function also differentiates between how the idiomatic expressions are used and when they appear. Based on the latter, one can discern the following two types of idiomatic expressions (Dumistrăcel 1997: 123-124):

- “imaginary” idiomatic expressions – they have a direct stylistic function and were initially figures of speech (e.g., “c-o falcă-n cer și una-n pământ”)
- Idiomatic expressions that are “copies of reality” – they are real-life facts with an objective communication function that transform into idiomatic expressions and gain a figurative meaning the more they are used (e.g., “a înghiți gălușca”). This type of idiomatic expressions can also be divided into expressions that are not specific to the time they were created (like the ones referring to the life of a community, to basic occupations in rural areas or certain jobs), and time-specific expressions (they include archaisms and neologisms that depict certain aspects of contemporary life).

3.6 Conclusion

This chapter addressed the definition and classification of phraseologisms in both the English and the Romanian language. While phraseologisms display a clear and complex classification in the English language, the Romanian language offers a somewhat ambiguous categorization. This lack of clarity and structure when it comes to the terminology concerning fixed word groups in a certain language is only a reflection of the plurality of points of view from which this phenomenon can be approached. Although there is no well-defined theoretical framework, one can say that phraseology sets itself apart thanks to the dynamic of the language characterized by new appearances, changes, borrowings, calques, etc. All these contribute to the linguistic and cultural enrichment of the language.

4. Translation strategies

The following chapter will describe the most used translation strategies when it comes to Bible translation and their applicability. It is, of course, imperative that one chooses an appropriate strategy before starting the Bible translation process. The most important factor before settling on one is taking into account the function of the translation itself. Only when the function has already been decided can one explore what strategy would be the best in that context.

4.1 The Skopos Theory

One cannot omit considering the Skopos Theory by Katharina Reiß and Hans J. Vermeer when talking about the translation of the Bible. This follows the scope of the translation as a whole, and it is probably one of the most used strategies that Bible translators reach for. The scope itself focuses on producing the best possible target text. The Skopos theory follows the scope and sense of the translation activity, where the function of the text, also named *Skopos*, represents the highest priority of the translation process. Translators should also be aware right from the beginning of the translation process of what they want to achieve with their text, what function it should have, and its purpose. Therefore, all the criteria they use should care for the creation of a text that is also functional in the target language. The Skopos Theory is not based on any specific translation strategy – it just demands that the translation depends on the Skopos fulfill its function. This is how the Skopos theory manages to be the base of a variety of translation strategies. The task of the translators entails choosing an appropriate strategy and being able to justify their choice. The target text that ends up being produced with the help of this strategy should be suitable for the new target group and should fulfill its function in the new target culture. The translators are fully responsible for the decisions they make during the translation process. (Dizdar 2003: 104).

Therefore, it can be said that choosing the right translation strategy does not depend on the source text but on the translation Skopos, which should also include the target group. The approach should always base itself on the scope that the translation process is following. Other aspects that should be considered are the expectations, the foreknowledge, specific views, as well as specific communication requests the receiver might have (Nord 2012b: 138).

If the scope of a translation is to preserve the function of the source text, then it is often necessary for changes in the form and content of the text to be made. However, if the contrary is desired, meaning that the content and form stay the same, the result will reveal a text that changed its scope and function. One important role is played in this case by the source and target cultures. Should these grounds be considered in the case of the Bible translation, then it becomes quite obvious that nowadays, the translations would fulfill a totally different function

for today's recipient than they would have for the initial target recipient the author intended to reach if the translation would retain the strict wording of the source text. Should the translator want to keep the same text function the author gave his source text, one could try finding a similar or almost identical target group or consider what function the translation should perform in the said target group. Especially while analyzing the translation of the Bible, one can clearly observe a constant preoccupation regarding the target group of the translation, be it children, teenagers, or people that want to study the Bible (Nord 2012b: 138).

In this case, one can differentiate between a *documentary* translation and an *instrumental* translation. *Documentary* means the translation simply states the source situation and its diverse occurring characteristics, considering the source language and the source culture. The *instrumental* approach targets the function that needs to be fulfilled in the target culture and language (Nord 2012b: 139).

As is the case of other translations, if the function of the Bible translation is actually fulfilled or not depends on the assessor's perspective. Especially in the case of the Bible translation, the focus is mostly a missionary or a scientific one, while the latter is based on the source text. However, this should not mean that focusing on either the source text or the target text and their corresponding translation strategy would make the used strategy the only appropriate one to be adopted (Salevsky 2001: 119).

4.1.1. The loyalty principle

The strategies used for creating a function-oriented translation were usually met with opposition out of fear that the translators or the translation requestors would feel free to act arbitrarily. Although there was never a need for ethical principles when it came to theories, since they reflected merely conclusions of certain legitimacies and premises, the Skopos theory was not spared. The loyalty concept in the loyalty principle refers to the responsibility that translators have towards the other participating actors and their respective translation processes. This includes the authors of the source texts, the translation requestors, the translation recipient and the translator himself. However, it should be considered that the translators are the only persons in this process that have sufficient knowledge of both the source and the target culture, therefore they are the only ones that can assess the possible effects and functions that each translation strategy used can achieve. Thanks to this knowledge and the expected results, translators can shape the translation process in such a way so that it fulfills the desired meaning and purpose. When considering the other persons implicated in this process, one should not confuse loyalty with the translators' unconditional devotion towards them. If the participants' expectations differ, the translator is free to apply their suggested strategy. However, translators should be able to reinforce their choice with solid arguments and an easy-to-understand and clear translation process (Nord 2012b: 139).

It happens very often that the loyalty of a translator gets mistaken for equivalence. Therefore, it should be mentioned that the equivalence of a translation does not exist anymore, be it loyal or free-flowing. In the case of translation, equivalence calls for loyalty in every aspect. The external textual factors ask for an identical function of the source text and the target text, meaning an orientation towards the same target group, which already represents a discrepancy. The internal textual factors should do their best to emulate the source text as best as possible to keep its initial characteristics alive. In reality, these demands can never be fulfilled in their entirety (Nord 2011: 13).

One should also remember that, although the focus lies mainly on fulfilling the function of the target text, a certain degree of connection to the source text remains. Depending on the purpose of the translation, one can decide which parts of the source text can be taken over as they are and which parts should or must be changed. Since the translation process participants do not have a way of checking if the function has been fulfilled or not, the principle of the translator's loyalty comes into play (Nord 2011: 17).

Therefore, when it comes to *instrumental translation*, it is expected that, despite the connection to the source text, the target text be functional and useful, adapted to the target group and containing the information of the source text. This connection between the two types of texts should happen only if possible and meaningful. If and how this comes into fruition is the translator's responsibility (Nord 2011: 19).

Ultimately, it is crucial that the function of the translation be fulfilled, no matter the loyalty degree towards the source text, although the loyalty principle the translator could implement plays a vital role during the translation process compared to the other involved parties (Nord 2011: 27).

When it comes to identifying the translation strategies used in the translation of the Bible, a couple of categories can be distinguished. These categories and translation types take both the source and the target text into consideration (Nord 2012b: 140).

1. The word-for-word translation, or the interlinear one

The translations of the Bible that use the *word-for-word translation* of the Hebrew or Greek source texts serve the purpose of providing the people with little knowledge of the source text language support in better understanding the text. However, this strategy implies that the lexis and grammatical aspects of the target language cannot be complied with. If the reader understands the text or not is not what these translations aim at. The focus is rather an educative one, helping the readers broaden their knowledge and identify the correlation between the source and the target language (Nord 2012b: 140).

Here is an example of an interlinear translation from the book of John:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

This translation is clearly oriented towards the source text, which in return impedes the reading flow, but fulfills the function of the translation, which is to offer a better understanding of the source text.

2. Literal translation

In comparison with the *word-for-word translation*, a *literal translation* respects the grammatical rules of the target language in order to produce a text that can be considered comprehensible, does not impede the reading flow and does not contain any necessary cultural knowledge to fully understand it. A lot of traditional Bible translation works adopt this strategy. However, literal translation can still pose challenges for people with less theological knowledge to understand the text, fact which often leads to misunderstandings (Nord 2012b: 141).

A good example for this strategy is the same verse taken out of the *New Living Translation* Bible from 1996, which shows an improvement from a syntax and lexis point of view:

“In the beginning the Word already existed. The Word was with God and the Word was God.
(John 1:1, New Living Translation Bible 1996: online)

3. Philological translation

The philological translation differentiates itself from other translation strategies due to the fact that it does not generate just a simple translation but also offers additional explanations in the form of annotations like footnotes, for example. The *literal translation* tries to remain as close to the source text as possible, but it is usually forced to change its sentence structure due to the grammar of the target language. Therefore it is often argued that it infringes the norms of textual loyalty and equivalence regarding the source text. In such a case, the *philological translation* could step in and inform the reader about the changes that have taken place in the paratext (Nord 2012b: 141).

4. Exoticized translation

The *exoticized translation* is characterized by its unique foreign component that implies keeping certain aspects of the source language in the translation that happens in the target language. Although these aspects might be conceived as foreign or exotic, one should not forget that they represent something extremely common and familiar in the source culture. This strategy tries to establish a

connection between the source and target culture by employing a totally different approach than any other translation strategy (Nord 2012b: 142).

If the text suffers slight modifications from the original version the reader is used to, this might come across a bit irritating in comparison with the archaic texts the target group is used to. In the case of the Bible, however, this strategy offers the recipients new perspectives towards other interpretations of a particular Bible verse. One should also take into consideration that such changes could also bring about confusion regarding the loyalty because one often compares the text with other existing translations. The target recipients could ask themselves if the translation work wrongly translated certain words or phrases in the Bible. To counteract this, recipients should not jump to conclusions prematurely but rather take a moment to consider which translation strategy was used in that particular case (Nord 2012b: 142).

5. Function constant and other instrumental translations

Concerning the German Bible translation works especially, the instrumental translations used are still outnumbered, although there are a lot of ongoing projects that focus on translating the Bible for a special target group. One possible reason for this could be that Bible translations that deviate too much from the usual and trusted traditional Bible translations are usually negatively perceived. This is partly because some people find it hard to accept a new version of a text they are already familiar with because they have used the same or similar translation for years (Nord 2012b: 142).

One should keep in mind that there is no sole or appropriate Bible translation strategy since everybody is different and has different needs. All of the above-discussed strategies build upon the *Skopos theory* by trying to fulfill every function the recipient wants and needs.

4.2. The dynamic equivalence

In a translation, the dynamic equivalence does not seek to convey the grammatical structures of the source language in the target language but to transmit the content and the impact the authors intended for the text. However, when trying to transmit the same content and its related impact, one always runs into the problem of equivalence. It is impossible to achieve a one-to-one translation since all languages are built differently. One of the people who occupied himself with this problem is Eugene A. Nida, who created a *Model of the dynamic equivalence* (Stolze 2011: 87).

Translating means coming up with the best organic counterpart to the original message in the recipient language, firstly in terms of meaning and secondly in terms of style. (Translation from Nida/Taber 1969: 11)

For Nida/Taber, it was clear that there is no such thing as perfection when it comes to translation, but it should, however, still be strived for. In terms of Bible translation, perfection can be understood as conveying the message of the Holy Word to the best of one's abilities. While striving to do so, many have tried to make little to no changes to the source text in order to not distort its message. However, translators were confronted soon enough with limits in terms of culture, which asked for interventions in the text and, consequently, changes. Every culture pursues its own world view, therefore such changes are inevitable (Stolze 2011: 87).

While translating the Bible, translators should not assume that the source languages are holy and inviolable, should not put them on a theological pedestal and should not blindly surrender to them (Nida/Taber 1969: 3).

Nida/Taber came up with four general aspects that should be considered before or while translating:

1. Every language has its own character. (Nida/Taber 1969: 3)
2. Efficient communication implies the consideration of each language's character. (ebda)
3. All statements made in one language can also be made in other languages if their structure is not an important component of the language. (Nida/Taber 1969: 4)
4. In order to preserve the substance of the message, the structure must be changed. (Nida/Taber 1969: 5)

When it comes to the translation of the Bible, three other important aspects should also be considered:

1. The languages used in the Bible are subject to the same restrictions as any other language. (Nida/Taber 1969: 6)
2. The authors of the Bible want their message to be understood. (ebda)
3. The translator should try to reproduce a passage how the author intended it. (Nida/Taber 1969: 7)

It is important to understand that the language the Bible uses is, in its essence, just a language. One should not consider it holy, untouchable or unchangeable. The translator can correctly maintain the translation's function only by applying the necessary changes to it. This is the only way in which they can transfer the message of the authors from the source language into the target language, and from the source culture into the target culture, respectively.

Another important aspect that should not be overlooked is the difference between *equality* and *equivalence*. Equivalence does not mean that the translators are looking for correspondence of every word that needs translating, but that they aim for the same reaction in the target culture recipients as the recipients of the source culture showed. Therefore, the translation should not include anything that could prove to be structurally cluttered, semantically misleading, unintelligible or could sound odd (Nida/Taber 1969: 169).

Therefore, the translators are faced with making many decisions during their translation process. Nida/Tiber (1969: 13) came up with a priorities system meant to simplify the decision-making process and aid the translators:

1. Contextual correspondence is more important than literal correspondence (Nida/Taber 1969: 13).
2. Dynamic equivalence is more important than formal correspondence (ebda).
3. The oral form of the language overrides the written form of it (ebda).
4. The forms used and recognized by the intended recipients of the translation take precedence over the traditional forms, even though the latter might be more popular (ebda).

All in all, the aspects mentioned above are aimed at the linguistic composition, the reaction of the target text recipients and the respective setting of the translation. These aspects deserve particular attention, especially in the case of Bible translation (Stolze 2011: 89).

4.3 Conclusion

This chapter presented a short overview of the considerations that have to be made before the actual translation work begins. However, the indented function of the translation should also be kept in mind during the entire process. The identification of the translation's function was made easy thanks to the *Skopos theory*, a perfect tool provided by Reiß/Vermeer. Nord's loyalty principle was also discussed, which helps the translators keep the message loyal towards the participants and even towards themselves. Last but not least, Nida's dynamic equivalence regarding the Bible translation was also explained since it provides the translators with essential aspects they should be mindful of.

5. Challenges of the Bible translation

The cultural differences of various ethnic groups and nations usually impose problems and challenges for translators. They have to be very well acquainted with both cultures: the one in which the translation occurs and the one from which the translation was assigned. Numerous factors need to be taken into consideration with every translation, especially when it comes to interlingual translations. The source and target cultures, as well as the source and target languages, are two great factors whose importance will be explained in this chapter.

5.1 Source culture vs. target culture

Even before starting the translation process of the Bible, translators are confronted with two main factors that can significantly influence the translation they are about to produce. On the one hand, there is the source culture, which provides the original context in which the text was written, and on the other hand, there is the target culture, which provides the context in which the translation will have to function once produced. In order to choose which culture should stand as the sounding board for the translation process, one must first identify the function of the translation itself. However, even after the identification process provides the necessary conclusions, the decision process is far from being over.

The most important criteria in such cases should always be the function of the entire translation work. In the translation world, this said function has gained momentum in countries around the world, where the linguistical equivalent approaches do not function or do not have the desired effect. One such example is South Africa, a country with numerous official languages, where the various terminology and lexis indicate different developmental statuses and language policies. One particularly difficult challenge translators face in this culture is the correct portrayal of different value systems, world views, emotions and perspectives (Nord 2012b: 135).

Both the source culture in which the translation initially was produced and the target culture in which the translated text should appear are crucial factors in the translation process. However, just having a slight idea about how they function is not enough. A serious pursuit and preoccupation with both cultures is vital. The thought processes that people in those cultures have and what they perceive as normal or natural show the preconceptions and preunderstandings that rule their culture. These have great importance for the translation task (Kassühlke 1982: 153).

Should the preconceptions of the biblical characters be considered, for example, they never doubted the existence of God. However, if modern preconceptions towards God's existence are considered, differences are to be observed immediately. Another example is the

preconception about blood. During biblical times, the ingestion of animal blood in any form was a taboo subject. The reasoning behind it was that blood represented life. God was the giver and taker of life, and because life was in the blood and both blood and life were owned by God, the man was not supposed to ingest it. Nonetheless, a level of uncertainty and disagreement is to be seen in the Bible as well, where people could not agree with one another in some matters. They often asked themselves if, for example, the punishment for sins was death or diseases (Kassühlke 1982: 153).

Certain customs and traditions are also subject to cultural preconceptions, which is another reason why these preunderstandings are so important. Without this knowledge, certain occurrences would not be understood. One eloquent example can also be found in the Bible, more precisely in the second book of Samuel. One of the sons of David, named Absalom, associates himself with his father's mistress. The people of Israel, above which David was ruling as King, do not see this event as something out of the ordinary. However, society today would be shocked at this news. Without the necessary preknowledge, one would not understand that through this act, Absalom declared his father dead and proclaimed himself as King (Kassühlke 1982: 154).

Behavioral patterns such as the ones described above are usually only available to one of the cultures involved, which leaves it to the translators to bridge the cultural gap in between. The false interpretation of cultural behaviors has led to partly fatal consequences in the past. One example comes from the Evangelical Christian missionaries who tried to bring Christianity to the tribe of Auca Indians. The missionaries tried to prove to the Indians that they had good intentions by throwing them presents from a plane. The strategy was successful, and they managed to reach the Indians in person. When face to face, one of the missionaries wanted to show the Indians his sympathy towards them, so he patted one of the tribe members on his shoulder. A usual gesture of friendship nowadays had a totally different meaning for the Indians. They perceived it as a declaration of war, and the entire group of missionaries was killed as a consequence (Kassühlke 1982: 153).

The Bible is also full of occurrences associated with strange behaviors that nowadays would not be understood without additional explanations. Warriors were not allowed to have sexual relationships, according to their rituals. A widow without children had to marry the brother or the next closest male family member of her late husband. Would the widow have a child from this marriage, this child would be the official offspring of her late husband. Another usual practice was that infertile wives would send their husbands to have sexual relationships with their maids. If the maids bore children, these would be considered the children of the wives. These are just some examples that show how certain events can be grossly misinterpreted or not understood if the necessary preknowledge is not available (Kassühlke 1982: 153).

5.2 Source language vs. target language

A comparison between the significant cultural differences characteristic of the target audiences from back then and of the target recipients nowadays reveals that the two categories are not that opposite. That is why, in the case of Bible translation, it is almost unimaginable to find an equivalent in terms of performance and impact that would correspond with each period of time. In many schools and universities that teach the science of translation, the principle of translating “as faithfully as possible and as freely as possible” (Nord 2012a: 136) is highly favored. However, if followed too strictly, this principle can hinder the creation of new translations characterized by advanced impact and performance (ebda: 135).

Translators and translation theorists considered these aspects since the beginning of the eighteenth century, when Wilhelm von Humboldt realized what a challenge it can be to decide how close to remain to the source text or how far is the translator allowed to recede from it. During Humboldt’s time, the popular and strong opinion that was swarming around the topic of translation was that for every word in the source language, a corresponding one in the target language had to exist. Therefore, many people considered the translation product an easily produced form of art. But later, they discovered what a misconception that theory was and that every language was characterized by distinctive features no other language possessed. The realization that words could not be simply replaced or substituted became very clear (Kassühlke 1982: 151).

One translation theorist in particular, named Wolfram Wilss, concentrated his attention on researching the indirect aspects a language contains. In his focus were various worldviews that greatly influenced the identity of languages, together with the connotations and the partly missing equivalents between the source and the target languages. Corresponding examples for his research were words that, in his view, were extremely hard to translate like “charme”, “esprit”, “patrie”, “fairness”, “gentleman”, “Gemütlichkeit”, “Weltschmerz”, “Sehnsucht”, “Tüchtigkeit”. He argued that an absolute equivalent translation of these terms, among others, would be impossible due to the partial inexistence of the words in one or the other language. He concluded that one should always strive to achieve equivalence in terms of context and functionality rather than equivalence on term level (Kassühlke 1982: 152).

Without fail, Hieronymus and Luther were also great advocates of firstly understanding the context and the specifics of the situation before beginning any translation work. Only afterward should one decide how close or how far away from the source text one should remain. One of the most important things to them was the text not losing its function and fulfilling the target audience’s requirements. Since their principles and criteria for a good translation were unconventional for that time, they were met with criticism and had to justify themselves frequently (Nord 2012a: 136).

While translating biblical texts and passages, Hieronymus tried to abide by the word-for-word translation principle. However, nowadays can be observed that he sometimes deflected from the term loyalty and included solutions close to his understandings. These occurrences confirm that even then, Hieronymus acknowledged the fact that different text categories need different translation strategies for the message to be transmitted correctly (ebda).

Most translators usually prefer one translation strategy over the other, a fact which tends to lead to designating them the best and correct strategies to use from that moment on. However, as history shows, the perfect translation occurs only when the context-specific strategy and the one the author sees as the perfect one are used and combined. The true functional translation approach is the one in which both strategies are used simultaneously and equally, and they become tools for getting the purpose of the translation across (Nord 2012a: 137).

5.3 Conclusion

This chapter showed that the translation process cannot occur just based on the knowledge of the target language. The different meanings of both the source and the target languages and their subtle cultural differences are factors that aid the greater understanding of the idioms and their corresponding features. It is only by consulting and bearing these aspects in mind that the function and purpose of the source text are successfully passed on to the desired audience and fulfill the expectations and requirements of the target culture.

6. The Seventh Day Adventist Church

The following chapter will provide an overview of the religious context that acts as the base of this paper. Since the phraseologisms' analysis includes terms from the Romanian Bible version that the Seventh Day Adventist (also abbreviated SDA) church uses, a short history of this church and synopsis of its principles will cover the religious aspect this paper is based on.

6.1 The history of the SDA church

6.1.1 The American SDA church

The SDA church originated at the beginning of the nineteenth century from the idea that Jesus' second return on earth was close. This concept was especially active in the United States, and it is considered the founding event of this church by many Seventh Day Adventist historians. At first, the church was more of a movement led by William Miller, a Baptist. His interest in Biblical events made him come up with an exact date of Jesus' second return, which coincided with the period he was living in. However, after the respective date came and passed without such an event taking place, tens of thousands of religious adepts backed out (Knight 2004: 8).

After what the historians call "the great disappointment", people that still believed in the movement's principles kept searching for answers and formed a tight community. Among them was a woman that claimed she started having direct visions from God. Her name was Ellen Gould White, and she became the prophet of the SDA church. During the years she was alive, she wrote several books, brochures, articles and letters containing what later transformed into the foundational rules and principles Seventh Day Adventist Christians lived and were characterized by (Fitzai 2009: 158-168).

Between 1863 and 1888, the SDA church became a well-organized community, opened a printing house, and organized yearly official events where religious adepts could vote on the church's structure, principles, and regulations. The church's main mission was to promote a healthier way of living. Therefore, it opened up hospitals and sanatoriums that would help and educate people on various health matters while also sharing religious beliefs with them. Besides the healthy lifestyle aspect, SDA church members also emphasized the importance of education and kept encouraging parents to send their children to school. This transformed into an opportunity for the church to open SDA schools that would also teach and promote biblical moral values (Knight 2004: 57-74).

From a small group of approximately 100 people in 1848, the church grew to approximately 78,000 in 1900. The church's members focused on the missionary aspect, sharing their beliefs with their fellow Americans, flying overseas, and doing missionary work

in Europe and Australia. Nowadays, the SDA church is spread worldwide, having a large following, renowned lifestyle principles and moral values (Fitzai 2009: 171).

6.1.2 The Romanian SDA church

The first known presence of a religious group in Romania with very similar principles as the rest of the SDA adepts in the Western world was attested between the sixteenth and the nineteenth centuries. It is unclear how this group was formed and when exactly it appeared, but it activated in the Transylvania area even before the official arrival of the first SDA missionary in Romania. Many historians have concluded that this religious movement was part of a larger protestant movement that encouraged an openness towards new interpretations of the Bible (Fitzai 2009: 105-122).

The official beginnings of the SDA church in Romania were marked by the work of the Polish missionary Mihail B. Czsechovski. He arrived in Pitești during the 1869-1870 winter and worked his way through the important cities of South-Eastern Romania, converting people and leaving behind active religious groups wherever he visited. Between 1900 and 1920, religious adepts worked on coming up with clear specific ways of functioning, leading to a more transparent organization of the church. The interwar times were friendly, allowing the SDA movement to grow and spread rapidly among all social classes (Bacciocchi 2001: 61-70).

In the beginning, while forming the first groups of religious adepts, the aspect of functioning legally as a church was not considered. Therefore, for a long time, the church operated illegally and under the pretext of religious liberty. From a legal standpoint, the church was more a religious association that needed the authorization of the Ministry of Religious Affairs in order to function. Due to later unsuccessful attempts to be legally recognized as a religion, the SDA church was closely monitored by the authorities after the consolidation of Greater Romania. Its opening hours, meeting locations, leaders and missionaries nationwide were documented and surveilled (Cojea, 1995: 96-97).

During the years leading up to the communist regime, the attitude towards SDA members worsened and reached its peak during the rule of Ion Antonescu. The SDA church was met with extreme criticism by the Orthodox church, which led to persecutions inflicted on its religious adepts of any age. Church members recall interrogations, beatings, jail time, banning of possessing and spreading religious literature and even shutdowns of local churches. This situation continued during the communist regime, finally easing up from 1990 onwards. Nowadays, Romania officially recognizes the SDA denomination as a religion, granting its members full religious liberty and freedom of speech (Ungureanu 2016: 85-90).

6.2 The founding beliefs of the SDA church

As a result of “the great disappointment”, the SDA religious adepts found different ways of coping with the spiritual defeat and started looking for explanations as to what was miscalculated and what the supposed date of Jesus’ second coming could mean. They analyzed Biblical events and came up with what are considered to be the five founding beliefs that are representative of the SDA denomination worldwide and differentiate it from all the other protestant religions.

6.2.1 The sanctuary and Jesus’ second coming

The first and second beliefs relate to the sanctuary (Temple) aspect and the second coming of Jesus, which are interconnected. The SDA church believes that the sanctuary presented in the book of Daniel 8,14 indicates the existence of a literal heavenly sanctuary. This Judaic sanctuary system referenced in the Old Testament was a visual representation of the salvation plan and a copy of the above-mentioned heavenly sanctuary. Just as the priests serving in the Old Testament sanctuary had to perform a ritual made up of two different parts in order to cleanse the sanctuary once a year, so does Jesus in the heavenly sanctuary. This cleansing represents the forgiveness of all sins. After redoing the math, it was concluded that only the first part of the cleansing ritual of the heavenly sanctuary was completed back in the nineteenth century, and it coincided with what SDA adepts thought would be Jesus’ second coming. But for Jesus to return a second time, the second cleansing part needs to be completed as well. Although the completion of the first part was easily deduced from putting together dates and years, the Bible does not offer any details regarding the time of completion of the second cleansing part (Fatzai 2009: 155).

6.2.2 The spirit of prophecy

The third belief relates to the spirit of prophecy. This represents one of the most important beliefs of the SDA church and is considered a gift from God. Its main purpose is to help decrypt hard or almost impossible to understand passages from the Bible. The only prophet of the SDA church was Ellen Gould White. Despite lacking higher education, she wrote various books that are considered to be inspired by God and are used by church members to understand and explain several biblical aspects. The SDA church historians consider her a visionary chosen by God; however, they have never put her writings and advice above the word of the Bible (Fatzai 2009: 153).

6.2.3 The Sabbath

The Sabbath represents the fourth and most important belief of the SDA church. This claims that God should be worshiped on the seventh day of the week, which, according to the Bible, is Saturday. This is calculated from sunset on Friday until sunset on Saturday. Since this belief is of utter importance, it was also included in the name of the denomination itself (Knight 2004: 32).

6.2.4 Conditional immortality

The fifth and last belief is represented by conditional immortality. Thanks to Greek philosophy, most Christians have long believed that people are born immortal. Therefore, when their body dies, one of the following two things happens: their soul goes either to heaven and lives with God forever, or it goes to hell and burns there forever. This means that no matter what their ending is, people are born immortal since their soul never ceases to exist. However, the SDA church believes that people can only obtain immortality if they accept Jesus Christ in their lives, meaning immortality is conditional. Once they die, those who accept Jesus will be able to go to heaven and live with Him forever, while those who do not accept Him and this gift will suffer the consequence of sin, which is the eternal death of the body and soul. The SDA church also sees death as a time of rest, sleep, during which the body and soul are unconscious and await Jesus' second coming, together with the ultimate judgment of their fate. Following this judgment, conditional immortality is granted or not (Ungureanu 2016: 75).

6.3 Conclusion

This chapter summarizes the history and beliefs of the SDA church in the United States and Romania. The beginnings of the SDA church were shy, and its lack of hundreds of years of tradition has often represented an argument against the validity of its principles. Nonetheless, its founders, adepts, missionaries and members have tirelessly worked on spreading their faith in a peaceful and loving way, always respecting other religious points of view and affiliations.

7. Glossary

The purpose of this paper is to present popular phraseologisms of Biblical origin used in the everyday language in both English and Romanian, to define them, compare them, and, based on the theoretical insights and criteria already presented in the previous chapters, to analyze and classify them.

The phraseologisms used for this glossary have been selected based on their usability degree, only considering the more popular ones. There are 36 of them, and they have been organized in a bilingual glossary that contains the original English idiom and its Romanian equivalent. The first row of the glossary presents the common form of the idiom, meaning how it is nowadays used in everyday language. Right below it, a definition for both phraseologisms is provided together with its source. However, for some of them, it can be observed that the English idiom or its Romanian equivalent does not include an official definition. In this case, the offered definition displays a general explanation of the idiom and its source is indicated with “Own definition”.

The glossary also contains two types of contexts for each of the idioms presented. The first context is indicated as “Biblical context”, and its purpose is to show how the phraseologism originally appears in the Bible. Here it can be observed if the idiom in the original Bible context corresponds to the idiom in everyday use presented in the first row of the glossary. The English and Romanian biblical contexts sources are identical since they analyze an idiom that is to be found in the same place in both Bibles. The Bible translation versions used are the New King James Version Bible for the English idioms and the Dumitru Cornilescu Bible for the Romanian idioms. The second context aims to show how the phraseologism is used in the common everyday language. With only a few exceptions, these contexts include non-religious sources, which mean to present the everyday applicability of the idioms.

This glossary is by no means complete and is to be regarded as a translation-oriented and technical aid. The target group of this glossary can be comprised of translators interested in the equivalence of biblical idioms in this language pair, as well as church members interested in the translation of certain English phraseologisms into Romanian. Following this glossary, an analysis of all idioms included in this chapter will present their characteristics based on the theoretical aspects discussed, and compare them in depth.

	English	Romanian
Phraseologism	A cross to bear	A-și purta crucea
Definition	“A difficult responsibility or burden that someone must handle on their own”	„A îndura o suferință mare”
Source	https://idioms.thefreedictionary.com/a+cross+to+bear	https://dexonline.ro/definitie/cruce
Biblical Context	“And whoever does not bear his cross and come after Me cannot be My disciple.”	„Și oricine nu-și poartă crucea și nu vine după Mine nu poate fi ucenicul meu.”
Source	Luke 14:27	Luca 14:27
Context	“Emotional weakness and lack of proper psychological training in life can be an enormous cross to bear.”	„Această revenire îl va pune față în față cu echipa pe care poate a abuzat-o, spun unii și alții. Da, fiecare își poartă crucea, e responsabil pentru ceea ce a făcut.”
Source	https://books.google.at/books?id=MzowbDfybkoC&pg=PA354&lpg=PA354&dq=%22cross+to+bear%22&source=bl&ots=0zaA2U74DZ&sig=ACfU3U2EQ02bA_d_mtiK27vN_YwP-5wYaA&hl=en&sa=X&ved=2ahUKEwjC9_vmjfbtAhXnh4sKHR-TAcY4lgEQ6AEwA3oECAEQAg#v=onepage&q=%22cross%20to%20bear%22&f=false	https://ziare.com/social/medici/genera-lul-oprea-despre-revenirea-directorului-medical-al-spitalului-din-suceava-suntem-obligati-sa-il-reincadram-fiecare-isi-poarta-crucea-1608115

	English	Romanian
Phraseologism	A labor of love	Osteneală
Definition	“A labor undertaken on account of regard for some person, or through pleasure in	„Muncă grea, obositoare, extenuantă”

	the work itself, without expectation of reward.”	
Source	https://www.theidioms.com/a-house-divided-against-itself-cannot-stand/	https://dexonline.ro/definitie/osteneala
Biblical Context	“For God is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.”	„Căci Dumnezeu nu este nedrept ca să uite osteneala voastră și dragostea pe care ați arătat-o pentru Numele Lui, voi, care ați ajutat și ajutați pe sfinți.”
Source	Hebrew 6:10	Evrei 6:10
Context	“While seeing the beautiful produce grow from seed to harvest is even more rewarding when knowing it goes to a good home, volunteering at the Butler Urban Farm is also a labor of love for many.”	„Osteneala asta de a trece vocile repetat prin minte, de a pune trăirile sub lupă, de a nota pe hârtie taine și vorbe, spiritul care vrea să explice sufletul, greșelile ce definesc omul, boala tălmăcirii și cuprinsul vieții, toată osteneala asta m-a secătuit.”
Source	https://www.kamloopsthisweek.com/the-connector/urban-farm-a-labour-of-love-1.24175874	https://books.google.at/books?id=cf6pDwAAQBAJ&pg=PT106&lpg=PT106&dq=osteneala&source=bl&ots=Vd95AUoXbi&sig=ACfU3U0aHDRdAYm7l2iD2uAkPfHinKAFow&hl=en&sa=X&ved=2ahUKEwjPzZTWqPbtAhXZBGMBHbBCBM44KBD0ATAJegQIBxAC#v=onepage&q=osteneala&f=false

	English	Romanian
Phraseologism	A leopard cannot change its spots	Leopardul nu-și schimbă petele
Definition	“One will stay true to one’s nature, even if one pretends or claims otherwise.”	O persoană nu-și poate schimba natura, personalitatea, lucrurile-i caracteristice

Source	https://idioms.thefreedictionary.com/a+leopard+cannot+change+its+spots	Own definition
Biblical Context	“Can the Ethiopian change his skin or the leopard its spots? Then may you also do good who are accustomed to do evil.”	„Poate un etiopian să-și schimbe pielea sau un pardos să-și schimbe petele? Tot așa, ați putea voi să faceți binele, voi, care sunteți deprinși să faceți răul?”
Source	Jeremiah 13:23	Ieremia 13:23
Context	“After trying hard to convince Narendra to change his ways, Raman realised that a leopard cannot change its spots.”	„Nu cad în capcana asta că va urma o reacție strălucitoare din partea acestui grup de jucători. Cei care l-au băgat sub autocar pe Mourinho îl vor băga și pe Solskjær. Leopardul nu-și schimbă petele! Sunt prea mulți mincinoși la United.”
Source	https://books.google.at/books?id=YgxmDwAAQBAJ&pg=PA194&lpg=PA194&dq=%22a+leopard+cannot+change+its+spots%22&source=bl&ots=65DBOmpSHs&sig=ACfU3U3UANmSA7XT_bCzDMgvBNbo_rrl_eQ&hl=en&sa=X&ved=2ahUKEwjS4vPG34fuAhVVkMMKHwMB8w4eBD0ATAPegQIERAC#v=onepage&q=%22a%20leopard%20cannot%20change%20its%20spots%22&f=false	https://www.telekomsport.ro/durul-roy-keane-n-a-mai-suportat-pogba-co-facuti-praf-in-direct-dupa-infrangerea-cu-city-ii-vor-face-si-lui-solskjaer-ce-i-au-facut-lui-mourinho-18987425

	English	Romanian
Phraseologism	A man after my own heart	Un om după inima mea
Definition	“A person one particularly likes because they have the same interests, opinions, etc.”	O persoană care se potrivește cu o alta din punct de vedere al intereselor, valorilor, etc.

Source	https://idioms.thefreedictionary.com/a+man+after+my+own+heart	Own definition
Biblical Context	“But now your kingdom shall not continue. The Lord has sought for Himself a man after His own heart, and the Lord has commanded over His people, because you have not kept what the Lord commanded you.”	„Dar, acum, domnia ta nu va dăinui. Domnul Și-a ales un om după inima Lui și Domnul l-a rânduit să fie căpetenia poporului Său, pentru că n-ai păzit ce-ți poruncise Domnul.”
Source	1 Samuel 13:14	1 Samuel 13:14
Context	“Sixteen years passed away, and the Societies were still as sheep without a shepherd, when, in 1706, they found a man after their own heart around whom they could rally, and of whose services they could avail themselves.”	„Guizot este un om după inima mea...El posedă cunoștințe profunde, combinate cu o liberalitate luminată.”
Source	https://www.jstor.org/stable/24680607?read-now=1&seq=3#metadata_info_tab_contents	https://ro.qaz.wiki/wiki/François_Guizot

	English	Romanian
Phraseologism	A millstone around one's neck	O piatră de moară de gât
Definition	“An extremely difficult or disadvantageous burden or hindrance”	O povară extrem de greu de purtat, în sens figurat
Source	https://idioms.thefreedictionary.com/a+millstone+around+neck	Own definition
Biblical Context	“It would be better for him if a millstone were hung around his neck, and he were thrown into	„Ar fi mai de folos pentru el să i se lege o piatră de moară de gât și să fie

	the sea, than that he should offend one of these little ones.”	aruncat în mare, decât să facă pe unul din acești micuți să păcătuiască.”
Source	Luke 17:2	Luca 17:2
Context	“But the thing about this bill is the “millstone around your neck” affect it will bring. Simply put, it packs a huge extra cost and time element for every real estate transaction and really does little, if anything, to curb discrimination according to the California Association of Realtors® flyer passed out at the TCAR meeting this morning.”	„Camelia Bogdan a învins la CEDO un stat român legat la gât de postcomunism cu o piatră de moară sub forma justiției, care-n loc să redea oamenilor drepturile furate de cleptocrați, le încalcă grav pe ale magistraților.”
Source	https://activerain.com/blogsvie w/626280/a-millstone-around-real-estate-s-neck	https://www.dw.com/ro/camelia-bogdan-cedo-și-norocul-româniei/a-55334855

	English	Romanian
Phraseologism	A peace offering	Jertfă de mulțumire
Definition	“An item or gesture extended to another person to express remorse or forgiveness”	„Masă ceremonială la care mâncarea era împărțită cu Dumnezeu, cu preoții și chiar cu alți oameni veniți la închinare.”
Source	https://idioms.thefreedictionary.com/a+peace+offering	http://www.baptist-tm.ro/sa-aducem-o-jertfa-de-multumire/
Biblical Context	“If his offering as a sacrifice of a peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish.”	„Dacă darul pe care-l aduce ca jertfă de mulțumire Domnului va fi din turmă, fie parte bărbătească, fie parte femeiască, s-o aducă fără cusur.”
Source	Leviticus 3:6	Levitic 3:6

Context	“Conservation is giving Vietnam War veteran Gilbert Harrison a peace offering of healing, helping to balance the stresses of war.”	„Iar împăratul Maximilian, întorcându-se biruitor de la un mare război contra sciților și sarmaților, a voit să aducă jertfă de mulțumire necuraților zei în Tesalonic.”
Source	https://www.usda.gov/media/blog/2016/11/10/conservation-peace-offering-vietnam-war-veteran	https://paginiortodoxe2.tripod.com/predici_cleopa_sfinti/predica_sf_dimitrie_norom.html

	English	Romanian
Phraseologism	A thorn in the flesh	Un spin în coastă
Definition	“A constant or persistent cause of annoyance, frustration or trouble”	„A nu fi pe placul cuiva, a constitui o prezență neplăcută pentru cineva, a incomoda pe cineva”
Source	https://idioms.thefreedictionary.com/a+thorn+in+the+flesh	https://dexonline.ro/definitie/spin
Biblical Context	“And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.”	„Și ca să nu mă umflu de mândrie din pricina strălucirii acestor descoperiri, mi-a fost pus un țepuș în carne, un sol al Satanei, ca să mă pălmuiască și să mă împiedice să mă îngâmf.”
Source	2 Corinthians 12:7	2 Corinteni 12:7
Context	“The world’s number one bowler returned fine figured of 4/29 and dismissed Pujara, who had been a thorn in Australia’s flesh during the 2018-19 series, for the fourth time in the ongoing rubber.”	„Acțiunea a vizat îndepărtarea celui care a pus bazele PRU filiala Cluj și are a purtat steagul lui Vlad Țepeș în toată campania electorală. Cu siguranță am fost un „spin în coastele” celor care vedeau în mine mai mult decât erau ei.”
Source	https://www.firstpost.com/firstcricket/sports-news/india-vs-australia-we-were-going-to-make-it-as-hard-as-possible-	http://www.napocanews.ro/2017/07/bogdan-ungureanu-am-fost-un-spin-in-coaste.html

	for-cheteshwar-pujara-says-pat-cummins-9186781.html	
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	English	Romanian
Phraseologism	A two/double-edged sword	Sabie cu două tăișuri
Definition	“A course of action or situation having both positive and negative effects”	„Situatie care prezintă, în același timp, și avantaje și dezavantaje”
Source	https://idioms.thefreedictionary.com/a+two-edged+sword	https://dexonline.ro/definitie/sabie
Biblical Context	“But in the end she is as bitter as poison, as dangerous as a double-edged sword.”	„Dar la urmă este amară ca pelinul, ascuțită ca o sabie cu două tăișuri.”
Source	Proverbs 5:4	Proverbe 5:4
Context	“But truth be told, this is far from an isolated incident. And this is the troubling, double-edged sword that is social media.”	„Există peste tot controverse și dezbateri pe marginea subiectului măsurilor restrictive, privite deseori drept o sabie cu două tăișuri. În timp ce ne protejăm de coronavirus, unii consideră ca au prea multe de sacrificat.”
Source	https://searchengineland.com/the-double-edged-sword-of-social-media-114765	https://www.mediafax.ro/coronavirus/ap-o-criza-nu-vine-niciodata-singura-masurile-anti-coronavirus-o-sabie-cu-doua-taisuri-19338534

	English	Romanian
Phraseologism	A wolf in sheep's clothing	Lup în piele de oaie
Definition	“A person or thing that appears harmless but is actually dangerous or bad”	„Un om șiret, rău și prefăcut”
Source	https://idioms.thefreedictionary.com/a+wolf+in+sheep%27s+clothing	https://dexonline.ro/definitie/lup

Biblical Context	“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves.”	„Păziți-vă de proroci mincinoși. Ei vin la voi îmbrăcați în haine de oi, dar pe dinăuntru sunt niște lupi răpitori.”
Source	Matthew 7:15	Matei 7:15
Context	“The animal protection lobby, and indeed the British public, should be up in arms about the AHWBE. In a nation with a unique history in leading in animal welfare, there is currently a wolf in sheep’s clothing at the heart of the government.”	„Dezinformarea evidentă referitoare la raionul Herța este făcută de lupi în piele de oaie, care profitând de finanțări din partea Guvernului României găsesc de cuviință să atace făcliile românismului, dar și să nu facă până la urmă nimic pentru românii din regiune.”
Source	https://theecologist.org/2020/feb/11/wolf-sheeps-clothing	http://www.zorilebucovinei.com/news/show/863/

	English	Romanian
Phraseologism	An eye for an eye, a tooth for a tooth	Ochi pentru ochi și dinte pentru dinte
Definition	“Compensation or retribution that is (or should be) equal to the injury or offense that was originally dealt”	„Când la o faptă rea se răspunde cu altă faptă de aceeași măsură; cum e fapta, așa și răsplata”
Source	https://idioms.thefreedictionary.com/an+eye+for+an+eye	https://dexonline.ro/definitie/ochi
Biblical Context	“If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him – fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.”	„Dacă cineva rănește pe aproapele lui, să i se facă așa cum a făcut și el: frântură pentru frântură, ochi pentru ochi, dinte pentru dinte; să i se facă aceeași rană pe care a făcut-o el aproapelui său.”
Source	Leviticus 24:19-20	Levitic 24:19-20
Context	“Thus the complicated question of how and where to	„Pedepsele de tipul <i>ochi pentru ochi, dinte pentru dinte</i> sunt adânc

	try such a mass murderer remains unanswered. But according to the old understanding of guilt and punishment, justice has been done: an eye for an eye, a tooth for a tooth.”	în rădăcină în societatea arabă și se regăsesc în legea musulmană. Cazurile în care autorilor diverselor furturi li se taie mâinile sunt relativ comune în Arabia Saudită, însă pedepsele egale cu pagubele nu sunt la fel de răspândite.”
Source	https://www.spiegel.de/international/world/taking-out-bin-laden-an-eye-for-an-eye-a-tooth-for-a-tooth-a-760166.html	https://adevarul.ro/international/asia/ochi-ochi-dinte-dinte-arabia-saudita-grup-judecatori-cere-paralizia-unui-barbat-si-a-lasat-prietenul-scaunul-rotile-1_515b224800f5182b85796fd7/index.html

	English	Romanian
Phraseologism	Ashes to ashes, dust to dust	Cenușă din cenușă
Definition	“A phrase that refers to the human body returning the earth after death”	„În concepția biblică, pământul din care a fost făcut omul și în care se întoarce după moarte.”
Source	https://idioms.thefreedictionary.com/ashes+to+ashes%2c+dust+to+dust	https://dexonline.ro/definitie/țărână
Biblical Context	“In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you are, and to dust you shall return.”	„În sudoarea feței tale să-ți mănânci pâinea până te vei întoarce în pământ, căci din el ai fost luat; căci țărână ești și în țărână te vei întoarce.”
Source	Genesis 3:19	Geneza 3:19
Context	“How many times we have stood before the open grave and heard the words “ashes to ashes, dust to dust”. They serve as a reminder of our mortality and the ultimate consignment of life to the grave.”	„Pentru ca tu, Țară, ești parte a înțelepciunii care nouă ne lipsește. Te definești prin puterea de a renaște. Nu ești cenușă din cenușă, însă! Nu ești simplă renaștere de pasăre Phoenix! Ești zidire din zidirile noastre uitate. Ești reclădire din renunțările noastre.”

Source	https://books.google.at/books?id=9tjVtRt3TUMC&pg=RA2-PA5&lpg=RA2-PA5&dq=How+many+times+we+have+stood+before+the+open+grave+and+heard+the+words+“ashes+to+ashes,+dust+to+dust”.+They+serve+as+a+reminder+of+our+mortality+and+the+ultimate+consignment+of+life+to+the+grave.&source=bl&ots=sVT5kwXKUm&sig=ACfU3U1U6faImlFTB3M3hr4OD9cx6bbE7A&hl=de&sa=X&ved=2ahUKEwjgr7DG2PHuAhUxxosKHU1hB4EQ6AEwBHoECBUQAg#v=onepage&q=How%20many%20times%20we%20have%20stood%20before%20the%20open%20grave%20and%20heard%20the%20words%20“ashes%20to%20ashes%20C%20dust%20to%20dust”.%20They%20serve%20as%20a%20reminder%20of%20our%20mortality%20and%20the%20ultimate%20consignment%20of%20life%20to%20the%20grave.&f=false	https://ziarulnatiunea.ro/2020/11/30/s-arut-mana-patrie-la-multi-ani-tara-cezar-adonis-mihalache/
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	English	Romanian
Phraseologism	At the eleventh hour	În ceasul al unsprezecelea
Definition	“At the last possible moment or opportunity”	„Aproape de clipa în care nu mai e nimic de făcut; târziu”
Source	https://idioms.thefreedictionary.com/at+the+eleventh+hour	https://dexonline.ro/definitie/unsprezecelea

Biblical Context	“And about the eleventh hour he went out and found others standing idle, and said to them, <Why have you been standing here idle all day?>”	„Când a ieșit pe la ceasul al unsprezecelea, a găsit pe alții stând în piață și le-a zis: <De ce stați aici toată ziua fără lucru?>”
Source	Matthew 20:6	Matei 20:6
Context	“The Imperial cavalry of Count Spork came upon the Swedish who chased them to the lines of Imperial troops concealed in the woods on the ridge above Jankov and Otradovice. Reinforcements came to the rescue of the Imperial side at the eleventh hour, and reduced the four-hundred strong Swedish unit to rubble.”	„<De vor fi fost cei din ceasul al unsprezecelea mai iscusiți și mai harnici, tot rămâne discrepanța strigătoare la cer, raportul fiind de unu la doisprezece. Și deopotrivă este să lucrezi în ceas în răcoarea serii ori să trudești douăsprezece ore trecând prin arșița și năduful zilei?>, scrie N. Steinhardt.”
Source	http://tourist.posazavi.com/en/Memory.aspx?MemoryId=7677	https://adevarul.ro/locale/focsani/de-vine-expresia-in-ceasul-unsprezecelea-mutata-timp-ora-mai-tarziu-1_5d78ac36892c0bb0c67db52c/index.html

	English	Romanian
Phraseologism	Born again	Născut din nou
Definition	“Regenerated; renewed; having received spiritual life”	Cu forțe noi, în special în context religios
Source	https://www.thefreedictionary.com/born+again	Own definition
Biblical Context	“Jesus answered and said to him, <Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.>”	„Drept răspuns, Isus i-a zis: <Adevărat, adevărat îți spun că, dacă un om nu se naște din nou, nu poate vedea împărăția lui Dumnezeu.>”
Source	John 3:3	Ioan 3:3

Context	“As an office holder, Mr. Carter was driven by a mixture of born-again Christian spirit, a sense of independence and a liberal tradition.”	„Sufletul care a gustat dulceața iubirii lui Dumnezeu este în întregime născut din nou și e făcut cu totul altul; iubește pe Domnul și e atras cu toată spre El.”
Source	https://www.bbc.com/news/world-us-canada-34006916	https://doxologia.ro/cuvant-de-folos/nascut-din-nou

	English	Romanian
Phraseologism	Breath of life	Suflare de viață
Definition	“That which one needs or depends upon for a healthy or fulfilled life”	„Suflare sau duh (=respirație) care indică viața”
Source	https://idioms.thefreedictionary.com/Breath+of+life	https://florinlaiu.com/biblia-ebraica-despre-duh-si-suflet/
Biblical Context	“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being.”	„Domnul Dumnezeu a făcut pe om din țărâna pământului, i-a suflat în nări suflare de viață, și omul s-a făcut astfel un suflet viu.”
Source	Genesis 2:7	Geneza 2:7
Context	“When Martin moves to America with a younger woman, the two women he leaves behind meet face to face for the first time to discuss their relationships with the elusive man who profoundly impacted them. With caustic wit and sharp intelligence, they challenge each other to take away Martin’s power over them and to feel the breath of life again.”	„Viața omenească nu este produsul devenirii spontane a lumii, ci, pentru apariția ei, Dumnezeu a avut o grijă deosebită: omul nu apare la poruncă, ci în urma unui sfat și a unui act special al Sfintei Treimi, act exprimat de agiograf prin termenul de plăsmuire și de suflare de viață.”
Source	https://www.pcs.org/breath	https://doxologia.ro/viata-dar-al-lui-dumnezeu

	English	Romanian
Phraseologism	Cast one's bread upon the waters	A-și arunca pâinea pe ape
Definition	"To do good deeds without being motivated by a potential reward"	A face fapte bune fără a avea intenții ascunse sau așteptări de a fi răsplătit
Source	https://idioms.thefreedictionary.com/cast+bread+upon+the+waters	Own definition
Biblical Context	"Cast your bread upon the waters, for you will find it after many days."	„Aruncă-ți pâinea pe ape și, după multă vreme, o vei găsi iarăși!”
Source	Ecclesiastes 11:1	Eclesiastul 11:1
Context	"And so, throughout her life, she cast her bread upon the waters, her life upon the waves, threw caution to the winds, trusting that the wind and tide would turn, bringing back all the yearnings and wonders all humans aspire."	„Mă întind spre el, uit de damful de vin, de coniac și de bere fiartă. Îl mângâi pe obraz, iar el îmi zâmbește cald. <Bravo. E bine>, zic. <Poate că povestea asta are să se încheie cu bine. Și zici că nu e doar Cromwell care își aruncă pâinea pe ape? E voința regelui?>”
Source	https://books.google.at/books?id=VM_pX6AXGrkC&pg=PA176&lpg=PA176&dq=%22cast+her+bread+upon+the+waters%22&source=bl&ots=8K55TV4dG3&sig=ACfU3U2z_aM75hxgxSj2fE9jpYR_VB9Zbw&hl=en&sa=X&ved=2ahUKEwiWlt39jKPuAhUDyIUKHYdpAy8Q6AEwCXoECAkQAg#v=onepage&q=%22cast%20her%20bread%20upon%20the%20waters%22&f=false	https://books.google.at/books?id=pS6TDwAAQBAJ&pg=PT501&lpg=PT501&dq=%22își+aruncă+pâinea+pe+ape%22&source=bl&ots=cKzYorN9kF&sig=ACfU3U1JKdvINm6EVELgb1w6PMi46f3SIA&hl=en&sa=X&ved=2ahUKEwioyb-Cm6PuAhUwx4sKHWcLAR8Q6AEwCXoECAEQAg#v=onepage&q=%22își%20aruncă%20pâinea%20pe%20ape%22&f=false

	English	Romanian
Phraseologism	Cast the first stone	A arunca primul piatra
Definition	“To be the first to criticize someone or something”	„A provoca un conflict”
Source	https://idioms.thefreedictionary.com/cast+the+first+stone	https://dexonline.ro/definitie/piatra
Biblical Context	“So when they continued asking Him, He raised Himself up and said to them, <He who is without sin among you, let him throw a stone at her first.>”	“Fiindcă ei nu încetau să-L întrebe, El S-a ridicat în sus și le-a zis: <Cine dintre voi este fără păcat să arunce cel dintâi cu piatra.>”
Source	John 8:7	Ioan 8:7
Context	“Only those without prior sin of revving up partisans should cast the first stone. Many of the supporters of this current impeachment would themselves be impeached under their own vague definitions of ‘incitement’ they now apply to Trump.”	„Cel care a aruncat primul piatra a fost Chirilă, care a spus că a ratat în trecut un contract cu Dinamo pentru că l-a sabotat Cornel Dinu.”
Source	https://amgreatness.com/2021/01/14/an-impeachment-incitement/	https://www.click.ro/comunitate/romaniesti/chirila-vandut-pantofi-falsi-0

	English	Romanian
Phraseologism	Cast (throw) pearls before swine	A arunca perle la porci
Definition	“To present something valuable to one who does not recognize its worth”	„A da un lucru de valoare cuiva care nu știe să-l prețuiască”
Source	https://idioms.thefreedictionary.com/Cast+pearls+before+swine	https://dexonline.ro/definitie/margaritar

Biblical Context	“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.”	„Să nu dați câinilor lucrurile sfinte și să nu aruncați mărgăritarele voastre înaintea porcilor, ca nu cumva să le calce în picioare și să se întoarcă să vă rupă.”
Source	Matthew 7:6	Matei 7:6
Context	“He had never signaled himself in any one character; and, to bestow John Dory on such a man, was to throw pearls before swine.”	„Mi-am dat seama, în sfârșit, că indiferent cât talent, experiență și capacitate aş avea, nu ar fi niciodată respectate în România, așa că am decis să urmez sfatul tatălui meu, care îmi spunea: Nu mai arunca perle la porci!”
Source	https://books.google.at/books?id=KBZFAQAAMAAJ&pg=PA241&lpg=PA241&dq=%22throw+pearls+before+swine%22&source=bl&ots=xLcfdUokGG&sig=ACfU3U0VKSFixwXr8NMz4DYydxkozVT9ug&hl=en&sa=X&ved=2ahUKEwiJtdOIpaPuAhXNk4sKHaRyCpg4bhDoATAHegQICRAC#v=onepage&q=%22throw%20pearls%20before%20swine%22&f=false	http://www.larevista.ro/brad-vee-johnson-indiferent-cat-talent-experienta-si-capacitate-as-avea-nu-ar-fi-niciodata-respectate-in-romania/

	English	Romanian
Phraseologism	Faith will move mountains	Credința mută munți
Definition	“Strong belief or trust in someone, something, or oneself will allow one to do or achieve incredibly difficult things”	Tot ceea ce o persoană crede sau speră să se întâmple poate deveni realitate dacă are suficientă încredere

Source	https://idioms.thefreedictionary.com/Faith+will+move+mountains	Own definition
Biblical Context	“And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.”	„Și chiar dacă aș avea darul profeției și aș cunoaște toate tainele și toată știința, chiar dacă aș avea toată credința, așa încât să munt și munții, și n-aș avea dragoste, nu sunt nimic.”
Source	1 Corinthians 13:2	1 Corinteni 13:2
Context	“George replied emphatically, <When one door shuts, another door opens>. Then added, <Faith will move mountains.> Moria whirled back to Jebel. <That confirms it for me, do you agree?>”	„Credința mută munții, așa se spune, Acvilă. Dacă reușim să-i convingem pe pigmei că strămoșii lor îi apără, se vor simți invincibili. În plus, au amuleta Ipemba-Afua, care de asemenea le va da mai mult curaj.”
Source	https://books.google.at/books?id=B639ey06F14C&pg=PT173&dq=%22faith+will+move+mountains%22&hl=en&sa=X&ved=2ahUKEwji8-u5tKPuAhVywosKHboPBJAQ6AEwB3oECAkQAg#v=onepage&q=%22faith%20will%20move%20mountains%22&f=false	https://books.google.at/books?id=fXd8DwAAQBAJ&pg=PT126&dq=%22credința+mută+munții%22&hl=en&sa=X&ved=2ahUKEwiw2ajhtaPuAhWx-ioKHZKICkAQ6AEwA3oECAMQA6AEwB3oECAkQAg#v=onepage&q=%22credința%20mută%20munții%22&f=false

	English	Romanian
Phraseologism	Fight the good fight	A lupta lupta cea bună
Definition	“To act in a way that is virtuous and honorable”	A milita pentru ceea ce este drept
Source	https://idioms.thefreedictionary.com/fight+the+good+fight	Own definition

Biblical Context	“Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.”	„Luptă-te lupta cea bună a credinței; apucă viața veșnică la care ai fost chemat și pentru care ai făcut cea frumoasă mărturisire înaintea multor martori.”
Source	1 Timothy 6:12	1 Timotei 6:12
Context	“<I don’t think that should discourage you from continuing to fight the good fight. You can’t let things like that stop us, especially like someone like Martin Luther King that wasn’t something that would’ve stopped him>, said Lee.”	“Sunt de asemenea mulțumitor pentru Fred Stoeker. Fred se investește în această carte cu onestitate și vulnerabilitate și cu o strategie practică pentru a lupta lupta cea bună.”
Source	https://www.wtxl.com/news/local-news/historians-reflect-on-mlks-legacy-as-tensions-rise-in-u-s	https://www.kerigma.ro/lupta-fiecarui-barbat-ghidul-fiecarui-barbat-pentru-castigarea-luptei-impotriva-ispitelor-sexuale.html

	English	Romanian
Phraseologism	Go the extra mile	A parcurge încă o milă
Definition	“To go beyond what is necessary or expected in order to please someone, achieve something or get something done correctly.”	A face mai mult decât i s-a cerut inițial cuiva din proprie inițiativă
Source	https://idioms.thefreedictionary.com/go+the+extra+mile	Own definition
Biblical Context	“And whoever compels you to go one mile, go with him two.”	„Dacă te silește cineva să mergi cu el încă o milă de loc, mergi cu el două.”
Source	Matthew 5:41	Matei 5:41
Context	“By building your influence in the workshop in this way, you’ll reap the rewards of a	„Pe vremea când Robert Schuman vorbea despre <i>reconciliere reconstructivă</i> , Europa era unanim

	more motivated and energized team that goes the extra mile.”	considerată un proiect bun. Acum trebuie să avem consimțământul de a mai parcurge încă o milă atunci când vorbim despre transparență, democrație și dialog.”
Source	https://www.hrreview.co.uk/analysis/5-steps-to-influence-your-team-to-go-the-extra-mile/112677	https://ec.europa.eu/commission/presscorner/detail/ro/IP_06_1472

	English	Romanian
Phraseologism	Good Samaritan	Samariteanul cel bun
Definition	“A person who selflessly helps others, especially those in distress”	„Om săritor, milos, gata de a ajuta; filantrop”
Source	https://idioms.thefreedictionary.com/good+samaritan	https://dexonline.ro/definitie/samaritean
Biblical Context	“But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion.”	„Dar un samaritean, care era în călătorie, a venit în locul unde era el și, când l-a văzut i s-a făcut milă de el.”
Source	Luke 10:33	Luca 10:33
Context	“A good Samaritan rescued a man this morning from his sinking fishing boat in Dare County.”	„Zărint un cetățean prezentabil care aștepta tramvaiul, îl strigă cu aerul unui bun samaritean: <Te iau cu mine?>”
Source	https://www.witn.com/2021/01/18/obx-good-samaritan-rescues-man-on-bow-of-sunken-boat/	https://books.google.at/books?id=i_muDwAAQBAJ&pg=PT41&lpg=PT41&dq=samaritean+milos&source=bl&ots=6cmEFRwoNa&sig=ACfU3U0b92krtsFh-6-STswem8a0I0azmA&hl=en&sa=X&ved=2ahUKEwiwsaXJyLTuAhUMlhQKHf2gA9w4RhDoATAIegQICRAC#v=onepage&q=samaritean%20milos&f=false

	English	Romanian
Phraseologism	In the land of the living	Pe pământul celor vii
Definition	“By extension, conscious and alert; in full health”	Într-un mod conștient, specific sufletelor vii
Source	https://idioms.thefreedictionary.com/in+the+land+of+the+living	Own definition
Biblical Context	“I would have lost heart, unless I had believed that I would see the goodness of the Lord in the land of the living.”	„O, dacă n-aș fi încredințat că voi vedea bunătatea Domnului pe pământul celor vii!”
Source	Psalms 27:13	Psalms 27:13
Context	<p>“– Well, it’s true, I continue. I’m thrilled to still be here— back in the ‘land of the living.’ –I didn’t realize you’d left us, she says.</p> <p>–That’s the way I always feel when I’ve survived an airplane trip.</p> <p>–Survived?</p> <p>–I always feel like I’m actually going to die when I get on an airplane.”</p>	„Nu mai călcase de o grămadă de vreme pe pământul celor vii. Nici el, nici copii lui din Olimp. Știa că lumea nu mai era la fel, dar avea speranță că va găsi un muritor care îl va ajuta în lupta sa contra ielelor. Un muritor care va primi titlul de zeul celor trei anotimpuri.”
Source	https://www.newyorker.com/magazine/2009/09/21/land-of-the-living	https://www.wattpad.com/876853740-jocurile-olimpului-prolog

	English	Romanian
Phraseologism	Let there be light	Să fie lumină
Definition	“Comically used when one turns on the light”	Poruncă dată în tinericului de a dispărea și face loc luminii. Expresie cu tentă preponderent religioasă
Source	https://idioms.thefreedictionary.com/let+there+be+light	Own definition

Biblical Context	“Then God said, <Let there be light>; and there was light.”	„Dumnezeu a zis: <Să fie lumină!> Și a fost lumină.”
Source	Genesis 1:3	Geneza 1:3
Context	“Let There Be Light: Retail Lighting Designs to Encourage Sales”	„Nimicul zăcea-n agonie când singur plutea-ntunerice și dat-a un semn Nepătrunsul: <Să fie lumină!>”
Source	https://www.shopify.com/retail/let-there-be-light-lighting-strategies-to-boost-store-sales	http://poetii-nostri.ro/lucian-blaga-lumina-poezie-id-213/

	English	Romanian
Phraseologism	Letter of the law	Litera legii
Definition	“The precise wording rather than the spirit or intent”	„Exact cum scrie într-o lege (sau într-o carte); mecanic, rigid.”
Source	https://idioms.thefreedictionary.com/letter+of+the+law	https://dexonline.ro/definitie/litera
Biblical Context	“Who also made us sufficient as ministers of the new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life.”	„Care ne-a și făcut în stare să fim slujitori ai unui legământ nou, nu al slovei, ci al Duhului, căci slova omoară, dar Duhul dă viață.”
Source	2 Corinthians 3:6	2 Corinteni 3:6
Context	“Ethical conduct extends beyond compliance with the letter of the law; it is evidenced by company attitudes towards its stakeholders. Are employees, customers, and communities treated with genuine respect, fairness, and transparency?”	„În domeniile <i>tehnice</i> , litera legii este cea care va prevala, desigur. Dacă o normă este clară și se aplică exact la situația de fapt, nu e loc de interpretare.”

Source	https://news.bloomberglaw.com/privacy-and-data-security/analysis-ten-challenges-that-will-keep-clos-busy-in-2021	https://www.juridice.ro/661225/dan-barbu-litera-legii-ar-trebui-sa-fie-neagra-pe-fond-alb.html
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	English	Romanian
Phraseologism	Like mother, like daughter	Așa mamă, așa fată
Definition	“Said when a daughter takes after her mother in terms of mannerisms, interests, behavior, etc.”	Expresie folosită pentru a arăta similitudinile de orice natură dintre o mamă și fiica ei
Source	https://idioms.thefreedictionary.com/Like+Mother+Like+Daughter	Own definition
Biblical Context	“Indeed everyone who quotes proverbs will use this proverb against you: <Like mother, like daughter!>”	„Iată că toți cei ce spun zicători vor spune despre tine zicătoarea aceasta: <Cum este mama, așa și fata!>”
Source	Ezekiel 16:44	Ezechiel 16:44
Context	“Like mother, like daughter! While Princess Charlotte might be her dad Prince William’s mini-me, it appears she has picked up some of her mother Kate Middleton’s mannerisms. On Friday, royal fan account ‘Royal Family Chronicle’ shared a post featuring a video of the Duchess of Cambridge playing with her ponytail during a recent video call with teachers and another clip of the five-year-old Princess doing the same on her first day of school in 2019.”	„Reacțiile fanilor au apărut imediat. Aceștia au fost încântați să le vadă pe mama și fiica distrându-se împreună. <Frumuseți mari>, <Superbe>, <Ce înăltuță fetița și frumoasa foc, seamănă cu tatăl ei, dar și mami e frumoasă trăsnet>, <O imagine rar întâlnită!>, <Așa mama, așa fată, două frumoase>, <Te moștenește în înălțime>.”

Source	https://us.hola.com/royals/2021-02-08/fvouwenzhf/kate-middleton-princess-charlotte-play-ponytail-video	https://www.bzi.ro/cum-a-fost-surprinsa-bianca-dragusanu-alaturi-de-fetita-ei-in-parcul-de-distractii-1313333
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	English	Romanian
Phraseologism	Many are called, but few are chosen	Mulți chemați, puțini aleși
Definition	“A lot of people attend to achieve or attain something, but only a select few will actually be successfully”	„Cuvinte care se referă la viața viitoare; se aplică și în viața prezentă într-o serie de situații”
Source	https://idioms.thefreedictionary.com/Many+are+called+but+few+are+chosen	https://dexonline.ro/definitie/putini%20sunt%20aleși
Biblical Context	“For many are called, but few are chosen.”	„Căci mulți sunt chemați, dar puțini sunt aleși.”
Source	Matthew 22:14	Matei 22:14
Context	“Many are called but few are chosen because many refuse to repent of their sins and be saved. Having one foot in the world and the other in the kingdom just doesn’t work.”	„In ultimii ani mulți manageri optimiști au vehiculat planuri de listare la burse străine, printre care frații Ioan și Viorel Micula, proprietarii grupului European Drinks, care la începutul lui 2003 își propuneau ieșirea pe bursa din Frankfurt, managerul Softwin, Florin Talpes, care anul trecut anunța listarea în străinătate ca opțiune de viitor sau managerii Rompetrol și Flamingo care s-au arătat interesați în special de bursa londoneză. Mulți chemați, puțini aleși, cercul companiilor românești listate pe piața londoneză fiind foarte restrâns: doar Elvila și Societatea R (Romania Libera).”

Source	https://www.patheos.com/blogs/christiancrier/2018/10/26/why-are-many-called-but-few-chosen/	https://www.businessmagazin.ro/arta-si-societate/lifestyle/coroana-britanica-4073338
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	English	Romanian
Phraseologism	Nothing new under the sun	Nimic nou sub soare
Definition	“There is nothing in the world that has not already happened, been seen, or been created; things exist now as they always have”	Ceea ce se întâmplă în prezent este o repetare a acelorași fapte din trecut
Source	https://idioms.thefreedictionary.com/nothing+new+under+the+sun	Own definition
Biblical Context	“That which has been is what will be, that which is done is what will be done, and there is nothing new under the sun.”	„Ce a fost va mai fi și ce s-a făcut se va mai face; nu este nimic nou sub soare.”
Source	Ecclesiastes 1:9	Eclesiastul 1:9
Context	“Nevertheless, there is pretty much nothing new under the sun when it comes to college football recruiting, and the University of Texas’ hire of head coach Steve Sarkisian represents a smart concession to the fact that his former employer, the University of Alabama, knows how to get it done.”	„<Din fericire pentru noi, mișcarea Opoziției nu reprezintă nimic nou sub soare față de ce a făcut tot anul trecut. Practic, e un alt instrument de sabotaj și blocaj al reformelor>, spune vicepreședintele PDL.”
Source	https://www.si.com/college/texas/news/watch-saban-to-sark-can-texas-longhorns-borrow-alabama-recruiting-pitch	https://www.rfi.ro/articol/stiri/politica/motiunea-cenzura-nu-aduce-nimic-nou-soare

	English	Romanian
Phraseologism	Oh my God	Dumnezeule!
Definition	“An exclamation of surprise, alarm, dismay, annoyance, or exasperation”	„Exclamație de spaimă, durere, deznădejde, entuziasm, mirare.”
Source	https://idioms.thefreedictionary.com/Oh+My+God	https://dexonline.ro/intrare/Dumnezeu/17919
Biblical Context	“O My God, I cry in the daytime, but You do not hear; and in the night season, and am not silent.”	„Strig ziua, Dumnezeule, și nu-mi răspunzi; strig și noaptea, și tot n-am odihnă.”
Source	Psalms 22:2	Psalms 22:2
Context	“One of the workers has had three separate fraudulent claims filed in their name over the last three months. <It was just like, ‘Oh my God, I just don’t have time to deal with this,’> she said. Fraudulent claims have swamped the state’s unemployment system, the latest struggle for the Kansas Department of Labor.”	„Doamne Dumnezeule, nu mai pot. Știam că poza asta, ultima pe care am postat-o, o să aibă foarte multe reacții din toate părțile, bune și rele, dar sunt unii așa de răuți. De slăbit, am slăbit, nu mai sunt grasă. Nu au avut ce să zică. Urâtă nu pot să zici că sunt, sunt drăguță.”
Source	https://eu.cjonline.com/story/news/state/2021/02/12/kansas-unemployment-search-where-find-jobs-questions-employees-state-legislature/4440661001/	https://www.wowbiz.ro/nicole-cherry-tinta-fanilor-ce-i-au-reprosat-acestia-artistei-ti-ai-pierdut-decenta-20130749

	English	Romanian
Phraseologism	Patience of Job	Răbdarea lui Iov
Definition	“An immense and unyielding degree of patience and conviction especially in the face of problems or difficulty.”	A avea răbdare într-o măsură de neimaginat în situații în care oricine și-ar pierde cumpătul

Source	https://idioms.thefreedictionary.com/patience+of+job	Own definition
Biblical Context	“Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord, that the Lord is very compassionate and merciful.”	„Iată, noi numim fericiți pe cei ce au răbdare. Ați auzit vorbindu-se despre răbdarea lui Iov și ați văzut ce sfârșit i-a dat Domnul și cum Domnul este plin de milă și de îndurare.”
Source	James 5:11	Iacov 5:11
Context	“To get these names required the patience of Job on the part of the reporter. And every name had to be spelled correctly and accorded the right status...or else.”	„Când face parte din ortografia poetilor, atunci câtă să fugi cât vei putea de dânsul sau să te rogi lui Dumnezeu să-ți dea răbdarea lui Iov din Biblie, căci altfel nu vei putea suferi scâlbănturile și declamările lui, fără să te apuce nevrele de răs.”
Source	https://www.rugbyadvertiser.co.uk/news/people/former-advertiser-reporter-remembers-his-fresh-faced-rugby-colleague-whose-life-was-cut-short-tragic-crash-3129523	https://books.google.at/books?id=1tnhAAAAMAAJ&q=%22răbdarea+lui+Iov%22&dq=%22răbdarea+lui+Iov%22&hl=de&sa=X&ved=2ahUKEwjqoI3WleDuAhXHPsAKHYq0D684ChDoATABegQIAxAC

	English	Romanian
Phraseologism	Rise and shine	Scularea
Definition	“Wake up, get out of bed, and start your day”	„Deșteptarea din somn, trezirea”
Source	https://idioms.thefreedictionary.com/rise+and+shine	https://dexonline.ro/intrare/sculare/72847
Biblical Context	“Arise, shine; For your light has come! And the glory of the Lord is risen upon you.”	„Scoală-te, luminează-te, căci lumina ta vine și slava Domnului răsare peste tine!”
Source	Isaiah 60:1	Isaia 60:1
Context	“<Rise and shine, boys, rise and shine.> The hoboes began dropping off. He could hear	„<Scularea, scularea, băieți ! S-a luminat de ziuă! Scularea! Ieșiți din saci !> Era ora 4 dimineața la

	them out there in the dark, cursing as the train went by.”	Benghazi, oră buimacă, ora trezirii bruște din somnul pe sponci.”
Source	https://books.google.at/books?id=C4DrOAFEVFUC&pg=PA56&dq=%22rise+and+shine%22&hl=de&sa=X&ved=2ahUKEwjLvO60peDuAhVKQkEAHXKxCsw48AEQ6AEwB3oECAAQAq#v=onepage&q=%22rise%20and%20shine%22&f=false	https://books.google.at/books?id=W2nhAAAAMAAJ&q=%22scularea!%22&dq=%22scularea!%22&hl=de&sa=X&ved=2ahUKEwikwJ2mpuDuAhUQilwKHfwgBS04ChDoATAEegQIAxAC

	English	Romanian
Phraseologism	The blind leading the blind	Orbul conduce pe orb
Definition	“A situation in which incompetent or ignorant people are guided or taught by an equally incompetent or ignorant person.”	Expresie folosită pentru a descrie incompetența persoanelor neînvățate care îndrumă pe altele la fel de neînvățate
Source	https://idioms.thefreedictionary.com/The+blind+leading+the+blind	Own definition
Biblical Context	“Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch.”	„Lăsați-i: sunt niște călăuze oarbe; și când un orb călăuzește pe un alt orb, vor cădea amândoi în groapă.”
Source	Matthew 15:14	Matei 15:14
Context	“The sticky tape became unglued and the process manual that was supposed to save us turned out to be a work-in-progress, not the turnkey solution we envisaged for new team members. With multiple handovers, it quickly became a case of the blind leading the blind.”	„Pe lângă zidul de neocolit Orbul conduce pe orb Pe când rotirea mea împinge în tenebre Cuvântul întemeietor Cuvântul care nu mă mai numește.”

Source	https://www.moneymarketing.co.uk/opinion/dennis-hall-covid-exposed-weaknesses-in-my-business/	https://books.google.at/books?id=BkiTDwAAQBAJ&pg=PT520&lpg=PT520&dq=orbul+conduce+pe+orb&source=bl&ots=YKpjZDTgyp&sig=ACfU3U31wMPOeSN3K18lGjq0V-cZk5WYAw&hl=de&sa=X&ved=2ahUKEwiS9_eFmODuAhXhwosKHc20DGkQ6AEwCHoECACQAg#v=onepage&q&f=false
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	English	Romanian
Phraseologism	The land of milk and honey	Țara unde curge lapte și miere
Definition	“A place of abundance that is free from want”	„A fi îmbelșugare”
Source	https://idioms.thefreedictionary.com/the+land+of+milk+and+honey	https://dexonline.ro/definitie/lapte
Biblical Context	“So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.”	„M-am coborât ca să-l izbăvesc din mâna egiptenilor și să-l scot din țara aceasta și să-l duc într-o țară bună și întinsă, într-o țară unde curge lapte și miere, și anume în locurile pe care le locuiesc canaanii, heteii, amoritii, fereziții, heviții și iebusiții.”
Source	Exodus 3:8	Exodul 3:8
Context	“A place of great abundance is known as the ‘land of milk and honey.’ And yet even in our world of increasingly constrained resources, demand for dairy is growing. Keeping the world’s most popular foods on supermarket shelves while	„În ultimele zile, la Radio Plai, între o dedicație muzicală și alta, și-au făcut loc două mesaje publicitare prin care se propovăduiesc binefacerile unirii dintre România și Moldova. Nimic anormal până aici, o mișcare unionistă poate folosi și aceste instrumente. Ceea ce mi se pare nefiresc este însă

	safeguarding the planet isn't impossible. It will just take hard work and innovation, much of which is already happening today."	faptul că se vorbește despre România ca despre țara unde curge lapte și miere."
Source	https://www.worldwildlife.org/blogs/sustainability-works/posts/a-land-of-milk-and-honey-dairy-s-place-in-the-21st-century-food-system	https://www.jurnaldenavetist.ro/2014/03/romania-ca-un-el-dorado-propaganda-pentru-unirea-dintre-romania-si-republica-moldova/

	English	Romanian
Phraseologism	The salt of the earth	Sarea pământului
Definition	"A person or a group that is regarded as genuine, unpretentious, and morally sound"	„Ceea ce este mai de preț, mai valoros"
Source	https://idioms.thefreedictionary.com/the+salt+of+the+earth	https://dexonline.ro/definitie/sarea
Biblical Context	"You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men."	„Voi sunteți sarea pământului. Dar, dacă sarea își pierde gustul, prin ce își va căpăta iarăși puterea de a săra? Atunci nu mai este bună la nimic, decât să fie lepădată afară și călcată în picioare de oameni."
Source	Matthew 5:13	Matei 5:13
Context	"<He shocked the world, he was like the eye of the tiger. He was so aggressive and always stayed on top of Ali and he knew what he had to do to win that fight. He was a hard knock dude and the salt of the earth as far boxing was concerned>, Cline boasted of Spinks' victory."	„Începând cu această sâmbătă, Mesagerul de BN va propune sa faceți cunoștința cu oameni de cultura, sportivi, afaceriști, politicieni dar si cu omul simplu, pentru ca el este sarea pământului."

Source	https://eu.jdnews.com/story/news/2021/02/10/leon-spinks-dies-cancer-locals-remember-his-memory/4448108001/	https://ziare.com/bistrita/artisti/nusunt-o-adepta-a-trivialitatii-in-scriitura-dar-sunt-de-acord-si-practic-limbajul-senzual-cel-care-poate-sa-ti-faca-o-trimitere-spre-alte-lumi-sa-ti-faca-disponibila-acea-dispozitie-spre-hedonism-elena-m-campan-1092632
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	English	Romanian
Phraseologism	Those who don't work shall not eat	Cine nu muncește, nici să nu mănânce
Definition	One does not get to have food on the table if they are lazy and do not work hard to obtain it	Cei leneși care nu muncesc nu merită să aibă de mâncare
Source	Own definition	Own definition
Biblical Context	“For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.”	„Căci, când eram la voi, vă spuneam lămurit: Cine nu vrea să lucreze nici să nu mănânce.”
Source	2 Thessalonians 3:10	2 Tesaloniceni 3:10
Context	“The old communist constitution had a line that said those who don't work shall not eat. Unfortunately, the old communist constitution failed to elaborate on the principle applicable when the government prohibits work in the form of a pandemic lockdown.”	„Privesc banii mai mult prin prisma religioasă: cine nu muncește nici să nu mănânce. Am grijă să nu-mi placă scumpetea, adică lucrurile foarte costisitoare care m-ar putea îndepărta de la modestie, o virtute creștină. Am câștigat bani frumoși în presă, dar nu am uitat cum e să te drămuiești de la un salariu la altul, așa cum făceam când eram studentă și mă angajasem pentru a-mi putea plăti chiria în București, eu venind de la Bacău.”
Source	https://www.freiheit.org/central-europe-and-baltic-states/outlook-hungary-2021	https://www.ele.ro/monden/vedete-romanesti/gabi-firea-privesc-banii-prin-prisma-religioasa-cine-nu-muncestenici-sa-nu-manance--16157

	English	Romanian
Phraseologism	Turn the other cheek	Întoarce și celălalt obraz
Definition	“To accept mistreatment without retaliating or seeking revenge”	A fi tratat necorespunzător dar a accepta acest tratament fără dorința de răzbunare
Source	https://idioms.thefreedictionary.com/turn+the+other+cheek	Own definition
Biblical Context	“But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.”	„Dar Eu vă spun: Să nu vă împotriviți celui ce vă face rău. Ci, oricui te lovește peste obrazul drept, întoarce-i și pe celălalt.”
Source	Matthew 5:39	Matei 5:39
Context	“Turning the other cheek is a dignified expression of a tradition of faithful protest that recognizes the sovereignty of all human dignity and the inherent majesty of all human beings and personality. We need today more voice for change and peace. We need more people who understand the power and value of dignified, nonviolent protest and its capacity to renew and restore the power of a human community dedicated to the common good of all humanity.”	„Iar slăbiciunea fatală a creștinilor nu constă doar în a întoarce și celălalt obraz, ci și în ecoul mediatic minuscul al măcelului din Lahore prin comparație cu Paris și Bruxelles, în mass-media țărilor creștine, inclusiv România.”
Source	https://www.carlylestewart.com/turning-the-other-cheek-and-nonviolence-king-gandhi-and-jesus-third-way/	https://republica.ro/morti-de-pagina-a-doua

	English	Romanian
Phraseologism	You reap what you saw	Culegi ceea ce semeni
Definition	“Your actions dictate the consequences”	Tot ceea ce faci, bun sau rău, ți se va întoarce
Source	https://idioms.thefreedictionary.com/reap+what+you+sow	Own definition
Biblical Context	“He who sows iniquity will reap sorrow, And the rod of his anger will fail.”	„Cine seamănă nelegiuire, nelegiuire va secera, și nuiua nelegiurii lui este gata.”
Source	Proverbs 22:8	Proverbe 22:8
Context	“Governments should not exaggerate fears or raise false expectations of what can be achieved. State your case, of course, but not in such a way which makes necessary compromise much harder to achieve. What you sow now you will reap later in terms of public opinion and ratification votes.”	„Și în social media, culegi ceea ce semeni, și chiar dacă, în aparență, postările se pot bucura de interacțiune, vei constata că roadele rămân doar la acel nivel.”
Source	https://ec.europa.eu/commission/presscorner/detail/en/COR_03_103	https://www.netinform.ro/blog/2019/03/01/promovarea-pe-social-media-cu-ce-incepi-cand-esti-la-inceput/

8. Analysis

The following chapter will focus on analyzing the phraseologisms presented in the previous glossary and providing answers to the research questions this paper is based on, meaning which interlingual differences are to be found in the biblical phraseologisms since they all have the same source (the Bible) and how can they be classified. The interlingual differences analyzed will target the language pair English as the source language and Romanian as the target language. When relevant, the analysis will take into consideration how the phraseologisms are used in the biblical context compared to the everyday language use. The translation and structure of the conventional idiom in Romanian can be observed both in the first row of every table and in the second context the glossary provides for each term.

According to Burger's classification, phraseologisms need to possess one important characteristic in order to be classified as phraseologisms in the first place: polylexicity, which means they need to be formed out of two or more lexemes. Therefore, solitary words cannot be considered phraseologisms. Upon analyzing 36 phraseologisms, it was concluded that 3 of them do not present this characteristic, thus being unfit to be called idioms in the target language. The first example is the English idiom *a labor of love*, which has been translated with *osteneală* (English: hassle) in Romanian. Here it can be observed that none of the content and function words of the English equivalent (labor, love, a, of) has been carried into the Romanian translation. Another example is the idiom *oh my God*, whose Romanian equivalent is made out of just one word: *Dumnezeule!*. The exclamation characteristic of the English component "oh" is kept alive through the introduction of the exclamation mark at the end of the Romanian word. This is, however, only valid in writing. When this word is introduced in oral communication, the tone of voice used when expressing it indicates the exclamation aspect. Moreover, it can be observed that the English possessive pronoun "my" is left out in the Romanian translation, transforming this expression into a direct form of address towards God. The last English phraseologism this glossary contains that does not show the polylexicity characteristic is *rise and shine*. In Romanian, this idiom is translated with *scularea*, which, in everyday use, only depicts the first part of the English phraseologism, which is "to rise."

Considering the rest of the phraseologisms that show polylexicity and count as idioms in the target language, Makkai mentions in his phraseologisms' classification the category of irreversible binominal idioms. They are made up of two different parts, A and B, and their order cannot be reversed. Such idioms are to be observed in the Bible as well. The examples this glossary contains for this category include the following phraseologisms: *like mother, like daughter*; *many are called but few are chosen*; *those who don't work shall not eat*; *you reap what you sow*. These idioms can be used as part of a phrase or form standalone sentences where

the context allows it. In the first example, *like mother, like daughter*, the reason why this phraseologism is irreversible is clear: since parents perpetuate personality traits and semblance, the evolutionary process includes them first, with children coming in second. In the case of *many are called but few are chosen*, the idiom's two parts are strongly interconnected by the contrast introduced by the conjunction "but". It can also be observed that although the English and the Romanian biblical contexts match, the Romanian idiom used in the everyday language avoids including the verb "called" in both parts of the phraseologism. This does not hinder the meaning of the idiom but rather increases its embeddedness and makes it easier to remember. The third phraseologism, *those who don't work shall not eat*, is not a direct word-for-word idiom taken from the Bible, but rather a slight paraphrase thanks to the introduction of the word "those". However, both the Romanian translation of the verse and the common idiom used in everyday language replace this plural demonstrative pronoun with a singular relative one: "cine" (English: he who). While looking at the biblical context of the fourth and last example in the category of irreversible binominal idioms, *you reap what you sow* is another paraphrase of the original Bible verse. The English idiom used in everyday language chooses to preserve the same structure of interdependency between the two actions (one first sows and then reaps), but adds the word "you" in front of both parts. This gives the idiom a more personal character compared to the Bible verse that uses the words "he who". One can observe the same phenomenon in the Romanian translation of both the Bible verse and the idiom for everyday use. However, because the language allows it, the pronoun "you" is skipped in the common Romanian equivalent, its presence being indicated by the ending of the verb (*culegi, semeni*).

Another type of idioms that are to be found in this glossary are what Cacciari categorizes as retrospectively transparent idioms. In order to understand them, the user needs to know their meaning and remember how they originated. This includes idioms that depict or are based on specific stories, such as biblical stories. One clear example is the idiom *patience of Job*, which requires that the users have read or heard about the story of Job. Once they do, the idiom becomes transparent. The same applies to *good Samaritan*, where the story of the Samaritan helping a person that was mugged is essential for understanding the meaning of the idiom and for using it correctly in other contexts. Both of these phraseologisms show a word-for-word translation in the Romanian biblical context as well as the everyday idiomatic expression. One last example in this category is *a cross to bear*. The Romanian idiom reveals an almost word-for-word translation with one exception. Although the original English idiom includes a possessive pronoun ("bear *his* cross"), its common form in everyday use of the language appears without it ("a cross to bear"). However, the Romanian idiom keeps this possessive pronoun and incorporates it in both the biblical context and the everyday use of this idiomatic expression ("a-și purta"). The reason why this idiom can be classified as a retrospectively transparent one is its clear correlation with Jesus bearing His cross on the way to the crucifixion site.

A representative criterion of Burger's idiomaticity are structural irregularities of idioms, which are to be observed and expected when analyzing the idioms' equivalents in another language. Some of the biblical idioms in the glossary display such irregularities, from words that are omitted or added in the target language to English idioms whose lexemes are replaced with entirely different words in Romanian. The first category of idioms that omit words in the target language contains three examples. One of them, *many are called but few are chosen*, has already been discussed since it also falls under the category of irreversible binominal idioms. The Romanian equivalent of the English idiom *ashes to ashes, dust to dust* represents another good example of structural irregularities. Not only does the Romanian equivalent omit to include the second part of the English idiom "dust to dust", but one can also notice that the structure of the phraseologism differs across all contexts and both languages. Furthermore, it can be observed that the idiom is not a word-for-word expression of biblical origin but rather a slight adaptation. While the English Bible verse only includes the dust reference, the common English idiom used adds "ashes to ashes" at the forefront of the expression. The Romanian Bible verse only includes the dust reference as well but chooses to translate it by reaching for a context-specific noun only used in the everyday language when talking about burials and the deceased ("țărână"). The common Romanian equivalent, however, chooses to include just the first part of the English idiom, "ashes to ashes". One last example that shows words being omitted in the target language is *a man after my own heart*. While the Romanian Bible verse and common idiom display a word-for-word translation of the English one, the adjective "own" used together with the possessive pronoun "my" is omitted. The resulting expression, *un om după inima mea*, still manages to keep the possessive characteristic without including another word to accentuate the pronoun "mea".

The second category of structural irregularities that can be observed among the components of the glossary is represented by idioms that add additional words in the target language. Such an example is *an eye for an eye, a tooth for a tooth*. In the Romanian Bible verse, the idiom appears translated word for word. However, the common idiom used in everyday language adds the coordinating conjunction "and" between the two parts of the phraseologism and removes the comma that appears in the biblical context. Equally interesting is the fact that the English everyday idiom also adds a definite article in front of every noun of the expression (an, a), but the Romanian equivalent chooses to not include it. Another similar example is the idiom *turn the other cheek*. The Romanian equivalent chooses to add the adverb "also", indicating that there are two cheeks, one of which having been already slapped. The last example in this category is *the land of milk and honey*, which omits the prepositions "of" and adds two words to the Romanian translation: the adverb "where", and the verb "flow". The structure of the resulted idiom does not show the same possessive trait as in the English language ("the land of milk and honey"), but offers the phraseologism a more descriptive characteristic: the land where honey and milk flow.

The third and last category of idioms that present structural irregularities is made up of phraseologisms that do not translate certain lexemes with their literal Romanian equivalent, but choose to replace them with other lexemes that might convey the meaning in a better way. In the case of *a peace offering*, *a thorn in the flesh* and *a wolf in sheep's clothing*, some of the English nouns are replaced as follows: While this English idiom *a peace offering* can easily be used in everyday language just the way it appears in the Bible, the Romanian translation makes this phraseologism extremely context-dependent by using an equivalent with exclusive religious and spiritual connotations for the word “offering”. This makes this idiom only acceptable for use in religious or historical contexts that depict rituals where offerings were a usual occurrence. Furthermore, the lexeme “peace” is translated with “mulțumire”, which means “gratitude, thankfulness”. This gives a different meaning to the entire idiomatic expression, therefore changing the context in which it can be used. The Romanian idiom used for *a thorn in the flesh* chooses to replace the word “flesh” with “rib” (“coastă”), ultimately trying to better express the pain level reached when a thorn is inflicted. While the Romanian translation of the Bible verse coincides with the English one for the idiom *a wolf in sheep's clothing*, the phraseologism used in everyday language varies slightly by replacing the word “clothing” with the word “skin”, invoking the image of a person dressed in clothes made out of sheep's skin. This can further help convey the meaning of this idiom by describing the cunning way in which wolves can try to infiltrate the flock.

The following idioms show examples of phraseologisms that replace the verb or adverb in its structure. The Romanian translation of the idiom *a leopard cannot change its spots* in the biblical context proves to be a literal one and includes all the words used to describe the metaphor in the English text. However, even though the English idiom is commonly used with the same biblical structure, the Romanian translation omits the verb “cannot” and replaces it with the verb “doesn't” in the everyday use of the expression. The same phenomenon can be observed for the idiom *faith will move mountains*. While the English version includes the verb “will”, signaling a future action, the Romanian version uses the verb “can” in the present tense, showing what faith can already do if one possesses it.

Additionally, the glossary contains idioms that replace English adverbs and propositions with more appropriate ones in the target language. *A millstone around one's neck* is such an example, where the adverb “around” is replaced with the adverb “de” (English: from). This is directly connected to the verb the idiom should be accompanied by (“a lega”, which means *to tie*). However, the use of this verb is not mandatory for the understanding and use of the idiom and can easily be left out. Although the Romanian language also has a word for “around”, the adverb “de” perfectly describes the action of being tied around something in fewer words while avoiding a pleonasm. Another relevant example for this category is the idiom *cast pearls before swine*. The Romanian translation of this idiom for everyday use remains true to its English source context, however, replacing the word “before” in the everyday use of this idiom with “at”. Therefore, the idiom changes its meaning slightly: to

throw the pearls at the swine, not before them. The Romanian Bible translation uses, however, the adverb “before”. One last example would be the idiom *in the land of the living*. This phraseologism illustrates the different choice of preposition between the English and the Romanian language. While the English idiom uses the preposition “in” when talking about the land, the Romanian idiom uses the preposition “on”, since this is the preposition used to show that something or someone stands on a surface. Furthermore, the English word “land” is translated with “pământ”, which could have two meanings: area or the earth. It is unclear which of the two meanings the Romanian idiom tries to convey in both the Bible translation and the everyday language.

A particular category in this glossary is represented by two idioms whose meaning changes radically in the target language. Such a phraseologism is *a peace offering*, which has been discussed and analyzed in the category of idioms that replace English lexemes with entirely different ones in Romanian. The other phraseologism that also shows a change in meaning is *cast the first stone*. While the adjective “first” in the English idiom refers to the stone, in Romanian, it is transformed into a noun depicting the first person to cast the stone. Consequently, the focus shifts from the action that is being performed to the agent performing it.

The last idiom category observed in this glossary is the category of idioms that can be translated word for word. However, from the compositional point of view of Cacciari, they can be divided into normally decomposable idioms, meaning that their idiomatic referents can easily be identified (*a double-edged sword, fight the good fight, letter of the law, nothing new under the sun*), and abnormally decomposable idioms, meaning that a conventional metaphor is needed to oversee the constituents’ representation into idiomatic meanings. Such examples are *born again, breath of life, let there be light, the blind leading the blind, the salt of the earth* and *cast one’s bread upon the waters*.

9. Conclusion

The topic of this thesis was a terminological – phraseological analysis of biblical proverbs and their use in everyday language, considering English the source language and Romanian the target language. This paper aimed to answer the research question with the help of the theoretical aspects presented in the first part of the paper and the practical glossary and analysis contained in the second part of the paper. The research question asked was what interlingual differences are to be found in the biblical phraseologisms since they all have the same source text (the Bible), and how can they be classified.

To answer this question, it was important to understand how the translation practice looked like in both cultures in the beginning, how and when the advances in both languages happened, and what are the current challenges translators face, especially when working on the translation of religious documents such as the Bible. As presented in chapter four, the choice of an appropriate translation strategy for the Bible, taking into consideration all challenges mentioned in chapter five related to the target culture and language, seems to be of utmost importance. Based on this, the success of the translation work can be measured and attained.

The second part of the research question implied that a general classification of the English and the Romanian phraseologisms had to be made and discussed first, which was transformed into the focal point of chapter three. This theoretical classification helped the practical categorization of the analyzed idioms in chapter eight and provided examples and explanations for their specific grouping. Equally helpful in dividing and explaining the interlingual differences between the idioms, which represented the first part of the research question, was the bilingual glossary contained in chapter seven, which highlights the different translations of the idioms and the contexts they appear in. This was also presented and analyzed in detail in chapter eight.

Some assume that since the Bible contents should not vary from one translation to the other no matter the language, neither should the phraseologisms used. However, this thesis proved that the cultural, grammatical and syntactical aspects of the language play the most important role in conveying the message the authors of the Bible wished to transmit. By resorting to slight structural changes such as adding or omitting words, keeping a specific order inside two-part idioms and radically changing the meaning of the words that the idioms are made up of, the translation of phraseologisms in the Romanian Bible provided a good representation of cultural appropriateness and skillful translation work.

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10.1 List of English idioms in alphabetical order

A cross to bear	A-și purta crucea
A labor of love	Osteneală
A leopard cannot change its spots	Leopardul nu-și schimbă petele
A man after my own heart	Un om după inima mea
A millstone around one's neck	O piatră de moară de gât
A peace offering	Jertfă de mulțumire
A thorn in the flesh	Un spin în coastă
A two/double-edged sword	Sabie cu două tăișuri
A wolf in sheep's clothing	Lup în piele de oaie
An eye for an eye, a tooth for a tooth	Ochi pentru ochi și dinte pentru dinte
Ashes to ashes, dust to dust	Cenușă din cenușă
At the eleventh hour	În ceasul al unsprezecelea
Born again	Născut din nou
Breath of life	Suflare de viață
Cast one's bread upon the waters	A-și arunca pâinea pe ape
Cast the first stone	A arunca primul piatra
Cast (throw) pearls before swine	A arunca perle la porci
Faith will move mountains	Credința mută munți
Fight the good fight	A lupta lupta cea bună
Go the extra mile	A parcurge încă o milă
Good Samaritan	Samariteanul cel bun
In the land of the living	Pe pământul celor vii
Let there be light	Să fie lumină
Letter of the law	Litera legii
Like mother, like daughter	Așa mamă, așa fată
Many are called but few are chosen	Mulți chemați, puțini aleși
Nothing new under the sun	Nimic nou sub soare
Oh my God	Dumnezeule!
Patience of Job	Răbdarea lui Iov
Rise and shine	Scularea
The blind leading the blind	Orbul conduce pe orb
The land of milk and honey	Țara unde curge lapte și miere
The salt of the earth	Sarea pământului
Those who don't work shall not eat	Cine nu muncește, nici să nu mănânce
Turn the other cheek	Întoarce și celălalt obraz
You reap what you saw	Culegi ceea ce semeni

10.3 List of Romanian idioms in alphabetical order

A arunca perle la porci	Cast (throw) pearls before swine
A arunca primul piatra	Cast the first stone
A lupta lupta cea bună	Fight the good fight
A parcurge încă o milă	Go the extra mile
A-și arunca pâinea pe ape	Cast one's bread upon the waters
A-și purta crucea	A cross to bear
Așa mamă, așa fată	Like mother, like daughter
Cenușă din cenușă	Ashes to ashes, dust to dust
Cine nu muncește, nici să nu mănânce	Those who don't work shall not eat
Credința mută munți	Faith will move mountains
Culegi ceea ce semeni	You reap what you sow
Dumnezeule!	Oh my God
În ceasul al unsprezecelea	At the eleventh hour
Întoarce și celălalt obraz	Turn the other cheek
Jertfă de mulțumire	A peace offering
Leopardul nu-și schimbă petele	A leopard cannot change its spots
Litera legii	Letter of the law
Lup în piele de oaie	A wolf in sheep's clothing
Mulți chemați, puțini aleși	Many are called but few are chosen
Născut din nou	Born again
Nimic nou sub soare	Nothing new under the sun
O piatră de moară de gât	A millstone around one's neck
Ochi pentru ochi și dinte pentru dinte	An eye for an eye, a tooth for a tooth
Orbul conduce pe orb	The blind leading the blind
Osteneală	A labor of love
Pe pământul celor vii	In the land of the living
Răbdarea lui Iov	Patience of Job
Sabie cu două tăișuri	A two/double-edged sword
Samariteanul cel bun	Good Samaritan
Sarea pământului	The salt of the earth
Să fie lumină	Let there be light
Scularea	Rise and shine
Suflare de viață	Breath of life
Țara unde curge lapte și miere	The land of milk and honey
Un om după inima mea	A man after my own heart
Un spin în coastă	A thorn in the flesh

Abstract (English)

This thesis analyzes well-known English phraseologisms of biblical origin and their Romanian equivalents in everyday language. The purpose of this paper is to consider and present the idioms' interlingual differences by examining their structure and to classify them according to the classification models Burger, Cacciari, Makkai and Glücksberg proposed.

The theoretical aspects presented in the first part of this thesis help determine the characteristics of the chosen phraseologisms in both English and Romanian. For an even better understanding and practical overview of the idioms, they are organized in a bilingual glossary that shows their original form in the biblical context as well as their commonly used form in an everyday context. These two types of contexts make for a more accurate differentiation between the phraseologisms and help showcase their interlingual disparities.

Although it was believed that the general strategy when it came to the translation of religious works, including the Bible, was to change their contents as little as possible and stay as close to the source text as possible, the analysis of the idioms contained in this paper proved that the Romanian Bible translation easily adapts, omits, adds or replaces lexemes in order to convey the message of the authors in an understandable and approachable way. This fact encourages the study and analysis of other language pairs and Bible translations while showcasing an attainable standard for all religious works.

Abstract (Deutsch)

Die vorliegende Masterarbeit analysiert bekannte englische Phraseologismen biblischen Ursprungs und ihre rumänischen Äquivalente in der Alltagssprache. Der Zweck dieser Arbeit ist es, die interlingualen Unterschiede der Redewendungen durch Untersuchung ihrer Struktur zu betrachten und darzustellen und sie gemäß den vorgeschlagenen Klassifizierungsmodellen von Burger, Cacciari, Makkai und Glücksberg zu klassifizieren.

Die im ersten Teil dieser Arbeit vorgestellten theoretischen Aspekte helfen dabei, die Merkmale der gewählten Phraseologismen sowohl auf Englisch als auch auf Rumänisch zu bestimmen. Für ein noch besseres Verständnis und einen praktischen Überblick über die Redewendungen sind sie in einem zweisprachigen Glossar organisiert, das ihre ursprüngliche Form im biblischen Kontext sowie ihre häufig verwendete Form im alltäglichen Kontext zeigt. Diese beiden Arten von Kontexten ermöglichen eine genauere Unterscheidung zwischen den Phraseologismen und helfen dabei, ihre interlingualen Unterschiede aufzuzeigen.

Obwohl es angenommen wurde, dass die allgemeine Strategie bei der Übersetzung religiöser Werke, einschließlich der Bibel, darin bestand, ihren Inhalt so wenig wie möglich zu ändern und so nah wie möglich am Ausgangstext zu bleiben, hat die Analyse der in dieser Arbeit enthaltenen Phraseologismen bewiesen, dass die rumänische Bibelübersetzung Lexeme leicht anpasst, weglässt, hinzufügt oder ersetzt, um die Botschaft der Autoren auf verständliche Weise zu vermitteln. Diese Tatsache fördert die Untersuchung und die Analyse anderer Sprachpaare und Bibelübersetzungen und zeigt gleichzeitig einen erreichbaren Standard für alle religiösen Werke.