G.G. Gruiță, ***Moda lingvistică 2007. Norma, uzul şi abuzul,*** **Editura Paralela 45, 2006**

Published in 2006, at Paralela 45, professor G.G. Gruiță's recent work is a *radiography* of present-day state of language and has the following subdivisions: The market of words, Politeness at Romanians, Linguistic laziness, Cardboard subjects, The naughty participle, Many and not too small, Anacoluthons, pleonasms and cacophonies.

The favourite sphere of investigation is the written press language (but also audio-visual). The author analogically prefers "linguistic fashion" out of an inner belief that inside the system of a language "the same game between immutable and ephemeral is working, between innovating adventure and traditional obedience, in the same atmosphere of frantic mimesis, but also of vehement appeal" as in fashion (Foreword). From the perspective of Romanian grammatical code, in the form received in EU, the book consistently divides the terms, the linguistic code (the standardized aspect) from the common use, underlining everytime the difference between the two fundamental dimensions: if in Grammatical Code, the future with *o* keeps this auxiliary unchanged, most of the time the written press favours the plural form *or să*, or for the standardized forms *succedă* şi *precedă*, the use of language naturalized the structures: *succede* şi *precede*. We read in the foreword that the Lexical Code also contains: "too many definitions in collision with the use, a fact that makes comprehension difficult and also the equivalence in the lexical code of other languages spoken in EU", no matter whether we keep in mind the older parts of language or the neological sphere. Communication is also difficult because of the aberrant syntactic structures, placed outside logic and grammar, such as annacoluthon. Present-day state of language develops slowly, almost insignificantly and towards the "wooden language" as "the public discourse is too much diluted, false, resorting to the same cowardly grammar, with frequent refuges in impersonal wordings, without an identifiable subject (...) with generalizing noun infinitives (...) with dehydrated phrases or phrases packed with epithets and crammed metaphors. The custom to hide under the word remained and it is still powerful", the author asserts.

The attention of the study is headed towards the sphere of loan translation, highly productive in the process of language resemantization; its direction is towards the "basis" of Romanian "linguistic pyramid": the semantic initiative, on French "channel" is "consolidated" through English loans in the past few years: *a realiza* < Engl. *to realize*, with a large meaning: *a conştientiza* (to be aware), *a nominaliza* < Engl. *nominalize*, meaning *a propune* (to propose, to suggest), copied from American English, or *locaţie* < Fr. *location* that was Americanized by a semantic addition. Having a model in Saussure's structural dichotomies, the study deciphers the semantic identity, the power of derivation and word formation in the case of some fashionable opposable series; sometimes the assertion is diachronic, and reaches the etymological form: European- nonEuropean (even antiEuropean), professional-dilettantism, amateurism etc.

The journey inside the miraculous world of meaning and form metamorphosis is spectacular in G.G. Gruiță's book, through the integrant perspective, through the propensity towards universal and symbolic nature of words. And we quote a fragment from the book: "The life of words is (...) much more restless than it seems, and the competition is harsh in here, with strange marginalizations, but also spectacular rehabilitation, with heroes and victims" (page 30). The words have their destiny that

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"depends on some inner laws of linguistic system, but also on many different, external, unforeseeable causes that are linked to the development of linguistic community in all forms: social, economic, psychological". There are situations when "the adventure of word" eludes logic explanations, staying in an area of bad luck or luck (...), is taken out in the world at special occasions, by weak minded intellectuals" (page 31).

The public discourse is rendered suggestive in this book through the practice of sportive metaphor, metonymies "of transition" that invaded the general language, in the author's opinion. The chapter *Politețea la români* (*Politeness at Romanians*) underlines not only the semantic identity of two coreferent pronouns (*dânsul, dumnealui*) but also the perspective of an exhaustive approach (*ab initio* they belonged to a system that did not allow innovatio; their metamorphosis is linked to dialectal variants; from total synonymy, the final semantic innovation was that *dânsul* receives a meaning of politeness, but only after "the attraction of personal gender takes place". Contemporary Romanian language uses the form *dânsul* with triple value: regional-archaic (a total synonym of *he*), official (this synonymy is reduced to personal gender, without any kind of politeness), variant in offensive (*dânsul* – personal pronoun of politeness with double interpretation: *dumnealui* – inside the ternary system – *dânsul, dumnealui, domnia sa* and *dânsul* as an equivalent of *dumnealui* and *domnia sa*).

The order of words family name + Christian name, apparently harmless, can create some problems in the context of individual – society – European macrostructure relations, the Romanians' education showing "a deficit at this level". And even so, through interactive broadcasts "where the participants tell their name the way they were taught in schools, in the army", the author's opinion is that we are "on the right road, but we still have a lot of things to do". The words with a strong case government (unmarked genitive and dative) are thought to be real attacks to the linguistic system, besides evading the norm, also showing "linguistic laziness".

The analytic study of "linguistic market" subtly passes from paradigmatic classes and aspects more or less approached in this area, to syntagmatic structures in pragmatics, in the communication act. "Jocul fracționarelor exacte" ("The game of exact fractionals") - "Replica fracționarelor nedefinite" ("The retort of indefinite fractionals") brings up-to-date the category of exact fractionals with grammatical subjects, from the perspective of the relation language - thinking and the noun *parte* (*part*), representing the indefinite fractionals, both from the norm, the government point of view and from the semantic-functional, stylistic point of view ("one can speak about every speaker's subjective preference").

The public discourse, the written press gives the author material and opportunity to ponder, to argue, but also the pleasure to make a dissertation. The titles and subtitles built on analogies or oppositions, as the entire essence of the book, are illustrating: *Insule și peninsule în geografia verbului, Dânsul- singur împotriva tuturor, Adverb+participiu = love (Islands and half-isles in the geography of the verb, He – alone against everybody, Adverb + participle = love)*. The last paragraph seems to contain the whole message of the book: "The cacophony does not have to be expelled from the Romanians' linguistic education, but in its approach one must be moderate, must have resilience and a little realism (...) the monster's size, his malefic power is in our mind and it had been inculcated upon us through imprudent education. The politics of peaceful living together with some mutual concesions is much more wise here than the total war, damaging for everybody (…) Some "perl fishermen" boast with finding cacophonies in texts that belonged to famous

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linguists or even in some normative studies. But none of them tried to unravel the real meaning of these situations" (page 234).

Moda lingvistică 2007 makes you know the norm, but it also urges you to education in knowledge, the politics of a "peaceful living together" with the language use, in the context of ternary relation: norm – use – abuse, to temperance, resilience in linguistic education.

Doina BUTIURCĂ

Vasile Dem.Zamfirescu, *The philosophy of the inconscious,* Ed. Trei, 2001

We shall approach the subject in the title by a hermeneutical exercise on the book of Vasile Dem. Zamfirescu, *Filosofia inconstientului / The Philosophy of the* Inconscious, structured in three stages: the possibility of building a psychoanalysis as Hermeneutics, the function of religion in psychoanalytic meaning, the relation spirit-soul in the philosophy of the inconscious. 1. About the ways of comprehension any significan phenomenon (in our case the „text" proposed by the inconscious on the level of the dream or of the symptome), Vasile Dem. Zamfirescu uses the distinction by which Paul Ricoeur draws two ways of transforming Hermeneutics into Phenomenology: a short way, suggested by Heidegger, that is an ontology without the exigence of its own analysis and a long way passing through the analysis of the literary language. The first way seeks the truth by substracting itself from any epistemologic assumption and, therefore, to any scientific vocation; without operating with presuppositions of the objective knowledge, it does not identify itself with a science of nature, but with a direct ontology. Instead of an illusory objectivity, as the object is always a purely rational offer closing significations, we are dealing with a real opening of the existence *in* and towards the proposed significations. The problem of truth is no longer a problem of its understanding, but that of the manifestation of the living being that understands in order to exist *in truth*. The second way the Romanian author adheres to considers the being as a way of existence (and the act by which it understands itself as such, more than a simple way of knowledge). This way may only be established in language. Thus the separation of truth from method is avoided, by passing through several stages which are as many steps of the interpretative methodology (semantic, reflexive, existential). There is no pure understanding of pure significations; the significations belong to the existence of the being that understands them in order to understand itself: „Doar reflecția, says Ricoeur, depășindu-se pe sine în *existență* poate să ne conducă spre rădăcinile ontologice ale înțelegerii" (*Le conflit des interprétations*, Seuil, Paris, 1969, p.15). The Hemeneutics of this indirect way will be structured around the central subject of multiple-meaning or symbolic significations, following the transfer of meaning as a dynamic relation between latency and manifestation. Therefore any hermeneutic approach (including the psychoanalitical one) will attempt to find a certain architecture of the double meaning, the role of which is to show by hiding.

This is the very difinition of the symbol: „orice structură de semnificație în care un sens direct, primar, literal desemnează pe deasupra un alt sens indirect, secundar, figurat, care nu poate fi perceput decât prin intermediul celui dintâi" (*ibid.*, p.16). „Pe deasupra"

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